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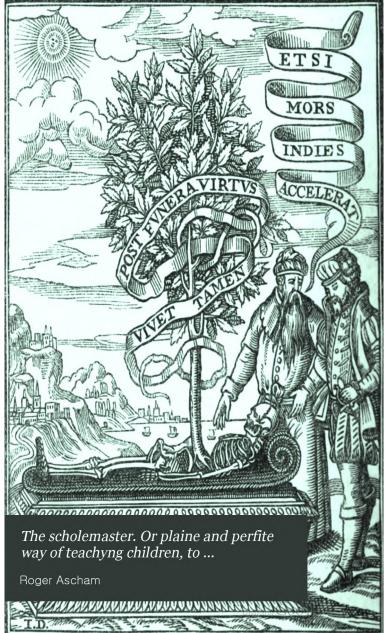
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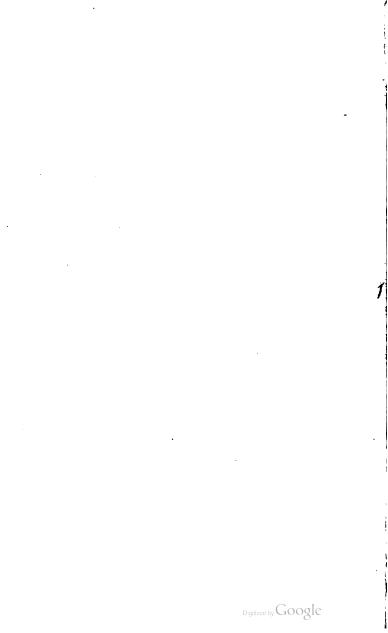


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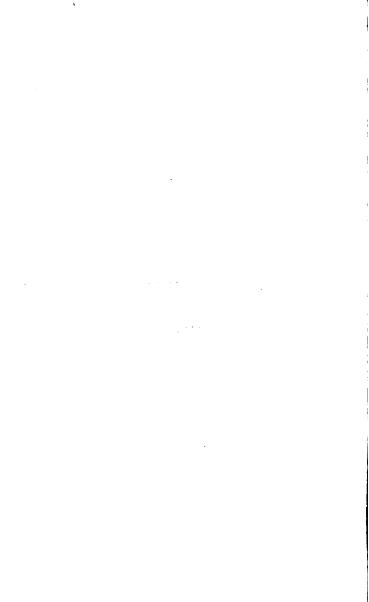


THE SCHOLEMASTER.

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THE SCHOLEMASTER,

BY ROGER ASCHAM.

Sach

EDITED WITH NOTES

BY JOHN E. B. MAYOR, M.A.

FELLOW OF ST. JOHN'S COLLEGE,

CAMBRIDGE.



LONDON:

BELL AND DALDY, 186, FLEET STREET.

1863.





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ADVERTISEMENT.



HE Schoolmaster of Roger Ascham has a twofold claim upon the attention of scholars, beside the interest which belongs to it as

an early example of classical English prose.

It fets forth in a clear and lively manner the only found method of acquiring a dead language; a method which is fo far from being univerfally adopted among ft us, that Afcham's denunciation of the authors of 'Latines,'—thofe treacherous middlemen who push forward to 'introduce' the fchoolboy to the classical authors,—is now more needed than ever.

But the main attraction of the book is the picture which it prefents of the state of learning, and incidentally of life and manners, in England at the era of the Reiii

formation. The tale of Lady Jane Grey and her Phædo rivals in popularity that of Tenterden steeple and Goodwin sands, or any other household word from Latimer. In Ascham too, as in Hooker, we are amazed at the rapidity and catholicity of literary commerce in days when the means of communication were so limited.

A few words may suffice to explain the plan of this reprint. The text is that of the first edition, corrected here and there by the edition of 1571. In conformity with modern usage u and v, i and j, are distinguished, and abbreviations extended. The Latin and Greek quotations have been tacitly revised; the few changes made in the English text are pointed out in the notes. With these exceptions, I have striven accurately to reproduce my original. In the commentary, while verifying quotations and clearing up allusions to the best of my power, I have made it my chief aim to furnish new materials for the historian of learning and of the universities, to whom minuteness of detail will not be unwelcome. The glossary, . which includes the more remarkable words

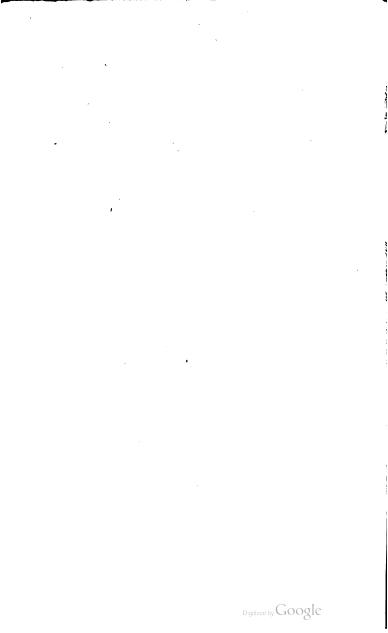
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both in the text and notes, may, I hope, be of. fervice to lexicographers. Surely it is a difgrace to English literature that fo many standard authors are reprinted every year without those 'indexes of words and things' which have for centuries accompanied the ancient class, and by help of which alone our knowledge of the fasts, whether of history or language, can gradually approach to completenes.

For two quotations (from Sidney, p. 223, and from Marston, p. 225) I am indebted to W. A. Wright, Esq., of Trinity College.

J. E. B. M.

By Afcham's English Works understand the edition of London, 1815, 8vo.; by Afchami Epist., Elstob's edition, Oxf. 1703, 8vo.; by Erasmi Epist., the edition of Lond. 1642, fol.; by 'Gräffe,' the Lehrbuch einer allgemeinen Literärgeschichte of Dr. J. G. Theod. Gräffe, published at Leipzig (1837-1859) in 4 vols. or 8 parts, 8vo., an indispensable aid to the student of literary bistory.





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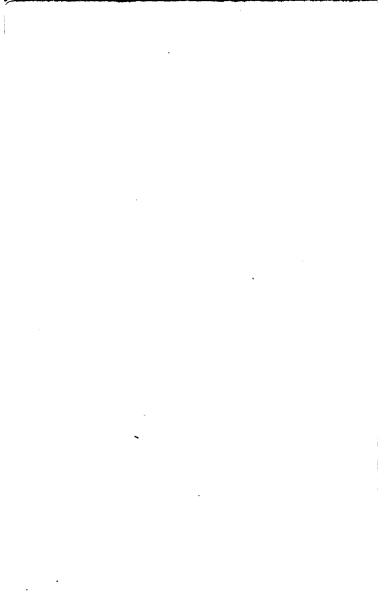
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THE

SCHOLEMASTER

Or plaine and perfite way of teachyng children, to understand, write, and speake, the Latin tong, but specially purposed for the private brynging up of youth in Jentlemen and Noble mens houses, and commodious also for all such, as have forgot the Latin tonge, and would, by themselves, without a Scholemaster, in short tyme, and with small paines, recover a sufficient habilitie, to understand, write, and speake Latin.

¶ By Roger Afcham.

¶ An. 1570.

AT LONDON.

Printed by John Daye, dwelling over Alderfgate.

¶ Cum Gratia & Privilegio Regiæ Majestatis, per Decennium.

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¶ To the honorable Sir William Cecill Knight, principall Secretarie to the Quenes moft excellent Majeftie.

Ondry and reasonable be the causes why learned men have used to offer and dedicate fuch workes as they put abrode, to some such personage as they thinke fittest, either in respect of abilitie of defense, or skill for jugement, or private re-gard of kindenesse and dutie. Every one of those confiderations, Syr, move me of right to offer this my late husbands M. Afchams worke unto you. For well remembryng how much all good learnyng oweth unto you for defense therof, as the Universitie of Cambrige, of which my said late husband was a member, have in chosing you their worthy Chaunceller acknowledged, and how happily you have spent your time in such studies and caried the use therof to the right ende, to the good service of the Quenes Majestie and your contrey to all our benefites, thyrdly how much my fayd hufband was many wayes bound unto you, and how gladly and comfortably he used in hys lyfe to recognise and report your goodneffe toward hym, leavyng with

me then hys poore widow and a great fort of orphanes a good comfort in the hope of your good continuance, which I have truly found to me and myne, and therfore do duely and dayly pray for you and yours: I could not finde any man for whole name this booke was more agreable for hope of protection, more mete for jubmillion to judgement, nor more due for respect of worthyneffe of your part and thankefulneffe of my hufbandes and myne. Good I trust it shall do, as I am put in great hope by many very well learned that can well judge therof. Mete therefore I compt it that fuch good as my husband was able to do and leave to the common weale, it should be received under your name, and that the world should owe thanke thereof to you, to whom my husband the authour of it was for good receyved of you, most dutiefully bounden. And so besechyng you, to take on you the defense of this booke, to avaunce the good that may come of it by your allowance and furtherance to publike use and benefite, and to accept the thankefull recognition of me and my poore children, truftyng of the continuance of your good memorie of M. Afcham and his, and dayly commendyng the prosperous estate of you and yours to God whom you ferve and whoes you are. I rest to trouble you.

Your humble Margaret Afcham.



A Præface to the Reader.



Hen the great plage was at London, the yeare 1563. the Quenes Majeftie Queene *Elizabeth* lay at her Caftle of Windfore: Where,

upon the 10. day of December, it fortuned, that in Sir William Cicells chamber, hir Highneffe Principall Secretarie, there dined togither these personages, M. Secretarie him felfe, Syr William Peter, Syr J. Mason, D. Wotton, Syr Richard Sackville Treasurer of the Exchecker, Syr Walter Mildmaye Chauncellor of the Exchecker, M. Haddon Mafter of Requestes, M. John Aftely Master of the Jewell house, M. Bernard Hampton, M. Nicafius, and 7. Of which number, the most part were of hir Majesties most honourable privie Counfell, and the reaft ferving hir in verie good place. I was glad than, and do rejoice yet to remember, that my chance was fo happie, to be there that day in the companie of fo manie wife and good men togither,

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as hardly than could have bene piked out againe out of all England befide.

M. Secretarie hath this accuftomed maner, though his head be never fo full of moft weightie affaires of the Realme, yet at diner time he doth feeme to lay them alwaies afide: and findeth ever fitte occafion to taulke pleafantlie of other matters, but moft gladlie of fome matter of learning: wherein he will curteflie heare the minde of the meaneft at his Table.

Not long after our fitting doune, I have ftrange newes brought me, fayth M. Secretarie, this morning, that diverfe Scholers of Eaton be runne awaie from the Schole for feare of beating. Whereupon M. Secretarie tooke occafion to wifhe, that fome more difcretion were in many Scholemafters in ufing correction, than commonlie there is. Who many times punifhe rather the weaknes of nature, than the fault of the Scholer. Whereby many Scholers, that might elfe prove well, be driven to hate learning, before they knowe what learning meaneth : and fo are made willing to forfake their booke, and be glad to be put to any other kinde of living.

M. Peter.

M. Peter, as one fomewhat fevere of nature, faid plainlie, that the Rodde onelie was the fworde, that must keepe the Schole in obedience, and the Scholer in good order.

M. Secretarie.

A Præface to the Reader.

M. Wotton, a man milde of nature, with foft M. Wotton. voice and fewe wordes inclined to M. Secretaries judgement, and faid, in mine opinion the Scholehouse should be in deede, as it is called by name, the houfe of playe and plea- Ludus litefure, and not of feare and bondage : and as I do remember, fo faith Socrates in one place of Plato de Rep. Plato. And therefore, if a Rodde carie the 7.[P.536 D.] feare of a Sworde, it is no marvell, if those that be fearefull of nature chose rather to forfake the Plaie, than to stand alwaies within the feare of a Sworde in a fonde mans handling. M. Mason, after his maner, was verie M. Mason. merie with both parties, pleafantlie playing both with the shrewde touches of many courste boyes, and with the fmall difcretion of many leude Scholemasters. M. Haddon was fullie M. Haddon. of M. Peters opinion, and faid, that the best Scholemaster of our time was the greatest beater, and named the Perfon. Though, The Author quoth I, it was his good fortune to fend from booke. his Schole unto the Universitie one of the best Scholers in deede of all our time, yet wife men do thinke, that that came fo to paffe 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 felfe are best witnes. I faid fomewhat farder in the matter, how and whie yong children were foner allured by love, than driven by beating,

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rarum.

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to atteyne good learning : wherein I was the bolder to fay my minde, bicaufe M. Secretarie curteflie provoked me thereunto : or elfe in fuch a companie, and namelie in his præfence, my wonte is, to be more willing to ufe mine eares, than to occupie my tonge.

Syr Walter Mildmaye, M. Aftley, and the reft, faid verie litle : onelie Syr Rich. Sackvill faid nothing at all. After dinner I went up to read with the Queenes Majestie. We red than togither in the Greke tonge, as I well remember, that noble Oration of Demosthenes against *Æ*/chines for his false dealing in his Ambaffage to king Philip of Macedonie. Syr Rich. Sackvile came up fone after : and finding me in hir Majesties privie chamber, he tooke me by the hand, and carying me to a windoe, faid, M. Alcham, I would not for a good deale of monie have bene this daie absent from diner. Where, though I faid nothing, yet I gave as good eare and do confider as well the taulke that passed, as any one did there. M. Secretarie faid very wifely and most truely, that many yong wittes be driven to hate learninge, before they know what learninge is. I can be good witnes to this my felfe: For a fond Scholemaster, before I was fullie fourtene yeare olde, drave me fo with feare of beating from all love of learninge, as nowe, when I know what difference it is, to have

Demoft. $\pi \epsilon \rho i \pi a \rho a$ - $\pi \rho \epsilon \sigma \beta$. Syr R. Sackwiles communication with the Author of this booke. A Præface to the Reader. xvii

learninge and to have litle or none at all, I feele it my greatest greife and finde it my greatest hurte that ever came to me, that it was my fo ill chance to light upon fo lewde a Scholemaster. But seing it is but in vain to lament thinges paste, and also wildome to looke to thinges to cum, furely, God willinge, if God lend me life, I will make this my mifhap fome occasion of good hap to litle Robert Sackvile my fonnes fonne. For whofe bringinge up I would gladlie, if it fo pleafe you, ufe speciallie your good advice. I heare faie, you have a fonne moch of his age; we wil deale thus togither. Point you out a Scholemaster, who by your order shall teache my sonne and yours, and for all the reft I will provide, yea though they three do coft me a couple of hundred poundes by yeare: and befide you shall finde me as fast a Frend to you and yours, as perchance any you have. Which promife the worthie Jentleman furelie kept with me untill his dying daye.

We had than farther taulke togither, of The cheife bringing up of children : of the nature of this booke. quicke and hard wittes: of the right choice of a good witte: of Feare and love in teachinge children. We paffed from children and came to yong men, namely Jentlemen: we taulked of their to moch libertie to live as they luft: of their letting loufe to fone to over-

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moch experience of ill, contrarie to the good order of many good olde common welthes of the Perfians and Grekes: of witte gathered and good fortune gotten by fome, 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, fayth he, bicaufe this place and this tyme will not fuffer fo long taulke as these good matters require, therefore I pray you at my request and at your leyfure put in fome order of writing the cheife pointes of this our taulke, concerning the right order of teachinge and honeftie of living for the good bringing up of children and yong men. And furelie, befide contentinge me, you shall both pleafe and profit verie many others. I made some excufe by lacke of habilitie and weakenes of bodie : well, fayth he, I am not now to learne, what you can do. Our deare frende, good M. Goodricke, whofe judgement I could well beleve, did once for all fatisfie me fullie therein. Againe, I heard you fay not long agoe, that you may thanke Syr John Cheke for all the learninge you have: And I know verie well my felfe, that you did teach the Quene. And therefore feing God did fo bleffe you, to make you the Scholer of the best Master, and also the Scholemaster of the best Scholer, that ever were in our tyme, furelie you fhould pleafe

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God, benefite your countrie, and honeft your owne name, if you would take the paines to impart to others, what you learned of foch a Mafter, and how ye taught foch a fcholer. And in uttering the ftuffe ye received of the one, in declaring the order ye tooke with the other, ye fhall never lacke neither matter nor maner, what to write, nor how to write in this kinde of Argument.

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

And though it appeare now, and be in verie deede, but a fmall cotage, poore for the ftuffe and rude for the workemanfhip, yet in going forward I found the fite fo good, as I was lothe to give it over, but the making fo coftlie, outreaching my habilitie, as many tymes I wifhed, that fome one of those three, my deare frendes, with full purfles, Syr Tho. Smithe,

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M. { Haddon. Watfon. SyrJ.Cbeke.

J. Sturmius.

Plato. Ariftotle. Cicero.

Syr R. Sackwill.

M. Haddon, or M. Watson, had had the doing of it. Yet, nevertheleffe, I my felfe, fpending gladlie that litle that I gatte at home by good Syr John Cheke, and that that I borrowed abroad of my frend Sturmius, befide fomewhat that was left me in Reversion by my olde Mafters, Plato, Aristotle, and Cicero, I have at laft patched it up, as I could, and as you fee. If the matter be meane and meanly handled, I pray you beare both with me and it : for never worke went up in worfe wether, with mo lettes and ftoppes, than this poore Scholehoufe of mine. Westminster Hall can beare some witneffe, befide moch weakenes of bodie, but more trouble of minde, by fome foch fores as greve me to toche them my felfe, 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. Sackvile dieth, that worthie Jentleman: That earnest favorer and furtherer of Gods true Religion : That faithfull Servitor to his Prince and Countrie: A lover of learning and all learned men: Wife in all doinges: Curteffe to all perfons: fhewing fpite to none: doing good to many: and as I well found, to me fo fast a frend, as I never loft the like before. Whan he was gone, my hart was dead. There was not one that woare a blacke gowne for him, who caried a hevier hart for him, than I. Whan he

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was gone, I caft this booke awaie: I could not looke upon it, but with weping eyes, in remembring him, who was the onelie fetter on to do it, and would have bene not onelie a glad commender of it, but also a fure and certaine comfort to me and mine for it. Almost two yeares togither this booke lay fcattered and neglected, and had bene quite given over of me, if the goodnesse of one had not given me fome life and fpirite againe. God, the mover of goodneffe, profper alwaies him and his, as he hath many times comforted me and mine, and, I trust to God, shall comfort more and more. Of whom most justlie I may faie, and verie oft and alwaies gladlie I am wont to fay, that fweete verfe of Sophocles, fpoken by Oedipus to worthie Theseus.

έχω, ἄ έχω, διά σε, κούκ άλλον βροτόν.

Sopb.in Oed. Col. [1129.]

Thys hope hath helped me to end this booke: which if he allowe, I fhall thinke my labours well imployed, and fhall not moch æfteme the mifliking of any others. And I truft, he fhall thinke the better of it, bicaufe he fhall finde the beft part thereof to cum out of his Schole, whom he of all men loved and liked beft.

Yet fome men, frendly enough of nature, but of fmall judgement in learninge, do thinke I take to moch paines and fpend to moch time in fettinge forth these childrens affaires. But

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xxii A Præface to the Reader.

those good men were never brought up in Socrates Schole, who faith plainlie, that no man goeth about a more godlie purpose, than he that is mindfull of the good bringing up both of hys owne and other mens children.

Therfore, I truft, good and wife men will thinke well of this my doing. And of other, that thinke otherwife, I will thinke my felfe, they are but men to be pardoned for their follie and pitied for their ignoraunce.

In writing this booke, I have had earneft refpecte to three fpecial pointes, trothe of Religion, honeftie in living, right order in learning. In which three waies, I praie God, my poore children may diligently waulke: for whofe fake, as nature moved and reafon required and neceffitie alfo fomewhat compelled, I was the willinger to take thefe paines.

For, feing at my death I am not like to leave them any great flore of living, therefore in my life time I thought good to bequeath unto them in this litle booke, as in my Will and Teftament, the right waie to good learning: which if they followe with the feare of God, they fhall verie well cum to fufficiencie of livinge.

I wifhe alfo, with all my hart, that yong M. *Rob. Sackville* may take that fructe of this labor, that his worthie Grauntfather purposed he should have done: And if any other do take

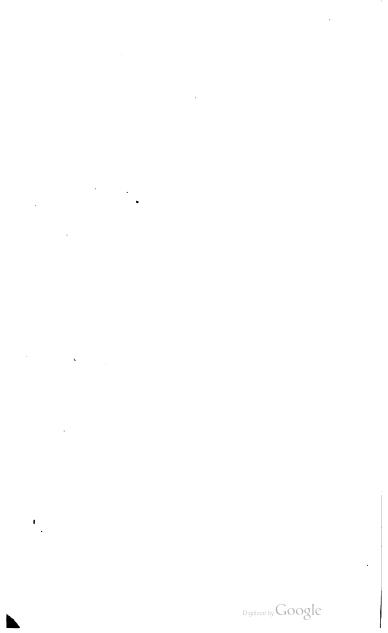
Plato, in initio Theagis. [p. 122, B.] ού γάρ έστι περὶ ὅστου θείοοτέρου ἄνθρωπος ἀν βουλεύσαιτο, ἡ πεἰοτ παιδείας καὶ τῶν αὐτοῦ καὶ τῶν οἰκείωψ. A Præface to the Reader. xxiii

either proffet or pleafure hereby, they have caufe to thanke M. *Robert Sackville*, for whom fpeciallie this my Scholemafter was provided.

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

Yet if my Scholemaster, for love he beareth to hys Scholer, shall teach hym somewhat for hys furtherance and better judgement in learning, that may serve him seven yeare after in the Universitie, he doth hys Scholer no more wrong nor deserveth no worse name therby, than he doth in London, who selling filke or cloth unto his frend, doth give hym better measure, than either hys promise or bargaine was.

Farewell in Christ.





THE FIRST BOOKE FOR THE YOUTH.



FTER the childe hath learned perfitlie the eight partes of fpeach, let him then learne the right joyning togither of fubftantives with adjectives, the nowne with the verbe, the re-

lative with the antecedent. And in learninge farther hys Syntaxis, by mine advice, he shall not use the common order in common scholes, for making of latines: wherby, the childe commonlie learneth, first, an evill choice of wordes, (and right choice of wordes, faith Cic. de Cla. Cæfar, is the foundation of eloquence) than, a wrong placing of wordes: and lastlie, an ill framing of the fentence, with a perverfe judgement, both of wordes and fentences. These faultes, taking once roote in yougthe, be never, or hardlie, pluckt away in age. Moreover, there is no one thing, that hath Making of more, either dulled the wittes, or taken awaye Lattines the will of children from learning, then the Children.

B

care they have, to fatisfie their mafters, in making of latines.

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

Two scholemasters have set forth in print, either of them a booke, of soch kinde of latines, *Horman* and *Whittington*.

A childe fhall learne of the better of them, that, which an other daie, if he be wife, and cum to judgement, he must be faine to unlearne againe.

There is a waie, touched in the firft booke of *Cicero De Oratore*, which, wifelie brought into fcholes, truely taught, and conftantly ufed, would not onely take wholly away this butcherlie feare in making of latines, but would alfo, with eafe and pleafure, and in fhort time, as I know by good experience, worke a true choice and placing of wordes, a right ordering of fentences, an eafie underftandyng of the tonge, a readines to fpeake, a facilitie to write, a true judgement, both of his owne, and other mens doinges, what tonge fo ever he doth ufe.

The waie is this. After the three Concordances learned, as I touched before, let the

Horman. Whittington.

1. De Or.

mafter read unto hym the Epiftles of Cicero. gathered togither and chosen out by Sturmius, for the capacitie of children.

First, let him teach the childe, cherefullie The order and plainlie, the caufe, and matter of the letter : then, let him construe it into Englishe, fo oft, as the childe may eafilie carie awaie the understanding of it : Lastlie, parse it over perfitlie. This done thus, let the childe, by and by, both conftrue and parfe it over againe: fo, that it may appeare, that the childe douteth in nothing, that his mafter taught him before. After this, the childe must take a paper booke, and fitting in fome place, where no man shall prompe him, by him felf, let him translate into Englishe his former lesson. Then shewing it Two paper to his master, let the master take from him his latin booke, and paufing an houre, at the least, than let the childe translate his owne Englishe into latin againe, in an other paper booke. When the childe bringeth it, turned into latin, the mafter must compare it with Tullies booke, and laie them both togither : and where the childe doth well, either in chofing, or true placing of Tullies wordes, let the mafter praise him, and faie here ye do well. For I affure you, there is no fuch Children whetftone, to fharpen a good witte and en- learne by prayfe. courage a will to learninge, as is praife.

of teaching.

bokes.

But if the childe miffe, either in forgetting

a worde, or in chaunging a good with a worfe, or mifordering the fentence, I would not have the mafter, either froune, or chide with him, if the childe have done his diligence, and ufed no trewandship therein. For I know by good experience, that a childe shall take more profit of two fautes, jentlie warned of, then of foure thinges, rightly hitt. For than, the mafter fhall have good occasion to faie unto him: N. Tullie would have used such a worde, not this: Tullie would have placed this worde here, not there: would have used this cafe, this number, this perfon, this degree, this gender : he would have used this moode, this tens, this fimple, rather than this compound : this adverbe here, not there : he would have ended the fentence with this verbe, not with that nowne or participle, &c.

In these fewe lines, I have wrapped up the most tedious part of Grammer : and also the ground of almost all the Rewles, that are so bufilie taught by the Master, and so hardlie learned by the Scholer, in all common Scholes : which after this fort, the master shall teach without all error, and the scholer shall learne without great paine : the master being led by so fure a guide, and the scholer being brought into so plaine and easse a waie. And therefore, we do not contemne Rewles, but we gladlie teach Rewles : and teach them, more

Jentlenes in teaching.

plainlie, fenfiblie, 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 joyne the Rewles of his Grammer booke, with the examples of his prefent leffon, untill the Scholer, by him felfe, be hable to fetch out of his Grammer, everie Rewle, for everie Example : So, as the Grammer booke be ever in the Scholers hand, and also used of him, as a Dictionarie, for everie present use. This is a lively and perfite waie of teaching of Rewles: where the common waie, used in common Scholes, to read the Grammer alone by it felfe, is tedious for the Master, hard for the Scholer, colde and uncumfortable for them bothe.

Let your Scholer be never afraide, to afke you any dout, but ufe difcretlie the beft allurementes ye can, to encorage him to the fame: left, his overmoch fearinge of you drive him to feeke fome miforderlie fhifte: as, to feeke to be helped by fome other booke, or to be prompted by fome other Scholer, and fo goe aboute to begile you moch, and him felfe more.

With this waie, of good understanding the mater, plaine construinge, diligent parsinge, dalie translatinge, cherefull admonishinge, and

The first booke teachyng

heedefull amendinge of faultes: never leavinge behinde juste praise for well doinge, I would have the Scholer brought up withall, till he had red, and translated over the first booke of Epiftles chosen out by Sturmius, with a good peece of a Comedie of Terence alfo.

Latin fpeakyng. 6

writinge.

All this while, by mine advise, the childe fhall use to speake no latine: For, as Cicero faith in like mater, with like wordes, loquendo, male loqui discunt. And, that excellent learned G. Budæus. man, G. Budæus, in his Greeke Commentaries, fore complaineth, that whan he began to learne the latin tonge, use of speaking latin at the table, and elsewhere, unadvisedlie, did bring him to foch an evill choice of wordes, to foch a crooked framing of fentences, that no one thing did hurt or hinder him more, all the daies of his life afterward, both for redineffe in speaking, and also good judgement in

> In very deede, if children were brought up, in foch a houfe, or foch a Schole, where the latin tonge were properlie and perfitlie fpoken, as Tib. and Ca. Gracci were brought up, in their mother Cornelias house, surelie, than the dailie use of speaking were the best and readieft 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 up to in yong wittes, as afterward they be, not onelie marde for speaking, but also corrupted in judgement: as with moch adoe, or never at all, they be brought to right frame againe.

Yet all men covet to have their children fpeake latin : and fo do I verie earnestlie too. We bothe have one purpose : we agree in defire, we wish one end : but we differ somewhat in order and waie, that leadeth rightlie to that end. Other would have them fpeake at all adventures : and, fo they be speakinge, to speake, the Master careth not, the Scholer knoweth not, what. This is, to feeme, and not to bee : except it be, to be bolde without fhame, rashe without skill, full of wordes without witte. I wish to have them speake fo, as it may well appeare, that the braine doth governe the tonge, and that reafon leadeth forth the taulke. Socrates doctrine is true in Plato, and well marked, and truely uttered Plato. by Horace in Arte Poetica, that, where fo ever Harat. knowledge doth accompanie the witte, there best utterance doth alwaies awaite upon the tonge : For, good understanding must first be Much bred in the childe, which, being nurifhed with writyng breedeth skill, and use of writing (as I will teach more ready speaklargelie hereafter) is the onelie waie to bring yng. him to judgement and readineffe in speakinge: and that in farre fhorter time (if he followe

conftantlie the trade of this litle leffon) than he fhall do, by common teachinge of the common fcholes in England.

But, to go forward, as you perceive your fcholer to goe better and better on awaie, firft, with underftanding his leffon more quicklie, with parfing more readelie, with tranflating more fpedelie and perfitlie then he was wonte, after, give him longer leffons to tranflate : and withall, begin to teach him, both in nownes, and verbes, what is *Proprium*, and what is *Tranflatum*, what *Synonymum*, what *Diverfum*, which be *Contraria*, and which be moft notable *Phrafes* in all his lecture.

The fecond degree and order in teachyng.

| As : | |
|-------------|---|
| Proprium. | Rex Sepultus est magnifice. |
| Tranflatum. | Cum illo principe, Sepulta est et gloria et Salus Reipublicæ. |
| Synonyma. | { Ensis, Gladius. { Laudare, prædicare. |
| Diversa. | Diligere, Amare. Calere, Exardescere. Inimicus, Hostis. |
| Contraria. | { Acerbum et luctuofum bellum. { Dulcis et læta Pax. |
| Phrases. | { Dare verba. { abjicere obedientiam. |

Your fcholer then must have the third paper The thyrd booke : in the which, after he hath done his paper boke. double translation, let him write after this fort foure of these forenamed fixe, diligentlie marked out of everie leffon.

Quatuor. Quatuor. Diverfa. Contraria. Phrales.

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

f Diversa nulla. Contraria nulla, etc.

This diligent translating, joyned with this heedefull marking, in the forefaid Epiftles, and afterwarde in fome plaine Oration of Tullie, as, pro lege Manil., pro Archia Poeta, or in those three ad C. Cas., shall worke soch a right choife of wordes, fo ftreight a framing of fentences, foch a true judgement, both to write skilfullie, and speake wittelie, as wife men shall both praife, and marvell at.

If your scholer do misse fometimes, in Jentlenes in marking rightlie these foresaid fixe thinges, teaching. chide not hastelie: for that shall, both dull

The first booke teachyng

his witte, and difcorage his diligence: but monifh him gentelie: which fhall make him, both willing to amende, and glad to go forward in love and hope of learning.

I have now wifhed, twife or thrife, this gentle nature, to be in a Scholemafter : And, that I have done fo, neither by chance, nor without fome reafon, I will now declare at large, why, in mine opinion, love is fitter then feare, jentlenes better than beating, to bring up a childe rightlie in learninge.

With the common use of teaching and beating in common scholes of England, I will not greatlie contend: which if I did, it were but a small grammaticall controversie, neither belonging to heressie nor treasfon, nor greatly touching God nor the Prince: although in very deede, in the end, the good or ill bringing up of children, doth as much ferve to the good or ill fervice, of God, our Prince, and our whole countrie, as any one thing doth beside.

I do gladlie agree with all good Scholemafters in these pointes: to have children brought to good perfitnes in learning: to all honeftie in maners: to have all fautes rightlie amended: to have everie vice severelie corrected: but for the order and waie that leadeth rightlie to these pointes, we somewhat differ. For commonlie, many scholemasters,

Love.

Feare.

Common Scholes.

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fome, as I have feen, moe, as I have heard Sharpe tell, be of fo crooked a nature, as, when they Scholemeete with a hard witted scholer, they rather breake him, than bowe him, rather marre him, than mend him. For whan the fcholemafter is angrie with fome other matter, then will he fonest faul to beate his scholer: and though he him felfe fhould be punished for his folie, yet must he beate some scholer for his pleafure: though there be no caufe for him to / do fo, nor yet fault in the fcholer to deferve fo. These ye will fay, be fond scholemasters, and fewe they be, that be found to be foch. They be fond in deede, but furelie overmany foch be found everie where. But this will I fay, that even the wifest of your great beaters, do as oft punishe nature, as they do correcte Nature faultes. Yea, many times, the better nature is forer punished: For, if one, by quicknes of witte, take his leffon readelie, an other, by hardnes of witte, taketh it not fo speedelie : the first is alwaies commended, the other is commonlie punished : whan a wife scholemafter should rather discretelie confider the right disposition of both their natures, and not fo moch wey what either of them is able to do now, as what either of them is likelie to do hereafter. For this I know, not onelie by reading of bookes in my ftudie, but also by experience of life, abrode in the world, that

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II

punished.

Quicke wittes for learnyng.

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those, which be commonlie the wifest, the best learned, and best men also, when they be olde, were never commonlie the quickest of witte, when they were yonge. The caufes why, amongest other, which be many, that move me thus to thinke, be these fewe, which I will recken. Quicke wittes commonlie be apte to take, unapte to keepe : foone hote and defirous of this and that: as colde and fone wery of the fame againe : more quicke to enter spedelie, than hable to pearse farre : even like over fharpe tooles, whofe edges be verie foone turned. Soch wittes delite them felves in eafie and pleafant studies, and never passe farre forward in hie and hard sciences. And therfore the quickest wittes commonlie may prove the best Poetes, but not the wifest Orators : readie of tonge to speake boldlie, not deepe of judgement, either for good counfell or wife writing. Alfo, for maners and life, quicke wittes commonlie be, in defire, newfangle, in purpofe, unconstant, light to promife any thing, readie to forget every thing : both benefite and injurie : and therby neither fast to frend, nor fearefull to foe : inquifitive of every trifle, not fecret in greatest affaires : bolde, with any perfon : bufie, in every matter: fothing, foch as be prefent: nipping any that is abfent : of nature alfo, alwaies, flattering their betters, envying their

Quicke wittes for maners and lyfe.

equals, defpifing their inferiors: and, by quicknes of witte, verie quicke and readie, to like none fo well as them felves.

Moreover commonlie, men, very quicke of witte, be also, verie light of conditions: and thereby, very readie of difposition, to be caried over quicklie, by any light cumpanie, to any riot and unthriftines when they be yonge : and therfore feldome, either honeft of life, or riche in living, when they be olde. For, quicke in witte, and light in maners, be, either feldome troubled, or verie fone wery, in carying a verie hevie purfe. Quicke wittes alfo be, in most part of all their doinges, overquicke, haftie, rashe, headie, and brainficke. These two last wordes, Headie and Brainficke, be fitte and proper wordes, rifing naturallie of the matter, and tearmed aptlie by the condition, of over moch quickenes of witte. In youghhe also they be readie scoffers, privie mockers, and ever over light and mery. In aige, fone teftie, very waspishe, and alwaies over miferable : and yet fewe of them cum to any great aige, by reason of their mifordered life when they were yong: but a great deale fewer of them cum to fhewe any great countenance, or beare any great authoritie abrode in the world, but either live obscurelie, men know not how, or dye obscurelie, men marke not whan. They be

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like trees, that shewe forth faire blossoms and broad leaves in fpring time, but bring out fmall and not long lafting fruite in harveft time: and that onelie foch, as fall, and rotte, before they be ripe, and fo, never, or feldome, 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 felves, or verie profitable to ferve the common wealth, but decay and vanish, men know not which way: except a very fewe, to whom peradventure blood and happie parentage may perchance purchace a long ftanding upon the stage. The which felicitie, becaufe it commeth by others procuring, not by their owne defervinge, and * ftand by other mens feete, and not by their own, what outward brag fo ever is borne by them, is in deed, of it felfe, and in wife mens eyes, of no great estimation.

Som fciences hurt mens wits, and mar mens maners. Some wittes, moderate enough by nature, be many tymes marde by over moch ftudie and use of some sciences, namelie, Musicke, Arithmetick, and Geometrie. Thies sciences, as they sharpen mens wittes over moch, so they change mens maners over sore, if they be not moderatlie mingled, and wisselie applied to som good use of life. Marke all Mathemati-

Mathematicall heades.

* and,] qu. and they.

call heades, which be onely and wholy bent to those sciences, how folitarie they be themfelves, how unfit to live with others, and how unapte to ferve in the world. This is not onelie knowen now by common experience, but uttered long before by wife mens Judgement and fentence. Galene faith, moch Mu- Galen. fick marreth mens maners: and Plato hath a Plato notable place of the fame thing in his bookes de Rep. well marked alfo, and excellentlie translated by Tullie himself. Of this matter, I wrote once more at large, xx. yeare a go, in my booke of fhoting: now I thought but to touch it, to prove, that over moch quicknes of witte, either given by nature, or sharpened by ftudie, doth not commonlie bring forth, eyther greatest learning, best maners, or happieft life in the end.

Contrariewife, a witte in youth, that is not Hard wits over dulle, heavie, knottie and lumpishe, but hard, rough, and though fomewhat staffishe, as Tullie wisheth otium, quietum, non languidum : and negotium cum labore, non cum periculo, fuch a witte I fay, if it be, at the first well handled by the mother, and rightlie fmothed and wrought as it fhould, not overthwartlie, and against the wood, by the scholemaster, both for learning, and hole courfe of living, proveth alwaies the best. In woode and ftone, not the fofteft, but hardeft, be alwaies

in learning.

aptest, for portrature, both fairest for pleasure, and most durable for proffit. Hard wittes be hard to receive, but fure to keepe : painefull without werineffe, hedefull without wavering, conftant without newfanglenes : bearing heavie thinges, thoughe not lightlie, yet willinglie: entring hard thinges, though not eafelie, yet depelie, and fo cum to that perfitnes of learning in the ende, that quicke wittes feeme in hope, but do not in deede, or elfe verie feldome, ever attaine unto. Alfo, for maners and life, hard wittes commonlie ar hardlie caried, either to defire everie new thing, or elfe to mervell at every ftrange thinge: and therfore they be carefull and diligent in their own matters, not curious and bufey in other mens affaires: and fo, they becum wife them felves, and also ar counted honest by others. They be grave, ftedfast, filent of tong, fecret of hart. Not haftie in making, but constant in keping any promife. Not rafhe in uttering, but ware in confidering every matter: and therby, not quicke in speaking, but deepe of judgement, whether they write, or give counfell in all waightie affaires. And theis be the men, that becum in the end, both most happie for themfelves, and alwaife best esteemed abrode in the world.

I have bene longer in defcribing the nature, the good or ill fucceffe, of the quicke

Hard wits in maners and lyfe.

and hard witte, than perchance for will The best thinke, this place and matter doth require. But my purpose was hereby, plainlie to utter, what injurie is offered to all learninge, and to the common welthe alfo, first, by the fond father in chofing, but chieflie by the lewd scholemaster in beating and driving away the best natures from learning. A childe that is still, filent, constant, and somwhat hard of witte, is either never chosen by the father to be made a fcholer, or elfe, when he commeth to the fchole, he is fmally regarded, little looked unto, he lacketh teaching, he lacketh coraging, he lacketh all thinges, onelie he never lacketh beating, nor any word, that may move him to hate learninge, nor any deed that may drive him from learning, to any other kinde of living.

And when this fadde natured, and hard Hard wits witted child, is bette from his booke, and becummeth after eyther fludent of the common lawe, or page in the Court, or fervingman, or bound prentice to a merchant, or to fom handiecrafte, he proveth in the ende, wifer, happier and many tymes honefter too, than many of theis quick wittes do, by their learninge.

Learning is, both hindred and injured to, by the ill choice of them, that fend yong scholers to the universities. Of whom must

С

wittes driven from learnyng, to other livyng.

17

prove beft in every kynde of life.

nedes cum all oure Divines, Lawyers, and Phyficions.

The ill choice of wittes for learnyng. Thies yong fcholers be chofen commonlie, as yong apples be chofen by children, in a faire garden about S. James tyde: a childe will chofe a fweeting, becaufe it is prefentlie faire and pleafant, and refufe a Runnet, bycaufe it is than grene, hard, and fowre, whan the one, if it be eaten, doth breed, both wormes and ill humors: the other if it ftand his tyme, be ordered and kepte as it fhould, is holfom of it felf, and helpeth to the good difgeftion of other meates: Sweetinges will receyve wormes, rotte, and dye on the tree, and never or feldom cum to the gathering for good and lafting ftore.

For verie greafe of harte I will not applie the fimilitude : but hereby, is plainlie feen, how learning is robbed of hir beft wittes, firft by the greate beating, and after by the ill chofing of fcholers, to go to the universities. Whereof cummeth partelie, that lewde and fpitefull proverbe, founding to the greate hurte of learning, and fhame of learned men, that, the greateft Clerkes be not the wifeft men.

And though I, in all this difcourfe, feem plainlie to prefer hard and roughe wittes before quicke and light wittes, both for learnyng and maners, yet am I not ignorant that fom quicknes of witte is a finguler gifte of God, and fo most rare emonges men, and namelie fuch a witte, as is quicke without lightnes, fharpe without brittlenes, defirous of good thinges without newfanglenes, diligent in painfull thinges without werifomnes, and conftant in good will to do all thinges well, as I know was in Syr John Cheke, and is in fom, that yet live, in whome all theis faire qualities of witte ar fullie mette togither.

But it is notable and trewe, that Socrates faith in Plato to his frende Crito. That, that number of men is fewest, which far excede, either in good or ill, in wifdom or folie, but the meane betwixt both, be the greatest number: which he proveth trewe in diverse other thinges: as in greyhoundes, emonges which fewe are found, exceding greate, or exceding litle, exceding fwift, or exceding flowe: And therfore, I speaking of quick and hard wittes, I ment, the common number of quicke and hard wittes, emonges the which, for the most parte, the hard witte proveth manie times the better learned, wifer and honefter man: and therfore, do I the more lament, that foch wittes commonlie be either kepte from learning, by fond fathers, or bet from learning by lewde scholemasters.

And fpeaking thus moche of the wittes of Horfemen children for learning, the opportunitie of the be wifer in place, and goodnes of the matter might re- of a good

Plate in Critone.

Verie good, or verie ill men, be feweft in number.

knowledge

20 The first booke teachyng

Colte, than fcholemafters be, in knowledge of a good witte.

A good Rider better rewarded than a good Scholemafter.

Horfe well broken, children ill taught.

Plato in 7. de Rep. quire to have here declared the most speciall notes of a good witte for learning in a childe, after the maner and cuftume of a good horfman, who is skilfull to know, and hable to tell others, how by certein fure fignes a man may choife a colte, that is like to prove an other day excellent for the faddle. And it is pitie, that commonlie, more care is had, yea and that emonges verie wife men, to finde out rather a cunnynge man for their horfe, than a cunnyng man for their children. They fay nay in worde, but they do fo in deede. For, to the one, they will gladlie give a flipend of 200. Crounes by yeare, and loth to offer to the other, 200. fhillinges. God, that fitteth in heaven, laugheth their choice to fkorne, and rewardeth their liberalitie as it should : for he fuffereth them, to have tame and well ordered horfe, but wilde and unfortunate Children: and therfore in the ende they finde more pleafure in their horfe, than comforte in their children.

But concerning the trewe notes of the beft wittes for learning in a childe, I will reporte, not myne own opinion, but the very judgement of him, that was counted the beft teacher and wifeft man that learning maketh mention of, and that is *Socrates* in *Plato*, who expresses the orderlie thies feven plaine notes to choife a good witte in a child for learninge. [1. Εὐφυής.
2. Μνήμων.
3. Φιλομαθής.
4. Φιλόπονος.
5. Φιλήχοος.
6. Ζητητικός.
7. Φιλέπαινος.

Trewe notes of a good witte.

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. Εὐφυής.

Is he, that is apte by goodnes of witte, and witte. appliable by readines of will, to learning, hav- will. ing all other qualities of the minde and partes of the bodie, that must an other day serve learning, not trobled, mangled, and halfed, but founde, whole, full, and hable to do their office : as, a tong, not stamering, or over The tong. hardlie drawing forth wordes, but plaine, and redie to deliver the meaning of the minde: a voice, not fofte, weake, piping, womannishe, The voice. but audible, ftronge, and manlike : a counte- Face. nance, not werifhe and crabbed, but faire and cumlie: a perfonage, not wretched and de- Stature. formed, but taule and goodlie : for furelie, a Learning cumlie countenance, with a goodlie stature, joyned with a cumlie geveth credit to learning, and authoritie to perfonage.

the perfon : otherwife commonlie, either open contempte, or privie disfavour doth hurte, or hinder, both perfon and learning. And, even as a faire ftone requireth to be fette in the finest gold, with the best workmanshyp, or elfe it lefeth moch of the Grace and price, even fo, excellencye in learning, and namely Divinitie, joyned with a cumlie perfonage, is a mervelous Jewell in the world. And how can a cumlie bodie be better employed, than to ferve 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 fo: and with examples herein I will not medle : yet I wifhe, that those shold, both mynde it, and medle with it, which have most occasion to looke to it, as good and wife fathers fhold do, and greatest authoritie to amend it, as good and wife magistrates ought to do: And yet I will not let, openlie to lament the unfortunate cafe of learning herein.

Deformed creatures commonlie fet to learnyng. For, if a father have foure fonnes, three faire and well formed both mynde and bodie, the fourth, wretched, lame, and deformed, his choice fhal be, to put the worft to learning, as one good enoughe to becum a fcholer. I have fpent the most parte of my life in the Universitie, and therfore I can beare good witnes that many fathers commonlie do thus:

wherof, I have hard many wife, learned, and as good men as ever I knew, make great, and oft complainte : a good horfeman will choife no foch colte, neither for his own, nor vet for his mafters fadle. And thus much of the first note.

2. Mrnuwr.

Good of memorie: a speciall parte of the Memorie. first note $\varepsilon i \varphi u \eta_5$, and a mere benefite of nature : yet it is fo neceffarie for learning, as Plato maketh it a separate and perfite note of it felfe, and that fo principall a note, as without it, all other giftes of nature do fmall fervice to learning. Afranius, that olde Latin Poete, Aul. Gel. maketh Memorie the mother of learning and wildome, faying thus.

Usus me genuit, Mater peperit memoria, and though it be the mere gifte of nature, yet is memorie well preferved by ufe, and moch encreafed by order, as our scholer must learne an other day in the Universitie: but in a childe, a good memorie is well known, by three properties : that is, if it be, quicke in Three fure receyving, fure in keping, and redie in de- fignes of a good melivering forthe againe.

morie.

3. Філоµави́с.

Given to love learning: for though a child have all the giftes of nature at wifhe, and per-

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fection of memorie at wil, yet if he have not a fpeciall love to learning, he fhall never attaine to moch learning. And therfore *Ifo*crates, one of the nobleft fcholemafters, that is in memorie of learning, who taught Kinges and Princes, as *Halicarnaffæus* writeth, and out of whofe fchole, as *Tullie* faith, came forth, mo noble Capitanes, mo wife Councelors, than did out of *Epeius* horfe at *Troie*. This *Ifocrates*, I fay, did caufe to be written, at the entrie of his fchole, in golden letters, this golden fentence, iàv $ifs \phi ιλομαθ hs, ion πολυ$ μαθ hs, which excellentlie faid in*Greeke*, is thusrudelie in Englifhe, if thou loveft learning,thou fhalt attayne to moch learning.

4. Φιλόπονος.

Is he, that hath a luft to labor, and a will to take paines. For, if a childe have all the benefites of nature, with perfection of memorie, love, like, and praife learning never fo moch, yet if he be not of him felfe painfull, he fhall never attayne unto it. And yet where love is prefent, labor is feldom abfent, and namelie in ftudie of learning, and matters of the mynde: and therfore did *Ifocrates* rightlie judge, that if his fcholer were $\varphi_{i\lambda o \mu \alpha \theta h s}$, he cared for no more. Ariftotle, varying from *Ifocrates* in private affaires of life, but agreing with *Ifocrates* in common judgement of learn-

ing, for love and labor in learning, is of the fame opinion, uttered in these wordes, in his Rhetorike ad Theodecten. Libertie kindleth 2. Rbet. ad love: Love refufeth no labor: and labor ob- Theod. teyneth what fo ever it feeketh. And yet neverthelesse, Goodnes of nature may do litle good : Perfection of memorie, may ferve to fmall use : All love may be employed in vayne : Any labor may be fone gravaled, if a man trust alwaies to his own finguler witte, and will not be glad fomtyme to heare, take advife, and learne of an other : And therfore doth Socrates very notablie adde the fifte note.

5. Φιλήκοος.

He, that is glad to heare and learne of an other. For otherwife, he shall sticke with great troble, where he might go eafelie forwarde: and alfo catche hardlie a verie litle by his owne toyle, whan he might gather quicklie a good deale, by an other mans teaching. But now there be fome, that have great love to learning, good luft to labor, be willing to learne of others, yet, either of a fonde ihamefastnes, or else of a proude folie, they dare not, or will not, go to learne of an other : And therfore doth Socrates wifelie adde the fixte note of a good witte in a childe for learning, and that is.

6. Znynyixós.

He, that is naturallie bolde to afke any queftion, defirous to fearche out any doute, not afhamed to learne of the meaneft, not affraide to go to the greateft, untill he be perfitelie taught, and fullie fatisfiede. The feventh and laft poynte is.

7. Φιλέπαινος.

He, that loveth to be praifed for well doing, at his father, or mafters hand. A childe of this nature, will earneftlie love learnyng, gladlie labor for learning, willinglie learne of other, boldlie afke any doute. And thus, by *Socrates* judgement, a good father, and a wife fcholemafter, fhold chofe a childe to make a fcholer of, that hath by nature the forefayd perfite qualities, and cumlie furniture, both of mynde and bodie : hath memorie, quicke to receyve, fure to keape, and readie to deliver : hath love to learning : hath luft to labor : hath defire to learne of others : hath boldnes to afke any queftion : hath mynde holie bent, to wynne praife by well doing.

The two firste poyntes be special benefites of nature: which neverthelesse, be well preferved, and moch encreased by good order. But as for the five laste, love, labor, gladnes to learne of others, boldnes to aske doutes, and will to wynne praise, be wonne and maintened

by the onelie wifedome and difcretion of the scholemaster. Which five poyntes, whether a scholemaster shall worke soner in a childe, by fearefull beating, or curtefe handling, you that be wife, judge.

Yet fome men, wife in deede, but in this matter, more by feveritie of nature, than any wifdome at all, do laugh at us, when we thus wifhe and reafon, that yong children fhould rather be allured to learning by jentilnes and love, than compelled to learning, by beating and feare : They fay, our reasons ferve onelie to breede forth talke, and passe a waie tyme, but we never faw good scholemaster do so, nor never red of wife man that thought fo.

Yes forfothe : as wife as they be, either in other mens opinion, or in their owne conceite, I will bring the contrarie judgement of him, who, they them felves shall confesse, was as wife as they are, or elfe they may be justlie thought to have fmall witte at all: and that is Socrates, whofe judgement in Plato is plain- Plato in 7. lie this in these words : which, bicause they de Rep. [p. 536 D. E.] be verie notable, I will recite them in his owne tong, ούδεν μάθημα μετα δουλείας χρη μανθάνειν: οι μέν γαι τοῦ σώματος πόνοι βία πονούμενοι χειρον ούδεν το σῶμα ἀπεργάζονται: ψυχη δε βίαιον ούδεν εμμονον μάθημα: in Englishe thus, No learning ought to be learned with bondage: For, bodelie labors, wrought by compulsion,

hurt not the bodie : but any learning learned by compulsion, tarieth not long in the mynde: And why? For what foever the mynde doth learne unwillinglie with feare, the fame it doth quicklie forget without care. And left proude wittes, that love not to be contraryed, but have luft to wrangle or trifle away troth, will fay, that Socrates meaneth not this of childrens teaching, but of fom other higher learnyng, heare, what Socrates in the fame place doth more plainlie fay : $\mu \eta$ τοίνυν βία, $\vec{\omega}$ αριστε, τοὺς παίδας έν τοις μαθήμασιν, άλλὰ παίζοντας τρέφε, that is to fay, and therfore, my deare frend, bring not up your children in learning by compulfion and feare, but by playing and pleafure. And you, that do read Plato, as ye shold, do well perceive, that these be no Questions asked by Socrates, as doutes, but they be Sentences, first affirmed by Socrates, as mere trothes, and after, given forth by Socrates, as right Rules, most necessarie to be marked, and fitte to be folowed of all them, that would have children taughte, as they fhould. And in this counfell, judgement, and authoritie of Socrates I will repose my selfe, untill I meete with a man of the contrarie mynde, whom I may justlie take to be wifer, than I thinke Socrates was. Fonde scholemasters neither can understand, nor will folow this good counfell of Socrates, but wife ryders, in their office, can and will

The right readyng of *Plato*.

[p. 536 E.]

Young Jentlemen, be wifelier taught to

do both : which is the onelie caufe, that com- ryde, by monly, the yong jentlemen of England, go fo unwillinglie to fchole, and run fo faste to the stable: For in verie deede fond scholemasters, by feare, do beate into them the hatred of masters. learning, and wife riders, by jentle allurementes, do breed up in them the love of riding. They finde feare, and bondage in fcholes, They feele libertie and freedome in stables: which caufeth them, utterlie to abhorre the one, and most gladlie to haunt the other. And I do not write this, that in exhorting to the one, I would diffuade yong jentlemen from the other: yea I am forie, with all my harte, that they be given no more to riding, then they be : For, of all outward qua- Ryding. lities, to ride faire, is most cumelie for him felfe, most necessarie for his contrey, and the greater he is in blood, the greater is his praife, the more he doth excede all other therein. It was one of the three excellent praifes, amongest the noble jentlemen of the old Perfians, Alwaife to fay troth, to ride faire, and fhote well: and fo it was engraven upon Darius tumbe, as Strabo beareth witneffe.

common ryders, than to learne, by common Schole-

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Strabo 15.

Darius the king, lieth buried heare, Who in riding and shoting had never peare.

But, to our purpole, yong men, by any meanes, leefing the love of learning, whan by tyme they cum to their owne rule, they carie commonlie from the fchole with them a perpetuall hatred of their mafter, and a continuall contempt of learning. If ten Jentlemen be afked, why they forget fo fone in Court, that which they were learning fo long in fchole, eight of them, or let me be blamed, will laie the fault on their ill handling, by their fcholemafters.

Cufpinian doth report, that that noble Emperour Maximilian would lament verie oft his misfortune herein.

Paftime.

Learnyng.

Yet, fome will fay, that children of nature, love pastime, and mislike learning : bicause, in their kinde, the one is eafie and pleafant, the other hard and werifom : which is an opinion not fo trewe, as fome men weene : For, the matter lieth not fo much in the disposition of them that be yong, as in the order and maner of bringing up, by them that be old, nor yet in the difference of learnyng and paf-For, beate a child, if he daunce not time. well, and cherish him, though he learne not well, ye shall have him, unwilling to go to daunce, and glad to go to his booke. Knocke him alwaies, when he draweth his fhaft ill, and favor him againe, though he faut at his booke, ye shall have hym verie loth to be in the field, and verie willing to be in the fchole. Yea, I faie more, and not of my felfe, but by

the judgement of those, from whom few wife men will gladlie diffent, that if ever the nature of man be given at any tyme, more than other, to receive goodnes, it is, in innocencie of yong yeares, before that experience of evill have taken roote in hym. For, the pure cleane witte of a fweete yong babe is like the neweft wax, most hable to receive the best and fayrest printing: and like a new bright filver difhe never occupied, to receive and kepe cleane anie good thyng that is put into it.

And thus, will in children, wifelie will wrought withall, maie eafilie be won to be verie well willing to learne. And witte in children, by nature, witte namelie memorie, the onely keie and keper of all learning, is readiest to receive, and furest 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 fo well when we be olde, as those thinges which we learned when we were yong : And this is not straunge, but common in all natures workes. Every man sees, Yong yeares (as I fayd before) new wax is best for printvng : new claie, fittest for working : new fhorne wooll, apteft for fone and fureft dying: new fresh flesh, for good and durable falting. And this fimilitude is not rude, nor borowed of the larder house, but out of his scholehouse,

in Children.

apteft for learnyng.

of whom the wifeft of England neede not be ashamed to learne. Yong Graftes grow not onelie fonest, but also fairest, and bring alwayes forth the beft and fweeteft frute : yong whelpes learne eafelie to carie : yong Popingeis learne quicklie to speake : And so, to be fhort, if in all other thinges, though they lacke reason, sens, and life, the fimilitude of youth is fitteft to all goodnesse, surelie nature, in mankinde, is most beneficiall and effectuall in this behalfe.

Therfore, if to the goodnes of nature be joyned the wifedome of the teacher, in leading yong wittes into a right and plaine way of learnyng, furelie, children, kept up in Gods feare, and governed by his grace, maie most eafelie be brought well to ferve God and contrey both by virtue and wifedome.

But if will, and witte, by farder age, be once allured from innocencie, delited in vaine fightes, filed * with foull taulke, crooked with wilfulneffe, hardned with stubburneffe, and let loofe to disobedience, furelie it is hard with jentleneffe, but unpoffible with fevere crueltie, to call them backe to good frame againe. For. where the one perchance maie bend it, the other shall furelie breake it; and fo in stead of fome hope, leave an affured defperation, and fhameleffe contempt of all goodneffe, the

* filed] filled. 1571.

fardeft pointe in all mifchief, as Xenophon doth Xen. 1. Cyri most trewlie and most wittelie marke.

Therfore, to love or to hate, to like or contemne, to plie this waie or that waie to good or to bad, ye fhall have as ye use a child in his youth.

And one example, whether love or feare doth worke more in a child, for vertue and learning, I will gladlie report : which maie be hard with fome pleafure, and folowed with more profit. Before I went into Germanie, I came to Brodegate in Lecetershire, to take my leave of that noble Ladie Jane Grey, to Lady Jane whom I was exceding moch beholdinge. Hir Grey. parentes, the Duke and the Duches, with all the houfhould, Gentlemen and Gentlewomen, were huntinge in the Parke: I founde her, in her Chamber, readinge Phædon Platonis in Greeke, and that with as moch delite, as fom jentleman wold read a merie tale in Bocafe. After falutation, and dewtie done, with fom other taulke, I asked hir, whie she wold leese foch paftime in the Parke? fmiling fhe anfwered me: I wiffe, all their fporte in the Parke is but a shadoe to that pleasure, that I find in Plato: Alas good folke, they never felt, what trewe pleafure ment. And howe came you Madame, quoth I, to this deepe knowledge of pleafure, and what did chieflie allure you unto it : feinge, not many women,

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but verie fewe men have atteined thereunto? I will tell you, quoth fhe, and tell you a troth, which perchance ye will mervell at. One of the greatest benefites, that ever God gave me, is, that he fent me fo fharpe and fevere Parentes, and so jentle a scholemaster. For when I am in prefence either of father or mother, whether I fpeake, kepe filence, fit, ftand, or go, eate, drinke, be merie, or fad, be fowyng, plaiyng, dauncing, or doing anie thing els, I must do it, as it were, in foch weight, mefure, and number, even so perfitelie, as God made the world, or else I am fo fharplie taunted, fo cruellie threatened, yea prefentlie fome tymes, with pinches, nippes, and bobbes, and other waies, which I will not name, for the honor I beare them, fo without measure misordered, that I thinke my felfe in hell, till tyme cum, that I must go to M. Elmer, who teacheth me fo jentlie, fo pleafantlie, with foch faire allurementes to learning, that I thinke all the tyme nothing, whiles I am with him. And when I am called from him, I fall on weeping, because, what soever I do els, but learning, is ful of grief, trouble, feare, and whole misliking unto me: And thus my booke, hath bene fo moch my pleafure, and bringeth dayly to me more pleafure and more, that in respect of it, all other pleafures, in very deede, be but trifles and troubles unto me. I remember this talke

gladly, both bicaufe it is fo worthy of memorie, and bicaufe alfo, it was the laft talke that ever I had, and the last tyme, that ever I saw that noble and worthie Ladie.

I could be over long, both in fhewinge just caufes, and in recitinge trewe examples, why learning fhold be taught, rather by love than He that wold fee a perfite difcourfe of feare. it, let him read that learned treatife, which my frende Joan. Sturmius wrote de institutione Sturmius Principis, to the Duke of Cleves.

The godlie counfels of Salomon and Jefus the fonne of Sirach, for fharpe kepinge in, and virga, odit bridleinge of youth, are ment rather, for fatherlie correction, then masterlie beating, rather for maners, than for learninge : for other places, than for scholes. For God forbid, but all evill touches, wantonnes, lyinge, pickinge, flouthe, will, ftubburnneffe, and difobedience, fhold be with sharpe chastifement, daily cut away.

This discipline was well knowen, and diligentlie used, among the Gracians, and old Romanes, as doth appeare in Aristophanes, Isocrates, and Plate, and also in the Comedies of Plautus : where we fee that children were under the rule of three perfones: Præceptore, Pædagogo, Parente: the fcholemaster taught him learnyng with all jentlenes: the Governour corrected his maners, with moch sharpenesse: The father held the fterne of his whole obedience : And

de Inft. Princ. Qui parcit filium.

I. Scholemaster.

2. Governour.

3. Father.

fo, he that used to teache, did not commonlie use to beate, but remitted that over to an other mans charge. But what shall we faie, whan now in our dayes, the scholemaster is used, both for Praceptor in learnyng, and Padagogus in maners. Surelie, I wold he shold not confound their offices, but discretelie use the dewtie of both fo, that neither ill touches fhold be left unpunished, nor jentlesse in teaching anie wife omitted. And he shall well do both, if wifelie he do appointe diversitie of tyme, and feparate place, for either purpofe: using alwaife foch difcrete moderation, as the fcholehouse should be counted a fanctuarie against feare : and verie well learning, a common pardon for ill doing, if the fault of it felfe be not over heinous.

And thus the children, kept up in Gods feare, and preferved by his grace, finding paine in ill doing, and pleafure in well ftudiyng, fhold eafelie be brought to honeftie of life, and perfitenes of learning, the onelie marke, that good and wife fathers do wifhe and labour, that their children fhold moft bufelie and carefullie fhoot at.

Youth of England brought up with to much libertie. There is an other difcommoditie, befides crueltie in fcholemafters in beating away the love of learning from children, which hindreth learning and vertue, and good bringing up of youth, and namelie yong jentlemen, verie moch

The fchole houfe. 36

in England. This fault is cleane contrary to the first. I wished before, to have love of learning bred up in children : I wifhe as moch now, to have yong men brought up in good order of living, and in fome more fevere difcipline, then commonlie they be. We have lacke in England of foch good order, as the old noble Persians fo carefullie used : whose Xen. 7. children, to the age of xxi. yeare, were brought up in learnyng, and exercises of labor, and that in foch place, where they fhould, neither fee that was uncumlie, nor heare that was unhoneft. Yea, a yong jentleman was never free, to go where he would, and do what he lifte him felf, but under the kepe, and by the counfell, of fome grave governour, untill he was, either maryed, or cald to beare fome office in the common wealth.

And fee the great obedience, that was used in old tyme to fathers and governours. No fonne, were he never fo old of yeares, never fo great of birth, though he were a kynges fonne, might not mary, but by his father and mothers alfo confent. Cyrus the great, after he had conquered Babylon, and fubdewed Riche king Crælus with whole Alia minor, cummyng tryumphantlie home, his uncle Cyaxeris offered him his daughter to wife. Cyrus thanked his uncle, and praifed the maide, but for mariage he answered him with thies wife and sweete

Cyri Pæd.

Xen. 8. Cyri Pæd. wordes, as they be uttered by Xenophon, $\tilde{\omega}$ Kua- $\xi \acute{a} \varrho n$, $\tau \acute{o} \tau \varepsilon \gamma \acute{e} v o \varsigma \acute{e} \pi a \imath v \widetilde{\omega}$, $\kappa a i \tau n v$ $\pi a \imath d a$, $\kappa a i d a \rho a$. $\beta o \acute{v} \land \rho \mu a a d \imath$, $\check{e} \varphi n$, $\sigma v \tau \eta$ $\tau o v \pi a \tau \rho \delta \varsigma$, $\gamma v \acute{\omega} \mu n$ $\kappa a i \tau \eta \varsigma$ $\mu n \tau \rho \delta \varsigma$ $\tau a v \tau a$ $\sigma o v \sigma u v a v \acute{e} \sigma a \iota$, $\mathfrak{S} c$. that is to fay: Uncle Cyaxeris, I commend the ftocke, I like the maide, and I allow well the dowrie, but (fayth he) by the counfell and confent of my father and mother, I will determine farther of thies matters.

Strong Samfon also in Scripture faw a maide that liked him, but he fpake not to hir, but went home to his father and his mother, and defired both father and mother to make the mariage for him. Doth this modeftie, doth this obedience, that was in great kyng Cyrus, and ftoute Samfon, remaine in our yong men at this daie? no furelie: For we live not longer after them by tyme, than we live farre different from them by good order. Our tyme is fo farre from that old discipline and obedience, as now, not onelie yong jentlemen, but even verie girles dare without all feare, though not without open fhame, where they lift, and how they lift, marie them felves in fpite of father, mother, God, good order, and all. The caufe of this evill is, that youth is least looked unto. when they ftand moft neede of good kepe and regard. It availeth not, to fee them well taught in yong yeares, and after whan they cum to

lust and youthfull dayes, to give them licence to live as they luft them felves. For, if ye fuffer the eye of a yong Jentleman, once to be entangled with vaine fightes, and the eare to be corrupted with fond or filthie taulke, the mynde shall quicklie fall ficke, and soone vomit and caft up all the holefome doctrine, that he received in childhoode, though he were never fo well brought up before. And being once inglutted with vanitie, he will ftreight way loth all learning, and all good counfell to the fame. And the parentes, for all their great coft and charge, reape onelie in the end, the frute of grief and care.

This evill is not common to poore men, as God will have it, but proper to riche and great mens children, as they deferve it. In deede from feven, to feventene, yong jentlemen commonlie be carefullie enough brought up : But from feventene to feven and twentie (the most dangerous tyme of all a mans life, and most flipperie to flay well in) they have commonlie the rein* of all licens in their owne hand, and fpeciallie foch as do live in the Court. And that wife men which is most to be merveled at, commonlie, the wifeft and also beft men be found the fondeft fathers in this behalfe. And if fom good

Great mens fonnes worft brought up.

fond fathers.

• rein] reigne. 1570. 1571.

father wold feek fome remedie herein, yet the mother (if the houfe hold of our Lady) had rather, yea, and will to, have her fonne cunnyng and bold, in making him to lyve trimlie when he is yong, than by learning and travell, to be able to ferve his Prince and his contrie, both wifelie in peace, and ftoutelie in warre, whan he is old.

Meane mens fonnes come to great authoritie. 40

The fault is in your felves, ye noble mens fonnes, and therfore ye deferve the greater blame, that commonlie, the meaner mens children cum to be the wifeft councellours, and greateft doers, in the weightie affaires of this Realme. And why? for God will have it fo, of his providence: bicaufe ye will have it no otherwife, by your negligence.

And God is a good God, and wifeft in all his doinges, that will place vertue, and difplace vice, in those kingdomes, where he doth governe. For he knoweth, that Nobilitie, without vertue and wisedome, is bloud in deede, but bloud trewelie, without bones and finewes: and so of it felfe, without the other, verie weake to beare the burden of weightie affaires.

The greatest shippe in deede commonlie carieth the greatest burden, but yet alwayes with the greatest jeoperdie, not onelie for the perfons and goodes committed unto it, but even for the shyppe it selfe, except it be governed with the greatest wisedome.

Nobilitie without wifedome.

But Nobilitie, governed by learning and wifedome, is in deede moft like a faire fhippe, havyng tide and winde at will, under the rule of a fkilfull mafter : whan contrarie wife, a fhippe, caried, yea with the hieft tide and greateft winde, lacking a fkilfull mafter, moft commonlie, doth either finck it felfe upon fandes, or breake it felfe upon rockes. And

even fo, how manie have bene either drowned in vaine pleafure, or overwhelmed by ftout wilfulneffe, the hiftories of England be able to affourde over many examples unto us. Therfore, ye great and noble mens children, if ye will have rightfullie that praife, and enjoie furelie that place, which your fathers have, and elders had, and left unto you, ye muft kepe it, as they gat it, and that is, by the onelie waie of vertue, wifedome, and worthineffe.

For wifedom, and vertue, there be manie faire examples in this Court, for yong Jentlemen to folow. But they be, like faire markes in the field, out of a mans reach, to far of, to fhoote at well. The beft and worthieft men, in deede, be fometimes feen, but feldom taulked withall: A yong Jentleman may fometime knele to their perfon, but fmallie use their companie, for their better instruction.

But yong Jentlemen are faine commonlie to

Nobilitie with wifedome.

> out wifedome.

Vaine pleafure, and ftoute wilfulnes, two greateft enemies to Nobilitie.

4I

do in the Court, as yong Archers do in the field: that is take foch markes, as be nie them, although they be never fo foule to fhoote at. I meene, they be driven to kepe companie with the worfte: and what force ill companie hath, to corrupt good wittes, the wifeft men know beft.

And not ill companie onelie, but the ill opinion alfo of the moft part, doth moch harme, and namelie of thofe, which fhold be wife in the trewe decyphring of the good difpolition of nature, of cumlineffe in Courtlie maners, and all right doinges of men.

But error and phantafie do commonlie occupie the place of troth and judgement. For, if a yong jentleman be demeure and ftill of nature, they fay, he is fimple and lacketh witte: if he be bafhefull, and will foon blufhe, they call him a babifhe and ill brought up thyng, when *Xenophon* doth precifelie note in *Cyrus*, that his bafhfulnes in youth was the verie trewe figne of his vertue and floutnes after: If he be innocent and ignorant of ill, they fay, he is rude, and hath no grace, fo ungraciouflie do fom graceleffe men mifufe the faire and godlie word GRACE.

But if ye would know, what grace they meene, go, and looke, and learne amonges them, and ye fhall fee that it is: First, to

Ill companie marreth youth.

The Court judgeth worft of the beft natures in youth.

Xen. in 1. Cyr. Pæd.

The Grace in Courte.

blush at nothing. And blushyng in youth, fayth Aristotle, is nothyng els, but feare to do ill: which feare beyng once luftely fraid away from youth, then foloweth, to dare do any Grace of mischief, to contemne stoutly any 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 fome the chief and greateft grace of all : and termed by the name of a vertue, called Corage and boldnesse, whan Crassus in Cicero teacheth the Cic. 3. de cleane contrarie, and that most wittelie, faying thus : Audere, cum bonis etiam rebus conjunctum, Boldnes per seipsum est magnopere fugiendum. Which is yea in a to fay, to be bold, yea in a good matter, is ter, not to for it felf, greatlie to be eschewed.

Moreover, where the fwing goeth, there to More Grace follow, fawne, flatter, laugh and lie lustelie at other mens liking. To face, stand formest, hove backe: and to the meaner man, or unknowne in the Court, to feeme fomwhat folemne, coye, big, and dangerous of looke, taulk, and answere: To thinke well of him felfe, to be luftie in contemning of others, to have fome trim grace in a privie mock. And in greater prefens, to beare a brave looke to be warlike, though he never looked enemie in the face in warre : yet fom warlike figne must be used, either a flovinglie busking, or an over-

Courte.

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0r.

good matbe praifed.

of Courte.

The first booke teachyng

Men of warre, beft of conditions. 44

staring frounced hed, as though out of everie heeres toppe fhould fuddenlie ftart out a good big othe, when nede requireth, yet praifed be God, England hath at this time manie worthie Capitaines and good fouldiours, which be in deede, fo honeft of behaviour, fo cumlie of conditions, fo milde of maners, as they may be examples of good order, to a good fort of others, which never came in warre. But to retorne, where I left: In place alfo, to be able to raife taulke, and make difcourfe of everie rifhe:* to have a verie good will, to heare him selfe speake : To be seene in Palmestrie, wherby to conveie to chaft eares, fom fond or filthie taulke.

And, if fom Smithfeild Ruffian take up fom ftrange going: fom new mowing with the mouth: fom wrinchyng with the fhoulder, fom brave proverbe: fom frefh new othe, that is not ftale, but will rin round in the mouth: fom new difguifed garment, or defperate hat, fond in facion, or gaurifh in colour, what foever it coft, how fmall foever his living be, by what fhift foever it be gotten, gotten muft it be, and ufed with the firft, or els the grace of it is ftale and gone: fom part of this graceleffe grace was difcribed by me in a little rude verfe long ago.

* rishe] 1570, 1571; rush, Upton.

Palmistrie.

To laughe, to lie, to flatter, to face: Foure waies in Court to win men grace. If thou be thrall to none of thiefe, Away good Peek goos, hence John Cheefe: Marke well my word, and marke their dede, And thinke this verse part of thy Crede.

Would to God, this taulke were not trewe, and that fom mens doinges were not thus: I write not to hurte any, but to proffit fom : to accufe none, but to monifh foch, who, allured by ill counfell, and folowing ill example, contrarie to their good bringyng up, and against their owne good m nature, yeld overmoch to thies folies and faultes: I know many ferving men, of good order, and well staide : And againe, I heare faie, there be fom ferving Servinge men do but ill fervice to their yong masters. men. Yea, rede Terence and Plaut. advisedlie over, and ye shall finde in those two wife writers, almost in every commedie, no unthriftie yong man, that is not brought thereunto by the Servi corfotle inticement of fom lewd fervant. And even now in our dayes Getæ and Davi, Gnatos and manie bold bawdie Phormios to, be preasing Multi Geta, in, to pratle on everie ftage, to medle in everie *Pauci Par*matter, whan honeft Parmenos shall not be hard, but beare fmall fwing with their mafters. Their companie, their taulke, their over great experience in mifchief, doth eafelie corrupt the best natures, and best brought up wittes.

Councell.

Company.

Terentius. Plautus.

ruptelæ juvenum.

menones.

The first booke teachyng

Miforders in the countrey. But I mervell the leffe, that thies miforders be emonges fom in the Court, for commonlie in the contrie alfo everie where, innocencie is gone: Baſhfulneſſe is baniſhed: moch prefumption in yougthe: ſmall authoritie in aige: Reverence is neglected: dewties be confounded: and to be ſhorte, diſobedience doth overflowe the bankes of good order, almoſte in everie place, almoſte in everie degree of man.

Meane men have eies to fee, and caufe to lament, and occafion to complaine of thies miseries : but other have authoritie to remedie them, and will do fo to, whan God shall think time fitte. For, all thies miforders be Goddes juste plages, by his sufferance brought justelie upon us, for our finnes, which be infinite in nomber, and horrible in deede, but namelie, for the greate abhominable fin of unkindneffe: but what unkindneffe ? even fuch unkindneffe as was in the Jewes, in contemninge Goddes voice, in fhrinking from his woorde, in wifhing backe againe for Egypt, in committing aduoultrie and hordom, not with the women, but with the doctrine of Babylon, did bring all the plages, destructions, and Captivities, that fell fo ofte and horriblie, upon Ifraell.

We have cause also in England to beware of unkindnesse, who have had, in so fewe yeares, the Candel of Goddes woorde, so oft lightned, so oft put out, and yet will venture

Contempt of Gods trewe Religion.

by our unthankfulnesse in doctrine and finfull Doctrina. Mores. life, to leefe againe, lighte, Candle, Candleflicke and all.

God kepe us in his feare, God grafte in us the trewe knowledge of his woorde, with a forward will to folowe it, and fo to bryng forth the fweete fruites of it, and then shall he preferve us by his Grace, from all maner of terrible dayes.

The remedie of this, doth not stand onelie, Publice in making good common lawes for the hole Realme, but alfo, (and perchance chieflie) in observing private discipline everie man care- Domestica fullie in his own houfe : and namelie, if fpeciall regard be had to yougth : and that, not fo moch, in teaching them what is good, as in keping them from that, that is ill.

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

Here is the place, in youghe is the time Some ignowhan fom ignorance is as neceffarie, as moch knowledge, and not in matters of our dewtie knowledge. towardes God, as fom wilful wittes willinglie againste their owne knowledge, perniciouslie againste their owne conscience, have of late

Leges.

disciplina.

Cognitio boni.

mali.

rance, as good as

48 The first booke teachyng

openlie taught. In deede S. Chryfoftome, that Chrifoft. de Fato. noble and eloquent Doctor, in a fermon contra fatum, and the curious ferchinge of nativities, doth wifelie faie, that ignorance therein is better than knowledge: But to wring this fentence, to wrefte 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 difcretest men, and best learned, on their own fide. I know, Julianus Apostata did so, but I Julia. Apofat. never hard or red, that any auncyent father of the primitive chirch, either thought or wrote ſo.

Innocency in youth. But this ignorance in yougthe, which I fpake on, or rather this fimplicitie, or most trewlie, this innocencie, is that, which the noble *Perfians*, as wife *Xenophon* doth testifie, were fo carefull to breede up their yougth in. But Christian fathers commonlie do not fo. And I will tell you a tale, as moch to be misliked, as the *Perfians* example is to be folowed.

This laft fomer, I was in a Jentlemans house: A childe ill where a yong childe, fomwhat paft fower yeare olde, cold in no wife frame his tonge, to faie a little fhorte grace: and yet he could roundlie rap out fo many ugle othes, and those of the newess facion, as fom good man of fourescore yeare old hath never hard named before: and Ill Parents. that which was most detestable of all, his father

and mother wold laughe at it. I moche doubte, what comforte, an other daie, this childe shall bring unto them. This Childe using moche the companie of fervinge men, and geving good eare to their taulke, did easelie learne, which he shall hardlie forget all daies of his life hereafter: So likewife, in the Courte, if a yong Jentleman will ventur him felf into the companie of Ruffians, it is over greate a jeoperdie, left their facions, maners, thoughtes, taulke, and deedes, will verie fone be over * like. The confounding of companies breedeth confusion III comof good maners both in the Courte, and everie panie. where elfe.

And it maie be a great wonder, but a greater shame, to us Christian men, to understand, what a heathen writer, Ifocrates, doth leave in Ifocrates. memorie of writing, concerning the care, that the noble Citie of Athens had, to bring up their youghhe in honeft companie and vertuous difcipline, whose taulke in Greke is to this effect in Englishe.

"The Citie was not more carefull to fee In Orat. " their Children well taughte, than to fee their " yong men well governed : which they brought " to passe, not fo much by common lawe, as "by private discipline. For they had more "regard, that their youghhe by good order "fhold not offend, than how, by lawe, they

• over] Upton; ever, 1570, 1571.

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Ariopag.

"might be punished: And if offense were " committed, there was neither waie to hide "it, neither hope of pardon for it. Good na-" tures were not fo moche openlie praifed as "they were fecretlie marked, and watchfullie " regarded, left they fhould leefe the goodnes "they had. Therefore in fcholes of finging "and dauncing, and other honeft exercifes, " governours were appointed, more diligent to " overfee their good maners, than their mafters "were, to teach them anie learning. It was " fom fhame to a yong man, to be feene in the " open market : and if for businesse he passed " throughe it, he did it with a mervelous mo-" deftie and bashefull facion. To eate or drinke " in a Taverne, was not onelie a shame, but "alfo punishable, in a yong man. To con-" trarie or to ftand in termes with an old man, "was more heinous, than in fom place, to re-" buke and foolde with his owne father :" with manie other mo good orders and faire difciplines, which I referre to their reading, that have luft to looke upon the description of fuch a worthie common welthe.

Good feede, worthie frute.

And to know, what worthie frute did fpring of foch worthie feede, I will tell yow the moft mervell of all, and yet foch a trothe, as no man fhall denie it, except fuch as be ignorant in knowledge of the beft ftories.

Athenes.

Athens, by this discipline and good ordering

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of youghhe, did breede up, within the circuite of that one Citie, within the compas of one hondred yeare, within the memorie of one mans life, fo manie notable Capitaines in warre, for worthinesse, wisdome and learning, as be scarfe matchable, no not in the state of Rome, in the Roma. compas of those feaven hondred yeares, whan it florished moste.

And bicaufe I will not onelie faie it, but alfo prove it, the names of them be thefe. Mil- The noble tiades, Themistocles, Xantippus, Pericles, Cymon, Alcybiades, Thrafybulus, Conon, Iphicrates, Xenophon, Timotheus, Theopompus, Demetrius and divers other mo: of which everie one maie justelie be spoken that worthie praise, which was geven to Scipio Africanus, who, Cicero douteth, whether he were more noble Capitaine in warre, or more eloquent and wife councelor in peace. And if ye beleve not me, read diligentlie Emilius Probus in Latin, and Emil. Pro-Plutarche in Greke, which two had no cause bus. either to flatter or lie upon anie of those which Plutarchus. I have recited.

And befide nobilitie in warre, for excellent. The learned and matcheles mafters in all maner of learn- Athen inge, in that one Citie, in memorie of one aige, were mo learned men, and that in a maner altogether, than all tyme doth remember, than all place doth affourde, than all other tonges do conteine. And I do not meane of

Capitaines of Athens.

Athenes.

thole Authors, which, by injurie of tyme, by negligence of men, by crueltie of fier and fworde, be loft, but even of thole, which by Goddes grace are left yet unto us: of which I thank God, even my poore fludie lacketh not one. As, in Philosophie, Plato, Aristotle, Xenophon, Euclide, and Theophrast: In eloquens and Civill lawe, Demosthenes, Eschines, Lycurgus, Dinarchus, Demades, Iscrates, Iscus, Lysias, Antisthenes, Andocides: In histories, Herodotus, Thucydides, Xenophon: and which we lacke, to oure great losse, Theopompus and Ephorus: In Poetrie, Eschylus, Sophocles, Euripides, Aristophanes, and fomewhat of Menander, Demosthenes fister fonne.

Learnyng chiefly conteined in the Greke, and in no other tong. Now, let Italian, and Latin it felf, Spanishe, French, Douch, and Englishe bring forth their lerning, and recite their Authors, *Cicero* onelie excepted, and one or two moe in Latin, they be all patched cloutes and ragges, in comparison of faire woven broade clothes. And trewelie, if there be any good in them, it is either lerned, borowed, or stolne, from some one of those worthie wittes of *Athens*.

The remembrance of foch a common welthe, using foch discipline and order for youghte, and thereby bringing forth to their praise, and leaving to us for our example, such Capitaines for warre, foch Councelors for peace, and matcheles masters for all kinde of learninge, is plea-

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fant for me to recite, and not irkfum, I truft, for other to heare, except it be foch, as make neither counte of vertue nor learninge.

And whether there be anie foch or no, I Contemners can not well tell: yet I heare faie, fome yong Tentlemen of oures count it their fhame to be counted learned: and perchance, they count it their fhame to be counted honeft alfo, for I heare faie, they medle as litle with the one, as with the other. A mervelous cafe, that Jentlemen shold so be ashamed of good learning, and never a whit ashamed of ill maners: foch do laie for them, that the Jentlemen of Jentlemen France do fo: which is a lie, as God will have it. Langaus and Bellaus that be dead, and the noble Vidam of Chartres, that is alive, and infinite mo in France, which I heare tell of, prove this to be most false. And though fom, in France, which will nedes be Jentlemen, whether men will or no, and have more jentlefhipe in their hat, than in their hed, be at deadlie feude with both learning and honeftie, yet I beleve, if that noble Prince, king Francis the Francifcus 1. first were alive, they shold have neither place Francorum in his Courte, nor penfion in his warres, if he Rex. had knowledge of them. This opinion is not French, but plaine Turckishe: from whens fom Frenche fetche moe faultes, than this : which, I praie God, kepe out of England, and fend also those of oures better mindes, which

of learnyng.

of France.

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bend them felves againste vertue and learninge, to the contempte of God, dishonor of their contrie, to the hurt of manie others, and at length, to the greatest harme, and utter destruction of themselves.

Som other, having better nature, but leffe witte, (for ill commonlie have over moch witte) do not utterlie difpraife learning, but they faie, that without learning, common experience, knowledge of all facions, and haunting all companies, fhall worke in yougthe both wifdome and habilitie, to execute anie weightie affaire. Surelie long experience doth proffet moch, but mofte, and almost onelie to him (if we meane honeft affaires) that is diligentlie before inftructed with preceptes of well doinge. For good precepts of learning be the eyes of the minde, to looke wifelie before a man, which waie to go right, and which not.

without learnyng.

Experience

Learnyng.

Experience. fa

Learning teacheth more in one yeare than experience in twentie : And learning teacheth fafelie, when experience maketh mo miferable then wife. He hafardeth fore, that waxeth wife by experience. An unhappie Mafter he is, that is made cunning by manie fhippewrakes: A miferable merchant, that is neither riche nor wife, but after fom bankroutes. It is cofflie wifdom, that is bought by experience. We know by experience it felfe, that it is a mervelous paine, to finde oute but a fhort waie

by long wandering. And furelie, he that wold prove wife by experience, he maie be wittie in deede, but even like a fwift runner, that runneth fast out of his waie, and upon the night, he knoweth not whither. And verilie they be feweft of number, that be happie or wife by unlearned experience. And looke well upon the former life of those fewe, whether your example be old or yonge, who without learning have gathered, by long experience, a litle wifdom, and fom happines : and whan you do confider, what mischeife they have committed, what dangers they have escaped (and yet twenty for one do perishe in the adventure) than thinke well with yourfelfe, whether ye wold, that your owne fon fhold cum to wifdom and happines by the waie of foch experience or no.

It is a notable tale, that old Syr Roger Cham- Syr Roger loe, fometime cheife Justice, wold tell of him felfe. Whan he was Auncient in Inne of Courte, certaine yong Jentlemen were brought before him, to be corrected for certaine miforders: And one of the luftieft faide: Syr, we be yong jentlemen, and wife men before us have proved all facions, and yet those have done full well: this they faid, becaufe it was well knowen, that Syr Roger had bene a good feloe in his yougth. But he aunswered them verie wiselie. In deede, faith he, in

Chamloe.

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yougthe, I was, as you ar now: and I had twelve feloes like unto my felf, 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 ever ye thinke to cum to this place, or to thies years, that I am cum unto, leffe ye meete either with povertie or Tiburn in the way.

Experience.

Thus, experience of all facions in yougthe, beinge, in profe, alwaife dangerous, in iffue, feldom luckie, is a waie, in deede, to overmoch knowledge, yet ufed commonlie of foch men, which be either caried by fom curious affection of mynde, or driven by fom hard neceffitie of life, to hafard the triall of over manie perilous adventures.

Erasmus.

Experience, the fcholehoufe of Foles, and ill men. Erafmus the honor of learning of all oure time, faide wifelie that experience is the common fcholehoufe of foles, and ill men : Men of witte and honeftie be otherwife inftructed. For there be, that kepe them out of fier, and yet was never burned : That be ware of water, and yet was never nie drowninge : That hate harlottes, and was never at the flewes : That abhorre falfhode, and never brake promis themfelves.

But will ye fee a fit Similitude of this adventured experience. A Father, that doth let loufe his fon to all experiences, is most like a fond Hunter, that letteth flippe a whelpe to

the hole herde. Twentie to one, he shall fall upon a rafcall, and let go the faire game. Men that hunt fo, be either ignorant perfones, previe stealers, or night walkers.

Learning therefore, ye wife fathers, and good bringing up, and not blinde and dangerous experience, is the next and readiest waie, that must leede your Children, first, to wifdom, and than to worthineffe, if ever ye purpofe they fhall cum there.

And to faie all in fhorte, though I lacke How expe-Authoritie to give counfell, yet I lacke not rience may good will to wisshe, that the youghte in England, speciallie Jentlemen, and namelie nobilitie, fhold be by good bringing up, fo grounded in judgement of learninge, fo founded in love of honeftie, as, whan they shold be called forthe to the execution of great affaires, in fervice of their Prince and contrie, they might be hable to use and to order all experiences, were they good were they bad, and that, according to the fquare, rule, and line, of wifdom, learning and vertue.

And I do not meene, by all this my taulke, that yong Jentlemen fhould alwaies be poring on a booke, and by using good studies shold leefe honeft pleafure, and haunt no good paftime, I meene nothinge leffe: For it is well namelie in a knowne, that I both like and love, and have alwaies, and do yet still use, all exercises and

Diligent learninge ought to be joyned with pleafant paftimes. jentleman.

paftimes, that be fitte for my nature and habilitie. And befide naturall difpofition, in judgement alfo, I was never, either Stoick in doctrine, or Anabaptift in Religion, to miflike a merie, pleafant, and plaifull nature, if no outrage be committed, againft lawe, mefure, and good order.

Therefore, I wold wifhe, that, befide fome good time, fitlie appointed, and constantlie kepte, to encreafe by readinge the knowledge of the tonges and learning, yong jentlemen fhold use, and delite in all Courtelie exercises, and Jentlemanlike pastimes. And good cause whie: For the felf fame noble Citie of Athenes, justlie commended of me before, did wifelie and upon great confideration appoint the Muses, Apollo, and Pallas, to be patrones of learning to their youghte. For the Muses, befides learning, were also Ladies of dauncinge, mirthe, and minstrelsie: Apollo was god of fhooting, and Author of cunning playing upon Instrumentes: Pallas also was Laidie mistres in warres. Wherbie was nothing elfe ment, but that learninge shold be alwaise mingled with honeft mirthe and cumlie exercifes : and that warre also shold be governed by learning, and moderated by wifdom, as did well appeare in those Capitaines of Athenes named by me before, and also in Scipio and Cæsar, the two Diamondes of Rome.

Learnyng joyned with pastimes.

Muſæ.

Apollo.

Pallas.

And Pallas was no more feared, in weering Learning Ægida, than fhe was praifed, for chofing Oliva: rewleth whereby fhineth the glory of learning, which and peace. thus was Governour and Mistres, in the noble Citie of Athenes, both of warre and peace.

Therefore, to ride cumlie: to run faire at The pafthe tilte or ring: to plaie at all weapones: to times that be fitte for fhoote faire in bow, or furelie in gon: to vaut Courtlie lustely: to runne: to leape: to wreftle: to Jentlemen. fwimme: To daunce cumlie: to fing, and playe of inftrumentes cunnyngly: to Hawke: to hunte : to playe at tennes, and all pastimes generally, which be joyned with labor, ufed in open place, and on the day light, conteining either some fitte exercise for warre, or some pleafant pastime for peace, be not onelie cumlie and decent, but also verie necessarie, for a Courtlie Ientleman to ufe.

But of all kinde of pastimes fitte for a Jentleman, I will, God willing, in fitter place, more at large, declare fullie, in my booke of the Cockpitte: which I do write, to fatisfie The Cokfom, I truft, with fom reafon, that be more curious in marking other mens doinges, than carefull in mendyng their owne faultes. And fom also will nedes busie them felves in merveling, and adding thereunto unfrendlie taulke, why I, a man of good yeares, and of no ill place, I thanke God and my Prince, do make choife to fpend foch tyme in writyng of trifles,

both warre

pitte.

as the fchole of fhooting, the Cockpitte, and this booke of the first Principles of Grammer, rather than to take fome weightie matter in hand, either of Religion, or Civill discipline.

Wife men, I know, will well allow of my choife herein : and as for fuch, who have not witte of themselves, but must learne of others, to judge right of mens doynges, let them read that wife Poet Horace in his Arte Poetica, who willeth wife men to be ware of hie and loftie Titles. For great fhippes require cofflie tackling, and also afterward dangerous government: Small boates be neither verie chargeable in makyng, nor verie oft in great jeoperdie: and yet they cary many tymes as good and cofflie ware, as greater veffels do. A meane Argument may eafelie beare the light burden of a fmall faute, and have alwaife at hand a ready excuse for ill handling: And fome praife it is, if it fo chaunce, to be better in deede, than a man dare venture to feeme. A hye title doth charge a man with the heavie burden of to great a promife: and therfore fayth Horace verie wittelie, that that Poete was a verie foole, that began hys booke with a goodlie verse in deede, but over proude a promife.

Fortunam Priami cantabo et nobile bellum.

And after, as wifelie.

Quanto rectiùs hic, qui nil molitur ineptè, etc.

A booke of a lofty title beareth the brag of overgreat a promife.

The right choife, to chofe a fitte Argument to write upon.

Hor. in Arte Poet.

Meaning Homer, who, within the compasse of a smal Argument, of one harlot, and of one good wife, did utter fo moch learning in all kinde of fciences, as, by the judgement of Quintilian, he deserveth so hie a praise, that no man yet deferved to fit in the fecond degree beneth him. And thus moch out of my way, concerning my purpofe in fpending penne, and paper, and tyme, upon trifles, and namelie to aunswere some, that have neither witte nor learning, to do any thyng them felves, neither will nor honeftie, to fay well of other.

To joyne learnyng with cumlie exercifes, Conte Baldefar Castiglione in his booke, Cortegiano, doth trimlie teache : which booke, advifedlie read, and diligentlie folowed, but one yeare at home in England, would do a yong ientleman more good, I wisse, then three yeares travell abrode spent in Italie. And I mervell this booke is no more read in the Court, than it is, feying it is fo well translated into English by a worthie Jentleman Syr Th. Syr Tho. Hobbie, who was many wayes well furnished with learnyng, and very expert in knowledge of divers tonges.

And befide good preceptes in bookes, in all kinde of tonges, this Court also never lacked many faire examples, for yong jentlemen to folow: And furelie, one example is more va- Examples liable, both to good and ill, than twenty pre-

Homers wifdom in choice of his Argument.

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The Cortegian, an excellent booke for a jentleman.

Hobbye.

better then preceptes.

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ceptes written in bookes: and fo *Plato*, not in one or two, but diverfe places, doth plainlie teach.

King Ed. 6. If kyng Edward had lived a litle longer, his onely example had breed foch a rafe of worthie learned jentlemen, as this Realme never yet did affourde.

> And, in the fecond degree, two noble Primerofes of Nobilitie, the yong Duke of Suffolke, and Lord *H. Matrevers*, were foch two examples to the Courte for learnyng, as our tyme may rather wifhe, than looke for agayne.

At Cambridge alfo, in S. Johns Colledge, in my tyme, I do know, that not fo much the good flatutes, as two Jentlemen of worthie memorie, Syr John Cheke and Doctour Readman, by their onely example of excellency in learnyng, of godlynes in livyng, of diligencie in fludying, of councell in exhorting, of good order in all thyng, did breed up fo many learned men in that one College of S. Johns at one time, as I beleve, the whole Univerfitie of Lovaine in many yeares was never able to affourd.

Queene Elijabetb. Prefent examples of this prefent tyme I lift not to touch: yet there is one example for all the Jentlemen of this Court to folow, that may well fatisfie them, or nothing will ferve them, nor no example move them to goodnes and learnyng.

The yong Duke of Suffolke. L. H. Martrevers.

Syr Jobn Cbeke, D. Readman.

It is your fhame, (I fpeake to you all, you yong Jentlemen of England) that one mayd fhould go beyond you all, in excellencie of learnyng and knowledge of diverstonges. Pointe forth fix of the best given Jentlemen of this Court, and all they together fhew not fo much good will, fpend not fo much tyme, beftow not fo many houres, dayly, orderly and constantly, for the increase of learning and knowledge, as doth the Queenes Majestie her selfe. Yea I beleve, that befide her perfit readines in Latin, Italian, French and Spanish, the readeth here now at Windfore more Greeke every day than fome Prebendarie of this Chirch doth read Latin in a whole weeke. And that which is most praife worthie of all, within the walles of her privie chamber fhe hath obteyned that excellencie of learnyng, to understand, speake and write, both wittely with head, and faire with hand, as fcarfe one or two rare wittes in both the Universities have in many yeares reached unto. Amongest all the benefites that God hath blessed me with all, next the knowledge of Chriftes true Religion, I counte this the greatest, that it pleafed God to call me to be one poore minifter in fettyng forward thefe excellent giftes of learnyng in this most excellent Prince. Whose onely example if the reft of our nobilitie would folow, than might England be for learnyng and wifedome in nobilitie a fpectacle to all the Ill Examples have more force, then good examples. world befide. But fee the mifhap of men: The beft examples have never fuch force to move to any goodnes, as the bad, vaine, light and fond, have 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 xxiiii. yeares a go, when all the actes of Parlament, many good Proclamations, diverse ftrait commaundementes, fore punishment openlie, speciall regarde privatelie, cold not do so moch to take away one misorder, as the example of one big one of this Courte did, still to kepe up the same : The memorie whereof doth yet remaine in a common proverbe of Birching lane.

Great men in Court by their example make or marre all other mens maners.

Example in Religion.

Take hede therfore, ye great ones in the Court, yea though ye be the greatest of all, take hede what ye do, take hede how ye live. For as you great ones use to do, so all meane men love to do. You be in deed makers or marrers of all mens maners within the Realme. For though God hath placed yow to be cheife in making of lawes, to beare greateft authoritie, to commaund all others : yet God doth order, that all your lawes, all your authoritie, all your commaundementes, do not halfe fo moch with meane men, as doth your example and maner of livinge. And for example even in the greatest matter, if yow your felves do ferve God gladlie and orderlie for confcience fake, not coldlie and

fomtyme for maner fake, you carie all the Courte with yow and the whole Realme befide earnestlie and orderlie to do the fame. If yow do otherwife, yow be the onelie authors of all miforders in Religion not onelie to the Courte, but to all England befide. Infinite shall be made cold in Religion by your example, that never were hurt by reading of bookes.

And in meaner matters, if three or foure Example in great ones in Courte will nedes outrage in apparell, in huge hofe, in monftrous hattes, in gaurishe colers, let the Prince Proclame, make Lawes, order, punishe, commaunde everie gate in London dailie to be watched, let all good men befide do everie where what they can, furelie the miforder of apparell in mean men abrode fhall never be amended, except the greatest in Courte will order and mend them felves first. I know fom greate and good ones in Courte were authors, that honeft Citizens of London fhould watche at everie gate, to take mifordered perfones in apparell. I know that honeft Londoners did fo: And I fawe, which I fawe than and reporte now with fom greife, that fom Courtlie men were offended with these good men of London. And that which greved me moft of all, I fawe the verie fame tyme, for all theis good orders commaunded from the Courte and executed in London, I fawe, I fay, cum Mafters, out of London, even unto the presence of the

apparell.

Ufhers, and

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Scholers of- Prince, a great rable of meane and light perfence. fones in apparell, for matter, against lawe, for making, against order, for facion, namelie hose, fo without all order, as he thought himselfe most brave, that durst do most in breaking order and was most monsterous in misorder. And for all the great commaundementes that came out of the Courte, yet this bold miforder was winked at and borne withall in the Courte. I thought it was not well, that fom great ones of the Court durft declare themselves offended with good men of London for doinge their dewtie, and the good ones of the Courte would not fhew themfelves offended with ill men of London for breaking good order. I fownde thereby a fayinge of Socrates to be most trewe, that ill men be more haftie, than good men be forwarde, to profecute their purpofes, even as Chrift himfelfe faith, of the Children of light and darknes.

> Befide apparell, in all other thinges to, not fo moch good lawes and ftrait commaundementes, as the example and maner of living of great men, doth carie all meane men everie where, to like and love and do, as they do. For if but two or three noble men in the Court wold but beginne to fhoote, all yong Jentlemen, the whole Court, all London, the whole Realme, wold ftraight waie exercise fhooting.

What praise shold they wynne to themselves,

Example in fhootyng.

what commoditie fhold they bring to their contrey, that would thus deferve to be pointed at : Beholde, there goeth the author of good order, the guide of good men. I cold fay more, and yet not overmoch. But perchance fom will fay, I have ftepte to farre, out of my schole into the common welthe, from teaching a yong fcholer to monifhe greate and noble men : yet I truft good and wife men will thinke and Written not judge of me, that my minde was not fo moch to be bufie and bold with them, that be great great mens now, as to give trewe advife to them, that may be great hereafter. Who, if they do, as I wishe them to do, how great fo ever they be now by blood and other mens meanes, they shall becum a greate deale greater hereafter by learninge, vertue and their owne defertes : which is trewe praise, right worthines and verie Nobilitie in deede. Yet, if fom will needes preffe me, that I am to bold with great men and ftray to farre from my matter, I will aunswere them with S. Paul, five per contentionem, five quocun- Ad Philip. que modo, modo Christus prædicetur, etc. even so. whether in place, or out of place, with my matter, or befide my matter, if I can hereby either provoke the good, or flaye the ill, I fhall thinke my writing herein well imployed.

But, to cum downe from greate men and hier matters to my little children and poore scholehouse againe, I will, God willing, go for-

for great men, but for children.

[i. 18.]

warde orderlie, as I purposed, to instructe Children and yong men, both for learninge and maners.

Hitherto I have fhewed what harme overmoch feare bringeth to children: and what hurte ill companie and overmoch libertie breedeth in yougthe: meaning thereby, that from feaven yeare olde to feaventene love is the beft allurement to learninge: from feaventene to feaven and twentie that wife men fhold carefullie fee the fteppes of yougthe furelie ftaide by good order, in that moft flipperie tyme: and fpeciallie in the Courte, a place moft dangerous for yougthe to live in, without great grace, good regarde, and diligent looking to.

Syr *Richard Sackvile*, that worthy Jentleman of worthy memorie, as I fayd in the begynnynge, in the Queenes privie Chamber at Windefore, after he had talked with me for the right choice of a good witte in a child for learnyng, and of the trewe difference betwixt quicke and hard wittes, of alluring yong children by jentlenes to love learnyng, and of the fpeciall care that was to be had to keepe yong men from licencious livyng, he was moft earneft with me to have me fay my mynde alfo, what I thought concernyng the fanfie that many yong Jentlemen of England have to travell abroad, and namely to lead a long lyfe in Italie. His requeft, both for his authoritie and good

Travelyng into Italie. 68

will toward me, was a fufficient commaundement unto me to fatisfie his pleafure with utteryng plainlie my opinion in that matter. Syr, quoth I, I take goyng thither and living there, for a yonge jentleman, that doth not goe under the kepe and garde of fuch a man as both by wisedome can and authoritie dare rewle him, to be mervelous dangerous. And whie I faid fo than, I will declare at large now : which I faid than privatelie and write now openlie, not bicause I do contemne, either the knowledge of strange and diverse tonges, and namelie the Italian tonge, which next the Greeke and La- The Italian tin tonge I like and love above all other: or elfe bicaufe I do defpife the learning that is gotten, or the experience that is gathered in ftrange contries : or for any private malice that I beare to Italie : which contrie and in it namelie Rome, I have alwayes speciallie honored : Italia. bicause tyme was, whan Italie and Rome have Roma. bene, to the greate good of us that now live, the best breeders and bringers up of the worthieft men, not onelie for wife speakinge but alfo for well doing, in all Civill affaires, that ever 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 Miftres over all the worlde. Vice now maketh that contrie flave

tong.

to them, that before were glad to ferve it. All men feeth it: They themfelves confesse it, namelie foch as be best and wifest amongest them. For finne by luft and vanitie hath and doth breed up every where common contempt of Gods word, private contention in many families, open factions in every Citie: and fo, makyng them felves bonde to vanitie and vice at home, they are content to beare the yoke of fervyng straungers abroad. Italie now is not that Italie that it was wont to be : and therfore now not fo fitte a place, as fome do counte it, for yong men to fetch either wifedome or honeftie from thence. For furelie they will make other but bad Scholers, that be fo ill Mafters to them felves. Yet, if a jentleman will nedes travell into Italie, he fhall do well to looke on the life of the wifeft traveler that ever traveled thether, fet out by the wifest writer that ever fpake with tong, Gods doctrine onelie excepted : and that is Ulysfes in Homere. Ulysfes and his travell I wifhe our travelers to looke upon, not fo much to feare them with the great daungers that he many tymes fuffered, as to instruct them with his excellent wisedome which he alwayes and everywhere used. Yea even those that be learned and wittie travelers. when they be disposed to prayse traveling, as a great commendacion and the best Scripture they have for it, they gladlie recite the third

Ulyffes.

Homere.

the brynging up of Youth.

verse of *Homere* in his first booke of *Odyffea*, 'Odvo. a. conteinyng a great prayse of *Ulyffes* for the witte he gathered and wisedome he used in his traveling.

Which verfe, bicaufe in mine opinion it was not made at the first more naturallie in Greke by Homere, nor after turned more aptelie into Latin by Horace, than it was a good while ago in Cambrige translated into English, both plainlie for the fenfe and roundlie for the verfe. by one of the best Scholers that ever S. Johns College bred, M. Wat/on, myne old frend, fomtime Bishop of Lincolne, therfore, for their fake that have luft to fee, how our English tong in avoidyng barbarous ryming may as well receive right quantitie of fillables and trewe order of verfifiyng (of which matter more at large hereafter) as either Greke or Latin, if a cunning man have it in handling, I will fet forth that one verse in all three tonges, for an Example to good wittes that fhall delite in like learned exercife.

Homerus. [Od. 1. 3.]

איזאאמי ל' מיטף מחשי ולדי מסדבת אתו ילטי גייש.

Horatius. [A. P. 142.] Qui mores hominum multorum vidit et urbes.

M. Wation.

All travellers do gladly report great prayfe of Ulyffes, For that he knew many mens maners, and faw many Cities.

71

The first booke teachyng And yet is not Ulyffes commen-ed fo much, nor fo oft, in Homere, bicaufe he was πολύτεοπος, that is, fkilfull in many mens maners and

that is, wife in all purpofes and ware in all places: which wifedome and warenes will not

πολύτροπος.

πολύμητις.

Pallas from heaven.

'Οδ. η.

ferve neither a traveler, except Pallas be alwayes at his elbow, that is Gods speciall grace from heaven to kepe him in Gods feare in all his doynges, in all his jeorneye. For he fhall not alwayes in his absence out of England light Alcynous. upon a gentle Alcynous, and walke in his faire gardens full of all harmeleffe pleafures : but he shall sometymes fall, either ger of many a deadlie Denne, not fo full of perils to diffroy the body, as full of ${}^{\circ}0\delta.\mu.$ $\begin{cases}
Sirenes.\\
Scylla.\\
Carybdis.\\
\\
Carybdis.\\
\\
Sirenes.\\
Some Siren fhall fing him a fong fweete in tune, but fownding in the ende to his utter deftruction. If Scylla drowne him not, Carybdis may fortune function.$ vayne pleafures to poyfon the mynde. Some Circes shall make him of a plaine

'0δ. λ.

'ባ**ስ.** ĸ.

English man, a right Italian. And at length to hell or to fome hellifh place is he likelie to go: from whence is hard returning, although one Ulyffes, and that by Pallas ayde and good the brynging up of Youth.

counfell of Tirefias, once escaped that horrible Den of deadly darkenes.

Therfore if wife men will nedes fend their fonnes into Italie, let them do it wifelie, under the kepe and garde of him who by his wifedome and honeftie, by his example and authoritie, may be hable to kepe them fafe and found, in the feare of God, in Christes trewe Religion, in good order and honeftie of livyng: except they will have them run headlong into overmany jeoperdies, as Ulyffes had done many tymes, if Pallas had not alwayes governed him : if he had not used to ftop his eares with waxe : $30\delta_{\bullet} \mu$. to bind him felfe to the maft of his fhyp: to '08. r. feede dayly upon that fwete herbe Moly with MolyHerba. the blacke roote and white floure, given unto hym by Mercurie to avoide all the inchantmentes of Circes. Wherby the Divine Poete Homer ment covertlie (as wife and Godly men do judge) that love of honeftie and hatred of ill, which David more plainly doth call the Pfalm 33. feare of God: the onely remedie agaynft all inchantementes of finne.

I know diverse noble personages and many worthie Jentlemen of England, whom all the Siren fonges of Italie could never untwyne from the maste of Gods word : nor no inchantment of vanitie overturne them from the feare of God and love of honeftie.

But I know as many or mo, and fome-fome-

tyme my deare frendes, for whofe fake I hate going into that countrey the more, who partyng out of England fervent in the love of Chriftes doctrine and well furnished with the feare of God, returned out of Italie worfe tranfformed, than ever was any in Circes Court. I know diverse, that went out of England men of innocent life, men of excellent learnyng, who returned out of Italie not onely with worfe maners, but also with leffe learnyng: neither fo willing to live orderly, nor yet fo hable to fpeake learnedlie, as they were at home, before they went abroad. And why? Plato, that wife writer and worthy traveler him felfe, telleth the caufe why. He went into Sicilia, a countrev no nigher Italy by fite of place, than Italie that is now is like Sicilia that was then in all corrupt maners and licentiousnes of life. Plato found in Sicilia every Citie full of vanitie, full of factions, even as Italie is now. And as Homere, like a learned Poete, doth feyne that Circes by pleafant inchantmentes did turne men into beaftes, fome into Swine, fom into Affes, fome into Foxes, fome into Wolves etc. even fo Plato, like a wife Philosopher, doth plainlie declare, that pleafure by licentious vanitie, that fweete and perilous poyfon of all youth, doth ingender in all those that yeld up themselves to her foure notorious properties.

Plat.ad Dionyf. Epift. 3. [p. 315. c.] I. λήθην.
 2. δυσμαθίαν.
 3. ἀφροσύηην.

75

The fruits of vayne pleafure.

The first, forgetfulnes of all good thinges Caufes, why learned before: the fecond, dulnes to receyve either learnyng or honeftie ever after : the third, a mynde embracing lightlie the worfe opinion, and baren of difcretion to make trewe difference betwixt good and ill, betwixt troth and vanitie: the fourth, a proude difdainfulnes of other good men in all honeft matters. Homere and Plate have both one meanyng, Homer and looke both to one end. For if a man inglutte Plato joyned him felfe with vanitie or walter in filthines pounded. like a Swyne, all learnyng, all goodnes, is fone A Swyne. forgotten. Than quicklie shall he becum a dull Affe, to understand either learnyng or ho- An Affe. neftie: and yet shall he be as futle as a Foxe, A Foxe, in breedyng of mischief, in bringyng in misorder, with a bufie head, a difcourfing tong, and a factious harte, in every private affaire, in all matters of ftate, with this pretie propertie, alwayes glad to commend the worfe partie, and ever ready to defend the falfer opinion. And why? For where will is given apportun, from goodnes to vanitie, the mynde is sone Quid, et unde. caryed from right judgement to any fond opinion in Religion, in Philosophie, or any other kynde of learning. The fourth fruite of vaine very

men returne out of Italie leffe learned and worfe manered.

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pleafure, by *Homer* and *Platos* judgement, is pride in them felves, contempt of others, the very badge of all those that ferve in *Circes* Court. The trewe meenyng of both *Homer* and *Plato* is plainlie declared in one short fentence of the holy Prophet of God *Hieremie*, crying out of the vaine and vicious life of the *Ifraelites*. This people (fayth he) be fooles and dulhedes to all goodnes, but fotle, cunning and bolde, in any mischiefe, etc.

The true medicine against the inchantmentes of Circes, the vanitie of licencious pleafure, the inticementes of all finne, is in Homere the herbe Moly, with the blacke roote and white flouer, fower at the first, but fweete in the end: which Heliodus termeth the ftudy of vertue, hard and irksome in the beginnyng, but in the end easie and pleasant. And that which is most to be marveled at, the divine Poete Homere fayth plainlie that this medicine against finne and vanitie is not found out by man, but given and taught by God. And for fome one fake that will have delite to read that fweete and Godlie Verfe, I will recite the very wordes of Homere and also turne them into rude English metre.

Οδυ. κ. [305, 306.] χαλεπόν δε τ' όρύσσειν ἀνδράσι γε θηστοῖσι, θεοὶ δε τε πάντα δύνανται.

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.

Hefiodus de

Hieremias, 4. Cap. [v.

22.]

virtute. [Op. et D. 289.]

Homerus, divinus Poeta.

the brynging up of Youth. 77

Plate alfo, that divine Philosopher, hath many Godly medicines agaynst the poyfon of vayne pleafure in many places, but fpecially in his Epistles to Dionifius the tyrant of Sicilie : Plat. ad Dio. yet agaynft those that will nedes becum beaftes with fervyng of Circes, the Prophet David P[al. 32. [9.] crieth most loude, Nolite fieri sicut equus et mulus: and by and by giveth the right medicine, the trewe herbe Moly, In camo et freno maxillas eorum constringe, that is to fay, let Gods grace be the bitte, let Gods feare be the bridle, to ftay them from runnyng headlong into vice and to turne them into the right way agayne. David in the fecond Pfalme after Pfalm 34. giveth the fame medicine, but in these plainer [14.] wordes, Diverte a malo et fac bonum. But I am affraide that over many of our travelers into Italie do not excheme 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 fute to ferve her : yea, I could point out fome with my finger that never had gone out of England, but onelie to ferve Circes in Italie. Vanitie and vice and any licence to ill livyng in England was counted stale and rude unto them. And fo, beyng Mules and Horfes before they went, returned verie Swyne and Affes home agayne : yet everie where A trewe picverie Foxes with futtle and bufie heades : and ture of a knight of where they may, verie wolves with cruell ma- Circes Court.

licious hartes. A mervelous monster, which for filthines of livyng, for dulnes to learning him felfe, for wilineffe in dealing with others, for malice in hurting without caufe, should carie at once in one bodie the belie of a Swyne, the head of an Asse, the brayne of a Foxe, the wombe of a wolfe. If you thinke we judge amisse and write to fore against you, heare what the Italian fayth of the English man, what the master reporteth of the scholer: who uttereth men brought playnlie, what is taught by him and what is learned by you, faying, Englese Italianato e un diabolo incarnato, that is to fay, you remaine men in shape and facion, but becum devils in life and condition. This is not the opinion of one for fome private fpite, but the judgement of all in a common Proverbe, which rifeth of that learnyng and those maners which you gather in Italie : a good Scholehoufe of wholefome doctrine, and worthy Masters of commendable Scholers, where the Mafter had rather diffame hym felfe for hys teachyng, than not fhame his Scholer for his learning. A good nature of the maister, and faire conditions of the scholers. And now chose you, you Italian English men, whether you will be angrie with us for calling you monfters, or with the Italianes for callyng you devils, or elfe with your owne felves that take fo much paines and go fo farre to make your felves both.

The Italians judgement of Englishup in Italie.

78

The Italian diffameth him felfe, to fhame the Englishe man.

The

If fome yet do not well understand, what is an English man Italianated, I will plainlie tell him. An English He that by living and traveling in Italie bringeth home into England out of Italie the Religion, the learning, the policie, the experience, the maners of Italie. That is to fay, for Re-1. Religion

ligion, Papistrie or worse: for learnyng, leffe commonly than they caried out with them: for pollicie, a factious hart, a discourfing head, a mynde to medle in all mens matters : for experience, plentie of new mischieves never knowne in England

before : for maners, varietie 5. Maners of vanities and chaunge of filthy lyving. These be the inchantementes of Circes, brought out of Italie to marre mens maners in England: much by example of ill life, but more by preceptes of fonde bookes, of late translated out of Italian into English, fold in every shop in Italian London, commended by honeft titles the foner bokes translated into to corrupt honeft maners : dedicated over bold- English. lie to vertuous and honorable perfonages, the eafielier to begile fimple and innocent wittes. It is pitie, that those which have authoritie 🕤 and charge to allow and diffalow bookes to be printed, be no more circumspect herein than they are. Ten Sermons at Paules Croffe do

man Italianated.

2. Learnyng 3. Pollicie

4. Experience

gotten in Italie.

not fo moch good for movyng men to trewe doctrine, as one of those bookes do harme with inticing men to ill living. Yea, I fay farder, those bookes tend not fo much to corrupt honeft livyng, as they do to fubvert trewe Religion. Mo Papistes be made by your mery bookes of Italie, than by your earnest bookes of Lovain. And bicaufe our great Phificians do winke at the matter, and make no counte of this fore, I, though not admitted one of their felowship, yet havyng bene many yeares a prentice to Gods trewe Religion, and truft to continewe a poore journey man therein all dayes of my life, for the dewtie I owe and love I beare both to trewe doctrine and honeft living, though I have no authoritie to amend the fore my felfe, yet I will declare my good will to difcover the fore to others.

Ad. Gal. 5. [19.]

Voluntas

Mens

-80

the brynging up of Youth.

to false opinion. And fo the readiest way to entangle the mynde with falle doctrine is first to intice the will to wanton livyng. Therfore, when the bufie and open Papiftes abroad could not by their contentious bookes turne men in England fast enough from troth and right judgement in doctrine, than the futle and fe- 🕤 crete Papistes at home procured bawdie bookes to be translated out of the Italian tonge, whereby over many yong willes and wittes allured to wantonnes do now boldly contemne all fevere bookes that founde to honeftie and godlines. In our forefathers tyme, whan Papiftrie, as a ftandyng poole, covered and overflowed all England, fewe bookes were read in our tong, favyng certaine bookes of Chevalrie, as they fayd, for pastime and pleasure, which, as fome fay, were made in Monasteries by idle Monkes or wanton Chanons: as one for example, Morte Arthure: the whole pleafure of Morte Ar. thur. which booke ftandeth in two fpeciall poyntes, in open mans flaughter and bold bawdrye: In which booke those be counted the noblest Knightes, that do kill most men without any quarell, and commit fowleft aduoulteres by futlest shiftes: as Sir Launcelote with the wife of King Arthure his mafter : Syr Tristram with the wife of kyng Marke his uncle : Syr Lamerocke with the wife of king Lote, that was his own aunte. This is good stuffe for wife men 🕤

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2. The first booke teachyng

to laughe at, or honeft men to take pleafure Yet I know, when Gods Bible was baat. nished the Court, and Morte Arthure received into the Princes chamber. What toyes the dayly readyng of fuch a booke may worke in the will of a yong jentleman or a yong mayde, that liveth welthelie and idlelie, wife men can judge and honeft men do pitie. And yet ten Morte Arthures do not the tenth part fo much harme, as one of these bookes made in Italie or and translated in England. They open, not fond and common wayes to vice, but fuch futle, cunnyng, new and diverse shiftes, to cary yong willes to vanitie and yong wittes to mifchief, to teach old bawdes new schole poyntes, as the fimple head of an English man is not hable to invent, nor never was hard of in England before, yea when Papiftrie overflowed all. Suffer these bookes to be read, and they shall

- foone difplace all bookes of godly learnyng. For they, carying the will to vanitie and marryng good maners, fhall eafily corrupt the mynde with ill opinions and falfe judgement in doctrine : firft, to thinke ill of all trewe Religion, and at laft to thinke nothyng of God hym felfe, one fpeciall pointe that is to be learned
- in Italie and Italian bookes. And that which is most to be lamented, and therfore more nedefull to be looked to, there be moe of these ungratious bookes fet out in Printe within

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these fewe monethes, than have bene sene in England many fcore yeare before. And bicaufe our English men made Italians can not hurt, but certaine perfons and in certaine places, therfore these Italian bookes are made Englifh, to bryng mischief enough openly and boldly to all states great and meane, yong and old, every where.

And thus yow fee, how will intifed to wantonnes doth eafelie allure the mynde to falfe opinions: and how corrupt maners in livinge breede false judgement in doctrine : how finne and flefhlines bring forth fectes and herefies : And therefore fuffer not vaine bookes to breede vanitie in mens willes, if yow would have Goddes trothe take roote in mens myndes.

That Italian, that first invented the Italian Proverbe against our Englishe men Italianated, The Italian ment no more their vanitie in living, than their proverbe exlewd opinion in Religion : For in calling them Deviles he carieth them cleane from God: and yet he carieth them no farder, than they willinglie go themfelves, that is, where they may freely fay their mindes, to the open contempte of God and all godlines, both in living and doctrine.

And how? I will expresse how, not by a Fable of Homere, nor by the Philosophie of Plato, but by a plaine troth of Goddes word, fenfiblie uttered by David thus. Thies men,

The first booke teachyng

 $P_{fal. 14.}$ [1, 2.]

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abhominabiles facti in studiis suis, thinke verily and finge gladlie the verfe before, Dixit infipiens in corde suo, non est Deus : that is to fay, they geving themselves up to vanitie, shakinge of the motions of Grace, driving from them the feare of God and running headlong into all finne, first lustelie contemne God, than scornefullie mocke his worde and also spitefullie hate and hurte all well willers thereof. Than they have in more reverence the triumphes of Petrarche than the Genefis of Mofes: They make more accounte of Tullies offices than S. Paules epiftles: of a tale in Bocace, than a storie of the Bible. Than they counte as Fables the holie misteries of Christian Religion. They make Chrift and his Gofpell onelie ferve Civill pollicie : Than neyther Religion cummeth amiffe to them: In tyme they be Promoters of both openlie: in place againe mockers of both privilie, as I wrote once in a rude ryme.

Now new, now olde, now both, now neither, To ferve the worldes course, they care not with whether.

For where they dare, in cumpanie where they like, they boldlie laughe to fcorne both proteftant and Papift. They care for no fcripture: They make no counte of generall councels: they contemne the confent of the Chirch: They paffe for no Doctores: They mocke the

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the brynging up of Youth.

Pope: They raile on Luther: They allow neyther fide: They like none, but onelie themfelves: The marke they fhote at, the ende they looke for, the heaven they defire, is onelie their owne present pleasure and private proffit : whereby they plainlie declare, of whofe fchole, of what Religion they be : that is, Epicures in living, and aben in doctrine : this last worde is no more unknowne now to plaine Englishe men, than the Perfon was unknown fomtyme in England, untill fom Englishe man tooke peines to fetch that develifh opinion out of Italie. Thies men, thus Italianated abroad, can not abide our Godlie Italian Chirch at The Italian home: they be not of that Parish, they be not Chirche London. of that felowshyp: they like not the preacher: they heare not his fermons: Excepte fomtymes for companie, they cum thither to heare the Italian tonge naturally fpoken, not to heare Gods doctrine trewly preached.

And yet thies men in matters of Divinitie openlie pretend a great knowledge, and have privatelie to them felves a verie compendious understanding of all, which nevertheles they will utter when and where they lifte: And that is this: All the mifteries of Moles, the whole lawe and Cerimonies, the Pfalmes and Prophetes, Chrift and his Gofpell, GOD and the Devill, Heaven and Hell, Faith, Confcience, Sinne, Death, and all they fhortlie

Chirche in

The first booke teachyng

wrap up, they quickly expounde with this one halfe verfe of *Horace*. [Sat. 1. 5. 100.]

Credat Judæus Apella.

Yet though in Italie they may freely be of no Religion, as they are in England in verie deede to, nevertheleffe returning home into England they must countenance the profession of the one or the other, howfoever inwardlie they laugh to fcorne both. And though for their private matters they can follow, fawne, and flatter noble Personages, contrarie to them in all refpectes, yet commonlie they allie themfelves with the worft Papiftes, to whom they be wedded, and do well agree togither in three proper opinions: In open contempte of Goddes worde : in a fecret fecuritie of finne : and in a bloodie defire to have all taken away by fword or burning, that be not of their faction. They that do read with indifferent judgement Pygius and Machiavel, two indifferent Patriarches of thies two Religions, do know full well that I fay trewe.

Ye fee, what manners and doctrine our Englifhe men fetch out of Italie : For finding no other there, they can bring no other hither. And therefore manie godlie and excellent learned Englifhe men, not manie yeares ago, did make a better choice, whan open crueltie drave them out of this contrie, to place them-

Papiftrie and impietie agree in three opinions.

Pigius. Machiavelus.

Wife and honeft travelers.

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the brynging up of Youth. 87

felves there where Christes doctrine, the feare Germanie. of God, punifhment of finne and discipline of honeftie, were had in fpeciall regarde.

I was once in Italie my felfe : but I thanke God, my abode there was but ix. dayes: And yet I fawe in that litle tyme, in one Citie, Venice. more libertie to finne, than ever I hard tell of in our noble Citie of London in ix. yeare. London. I fawe, it was there as free to finne, not onelie without all punifhment, but also without any mans marking, as it is free in the Citie of London to chofe without all blame, whether a man luft to weare Shoo or pantocle. And good caufe why: For being unlike in troth of Religion, they must nedes be unlike in honeftie of living. For bleffed be Chrift, in our Citie of London commonlie the com- Service of mandementes of God be more diligentlie taught, land. and the fervice of God more reverentlie used, and that daylie, in many private mens houses, than they be in Italie once a weeke in their Service of common Chirches: where masking Ceremolie. nies to delite the eye, and vaine foundes to please the eare, do quite thrust out of the Chirches all fervice of God in spirit and troth. Yea, the Lord Maior of London, being but a Civill officer, is commonlie for his tyme more diligent in punishing finne, the bent enemie against God and good order, than all the bloodie Inquifitors in Italie be in feaven yeare. For

God in Eng-

God in Ita-

The Lord Maior of London.

The Inquifitors in Italie.

An ungodlie pollicie.

their care and charge is not to punish finne, not to amend manners, not to purge doctrine, but onelie to watch and overfee that Chriftes trewe Religion fet no fure footing, where the Pope hath any Jurifdiction. I learned, when I was at Venice, that there it is counted good pollicie, when there be foure or five brethren of one familie, one onelie to marie: and all the reft to waulter with as litle fhame in open lecherie, as Swyne do here in the common myre. Yea, there be as fayre houses of Religion, as great provision, as diligent officers, to kepe up this miforder, as Bridewell is and all the Masters there, to kepe downe misorder. And therefore, if the Pope himfelfe do not onelie graunt pardons to furder thies wicked purposes abrode in Italie, but also (although this prefent Pope in the beginning made fom fhewe of mifliking thereof) affigne both meede and merite to the maintenance of stewes and brothelhouses at home in Rome, than let wife men thinke Italie a fafe place for holfom doctrine and godlie manners, and a fitte schole for yong jentlemen of England to be brought up in.

Our Italians bring home with them other faultes from Italie, though not fo great as this of Religion, yet a great deale greater than many good men can well beare. For commonlie they cum home common contemners of mariage and readie perfuaders of all other Contempt to the fame : not becaufe they love virginitie, nor yet because they hate prettie yong virgines, but, being free in Italie to go whither fo ever lust will cary them, they do not like that lawe and honeftie fhould be foch a barre to their like libertie at home in England. And yet they be the greatest makers of love, the daylie daliers, with fuch pleafant wordes, with fuch fmilyng and fecret countenances, with fuch fignes, tokens, wagers, purposed to be lost, before they were purposed to be made, with bargaines of wearing colours, floures and herbes, to breede occafion of ofter meeting of him and her, and bolder talking of this and that etc. And although I have feene fome innocent of all ill and stayde in all honestie, that have used these thinges without all harme, without all fuspicion of harme, yet these knackes were brought first into England by them, that learned them before in Italie in Circes Court: and how Courtlie curteffes fo ever they be counted now, yet, if the meaning and maners of fome that do use them were somewhat amended, it were no great hurt, neither to them felves, nor to others.

An other propertie of this our English Italians is, to be mervelous fingular in all their matters: Singular in knowledge, ignorant of nothyng: So fingular in wifedome (in their

of mariage.

owne opinion) as fcarfe they counte the beft Counfellor the Prince hath comparable with them: Common discoursers of all matters: busie searchers of most secret affaires: open flatterers of great men: privie mislikers of good men: Faire speakers, with smiling countenances and much curteffie openlie to all men; ready backbiters, fore nippers and fpitefull reporters privilie of good men. And beyng brought up in Italie in fome free Citie, as all Cities be there : where a man may freelie difcourfe against what he will, against whom he luft : against any Prince, agaynst any governement, 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 fome partie, of fome faction, he shall never be compelled to be of any Religion : And if he medle not over much with Chriftes true Religion, he shall have free libertie to embrace all Religions, and becum, if he luft, at once, without any let or punifhment, Jewish, Turkish, Papish and Devillish.

A yong Jentleman thus bred up in this goodly ichole, to learne the next and readie way to finne, to have a bufie head, a factious hart, a talkative tonge : fed with difcourfing of factions, led to contemne God and his Religion, fhall cum home into England, but verie ill taught, either to be an honeft man him felfe,

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a quiet fubject to his Prince, or willyng to ferve God under the obedience of trewe doctrine, or with in the order of honeft living.

I know, none will be offended with this my generall writing, but onelie fuch as finde them felves giltie privatelie therein : who fhall have good leave to be offended with me, untill they begin to amende them felves. I touch not them that be good : and I fay to litle of them that be nought. And fo, though not enough for their deferving, yet fufficientlie for this time, and more els when, if occafion fo require.

And thus farre have I wandred from my first purpose of teaching a child, yet not altogether out of the way, bicause this whole taulke hath tended to the onelie advauncement of trothe in Religion, and honessite of living: and hath bene wholie within the compasse of learning and good maners, the special pointes belonging in the right bringyng up of youth.

But to my matter, as I began plainlie and fimplie with my yong Scholer, fo will I not leave him, God willing, untill I have brought him a perfite Scholer out of the Schole, and placed him in the Univerfitie, to becum a fitte ftudent for Logicke and Rhetoricke: and fo after to Phificke, Law, or Divinitie, as aptnes of nature, advife of frendes, and Gods difpofition fhall lead him.

THE ENDE OF THE FIRST BOOKE.



THE SECOND BOOKE.



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FTER that your fcholer, as I fayd before, shall cum in deede, first, to a readie perfitnes in translating, than, to a ripe and skilfull choice

in markyng out hys fixe pointes, as,

1. Proprium. 2. Translatum. 3. Synonymum. 4. Contrarium. 5. Diversum. 6. Phrases

Cicero.

Terentius, Plantus.

Than take this order with him : Read dayly unto him fome booke of Tullie, as the third booke of Epistles chosen out by Sturmius, de Amicitia, de Senectute, or that excellent Epistle conteinyng almost the whole first booke ad 2. fra. some Comedie of Terence or Plautus: but in *Plautus* skilfull choice must be used by the master, to traine his Scholer to a judgement in cutting out perfitelie over old and un-Jul. Calar. proper wordes: Cas. Commentaries are to be

the ready way to the Latin tong. 93

read with all curiofitie, wherein fpecially without all exception to be made, either by frende or foe, is seene the unspotted proprietie of the Latin tong, even whan it was, as the Grecians fay, in arun, that is, at the hieft pitch of all perfitenesse: or some Orations of T. Livius, T. Livius, fuch as be both longest and plainest.

These bookes I would have him read now a good deale at every lecture : for he shall not now use dalie translation, but onely conftrue againe, and parfe, where ye fuspect is any nede: yet let him not omitte in these bookes his former exercise, in marking diligently and writyng orderlie out his fix pointes. And for translating, use you your selfe every fecond or thyrd day to chofe out fome Epiftle ad Atticum, fome notable common place out of his Orations, or fome other part of Tullie, by your difcretion, which your fcholer may not know where to finde: and translate it you your felfe into plaine naturall Englifh, and than give it him to translate into Latin againe: allowyng him good fpace and tyme to do it both with diligent heede and good advisement. Here his witte shal be new fet on worke : his judgement for right choice trewlie tried : his memorie for fure reteyning better exercifed, than by learning any thing without the booke: and here, how much he hath proffited, shall plainly appeare. Whan

he bringeth it translated unto you, bring you forth the place of Tullie: lay them together: compare the one with the other: commend his good choice and right placing of wordes: Shew his faultes jently, but blame them not over fharply: for of fuch miffings, jentlie admonifhed of, procedeth glad and good heed taking : of good heed taking, fpringeth chiefly knowledge, which after groweth to perfitnesse. if this order be diligentlie used by the scholer and jently handled by the master: for here shall all the hard pointes of Grammer both eafely and furelie be learned up : which fcholers in common fcholes by making of Latines be groping at with care and feare, and yet in many yeares they fcarfe can reach unto them. I remember, whan I was yong, in the North they went to the Grammer fchole litle children: they came from thence great lubbers: alwayes learning, and litle profiting : learning without booke every thing, understandyng with in the booke litle or nothing: Their whole knowledge by learning without the booke was tied onely to their tong and lips, and never ascended up to the braine and head, and therfore was fone fpitte out of the mouth againe : They were as men alwayes goyng, 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

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the ready way to the Latin tong. 95

they tooke great paynes about learning: but employed fmall labour in learning: Whan by this way prefcribed in this booke, being streight, plaine and easie, the scholer is alwayes laboring with pleafure, and ever going right on forward with proffit : Alwayes laboring I fay, for, or he have construed, parsed, twife translated over by good advisement, marked out his fix pointes by skilfull judgement, he shall have neceffarie occasion to read over every lecture a dozen tymes at the least. Which bicause he fhall do alwayes in order, he fhall do it alwayes with pleafure : And pleafure allureth love : love hath luft to labor : labor alwayes obteineth his purpose, as most trewly both Aristotle in his Rhetoricke and Oedipus in Sophocles do Rhet. 2. in nis Knetoricke and σταιγαι in στητάτη [19. §§ 13, teach, faying, παν γαρ έκπονούμενον αλισκε, # et cet., [19. §§ 13, 18, 19.] and this oft reading is the verie right following InOedip. Tyr. of that good Counfell, which Plinie doth geve to his frende Fuscus, faying, Multum non multa. Epift. lib. 7. But to my purpose againe :

Whan by this diligent and fpedie reading over those forenamed good bokes of Tullie, Terence, Cafar and Livie, and by this fecond kinde of translating out of your English, tyme shall breed skill and use 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 fuf-

* το δι ζητούμενον άλωτόν. Soph. Oed. T. 110.

[[]ep. 9. § 16.]

ficient of them felves, but also furer, 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 fome other frende, naturallie, according to the difpolition of the child, or fome tale, or fable, or plaine narration, according as Aphthonius beginneth his exercifes of learning, and let him translate it into Latin againe, abiding in foch place, where no other scholer may prompt him. But yet use you your felfe foch difcretion for choice therein, as the matter may be within the compas, both for wordes and fentences, of his former learning and reading. And now take heede, left your scholer do not better in some point, than you your felfe, except ye have bene diligentlie exercifed in these kindes of translating before.

I had once a profe hereof, tried by good experience by a deare frende of myne, whan I came first from Cambrige to ferve the Queenes Majestie, than Ladie *Elizabeth*, lying at worthie Syr Ant. Denys in Cheston. John Whitneye, a yong jentleman, was my bedsfeloe, who willyng by good nature and provoked by mine advise, began to learne the Latin tong, after the order declared in this booke. We began after Christmas: I read unto him Tullie de Amicitia, which he did everie day twise translate, out of Latin into English, and out of the ready way to the Latin tong. 97

English into Latin agayne. About S. Laurence tyde after, to prove how he proffited, I did chofe out Torquatus taulke de Amicitia in the later end of the first booke de finib., bicause that place was the fame in matter, like in wordes and phrases, nigh to the forme and facion of fentences, as he had learned before in de Amicitia. I did translate it my felfe into plaine English, and gave it him to turne into Latin : Which he did, fo choiflie, fo orderlie, fo without any great miffe in the hardest pointes of Grammer, that fome in feven yeare in Grammer scholes, yea and some in the Universities to, can not do halfe fo well. This worthie yong Jentleman, to my greatest grief, to the great lamentation of that whole houfe, and fpeciallie to that most noble Ladie, now Queene Elizabeth her felfe, departed within few dayes out of this world.

And if in any caufe a man may without offence of God fpeake fomewhat ungodlie, furely, it was fome grief unto me to fee him hie fo haftlie to God as he did. A Court full of foch yong Jentlemen were rather a Paradife than a Court upon earth. And though I had never Poeticall head to make any verfe in any tong, yet either love, or forow, or both, did wring out of me than certaine carefull thoughtes of my good will towardes him, which in my mourning for him fell forth more by chance,

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than either by skill or use, into this kinde of misorderlie meter.

Myne owne John Whitney, now farewell, now death doth parte us twaine,

- No death, but partyng for a while, whom life shall joyne agayne.
 - Therfore, my hart, ceafe fighes and fobbes, ceafe forowes feede to fow,
- Wherof no gaine, but greater grief and hurtfull care may grow.
 - Yet, whan I thinke upon foch giftes of grace as God him lent,
- My loffe, his gaine, I muft a while with joyfull teares lament.
 - Yong yeares to yelde foch fruite in Court, where feede of vice is fowne,
- Is fometime read, in fome place feene, amongft us feldom knowne.
 - His life he ledde Chriftes lore to learne, with will to worke the fame,
- He read to know, and knew to live, and lived to praife his name.
 - So fast to frende, so foe to few, so good to every wight,
- I may well wifhe, but scarcelie hope, agayne to have in fight.
 - The greater joye his life to me, his death the greater payne :
- His life in Chrift fo furelie fet, doth glad my harte agayne:

His life fo good, his death better, do mingle mirth with care,

My fpirit with joye, my flesh with grief, so deare a frend to spare.

- Thus God the good, while they be good, doth take, and leaves us ill,
- That we should mend our finfull life, in life to tary Gill.
 - Thus we well left, he better reft, in heaven to take his place,
- That by like life, and death at last, we may obteine like grace.
 - Myne owne John Whiteney agayne fairewell, a while thus parte in twaine,
- Whom payne doth part in earth, in heaven great joye fhall joyne agayne.

In this place, or I procede farder, I will now declare, by whole authoritie I am led and by what reason I am moved to thinke, that this way of duble translation out of one tong into an other is * either onelie, or at least chiefly, to be exercifed, fpeciallie of youth, for the ready and fure obteining of any tong.

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

- Translatio linguarum.
 Paraphrasis.
 Metaphrasis.
 Epitome.
 Imitatio.
 Declamatio.

All theis be used and commended, but in

* is,] in, 1570, 1571, 1711.

order and for refpectes: as perfon, habilitie, place and tyme fhall require. The five laft be fitter for the Mafter than the fcholer: for men, than for children: for the univerfities, rather than for Grammer fcholes: yet nevertheleffe, which is fitteft in mine opinion for our fchole, and which is either wholie to be refufed or partlie to be ufed for our purpofe, I will by good authoritie and fome reafon, I truft, particularlie of everie one, and largelie enough of them all, declare orderlie unto you.

¶ Translatio Linguarum.

Translation is easie in the beginning for the fcholer, and bringeth alfo moch learning and great judgement to the Master. It is most common and most commendable of all other exercifes for youth : most common, for all your conftructions in Grammer fcholes be nothing els but translations: but because they be not double translations, as I do require, they bring forth but fimple and fingle commoditie, and bicause also they lacke the daily use of writing, which is the onely thing that breedeth deepe roote, both in the witte for good understanding, and in the memorie for fure keeping of all that is learned : most commendable also, and that by the judgement of all authors which intreate of theis exercifes. Tullie in the perfon of L. Craffus, whom he maketh his example of eloquence

1. de Or. [c. 34. § 154.] the ready way to the Latin tong. 101

and trewe judgement in learning, doth not onely praife fpecially and chofe this way of translation for a yong man, but doth alfo difcommend and refuse his owne former wont, in exercifing Paraphrafin et Metaphrafin. Paraphrasis is to take some eloquent Oration or fome notable common place in Latin, and expreffe it with other wordes: Metaphrafis is to take fome notable place out of a good Poete, and turne the fame fens into meter, or into other wordes in Profe. Craffus, or rather Tullie, doth mislike both these wayes, bicause the Author, either Orator or Poete, had chofen out before the fitteft wordes and apteft composition for that matter, and so he, in seeking other, was driven to use the worse.

Quintilian also preferreth translation before Quint. x. all other exercises : yet having a lust to diffent from Tullie (as he doth in very many places, if a man read his Rhetoricke over advisedlie, and that rather of an envious minde, than of any just cause) doth greatlie commend Parapbrasis, croffing spitefullie Tullies judgement in refusing the same: and so do Ramus and Talæus even at this day in France to. But fuch fingularitie in diffenting from the best mens judgementes, in liking onelie their owne opinions, is moch misliked of all them, that joyne with learning difcretion and wifedome. For he, that can neither like Aristotle in Logicke

and Philofophie, nor *Tullie* in Rhetoricke and Eloquence, will from thefe fteppes likelie enough prefume by like pride to mount hier, to the mifliking of greater matters: that is either in Religion, to have a diffentious head, or in the common wealth, to have a factious hart: as I knew one a ftudent in Cambrige, who for a fingularitie began firft to diffent in the fcholes from *Ariftotle*, and fone after became a perverfe *Arrian*, againft Chrift and all true Religion: and ftudied diligentlie Origene, Bafileus, and S. Hierome, onelie to gleane out of their workes the pernicious herefies of Celfus, Eunomius, and Helvidius, whereby the Church of Chrift was fo poyfoned withall.

But to leave these hye pointes of divinitie, furelie, in this quiet and harmeles controversie, for the liking or misliking of *Paraphrasis* for a yong scholer, even as far as *Tullie* goeth beyond *Quintilian*, *Ramus* and *Talæus* in persite Eloquence, even so moch by myne opinion cum they behinde *Tullie* for trew judgement in teaching the same.

* Plinius Secundus, a wife Senator, of great experience, excellentlie learned him felfe, a liberall Patrone of learned men, and the pureft writer in myne opinion of all his age, I except

* Plinius Secundus. Plinius dedit Quintiliano præceptori fuo, in matrimonium filiæ, 50000 numum. Lib. vi. Epift. [32.]

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not Suetonius, his two scholemasters Quintilian and Tacitus, nor yet his most excellent learned Uncle, the Elder Plinius, doth expresse in an Lib. vii. Epiftle to his frende Fu/cus many good wayes Epift. [9. for order in studie: but he beginneth with translation, and preferreth it to all the reft: and bicause his wordes be notable, I will recite them.

Utile in primis, ut multi præcipiunt, ex Græco in Latinum et ex Latino vertere in Græcum : Quo genere exercitationis proprietas (plendorque verborum, apta structura sententiarum, figurarum copia et explicandi vis colligitur. Præterea imitatione optimorum facultas fimilia inveniendi paratur : et quæ legentem fefellissent, transferentem fugere non poffunt. Intelligentia ex hoc et judicium acquiritur.

Ye perceive how Plinie teacheth, that by this exercife of double translating is learned easely, sensiblie, by litle and litle, not onelie all the hard congruities of Grammer, the choice of apteft wordes, the right framing of wordes and fentences, cumlines of figures and formes, fitte for everie matter and proper for everie tong, but that which is greater alfo, in marking dayly and following diligentlie thus the steppes of the best Autors, like invention of Argumentes, like order in disposition, like utterance in Elocution is eafelie gathered up: whereby your fcholer shall be brought not onelie to like eloquence, but also to all trewe understanding

62.1

and right judgement, both for writing and speaking. And where Dionys. Halicarnaffæus hath written two excellent bookes, the one de delectu optimorum verborum, the which, I feare, is loft, the other of the right framing of wordes and fentences, which doth remaine yet in Greeke, to the great proffet of all them that trewlie studie for eloquence, yet this waie of double translating shall bring the whole proffet of both thefe bookes to a diligent fcholer, and that eafelie and pleafantlie, both for fitte choice of wordes and apt composition of fentences. And by theis authorities and reafons am I moved to thinke this waie of double translating, either onelie or chieflie, to be fitteft for the fpedy and perfit atteyning of any tong. And for fpedy atteyning, I durst venture a good wager, if a fcholer, in whom is aptnes, love, diligence and constancie, would but translate after this forte one litle booke in Tullie, as de senectute, with two Epiftles, the first ad Q. fra. the other ad Lentulum, the last fave one in the first booke, that scholer, I say, should cum to a better knowledge in the Latin tong, than the moft part do, that spend foure or five yeares in toffing 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 neceffarie for a yong fcholer to know) but it is able to furnishe him fully for

the ready way to the Latin tong. 105

all pointes of Grammer with the right placing, ordering and use of wordes in all kinde of matter. And why not? for it is read, that Dion. Prusset, that wife Philosopher and excellent orator of all his tyme, did cum to the great learning and utterance that was in him by reading and folowing onelie two bookes, Phædon Platonis and Demosthenes most notable oration $\pi \epsilon \rho i$ $\pi \alpha \rho \alpha \pi \rho \varepsilon \sigma \beta \varepsilon i \alpha \varsigma$. And a better and nerer example herein may be our most noble Queene Elizabeth, who never toke yet Greeke nor Latin Grammer in her hand, after the first declining of a nowne and a verbe, but onely by this double translating of Demosthenes and Isocrates dailie without miffing everie forenone, and likewife fom part of Tullie every afternone, for the fpace of a yeare or two, hath atteyned to foch a perfite understanding in both the tonges, and to foch a readie utterance of the latin, and that wyth foch a judgement, as they be fewe in nomber in both the universities or els where in England, that be in both tonges comparable with her Majestie. And to conclude in a short rowme the commodities of double translation: furelie the mynde by dailie marking, first, the caufe and matter: than, the wordes and phrafes: next, the order and composition: after, the reafon and argumentes: than, the formes and figures of both the tonges : lastelie, the meafure and compas of everie fentence, must nedes

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by litle and litle drawe unto it the like fhape of eloquence, as the author doth use, which is red.

And thus much for double translation.

Paraphrasis.

Paraphrafis, the fecond point, is not onelie to expresse at large with moe wordes, but to strive and contend (as Quintilian faith) to translate the best latin authors into other latin wordes, as many or thereaboutes.

This waie of exercife was ufed firft by C. Carbo, and taken up for a while by L. Craffus, but fone after upon dewe profe thereof rejected juftlie by Craffus and Cicero: yet allowed and made fterling agayne by M. Quintilian: nevertheleffe fhortlie after by better affaye difalowed of his owne fcholer Plinius Secundus, who termeth it rightlie thus Audax contentio. It is a bold comparifon in deede, to thinke to fay better, than that is beft. Soch turning of the beft into worfe is much like the turning of good wine out of a faire fweete flagon of filver into a foule muftie bottell of ledder: or to turne pure gold and filver into foule braffe and copper.

Soch kinde of *Paraphrafis*, in turning, chopping and changing the beft to worfe either in the mynte or fcholes, (though *M. Brokke* and *Quintilian* both fay the contrary) is moch mif-

Lib. x. [c. 5. § 5.]

liked of the beft and wifeft men. I can better allow an other kinde of *Paraphrafis*, to turne rude and barbarous into proper and eloquent: which nevertheleffe is an exercife not fitte for a fcholer, but for a perfite mafter, who in plentie hath good choife, in copie hath right judgement and grounded fkill, as did appeare to be in *Sebaftian Caftalio*, in translating *Kemppes* booke *de Imitando Chrifto*.

But to folow *Quintilianus* advife for *Para-phrafis* were even to take paine to feeke the worfe and fowler way, whan the plaine and fairer is occupied before your eyes.

The olde and beft authors that ever wrote were content, if occasion required to speake twife of one matter, not to change the wordes, but $\rho_{\eta\tau\tilde{\omega}_{\varsigma}}$, that is, worde for worde, to express 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 felves, 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 everie booke, Homerus. and speciallie in Secundo et nono Iliados, not onelie fom verses, but whole leaves, not to be 'I λ . altered with new, but to be uttered with the old felfesame wordes.

He knoweth, that Xenophon writing twife of Xenophon.

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Agefilaus, once in his life, againe in the hiftorie of the Greekes, in one matter, kepeth alwayes the felfe fame wordes. He doth the like fpeaking of Socrates, both in the beginning of his Apologie and in the laft ende of $\dot{\alpha}\pi o\mu\nu\eta\mu\sigma\nu\epsilon\nu-\mu\dot{\alpha}\tau\omega\nu$.

Demostbenes.

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

Cicero.

Virgilius.

In latin alfo *Cicero* in fom places, and *Virgil* in mo, do repeate one matter with the felfe fame wordes. Thies excellent authors did thus, not for lacke of wordes, but by judgement and fkill: whatfoever other more curious and leffe fkilfull do thinke, write and do.

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

The fcholer fhall winne nothing by Paraphrafis, but onelie, if we may beleve *Tullie*, to choofe worfe wordes, to place them out of

order, to feare overmoch the judgement of the mafter, to miflike overmuch the hardnes of learning, and by use to gather up faultes, which hardlie will be left of againe.

The mafter in teaching it fhall rather encrease hys owne labor, than his scholers proffet: for when the scholer shall bring unto his mafter a peece of *Tullie* or *Cæsar* turned into other latin, then muss the master cum to *Quintilians* goodlie lesson *de Emendatione*, which (as he faith) 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 invent what may be fayd better. And here perchance a verie good master may easelie both deceive himselfe, and lead his scholer into error:

It requireth greater learning and deeper judgement, than is to be hoped for at any fcholemafters hand: that is, to be able alwaies learnedlie and perfitelie

> Mutare quod ineptum est: Transmutare quod perversum est: Replere quod deest: Detrabere quod obest: Expungere quod inane est.

And that which requireth more fkill and deaper confideracion

Premere tumentia : Extollere humilia : Aftringere luxuriantia : Componere diffoluta.

The mafter may here onelie flumble, and perchance faull in teaching, to the marring and mayming of the Scholer in learning, whan it is a matter of moch readyng, of great learning, and tried judgement, to make trew difference betwixt

Sublime, et tumidum : Grande, et immodicum : Decorum, et ineptum : Perfectum, et nimium.

Some men of our time, counted perfite Maisters of eloquence, in their owne opinion the beft, in other mens judgementes very good, as Omphalius everie where, Sadoletus in many places, yea alfo my frende Oforius, namelie in his Epistle to the Queene and in his whole booke de Justitia, have fo over reached them felves, in making trew difference in the poyntes afore rehearfed, as though they had bene brought up in fome fchole in Afia to learne to decline, rather then in Athens with Plato, Aristotle, and Demosthenes, (from whence Tullie fetched his eloquence) to understand, what in everie matter to be fpoken or written on, is in verie deede Nimium, Satis, Parum, that is

for to fay, to all confiderations, *Decorum*, which, as it is the hardeft point in all learning, fo is it the faireft and onelie marke that fcholers in all their ftudie muft alwayes fhote at, if they purpofe an other day to be either founde in Religion, or wife and difcrete 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 trew difference betwixt

> Humile, et depreffum : Lene, et remiffum : Siccum, et aridum : Exile, et macrum : Inaffectatum, et neglectum.

In these poyntes some, loving Melantshon well, as he was well worthie, but yet not confidering well nor wiselie, how he of nature, and all his life and studie by judgement, was wholy spent in genere Discriptinabili, that is, in teaching, reading, and expounding plainlie and aptlie schole matters, and therefore imployed thereunto a fitte, sensible and caulme kinde of speaking and writing, some I say, with very well livyng, but not with verie well weying Melantshones doinges, do frame them selves a style, cold, leane and weake, though the matter be never so warme and earness, not moch unlike unto one, that had a pleasure in a

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roughe, raynie, winter day, to clothe him felfe with nothing els, but a demie bukram caffok, plaine without plites, and fingle with out lyning: which will neither beare of winde nor wether, nor yet kepe out the funne in any hote day.

Paraphrafis in use of teaching, hath hurt MelanEthons ftile in writing.

Cicero.

Some fuppofe, and that by good reafon, that Melantthon him felfe came to this low kinde of writyng by ufing over moch Paraphrafis in reading: For fludying therbie to make everie thing streight and easie, in smothing and playning all things to much never leaveth, whiles the fence it felfe be left both lowfe and lafie. And fome of those Paraphrases of Melancthon be fet out in Printe, as Pro Archia Poeta, et Marco Marcello: But a scholer by mine opinion is better occupied in playing or fleping, than in fpendyng tyme not onelie vainlie but also harmefullie in soch a kinde of exercise.

If a Mafter would have a perfite example to folow, how in Genere fublimi to avoide Nimium, or in Mediocri, to atteyne Satis, or in Humili, to exchew Parum, let him read diligently for the first, Secundam Philippicam, for the meane, De Natura Deorum, and for the loweft, Partitiones. Or if in an other tong ye looke for like example in like perfection, for all those three degrees, read Pro Ctefiphonte, Ad Lepti-Demofibencs. nem, et Contra Olympiodorum, and what witte. Arte and diligence is hable to affourde, ye fhall plainely fee.

For our tyme the odde man to performe all three perfitlie, whatfoever he doth, and to know the way to do them skilfullie, whan fo ever he lift, is in my poore opinion Joannes Joan. Stur. 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 foch one as is alreadie furnished with plentie of learning, and grounded with stedfast judgement before.

All theis faultes, that thus manie wife 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 fure, into a great deale worfe than it was, both in right choice for proprietie, and trewe placing for good order, are committed alfo commonlie in all common fcholes by the fcholemafters, in toffing and trobling yong wittes (as I fayd in the beginning) with that boocherlie feare in making of Latins.

Therefore in place of Latines for yong fcholers and of Paraphrasis for the masters, I wold have double translation specially used. For in double translating a perfite peece of Tullie or Cafar neyther the scholer in learning, nor the Master in teaching can erre. A true tochstone, a fure metwand lieth before both their eyes. For all right congruitie, proprietie of

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wordes, order in fentences, the right imitation, to invent good matter, to difpofe it in good order, to confirme it with good reafon, to expreffe any purpofe fitlie and orderlie, is learned thus both eafelie and perfitlie: Yea, to miffe fomtyme in this kinde of translation bringeth more proffet, than to hit right either in Paraphrasi or making of Latins. For though ye fay well in a latin making or in a Paraphrafis, yet you being but in doute and uncertayne whether ye faie well or no, ye gather and lay up in memorie no fure frute of learning thereby : But if ye fault in translation, ye ar eafelie taught, how perfitlie to amende it, and fo well warned, how after to exchew all foch faultes againe.

Paraphrafis therefore by myne opinion is not meete for Grammer fcholes: nor yet verie fitte for yong men in the univerfitie, untill ftudie and tyme have bred in them perfite learning and ftedfaft judgement.

There is a kinde of *Paraphrafis*, which may be used without all hurt to moch proffet : but it ferveth 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 us by a notable learned man *Diony*. *Halicarn*. who in his booke $\pi \epsilon \rho i$ $\sigma v \tau \alpha \xi \epsilon \omega \varsigma$ doth translate the goodlie storie of *Candaules* and *Gyges* in 1. *Herodoti* out of

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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 using to turne like places of Herodotus after like forte shold shortlie cum to foch a knowledge, in understanding, speaking and writing the Greeke tong, as fewe or none hath yet atteyned in England. The like exercife out of Dorica lingua may be also used, if a man take that little booke of Plato, Timæus Locrus, De Animo et natura, which is written Dorice, and turne it into foch Greeke as Plato ufeth in other workes. The booke is but two leaves : and the labor wold be but two weekes : but furelie the proffet, for easie understanding and trewe writing the Greeke tonge, wold contervaile wyth the toile, that fom men taketh in otherwife coldlie reading that tonge, two yeares.

And yet for the latin tonge and for the exercife of *Paraphrafis* in thofe places of Latin that can not be bettered, if fom yong man, excellent of witte, corragious in will, luftie of nature and defirous to contend even with the beft Latin, to better it, if he can, furelie I commend his forwardneffe, and for his better inftruction therein I will fet before him as notable an example of *Paraphrafis*, as is in Record of learning. *Cicero* him felfe doth conŧ

tend in two fondrie places to expresse one matter with diverse wordes: and that is *Para-phras*, faith *Quintilian*. The matter, I suppose, is taken out of *Panætius*: and therefore being translated out of Greeke at divers times, is uttered for his purpose with divers wordes and formes: which kinde of exercise for perfite learned men is verie profitable.

2. De Finib. [c. 14. §§ 45, 46.]

a. Homo enim Rationem habet a natura menti datam, quæ et causas rerum et consecutiones videt, et similitudines transfert, et disjuncta conjungit, et cum præsentibus futura copulat, omnemque complectitur vitæ consequentis statum. b. Eademque ratio facit hominem hominum appetentem, cumque his natura et sermone et usu congruentem : ut profectus a caritate domesticorum ac suorum, currat longius, et se implicet primo civium, deinde omnium mortalium societati : utque non sibi soli se natum meminerit, sed patriæ, sed suis, ut exigua pars ipsi relinquatur. c. Et quoniam eadem natura cupiditatem ingenuit homini veri inveniendi, quod facillime apparet, cum vacui curis, etiam quid in calo fiat, scire avemus, etc.

1. Officiorum, [c. 4. §§ 11-13.]

a. Homo autem, qui rationis est particeps, per quam consequentia cernit, et causas rerum videt, earumque progressus et quasi antecessiones non ignorat, similitudines comparat, rebusque præsentibus adjungit atque annectit suturas, facile totius vitæ cursum videt, ad eamque degendam præ-

parat res necessarias. b. Eademque natura vi rationis hominem conciliat homini, et ad Orationis, et ad vitæ societatem : ingeneratque imprimis præcipuum quendam amorem in eos, qui procreati funt, impellitque ut hominum cætus et celebrari inter se, et a se obiri * velit, ob easque causas studeat parare ea, quæ suppeditent ad cultum et ad victum, nec sibi soli, sed conjugi, liberis, ceterisque quos charos habeat tuerique debeat. c. Quæ cura exsuscitat etiam animos, et majores ad rem gerendam facit : imprimisque hominis est propria veri inquistio atque invessi gatio: ita cum sumus necessaris negotiis curisque vacui, tum avemus aliquid videre, audire, addiscere, cognitionemque rerum mirabilium, etc.

The conference of thefe two places, conteinyng fo excellent a peece of learning as this is, expressed by fo worthy a witte as *Tullies* was, must needes bring great pleasure and proffit to him, that maketh trew counte of learning and honessed here. But if we had the *Greke* Author, the first Paterne of all, and thereby to see, how *Tullies* witte did worke at diverse tymes, how out of one excellent Image might be framed two other, one in face and favor, but fom what differing in forme, figure and color, furelie, such a peece of workemanship compared with the Paterne it selfe would better please the eyes of honess, wife and learned myndes,

• a fe obiri] Upton from Cicero; fibi obediri, 1570, 1571.

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than two of the fairest Venusses, that ever Apelles made.

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

Metaphrasis.

This kinde of exercife is all one with Paraphrasis, fave it is out of verse either into profe, or into fome other kinde of meter: or els out of profe into verfe, which was Socrates exercife and pastime (as Plato reporteth) when he was in prison, to translate Æ /opes Fabules into verse. Quintilian doth greatlie praise also this exercife : but bicaufe Tullie doth difalow it in yong men, by myne opinion it were not well to ufe it in Grammer Scholes, even for the felfe fame causes that be recited against Paraphrasis. And therfore for the use or misuse of it the same is to be thought, that is spoken of Paraphrasis before. This was Sulpicius exercife: and he gathering up thereby a Poeticall kinde of talke. is justlie named of Cicero grandis et Tragicus Orator: which I think is fpoken not for his praife, but for other mens warning, to exchew

Plato in Pbædone.

the like faulte. Yet nevertheles, if our Scholemaster for his owne instruction be defirous to fee a perfite example hereof, I will recite one, which I thinke no man is fo bold, will fay, that he can amend it: and that is Chryles the Prieftes Oration to the Grekes in the beginnyng of Homers Ilias, turned excellentlie into profe Hom. I. II. by Socrates him felfe, and that advifedlie and Pla. 3. Rep. purposelie for other to folow: and therfore he calleth this exercise in the same place minnors, that is, Imitatio, which is most trew: but in this booke, for teachyng fake, I will name it Metaphrasis, reteining the word that all teachers in this cafe do ufe.

Homerus. I. 'Ilíad. [12-42.]

ό γὰρ ቫλθε θοὰς ἐπὶ νῆας Ἀχαιῶν λυσόμενός τε θύγατρα, φέρων τ' απερείσι' άποινα, στέμματ' έχων έν χερσιν έκηβόλου 'Απόλλωνος, χρυσέω ανά σκήπτρω· καὶ ἐλίσσετο πάντας Ἀχαιοὺς, Ατρείδα δε μάλιστα δύω κοσμήτορε λαῶν. Ατρείδαι τε και άλλοι έϋκνήμιδες 'Αχαιοί, ύμιν μέν θεοί δοιεν Όλύμπια δώματ' έχοντες, έκπέρσαι Πριάμιοιο πόλιν, εὖ δ' οἶκαδ' ἰκέσθαι. παίδα δέ μοι λύσαιτε φίλην, τα δ' απόινα δέχεσθε άζόμενοι Διός υίδν έκήβολον Απόλλωνα.

ένθ' άλλοι μέν πάντες ἐπευφήμησαν Ἀχαιοὶ, aldeiσθαί θ' lepña, και άγλαὰ δέχθαι αποινα· άλλ' ούκ Ατρείδη Αγαμέμνονι Ηνδανε θυμῶ, άλλά κακώς άφίει, κρατερόν δ' έπι μῦθον ἔτελλε. μή σε, γέρων, κοίλησιν έγω παρά νηυσί κιχείω, η νῦν δηθύνοντα, η ῦστερον αὖθις ἰόντα, μή νύ τοι ού χραίσμη σκηπτρον και στέμμα θεοίο. τη δ' έγου οὐ λύσω, πρίν μιν καὶ γῆρας ἐπεισιν ημετέρο ἐνὶ οἶκο, ἐν "Αργεϊ τπλόθι πάτρης, ἰστὸν ἐποιχομένην, καὶ ἐμιὸν λέχος ἀντιόωσαν. ἀλλ' ἴθι, μή μ' ἐρέθζε, σαώτερος ῶς κε νήαι.

ώς ἔφατ², ἔδδεισεν δ' ό γέρων, καὶ ἐπείθετο μύθω. Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης. πολλὰ δ' ἔπειτ' ἀπάνευθε κιὰν ἡρᾶθ' ὁ γεραιὸς Ἀπόλλωνι ἀνακτι, τὸν ἡύκομος τέκε Λητώ.

κλῦθί μευ, ἀργυρότοξ', ὅς Χρύσην ἀμφιβέβηκας, Κίλλαν τε ζαθέην. Τενέδοιο τε ἶφι ἀνάσσεις, Σμινθεῦ, εἴποτέ τοι χαρίεντ' ἐπὶ νηὀν ἔρεψα, ἡ εἰ δή ποτέ τοι κατὰ πίσνα μηρί ἔκηα ταύρον, ἡδ' αἰγῶν, τόδε μοι κρήηκον ἰέλδωρ' τίσειαν Δαναοὶ ἰμὰ δάκρυα σοῖσι βέλεσσιν.

Socrates in 3. de Rep. [p. 393 D, etc.] faith thus,

Φράσω γὰρ ἄ**νε**υ μέτρου, οὐ γὰρ εἰμὶ ποιητικός.

Άλθεν δ Χρύσης τῆς τε θυγατρὸς λύτρα φέρων καὶ ἰκέτης τῶν Ἀχαιῶν, μάλιστα δι τῶν βασιλέων: καὶ εὕχετο, ἐκείνοις μἐν τοὺς θεως δυῦναι ἐλώντας τὴν Τροίαν, αὐτοὺς δὲ σωθῆναι, τήν τε θυγατέρα οἰ αὐτῷ λῦσαι, διξαμένους ἄποινα, καὶ τὰν θεὸν αἰδεσθέντας. Τοιαῦτα δι ἐπόντος αὐτοῦ, οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήνουν. ὁ δὲ Ἀγαμέμνων ὑγρίαινεν, ἐντελλόμενος ῦν τε ἀπιέναι, καὶ αὖθις μὴ ἐλθεῦν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οἰπ ἐπαρκέσα. Φρίν δι λυθῆναι αὐτοῦ θυγατέρα, ἐν Ἀργκι ἐφη γπράσειν μετὰ οὖ. ἀπιέναι δι ἐκέλευε, καὶ μὴ ἐρεθίζειν, ἕνα σῶς οἶκαδι ἐλθοι. ὁ δὶ πρεσβύτης ἀκούσας ἔδεισέ τε καὶ ἀτῆει σιγῦ. ἀποχωρήσας δ'ἰκ τοῦ θεοῦ ἀνακαλῶν καὶ ὑπομιμνήσκων καὶ ἀπαιτῶν, εἶ τι πώπυτι δι ἐν κῶν οἰκοδομήσεοιν ἡ ἐιερῶν βυσίαις κεχαρισμένων δωρίσαιτο ῶν δὰ λιθενος κατεύχετο τῦσαι τοὺς Ἀχαιοὺς τὰ ἂ ἀάκρυα τοῖς ἐκείνω βέλεσιν.

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 fost on foote, as profe and *Pedestris oratio* should do. If *Sulpicius* had had *Platos* confideration in right using this exercise, he had not deferved the name of *Tragicus Orator*, who should rather have studied to expresse *vim Demosthenis*, than *furorem Poetæ*, how good sover he was, whom he did folow.

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

And bicaufe I ever thought examples to be the beft kinde of teaching, I will recite a golden fentence out of that Poete, which is next unto *Homer*, not onelie in tyme, but alfo in worthines: which hath bene a paterne for many worthie wittes to follow, by this kind of *Metaphrafis*, but I will content my felfe with foure

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workemen, two in *Greke*, and two in *Latin*, foch as in both the tonges wifer and worthier can not be looked for. Surelie, no ftone fet in gold by moft cunning workemen is in deed, if right counte be made, more worthie the looking on, than this golden fentence, diverflie wrought upon by foch foure excellent Mafters.

Hefiodus. ["Epya. 293-297.]

- οῦτος μὲν πανάριστος, ὅς αὐτὸς πάντα νοήσει, φρασσάμενος τὰ κ᾿ ἐπειτα καὶ ἐς τέλος ἦσιν ἀμείνω.
- 2. ἐσθλὸς δ' αὖ κἀκεῖνος, ὅς εὖ εἰπόντι πίθηται.
- δς δέ κε μήτ' αὐτὸς νοἑη, μήτ' ἄλλου ἀκούων
 ἐν θυμῷ βάλληται, ὅδ' αὖτ' ἀχρήῖος ἀνήρ.

¶ Thus rudelie turned into bafe English.

- 1. That man in wifedome paffeth all, to know the beft who hath a head :
- 2. And meetlie wife eeke counted shall, who yieldes him felfe to wife mens read :
- 3. Who hath no witte, nor none will heare, amongeft all fooles the bell may beare.

Sophocles in Antigone. [720-723.]

- φήμι ἔγωγε πρεσβεύειν πολυ φῦναι τὸν ἀνδρα πάντ' ἐπιστήμης πλέων⁶
 εἰ δ' οὖν (φιλεῖ γὰρ τοῦτο μιὰ ταὐτη ῥέπειν)
 - καί τῶν λεγόντων εῦ καλὸν τὸ μανθάνειν.

Marke the wifedome of *Sophocles*, in leavyng out the laft fentence, bicaufe it was not cumlie for the fonne to ufe it to his father.

¶ D. Bafileus in his Exhortation to youth. [§ 1.]

Μέμνησθε τοῦ Ἡσιόδου, ὅς φησι, ἄριστον μεν είναι τον παρ ἐαυτοῦ τὰ δέοντα ξυνορῶντα. 2. Ἐσθλόν δὲ καλκείνου, τὰν τοῖς παρ ἐτέρον ὑποδειχθεῦσιν ἐπόμενον. 3. Τὸν δὲ πρὸς οἰδέτερον ἐπιτήδειων ἀχρεῖον είναι πρὸς ἄπαντα.

¶ M. Cic. Pro A. Cluentio. [c. 31. § 84.]

 Sapientifimum effe dicunt eum, cui, quod opus fit, ipfi veniat in mentem: 2. Proxime accedere illum, qui alterius bene inventis obtemperet. 3. In fultitia contra eft: minus enim fluttus eft is, cui nihil in mentem venit, quam ille, qui quod fluttè alteri venit in mentem comprobat.

Cicero doth not plainlie expresse the last fentence, but doth invent it fitlie for his purpose, to taunt the folie and simplicitie in his adversarie Attius, not weying wiselie the sutle doynges of Chrysogonus and Stalenus.

¶ Tit. Livius in Orat. Minucii. Lib. 22. [c. 29.]

 Sæpe ego audivi, milites, eum primum effe virum, qui ipfe confulat, quid in rem fit: 2. Secundum eum, qui bene monenti obediat: 3. Qui, nec ipfe confulere, nec alteri parere fcit, eum extremi effe ingenii.

Now, which of all these foure, Sophocles, S. Bafil, Cicero, or Livie, hath expressed Hefodus best, the judgement is as hard, as the workemanship of everie 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 so turned the begynning of Terence Eu-

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nuchus, as doth worke in me a pleafant admiration, as oft fo ever as I compare thofe two places togither. And though everie Mafter, and everie good Scholer to, do know the places, both in *Terence* and *Horace*, yet I will fet them heare in one place togither, that with more pleafure they may be compared together.

¶ Terentius in Eunucho. [1. 1.]

Quid igitur faciam? non eam? ne nunc quidem cum accerfor ultrò? an potius ita me comparem, non perpeti meretricum contumelias? exclufit; revocat : redeam? non, fi me obfecret. (PARMENO a litle after.) Here, quæ res in fe neque confilium neque modum habet ullum, eam confilio regere non potes. In Amore hæc omnia infunt vitia, injuriæ, fuspiciones, inimicitiæ, induciæ, bellum, pax rurfum. Incerta hæc fi tu poftules ratione certa facere, nihilo plus agas, quam fi des operam, ut cum ratione infanias.

¶ Horatius, lib. Ser. 2. Saty. 3. [262-271.]

Nec nunc, cum me vocet ultro, Accedam? an potius mediter finire dolores? Excluít; revocat: redeam? non, fi obfecret. Ecce Servus non paulo fapientior: o Here, quæ res Nec modum habet neque confilium, ratione modóque Tractari non vult. In amore hæc funt mala, bellum, Pax rurfum: hæc fi quis tempeftatis prope ritu Mobilia, et cæca fluitantia forte, laboret Reddere certa fibi, nihilo plus explicet, ac fi Infanire paret certa ratione modoque.

This exercife may bring moch profite to ripe heads and ftayd judgementes: bicaufe in

traveling in it the mynde must nedes be verie attentive and busilie occupide, in turning and toffing it felfe many wayes and conferryng with great pleafure the varietie of worthie wittes and judgementes togither: But this harme may fone cum therby, and namelie to yong Scholers, lefte in feeking other wordes and new forme of fentences they chance upon the worfe: for the which onelie caufe *Gicero* thinketh this exercife not to be fit for yong men.

Epitome.

This is a way of fludie belonging rather to matter than to wordes: to memorie, than to utterance: to those that be learned alreadie, and hath small place at all amonges yong scholers in Grammer scholes. It may profile privately fome learned men, but it hath hurt generallie learning it felse very moch. For by it have we lost whole *Trogus*, the best part of *T. Livius*, the goodlie Dictionarie of *Pompeius Festus*, a great deale of the Civill lawe, and other many notable bookes, for the which cause I do the more missive this exercise both in old and yong.

Epitome is good privatelie for himfelfe that doth worke it, but ill commonlie for all other that use other mens labor therein: a filie poore kinde of studie, not unlike to the doing of those poore folke, which neyther till, nor fowe, nor reape themselves, but gleane by stell upon other mens growndes. Soch have emptie barnes for deare yeares.

Grammer scholes have 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 wisse, that all rules for yong scholers were shorter than they be. For without doute Grammatica it selfe is sooner and sure learned by examples of good authors, than by the naked rewles of Grammarians. Epitome hurteth more in the universities and studie of Philosophie: but most of all in divinitie it felfe.

In deede bookes of common places be verie neceffarie 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 fludie. And to that end did *P. Lombardus*, the mafter of fentences, 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 himfelfe dailie by orderlie ftudie, to reade with all diligence principallie the holyeft fcripture and withall the beft Doctors, and fo to learne to make trewe difference betwixt the authoritie of the one and the Counfell of the other, maketh fo many feeming and funburnt minifters as we

have, whole learning is gotten in a fommer heat, and washed away with a Christmas snow againe : who neverthelesse are less to be blamed, than those blind bussers, who in late yeares of willfull maliciouss would neyther learne themselves, 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 ever take away Davids Psalter. Erasmus Paraphrasis being never so good, shall never banishe the New Testament. And in an other schole, the Paraphrasis of Brocardus or Sambucus shal never take Aristotles Rhetoricke, nor Horace de Arte Poetica, out of learned mens handes.

But as concerning a fchole *Epitome*, he that wold have an example of it, let him read *Lucian* $\pi \epsilon \rho \lambda \varkappa \varkappa \varkappa \lambda \lambda \delta \nu \varsigma$, which is the verie *Epitome* of *Ifocrates* oration *de laudibus Helenæ*, whereby he may learne at the leaft this wife leffon, that a man ought to beware to be over bold in altering an excellent mans worke.

Nevertheles fome kinde of *Epitome* may be used by men of skilful judgement to the great proffet also of others. As if a wife 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 used wordes: next fpecially to wede out that that is fuperfluous and idle, not onelie where wordes be vainlie heaped one upon an other, but alfo where many fentences of one meaning be fo clowted up together, as though M. Hall had bene not writing the ftorie of England, but varying a fentence in Hitching fchole : furelie a wife learned man by this way of *Epitome*, in cutting away wordes and fentences and diminifhing nothing at all of the matter, fhold leave to mens ufe a ftorie, halfe as moch as it was in quantitie, but twife as good as it was, both for pleafure and alfo commoditie.

An other kinde of Epitome may be used likewife very well to moch proffet. Som man either by luftines of nature, or brought by ill teaching to a wrong judgement, is over full of words, fentences, and matter, and yet all his words be proper, apt and well chofen : all his fentences be rownd and trimlie framed : his whole matter grownded upon good reafon and ftuffed with full arguments for his intent and purpofe. Yet when his talke fhal be heard or his writing be red of foch 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 unlearned will moft commend, shall eyther of thies two bite his lippe, or fhake his heade at it.

This fulnes, as it is not to be misliked in a

yong man, fo in farder aige, in greater skill, and weightier affaires, it is to be temperated, or elfe difcretion and judgement fhall feeme to be wanting in him. But if his ftile be ftill over rancke and luftie, as fome men being never fo old and fpent by yeares will still be full of youthfull conditions, as was Syr F. Bryan and evermore wold have bene : foch a rancke and full writer must use, if he will do wifelie, the exercise of a verie good kinde of Epitome, and do as certaine wife men do, that be over fat and flefhie: who leaving their owne full and plentifull table, go to fojorne abrode from home for a while, at the temperate diet of fome fober man : and fo by litle and litle cut away the grofneffe that is in them. As for an example : If Oforius would leave of his luftines in ftriving against S. Austen, and his over rancke rayling against poore Luther and the troth of God's doctrine, and give his whole studie, not to write any thing of his owne for a while, but to translate Demosthenes with fo straite, fast, and temperate a style in latine, as he is in Greeke, he would becume fo perfit and pure a writer, I beleve, as hath bene fewe or none fence Cicerces dayes : And fo by doing himfelf and all learned moch good do others leffe harme, and Christes doctrine lesse injury, than he doth : and with all wyn unto himfelfe many worthy frends, who agreing with him gladly in the love

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and liking of excellent learning, are forie to fee fo worthie a witte, fo rare eloquence, wholie fpent and confumed in ftriving with God and good men.

Emonges the reft, no man doth lament him more than I, not onelie for the excellent learning that I fee in him, but alfo bicaufe there hath paffed privatelie betwixt him and me fure tokens of moch good will and frendlie opinion, the one toward the other. And furelie the diftance betwixt London and Lyfbon fhould not ftoppe any kinde of frendlie dewtie, that I could eyther fhew to him or do to his, if the greateft matter of all did not in certeyne pointes feparate our myndes.

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

Pfal. 80.

But as for all the bloodie beaftes, as that fat Boore of the wood: or those brauling Bulles of Basan: or any lurking *Dormous*, blinde not by nature, but by malice, and as may be gathered of their owne testimonie, given over to

blindnes, for giving over God and his word: or foch as be fo luftie runnegates, as first runne from God and his trew doctrine, than from their Lordes, Masters, and all dewtie, next from themfelves and out of their wittes, laftly from their Prince, contrey and all dew allegeance, whether they ought rather to be pitied of good men for their miserie, or contemned of wife men for their malicious folie, let good and wife men determine.

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

And this is not written to the difpraife, but to the great commendation of Oforius, becaufe Tullie himfelfe had the fame fulnes in him, and therefore went to Rodes to cut it away: and faith himfelfe, recepi me domum prope mutatus, [Brut. c. 91. nam quasi referverat jam oratio. Which was § 316.] brought to passe, I beleve, not onelie by the teaching of Molo Apollonius, but also by a good way of Epitome, in binding him felfe to tranflate meros Atticos Oratores, and fo to bring his ftyle from all lowe grofneffe to foch firme faft-

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nes in latin, as is in *Demosthenes* in Greeke. And this to be most trew, may easelie be gathered, not onelie of *L. Craffus* talke in 1. *de Or.*, but speciallie of *Ciceroes* owne deede in translating *Demosthenes* and *Eschines* orations $\pi \epsilon \rho i$ $\sigma \tau \epsilon \phi$. to that verie ende and purpose.

And although a man growndlie learned all readie may take moch proffet him felfe in ufing by Epitome to draw other mens workes for his owne memorie fake into fhorter rowme, as Canterus hath done verie well the whole Metamorphofis of Ovid, and David Cythræus a great deale better the ix. Muses of Herodotus, and Melancthon in myne opinion far best of all the whole storie of Time, not onelie to his owne use, but to other mens proffet and hys great prayle, yet Epitome is most necessarie of all in a mans owne writing, as we learne of that noble Poet Virgill, who, if Donatus fay trewe, in writing that perfite worke of the Georgickes used dailie, whan he had written 40. or 50. verfes, not to ceafe cutting, paring, and pollishing of them, till he had brought them to the nomber of x. or xii.

And this exercife is not more nedefullie done in a great worke, than wifelie done in your common dailie writing either of letter or other thing elfe, that is to fay, to perufe diligentlie and fee and fpie wifelie, what is alwaies more then nedeth : For twenty to one offend more

in writing to moch, than to litle: even as twentie to one fall into fickneffe rather by over moch fulnes, than by anie lacke or emptineffe. And therefore is he alwaies the beft Englifh Phyfition, that beft can geve a purgation, that is, by way of *Epitome* to cut all over much away. And furelie mens bodies be not more full of ill humors, than commonlie mens myndes (if they be yong, luftie, proude, like and love them felves well, as moft men do) be full of fanfies, opinions, errors, and faultes, not onelie in inward invention, but alfo in all their utterance, either by pen or taulke.

And of all other men, even thofe that have the inventiveft heades for all purpofes, and roundeft tonges in all matters and places (except they learne and ufe this good leffon of Epitome) commit commonlie greater faultes, than dull, ftaying, filent men do. For quicke inventors and faire readie fpeakers, being boldned with their prefent habilitie to fay more and perchance better to, at the foden for that prefent, than any other can do, ufe leffe helpe of diligence and ftudie than they ought to do: and fo have in them commonlie leffe learning and weaker judgement for all deepe confiderations, than fome duller heades and flower tonges have.

And therefore readie speakers generallie be not the best, playnest, and wisest writers, nor

vet the deepest judgers in weightie affaires, bicause they do not tarry to weye and judge all thinges, as they fhould : but having their heades over full of matter, be like pennes over full of incke, which will foner blotte, than make any faire letter at all. Tyme was, whan I had experience of two Ambaffadors in one place, the one of a hote head to invent and of a haftie hand to write, the other, colde and ftayd in both : but what difference of their doinges was made by wife men, is not unknowne to fome perfons. The Bifhop of Winchefter Steph. Gardiner had a quicke head and a readie tong, and yet was not the best writer in England. Cicero in Brutus doth wifelie note the fame in Serg. Galba, and Q. Hortensius, who were both hote, luftie and plaine speakers, but colde, flowe and rough writers : And Tullie telleth the caufe why, faying, whan they fpake, their tong was naturally caried with full tyde and wynde of their witte : whan they wrote, their head was folitarie, dull and caulme, and fo their ftyle was blonte, and their writing colde : Quod vitium, fayth Cicero, peringeniosis bominibus neque

Brutus, c. 24. § 92.]

[Cic. Brutus, c. 23 Seq.

§ 91 Jeq.;

Orat. c. 38. § I 32.]

> satis doctis plerumque accidit. And therfore all quick inventors and readie

faire speakers must be carefull, that to their goodnes of nature they adde also in any wife ftudie, labor, leafure, learning and judgement, and than they fhall in deede paffe all other, as

I know fome do, in whome all those qualities are fullie planted, or else if they give over moch to their witte, and over litle to their labor and learning, they will fonest over reach in taulke, and fardest cum behinde in writing whatsoever they take in hand. The methode of *Epitome* is most necessaries for foch kinde of men. And thus much concerning the use or misus of all kinde of *Epitomes* in matters of learning.

* Imitatio.

Imitation is a facultie to expresse livelie and perfitelie that example which ye go about to folow. And of it felfe it is large and wide: for all the workes of nature in a maner be examples for arte to folow.

But to our purpofe, all languages, both learned and mother tonges, be gotten, and gotten onelie by *Imitation*. For as ye use to heare, fo 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 fpeake as the beft and wifeft do, ye muft be converfant, where the beft and wifeft are: but if yow be borne or brought up in a rude contrie, ye fhall not chofe but fpeake rudelie: the rudeft man of all knoweth this to be trewe.

Yet neverthelesse the rudenes of common

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and mother tonges is no bar for wife fpeaking. For in the rudeft contrie and moft barbarous mother language many be found can fpeake verie wifelie: but in the Greeke and latin tong, the two onelie learned tonges, which be kept not in common taulke but in private bookes, we finde alwayes wifdome and eloquence, good matter and good utterance, never or feldom a fonder. For all foch Authors, as be fulleft of good matter and right judgement in doctrine, be likewife alwayes moft proper in wordes, moft apte in fentence, moft plaine and pure in uttering the fame.

And contrariwife in those two tonges all writers, either in Religion or any fect of Philofophie, who fo ever be founde fonde in judgement of matter, be commonlie found as rude in uttering 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 writinges. They be not wife therefore that fay, what care I for a mans wordes and utterance. if his matter and reafons be good ? Soch men fay fo, not fo moch of ignorance, as eyther of fome fingular pride in themfelves, or fome fpeciall malice of other, or for fome private and parciall matter, either in Religion or other kinde of learning. For good and choice meates be no

more requifite for helthie bodies, than proper and apte wordes be for good matters, and alfo plaine and fenfible utterance for the beft and depeft reafons : in which two pointes ftandeth perfite eloquence, one of the faireft and rareft giftes that God doth geve to man.

Ye know not, what hurt ye do to learning, that care not for wordes, but for matter, and fo make a devorfe betwixt the tong and the hart. For marke all aiges: looke upon the whole courfe 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 deedes to spring, ftrange maners to oppresse good orders, newe and fond opinions to strive with olde and trewe doctrine, first in Philosophie, and after in Religion; right judgement of all thinges to be perverted, and fo vertue with learning is contemned, and studie left of: of ill thoughtes cummeth perverse judgement: of ill deedes fpringeth lewde taulke. Which fower miforders, as they mar mans life, fo deftroy they good learning withall.

But behold the goodneffe of God's providence for learning: all olde authors and fectes 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 fo confumed by tymes, as they be now not onelie out of ufe, but alfo out of memorie of man : which thing, I furelie thinke, will fhortlie chance to the whole doctrine and all the bookes of phantafticall Anabaptiftes and Friers, and of the beaftlie Libertines and Monkes.

Againe behold on the other fide, how Gods wifdome hath wrought, that of *Academici* and *Peripatetici*, thofe that were wifeft in judgement of matters and pureft in uttering their myndes, the firft and chiefeft, that wrote moft and beft in either tong, as *Plato* and *Ariftotle* in Greeke, *Tullie* in Latin, be fo either wholie or fufficiently left unto us, as I never knew yet fcholer, that gave himfelfe to like and love and folow chieflie thofe three Authors, but he proved both learned, wife, and alfo an honeft man, if he joyned 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 livelie painted picture of the life of everie 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 fecond kind of *Imitation* is to folow for learning of tonges and fciences the beft authors. Here rifeth emonges proude and envious wittes a great controverfie, whether one or many are to be folowed : and if one, who is that one : *Seneca* or *Cicero* : *Saluft* or *Cæfar*, and fo forth in Greeke and Latin.

The third kinde of *Imitation* belongeth to the fecond: as when you be determined, whether ye will folow one or mo, to know perfitlie and which way to folow that one: in what place: by what meane and order: by what tooles and inftrumentes ye fhall do it: by what fkill and judgement ye fhall trewelie difcerne, whether ye folow rightlie or no.

This Imitatio is diffimilis materiei fimilis tractatio: and alfo, fimilis materiei diffimilis tractatio, as Virgill folowed Homer: but the Argument to the one was Ulyffes, to the other Æneas. Tullie perfecuted Antonie with the fame weapons of eloquence, that Demosthenes used before against Philippe.

Horace foloweth Pindar, but either of them his owne Argument and Perfon: as the one, Hiero king of Sicilie, the other Augustus the Emperor: and yet both for like refpectes, that is, for their coragious floutnes in warre and just government 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 fame Persons, with equall eloquence, foote by foote did folow.

Som peeces remaine like broken Jewelles, whereby men may rightlie efteeme and juftlie lament the loffe of the whole.

Era/mus, the ornament of learning in our tyme, doth wifh that fom man of learning and diligence would take the like paines in Demofthenes and Tullie, that Macrobius hath done in Homer and Virgill, that is, to write out and joyne together, where the one doth imitate the other. Erasmus wishe is good, but surelie it is not good enough : for Macrobius gatherings for the *Eneis* out of *Homer*, and *Eoba*nus Heffus more diligent gatherings for the Bucolikes out of Theocritus, as they be not fullie taken out of the whole heape, as they fhould be, but even as though they had not fought for them of purpose, but found them scattered here and there by chance in their way, even fo onelie to point out and nakedlie to joyne togither their fentences, 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 alfo, whan he hath layd two places, of *Homer* and *Virgill*, or of *Demosthenes* and *Tullie* togither, to teach plainlie withall, after this fort.

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1. *Tullie* reteyneth thus moch of the matter, thies fentences, thies wordes :

2. This and that he leaveth out, which he doth wittelie to this end and purpofe.

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 fentence, in fubstance of the matter, or in one or other convenient circumstance of the authors prefent purpofe. In thies fewe rude English wordes, are wrapt up all the necessarie tooles and inftrumentes, where with trewe Imitation is rightlie wrought withall in any tonge. Which tooles, I openlie confesse, be not of myne owne forging, but partlie left unto me by the cunningeft Master and one of the worthiest Jentlemen that ever England bred, Syr John Cheke : partelie borowed by me out of the shoppe of the dearest frende I have out of England, Io. St. And therefore I am the bolder to borow of him, and here to leave them to other, and namelie to my Children: which tooles, if it pleafe God, that an other day they may be able to use rightlie, as I do with and daylie pray they may do, I shal be more glad, than if I were able to leave them a great quantitie of land.

This forefaide order and doctrine of Imita-

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tion would bring forth more learning and breed up trewer judgement, than any other exercife that can be used, but not for yong beginners, bicause they shall not be able to confider dulie therof. And trewelie it may be a fhame to good studentes who having to faire examples to folow, as Plate and Tullie, do not use fo wife wayes in following them for the obteyning of wifdome and learning, as rude ignorant Artificers do for gayning a fmall commoditie. For furelie the meanest painter useth more witte, better arte, greater diligence, in hys fhoppe, in folowing the Picture of any meane mans face, than commonlie the best studentes do, even in the universitie; for the atteining of learning it felfe.

Some ignorant, unlearned and idle ftudent, or fome bufie looker upon this litle poore booke, that hath neither will to do good him felfe nor fkill to judge right of others, but can luftelie contemne by pride and ignorance all painfull diligence and right order in ftudy, will perchance fay, that I am to precife, to curious, in marking and pidling thus about the imitation of others : and that the old worthie Authors did never bufie their heades and wittes in folowyng fo precifelie either the matter what other men wrote, or els the maner how other men wrote. They will fay, it were a plaine flaverie and injurie to, to fhakkle and tye a

good witte and hinder the course of a mans good nature with such bondes of servitude in folowyng other.

Except foch men thinke them felves wifer then *Cicero* for teaching of eloquence, they must be content to turne a new leafe.

The best booke that ever Tullie wrote, by all mens judgement and by his owne testimonie to, in writyng wherof he employed most care, ftudie, learnyng and judgement, is his booke de Orat. ad 2. F. Now let us fee, what he did for the matter and also for the maner of writing therof. For the whole booke confifteth in these two pointes onelie : In good matter, and good handling of the matter. And first, for the matter, it is whole Aristotles, what fo ever Antonie in the fecond, and Craffus in the third doth teach. Truft not me, but beleve Tullie him felfe, who writeth fo, first, in that goodlie long Epistle ad P. Lentulum, and after in diverse places ad Atticum. And in the verie booke it felfe Tullie will not have it hidden, but both Catulus and Craffus do oft and pleafantly lay that stelth to Antonius charge. Now for the handling of the matter: Was Tullie fo precife and curious rather to follow an other mans Paterne, than to invent fome new shape him selfe, namelie in that booke, wherin he purposed to leave to posteritie the glorie of his witte? yea forfoth, that he did.

And this is not my geffing and gathering, nor onelie performed by Tullie in verie deed, but uttered also by Tullie in plaine wordes : to teach other men thereby, what they fhould do in taking like matter in hand.

And that which is fpecially to be marked, Tullie doth utter plainlie his conceit and purpofe therein, by the mouth of the wifest man [i.c.7.§28.] in all that companie: for fayth Scavola him felfe, Cur non imitamur, Craffe, Socratem illum, qui est in Phædro Platonis, etc.?

> And furder to understand that Tullie did not obiter and bichance, but purpofelie and mindfullie bend him felfe to a precife and curious Imitation of Plato, concernyng the fhape and forme of those bookes, marke I pray you, how curious Tullie is to utter his purpofe and doyng therein, writing thus to Atticus. [iv. 16.]

> Quod in his Oratoriis libris, quos tantopere laudas, personam desideras Scavola, non eam temere dimovi: Sed feci idem, quod in monstela Deus ille noster Plato. Cum in Piræeum Socrates venisset ad Cephalum locupletem et festivum senem; quoad primus ille sermo haberetur, ades in disputando senex; Deinde, cum ipse quoque commodisfimè locutus effet, ad rem divinam dicit se velle discedere, neque postea revertitur. Credo Platonem vix putasse satis confonum fore, fi hominem id ætatis in tam longo fermone diutius retinuisset: Multo ego satius hoc mihi cavendum putavi in Scævola, qui et ætate et valetudine erat ea qua meministi, et his honoribus, ut vix satis decorum videretur eum plures dies effe in Crassi Tusculano. Et erat primi libri sermo non alienus à Scævolæ studiis: reliqui

the ready way to the Latin tong. 145 libri raxvologian habent, ut fcis. Huic joculatoriæ difputationi fenem illum, ut noras, intereffe fanè nolui.

If Cicero had not opened him felfe and declared hys owne thought and doynges herein, men that be idle and ignorant and envious of other mens diligence and well doinges would have fworne that Tullie had never mynded any foch thing, but that of a precife curiofitie we fayne and forge and father foch thinges of Tullie, as he never ment in deed. I write this not for nought: for I have heard fome both well learned and otherwayes verie wife, that by their luftie mifliking of foch diligence have drawen back the forwardnes of verie good wittes. But even as fuch men them felves do fometymes ftumble upon doyng well by chance and benefite of good witte, fo would I have our fcholer alwayes able to do well by order of learnyng and right skill of judgement.

Concernyng Imitation many learned men have written with moch diverfitie for the matter, and therfore with great contrarietie and fome ftomacke amongeft them felves. I have read as many as I could get diligentlie, and what I thinke of everie one of them, I will freelie fay my mynde. With which freedome I truft good men will beare, bicaufe it fhall tend to neither fpitefull nor harmefull controverfie.

In Tullie, it is well touched, fhortlie taught, Cicero.

not fullie declared by Ant. in 2. de Orat.: and afterward in Orat. ad Brutum, for the liking and mifliking of *Ifocrates*: and the contrarie judgement of *Tullie* against Calvus, Brutus, and Calidius, de genere dicendi Attico et Afiatico.

Dio, Halicar.

Dionis. Halic. $\pi \epsilon_{\ell}$ $\mu_{\mu\mu}$ $\pi_{\epsilon_{\ell}}$ I feare is loft: which Author next Ariftotle, Plato, and Tullie, of all other that write of eloquence, by the judgement of them that be beft learned, deferveth the next prayfe and place.

Quintil.

Quintilian writeth of it fhortly and coldlie for the matter, yet hotelie and fpitefullie enough agaynft the Imitation of *Tullie*.

Erasmus.

Erafmus, beyng more occupied in fpying other mens faultes, than declaryng his owne advife, is miftaken of many, to the great hurt of ftudie, for his authoritie fake. For he writeth rightlie, rightlie understanded: he and *Lon*golius onelie differing in this, that the one feemeth to give overmoch, the other over litle, to him, whom they both best loved and chiefly allowed of all other.

Budæus in his Commentaries roughlie and obscurelie, after his kinde of writyng: and for the matter, caryed formwhat out of the way in overmuch misliking the Imitation of *Tullie*.

Ph. Melanch. Joa. Camer.

Budæus.

Phil. Melancthon, learnedlie and trewlie.

Camerarius largely with a learned judgement, but fomewhat confufedly and with over rough a ftile.

Sambucus largely, with a right judgement, Sambucus. but fomewhat a crooked ftile.

Other have written also, as Cortefius to Po- Cortefius. litian, and that verie well: Bembus ad Picum P. Bembus. a great deale better, but Joan. Sturmius de Joan. Stur-Nobilitate literata et de Amissa dicendi ratione farre best of all, in myne opinion, that ever tooke this matter in hand. For all the reft 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 beft point of all, by what way and order trew Imitation is rightlie to be exercifed. And although Sturmius herein doth farre passe all other, yet hath he not fo fullie and perfitelie done it, as I do wifhe he had, and as I know he could. For though he hath done it perfitelie for precept, yet hath he not done it perfitelie enough for example: which he did, neither for lacke of fkill, nor by negligence, but of purpofe, contented with one or two examples, bicaufe he was mynded in those two bookes, to write of it both fhortlie, and also had to touch other matters.

Barthol. Riccius Ferrariensis also hath written learnedlie, diligentlie and verie largelie of this matter, even as hee did before verie well de Apparatu linguæ Lat. He writeth the better in myne opinion, bicaufe his whole doctrine,

mius.

judgement and order, femeth to be borowed out of Jo. Stur. bookes. He addeth also examples, the best kinde of teaching : wherein he doth well, but not well enough : in deede he committeth no faulte, but yet deserveth fmall praife. He is content with the meane, and followeth not the best: as a man, that would feede upon Acornes, whan he may eate as good cheape the fineft wheat bread. He teacheth for example, where and how two or three late Italian Poetes do folow Virgil: and how Virgil him felfe 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 comming of Ulysfes to Alcynous and Calypso, with the comming of *Eneas* to Cartage and Dido: Likewife the games, running, wreftling, and fhoting, that Achilles maketh in Homer, with the felfe fame games, that *Eneas* maketh in Virgil: The harneffe of Achilles, with the harneffe of Æneas, and the maner of making of them both by Vulcane: The notable combate betwixt Achilles and Heftor, with as notable a combate betwixt Eneas and Turnus. The going downe to hell of Ulystes in Homer, with the going downe to

hell of *Æneas* in Virgil: and other places infinite mo, as fimilitudes, narrations, messages, difcriptions of perfones, places, battels, tempeftes, fhipwrackes, and common places for diverse purposes, which be as precisely taken out of Homer, as ever did Painter in London follow the picture of any faire perfonage. And when thies places had bene gathered together by this way of diligence, than to have conferred them together by this order of teaching, as diligently to marke what is kept and used in either author, in wordes, in fentences, in matter : what is added : what is left out : what ordered otherwise, either præponendo, interponendo, or postponendo: And what is altered for any respect, in word, phrase, sentence, figure, reason, argument, or by any way of circumftance: If Riccius had done this, he had not onely bene well liked for his diligence in teaching, but also justlie commended for his right judgement in right choice of examples for the beft Imitation.

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

If Riccius had taken for his examples, where Tullie him felfe foloweth either Plato or Demosthenes, he had shot than at the right marke. But to excuse Riccius formwhat, though I can not fullie defend him, it may be fayd, his purpofe was to teach onelie the Latin tong, when thys way that I do wifh, to joyne Virgil with Homer, to read Tullie with Demosthenes and Plato, requireth a cunning and perfite Mafter in both the tonges. It is my with in deede, and that by good reason: For who so ever will write well of any matter, must labor to expreffe that, that is perfite, and not to flay and content himselfe with the meane : yea, I fay farder, though it be not unpofible, yet it is verie rare and mervelous hard to prove excellent in the Latin tong, for him that is not alfo well feene in the Greeke tong. Tullie him felfe, most excellent of nature, most diligent in labor, brought up from his cradle in that place and in that tyme, where and whan the Latin tong most florished naturallie in every mans mouth, yet was not his owne tong able it felfe to make him fo cunning in his owne tong, as he was in deede : but the knowledge and Imitation of the Greeke tong withall.

This he confesseth himselfe: this he uttereth in many places, as those can tell best, that use to read him most.

Therefore thou, that fhoteft at perfection in the Latin tong, thinke not thy felfe wifer than *Tullie* was, in choice of the way that leadeth rightlie to the fame: thinke not thy witte better than *Tullies* was, as though that may ferve thee that was not fufficient for him. For even as a hauke flieth not hie with one wing: even fo a man reacheth not to excellency with one tong.

I have bene a looker on in the Cokpit of learning thies many yeares: And one Cock onelie have I knowne, which with one wing even at this day doth paffe all other, in myne opinion, that ever I faw in any pitte in England, though they had two winges. Yet nevertheleffe, to flie well with one wing, to runne fast with one leg, be rather rare Maisteries moch to be merveled at, than fure examples fafelie to be folowed. A Bufhop that now liveth, a good man, whole judgement in Religion I better like, than his opinion in perfitnes in other learning, faid once unto me : we have no nede now of the Greeke tong, when all thinges be tranflated into Latin. But the good man underftood not, that even the best translation is for mere neceffitie but an evill imped wing to flie withall, or a hevie stompe leg of wood to go withall: foch, the hier they flie, the fooner they falter and faill : the faster they runne, the ofter they stumble, and forer they fall. Soch

as will nedes fo flie, may flie at a Pye, and catch a Dawe: And foch runners, as commonlie they flove and fholder to ftand formost, yet in the end they cum behind others, and deferve but the hopfhakles, if the Masters of the game be right judgers.

Optima ratio Imitationis. Therefore in perufing thus fo many diverfe bookes for *Imitation*, it came into my head that a verie profitable booke might be made *de Imitatione*, after an other fort, than ever yet was attempted of that matter, conteyning a certaine fewe fitte preceptes, unto the which fhould be gathered and applied plentie of examples, out of the choifeft authors of both the tonges. This worke would ftand 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 pleafant than painfull, and would bring also moch proffet to all that fhould read it, and great praife to him would take it in hand, with just defert of thankes.

Erajmus order in his ftudie. *Erafmus*, giving him felfe to read over all Authors *Greke* and *Latin*, feemeth to have prefcribed to him felfe this order of readyng: that is, to note out by the way three fpeciall pointes: All Adagies, all fimilitudes, and all wittie fayinges of most notable perfonages:

And fo by one labour he left to posteritie three notable bookes, and namelie two, his Chiliades, Apophthegmata and Similia. Likewife if a good ftudent would bend him felfe to read diligently over Tullie, and with him also at the same

tyme as diligently Plato and Xenophon with his bookes of Philofophie, Ifo-crates and Demosthenes with his Ora-tions, and Aristotle with his Rhetorickes: which five of all other be those,

whom Tullie beft loved and fpecially followed: and 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 Iscratis or vim Demosthenis, propriam et puram fubtilitatem Aristotelis, and not onelie write out the places diligentlie and lay them together orderlie, but also to conferre them with skilfull judgement by those few rules, which I have expressed now twife before : if that diligence were taken, if that order were used, what perfite knowledge of both the tonges, what readie and pithie utterance in all matters, what right and deepe judgement in all kinde of learnyng would follow, is fcarfe credible to be beleved.

Thefe bookes be not many, nor long, nor rude in speach, nor meane in matter, but next the Majeftie of Gods holie word most worthie for a man, the lover of learning and honeftie,

to fpend his life in. Yea, I have heard worthie *M. Cheke* many tymes fay: I would have a good ftudent paffe and jorney through all Authors both *Greke* and *Latin*: but he that will dwell in thefe few bookes onelie: firft, in Gods holie Bible, and than joyne with it, *Tullie* in *Latin*, *Plato*, *Ariftotle*, *Xenophon*, *Ifocrates* and *Demofthenes* in *Greke*, muft nedes prove an excellent man.

Perionius. H. Steph. P. Victorius. Some men alreadie in our dayes have put to their helping handes to this worke of Imitation. As *Perionius*, *Henr. Stephanus in dictionario Ciceroniano*, and *P. Victorius* most praifeworthelie of all, in that his learned worke conteyning xxv. bookes *de varia lectione*: in which bookes be joyned diligentlie together the best Authors of both the tonges, where one doth feeme to imitate an other.

But all thefe, with *Macrobius*, *Heffus*, and other, be no more but common porters, caryers and bringers of matter and fluffe togither. They order nothing: They lay before you, what is done: they do not teach you, how it is done: They bufie not them felves with forme of buildyng: They do not declare, this fluffe is thus framed by *Demofthenes*, and thus and thus by *Tullie*, and fo likewife in *Xenophon*, *Plato* and *Ifocrates* and *Ariftotle*. For joyning *Virgil* with *Homer* I have fufficientlie declared before.

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

In Tragedies, (the goodlieft Argument of all, and for the use either of a learned preacher or a Civill Jentleman more profitable than Homer, Pindar, Virgill and Horace : yea comparable in myne opinion, with the doctrine of Aristotle, Plato and Xenophon,) the Grecians, Sophocles and Euripides, far over match our Sophocles. Seneca in Latin, namely in oixovouía et Decoro, Euripides. although Senecaes elocution and verfe be verie commendable for his tyme. And for the matters of Hercules, Thebes, Hippolytus and Troie, his Imitation is to be gathered into the fame booke, and to be tryed by the fame touchftone, as is fpoken before.

In histories, and namelie in Livie, the like diligence of Imitation could bring excellent learning, and breede stayde judgement, in taking any like matter in hand.

Onely Livie were a fufficient tafke for one Tit. Livius. mans studie, to compare him first with his fellow for all respectes, Dion. Halicarnassaus : Dion. Haliwho both lived in one tyme, tooke both one carn. historie in hand to write, deserved both like prayfe of learnyng and eloquence: than with Polybius that wife writer, whom Livie pro- Polybius. feffeth to follow : and if he would denie it, yet it is plaine, that the best part of the thyrd De-

Horatius.

Seneca.

Tbucydides.

1. Decad. Lib. 7. [c. 30.]

Thucyd. [1. 32-36.] cade in Livie, is in a maner translated out of the thyrd and reft of Polibius: Laftlie with Thucydides, to whofe Imitation Livie is curiouslie bent, as may well appeare by that one Oration of those of Campania, asking aide of the Romanes agaynst the Samnites, which is wholie taken, Sentence, Reason, Argument, and order, out of the Oration of Corcyra, asking like aide of the Athenienses against them of If fome diligent student would take Corinth. paynes to compare them togither, he fhould easelie perceive, that I do say trew. A booke thus wholie filled with examples of Imitation, first out of Tullie compared with Plato, Xenophon, Ifocrates, Demosthenes and Aristotle : than out of Virgil and Horace, with Homer and Pindar: next out of Seneca, with Sophocles and Euripides : Lastlie out of Livie, with Thucydides, Polibius and Halicarnassaus, gathered with good diligence and compared with right order, as I have expressed before, were an other maner of worke for all kinde of learning, and namely for eloquence, than be those cold gatheringes of Macrobius, Heffus, Perionius, Stephanus and Victorius, which may be used, as I favd before, in this cafe, as porters and caryers, deferving like prayfe, as foch men do wages, but onely Sturmius is he, out of whom the trew furvey and whole workemanship is fpeciallie to be learned.

I truft, this my writyng fhall give fome good ftudent occasion to take fome peece in hand of this worke of Imitation. And as I had Opus de retta rather have any do it than my felfe, yet furelie my felfe rather than none at all. And by Gods grace, if God do lend me life, with health, free leyfure and libertie, with good likyng and a merie hart, I will turne the best part of my ftudie and tyme to toyle in one or other peece of this worke of Imitation.

This diligence to gather examples, to give light and understandyng to good preceptes, is no new invention, but fpeciallie ufed of the best Authors and oldest writers. For Aristotle Aristoteles. him felfe (as Diog. Laertius declareth) when he had written that goodlie booke of the Topickes, did gather out of stories and Orators fo many examples as filled xv. bookes, onelie to expresse the rules of his Topickes. These were the Commentaries, that Aristotle thought fit Commentarii for hys Topickes: And therefore to speake as I thinke, I never faw yet any Commentarie Dialect. upon Aristotles Logicke, either in Greke or Latin, that ever I lyked, bicause they be rather fpent in declaryng fcholepoynt rules, than in gathering fit examples for use and utterance, either by pen or talke. For preceptes in all Authors, and namelie in Aristotle, without applying unto them the Imitation of examples, be hard, drie and cold, and therfore barrayn,

imitandi ratione.

Græci et Latini in Ariftotelis.

unfruitfull and unpleafant. But Aristotle, namelie in his Topickes and Elenches, fhould be not onelie fruitfull, but also pleasant to, if examples out of Plate and other good Authors were diligentlie gathered and aptlie applied unto his most perfit preceptes there. And it is notable, that my frende Sturmius writeth herein, that there is no precept in Ariflotles Topickes, wherof plentie of examples be not manifest in Platos workes. And I heare fay, that an excellent learned man, Tomitanus in Italie, hath expressed everie fallacion in Ariftotle with diverse examples out of Plato. Would to God, I might once fee fome worthie student of Aristotle and Plate in Cambrige, that would joyne in one booke the preceptes of the one with the examples of the other. For fuch a labor were one fpeciall peece of that worke of Imitation, which I do wifhe 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 Ariftotle without the examples of other Authors: But herein in my tyme thies men of worthie memorie, M. Redman, M. Cheke, M. Smith, M. Haddon, M. Watfon, put fo to their helping handes, as that universitie and all studentes there, as long as learning shall last, shall be bounde unto them, if that trade in studie be trewlie folowed, which those men left behinde them there.

Præcepta in Ariflot. Exempla in Platone.

By this fmall mention of Cambridge I am caryed into three imaginations : first, into a fweete remembrance of my tyme fpent there: than, into fom carefull thoughts, for the grevous alteration that folowed fone after : laftlie, into much joy to heare tell of the good recoverie and earnest forwardnes in all good learning there agayne.

To utter theis my thoughts fomwhat more largelie were fomwhat befide my matter, yet not very farre out of the way, bycaufe it shall wholy tend to the good encoragement and right confideration of learning, which is my full purpofe in writing this little booke: whereby alfo fhall well appeare this fentence to be most trewe, that onely good men by their government and example make happie times, in every degree and ftate.

Doctor Nico. Medcalfe, that honorable father, D. Nic. was Mafter of S. Johnes Colledge, when I came thether: A man meanelie learned himfelfe, but not meanely affectioned to fet forward learning in others. He found that Colledge fpending scarse two hundred markes by yeare : he left it spending a thousand markes and more. Which he procured, not with his mony, but by his wifdome : not chargeablie bought by him, but liberallie geven by others by his meane, for the zeale and honor they bare to learning. And that which is worthy of memorie, all thies givers were almost Northenmen: who

Medcalf.

being liberallie rewarded in the fervice of their Prince, beftowed it as liberallie for the good of their Contrie. Som men thought therefore, that D. Medcalfe was parciall to Northrenmen, but fure I am of this, that Northrenmen were parciall, in doing more good and geving more landes to the forderance of learning, than any other contrie men in those dayes did: which deede should have bene rather an example of goodnes for other to folowe, than matter of malice for any to envie, as some there were that did.

Trewly D. Medcalfe was parciall to none, but indifferent to all: a master for the whole, a father to every one in that Colledge. There was none fo poore, if he had either wil to goodnes, or wit to learning, that could lacke being there, or fhould depart from thence for any need. I am witnes my felfe, that mony many tymes was brought into yong mens studies by ftrangers whom they knew not. In which doing, this worthy Nicolaus folowed the fteppes of good olde S. Nicolaus, that learned Bifhop. He was a Papift in deede, but would to God, amonges all us Protestants I might once see but one, that would winne like praife in doing like good for the advancement of learning and vertue. And yet, though he were a Papift, if any yong man, geven to new learning (as they termed it), went beyond his fellowes in

The parcialitie of Northren men in S. Jobnes Colledge.

witte, labor and towardnes, even the fame neyther lacked open praife to encorage him, nor private exhibition to mainteyne hym, as worthy Syr *I. Cheke*, if he were alive, would beare good witnes, and fo can many mo. I my felfe, one of the meaneft of a great number in that Colledge, becaufe there appeared in me fom fmall fhew of towardnes and diligence, lacked not his favor to forder me in learning.

And being a boy, new Bacheler of arte, I chanced amonges my companions to fpeake against the Pope: which matter was than in every mans mouth, bycaufe D. Haines and D. Skippe were cum from the Court, to debate the fame matter by preaching and difputation in the universitie. This hapned the fame tyme, when I ftoode to be felow there: my taulke came to D. Medcalfes eare: I was called before him and the Seniores : and after grevous rebuke and fome punifhment, open warning was geven to all the felowes, none to be fo hardie to geve me his voice at that election. And yet for all those open threates, the good father himfelfe privilie procured, that I fhould even than be chosen felow. But the election being done, he made countenance of great difcontentation thereat. This good mans goodnes and fatherlie difcretion ufed towardes me that one day, shall never out of my remembrance all the dayes of my life. And for the

fame caufe have I put it here in this fmall record of learning. For next Gods providence, furely that day was by that good fathers meanes *Dies natalis* to me, for the whole foundation of the poore learning I have, and of all the furderance that hetherto elfe where I have obteyned.

This his goodnes flood not flill in one or two, but flowed aboundantlie over all that Colledge, and brake out also to norifhe good wittes in every part of that universitie : whereby at his departing thence, he left foch a companie of fellowes and fcholers in S. Johnes Colledge, as can scarse be found now in som whole univerfitie : which either for divinitie, on the one fide or other, or for Civill fervice to their Prince and contrie, have bene, and are yet to this day, notable ornaments to this whole Realme : Yea S. Johnes did then fo florifh, as Trinitie college, that Princely house now, at the first erection was but Colonia deducta out of S. Johnes, not onelie for their Master, fellowes and fcholers, but alfo, which is more, for their whole both order of learning, and discipline of maners: and yet to this day it never tooke Mafter but fuch as was bred up before in S. Johnes: doing the dewtie of a good Colonia to her Metropolis, as the auncient Cities in Greice, and fome yet in Italie at this day are accustomed to do.

S. Johnes stoode in this state, untill those hevie tymes and that grevous change that chanced, An. 1553, whan mo perfite scholers were difperfed from thence in one moneth, than many yeares can reare up againe. For, whan Aper de Sylva had passed the feas and Plal. 80. fastned his foote againe in England, not onely [13.] the two faire groves of learning in England were eyther cut up by the roote, or troden downe to the ground and wholelie went to wracke, but the yong fpring there, and everie where elfe, was pitifullie nipt and overtroden by very beaftes, and also the fairest standers of all were rooted up and caft into the fire, to the great weakning even at this day of Chriftes Chirch in England, both for Religion and learning.

And what good could chance than to the universities, whan fom of the greatest, though not of the wifest nor best learned, nor best men neither of that fide, did labor to perfwade, that ignorance was better than knowledge, which they ment not for the laitie onelie, but alfo for the greatest rable of their spiritualitie, what other pretenfe openlie fo ever they made : and therefore did fom of them at Cambrige (whom I will not name openlie,) caufe hedge prieftes fette out of the contrie, to be made fellowes in the universitie: faying in their talke privilie, 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 have hys crowne fhorne faire and roundlie, and could turne his Porteffe and pie readilie : which I speake not to reprove any order either of apparell or other dewtie, that may be well and indifferentlie used, but to note the miserie of that time, whan the benefites provided for learning were fo fowlie mifufed. And what was the frute of this feade? Verely, judgement in doctrine was wholy altered : order in discipline very fore changed : the love of good learning began fodenly to wax cold : the knowledge of the tonges (in fpite of fome that therein had florished) was manifestly contemned : and fo, the way of right ftudie purpofely perverted : the choice of good authors of mallice confownded. Olde fophiftrie (I fay not well) not olde, but that new rotten sophistrie began to beard and fholder logicke in her owne tong: yea, I know, that heades were caft together and counfell devifed, that Duns, with all the rable of barbarous questionistes, should have dispossed of their place and rowmes Aristotle, Plato, Tullie and Demosthenes, whom good M. Redman, and those two worthy starres of that universitie, M. Cheke and M. Smith, with their fcholers had brought to florifhe as notable in Cambrige, as ever they did in Grece and in Italie: and for the doctrine of those fowre,

Ariftoteles.

Plato.

Cicero.

Demoft.

the fowre pillers of learning, Cambrige than geving no place to no universitie, neither in France, Spaine, Germanie, nor Italie. Alfo in outward behaviour, than began fimplicitie in apparell to be layd afide : Courtlie galantnes to be taken up : frugalitie in diet was privately misliked : Towne going to good cheare openly used : honest pastimes joyned with labor left Shoting. of in the fieldes : unthrifty and idle games haunted corners, and occupied the nightes : contention in youth no where for learning: factions in the elders every where for trifles. All which miferies at length, by Gods providence, had their end 16. Novemb. 1558. Since which tyme the yong fpring hath fhot up fo faire, as now there be in Cambrige againe many goodly plantes (as did well appeare at the Queenes Majefties 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 fom old dotterell trees with ftanding over nie them and dropping upon them do not either hinder, or crooke their growing, wherein my feare is the leffe, feeing fo worthie a Juffice of an Oyre hath the prefent overfight of that whole chace, who was himfelfe fomtym, in the fairest spring that ever was there of learning, one of the forwardeft yong plantes in all that worthy Col-

lege of S. Jhones: who now by grace is growne to foch greatneffe, as in the temperate and quiet fhade of his wifdome, next the providence of God, and goodnes of one, in theis our daies *Religio* for finceritie, *literæ* for order and advancement, *Re/pub*. for happie and quiet government, have to great rejoyfing of all good men fpeciallie repofed themfelves.

Now to returne to that Question, whether one, a few, many or all, are to be folowed, my aunfwere shalbe short: All, for him that is defirous to know all: yea, the worft of all, as Questionistes, and all the barbarous nation of scholemen, helpe for one or other confideration : But in everie feparate kinde of learnyng and studie by it selfe ye must follow choiselie a few, and chieflie fome one, and that namelie in our schole of eloquence, either for penne or talke. And as in portracture and paintyng, wife men chofe not that workman, that can onelie make a faire hand or a well facioned legge, but foch one, as can furnish up fullie all the fetures of the whole body of a man, woman and child: and with all is able to by good skill to give to everie 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 fweetnes of a yong babe: even likewife do we feeke foch one in our

fchole to folow, who is able alwayes, in all matters, to teach plainlie, to delite pleafantlie, and to cary away by force of wife talke, all that fhall heare or read him : and is fo excellent in deed, as witte is able, or wifhe can hope, to attaine unto: And this not onelie to ferve in the Latin or Greke tong, but alfo in our own English language. But yet, bicause the providence of God hath left unto us in no other tong, fave 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 trew Paterne of Eloquence, if in any other mother tong we looke to attaine either to perfit utterance of it our felves, or skilfull judgement of it in others.

And now to know, what Author doth medle onelie with fome one peece and member of eloquence, and who doth perfitelie make up the whole bodie, I will declare, as I can call to remembrance, the goodlie talke that I have had oftentymes of the trew difference of Authors with that Jentleman of worthie memorie, my deareft frend and teacher of all the litle poore learning I have, Syr John Cheke.

The trew difference of Authors is beft knowne, per diversa genera dicendi, that everie one used. And therfore here I will devide genus dicendi, not into these three, Tenue, me-

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diocre, et grande, but as the matter of everie Author requireth, as

in Genus Poeticum. Historicum. Philosophicum.

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 everie matter, and everie one of these is diverse also in it felfe, as the first

And here who foever hath bene diligent to read advifedlie over *Terence*, *Seneca*, *Virgil*, *Horace*, or els *Ariftophanes*, *Sophocles*, *Homer*, and *Pindar*, and fhall diligently marke the difference they ufe in proprietie of wordes, in forme of fentence, in handlyng of their matter, he fhall eafelie perceive what is fitte and *decorum* in everie one, to the trew ufe of perfite Imitation. Whan *M. Watfon* in S. Johns College at Cambrige wrote his excellent Tragedie of *Abfalon*, *M. Cheke*, he and I, for that part of trew Imitation had many pleafant talkes togither, in comparing the preceptes of *Ariftotle*

and Horace de Arte Poetica, with the examples of Euripides, Sophocles, and Seneca. Few men in writyng of Tragedies in our dayes have fhot at this marke. Some in England, moe in France, Germanie, and Italie, also have written Tragedies in our tyme : of the which not one I am fure is able to abyde the trew touch of Ariftotles preceptes and Euripides examples, fave onely two, that ever I faw, M. Watfons Abfalon, and Georgius Buckananus Jephthe. One man in Cambrige, well liked of many, but beft liked of him felfe, was many tymes bold and bufie to bryng matters upon stages, which he called Tragedies. In one, whereby he looked to wynne his fpurres, and whereat many ignorant felowes fast clapped their handes, he began the Protalis with Trochais Octonariis: which kinde of verfe, as it is but feldome and rare in Tragedies, fo is it never used, fave onelie in Epitafi: whan the Tragedie is hieft and hotteft, and full of greateft troubles. I remember ful well what M. Wat fon merelie fayd unto me of his blindneffe and boldnes in that behalfe : although otherwife there paffed much frendship betwene them. M. Watson had an other maner care of perfection, with a feare and reverence of the judgement of the beft learned : Who to this day would never fuffer yet his Abfalon to go abroad, and that onelie bicause in locis paribus Anapestus is twife or

thrife used in stede of Iambus. A smal faulte, and fuch one, as perchance would never be marked, no neither in Italie nor France. This I write, not fo much to note the first or praise the laft, as to leave in memorie of writing for good example to posteritie what perfection in any* tyme was most diligentlie fought for in like maner in all kinde of learnyng in that moft worthie College of S. Johns in Cambrige.

Historicum in Diaria. Annales. Commentarios. Justam Historiam.

For what proprietie in wordes, fimplicitie in fentences, plainneffe and light, is cumelie for these kindes, Cæsar and Livie for the two last are perfite examples of Imitation: And for the two first, the old paternes be lost; and as for fome that be prefent and of late tyme, they be fitter to be read once for fome pleafure, than oft to be perused for any good Imitation of them.

Philofophicum in Philofophicum in Contentionem, as, the Dia-logues of Plato, Xenophon, and Cicero.

Of which kinde of learnyng and right Imitation thereof Carolus Sigonius hath written of * any] qu. my?

late both learnedlie and eloquentlie : but beft of all my frende Joan. Sturmius in hys Commentaries upon Gorgias Platonis, which booke I have in writyng, and is not yet fet out in Print.

Oratorium in Sublime

Examples of the thefe three in the Greke tong be plentifull and perfite, as Lysias, Isocrates, Lysias. and Demosthenes: and all three in onelie De- Ifocrates. mosthenes, in diverse orations, as contra Olimpiodorum, in Leptinem, and pro Ctesiphonte. And trew it is, that Hermogenes writeth of Demofthenes, that all formes of Eloquence be perfite in him. In Ciceroes Orations, Medium et sub- Cicero. lime be most excellentlie handled, but Humile in his Orations is feldome fene : yet nevertheleffe in other bookes, as in fome part of his offices, and fpecially in Partitionibus, he is comparable in hoc humili et disciplinabili genere, even with the best that ever wrote in Greke. But of Cicero more fullie in fitter place. And thus the trew difference of stiles in everie Author and everie kinde of learnyng may eafelie be knowne by this division

in Genus Poetscum. Hiftoricum. Philofophicum. Oratorium.

Demoft.

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

Now, to touch more particularlie, which of 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 missived and eschewed in them: and how some agayne will furnish you fully withall, rightly and wisely considered, somwhat I will write as I have heard Syr Jhon Cheke many tymes say.

The Latin tong, concerning any part of pureneffe of it from the fpring to the decay of the fame, did not endure moch longer than is the life of a well aged man, fcarfe one hundred yeares from the tyme of the last Scipio Africanus and Lælius to the Empire of Augustus. And it is notable, that Velleius Paterculus writeth of Tullie, how that the perfection of eloquence did fo remayne onelie in him and in his time, as before him were few, which might moch delight a man, or after him any worthy admiration, but foch as Tullie might have feene, and fuch as might have feene Tullie. And good cause why: for no perfection is durable. Encrease hath a time, and decay likewise, but all perfit ripenesse remaineth but a moment :

as is plainly feen in fruits, plummes and cherries: but more fenfibly in flowers, as Rofes and fuch like, and yet as trewlie in all greater matters. For what naturallie can go no hier, muft naturallie yeld and floupe againe.

Of this fhort tyme of any pureneffe of the Latin tong, for the first fortie yeare of it and all the tyme before, we have no peece of learning left, fave Plautus and Terence, with a litle rude unperfit pamflet of the elder Cato. And as for *Plautus*, except the fcholemafter be able to make wife and ware choice, first in proprietie of wordes, than in framing of Phrases and fentences, and chieflie in choice of honeftie of matter, your scholer were better to play, then learne all that is in him. But furelie, if judgement for the tong and direction for the maners be wifely joyned with the diligent reading of Plautus, than trewlie Plautus, for that pureneffe of the Latin tong in Rome, whan Rome did most florish in well doing, and so thereby in well speaking also, is soch a plentifull storehouse for common eloquence in meane matters and all private mens affaires, as the Latin tong for that refpect hath not the like agayne. Whan I remember the worthy tyme of Rome, wherein Plautus did live, I must nedes honor the talke of that tyme, which we fee Plautus doth ufe.

Terence is also a storehouse of the same tong for an other tyme, following soone after, and although he be not fo full and plentiful as *Plautus* is for multitude of matters and diverfitie of wordes, yet his wordes be chosen fo purelie, placed fo orderly, and all his stuffe fo neetlie packed up and wittely compassive in everie place, as by all wise mens judgement he is counted the cunninger workeman, and to have 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 fpecially confidered : 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 ftretch to any thing of any great weight at all, but standeth chiefly in utteryng the thoughtes and conditions of hard fathers. foolifh mothers, unthrifty yong men, craftie fervantes, fotle bawdes, and wilie harlots, and fo is moch fpent in finding out fine fetches and packing up pelting matters, foch as in London commonlie cum to the hearing of the Mafters of Bridewell. Here is base stuffe for that scholer, that fhould becum hereafter either a good minister in Religion or a Civill Jentleman in fervice of his Prince and contrie : except the preacher do know foch matters to confute them, whan ignorance furelie in all foch thinges were better for a Civill Jentleman than know-

lege. And thus for matter, both *Plautus* and *Terence* be like meane painters, that worke by halfes, and be cunning onelie in making the worft part of the picture, as if one were fkilfull in painting the bodie of a naked perfon from the navell downward, but nothing elfe.

For word and fpeach Plautus is more plentifull, and Terence more pure and proper: And for one respect Terence is to be embraced above all that ever wrote in hys kinde of argument : Bicaufe it is well known by good recorde of learning, and that by Ciceroes owne witnes, that fome Comedies bearyng Terence name were written by worthy Scipio and wife Lælius, and namely Heauton. and Adelphi. And therefore as oft as I reade those Comedies, so oft doth found in myne eare the pure fine talke of Rome, which was used by the floure of the worthieft nobilitie that ever Rome bred. Let the wifeft man and beft learned that liveth read advisedlie over the first scene of Heauton, and the first scene of Adelphi, and let him confideratelie judge, whether it is the talke of a fervile stranger borne, or rather even that milde eloquent wife speach, which Cicero in Brutus doth fo lively expresse in Lælius. And yet nevertheleffe, in all this good proprietie of wordes and pureneffe of phrafes which be in Terence, ye must not follow him alwayes in placing of them, bicaufe for the meter fake

fome wordes in him fomtyme be driven awrie, which require a ftraighter placing in plaine profe, if ye will forme, as I would ye fhould do, your fpeach and writing to that excellent perfitneffe, which was onely in *Tullie*, or onelie in *Tullies* tyme.

Meter in Plautus and Terence.

The meter and verse of *Plautus* and *Terence* be verie meane, and not to be followed: which is not their reproch, but the fault of the tyme wherein they wrote, whan no kinde of Poetrie in the Latin tong was brought to perfection, as doth well appeare in the fragmentes of Ennius, Cæcilius, and others, and evidentlie in Plautus and Terence, if thies in Latin be compared with right skil with Homer, Euripides, Aristophanes, and other in Greeke of like fort. Cicero him felfe doth complaine of this unperfitnes, but more plainly Quintilian, faying, in Comædia maximè claudicamus, et vix levem confequimur umbram: and most earnestly of all Horace in Arte Poetica, which he doth namely propter carmen Iambicum, and referreth all good fludentes herein to the Imitation of the Greeke tong, faying,

Exemplaria Græca Nocturna versate manu, versate diurna.

This matter maketh me gladly remember my fweete tyme fpent at Cambrige, and the pleafant talke which I had oft with *M. Cheke* and *M. Watfon* of this fault, not onely in the

olde Latin Poets, but also in our new English Rymers at this day. They wished, as Virgil and Horace were not wedded to follow the faultes of former fathers (a fhrewd mariage in greater matters) but by right Imitation of the perfit Grecians had brought Poetrie to perfitneffe also in the Latin tong, that we Englifhmen likewife would acknowledge and understand rightfully our rude beggerly ryming, brought first into Italie by Gothes and Hunnes, whan all good verfes and all good learning to were deftroyd by them, and after caryed into France and Germanie, and at last receyved into England by men of excellent wit in deede, but of fmall learning and leffe judgement in that behalfe.

But now, when men know the difference, and have the examples both of the beft and of the worft, furelie to follow rather the Gothes in Ryming, than the Greekes in trew verfifiyng, were even to eate ackornes with fwyne, when we may freely eate wheate bread emonges men. In deede Chaufer, Th. Norton of Briftow, my L. of Surrey, M. Wiat, Th. Phaer, and other Jentlemen, in translating Ovide, Palingenius and Seneca, have gone as farre to their great praife, as the copie they followed could cary them, but, if foch good wittes and forward diligence had bene directed to follow the beft examples, and not have bene caryed

by tyme and cuftome to content themfelves with that barbarous and rude Ryming, emonges their other worthy praifes, which they have juftly deferved, this had not bene the leaft, to be counted emonges men of learning and skill more like unto the Grecians, than unto the Gothians, in handling of their verse.

In deed our English tong, having in use chiefly wordes of one fyllable which commonly be long, doth not well receive the nature of Carmen Heroicum, bicause dactylus, the aptest foote for that verfe, conteining one long and two fhort, is feldom therefore found in Englifh: and doth also rather flumble than fland upon Monasyllables. Quintilian in hys learned Chapiter de Compositione geveth this lesson de Monafyllabis before me: and in the fame place doth justlie invey against all Ryming, that if there be any, who be angrie with me for mifliking of Ryming, may be angry for company to with Quintilian also, for the fame thing : And yet Quintilian had not fo just cause to mislike of it than, as men have at this day.

And although Carmen Hexametrum doth rather trotte and hoble, than runne fmothly in our Englifh tong, yet I am fure our Englifh tong will receive carmen Iambicum as naturallie, as either Greke or Latin. But for ignorance men can not like, and for idlenes men will not labor, to cum to any perfitenes at all. For, as

the worthie Poetes in Athens and Rome were more carefull to fatisfie the judgement of one learned, than rafhe in pleafing the humor of a rude multitude, even fo if men in England now had the like reverend regard to learning, skill and judgement, and durft not prefume to write, except they came with the like learnyng, and also did use like diligence in searchyng out not onelie just measure in everie meter, as everie ignorant perfon may eafely do, but alfo trew quantitie in every foote and fillable, as onelie the learned shalbe able to do, and as the Grekes and Romanes were wont to do, furelie than rafh ignorant heads, which now can eafely recken up fourten fillables and eafelie ftumble on every Ryme, either durft not for lacke of fuch learnyng, or els would not, in avoyding fuch labor, be fo bufie, as everie where they be: and fhoppes in London fhould not be fo full of lewd and rude rymes, as commonlie 🕤 they are. But now the ripeft of tong be readieft to write : And many dayly in fetting out bookes and balettes make great fhew of bloffomes and buddes, in whom is neither roote of learnyng, nor frute of wifedome 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 just prayse in those two worthie wittes, will moch mislike this my writyng.

But fuch men be even like followers of *Chaucer* ann *Petrarke*, as one here in England did folow Syr *Tho. More*: who, being moft unlike unto him in wit and learnyng, nevertheles in wearing his gowne awrye upon the one fhoulder, as Syr *Tho. More* was wont to do, would nedes be counted lyke unto him.

This mislikyng of Ryming beginneth not now of any newfangle fingularitie, 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 what is best, or els of verie envie, 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 attaine unto.

And you that prayfe this Ryming, bicaufe ye neither have reafon, why to like it, nor can fhew learning to defend it, yet I will helpe you with the authoritie of the oldeft and learnedft tyme. In Greece, whan Poetrie was even at the hieft pitch of perfitnes, one Simmias Rhodius of a certaine fingularitie wrote a booke in ryming Greke verfes, naming it $\dot{\omega} \delta r$, conteyning the fable, how Jupiter in likenes of a fwan gat that egge upon Leda, whereof came Caftor, Pollux and faire Helena. This booke was fo liked, that it had few to read it, but

none to folow it: But was prefentlie contemned. and fone after both Author and booke fo forgotten by men, and confumed by tyme, as fcarfe the name of either is kept in memorie of learnyng: And the like folie was never folowed of any, many hondred yeares after, untill the Hunnes and Gothians and other barbarous nations of ignorance and rude fingularitie did revive the fame folie agayne.

The noble Lord Th. Earle of Surrey, first Th. Earle of all English men, in translating the fourth booke of Virgill: and Gonfalvo Periz, that ex- Gonfalvo cellent learned man and Secretarie to kyng Philip of Spaine, in translating the Uliffes of Homer out of Greke into Spanish, have both by good judgement avoyded the fault of Ryming, yet neither of them hath fullie hitte perfite and trew verfifiyng. In deede they observe just number and even feete: but here is the fault, that their feete be feete without joyntes, that is to fay, not diffinct by trew quantitie of fillables: And fo foch feete be but numme feete : and be even as unfitte for a verse to turne and runne roundly withall, as feete of braffe or wood be unweeldie to go well withall. And as a foote of wood is a plaine fhew of a manifest maime, even so feete in our English versifing without quantitie and joyntes be fure fignes, that the verfe is either borne de-

of Surrey.

Periz.

formed, unnaturall or lame, and fo verie unfeemlie to looke upon, except to men that be gogle eyed them felves.

The fpying of this fault now is not the curiofitie of English eyes, but even the good judgement also of the best that write in these dayes in Italie: and namelie of that worthie Senese Felice Figliucci, who, writyng upon Ariftotles Ethickes so excellentlie in Italian, as never did yet any one in myne opinion either in Greke or Latin, amongest other thynges doth most earnestlie invey agaynst the rude ryming of verfes in that tong: And whan foever he expreffeth Aristotles preceptes with any example out of Homer or Euripides, he translateth them, not after the Rymes of Petrarke, but into foch kinde of perfite verfe, with like feete and quantitie of fillables, as he found them before in the Greke tonge : exhortyng earneftlie all the Italian nation, to leave of their rude barbarioufneffe in ryming, and folow diligently the excellent Greke and Latin examples in trew verfifiyng.

And you, that be able to understand no more, then ye finde in the *Italian* tong: and never went farder than the schole of *Petrarke* and *Arioftus* abroad, or els of *Chaucer* at home, though you have pleasure to wander blindlie still in your foule wrong way, envie not others, that seeke, as wise men have done before them,

Senefe Felice Figliucci.

the fairest and rightest way: or els, beside the just reproch of malice, wife men shall trewlie judge, that you do fo, as I have fayd and fay yet agayne unto you, bicause either for idlenes ye will not, or for ignorance ye can not, cum by no better your felfe.

And therfore even as Virgill and Horace deferve most worthie prayfe, that they fpying the unperfitnes in Ennius and Plautus, by trew Imitation of Homer and Euripides brought Poetrie to the fame perfitnes in Latin, as it was in Greke, even fo those, that by the fame way would benefite their tong and contrey, deferve rather thankes than difprayle in that behalfe.

And I rejoice, that even poore England prevented Italie, first in spying out, than in feekyng to amend this fault in learnyng.

And here for my pleafure I purpose a litle by the way to play and fporte with my Mafter Tully: from whom commonlie I am never wont to diffent. He him felfe, for this point of learnyng, in his verfes doth halt a litle by his leave. He could not denie it, if he were alive, nor those defend hym now that love him beft. This fault I lay to his charge: bicaufe once it pleafed him, though fomewhat merelie, vet overuncurteflie, to rayle upon poore Eng- Tullies fayland, objecting both extreme beggerie and mere barbariousnes unto it, writyng thus unto his Att. Lib. 4.

ing againft England, Ad Ep. 16.

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frend Atticus: There is not one fcruple of filver in that whole Ifle, or any one that knoweth either learnyng or letter.

But now mafter Cicero, bleffed be God and his fonne Jefu Chrift, whom you never knew, except it were as it pleafed him to lighten you by fome fhadow, as covertlie in one place ye confesse faying : Veritatis tantum umbram consectamur, as your Master Plato did before you: bleffed be God, I fay, that fixten hundred yeare after you were dead and gone, it may trewly be fayd, that for filver 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, befide the knowledge of all learned tongs and liberall fciences, even your owne bookes, Cicero, be as well read, and your excellent eloquence is as well liked and loved and as trewlie folowed in England at this day, as it is now, or ever was, fence your owne tyme, in any place of Italie, either at Arpinum where ye were borne, or els at Rome where ye were brought up. And a litle to brag with you, Cicero, where you your felfe, by your leave, halted in fome point of learnyng in your owne tong, many in England at this day go streight up, both in trewe skill and right doing therein.

This I write, not to reprehend *Tullie*, whom above all other I like and love beft, but to ex-

Offic.

cufe *Terence*, becaufe in his tyme and a good while after Poetrie was never perfited in *Latin*, untill by trew *Imitation* of the Grecians it was at length brought to perfection: And alfo thereby to exhorte the goodlie wittes of England, which apte by nature and willing by defire, geve them felves to Poetrie, that they, rightly underftanding the barbarous bringing in of Rymes, would labor, as *Virgil* and *Horace* did in *Latin*, to make perfit alfo this point of learning in our Englifh 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 untill *Tullies* tyme, except a fewe fhort fragmentes of *L. Craffus* excellent wit, here and there recited of *Cicero* for example fake, whereby the lovers of learnyng may the more lament the loffe of foch a worthie witte.

And although the Latin tong did faire blome and bloffome in *L. Craffus* and *M. Antonius*, yet in *Tullies* tyme onely, and in *Tullie* himfelfe chieflie, was the Latin tong fullie ripe, and growne to the hieft pitch of all perfection.

And yet in the fame tyme it began to fade and ftoupe, as *Tullie* himfelfe in *Brutus de Claris Oratoribus* with weeping wordes doth witneffe.

And bicause emongs them of that tyme

there was fome difference, good reafon is, that of them of that tyme fhould be made right choice alfo. And yet let the best Ciceronian in Italie read Tullies familiar epiftles advisedly over, and I beleve 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 unto him. As Ser. Sulpitius, A. Cecinna, M. Cælius, M. et D. Bruti, A. Pollio, L. Plancus, and diverse other: read the epiftles of L. Plancus in x. Lib. and for an affay, that Epistle namely to the Coll. and whole Senate, the eight Epistle in number, and what could be eyther more eloquentlie or more wifelie written, yea by Tullie himfelfe, a man may justly doubt. Thies men and Tullie lived all in one tyme, were like in authoritie, not unlike in learning and ftudie, which might be just causes of this their equalitie in writing: And yet furely 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 Epiftles? verelie, as the cunning of an expert Seaman in a faire calme fresh Ryver doth litle differ from the doing of a meaner workman therein, even fo in the fhort cut of a private letter, where matter is common, wordes easie, and order not moch diverse, fmall fhew of difference can appeare. But where Tullie doth fet up his faile of eloquence,

Epi. Planci x. lib. Epift. 8.

in fome broad deep Argument, caried with full tyde and winde of his witte and learnyng, all other may rather ftand and looke after him, than hope to overtake him, what course fo ever he hold, either in faire or foule. Foure men onely whan the Latin tong was full ripe, be left unto us, who in that tyme did florish, and did leave to posteritie the fruite of their witte and learning : Varro, Saluft, Cafar, and Cicero. Whan I fay, thefe foure onely, I am not ignorant, that even in the fame tyme most excellent Poetes, deferving well of the Latin tong, as Lucretius, Catullus, Virgill and Horace, did write : But bicaufe in this litle booke I purpofe to teach a yong fcholer to go, not to daunce: to fpeake, not to fing, (whan Poetes in deed, namelie Epici and Lyrici, as thefe be, are fine dauncers and trime fingers,) but Oratores and Historici be those cumlie goers and faire and wife speakers, of whom I wishe my fcholer to wayte upon first, and after in good order and dew tyme to be brought forth to the finging and dauncing schole: And for this confideration do I name these foure to be the onelie writers of that tyme.

¶ Varro.

Varro, in his bookes de lingua Latina et Ana- Varro. logia, as these be left mangled and patched unto us, doth not enter there in to any great depth of eloquence, but as one caried in a fmall low veffell him felfe verie nie the common fhore, not much unlike the fifher men of Rye and Hering men of Yarmouth, who deferve by common mens opinion fmall commendacion for any cunning faling at all. Yet nevertheles in those bookes of *Varro* good and neceffarie ftuffe for that meane kinde of Argument is verie well and learnedlie gathered togither.

De Re Ruf-

His bookes of Hufbandrie are moch to be regarded and diligentlie to be read, not onelie for the proprietie, but also for the plentie of good wordes, in all contrey and hufbandmens affaires: which can not be had by fo good authoritie out of any other Author, either of fo good a tyme or of fo great learnyng, as out of Varro. And yet bicaufe he was fourescore yeare old whan he wrote those bookes, the forme of his ftyle there compared with Tullies writyng, is but even the talke of a fpent old man : whofe wordes commonlie fall out of his mouth, though verie wifelie, yet hardly and coldlie, and more heavelie alfo, than fome eares can well beare, except onelie for age and authorities fake. And perchance in a rude contrey argument, of purpole and judgement he rather uled the speach of the contrey, than talke of the Citie.

And fo for matter fake, his wordes fometyme be fomewhat rude: and by the imitation of the elder *Cato*, old and out of ufe: And

beyng depe ftept in age, by negligence fome wordes do fo scape and fall from him in those bookes, as be not worth the taking up by him that is carefull to speake or write trew Latin, as that fentence in him, Romani in pace à ruf- Lib. 3. ticis alebantur, et in bello ab his tuebantur. A Cap. 1. [§ 4.] good fludent must be therfore carefull and diligent to read with judgement over even 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 ftyle, by the touch stone of Cæfar and Cicero, whose puritie was never foiled, no not by the fentence of those that loved them worft.

All lovers of learnyng may fore lament the The loffe of loffe of those bookes of Varro, which he wrote in his yong and luftie yeares with good leyfure and great learnyng of all partes of Philosophie: of the goodlieft argumentes perteyning both to the common wealth and private life of man, as de Ratione studii et educandis liberis, which booke is oft recited and moch prayfed in the fragmentes of Nonius, even for authoritie fake. He wrote most diligentlie and largelie also the whole hiftorie of the ftate of Rome: the myfteries of their whole Religion: their lawes, cuftomes and governement in peace : their maners and whole discipline in warre: And this is not my geffing, as one in deed that never faw those bookes, but even the verie

Varroes bookes.

In Acad. Queft. [1. 3, § 9.] judgement and playne testimonie of Tullie him selfe, who knew and read those bookes, in these wordes : Tu ætatem Patriæ : Tu descriptiones temporum : Tu sacrorum, tu sacerdotum Jura : Tu domesticam, tu bellicam disciplinam : Tu sedem Regionum, locorum, tu omnium divinarum humanarumque rerum nomina, genera, officia, causa aperuisti, etc.

But this great loffe of Varro is a litle recompensed by the happy comming of Dionysius Halicarnassians to Rome in Augustus dayes: who getting the possession of Varros librarie, out of that treasure house of learning did leave unto us fome frute of Varros witte and diligence, I meane his goodlie bookes de Antiquitatibus Romanorum. Varro was fo eftemed for his excellent learnyng, as Tullie him felfe had a reverence to his judgement in all doutes of learnyng. And Antonius Triumvir, his enemie Cic. ad Att. and of a contrarie faction, who had power to kill and bannish whom he listed, whan Varros name amongeft others was brought in a fchedule unto him, to be noted to death, he tooke his penne and wrote his warrant of favegard with these most goodlie wordes, Vivat Varro vir doctiffimus. In later tyme, no man knew better nor liked and loved more Varros learnyng, than did S. Augustine, as they do well understand, that have diligentlie read over his learned bookes de Civitate Dei: Where he

hath this most notable fentence: Whan I fee, how much Varro wrote, I mervell much, that ever he had any leafure to read: and whan I perceive how many thinges he read, I mervell more, that ever he had any leafure to write, etc.

And furelie, if Varros bookes had remained to posteritie, as by Gods providence the most part of Tullies did, than trewlie the Latin tong might have made good comparison with the Greke.

Saluste.

Saluft is a wife and worthy writer : but he Saluft. requireth a learned Reader and a right confiderer of him. My dearest frend and best mafter that ever I had or heard in learning, Syr J. Cheke, foch a man, as if I fhould live to Syr John fee England breed the like againe, I feare, I fhould live over long, did once geve me a leffon for Salust, which, as I shall never forget my felfe, fo is it worthy to be remembred of all those, that would cum to perfite judgement of the Latin tong. He faid, that Saluft was not verie fitte for yong men to learne out of him the puritie of the Latin tong : because he was not the pureft in proprietie of wordes, nor choifest in aptnes of phrases, nor the best in framing of fentences: and therefore is his writing, fayd he, neyther plaine for the matter, nor

Chekes judgement and counfell for readyng of Salufte.

fenfible for mens understanding. And what is the cause thereof, Syr? quoth I. Verilie, faid he, bicause in Salust writing is more Arte than nature, and more labor than Arte: and in his labor alfo to moch toyle, as it were, with an uncontented care to write better than he could, a fault common to very many men. And therefore he doth not expresse the matter lively and naturally with common speach as ye see Xenophon doth in Greeke, but it is caried and driven forth artificiallie, after to learned a forte, as Thucydides doth in his orations. And how cummeth it to passe, fayd I, that Cæsar and Ciceroes talke is fo naturall and plaine, and Salust his writing fo artificiall and darke, whan all they three lived in one tyme? I will freely tell you my fanfie herein, faid he : furely, Cafar and Cicero, befide a fingular prerogative of naturall eloquence geven unto them by God, both two, by use of life, were daylie orators emonges the common people, and greateft councellers in the Senate houfe : and therefore gave themfelves to use foch speach as the meanest fhould well understand, and the wifest best allow: folowing carefullie that good councell of Aristotle, loquendum ut multi, sapiendum ut pauci. Saluft was no foch man, neyther for will to goodnes, nor skill by learning : but ill geven by nature, and made worfe by bringing up, fpent the most part of his yough very milor-

derly in ryot and lechery, in the company of foch, who, never geving theyr mynde to honeft doyng, could never inure their tong to wife fpeaking. But at last cummyng to better yeares, and bying witte at the dearest hand, that is, by long experience of the hurt and fhame that cummeth of mischeif, moved by the councell of them that were wife, and caried by the example of foch as were good, first fell to honeftie of life, and after to the love of ftudie and learning: and fo became fo 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 up in his studie, and bent wholy to reading, did write the ftorie of the Romanes. And for the better accomplishing of the fame, he read Cato and Pifo 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 ftyle. And fo Saluft, by gathering troth out of Cato, imelleth moch of the roughnes of his ftyle : even as a man that eateth garlike for helth, thall cary away with him the favor of it alfo, whether he will or not. And yet the use of old wordes is not the greatest cause of Salustes roughnes and darkneffe : There be in Saluft fome old wordes

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in deed as patrare bellum, ductare exercitum, well noted by Quintilian, and verie much mif-

liked of him : and supplicium for supplicatio, a

Lib. 3. Cap. 3. De Ornatu.

[R. R. ii. 5.

word fmellyng of an older ftore, than the other two fo misliked by Quint. And yet is that word also in Varro, speaking of Oxen thus, boves ad victimas faciunt, atque ad Deorum supplicia, and a few old wordes mo. Read Salufte and Tullie advifedly together : and in wordes ye shall finde small difference: yea Salust is more geven to new wordes, than to olde, though fom olde writers fay the contrarie : as, Claritudo for Gloria : exactè for perfectè : Facundia for eloquentia. Thies two last wordes exacte and facundia now in every mans mouth, be never (as I do remember) used of Tullie, and therefore I thinke they be not good : For furely Tullie fpeaking every where fo moch of the matter of eloquence, would not fo precifely have absteyned from the worde Facundia, if it had bene good : that is proper for the tong, and common for mens ufe. I could be long, in reciting many foch like, both olde and new wordes in Salu/t: but in very dede neyther oldnes nor newneffe of wordes maketh the greatest difference betwixt Salust and Tullie, but first strange phrases made of good Latin wordes, but framed after the Greeke tonge, which be neyther choifly borowed of them, nor properly used by him : than, a hard com-

The caufe why Saluft is not like Tully.

polition and crooked framing of his wordes and fentences, as a man would fay, Englifh talke placed and framed outlandifh like. As for example first in phrases, *nimius et animus*, be two used wordes, yet *homo nimius animi*, is an unused phrase. *Vulgus, et amat, et fieri*, be as common and well known wordes as may be in the Latin tong, yet *id quod vulgo amat fieri*, for *folet fieri*, is but a strange and grekisch kinde of writing. *Ingens et vires* be proper wordes, yet *vir ingens virium* is an unproper kinde of speaking and so be likewise,

> æger confilii. { promptiffimus belli. territus animi.

and many foch like phrafes in Saluf, borowed as I fayd not choifly out of Greke, and ufed therefore unproperlie in Latin. Againe, in whole fentences, where the matter is good, the wordes proper and plaine, yet the fenfe is hard and darke, and namely in his prefaces and orations, wherein he ufed moft labor, which fault is likewife in *Thucydides* in Greeke, of whom Saluf hath taken the greateft part of his darkeneffe. For *Thucydides* likewife wrote his ftorie, not at home in Grece, but abrode in Italie, and therefore fmelleth of a certaine outlandifh kinde of talke, ftrange to them of *Athens*, and diverfe from their writing, that lived in Athens

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and Grece, and wrote the fame tyme that Thucydides did, as Lysias, Xenophon, Plato, and Isocrates, the purest and playnest writers, that ever wrote in any tong, and best examples for any man to follow whether he write Latin, Italian, French, or English. Thucydides alfo femeth in his writing not fo much benefited by nature, as holpen by Arte, and caried forth by defire, studie, labor, toyle, and over great curiofitie : who fpent xxvii. yeares in writing his eight bookes of his hiftory. Saluft likewife wrote out of his contrie, and followed the faultes of Thuc. to moch: and boroweth of him fom kinde of writing, which the Latin tong can not well beare, as Casus nominativus in diverse places absolute positus, as in that place of Jugurth, speaking de Leptitanis, itaque ab [c 77. § 4.] imperatore facile quæ petebant adepti, missæ sunt ed cohortes Ligurum quatuor. This thing in participles, used fo oft in Thucyd. and other Greeke authors to, may better be borne with all, but Saluft useth the fame more strangelie and boldlie, as in thies wordes, Multis fibi quifque imperium petentibus. I beleve, the best Grammarien in England can scarse give a good reule, why qui/que the nominative cafe, without any verbe, is fo thruft up amongeft fo many oblique cafes. Some man perchance will fmile, and laugh to fcorne this my writyng, and call it idle curiofitie, thus to bufie my felfe in pick-

Dionys. Halycar. ad Q. Tub. de Hift. Thuc.

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ling about these small pointes of Grammer, not fitte for my age, place and calling, to trifle in: I trust that man, be he never so great in authoritie, never fo wife and learned, either by other mens judgement or his owne opinion, will yet thinke, that he is not greater in England, than Tullie was at Rome, nor yet wifer, nor better learned than Tullie was him felfe, who, at the pitch of three fcore yeares, in the middes of the broyle betwixt Cæfar and Pompeie, whan he knew not, whether to fend wife and children, which way to go, where to hide him felfe, yet, in an earnest letter, amongest Ad Au. him felfe, yet, in an earneit letter, amongent Lib. 7. Epi-his earneft councelles for those hevie tymes $\frac{fil. 7. Epi-}{fil. 3}$ concerning both the common state of his con- [§ 10.] trey and his owne private great affaires, he was neither unmyndfull nor ashamed to reason at large, and learne gladlie of Atticus, a lesse point of Grammer than these be, noted of me in Saluft, as, whether he fhould write, ad Piræea, in Piræea, or Piræeum sine præpositione: And in those hevie tymes, he was so carefull to know this fmall point of Grammer, that he addeth these wordes, Si hoc mihi Intrua persolveris, magna me molestia liberaris. If Tullie, at that age, in that authoritie, in that care for his contrey, in that jeoperdie for him felfe, and extreme neceffitie of hys dearest frendes, beyng alfo the Prince of Eloquence hym felfe, was not ashamed to descend to these low pointes of

Grammer, in his owne naturall tong, what fhould fcholers do, yea what fhould any man do, if he do thinke well doyng, better than ill doyng : And had rather be perfite than meane, fure than doutefull, to be what he should be, in deed, not seeme what he is not, in opinion. He that maketh perfitnes in the Latin tong his marke, must cume to it by choice and certaine knowledge, not stumble upon it by chance and doubtfull ignorance: And the right fteppes to reach unto it be thefe, linked thus orderlie together, aptnes of nature, love of learnyng, diligence in right order, conftancie with pleafant moderation, and alwayes to learne of them that be beft, and fo shall you judge as they that be wifest. And these be those reules, which worthie Master Cheke dyd impart unto me concernyng Salust, and the right judgement of the Latin tong.

¶ Cæfar.

|*Cic. Off.* iii. § 10; *ad* fam. i. 9. § 15.] Cæfar for that litle of him, that is left unto us, is like the halfe face of a Venus, the other part of the head beyng hidden, the bodie and the reft of the members unbegon, yet fo excellentlie done by Apelles, as all men may ftand ftill to mafe and mufe upon it, and no man ftep forth with any hope to performe the like.

His feven bookes de bello Gallico, and three de bello Civili, be written fo wifelie for the

matter, fo eloquentlie for the tong, that neither his greateft enemies could ever finde the leaft note of parcialitie in him (a mervelous wifdome of a man, namely writyng of his owne doynges) nor yet the beft judegers of the *Latin* tong, nor the most envious lookers upon other mens writynges, can fay any other, but all things be most perfitelie done by him.

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

And therefore thus justlie I may conclude of *Cæfar*, that where, in all other, the best that ever wrote, in any tyme, or in any tong, in *Greke* or *Latin*, I except neither *Plato*, *Demosthenes*, nor *Tullie*, fome fault is justlie noted, in *Cæfar* onelie could never yet fault be found.

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

FINIS.





NOTES.

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R WILLIAM CECILL. Elected Chancellor of Cambridge University, 9 Feb. 1558-9 (Ath. Cant. ii. 251).

P. xii. line 2. Orphanes. Afcham's eldeft fon was Giles (*ibid.* ii. 207), who had to ftruggle with poverty during great part of his life: another was Dudley (*Epif.* 2); another, Sturm, who died before his father (*ibid.* 2, 60, 419). See alfo Afcham's letter to Qu. Elizabeth (Whitaker's Rickmand/b. i. 279, 280, 286, 287).

P. xii. last line. Margaret Ascham. Ascham married Marg. Howe, 1 June, 1554 (Epift. 52; Grant, Vita R. A. 22); to her he committed his children on his death-bed (ibid. 28. Cf. Epist. 53, 59, 61). In a letter to Sir W. Paullet, 18 Jan. 1554-5, Ascham writes (Whitaker, i. 275): "God, I thancke him, hath given me fuch an one as the leffe fhe feeth I doe for herr the more loveing in all caufes fhe is to me, when I againe have rather wished her well than done her good, and therfore the more glad fhe is to beare my fortune with me, the more forye am I that hetherto fhe hath founde rather a loveing than a luckye husband unto her." (Cf. ibid. 281.) In the letter to Elizabeth (ibid. 278): "God hath fent yow a good wife, and many faire children. Yow are well stept into yeares; your wife is yonge, your children all within the yeares of innocence, foe not able to fpeake, not able to goe, and one (though fhortlye) not yett borne; and I have heard yow ofte faye, if you now

Notes.

died, all the liveings the prince hath given yow doe dye with yow, and how yours shall then live; if yow doe not confider and helpe now, they may lament too late hereafter. Yow are not fure your felfe, nor very like, by wife menns judgment, to live very longe; but fure I am of this, wherfoever [? whenfoever] yow dye, if yow dye thus, yow shall dye an yll husband to your wyfe, and a worfe father to your children." See an excellent letter of advice from Afcham to his brotherin-law, "Mr. C. H." (ibid. 282-284). Again, in a letter to Leicester (ibid. 286, dated 14 April, 1566) : "My leafe, given me by Queene Mary, which is the whole and onely liveing that I have to leave to my wife and children, who may truly faye when I am gone, we may goe all a begging for any thinge that ever Se (?) Afkam cold ever gett unto us by all his fervice done to Queene Elizabeth, or by his great offices that he had in the cort." There is also extant (ibid. 289, 290) a beautiful letter of Afcham's to his wife on the death of one of their children. In a letter to Cecil (Communications to Cambr. Ant. Soc. i. 116 feq. 6 Oct. 1561) Afcham laments the poverty to which his mother-in-law had been reduced by her hufband's death. In another letter to Cecil (ibid. 123; 8 June, 1567): "I must die, and cannot live longe, and even this last weke I was in some danger. And if I were gone, howe thys monye would troble my poore wief and children, my fear and care is now great."

P. xiii. l. 1. The great plage. See Strype's Grindal, 71 feq. fol. ed.; Gough's Index to the Parker Series, 605: "plague in London and elfewhere, 1563, Grin. vii. Lit. Eliz. 459, 460, 493, Park. 182-184, 2 Zur. 109, 114 n; it first appeared among the English army, at Newhaven, near Boulogne, Grin. 77, 1 Zur. 132; Thirlby and Boxall removed from the Tower, Park. 192-195; letters about the fast, Grin. 257, &c.; fervices for the occasion, ib. 75, &c. Lit. Eliz. 478, &c.; notification to be given to the curates of London, Grin. 78; Dean Nowel's homily for the occasion, ib. 79, 96, Lit. Eliz. 491; a form of meditation . . . to be daily ufed of housfholders, Lit. Eliz. 503; remedy against infection fuggested by Grindal, Grin. 268; fires in the ftreets, ib. 270; perfumes &c. recommended as a precaution against contagion, Lit. Eliz. 503."

P. xiii. 1. 9. Syr William Peter. See Fafti Oxon. i. 93, and the indexes to Strype, to the Parker feries, and to the Calendar of State Papers. Alchami Epift. 258, 265, 273, 419, and in Communications to Cambr. Ant. Soc. i. 104 feq. It was at Petre's fuggestion that Qu. Mary gave Alcham the lease of a farm at Walthamflow (ibid. 117, 119).

P. xiii. 1. 9. Sir J. Mafon. An account of Mafon is announced for publication by the Camden Society. See Fafti Oxon. i. 54, 55; Gent. Mag. June, 1850, 563 ieq.; indexes to Strype and Calendar of State Papers; Alchami Epift. 19, 24, 419. P. xiii. 1. 10. Wotton. Dr. Nich. Wotton. Ath.

P. xiii. I. 10. Wotton. Dr. Nich. Wotton. Ath. Oxon. i. 828; Fasti Oxon. i. 19; index to Strype, and Calendar of State Papers; Hadr. Junii Epist. (Dodr. 1552), 33; Hayward's Eliz. 86.

P. xiii. l. 10. Syr Richard Sackwille. See Index. P. xiii. l. 11. Syr Walter Mildmaye. Founder of Emm. Coll. Ath. Cant. i. 51, 544. Add MS. Baker, vi. 69; Harrington on Orlando Furiofo, lib. 22, p. 175; Brydges' Archaica, ii. pt. 4. p. 16; pt. 8. p. 55.

P. xiii. l. 12. Haddon. See Index. Ath. Cant. i. 299, 559; Hadr. Junii Epifl. 16; Cambr. MS. Gg. v. 36 (1). He has verfes before Wilfon's Arte of Rhetorique, 1553. Cooper's Thefaurus, ed. 1552, has a dedication to him. See the letters recommending him as Prof. of Civil Law (Afchami Epifl. 299, 300; both dated by Baker 3 Mar. 1550). He is spoken of as a worthy successfor of Cheke and Smith (*ibid.* 20, 39; cf. Journal of Philology, iv. 19; T. Nash, in Brydges' Archaica, i. pt. 2. p. xviii.)

P. xiii. 1. 13. John Aftely. A letter from Aftely to Afcham (Hatfield, 19 Oct. 1552) drew forth, and is prefixed to, "A Report and Difcourfe written by Roger Afcham, of the affaires and flate of Germany and the Emperour Charles his court, during certaine yeares while the fayd Roger was there." Lond. John Daye, 4to. (See MS. C.C. C. 170. art. 24 and 25.) Aftely there reminds his friend of "our frendly fellowfhyp together at Cheflon Chelfey, and here at Hatfield her graces house: our pleasant fludies in readyng together Aristotles Rethorike, Cicero, and Livie: our free talke mingled alwayes with honess mirth: our trimme conferences of that present world: and to true judgementes of the troubless me that followed." See a letter to Mrs. Aftely from Aschami Epist. 108, 110 (the latter dated by Baker 1547; cf. *ibid*. 111); and the indexes to Strype and to the Calendar of State Papers. He is called "the English Xenophon" by Gabr. Harvey (Brydges' Archaica, ii. pt. 8, pp. 65, 229).

P. xiii. l. 14. Bernard Hampton. Clerk of the Council. (Indexes, as above.)

P. xiv. l. 9. Learning. On Cecil's love of learning fee Afchami Epist. 55, 242; the dedications to E.Grant's Graca Lingua Spicilegium, 4to. 1575, where his fervices to Westminster school are acknowledged; and to Tho. Wylson's translation of the Olynthiacs, 1570, 4to. e.g. "And although your honour hath no neede of thefe my doinges, for that the Greeke is fo familiar unto you, and that you also, as well as I, have hearde Sir John Cheeke read the fame Orations at other times : yet I thinke for divers caufes I fhoulde in right prefent unto your honour this my traveyle, the rather to have it through your good liking and allowance to be made common to many. First the fayd Sir John Cheeke (whome I doe often name, for the honour and reverence due to fo worthie a man) was your brother in lawe, your dear friende, your good admonisher, and teacher in your yonger yeares, to take that way of vertue, the fruite whereof you do feele and tafte to your great joy at this day, and shall for ever be remembred therefore. Againe, by him you have hearde thefe Orations redde and translated, as I after you (although out of Englande) have hearde the fame likewife of him, to my great comfort and profite in learning." He was Camden's patron. (Wheare's Parentatio Historica, 12, 14.)

P. xiv. l. 15. *Eaton.* Wm. Malim was head mafter 1561-1581. He and his fcholars welcomed the Queen to Windfor in this year, 1563. (*Ath. Cant.* ii. 175.)

P. xv. margin. Ludus. (Cf. Feftus, s. v. Schole. Aufon. Idyl. 4. 6.) Quintil. i. 6. § 34 accounts for the derivation on the analogy of *lucus a non lucendo*. Plato. Below, p. 27.

P. xv. l. 13 from foot. The beft Scholemafter of our time was the greateft beater. Nicholas Udall. Ath. Oxon. i. 211 leq.; Journal of Philology, iv. 26, 27. Fuller's Holy State, ed. Pickering, 87: "The lamentable verfes of poor Tuffer, in his own life:

> From Paul's I went, to Eton fent To learn fraightways the Latin phrafe, Where fifty three ftripes given to me At once I had.

> For fault but fmall, or none at all, It came to paîs thus beat I was, See, Udal, fee the mercy of thee To me, poor lad.

Such an Orbilius mars more scholars than he makes: their tyranny hath caused many tongues to stammer, which spake plain by nature, and whose stuttering at first was nothing else but fears quavering on their speech at their master's presence." (Cf. index to Strype; Brydges' *Refittuta*, ii. 59 seq., Kempe's Lofely MSS., 63.)

P. xv. 1. 9 from foot. One of the best Scholers of all our time. Haddon himself, whose poems and orations prove the justice of this character.

P. xvi. 1. 9. I went up to read with the Queenes Majefie. P. 63 below, with the note.

P. xvi. 1. 4 from foot. A fond Scholemaster. Cf. what Ralph Morice, Cranmer's fecretary, reports of his mafter's experience. Narratives of the Reformation. Camd. Soc. 238, 239: "I have harde hymfelfe reporte, that his father did fett hym to fchole with a mervelous fevere and cruell fcholemafter. Whofe tyranny towards youthe was fuche, that, as he thoughte, the faid fcholemafter fo appalled, dulled, and daunted the tender and fyne wittes of his fcholers, that thei comonlie more hated and aborred good litterature than favored or imbraced the fame, whofe memories were alfo therby fo mutulated and wounded, that for his parte he lofte moche of that benefitt of memorey and audacitie in his youthe that by nature was given unto hym, whiche he could never recover, as he divers tymes reported." P. xvii. l. 9. Robert Sackvile. Second Earl of Dorfet, born 1561, died 27 Feb., 1608-9.

P. xviii. I. 10 from foot. Goodricke. Richard Goodrich, a barrifter, much employed on commiffions under Edward and Elizabeth. He was buried with great flate 25 May, 1562 (Machyn's Diary, Camd. Soc. 283; Ath. Cant. i. 214). See a letter to him from Afcham in Communications to Cambr. Ant. Soc. i. 111 feq., and the indexes to the Parker feries and to the Cal. of State Papers.

P. xviii. l. 7 from foot. Sir John Cheke. P. 191.

P. xix. 1. 16. New yeares gift. See Autobiography of Matt. Robinfon (Cambr. 1856), 22, 105, and the index of perfons who gave fuch gifts to, or received them from, Qu. Elizabeth, in Nichols' Progreffes. Afcham haftened his death (30 Dec. 1568) by his eagernefs to greet the Queen with a copy of verfes on the approaching new year. (Grant, Vita R. A. 27.) Cf. the letter to Seton (Epift. 68, 69), which Afcham fent with the new year's gift of a translation from Ecumenius. Afterius, Bishop of Amafea, a contemporary of the Emperor Julian, has a fermon "against the feast of the Kalends," which gives a graphic account of the custom (Biblioth. Max. Patr. v. 817).

P. xix. laft line. Sir Tho. Smith. See Ath. Cant. i. 368, and his letter to Cecil (15 Jul. 1574) in Vie de Jean de Ferrières, Auxerre, 1858, Append. No. 19; Gabriel Harvey (Ciceronian. 43) ftyles Smith and Cheke "the two eyes of this university, and the two hands of two kings." Lewin, in his epistle to the printer, (*ibid.*) challenges Italy to produce the fuperior of Cheke or of Smith in knowledge of languages; or of Smith again in wide experience of the world. In a letter to Sturm (*Episl.* 3) Afcham wisses that the work had fallen into the hands of Smith, Cheke, or Haddon.

P. xx. l. 1. Watfon. See Index.

P. xx. l. 5. Sturmius. In the letter in which Afcham fketches for Sturm the plan of the "Scholemaster," he owns that all that is good in the book is due to his friend; it is but a rude porch to the gymnasium of Sturm (*Epist.* 3).

P. xx. l. 13. Westminster Hall. Ascham was much

embarraffed by his mother-in-law's debts. (See his letters in *Communications to Cambr. Ant. Soc.* i. 116, 120.) Another grievance was the refufal of Tho. Young, Abp. of York, to admit him to a prebend (Whitaker's *Richmond/h*. i. 287).

P. xx. l. 14. Weakenes of bodie. A hectic fever (Grant, Vita R. A. 26, 27): iee also Ascham's letter to Cecil (above, p. 202), written on the 8th of June, 1567.

P. xx. l. 12 from foot. Syr Richard Sackwile dieth. 21 Apr. 1566 (Murden's State Papers, 761; Camb. Ant. Soc. i. 122).

P. xxi. l. 9. One. Cecil.

P. xxi. margin. Soph. This verfe is twice quoted by Afcham in letters to Cecil (*Camb. Ant. Soc.* i. 119, 123); in the former paffage he fays: "Which verfe is io wete in Greke, that yet for all my forowe, I could not but make it as well as I could in an Englishe Iambus:

I have that I bave only by you and by no mo;"

and once in a letter to Gardiner (Whitaker, i. 272).

P. xxi. 1. 6 from foot. His Schole, whom he of all men loved and liked befl. Cheke, whole fifter Mary was Cecil's first wife.

P. xxii. 1. 12 from foot. Seing at my death I am not like to leave them any great flore of living, &c. Aicham to Elizabeth, 10 Oct. 1567 (Whitaker, i. 279): (one of his friends faid to him): "Yow your felfe have beene brought up in good learning and in belf fervice, yett if neither by your learning nor by your fervice, yett if neither by your learning nor by your fervice you can be able to procure two fuch poore liveings for two fuch prettye children, wife menn fhall judge you another daye to have beene neither wife by your learneing, nor happye by your fervice. I heare faye yow have written a booke for the bringing up of your children, well commended by them that have feene itt, but what is that to purpofe, to teache them gaye thinges how they fhall learne, and leave them nothinge how they fhall live?" (Cf. Epift. 2.)

THE FIRST BOOK.

P. 1, margin. Cic. de Cla. Or. Brut. § 253, de Or. iii. § 151.

P. 2, margin. Horman. Wood's Ath. Ox. i. 78; Whittington, ib. 55. See below, p. 126, and the Journal of Philology (Cambr. 1857), iv. 12 n. The Vulgaria of these two authors furnish very valuable materials for the lexicographer. A fingle extract will suffice to show their character. Vulgaria Viri doctifimi | Guil. Hormani Cafa-| risburgensis, (Pynson, 1519. 4to. fol. 84): "A volume is less than a boke: and a boke less than a coucher. Volumen proprie libro minus est, et liber codice."

P. 2, margin. 1. de Or. § 155.

P. 3, lines 1 and 2. The Epifiles of Cicero chofen out by Sturmius. (See below, 6, 92 and the Index.)

Of Afcham's friend, John Sturm, rector of the gymnafium at Strafbourg (1538-1583), an excellent life appeared in 1855 (La Vie et les Travaux de Jean Sturm, . . . par Charles Schmidt, 8vo. Strasbourg). See also the authorities cited by Gräffe, iii. (1.) 683. n. 5; Karl von Raumer's Geschichte der Pädagogik, i. 228-276. (ed. 2. Stuttg. 1846); and Haag's La France Protestante, ix. 318 feq. Add his letters in MSS. Goth. 404. p. 798 feq., and 405, pp. 536, 540, 574 feq. (cited in Bretichneider's preface to 'Jo. Calvini, Theod. Beza, Henrici IV. Regis aliorumque illius ævi hominum litteræ quædam nondum editæ, Lips. 1835), and his supplication for Gifanius (Sir H. Wotton's Remains, 908); cf. the Prefaces to Gabr. Harvey's Ciceronianus (1575) and the work itself, 36 feq., 58; also the indexes to the Oxford Strype, to the Parker Society books, and to Afchami Epistola.

The book here referred to is *Ciceronis Epifolarum* libri IV. a J. Sturmio puerili educationi confedi (Epifiolæ minores), Straßt. 1539, 8vo. Another ed. ib. 1572, 8vo. An edition by Harles appeared as late as 1779. (Orelli, Onomaficon Tullian. i. 304, 305). Wm. Kemp alfo (The Education of Children, Lond. 1588, 4to. F. 4. and G.) recommends the use of Tullyes Epifles collected by Sturmius in the third form, after the dialogues of Corderius and Castalio. In the fifth form (G. verso) he would read Terence.

P. 6, l. 6. The plays of Terence were in Afcham's time read very early in the fchool courfe, of which the fpeaking of Latin and dramatic reprefentations formed important branches. See Raumer, i. 185, 194, 218.

P. 6, l. 8 feq. Cicero de Or. i. § 150: perverse dicere homines perverse dicendo facillime consequi. Cf. Erasmi Adagia: "Dicendo dicere discunt." Aristot. Eth. Nic. ii. 1. § 6.

P. 6, marg. G. Budæus. See below, 146; Gräffe, iii. (1.) 1235. n. 4; Afchami Epiff. 26, 391. I have a copy of Budæi Commentarii linguæ Græcæ, (Paris, Rt. Steph. 1548, fol.), which is probably the fame which was ufed by Afcham. For it contains the note Rucapse Monorus and raw palaw, and we know that Afcham read with Sir R. Moryfin all Herodotus, with five Tragedies and feventeen Orations of Demofthenes, between 12 Oct. 1550 and 12 Aug. 1551 (Grant, Vita R. A. 19; Ath. Cant. i. 143, 547; Afcham's English Works, 357: Five days in the week my lord and I continually fludy the Greek tongue: cf. ibid. 362, 365). The paffage cited from Budæus is on p. 31.

P. 6, l. 7 from foot. *Tib. and Caius Gracchi*. Cic. Brut. §§ 104, 211; Quintil. i. 1. § 6; Tac. Dial. 28.

P. 7, marg. Plato. Phadr. 259 E. feq. See Cicero's qualification (de Or. i. § 63). Raumer cites from Luther some vigorous passages in support of Socrates' doctrine (ed. Walch, i. 1505-8, xxii. 2245).

P. 7, marg. Horat. A. P. 309-311.

P. 8, l. 7. Parfing. Ed. 1570 and 1571 have passing. Upton has the true reading.

P. 9, l. 8 from foot. Cicero's three Orations to Cafar; i. e. those for Q. Ligarius, for King Deiotarus, and for M. Marcellus; the last is not strictly ad C. Caf. UPTON.

P. 14 and 15. This paffage may be added to Sir William Hamilton's catena of authorities "on the fludy of mathematics as an exercise of mind" (Difcuffions, ed. 1852, 257 feq.) Compare Ascham's letter (5 Aug. 1564, in Whitaker's Richmond/b. i. 281, 282) in which he laments Leicester's refusal to fludy Latin with him, an accomplifhment more praifeworthy and profitable, "than if yow had upon your finger ends all the geometrye that is in all the booke of Euclyde . . . I thinke yow did yourfelf iniurye in changeing Tullyes wifedome with Euclydes prickes and lynes." (Cf. with the text Mulcafter's criticifm in the Appendix.)

P. 15, marg. Galen. De fanitate tuenda, lib. i. vol. vi. p. 40 ed. Kühn,—vi. 52, ed. Chart.,—iv. 226, ed. Bas. Cited alfo in Afcham's Engl. Works, p. 70.

P. 15, marg. Plato. Rep. 1V. 424 feq.; Cicero's translation is in his de Legg. ii. §§ 38, 39, iii. § 32.

P. 15, l. 13. Ascham's Toxophilus is mentioned below, 60, l. 1. See his letter to Gardiner (Whitaker, i. 275, 276: "Noe tyme fince I was borne foe sticketh in my memorie as that when I, unfreinded and unknowne, came first to your lordshipp with my Booke of Shooteing;") and efpecially the long letter to Qu. Elizabeth (10 Oct. 1567, ibid. 276-281; King Henry gave him a penfion for the book, which was confirmed "during pleafure," and increased by Edward, reftored at Gardiner's interceffion and raifed from 10l. to 20l. by Mary; there is a call for a new edition, and he hopes in the preface to acknowledge the bounty of four fovereigns). Toxophilus and Afcham's love of fhooting are further noticed in Grant's Vita R. A. 11, 13 fin., 14 pr.; Aschami Epist. 45 fin., 93 seq., 97-102; Haddoni Poemata, 81. The passage here cited occurs in Engl. Works, 69 feq.

P. 15, l. 9 from foot. Tullie. Cf. de Or. i. § 1, cited in Afchami Epift. 254.

P. 18, 1. 5. S. James tyde. July 25.

P. 18, lines 6 and 7. Philips, World of Words (Lond. 1696, fol.): "Sweeting, a fort of fweet Apple. Rennet, a kind of Pippin, an Apple fo call'd from Rennes a town of Normandy." Cotgrave, Fr. and Engl. Diff., by Howell (Lond. 1673, fol.): "Pomme de S. Jean. St. Johns apple; a kind of foon-ripe fweeting. Pomme de Rengelet. A certain yellow fweeting. Renette. The apple called a Pippin, or a kind thereof." Hollyband, Diff. Fr. and Engl. (Lond. 1593, 4to.): "Pomme de renette, a renet." In modern Fr. the word is fpelt rainette or reinette (Diff. de l'Acad.) Diez gives, with fome hefitation, the ufual derivation from regina; Fuller and Drayton (cited by Todd and Richardson, under rennet) that from renatus.

P. 18, l. 8 from foot. Proverbe. Afcham in Ellis, Letters of Eminent Lit. Men, 15.

P. 19, l. 8. Syr John Cheke. See below, 62, 141, 154, 158, 161, 167, 168, 191 feq.; Afcham's Engl. Works, 378, 379; Ath. Cant. i. 167, 549. In Dr. S. Knight's fale (Puttick and Simpson, 28 Jan. 1861, art. 598) there was fold a copy of Hefychius (Hagenoae, 1521, fol.), which Cheke had prefented to Afcham. It contained Cheke's fignature, with a long MS. infcription and a few notes in his hand. He has a letter in Gotha MS. 405. p. 52 (Bretschneider as above) and one to Pet. Ofborne in J. G. Nichols' Memoir prefixed to the Remains of Edw. VI, p. l. cf. p. ccxliv. See a letter to him in H. Junii Epistolæ cum ejusdem Vita. (Dordr. 1552. 12mo.), 92. Ric. Mulcaster (Positions. 243, 244) tells us that he gave copies of Euclid and Xenophon to the fcholars of King's. His interest in fcience appears also from Halliwell's Letters on Scientific Subjects, 5. Christopher Carlile writes, 29 Apr. 1562, that he often found Cheke reading Castalio's bible (Colomefii Opera, 521). See also Gabr. Harveii Smithus (Lond. 1577. 4to.), fol. C. j. verfo. On Cheke's edition of part of St. Chryfoftom fee Savile's Append. 731, 734. St. John's library has a copy of Strype's Life of Cheke (E. 9. 14) with notes by Thomas Baker. On the family fee Evelyn's Diary, 19 Jul. 1670 and Gent. Mag. Mar. 1850. 266. col. i.

P. 19, marg. Plato in Critone. Rather Phad. 90 A feq.

P. 20, marg. Plato in 7 de Rep. 535 B feq.

P. 21, l. 7. Oilémaine. "I queffion very much, whether there be any such Word in the Greek Language." UPTON. It does not occur in the new edition of Stephani The faurus.

P. 23, marg. Aul. Gell. xiii. 8. § 3, where follows:

"Sophiam vocant me Grai, vos Sapientiam."

P. 24, l. 6. *Halicarnaffæus*. Dionys. *Ifocr*. p. 94. 1. 26 feq. Sylb. P. 24, 1. 7. Tullie. De Or. ii. § 94.

P. 24, l. 10. *Ifocrates. Orat.* 1. (ad Demonicum), § 318. The words are infcribed over the gateway of Shrewfbury School.

P. 24, I. 3 from foot. On the diffention between Aristotle and Isocrates see Cic. de Or. iii. § 141, Orat. § 62, Tusc. i. § 7, Off. i. § 4.

P. 25, l. 2. *Thefe wordes*. See below, 95. A fomewhat fimilar paffage is cited as from Aristotle in *Engl. Works*, 111. The Rhetoric was commonly edited as *Rhet. ad Theoded.* in the 16th century. Aschami *Epist.* 285 fin. and Fabricius, ed. Harles, 111. 223.

P. 27, marg. *Plato*. This paffage is cited by Sturm (fee below, 35 marg.), fol. b iii. Cf. above, p. xv.

P. 29, marg. Ryding. Spenfer, F. Q. ii. 4. 1 :--

" But chiefly skill to ride seemes a science Proper to gentle blood."

Fuller's Holy State, c. 40. The true Gentleman : "He delights to fee himfelf and his fervants well mounted."

P. 29, l. 9 from foot. *Three excellent praifes*. Herodot. i. 136, § 2. This paffage and the following (from Oneficritus in Strab. 15, 3 § 8. p. 730) are also quoted in *Engl. Works*, 65, 98.

P. 30, l. 10. Cu/pinian. Gräffe, iii. (1.) 1094. n. 1. He tells us (De Cafaribus atque impp. Romanis. fol. Francof. 1601, 485) that Maximilian was fent to Mafter Peter, afterwards prieft of Neuftadt, to be taught Latin. Master Peter, ignorant of everything but logic, tried to force 'fophisms' upon the boy, and punished his backwardness by cruel floggings. The refult was that Maximilian hated learning. Even when king of the Romans he retained to lively a remembrance of his fufferings, that he faid at table, " If my mafter Peter were now alive, notwithstanding our duty to our teachers, I would make him rue the day when he taught me. For much as we are indebted to the right instruction of good masters, ignorant pedagogues no less deserve the rod, who wafte the fpring of life in teaching what it cofts much pains to unlearn." Cf. Burton's Anat. pt. 1. fect. 2. memb. 4. fubs. 2.

P. 33, l. 1. Xen. 1. Cyri Pad. c. 2, § 7.

P. 33, marg. Lady Jane Grey. She was a native of Bradgate (Nichols' Leicester /b. iii. 667), her father's feat. This interview took place in the fummer of 1550 (Grant, Vita R. A. 17). In a letter to Sturm, dated 14 Dec. 1550, Afcham fays (Epist. 34): "She is fifteen years of age. I was very intimate with her at court, and the has written to me learned letters. This last fummer being on a visit to my friends in Workshire. and recalled by a letter of John Cheke's in order to fet out on my journey hither [to Augfburg], on my way I turned alide to Leicester, where she was reliding with her father. On being admitted into her room, I found the highborn girl, dii boni! reading Plato's Phædo in Greek, which the understands to admiration. Her skill in writing and speaking Greek is almost past belief. Her teacher is John Elmar, a master of both tongues, who has bound me to himfelf most closely by his courtefy, difcretion, experience, foundnefs in religion, and many other bonds of most true friendship. At my departure fhe promifed to write to me in Greek, if I would challenge her by a letter from the emperor's court. I am daily looking for a Greek letter from her; when I receive it, I will fend it on to you." Again (Epift. 41, dated 21 Aug. 1551), Afcham urges Sturm to dedicate Æschines and Demosthenes to Lady Jane. In a letter to Lady Jane (ibid. 237, dated 18 Jan. 1551) Afcham reminds her how he found " divinam Virginem divinum divini Platonis Phædonem Græce fedulo perlegentem," and is importunate in his request for a Greek letter. John ab Ulmis writing from Bradgate to Conr. Pellican, 29 May 1551, gives as high a character of Lady Jane as even Afcham does, fpeaking of her maftery of Greek and Latin, and her defire to learn Hebrew (Epiftola Tigurina, 285). See the indexes to Strype and to the Parker feries, and Joanna Graia Littera ad Bullingerum. Turici. 1840. 4to. Fuller (Holy State, c. 79) fays of her parents: "They were no whit indulgent to her in her childhood, but extremely fevere, more than needed to fo fweet a temper; for what need iron infruments to bow wax?

"But as the sharpest winters (correcting the rankness of the earth) cause the more healthy and fruitful summers: fo the harfhnefs of her breeding compacted her foul to the greater patience and piety, fo that afterwards the proved the mirror of her age, and attained to be an excellent fcholar through the teaching of Mr. Elmar, her mafter."

P. 33, l. 11 from foot. Bocafe. Cf. p. 84.

P. 34, l. 12 from foot. *M. Élmer.* Bifhop Aylmer. *Ath. Cant.* ii. 168, 547. Add his funeral certificate in Nichols' *Collectan.* iii. 287; Clarke's *Ipfwich*, 447. Marprelate nicknamed him Mar-elme. (*Hay any Work*, &cc., 24, 26). He was a good Greek and Latin fcholar, and won Afcham's regard by his "courtefy, difcretion, experience, and orthodoxy" (*Epift.* 34: cf. 237).

P. 35, margin. Sturmius. 'De Educatione Principum : ad Illustrem Principem Gulielmum, Ducem Juliacensium, Cliuensium, &c.' printed with Conr. Heresbach's 'De laudibus Græcarum literarum oratio' and 'Rogeri Aschami et Joannis Sturmij Epistolæ duæ, de Nobilitate Anglicana. Argent. 1551.' 8vo. See especially fol. b. iij. Cf. C. Schmidt, La Vie et les Travaux de Jean Sturm. Straß. 1855. p. 316.

P. 35, margin. *Qui parcit*. Prov. xiii. 24; cf. x. 13; xxiii. 13, 14; xxvi. 3; xxix. 15; Ecclus. xxx. 1.

P. 35, l. 8 from foot. Aristophanes. Nub. 972, 1413; Vefp. 1337; Iscrates. Areop. § 37.

P. 35, l. 7 from foot. Plato. De leg. vii. 808; Lyfis 208 C; Protag. 325; Axioch. 366 E. Moft of thefe and many other paffages of Greek authors on education are cited at length by K. Fr. Hermann, Lehrbuch der griechischen Privatalterthümer, Heidelb. 1852. § 34, and in Becker's Charikles. Plautus. Bacchid. i. 2; iii. 3. 17 and 30.

P. 37, marg. Xen. 7. Cyri Pad. c. 5, § 86; cf. i. c. 2.

P. 38, marg. Xen. 8. Cyri Ped. c. 5, § 20.

P. 38, l. 3 from foot. Read in most neede with ed. 1571.

P. 39, l. 6. Vomet. Ed. 1570, 1571.

P. 40, last line. Read greater with ed. 1570, 1571.

P. 42, marg. Xen. in I. Cyr. Pad. c. 4, § 4.

P. 43, l. 2. Ariftotle. Eth. N. iv. 9, §§ 2, 3. Cf. Diog. Laert. vi. 2, § 54, with Ménage's note.

P. 43, marg. Cic. 3. de Or. § 94.

P. 44, l. 13 from foot, etc. Smithfield Ruffian. Compare Pilkington's Aggeus the Prophete. Lond. 1560, fol. H ii. verso (p. 56, ed. Parker Soc.): "But these tender Pernels muste have one gowne for the day, an other for the night, one long, an other fhort, one for wynter, an other for fommer, one furred thorow, an other but faced, one for the work day, an other for the holy day, one of thys colour, an other of that, one of cloth, another of fylke or damaske, chaunge of apparell, one afore dynner, an other at after, one of Spanish facion, an other Turkye, and to bee briefe, never content wyth ynough, but alwayes devifyng newe facions and straunge: yea a Ruffin wil have more in a ruffe and hys hofe. then he should spend in a yeare. I read of a Paynter that woulde paynt everye country man in his accustomed apparell, the Dutche, the Spanyarde, the Italyon, the Frencheman : but when he came to the Englyshe man, he paynted him naked and gave him cloth and bad him make it hymfelf, for he chaunged his facion fo often, that he knewe not howe to make it." Becon's Jewell of Joye (ed. 1560, vol. ii. fol. D D d i. verfo; ed. Parker Soc. ii. 438): "I thinke no realme in the worlde, no, not amonge the Turkes and Sarazyns doth fo muche in the vanitie of their apparell, as the Englyshe men do at thys present. Theyr cote muste be made after the Italian failyon, theyr cloke after the use of the fpanyardes, their gowne after the maner of the Turckes, theyr cappe muste be of the frenche fashyon, and at the lafte theyr daggar must be Scottishe wyth a venecyan taffell of fylke. I speake nothynge of theyr dublets and hofes, whyche for the most parte are so mynfed cutte, and iagged, that fhortlye after they become boeth torne and ragged. I leave of also to speke of the vanytie of certayne lyght braynes, whyche bycaufe nothynge fhould want to the fettynge forth of theyr fondeneffe, wyll rather weare a Marten chayne, the pryce of viii.d. then they woulde be unchayned. O what a monster and a beaste of manye heades is the Englyshe manne nowe become? To whom maye he be compared worthely, but to Eloppes crowe? For as the crowe decked hyr felfe wyth the fethers of al kynd of byrdes to make hyr felfe beautyfull, even so doeth the vayne Englyshe man for the fonde apparelynge of hym selfe, borowe of every nation to set forth hym selfe galaunte in the face of the worlde. He is an Englyshe man, he is also a Italyan, a Spaniarde, a Turke, a Frencheman, a Scot, a Venecian, and at the last what not?" Cf. id. vol. i. p. 204, Parker Soc., and Norden's Progress of Piety, Parker Soc., 172. Andrewes, XCVI. Sermons, ed. 1661, 680: "excess of apparel, wherein the pride of England now, as the pride of Ephraim in times pash, testifiseth against her to her face." T. Nath in Brydges' Archaica, ii. pt. 7. p. 135; Burton's Anat. (1676), 84 b.

P. 4.5, 1. 4. Peek goos. Beaum. and Fletch. Little French Lawyer, Act ii. Sc. 3 (iii. 494, Dyce): "What art thou, or what canft thou be, thou pea-goofe, | That dar'ft give me the lie thus?" The Prophete[s, Act iv. Sc. 2. (ibid. viii. 266): Firft Guard. "Tis a fine peak goofe. | Niger. "But one that fools to the emperor, and in that | A wife man and a foldier:" Cotgrave (ed. Howell), s. v. Benet. "A noddy-peak, a ninnyhammer, a pea-goofe;" and s. v. Niais: "Cockney, dotterel, peagoofe." (From Nares and Halliwell.) Hollyband, s. v. Niez: "An Idiote, a peke noddie, a fimple foule, a fneakefbie."

P. 45, l. 9 from foot, etc. Geta occurs in the Phormio and Truculentus; he is an honeft flave in the Adelphi. Davus occurs in the Phormio and Andria. Gnatho is a parafite in the Eunuchus; Phormio in the Phormio. Parmeno occurs in the Hecyra and Adelphi; but Afcham alludes to the Eunuchus, Act i. Sc. 1.

P. 46, l. 9 from foot. Read *Egypt* with ed. 1570, 1571.

P. 47, l. 3 from foot. Som wilful wittes. See below, p. 163.

P. 48, marg. Chrifoft. de Fato. (Orat. v. vol. vi. ed. Savile, vol. ii. p. 924, ed. Gaume): "You will afk, why one man is rich, and another poor? Even if we are ignorant of the caufe, we ought to reft content in our ignorance, and not to take up another wicked tenet. Honeft ignorance is better than ill knowledge; for the first is free from guilt, but the laft is without excufe." Afcham's friend Cheke published a Latin version of the Six Difcourfes 'On Fate and Providence' at London in 1545.

P. 48, 1. 7. Without all reafon. A Latin and German idiom, which is now nearly obfolete. Heb. vii. 7. Andrewes' XCVI. Sermons, ed. 1661, p. 2761 "perpetual, without all fear of forgoing;" p. 470: "Yet not promifcud though, without all manner limitation;" p. 631: "To plunge them into eternal mifery, whereinto himfelf is fallen, without all redemption."

P. 48, marg. Julia. Apoftat. The various authorities for Julian's edict (A. D. 362), by which he forbad Chriftians to teach rhetoric or grammar are collected in Haenel's Corpus Legum (Lips. 1857), i. 214 feq. The chief are Julian. Epift. 42, Ammian. Marcell. xxii. 10, xxv. 4. Cf. Greg. Naz. Orat. 4 (*ornaurur*. 1.), c. 5 feq., 100 feq. (Vol. i. pp. 79 feq., 131 feq., ed. Ben.)

P. 48, l. 13 from foot. *Xenophon*. See above, p. 37. P. 48, l. 5 from foot. *Grace*. Hooker, E. P. v. 31, § 2: "At the board and in private it very well becometh children's innocency to pray, and their elders to fay, Amen."

P. 49, marg. Ifocrates. In Orat. Ariopag. §§ 37, 40, 42, 47-49. "Mr. Ascham has rather given the Sense of several Passages, than a strict Translation of his Author." UPTON.

P. 51, l. 14 from foot. Cicero. Cf. Brut. §§ 83, 84.

P. 51, marg. *Æmil. Probus.* Rinck in 1818 and Roth in 1841 still claimed for Æmilius Probus the authorship of the twenty-two Lives which, fince the edition of Lambinus (Par. 1569), have been generally ascribed to Cornelius Nepos.

P. 52, l. 14. Menander, Demosthenes fifter fonne. There is no authority for this.

P. 52, marg. Learnyng chiefly conteined in the Greke, and in no other tong. See the addrefs 'To all the Gentlemen and Yomen of Englande' prefixed to Toxophilus (ed. 1571, fol. 2., verfo): "And as for the Lattine or Greke tongue, everye thinge is fo excellentlye done in them, that none can do better: In the Englishe tongue contrary, every thinge in a maner fo meanlye, both for the matter and handelinge, that no man can do worfe. For therein the leaft learned for the most part, have bene alwayes most redye to write." Cf. *Epift.* 102.

P. 53, l. 15. Langeus and Belleus. The brothers, I. Guillaume du Bellay, Seigneur de Langey, celebrated as a general, a diplomatift, and a writer of memoirs, died 9th Jan. 1543. The following epitaph has been written on him :---

> Ci-gît Langey, dont la plume et l'épée Ont furmonté Cicéron et Pompée.

(See Saxe, Onomafi. iii. 346; Gräffe iii. (1.) 1102, n. 12; Ind. State Papers, Hen. VIII; Bayle, and Didot's Biographie Générale.) II. Cardinal Jean du Bellay, who was engaged in the negotiations respecting Henry's divorce, and died 16th Febr. 1560.

P. 53, l. 16. Vidam of Chartres. Jean de Ferrières, who became Vidame de Chartres 15th Dec. 1560, ferved in the wars of Condé and Coligni. He was much in England and had a yearly allowance of 300*l*. from Elizabeth. (Haag, La France Prote/lante, v. 97 feq.; Indexes to the Calendar of State Papers, to Strype, and to the Parker feries; there are letters of his in Cotton MSS. Calig. E. v. vi. ix. xii.) See Vie de Jean de Ferrières. Auxerre, 1858, 8v0.; Harvey's Grat. Vald. ii. 3.

P. 53, marg. Francifcus I. Compare the Greek dedication to the Commentaries of Budé.

P. 55. Syr Roger Chamloe. Sir R. Cholmley became Chief Baron of the Exchequer 11th Nov. 1545, Chief Juftice of the King's Bench 21ft Mar. 1552. See Fofs, Judges of England, v. 293: "The date of his admiffion [at Lincoln's Inn] cannot be found; but the fact of his being readmitted in 1509 gives fome fubfance to the ftory that the embryo Chief Juftice entered at firft rather freely into the frolics of youth." For a letter of his fee Calendar of State Papers (Mary), 88.

P. 56, marg. Erasmus. Opera, ed. Cler. i. 901, E: "Experientia stultorum magistra." Cf. v. 850, C, and Adagia: "Malo accepto stultus sapit."

P. 58, marg. Cf. Sturm (as cited p. 35), fol. b iij. verfo: "It is not without reafon that the nobleft cities of Greece held the Muses and Apollo to be patrons of learning. Therefore I deem it not only lawful, but neceffary, to fing at proper times, to hunt, fwim, leap, run, etc." Cf. Grant, Vita Afchami, 11 feq.

P. 59, marg. The Cokpitte. Grant, 13: " If ftudents have always recruited either their minds with mufic, or their bodies with athletic fports; I know nothing to prevent Afcham from having his innocent paftimes, of archery or cockfighting." Ibid. 11 and 13 Grant mentions the fcandal which Afcham occafioned by thefe recreations. Camden fays (Complete Hift. of Engl., ed. 1719), 417: " Being too much addicted to dicing and cock-matches, he lived and died a poor man." Cf. below, p. 151.

P. 60, J. 1. The schole of shoting. See above, p. 15. Cf. Ascham to Cecil, 24th Mar. 1553 (Letters of Eminent Lit. Men, Camden Soc., 15).

P. 60, marg. Hor. in Arte Poet. 137, 140.

P. 61, l. 5. Quintilian. xi. 1, § 50.

P. 61, marg. The Cortegian. Cf. Gräffe, iii. (1). 698, n. 7, and his DiA. Bibliograph. ii. 65, 66. The book was a great favourite with Gabriel Harvey. See his letter to Bart. Clerk, the Latin translator of the Cortegiano, prefixed to his Rhetor (Lond. 1577, 4to.) and the Rhetor, fol. I ij; alfo G. Harveii Cafilio, five Aulicus (Gratulat. Vald. iv. p. 18; cf. ib. 3, 17, i. 25), and in Brydges' Archaica, ii. pt. 9. p. 176. Clerk's verfion was reprinted by Sam. Drake, at the Cambridge prefs, as late as 1713. Bofwell's Johnfon, 2nd Očt. 17731 "The beft book that ever was written upon good breeding, 'Il Cortegiano,' by Caftiglione, grew up at the little court of Urbino, and you should read it."

P. 61, l. 12 from foot. Italie. Cf. p. 86.

P. 61. marg. Syr Tho. Hobbye. See Ath. Cant. i. 242, 554. In a letter to Cheke (Bruffels, 7th Jul. 1553, *Epifl.* 245) Afcham congratulates him on the fair promife of his pupil Hobby.

P. 62, l. 1. Plato. De Legg. v. 729 B.

P. 62, marg. King Ed. 6. At the age of thirteen Edward could fpeak and write Latin fluently; he had Atudied logic, and was reading the Ethics of Aristotle. (Afch. Epist. 33.)

P. 62, marg. The yong Duke of Suffolke. Lord Henry Brandon, who died of the sweating fickness 16th Jul. 1551, while a student of the university. His life and that of his brother Charles, who died on the fame day, were published with commemorative verses by the chief scholars of the time. Ath. Cant. i. 105, 541. Ascham (Epift. 236. 11th Nov. 1553) had taught Charles Greek, and both brothers penmanship (elegantiam scribendipulchram manum). Cf. Grant, Vita R. A. 14, 15, Haddoni Opera, 89 feq. and Poemata, 103. Letters of Eminent Lit. Men, Camd. Soc., 12 (Afcham to Cecil, 12th Jul, 1552): "God's wroth, I truft, is fatisfied in punishing divers Orders of the realme for their mifordre. with taking away finguler men from them, as learning by Mr. Bucer, Counfell by Mr. Denny, nobilitie by the two young Dukes." Wilfon (The Arte of Rhetorike, ed. 1567, fol. 8 feq.) gives an interesting account of the brothers. See Caius, Hift. Cant. Acad. i. 77; Epift. Tigurin., 472.

P. 62, l. 10. Lord H. Matravers. Ath. Cant. i. 548.

P. 62, marg. Syr John Cheke. D. Readman. In a letter, dated by Baker 1540 (Epiff. 74), Afcham boafts of the progrefs which Cambridge had made in learning during the paft five years. Ariftotle and Plato were read in Greek; Sophocles and Euripides, Herodotus, Thucydides and Xenophon, were more familiarly known than Plautus and Livy had been before. Cheke had lectured gratuitoufly on the whole of Homer, the whole of Sophocles twice, the whole of Euripides, and nearly all Herodotus; he was proceeding with other authors, when Gardiner's edict againft his pronunciation of Greek fuddenly interfered and damped the zeal of his auditors. Cf. 85. Whitaker's Richmond/bire, i. 273 feq. Refpecting Dr. John Redman, firft Mafter of Trinity, fee Ath. Cant. i. 107, 542.

P. 62, l. 8 from foot. Lovaine. On 6th Oct. 1551 Alcham visited Louvain (Works, 355): "I went to P. Nannius chamber, to have talked with him; but he was either drunken at home, or drinking abroad; for he was making merry and could not be feen, as an English boy his pupil told me. He reads Tully's Orations at nine of the clock: at one of the

clock Theodoricus Langius read (whom I heard) Æd. Sophoel. Grace. He read that chiding place betwixt Edipus and Creon [Ed. T. 583 feq.], beginning oun, si d. &c., reading twenty-one verses. His hearers, being about eighty, did knock him out with fuch a noife, as I have not heard. This college is called Trilingue and Buslidianum, where he reads. If Louvain, as far as I can mark, were compared with Cambridge, Trilingue with St. John's or Trinity college, Theod. Langius with Mr. Car, ours do far excel. The reader in omni followed our pronunciation." Cf. Epift. 233. Letters of Eminent Lit. Men, Camden Soc. (Afcham to Cecil, 24th Mar. 1553), 14: "Their is no foch quietnesse in England, nor pleafur in strange contres, as even in S. Jons Colledg to kepe company with the Bible, Plato, Aristotle, Demosthenes, and Tullie."

P. 62, marg. Queene Elifabeth. See below, p. 105, and the Preface, xvi. Epift. 51 (her knowledge of Greek, Latin, Italian and French); 53, (fhe was reading with Afcham Demofthenes and Ælchines 'of the crown,' and fhewed great intelligence. 14th Sept. 1555); 56, 57 (fhe in one day anfwered three ambaffadors in Italian, French, and Latin refpectively); 61 (20th Oct. 1562, fhe daily read with Afcham Greek or Latin); Whitaker's *Richmond/bire*, i. 287 (Afcham to Leicefter, 14th Apr. 1566): "If I dye, all my thinges dye with me, and yett the poore fervice that I have done to Queene Elizabeth fhall live ftill, and never dye foe long as her noble hand and excellent learneing in the Greeke and Latine tonge fhalbe knowne to the world."

P. 64, 1. 5 feq. One example. Strype (Stow, ed. 1720, bk. 2. p. 149) conjectures that this diforder may have been excefs of apparel, and that the big one of the court was refident in Birchin Lane about 1540. (Cf. Notes and Queries, 2nd Ser. i. 254.)

P. 65, marg. Example in apparell. See above, p. 44. Camden's Elizabeth, an. 1574. Strype has printed various proclamations "for the redrefs of inordinate apparel." Annals, vol. i. pt. 1. Append. No. 46 (A. D. 1559). Vol. i. pt. 2. Append. No. 34. (Feb. 1565. This required the Lord Mayor of London to bind all hofiers "to obferve the contents of thefe ordres.") See alfo

Notes.

Annals (fol. ed.) ii. 356, 357. Eccl. Mem. vol. ii. bk. 2. ch. 9 ad fin. For the numerous flatutes on this subject see the Index to the Statutes at Large, s. v. "Apparel." They were all repealed in the first year of James.

P. 66, marg. Read " of fence."

P. 66, marg. Example in *fhootynge*. Cf. p. 60, l. 1. P. 68, l. 16. Syr Richard Sackvile. Cf. Afcham in Communications to Camb. Ant. Soc. i. 121, 122; Ath. Cant. i. 241, 554.

P. 68, marg. Travelyng into Italie. 10th Oct. 1562. Cecil asks Windebank's advice whether he shall let his fon Thomas pais into Italy or not. Windebank (18 Nov.) diffuades him from it, "by reason of the inticements to pleafure and wantonnefs there." (Calendar of State Papers.) Erasmus opposed Wm. Latimer's suggestion, that Bishop Fisher should fend for an Italian to teach him Greek, partly on account of the expense, partly " quod qui bonis literis instructi veniunt, mores nonnunquam non perinde bonos fecum adferant." (Epif., Lond. 1642, 526). See a letter from the Privy Council to Whitgift (16th Dec. 1580. Strype's Whitgift, bk. 2. ch. 2. p. 91. fol.): "The Queen's Majesty found the daily inconvenience growing to the realm by the education of numbers of young gentlemen, and others her fubjects, in the parts beyond the feas: where for the most part they are nourselled and nourished in Papistry." Long after this time Howell writes (bk. i. s. 1. letter 3): "I have got a warrant from the lords of the council to travel for three years anywhere, Rome and St. Omers excepted." Cf. Dallington, Method for Travell; 1598. 4to. Mulcaster's Politions, 209-219.

P. 71, l. 12. Watfon. See below, p. 168 feq. Ath. Cant. i. 491. Seton's Logic is dedicated to him. Alcham calls him the most learned member of St. John's (Epifl. 91).

P. 71, I. 15. Barbarous ryming. See below, pp. 177, 179 feq. Milton's advertifement before P. L. "THE VERSE. The measure is English Heroic Verse without Rime, as that of Homer in Greek and of Virgil in Latin: Rime being no neceffary Adjunct or true Ornament of Poem or good Verse, but the Invention of a barbarous Age, to set off wretched matter and lame meeter." P. 72, l. 5 from foot. Some Circes, etc. So it was faid of Card. Pole (Parker, *De Antiq. Brit. Eccl.*, Hanov., 1605, p. 346, l. 33): "Transformed as by a draught of a Circean cup from an Englishman into an Italian, from a Christian into a papist."

P. 72, l. 2 from foot. Hard returning. Virg. *En.* vi. 128.

P. 73, marg. Moly Herba. P. 76. See the allegorical interpretations in Eustathius (= education) and Erafmus, Adagia: "Neque mel, neque apes."

P. 73, l. 6 from foot. Gentlemen of England, etc. E. g. Cheke and Wilfon. Tho. Wilfon's Dedication to his translation of the Olynthiacs (1570): "And thinking of my being with him in Italie in that famous Universitie of Padua: I did cal to minde his care that he had over all the Englishe men there, to go to their bokes: and how gladly he did reade to me and others certaine Orations of Demosthenes in Greeke, the interpretation whereof I and they had then from his mouth." Cf. the preface to Wilfon's *Rhetorike*.

P. 74, l. 13 from foot. Sicilia. On the Sicilian luxury fee Hor. Carm. 111. i. 18 with Orelli's note. Add Maxim. Tyr. Difs. I.; Ariftoph. Datal. Fr. 3; Epifl. Socr. pp. 175, 293, Orelli; Lucian. Demosth. Encom. 18; Macrob. Comment. i. 13, § 16 feq.

P. 76, l. 14. Moly. P. 73. Caius de Antiq. Cant., 1574, p. 146.

P. 78, l. 12. Englefe Italianato e un diabolo incarnato. P. 83. Applied to Reginald Pole by Parker (as quoted above, note on p. 72). Howell's Letters, bk. i. s. 3. no. 2. p. 117 (ed. 1754): "But tho' Italy give Milk to Virtue with one Dug, the often fuffers Vice to fuck at the other; therefore you must take heed you mistake not the Dug: for there is an ill-favoured faying, That Inglefe Italianato è Diavolo incarnato; an Englifiman Italianate is a Devil incarnate." Sir Phil. Sidney: "An Englifiman that is Italianate, | Doth lightly prove a devil incarnate."

P. 79. l. 10 from foot. Fonde bookes. Collier's Extracts from the Registers of the Stationers' Company, 1557-1570, pp. 13, 68, 100, 108. In 1561-2 was published a "ballett agaynste fylthy wrytinge" (p. 54); others in 1563-4 against ribald " and vayne fonges, whereof moche hurt to yough daily doth comme" (pp. 82, 87). In June, 1566, regulations were drawn up for the reform of diforders in the publication of books (Calendar of State Papers, 275). See the extracts from Deringe and Topfell in Haweis' Sketches of the Reformation, 147, 148. When the puritans complained (Whitgift's Works, Parker Soc., iii. 572, note 9, A. D. 1572): "Many lewd light books and ballads fly abroad printed, not only without reprehension, but cum privilegio, the authors and printers whereof continue daily amongst us without controlment;" Whitgift retorted (*ibid.*), "Shall no book be fuppreffed becaufe fome be not? It is a fault, I confeis, to fuffer lewd ballads and books touching manners. But it were a greater fault to fuffer books and libels, difturbing the peace of the church, and defacing true religion." Cf. Myles Coverdale's preface to Goofly Pfalmes and Spirituall Songes (Works, Parker Soc., ii. 538).

P. 80, 1. 11. Havyng bene many yeares a prentice to Gods trewe Religion. Alcham was an intimate friend of Martin Bucer's (Epifl. Index, s. v. Bucer). He read with Qu. Elizabeth the Greek Testament, Cyprian, and the Common Places of Melancthon (*ibid.* 21). He translated into Latin the Commentaries of Ecumenius on Philem. (orig. MS., a new year's gift to Seton, in St. John's Library, L 3; cf. Epifl. 68) and on Tit. (*ibid.* 64, 67, 69, 70, 209). He also intended (A.D. 1547) to have argued againft the mass in the public fchools, but being prevented by the Vice-Chancellor, compiled a treatife on the fubject, which was published in 1577 (*ibid.* 287, 335; Ath. Cant. i. 267). P. 81, l. 9. Italian. Poggio (Opera, ed. 1538,

1) boafts that his Facetiæ were known in England.

P. 81, marg. Morte Arthur. Cf. Afcham's Toxophilus. Preface To all the Gentlemen and Yomen of Englande: "In our fathers time nothing was red, but bookes of fayned chevalrie, wherin a man by readinge thould be led to none other ende, but onlye to manflaughter and baudrye. If anye man fuppole they were good enough to paffe the time withall, he is deceived. For furely vaine wordes do worke no final thinge in vaine, ignorant, and yong mindes, fpecially if they be geven any thing therunto of their owne nature. Thefe bookes (as I have heard fay) were made the moft parte in Abbayes and Monafteries, a very likely and fit fruite of fuch an ydle and blind kind of lyving."

P. 83, marg. The Italian proverbe. P. 78. Cf. Marston's Scourge of Villanie. Sat. ix. (iii. 296, Halliwell) :--

> "for mowe or fcratch your pate, It may be fome odde ape will imitate; But let a youth that habuf'd his time In wronged travaile, in that hoter clime, Swoope by old Jack, in clothes Italionate, And I'le be hang'd if he will imitate His ftrange fantaftique fute fhapes: Or let him bring or'e beaftly luxuries, Some hell-devifed luffull villanies."

P. 84, 1. 12. More accounte of Tullies offices than S. Paules epifles. Thus Politian admired the Pfalms, but preferred Pindar; and faid that he had never fpent his time worfe than in reading the Bible (Melancthon, as quoted by K. von Raumer, Gefch. der Pädagogik, Stuttg. 1846, i. 49).

P. 84, l. 13. Bocace. P. 33.

P. 84. 1. 14. They counte as Fables the holie misteries of Christian Religion. Leo X. is faid by Bale (Acta Romanorum Pontif. Bafil. 1558) and many later writers (e.g. in the Parker Series, Jewel, iii. 469; Fulke, i. 66; Rogers, 78, 181) to have addressed to Bembo the words: "How profitable that fable of Chrift has been to us and our company, is well known to all ages." Rofcoe. (Life of Leo, c. 24. iv. 328, ed. 1805) following Bayle (note I) rejects the ftory as an invention of biliofus Baleus. K. von Raumer, however, feems to have fome ground for faying that though not supported by credible testimony, it is not in itself incredible. Cf. Bandino MS. in Ranke, Lives of the Popes (Eng. Tr., ed. 1840) i. 74. Bk. i. c. 2. § 3. Erasmus writes (Epist. Lib. 26. Ep. 34. col. 1456 E): "At Rome I heard with these ears men raving with deteftable blasphemies against Christ and his apostles, and that before a large audience, and with impunity. I know many at Rome, who used to

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relate that they had heard horrible words fall from priefts attached to the papal court, in the very course of the mass."

P. 85, l. 8. äden. Fuller, Holy State, c. 44. § 9: "Many weed foreign countries, bringing home Dutch drunkenness, Spanish pride, French wantonness, and Italian atheism."

P. 85, marg. The Italian Chirche in London. In 1550, or 1551, an Italian church was conflituted in London, by means of Cranmer and Cecil, and Michael Angelo Florio, a Florentine, was appointed preacher; the members, on taking an oath of allegiance, were admitted free denizens (Strype's Cranmer, bk. 2. c. 22. p. 239, fol. ed., with Florio's letters in Append. Nos. 52, 53; cf. Annals, bk. i. c. 3. p. 29, and Life of Grindal, bk. i. c. 13. p. 135. Hieronymus Jerlitus was minister of the church 22 Jul. 1568. Cal. State Papers).

P. 86, marg. Pigius. Albertus Pighius. Gräffe, iii. (1). 941. n. 3; Pope Blount, 417; Bayle; Saxii Onomast. iii. 70, 589, 657. See the index to the Parker Series s. v. where many of his fayings are quoted: e.g. the scriptures are "a nose of wax," "a dead letter," "dumb judges," whofe "authority depends on that of the church." See his Hierarchia ecclesiastica affertio, Colon. 1538. L. iv. c. 2. fol. cxiii. rº. C: "The fcriptures are like the leaden rule of fome Lefbian building, which eafily fuffers itfelf to be bent, turned and drawn even to contrary fenses." Fol. 163 F: "The fcriptures can readily be accommodated to any impious opinion." Cf. 10 B, 11 D, 13 D. There is a curious passage in fol. 59 C seq., respecting Luther's doubts about the Epitles of James, 2 Peter, and Hebrews. Pighius is remarkable for his ribald abuse of "the thrice execrable Luther," "who wallows in inceftuous luft like a fwine in the mire." Fol. 18 C, 42 F, 43 A, 54 vo. D, 111 B. (On fol. 18 E, Pighius relates fome Adamite extravagances of certain Anabaptists, which he had himfelf witneffed.)

P. 86, l. 10 from foot. *Machiavel*. Afchami *Epifl.* 259. See Bayle, notes D, E, and L. Fuller (*Profane State*, c. 7): "Though he deferves to be hiffed out of Christendom, who will open his mouth in defence of Machiavel's precepts, yet fome have dared to defend his perfon; fo that he in his book [*The Prince*] fhews not what princes fhould be, but what then they were; intending that work, not for a glafs for future kings to drefs themfelves by, but only therein to prefent the monftrous face of the politicians of that age. Sure, he who is a devil in this book is a faint in all the reft; [*Note*. His notes on Livy, but efpecially his Florentine Hiftory favours of religion.] and those that knew him witnefs him to be of honeft life and manners; fo that that which hath sharpened the pens of many againft him, is his giving fo many cleanly wipes to the foul noses of the pope and Italian prelacy."

P. 87, marg. Germanie. See the brieff difcours off the troubles begonn at Francford in Germany, A.D. 1554; abowte the booke of common prayer and ceremonies, 4to. 1575 (reprinted in the Phenix ii. and by the late Mr. Petheram. Lond. 1846, 8vo.)

P. 87, l. 4. I was once in Italie my felfe. Grant, Vita R. A. 20. Probably at the end of 1551. (He was at Innfpruck 17th Nov. Works, 377.)

P. 87, marg. Venice. Howell's Letters (ed. 1754), 56, where he quotes a Venetian Proverb, "That the furf handfome Woman that ever was made, was made of Venice Glafs; which implies Beauty, but Brittlenets withal, &c." Cf. ibid. 63. Fuller's Holy State, c. 44. § 5: "Travel not beyond the Alps." Burton's Anat. (1576) 308 b; Bp. Hall's Quo Vadis? and his Epift. decade i. no. 8.

P. 87, l. 13. Pantocle. Ital. pantófola, Span. pantufio, Fr. pantoufle. See on the derivation Diez, Etym. Wörterbuch, 1ft ed., 250. Phillips, World of Words (1706): "Pantofle (Fr.) a Slipper to wear in a Chamber for Eafe and Convenience." Holland's Plut. Mor. 320: "Our dames..., from whom if you take their gilded pantofles, their carkanets, their bracelets, ... they will never once go out of their houfes."

P. 88, l. 13 from foot. This prefent Pope in the beginning made fome shewe of misliking thereof. Ciaconii Vitæ Pontificum (Rom. 1677), vol. iii. col. 992 (an. 1566): "Meretricam (fic) licentiam, Romano populo reclamante, fevere coercuit, et clericorum luxum, cultumque minus honeftum caftigavit, fanxitque, ne in aula Romana imberbes iuvenes alerentur." Cf. Thuan. lib. 39. c. 3. Vol. ii. p. 483, ed. Lond. 1733; Acta Sanctorum, Maii, vol. i. p. 631 C. D. In anfwer to complaints that Rome would be ruined by the enforcement of this decree, Pius declared that nothing gave more advantage to heretics, as he knew from his experience as inquifitor, than "lo fcandalo delle meretrice di Roma, e per cio del corrotto vivere de cherici e del popolo." (Catena's Vita del gloriofifimo Papa Pio Quinto. Rom. 1587, 53, 54). See too Mendham's Pius V. 41 feq. 57, 102. Fuller's Church Hift., ed. Brewer, iii. 206; cf. 202-207.

P. 88, l. 11 from foot. Stewes in Rome. Index to Parker Series, s. v. Rome. Baptista Mantuan. De Sacris Diebus (Milan, 1540) fol. C iij. De Carnifprivii mala confuetudine :—

" I pudor in villas, fi non patiuntur eafdem Et villæ vomicas, urbs eft iam tota lupanar."

Mantuani Sylv. lib. ii. ad fin. (ed Ascens. 1507, fol. Ll.):-

" Romanis pater eft Mavors, lupa Martia nutrix, Hæc hominum mores ingeniumque docent.

Vivere qui fancte cupitis, discedite : Romæ Omnia cum liceant : non licet effe bonum."

Compare, on the licentiouíneís of the unreformed clergy, the evidence collected in Giefeler's Church Hiftory. Luther (*Tifchreden*, c. 77, ed. Berl. 1848, iv. 684 feq.) often faid that he would not for a hundred thoufand florins have miffed feeing Rome; "elfe I muft continually have been afraid of wronging the Pope; but what we fee, that we fpeak." "Men fay, if there is a hell, Rome muft be built upon it : every fin has there full fwing."

P. 90, l. 14. Against God him selfe. P. 84.

P. 92, l. 8 from foot. Epifles chofen out by Sturmius. P. 3.

THE SECOND BOOKE.

P. 92, l. 7 from foot. Epifile. P. 104.

P. 92, marg. Jul. Cafar. P. 199.

P. 94, 1. 14 from foot. Whan I was yong, in the North. Alcham was born at Kirkby Wilke, in Yorkfhire, alfo the birth-place of George Hickes, about the year 1515. See Whitaker's Richmond/bire, i. 261 feq.

P. 95, marg. *Rhet.* 2. Quoted above, p. 25. The paffages cited cannot be the fame as Ascham intends to quote; but they come nearer to his extract than any other in the Rhetoric.

P. 96, l. 8. Aphthonius. See Rhet. Græc. ed. Walz, i. 55 feq., ed. Spengel, ii. 21 feq. Aphthonius, a rhetorician of Antioch, who is fuppofed to have lived about the end of the 31d cent. A. D., edited and enlarged the "Exercifes" (προγυμάσματα) of Hermogenes. The work, becoming very popular, has furvived in many MSS. During the 16th and 17th centuries it was ufed as a text-book at fchools and univerfities, and more than thirty editions in Latin and twenty in Greek were published in that period. (Hoffmann, Lex. Bibliograph. i. 199 feq., Fabric. ed. Harl. vi. 96 feq.) In fourteen chapters Aphthonius gives definitions of "Fable," "Narrative," etc., with examples.

P. 96, l. 11 from foot. Whan 1 came first from Cambrige to ferve the Queenes Majestie, than Ladie Elizabeth. In the 32nd year of his age, Febr. 1548, as fucceffor to William Grindal. (Grant, Vita R. A. 15.) Astham to Cecil (Works, 381) 27th Sept. 1552, from Spires: "Next this promife of the king's majesty, my trust is in my lady's grace, my mistres, and that rather I trust fo, becaule I am assure for the word from her grace, by Mr. Leaver, that her grace would either speake or write to the king for me in any reasonable suit." See further on Elizabeth's studies, Beza's dedication to his Commentary on Job (Genev. 1589), and Sir H. Savile's Oratio coram Regina habita Oxonia. 1592.

P. 96, l. 8 from foot. Syr Ant. Denys in Chefton,

Notes.

i.e. Cheshunt. On Sir A. Denny see Ath. Cant. i. 99, 539. In Aschami Epist. ed. 1578, fol. k k iii are Greek iambics on his death. In Afchami Epift. (Oxon. 1703), 101, is a letter to him, in which Afcham calls him the patron of poor scholars. In a letter to Cecil (Villacho in Carinthia, 12th Jul. 1552, in Ellis, Letters of Eminent Lit. Men, Camd. Soc. 12) Afcham fays: "God's wrath, I truft, is fatisfied in punishing diverse orders of the realme for their milordre, with taking away finguler men from them, as learning by Mr. Bucer, Counfell by Mr. Denny," Same to fame, Bruffels, 24th Mar. 1553 (ibid. 14): "For the Somer twelvemonth before he [worthie Mr. Dennye] departed, dynnor and fupper he had me comonlie with him, whofe excellent wifdom, mingled with fo pleafant mirth, I can never forget; emonges many other taulkes he wold faie oft unto me, if two dewties did not comaund him to ferve, th' on his prince, th' other his wiffe, he wold furelie becum a student in S. Johns, sayng, 'The Corte, Mr. Afcam, is a place fo flipperie, that dewtie never fo well done ifs not a staffe stiffe enough to stand by alwaise verie surelie; where ye shall many tymes repe most unkyndnesse where ye have sown greatest pleasurs, and those also readye to do yow moch hurt, to whom yow never intended to think any harme.""

P. 96, l. 8 from foot. John Whitneye. See a highly complimentary letter to him in Afchami Epift. 102. cf. 115.

P. 97, l. 1. S. Laurence tyde. 10th Aug.

P. 99, l. 5. He better reft. Be, 1570, 1571.

P. 100, l. 14 from foot. Most commendable of all other exercises. See Autobiogr. of Matt. Robinson. Cambr. 1856, p. 10. n. 2. On translation cf. Erasmi Opp. i. 525.

P. 101, marg. Quint. x. 5. §§ 2, 4, 5 feq. See below, 106, 146.

P. 101, l. 7 from foot. Ramus. On the 29th Jan. 1552 Afcham writes to Sturm, informing him that Pet. Ramus has replied to their printed letters. He fufpects that fome Cambridge Romanits, who had withdrawn to Paris, muft have inftigated Ramus (Afchami Epiff. 44 feq. *ibid.* 413 feq. is a friendly letter from Ramus to Afcham, of a later date by twelve years).

See Gräffe, iii. (1.) 684. n. 10; Pope Blount, 508; Saxii Onomast. iii. 310, 639. Ramistry, the "Art which teacheth the Way of Speedy Difcourfe, and reftraineth the Mind of Man that it may not wax over-wife," was condemned by the weighty judgements of Hooker (E. P. i. 6. 4), Mountagu (againft Selden, 416), Scaliger (Epift. 131), and Cafaubon (Epift. No. 878), but found congenial admirers in the Puritans Richard Mather (Sam. Clarke's Lives of Eminent Perfons, Lond. 1683. i. 128) and Wm. Gouge (Sam. Clarke's Lives of Thirty-two Divines, Lond. 1677, 235): "From the School at Eaton he was chofen to Kings Colledge in Cambridge, whither he went Anno Christi 1595; and at the first entrance of his studies, he applied himself to Peter Ramus his Logick, and grew fo expert therein, that in the publick Schools he maintained and defended him, infomuch as when on a time divers Sophisters fet themselves to vilifie Ramus, for which end the Respondent had given this question, Nunquam erit magnus, cui Ramus est Magnus, which fome of the Sophisters hearing, and knowing the faid William Gouge to be an acute disputant, and a stiff defender of Ramus, they went to the Divinity Schools, where he was then hearing an AA, and told him how in the other Schools they were abufing Ramus, he thereupon went into the Sophisters Schooles, and upon the Moderators calling for another Opponent, he stepped up, and brought fuch an argument as flumbled the Respondent, whereupon the Moderator took upon him to answer it, but could not fatisfie the doubt : This occafioned a Sophister that stood by to fay with a loud voice, Do you come to vilifie Ramus, and cannot answer the Argument of a Ramift? Whereupon the Moderator rofe up, and gave him a box on the ear, then the School was all on an uproar; but the faid William Gouge was fafely conveyed out from amongst them." Gabr. Harvey (Rhetor, 1577, f. E feq.) was a most ardent admirer of Ramus and Talæus.

P. 101, l. 7 from foot. *Talæus*. Saxe, iii. 162, 606; Gräffe, iii. (1.) 685. n. 11.

P. 104, l. 2. Dionys. Hal. Below, 146. On the loft treatife must rüg inkopie rön doukáran fee Fabric., ed. Harles, iv. 399. The 'other' is the must outforme doukáran, best edited by Schäfer, Leipz. 1808. P. 104, l. 10 from foot. *Two Epifles*. Above, 92. P. 105, l. 3. *Dion. Pruffæus*. Philoftr. Vit. Soph. i. 7. § 3.

P. 105, l. 10. Queene Elizabeth. Above, xvi., 63; Grant, Vita R. A. 16.

P. 105, l. 9 from foot. In both tonges. Afcham to Leicefter, 5th Aug. 1564 (Whitaker's Richmondfle. i. 283): "Surely I had rather write and fpeake either Englifh, as M⁷. Cecill doth, or Latine, as M⁷. Haddon doth, or both, as our most noble mistres doth, then be a pretender to them and ignorant."

P. 106, l. 11. C. Carbo, etc. Cic. de Orat. i. § 154. P. 106, l. 15. Quintilian. Above, p. 101.

P. 106, l. 17. Plinius. Epist. vii. 9. § 4.

P. 106, l. 2 from foot. *M. Brokke*. One Brocke erected a great mill in the Tower. (*Calendar of State Papers*, 6th Jul. 1559.)

P. 107, l. 8. Sebastian Castalio. Gräffe, iii. (1.) 843. n. 25; Bayle. His Latin Bible is dedicated to Edw. VI. (Feb. 1551). Of his 'translation' of Kempis two editions were published at Cambridge, 1685 and 1688. 'DE | CHRISTO | IMITANDO, | Contemnendifque | Mundi Vanitatibus | LIBELLUS | Authore Thoma Kempisio, Libri Tres, | Interprete | SEBASTIANO CASTEL-LIONE. | Quibus adjungitur Liber Quartus | DE | COENA DOMINICA | Latinè redditus, | Unà cùm Micis aliquot Epidorpidum. | Authore R. Widdrington, D. D. C. C. Soc. | & Dnæ Marg. apud Cantab. Theol. Prof. | Efte ... odorem. Eph. 5. 2. | CANTABRIGIÆ, | Ex officina Joan. Hayes, Celeberrimæ Aca- | demiæ Typographi. 1688. | Impenfis Guil. Graves, Bibliopol. 12°. pp. 10 (unpaged) and 276; and the Cantab.' Cana, etc. pp. 2 and 35. Caftalio profeffed to improve both the ftyle and the doctrine.

P. 107, marg. Homerus. See Col. Mure's Hift. Gr. Lit. bk. ii. c. 13. "Epic Commonplace and parallel paffage." Cf. Il. ii. 11-15 with 28-32 and with 65-69; alfo 23-33 with 60-70; 158-165 with 174-181; ix. 122-157 with 264-299; 416-420 with 684-687.

P. 107, marg. Xenophon. Valckenaer and many later critics condemn both the Apology and the Agefilaus as later compilations from Xenophon's larger works. Zeller, for example, calls the *Apology* 'certainly fpurious,' and this appears to be the prevalent opinion.

P. 108, marg. Demosthenes. The Zürich ed. gives in the margin of 4 Phil. the references to the parallel paffages from other orations. c. Timocr. §§ 160-168 = c. Andr. §§ 47-56; and c. Timocr. §§ 172-186 = c. Andr. § 65 feq.

P. 108, marg. Cicero. Below, p. 116.

P. 108, marg. Virgilius. See Wagner on Æn. x. 871, and Obbar on Hor. Epift. i. 1. 56.

P. 108, last line but one. *Tullie*. Above, pp. 100, 101, 106.

P. 109, l. 9. Quintilians lesson de Emendatione, x. 4. § 1.

P. 110, l. 12 from foot. Omphalius. Saxii Onomaft. iii. 179, 618. He was Professor at Cologne, and died A.D. 1570. Adami Vitæ Germ. jureconfult. Heidelb. 1620. 188. Respecting his Commentaries on Cicero, see Orelli, Onomaft. Tull. i. 242, 262, 263, 270.

P. 110, l. 12 from foot. Sadoletus. Gräffe, iii. (1.) 701. n. 7; Tirabolchi, cent. XVI. l. 2. cc. 12 and 13. Cardinal Jacopo Sadoleto is often ranked with Bembo (Afchami Epiff., Index) as a mafter of ftyle. He was a friend and correspondent of Erasmus, who commends his Ciceronian elegance (Epiff. 1555 E. See both indexes).

P. 110, l. 11 from foot. Oforius. Bp. Jeronymo Oforio, ' the Portuguefe Cicero.' Da Silva, Diccionario Bibliographico Portuguez, iii. 272. Lifboa, 1859; Gräffe, iii. (1.)1121.n. 38. Nicéron, xi. 202 feq., xx. 30. See "AN EPISTLE of the Reuerend father in God, [HIERONYMVS OSORIVS, BISHOP | of Arcoburge in Portugale, to the most | excellent Princeffe ELIZABETH | by the grace of God Quene of | England, Fraunce, and | Ireland, Sc.] Translated oute of Latten in to En- | glisse by Richard Shacklock M. of | Arte and fludent of the Ciuill | Lawes in Louaine. | Printed at Antwerp by Ægidius Dieft, | Anno M. D. LXV." (In St. John's College Library is a copy full of marginal notes by a flaunch Proteftant of the day.) The letter, written to recall the queen to the fold of Rome, was answered by Haddon, to whom Oforio replied in his three books of true religion.' St. John's Library also possesses (a gift of Thos. Baker) the copy of Osorio's 'De Nobilitate Civili Libri II. Ejustem de Nobilitate Christiana Libri III. Florent. 1552.' 4to., which Ascham sent with an autograph letter (printed in Communications to Cambr. Ant. Soc. i. 109) to Card. Pole; Osorio (Aschami Epist. 397) expresses his gratitude for the high terms in which Ascham speaks of him in this letter. Of Osorio's book 'De Gloria' Ascham gives a much higher character (Epist. 50, 259, 269) than of the De Justice.

P. 110, l. 6 from foot. Afia. On the 'vicious redundance' of the Afiatic ftyle of oratory, fee Cic. Brut. §§ 51, 325; Orat. § 230; Opt. Gen. Or. § 8.

P. 111, l. 14 from foot. Melanthon. Below, p. 132.

P. 112, marg. Melantihons file. Melantihon to H. Baumgartner (A.D. 1524. Opp. ed. Bretschneider, i. 680), where he refuses the offer of the rector's place at Nürnberg: "My ftyle is not well adapted for schools, which require a rich copious field, as one may fay, a florid way of speaking. My language is poor, lean, (exilis et jejuna), and confined, without any juice or flowers of rhetoric." Cf. Camerar. Vita Mel. c. 19, p. 73, ed. Strobel, with the note.

P. 112, l. 14. Paraphrafes. Orelli, Onomaft. Tull. i. 255, 256, 263, 264; Mel. Opp. xvi.

P. 113, l. 1. The odde man. North's Plutarke (1595), 343: "O gods, what a man is this, that can not be quiet, neither with good nor ill fortune? for he is the onely odde man, that never giveth reft to his enemy." P. 393: "Philopæmen doubtleffe was one of the odde men of the world, that most efteemed the difcipline of warre."

P. 113, marg. Joan. Stur. See his De Imitatione Oratoria libri tres. Argent. 1574. 8°. f°. D. r°. Cf. Quintil. x. 5. § 5.

P. 113, l. 10 from foot. In the beginning. P. 1 feq.

P. 113, l. 13 from foot. Are. Is. Edd. 1570, 1571.

P. 114, l. 3 from foot. Diony. Halicarn. Valefius alfo (Fabric. iv. 395, note v. ed. Harl.) calls the stop orthiorus; by the fame name as Afcham here gives it. The passage cited is fect. 3. § 24. p. 38 feq. ed. Schäfer, who has reprinted, after Hudson, Ascham's commendation of his author.

P. 115, l. 11. Timæus. The tract De Anima Mundi et Natura, ascribed to the Pythagorean Timzus of Locri, a friend of Plato's, is printed in the editions of Plato, and is translated in Stanley's History of Philosophy. Milton also (Of Education) recommends the study of " those Locrian remnants."

P. 116, l. 3. Quintilian. x. 5. § 5.

P. 118, marg. Plato in Phadone. 60 D feq. Afchami Epist. 265.

P. 118, 1. 12 from foot. Quintilian. x. 5. § 4, where he also speaks of Sulpicius (1. 5 from foot).

P. 118, l. 11 from foot. Tullie. De Orat. i. § 154. Below, p. 125.

P. 118, l. 2 from foot. Cicero. Brut. § 203. Below, p. 121.

P. 119, l. 13. Metaphrafis. Cf. Ernefti, Lex. Rhet. Græc. or Didot's Stephani Thes. s. v. It commonly denotes a close translation, as opposed to a paraphrase. (Todd and Richardson. Cf. Erasmi Epist. 954 A.)

P. 119, l. 15. Read 'Iziád.

P. 119, l. 20. Read &.

P. 121, lines 6 and 9. Sulpicius.... Tragicus Orator. Above, p. 118.

P. 121, l. 10. Vim Demosthenes. De Orat. iii. § 28. Below, p. 153.

P. 121, l. 11. Furorem Poeta. See Davies on Cic. De Divin. i. § 80; Tusc. i. § 64, and the commentators on Hor. A. P. 296.

P. 122, l. 9 from foot. The bell may beare. Howell's Letters (1754), 110: "So the Ale bore away the Bell among the Doctors." Ibid. 261 :--

" Let Rome no more her Peter's Wonders tell; For Wonders, Holland's Peter bears the Bell."

See other examples in North's Plutarke (1595), 53, 61, 114,888. A bell was a common prize at races. Hence alfo we find to lofe the bell. See Todd and Nares.

P. 123, l. 16. Stalenus. The true name is Staienus. P. 124. Terentius. The earlieft editions of Terence

were printed as profe (Fabric. ed. Ern., i. 53).

P. 125, l. 9. Cicero. Above, 118.

P. 125. Epitome. Bacon, De Augmentis, ii. 6 ad fin. or Advancement of Learning, bk. ii. (Works, ed. 1753, i. 38): "As for the corruptions and moths of hiftory, which are Epitomes, the use of them deferveth to be banished, as all men of sound judgement have confessed, as those that have fretted and corroded the found bodies of many excellent histories and wrought them into base and unprofitable dregs." Bacon's Esfays, No. 50: "Diftilled books are like common diftilled waters, flashy things." Cf. Spedding's Life of Bacon, ii. 23. The epitome of Justin has superseded the fortyfour books of 'Philippic Hiftories' of Trogus Pompeius; Florus' 'Epitome of Roman Affairs' has outlived the chief part of Livy; only forty-one leaves of the twenty books of S. Pompeius Feftus 'Of the Meaning of Words' remain in a Neapolitan MS. of the eleventh century, the reft having been fupplanted by the epitome of Paulus, a prieft of the time of Charlemagne.

P. 126, l. 5. Epitheta Textoris. Jean Tixier de Ravifi, a teacher in the college of Navarre, at Paris, died 1524. Jöcher, s. v. Ravisius; Gräffe, iii. (1.) 346. n. 48; 703. n. 41. Afcham's Toxophilus (1573), fo. 27 : "Here I must nedes remember a certaine Frencheman called Textor, that writeth a Booke which he nameth Officina, wherin he weaveth up many brokenended matters and fettes oute much rifraffe, pelfery, trumpery, baggage and beggery ware, clamparde up of one that would feeme to be fitter for a fhop in dede than to write any booke. And amonges all other ill packed up matters, he thrustes uppe in a heepe together all the good shooters that ever hath bene in the worlde as hee fayth himfelfe, and yet I trowe Philologe that all the examples which I now by chaunce have reherfed out of the best Authors both in Greke and Latin, Textor hath but two of them, which .ii. furelye if they were to recken againe, I would not ones name them, partlye because they were noughtye parsons, and shootinge so muche the worfe becaufe they loved it, as Domitian and Commodus the Emperours : partlye because Textor hath them in his booke, on whom I loked on by chaunce in the bookebinders shoppe, thinckinge of no such matter, etc." The work cited, "Epitheta," confifts of a feries of proper names and other substantives, with a large number of epithets, found in ancient and modern poets, and fome extracts; also historical notices. It was often reprinted during the 16th and 17th centuries, and perhaps fupplied material for the 'Gradus ad Parnafium.' *Textoris Epifola* appeared at Cambridge in 1672. 8vo.

P. 126, l. 6. Horman, Whittington. Above, p. 2. P. 126, l. 12 feq. Epitome hurteth most of all in divinitie. See the wife direction of Jas. I. to the univerfities in 1616 (Wood's Annals, ii. 323, 343; Cooper's Annals, iii. 104): "That young Students in Divinity be . . . excited to beftow their time in the Fathers and Councils, Schoolmen, Hiftories and Controversies, and not to infift too long upon Compendiums and Abbreviators, making them their grounds of their Study in Divinity." Cf. Burton's Anat. Mel. Pt. I. fect. 2. memb. 3. Subf. 15. p. 83 a, ed. 1676; T. Nash in Brydges' Archaica, i. pt. 2. p. xv feq. Milton's Works (Amft. 1698), 165; ibid. 437: " It is no new thing never heard of before, for a Parochial Minister, who has his reward, and is at his Hercules Pillars in a warm Benefice, to be eafily inclinable, if he have nothing elfe that may roufe up his fludies, to finish his circuit in an English Concordance and a topic Folio, the gatherings and favings of a fober Graduatship, a Harmony and a Catena, treading the constant round of certain common doctrinal Heads, attended with their Uses, Motives, Marks and Means; out of which, as out of an Alphabet or Sol fa, by forming and transforming, joyning and disjoyning varioufly, a little bookcraft and two hours meditation might furnish him unspeakably to the performance of more then a weekly charge of fermoning : not to reckon up the infinit helps of interlinearies, fynopfes and other loitering gear." Selden Hift. of Tithes, Pref. 11, 12: "Nor will it, I think, looke like what were patcht up out of Postils, Polyantheas, common place books or any of the reft of fuch excellent Inftruments for the advancement of Ignorance and Lazineffe." Cf. Mountagu's reply, 38 : " My felfe, a poore Postillating Polyanthean clergy-man." Ibid. 2, 8, 25-30, and especially 118 and 416, which last passage is an exact parallel to the text. Dr. Pufey (On the Theology of Germany) and Dr. Tholuck (in his works on the univerfities and on the Lutheran theologians of Wittenberg during the 17th century) have pointed out the injurious effects of the Lutheran scholasticism.

P. 126, l. 11 from foot. *Ph. MelanEthon*, whole 'Common Places' Afcham read with Elizabeth (*Epift.* 21; Grant, *Vita R. A.* 16).

P. 127, I. 13. Brocardus. 'Jac. Brocardi partitiones oratoriæ, quibus rhetorica Ariftotelis præcepta explicantur. Venet. 1558.' 8vo. (Fabric. iii. 339. Harles.) See alfo Bodl. Cat. He was a Venetian, and having embraced the reformed faith publifhed fome fanciful interpretations of the prophecies (1580-1585). Biographifch Woordenboek der Nederlanden door A. J. van der Aa. Haarlem, 1854. ii. 1338; Bayle; Mazzuchelli Scritt. Ital. ii. (4.) 2121; Gerdes, Specim. Ital. Reform. 180.

P. 127, l. 14. Sambucus. Below, p. 147. Gräffe, iii. (1.) 369. n. 33. Jo. Sambucus, a Hungarian phyfician, fcholar, and poet, hiftoriographer to the emperors Maximilian II. and Rudolph II, died at Vienna 13 June 1584. æt. 53 (Jöcher.) His paraphrafe and commentary on the 'Art of Poetry' appeared at Antwerp, 1564. 8vo. (Bodl. Cat.), etc.

P. 127, l. 12 from foot. Lucian πτρὶ κάλλως, or Charidemus, condemned as ípurious by moft editors (fee Lehmann's ed. ix. 612, 613, where he compares the Pfeudo-Lucian with Ifocrates' 'Encomium Helenæ'). Gilbertus Cognatus (in the ed. Bafil. 1563) alfo indicated the compilation from Ifocrates.

P. 127, l. 4 from foot. Halles Cronicle. Ath. Cant. i. 92, 537, where fimilar objections are noticed.

P. 128, l. 6 from foot. *Haddon*. Alcham alludes to Haddon's controverly with Olorio. See p. 129.

P. 129, l. 7. Syr F. Bryan. Ambaffador in France and Germany, Knight Marshal and Lord Justice of Ireland. Sir E. Brydges, ed. of Collins' Peerage, ix. 98; Lodge's Peerage of Ireland, ed. Archdall, i. 71, 268; Index to State Papers, Hen. VIII.

P. 129, l. 14 from foot. Oforius. Above, p. 110. His De Justitia was condemned as Pelagian by Pole. See Haddon, contra Osor. (Lond. 1577. 4to.) f°. 67 v°. feq. "Peradventure you will demaunde, how I knew Pooles mynde herein. I will tell you. Our familiar and very frend M. Ascham did sondry times advertize me therof, affirmyng that he did heare the fame uttered by the mouth of the Cardinall himself." On Oforio's vituperation of Luther, cf. ib. 9 v°. feq., 21, 24 feq., 26, 33; and on his prolixity, 38. (The translation just given is Bell's. 4to. 1581. f°. 77 v°.) See also the index to Oforii Opera (Rom. 1592. 4 vols. fol., containing the correspondence between Ascham and Osorio, i. 1141 feq.), s. v. Lutherus, where Luther is called a minister of Satan, worse than an athelft, &c. The diffuseness and occasional turgidity of Osorio are censured by Gabr. Harvey (Ciceronian. 15, 16) and by Wm. Lewin (Præf. *ibid.*).

P. 131. l. 4 from foot. Molo Apollonius, Cic. Brut. \$\$ 307, 312, 316.

P. 132, l. 3. 1. de Or. § 155 feq.

P. 132, l. 5. Translating. Cic. Opt. gen. Or. § 14. Afcham (Epist. 235) urges Cheke to translate the rival speeches of Æschines and Demosthenes.

P. 132, l. 11. Canterus. Gräffe, iii. (1.) 1252, n. 53; Van der Aa, Biograph. Woordenb. iii. 119. His Transformationum Ovidii Series compendio excerpta (Nov. Left. 1. c. 20), appeared at Bas. 1564 and 1566, alfo in Gruteri Lampas, iii. 534-539; it is reprinted in the editions of Burman, Gierig, Jahn, and Loers. He traces the fequence of transformations from Chaos to Julius Cæfar's affumption among the flars.

P. 132, l. 12. David Cythraus, rather Chytraus. Gräffe, iii. (1). 649. n. 18; 841. n. 9. His 'Chronologia Hiftoriæ Herodoti et Thucydidis' has been often printed. See Hoffmann's Lex. Bibliogr. ii. 242.

P. 132, l. 14. Melanethon. 'Carionis Chronicon ab exordio mundi ad Carolum v. Gen. 1576.' (1ft ed. Germ. 1532. See Gräffe, Tréfor, ii. 47.)

P. 132, l. 12 from foot. Donatus. Vit. Virg. c. 9. § 33, who does not, however, fpecify any numbers.

P. 133, l. 3. Fulnes. Herbert, Country Parson, c. 10 ad fin. "Obstructions are the cause of most dileases."

P. 134, l. 7. Two Ambaffadors. The one 'of a hote head 'must have been Bp. Thirleby, of Norwich, Dr. Nic. Wotton, or Sir Ph. Hoby. The other was Sir Ri. Moryfine, who used to fay-"Think an hour before you speak, and a day before you promise." (Ath. Cant. i. 144.) Mich. Toxites dedicated to Moryfine his commentary on Cicero's speech for Plancius (Strafb. 1551).

P. 134, I. 12. Steph. Gardiner. Afcham often acknowledges Gardiner's fervices as a patron of learning, having himfelf experienced his favour. Epift. 51, 100. 107; 262 (Gardiner's learning); 264 (his poems composed in prison, compared to Socrates' version of Ælop); 270, 271, 314 feq.; Whitaker's Richmond/b. i. 271 feq., 274-277; 286, "the learnedst and wifest men, as Gardiner, Heath, and Cardinal Poole;" Communications to Cambr. Ant. Soc. i. 100 feq.

P. 134, l. 14 from foot. Slowe, read lowfe.

P. 138, l. 17. Thofe three Authors. See below, p. 154. P. 138, l. 2 from foot. 3 de Rep. 393 D feq.

P. 140, l. 7. Era/mus. Epi/t. 1708. F (or preface to Demosthenes).

P. 140, l. 10. Macrobius. Below, p. 156. See Saturn. v. 2-16.

P. 140, l. 15. Eobanus Heffus. Gräffe, iii. (1.) 364. n. 7. ' The Christian Ovid.' His notes on the Bucolics and Georgics have been often printed (first at Hagenoae. 1529. 8vo.) Ascham greatly preferred Urlinus' comparison of Virgil with Greek poets (Epift. 4. See Wagner's Virgil, iv. 692, 710.) The fame work has been carefully done for Otto Ribbeck by his brother.

P. 141, l. 11 from foot. Syr John Cheke. Above, p. 19.

P. 141, l. 9 from foot. Jo. St[urm]. ' De Imitatione Oratoria libri tres, cum scholis eiusdem authoris, antea nunquam in lucem editi. Argent. 1574.' 8vo. See below, p. 147.

P. 141, l. 6 from foot. My Children. See the preface, and Grant's preface to Afcham's Epistola.

P. 143, l. 8. His owne testimonie. Cic. ad Att. iv. 13, § 1. See the high character given to them, ibid. 16 a § 2.

P. 143, l. 11 from foot. Epifile ad P. Lentulum. i. 9, § 23. Cf. C. A. Fr. Brückner, 'Disputatio, qua Cicero in libris de Oratore scribendis quid ex Isocrate et Aristotele mutuatus sit, ad explic. Epist. ad Fam. i. 9. § 23. examinatur. Schweidnitz. 1849.'

P. 143, l. 10 from foot. Ad Atticum, iv. 16 § 2. in the verie booke. de Or. i. § 55; ii. §§ 152, 153, 160.

P. 146, l. 1. 2 de Orat. § 89, feq.

P. 146, l. 2. Orat. ad Brutum, §§ 40 feq., 172, 174. feq.

P. 146, l. 4. Calvus, Brutus, and Calidius. Below, p. 199. Cic. Orat. § 23 feq. Of Calvus, fee Brut. §§ 67 feq., 283 feq., ad Fam. xv. 21. Of Brutus, Orat. §§ 40, 237. Of Calidius, Brut. § 274 feq. In Quintil. xii. 1. § 22. (cf. ix. 4. § 1.) and in Tac. Dial. de Oratoribus 18, Brutus and Calvus appear as hoftile critics of Cicero. Quintilian adds the two Afinii.

P. 146, marg. *Dio. Halicar*. Above, p. 104; below, p. 155; Fabric. iv. 399. Ascham elsewhere speaks in very high terms of Dionysius. *Epist.* 9, 59.

P. 146, marg. Quintil. x. 2; he speaks of Cicero, § 17 feq. See above, p. 101.

P. 146, marg. Era/mus. Gabriel Harvey in his Ciceronianus (1577. 4to.), fays (20 feq.) that while yet a Ciceronian, he thought it pollution to touch Erasmus; he was charmed (23) with "beatifima illa claufula, effe videatur;" he thought it an elegance to invoke gods and goddeffes, and IVP. O. M. (25); he fpoke (24) of S. P. Q. B(ritannus), and called heads of colleges P. C. etc. Afterwards (36 feq.) finding Erasmus commended by Sturm, he took up his Ciceronianus, and found him far more Ciceronian in spirit than the superstitious phrase-hunters. His conversion was mainly due to Ramus, whom he idolizes (29, 34 feq. 58, and Rhetor. fo. E vo., E 2, vo. H 3, vo.) See the Ciceronianus of Erasmus, where Nosoponus gives an account of the labours by which he became a Ciceronian. He compiled from Cicero an alphabetical dictionary of each occurrence of every word, with its context, another of every phrase, and an index of the metrical feet used at the beginning, middle, or end of periods or claufes, with the variations of rhythm according to the fense. No regard was had to analogy; if Cicero did not use amabatis, it was rejected, though he fanctioned amabam. So no noun might have an epithet not joined with it by Cicero. See too the Ciceronian version (ed. Oxon. 1693, 96 feq.) of the following: "Jefus Christus, verbum et Filius æterni Patris, juxta prophetias venit in mundum, ac factus homo sponte se in mortem tradidit, ac redemit ecclessiam suam, offensique Patris iram avertit a nebis, etc." It runs: Optimi Maximique Jovis interpres ac filius, fervator, rex, juxta vatum responsa ex Olympo devolavit in terras, et hominis assumptions figura sele pro falute Reipublicæ sponte devovit Diis Manibus; atque ita concionem, stive civitatem, sive Rempublicam suam assertit nilbertatem, ac Jovis Optimi vibratum in nossra capita fulmen ressinxit. See further Walch, Hiss. Crit. Ling, Lat. (Lips. 1761), 621, 691 feq.

P. 146, l. 13 from foot. Longolius. Below, p. 149 feq. Gräffe, iii. (1.) 690. n. 4. Chriftoph. Longueil of Malines, the one 'barbarian' to whom the Italians allowed the title of 'Ciceronian.' At Padua he lived in the houfe of Card. Pole, who wrote the life prefixed to his letters. See Longolii Vita in the collections of Bates and Melch. Adam; Eraími Ciceronian., Ox. 1693, 6 feq., 186-199, and the indexes to his works and letters; Harvey's Ciceronianus, 14 (Vives called him the molt Ciceronian of all men; others 'corniculam Ciceronis'); Alchami Epifl. 12 (where he fpeaks at length of Eraímus' criticiíms on Longolius), 20, 26, 259, 269; Bembi Epifl. 587; Aub. Miræi Scriptores, ed. Fabric., 126.

P. 146, marg. Budæus. Above, p. 6. Comm. Gr. Ling. 8, 20. Afcham gives an unfavorable character of him Epift. 10, 26; cf. 391. In the Ciceronianus of Erasmus (166; cf. the indexes to his works and letters) he is faid to defpise the fame of Ciceronianism.

P. 146, marg. Melanethon. Above, pp. 112, 132. He paid little regard to ftyle (Erafmi Ciceron. 180). See the chapter 'Of Imitation' in his 'Elements of Rhetoric' (Opera, ed. Bretschn., XIII. 491-503, where he fays [496] that he had no opportunity in youth, no leisure in manhood, for the exercife); and his preface to Cic. Ep. Fam. (ib. xvii. 14 feq.)

P. 146, l. 3 from foot. *Camerarius*. Gräffe, iii. (1.) 1266. n. 5. See Joachimi Camerarii 'De Imitatione, Comment. in Tullii Tufculan.' printed by Melior Adam (Neuftadt. 1617. 8vo.) with fimilar tracts of Ramus, Omphalius, and Sturm (the last an extract from Sturm's 'De Linguæ Latinæ refolvendæ Ratione.')

P. 147, l. 1. Sambucus. Above, p. 127. His three books 'De Imitatione a Cic. petenda' were printed at Padua, 1559. 8vo., and at Antw. 1563. 8vo. Gabr. Harvey, *Ciceronianus*, 29: "To my great profit, for fo I account it, I met with the Ciceronianus of the learned and diligent John Sambucus. . . Though his ftyle feemed fomewhat harfh, . . . yet as he paffed for 'femiitalus,' as he was intimate with the men of that country, efpecially with P. Manutius, and as his work was in dialogue, a form of composition which I always affected from a child, I did not reject it, etc." From his mention of Ramus, Harvey was led to procure that author. Sambucus was a correfpondent of Hadrian Junius (Jun. *Epiff.* 1552; fee the index).

P. 147, l. 3. Cortefius. Tiraboschi, cent. 15. lib. 2. c. 26. Gräffe, ii. (3.) 904. Gabriel Harvey (Ciceronianus, 24, cf. 22), when yet a Ciceronian, used to count Politian 'the lowest of the low' (infra omnes infimos homines) for his letter to Cortess against 'imitation,' in which he fays, "A bull, or lion, seems to me far nobler than an ape, which yet is liker to man." Both letters are in Politiani Opera, Lugd. 1550. i. f°. p 8 seq. (Epijf. lib. 8. epp. 16, 17.) Cf. Mencken. Vita Politian. 197 seq.

P. 147, l. 4. Bembus. See Bayle; Gräffe, iii. (1.) 332. n. 14; 402. n. 9. Sturm and Afcham (Afch. Epiff. 391) had no very high opinion of this chief of Ciceronians. His letter to Picus 'On Imitation' (Rome, 1 Jan. 1513), and a letter from Picus on the fame fubject, are printed in Bembi Epiff. Argent. 1609. 8vo. 713-750.

P. 147, marg. Joan. Sturmius. His Nobilitas Literata ad Werteros Fratres, appeared in 1549. 8vo.; in 1556. Stratb. Rihel. 8vo.; reprinted by Phil. Müller. Jen. 1680. 8vo.; in the Inflitutiones Literata, Thorn. 1586. vol. 1.; in Crenius, Confilia et Methodi Aurea Studiorum optime inflituendorum, Rotterd. 1692. 4to. vol. 1.; and in Hallbauer's ed. of Sturm's Opufcula de Inflitutione

Notes.

Scholastica. Jen. 1730. 8vo. The two books De Amissa dicendi Ratione were Sturm's first original publication. Strasb. 1538. 4to.; enlarged, ibid. 1543. 4to.; reprinted at the end of the Dialogi in Cic. Partitiones Oratorias. Strasb. n. d. 8vo.; also in the Thorn collection.

P. 147, l. 5 from foot. *Barthol. Riccius.* Afchami *Epifl.* 4; Tirabofchi, cent. 16, lib. 3, c. 5, § 12; Gräffe, iii. (1.) 702. n. 14. His three books 'Of Imitation,' addreffed to his pupil Alfonfo fon of Ercole II, Duke of Ferrara, were printed by Aldus, 1545. 8vo., and at end of Longolii *Epifl.* Lugd. 1563. His 'Apparatus Latinæ Locutionis' (Ven. 1533), is a lexicon in two parts, the first containing verbs, the fecond nouns with which they are joined.

P. 148, l. 8. Acorns. See the notes in Leutsch's edition of the Paramiographi Graci, on the proverb, Zhig δρύς.

P. 158, l. 9. Good cheape. The Dutch 'goedkoop.' Andrewes XCVI Sermons (1661), 691 : "Me thinketh it is ftrange, that the exiled Churches of Strangers, which are harboured here with us, fhould be able in this kind to do fuch good, as not one of their poor is feen to afk about the ftreets; and this City, the harbourer and maintainer of them, fhould not be able to do the fame good. Able it is no doubt, but men would having doing good too good cheap."

P. 149, l. 8 from foot. Riccius . . . Longolius. Gabr. Harvey, Ciceronian. 19: "Longolii buccinator Riccius." Cf. Harvey's Rhetor. A 3. r^o.: "Alii etiam, fi diis placet, Longolii Oforiique defiderio pereiti teneantur." Ibid. A 4. v^o.: "Non omnes Longolii et Cortefii effe poffumus: nonnulli nolumus." Alchami Epift. 6, 8.

⁶ P. 150, l. 3 from foot. *This he confessith himself*. See the index to Suringar, ⁶ M. Tullii Ciceronis Commentarii de vita sua. Leidæ. 1854. ⁹ 8vo., under Græcus.

P. 151, l. 9. Cokpit. A metaphor from Afcham's favorite recreation. Above, p. 59.

P. 151, l. 11. One Cock. Leicester?

P. 151, l. 12 from foot. A Bu/hop. Pilkington?

P. 151, l. 9 from foot. We have no nede now of the Greeke tong, when all thinges be translated into Latin.

Erasmi Epift., 346 (A.D. 1519): "England has two celebrated Universities, Cambridge and Oxford. Greek is taught at both, but at Cambridge without difturbance, as its school is under the government of John Fisher, Bp. of Rochester, a divine not only in learning, but in life. At Oxford, on the other hand, when a young scholar of rare attainments lectured in Greek with much fuccefs, a barbarian began in an addrefs to the people to rave against Greek learning with great and vehement abuse. The king, however, who is a patron of literature and himself not unlearned, being then in the neighbourhood, and hearing of the cafe through More and Pace, gave order, that all who defired might embrace Greek studies. So those brawlers were silenced. Hear another flory of a piece with this. A certain divine, preaching at court before the fame king, began no lefs impudently than blockifhly to rant against Greek and the new interpreters. Pace looked towards the king, to fee how he took it; who by and bye fmiled pleasantly at Pace. Sermon ended, the divine was fent for, and More appointed to defend Greek against him. The king was pleased to be present at the disputation. When More had spoken at length and with great eloquence, and all now awaited the divine's reply, he fell ftraightway on his knees, begging pardon and excusing his fault on the plea, that during his fermon a spirit had poffeffed him to speak against the Greek language. Then faid the king, 'This fpirit was not Chrift's, but the fpirit of folly.' He then afked, 'Had he read any work of Erafmus?' (For the king had marked that he had aimed fome fhafts at me.) 'No.' 'A plain proof,' replied the king, 'of fottishness, to condemn what you have not read.' On this our divine, ' I have read one thing, called Moria.' Here Pace broke in, 'A fit argument, your grace, for this reader.' Laftly, the divine bethought him of another enthymeme, to palliate his offence. ' I the lefs diftaste Greek, becaufe it is derived from the Hebrew.' The king, amazed at the man's rare folly, bad him begone; but on condition, that he should never come back to preach in court." Epistolæ Obscurorum Virorum (ed. Hannov. 1820) 116: "Mag. Ortuin. ' Where do you two come

Erasmus, 'From Rome.' Mag. Lupold. from ?' 'What did you there ?' Reuchlin. 'We had gone there to fee the pope.' Mag. Gingolph. 'For what purpofe (pro quo faciendo) did you with to fee the Pope? Eraím. 'To obtain his license to correct the errors which are found everywhere in the Bible.' Ort. 'He benedicte Deus, do you mean to fay that our Bible is worthlefs?' Reuchl. 'No, truly: yet there are very many places that need the cenfor's mark.' Ging. 'And what mark, per vestram fidem ?' Eraim. 'The translation of the Greek is corrupt.' Ging. 'Corrupt ? and was not St. Jerome as good as (non valebat bene ficut) you?' Reuchl. 'We are unworthy to kifs Jerome's footprints.' Ort. 'Why then would you correct him ?' Eraim. 'Correct ? nay, by Jupiter, but restore his own translation.' Lup. 'Marry, a fine reftoration ! what we fing daily in church, is that not good? etc." Ibid. 196: "And if they [Erasimus and Reuchlin] fay that they know Greek and Hebrew, you are to answer that such learning is not cared for by For Holy Scripture is fufficiently translated, divines. and we need no other translations. Or rather we ought to avoid learning these languages, to shew contempt for the Greeks and Jews." Cf. the very interesting 'ORA-TIONES RICHARDI CROCI | duz, altera a cura qua utilitatem laudemque | Græcæ linguæ tractat, altera a tem- | pore, qua hortatus est Canta- | brigienses ne deserto- | res essent eius- | dem.' Paris. 1520. 4to. fo. b 6. ro: "Thofe who, glorying at their ease in the name of Philosophy or Theology, think that nothing better can be taught or spoken, than what they themfelves have learnt,-fuch dolts that they would not give up their Logic for Aristotle himself, if he were now alive, nay, would protest that theirs is Aristotle's; which that most eloquent philosopher could not own without difgrace, nor understand without the extremest barbarifm." Fo. c. 1 feq. he begs them not to regard him as an enemy to the theological school 'ut plerique meæ farinæ homines funt.' He loves Francis Maronius, approves Joannes Canonicus, reverences Thomas, 'Scoti fubtilitatem plane exofculor;' but he wifhes for more refinement; for which purpole the study of Greek

and Latin is neceffary. (He cannot allow that the schoolmen speak 'Latine.') He proves (c. 2) from Augustine that divines must study Greek and Hebrew in order to understand the Bible, and amend the received verfion. Many of the Fathers were Greeks, every N. T. book, except St. Matthew, was written in Greek. Jerome, Ambrose, Augustine, all knew Greek. But the Greeks have written much against our religion, therefore we may not tafte their language;' an argument which would overthrow the Latin Bible. which Franciscans have often perverted to the mischief of the Church. He then flows (c. 3) how the Latin claffics borrowed from the Greek. Hitherto (c. 3. vº.) Cambridge had outdone Oxford in every branch of learning; now Oxonians 'vigilant, jejunant, sudant, algent' to master Greek; if they succeed, the fame of Cambridge is gone. Oxford is led on by the Cardinal. Abp. Warham (c. 4), Bp. Fox, and every bishop except Fisher and West, by Grocin, Linacre, Tunstal, Stopley, and Pace. Cambridge has loft Erafmus, whom Croke acknowledges himfelf unworthy to fucceed; though a great crowd of doctors and mafters had efcorted him to the schools, and Oxford had tempted him by a falary of many nobles in addition to his maintenance. But he would be loyal to his university, and to King's College. In a fecond fpeech 'qua Cantabrigienses est hortatus, ne Græcarum literarum desertores effent,' (fo. c. 7. vo.) he fays that fome have been difcouraging the fludy of Greek. But who are they ? he Those who hate Greek, because they are ignoalks. rant of Latin; who fear that their barbariim may be exposed, for which they fight as for hearth and home, and by which they court fame ' apud pullatum circulum.' They cry (c. 8) that religion is in danger, and rave in their fermons against Greek learning till they are hoarfe. He conjures them by the honour of the university to allow every science and every language to be taught; especially that without which others cannot be underftood. "For what have we, we Latins, I fay, that we have not borrowed from Greece (d 1)? Some will mutter, that all Greek books have long fince been turned into Latin. What then ? Does not the Greek furvive? Tell me, learned Sir (if I may call you learned 'qui tam impie deliras') what will you do when verfions difagree? Muft you not, as Augustine bids, recur to the Greek original?" etc.

Tyndall againft More (Workes of Tyndall, Frith, and Barnes. 1573, fol.) f°. k k 5. v°.: "Within this xxx. yeares and farre leffe, and yet dureth unto this day, the old barkyng curres Dunces difciples and lyke draffe called Scotiftes, the children of darkeneffe, raged in every pulpit agaynft Greke Latin and Hebrue, and what forrow the Scholemafters that taught the true Latin toung had with them, fome beatyng the pulpit with theyr fiftes for madneffe and roaryng out with open and foming mouth, that if there were but one Tirence or Virgil in the world and that fame in their fleves and a fire before them, they would burne them therein, though it fhould coft them their lives, affirming that all good learnyng decayed and was utterly loft fence men gave them unto the Latin toung?"

The argument from the existence of Latin translations to the useleffness of Greek studies is well met by Conr. Heresbach 'de laudibus Græcarum literarum. Argent. 1551.' fo. 22, 23; cf. 26: "Thomas, Scotus, Bonaventura," fay the enemies of letters, "the fubtle, feraphic, irrefragable doctors, were content without Greek, why should we be wifer than they? Thefe languages have filled the world with herefies." "Not long fince I heard a monk declaiming in a church. ' Of late,' fays he, 'a new language has been discovered, called Greek; beware of it, it is the mother of all thefe herefies,' and I shudder to repeat what he added, ' in this language a book has been published, now in all men's hands, called the New Testament, a book full of toads and vipers.' He went on to fay that another language was springing up, called Hebrew; 'they who learn this become Jews.'" Cf. Erasmi Opera, i. 900 A; v. 78 C feq.; ix. 88, 780 feq., 1699 E; and on the 'Greeks' and 'Trojans,' Wood's Annals, A.D. 1519. Some may be furprifed to find Hobbes in the company 'Obscurorum Virorum.' Yet see Behemoth, 148: "Now . . . we have the Scripture in English, and preaching in English, I see no great need of Latin, Greek and Hebrew."

P. 151, l. 5 from foot. An evill imped wing. To imp (Germ. impfen; Dutch enten; low Lat. entare; Fr. enter) properly 'to graft;' thence (Phillips, World of Words): "to Imp a Feather in a Hawk's Wing (among Falconers), to add a new piece to an old broken ftump." Howell's Letters (1754), 135: "those Hopes were imped with falle Feathers."

P. 152, l. 5. Hop/bakles. See Nares.

P. 152, marg. Erasmus. See his Adagia under 'Herculei labores.'

P. 153, l. 1. Three notable bookes. The Chiliades or Proverbs in vol. ii., the eight books of Apophthegmata in vol. iv. 93 feq., and the Parabola five Similia in vol. i. 557 feq. of Le Clerc's edition.

P. 153, l. 15. Suavitatem Ifocratis or vim Demofthenis. Cic. de Orat. iii, § 28.

P. 154, l. 5. Thefe few bookes. Above, p. 138.

P. 154, l. 12. Perionius. Gräffe, iii. (1.) 761. n. 12; 1237. n. 18; Nicéron. xxxvi. 33. This laborious Benedictine published (Par. 1540. 4to.; Bas. 1542. 8vo.) 'De optimo genere Interpretandi.' Alchami Epist. 4, 16.

P. 154, l. 12. Henr. Stephanus in dictionario Ciceroniano. 'Ciceronianum Lexicon Grzeco-latinum, id eft, Lexicon ex variis Grzecorum feriptorum locis a Cicerone interpretatis collectum ab Henrico Stephano. Loci Grzecorum authorum cum Ciceronis interpretationibus. (Paris.) 1557. 8vo.; repr. Turin, 1743. 8vo., but without the author's name, 'eam folam ob caufam, quia hzereticus fuerat.' (Orelli.) It is one of the rareft and most efteemed works of Henri Estienne. (Didot, in the Biographie Générale.)

P. 154, l. 13. P. Victorius. Gräffe, iii. (1.) 1221. n. 46. 'Variarum Lectionum libri xxv. Flor. Lr. Torrentinus. 1553.' fol.

P. 155, marg. Dion. Halicarn. Above, p. 146.

P. 155, l. 3 from foot. Polybius, whom Livie professet to follow. Liv. xxx. 45; xxxiii. 10: "Polybium fecuti fumus, non incertum auctorem cum omnium Romanarum rerum tum præcipue in Græcia gestarum," etc.

P. 156, l. 8 from foot. Cold gatheringes of Macrobius, etc. Above, pp. 140, 154.

P. 157, l. 15. Diog. Laertius. There is no ftatement of the kind in Diogenes. P. 158, l. 7. Sturmius. 'De Imitatione. Argent. 1574.' 8vo. f^o. D 3 v^o. Afcham (*Epif.* 11) entertained great expectations of a commentary in which Baptifta Pigna had illuftrated Ariftot. *Rhet.* by examples from orators, hiftorians, and philosophers.

P. 158, l. 11. Tomitanus. Tirabolchi, cent. xvi. lib. ii. c. 2. § 10. A phylician, professor of logic at Padua 1539-1563, died 1576. He wrote 'Introductiones ad Sophisticos Elenchos Aristotelis,' etc. Cf. Gabr. Harvey, Gratul. Vald. L. i. p. 4 seq.

P. 158, l. 6 from foot. M. Redman, etc. On the ftudy of Plato and Aristotle in Cambridge, cf. Ascham, *Epist.* 39, 219; *Works*, 386, 387, where he alludes to the decline of learning in Cambridge towards the end of Edward's reign.

P. 159, marg. D. Nic. Medcalf. He is "the Good Mafter of a College" in Fuller's Holy State, c. 30, which is a good commentary on this paffage. He was executor to Rob. Mennall of Buckingham College, who bequeathed certain books to him. MS. Baker vi. 201 b. (19th May, 1503.) Caius (Hift. Cant. Acad. 75) fays that Metcalfe by his folicitations augmented the yearly income of the college by 400 marks, 'quo nomine noftra tempeftate fuit clariffimus.' He was himfelf not unlearned, and a great promoter of learning in others. He was afterwards ungratefully driven from the college; but all his perfecutors had caufe to repent of their treatment of him. Cf. Ath. Cant. i. 62, Filheri Opera (1597, fol.), 1393.

P. 160, marg. Northren men. By the College Statutes, c. 10 and 14, A. D. 1530, and c. 9 and 12, A. D. 1545, the counties north of the Trent were preferred, more particularly Richmondfhire, by the defire of the foundrefs. Jealoufies between northerns and foutherns are expreffly guarded againft (Statutes. Cambr. 1859. p. 58. 1. 28). See Peacock On the Statutes, 28, 29; and on the frays between North and South, Fuller's Hift. Camb., new ed. 28-36; Worthington's Diary, Nov. 19, 1657. The diffinction corresponded to that of 'nations' in other universities. Of early benefactors of St. John's Fifher, Afhton, Dokket, Ripplingham, Conftable, Lupton, etc. were Yorkfhire men or gave preference to that county. The college has always drawn a large proportion of its ftudents from the north.

P. 160, l. 8 from foot. S. Nicolaus. Pope Nicholas I, of whom an eyewitness (Anastasius ap. Baron. A. D. 863. n. 90) relates that he had a list of all the lame, blind and infirm at Rome, and suffered none to be a day without alms.

P. 161, l. 10. New Bacheler of arte. Afcham took his degree of B.A. 1533-4, M.A. 1537, and was admitted Fellow of St. John's 26th March an. 25 Hen. 8 (1534), being then in his eighteenth year. (Grant, Vita R. A. 8, with Thos. Baker's note.) Some thirteen years afterwards he propofed to argue in the fchools againft the mafs (*Epifl.* 287, 288).

P. 161, l. 14. D. Haines, Dean of Exeter and Prefident of Queens' (Ath. Cant. i. 111, 542, Gent. Mag. June 1850, 565 feq.; index to Parker Series) and D. Skippe, Mafter of Gonville Hall and Bp. of Hereford (Ath. Cant. i. 109) were fent to Cambridge in 1534 to argue againft the papal fupremacy. Accordingly on the 2nd of May the University formally declared that the Pope has no more authority in England than any other foreign bifhop (Cooper's Annals, i. 367). Ascham's apology (Epift. 214, 215) to Bifhop Day for 'his imprudent act,' the rafhness of youth,' etc., no doubt refers to his conduct at this period.

P. 162, l. 12. S. Johnes Colledge. That this picture is not overdrawn, appears from the Houfe Lifts at the end of Mr. Cooper's Ath. Cant., and also from his Memorials of Cambridge, vol. ii. See also the letter written by Alcham to Somerfet, in the name of the college, 21ft Nov. 1547 (Epift. 292 feq. The college is poorer than almost every other, and yet supports a greater number of students than any other; nay more, it supplies other colleges with their chief ornaments. On the 20th of September 1550 Cheke spoke in the highess terms of the state and discipline of St. John's. Ibid. 226. Cf. Grant, Vita R. A. 6).

P. 162, l. 6 from foot. *Master*. Redman, Bill, and Christopherson, the first three masters of Trinity, were from St. John's; but the fourth master, Beaumont (adm. 25th Aug. 1561), and the fifth, Whitgift (adm. 4th Jul. 1567) do not appear to have "leaped over the wall." Trinity afterwards repaid the obligation by fending Wm. Whitaker to St. John's.

P. 162, l. penult. Greice. Thuc. i. 24 § 2.

P. 163, l. 3. Perfite fcholers. See the lift in Bradford's 'Farewell to Cambridge' (Works, P. S., i. 445); but the decline had already begun in Edward's time (Latimer's Sermons, P. S., 178, 179; Aschami Epift. 202, 203).

P. 163, l. 9 from foot. Ignorance was better than knowledge. Above, p. 47. The allufion is to a faying of Dr. Henry Cole's in the difputations which began at Weftminfter 31ft Mar. 1559: 'Ignorance is the mother of devotion.' (Jewel to Peter Martyr, 6th Ap. 1559, Works. P. S., iii. 1202. Cf. *ibid*. i. 57, 78, 799; Pilkington's Works, P. S., 499; Sandys' Works, P. S., 113; Becon's Works, P. S., iii. 489; Ath. Cant. i. 417.) Alcham ellewhere (Epift. 261, 270) fpeaks with refpect of Cole's attainments.

P. 163, l. 4 from foot. *Hedge priestes*. See Parker Index.

P. 163, l. 3 from foot. Fette. Andrewes, XCVI. Sermons (1661), 417: "They are all here, and they are not far fet, they have no curious fpeculation in them." Cf. *ibid.* 308. In October 1554 orders were fent down to Cambridge from Gardiner requiring fcholars to wear the apparel proper to their degrees (Afcham's 'gowne and tipet'), and to return to the old pronunciation of Greek. Many ftudents left the Univerfity. "Four and twenty places in St. John's College became vacant, and others more ignorant put in their rooms" (Strype's Eccl. Mem. iii. c. 16 ad fin.; Cooper's Annals, ii. 127).

P. 164, l. 3. Crowne shorne faire and roundlie. On Sunday, 14th Feb. 1556-7, Bp. Scott, one of the Visitors of the University, gave the first tonsure to all the scholars of Trinity, St. John's, and others, to the number of 200 (Cooper's Annals, ii. 120). Fellows, Scholars, and fervants of St. John's College (Early Statutes, Cambr. 1859, p. 136. l. 16) were by statute required to be shorn.

P. 164, l. 4. Could turne his Porteffe and pie readilie.

Becon's Works (fol. 1563.) fo. 417. vo.: "Antichrift repelleth and putteth back none from taking cure of foules, if he can rede his Portaffe and his Miffall, and bee well fene in the pye." Thos. Wilfon's Epifile before his Olynthiacs of Demosthenes (1570.4to.), fol. #j: "The which enterprise [a translation of Demosthenes] if any might have bene most bolde to have taken upon him, Sir John Cheeke was the man, of all that ever I knew, or doe yet know in Englande. Such acquaintance had he with this notable Orator, fo gladly did he reade him, and fo often : that I thinke there was never olde Priest more perfite in his Porteise, nor superstitious Monke in our Ladies Pfalter as they call it, nor yet good Preacher in the Bible or testament, than this man was in Demosthenes. And great cause moved him fo to be, for that he fawe him to be the perfiteft Orator that ever wrate.... Befides this, maister Cheekes judgement was great in translating out of one tongue into an other, and better skill he had in our English fpeach to judge of the Phrases and properties of wordes, and to divide fentences: than any elfe had that I have knowne. And often he would englyshe his matters out of the Latine or Greeke upon the fodeyne, by looking of the booke onely without reading or conftruing any thing at all: An usage right worthie and verie profitable for all men, as fwell for the understanding of the booke, as also for the aptnesse of framing the Authors meaning, and bettering thereby their judgement, and therewithall perfiting their tongue and utterance of Moreover he was moved greatly to like Defpeach. mosthenes above all others, for that he fawe him fo familiarly applying himfelfe to the fenfe and underftanding of the common people, that he flicked not to fay, that none ever was more fitte to make an English man tell his tale praifeworthily in any open hearing, either in Parlament or in Pulpit, or otherwise, than this onely Orator was. But feeing maister Cheeke is gone from us to God, after whom we must all seeke to follow, and that this thing is not done by him, the which I woulde with all my hart had bene done, for that he was best able," etc. See Parker Index, s. v. Portaffe; Todd, s. v. Portafs; Nares, s. v. Porteffe.

The title of the Sarum breviary (Lond. 1555) is Portiforium five Breviarium. From the French form Portehors (Ducange, s. v. Portiforium) the Englifh word, which is fpelt in many different ways, has been derived; it denotes the portability of the book, 'quod foras facile portari poffit.' Various laws and ordinances in the reigns of Edward, Elizabeth, and Jas. I. enjoined the deftruction of 'pies and portafies,' or forbad their importation (Cardwell's Docum. Ann. Oxf. 1844. i. p. 86. I. 28; p. 228. I. 20; p. 399. I. 4; Grindal's Works, P. S., 135, 159, 213; Stat. 3 and 4 Ed. VI. c. 10, I Ja. I. c. 5).

P. 164, I. 4. *Pie* or *Pica*. An ordinal or directory, "which regulated the whole duty of the Canonical Hours... The prieft by referring to this, might learn, according to the dominical letter, what feftivals he was to obferve, and the proper office appointed throughout the year, at leaft fo far as any changes were concerned from the common office for the day." (Maſkell, Monum. *Rit.* i. xli. feq.) The difficulty of its rules is noticed in the preface to the Prayer Book. Its name is owing to its being party-coloured, with red initials.

P. 164, l. 5. Any order of apparell. There was a great ferment in Cambridge in 1564 and 1565, owing to the Puritan fcruples against the habits (Cooper's Annals, i. 214, 217).

P. 164, l. 13 from foot. Sophifirie. Scholars of St. John's by the ftatutes of 1516 (Early Statutes, Cambr. 1859, 386, l. 25) muft be 'ad minus ad legendam fophiftriam idonei.' *Ibid.* 383. l. 35 (the lecturer was to deliver four lectures daily, one in fophiftry, one in logic, two in philosophy). Cf. 384, 389, 328. l. 22, 327, 110-119. See the conftitutions drawn up in convocation, Jan. to Mar. 1557-8. (Cooper's Annals. ii. 141. art. 1.)

P. 164, l. 9 from foot. Duns. In 1535 the king directed that no lecture fhould be read in Cambridge upon any of the doctors who had written upon the Mafter of the Sentences, but that all divinity lectures fhould be on the Scriptures, according to their true fenfe, not after the manner of Scotus; alfo that Ariftotle, Rodolphus Agricola, and Melancthon, fhould be

read, and not the frivolous queftions and obscure gloffes of Scotus, Burleus, etc. (Cooper's Annals, ii. 375). In the fame year Rd. Layton, Vifitor at Oxford, writes to Cromwell (12th Sept. Wood's Annals, A.D. 1535, 62): "Wee have fet Dunce in Bocardo, and have utterly banished him Oxford for ever, with all his blynd gloffes, and [he] is now made a common fervant to every man, fast nayled up upon posts in all common howses of easement, id quod oculis meis vidi. And the second time wee came to New College, after wee had declared your injunctions wee found all the great Quadrant Court full of the leaves of Dunce, the wind blowing them into every corner; and there wee found one Mafter Greenefeld a Gentleman of Buckinghamshire gathering up part of the faid book leaves (as he faid) therewith to make him Sewells or Blaunshers to keepe the Deere within the wood, and thereby to have the better crye with his hounds." Scotus and Mayronius were the fchoolmen studied at St. John's in 1524 and 1530 (Early Statutes, 313. l. 13, 110, 122; 252: "The Hebrew lecture might be exchanged for one on John Scotus, fi quis forte Latiniori sermone eum donabit.") In an 'Inventorie of all the bookes yt were founde in the librarie of Sainte Johns Colledge in Cambridge the xxiijt day of Septembre in aº dni 1544' in the 6th Stall east are four copies of Duns on the fentences, and one other in the 2nd stall west. In 1518 Fisher told Erafmus that at Cambridge "inftead of fophiftical quirks, now fober and found difputations are agitated amongst divines" (Erasmi Epist. 755 A.) Much curious invective against Duns may be traced in the Parker Index. s. v. Duns. Cf. Gabriel Harvey, Ciceronian. 10: "Sed quid ego Dunficam nationem appello, jampridem ad inferos unde manavit relegatam ?"

P. 164, l. 7 from foot. Ariftotle. In St. John's College in 1516, 1524, and 1530, fome of the fludents were required to learn Greek and Hebrew (Early Statutes, 375. l. 27, 312. l. 6, 106. l. 23); nor could any one take his M.A. degree who had not expounded (the Latin) Ariftotle 'De Anima,' 'De Cælo et Mundo,' 'De Generatione,' or part of the four books 'De Meteoricis' (389. l. 22, 334. l. 8 feq., 120. l. 14; in 1545 any other Greek or Latin philosophical work may be allowed, 123. l. 6.) In 1524, 1530 and 1545 the claffical examiner lectured daily in vacations on fome claffic (246. l. 35, 247. l. 32); the Greek prælector lectured daily for an hour, in 1524-1545, on Greek grammar or fome Greek classic alternately, 250. l. 10; in 1545 it is expressly appointed that all juniors shall learn Greek, 109, 1, 6, 251. 1, 9; only the freshmen are to learn Greek grammar, the more advannced fludents are to be exercifed in original composition or translation, l. 34 feq., 253. l. 1 and 14. In the statutes of 1545, probably revifed by Cheke, freshmen, after spending fix or seven months in geometry and arithmetic, are required to proceed to Aristotle's logic in Greek (occasionally the Timæus or some other dialogue of Plato might be subftituted, but no other author; lecturers were to pay especial regard to the matter of their text); the third year was to be occupied with Aristotle's physics, especially the 'De Anima' (107); the Greek prælector was to examine in the lectures of the Greek Professor, or to lecture on Plato, Demosthenes, Ifocrates, Xenophon, or fome other author of note, comparing the Greek and Latin idiom (251); laftly the Linacre Professor was required to have studied Aristotle in Greek and Galen (255).

Erasmus, writing from Rochester, 31st Aug. 1516 (Epist. 111 b. Fuller's translation) fays : "About thirty years ago nothing elfe was handled or read in the fchools of Cambridge, befides Alexander, the Little Logicals (as they call them) and those old dictates of Aristotle, and questions of Scotus. In process of time there was an acceffion of good learning, the knowledge of Mathematics came in: fo many authors came in, whofe very names were anciently unknown. To wit, it hath flourished so much, that it may contend with the prime schools of this age; and hath such men therein, to whom if fuch be compared that were in the age before, they will feem rather shadows of divines than divines." And a little after : "Are any of the older generation angry that fludents now give their days to the gospels and epistles; and would they have life wasted 'in quæstionum frivolis argutiis?' Till now

divines have been known who not only had never read the fcriptures, but did not even fludy the books of fentences, nor anything at all except the riddles of 'queftions.'"

In a letter, dated by Baker 1540, Afcham (Epift. 74) fays of Cambridge: "You would not know it to be the fame place. (After mentioning the appointment of the Regius Professors Wiggin, Smith, Cheke, Wakefeld and Blyth, on which fee Cooper's Annals, i. 397, he continues.) Each is to receive a yearly falary of 40l. Aristotle and Plato are read by 'boys' in the original, and have been now for five years. Sophocles and Euripides are now more familiar here, than Plautus was in your time. Herodotus, Thucydides and Xenophon, are more often on the lips and in the hands of all, than Livy was then. What was then faid of Cicero, you may now hear faid of Demosthenes. More copies of Ifocrates are now in the 'boys' hands, than of Terence then. Meanwhile we do not fcorn the Latins, but most ardently embrace the best authors, who flourished in that golden age. This flame of literary zeal has been lit and fed by the toil and example of our friend Cheke; who has publicly lectured gratuitoufly on the whole of Homer and of Sophocles, and that twice; on the whole of Euripides, and nearly the whole of Herodotus. He would have done as much for all the Greek poets, hiftorians, orators, and philosophers, unless a most unlucky fate had envied us fuch a happy progrefs." He goes on to relate the difastrous effects of Gardiner's order about the pronunciation of Greek. Cf. a fimilar paffage in a letter to Cranmer (ibid. 219). Afcham's Toxophilus (fo. 24. vo. ed. 1571): "This last yeare [1544] when Maister Cheke translated the fayde booke [the emperor Leo V. f of the fleightes and pollicies of warre'] oute of Greke into Latine, to the kinges Majeftye, Henrye the eight of noble memorye, he of his gentleneffe would have me verye oft in his chamber, and for the familiaritye that I had with him, more than manye other, would fuffer me to reade of it, whan I would, the which thinge to do, furelye I was verye defirous and glad, becauseof the excellent handelinge of all thinges, that ever he taketh in hande. And verilye Philologe,

as oft as I remember the departinge of that man from the Univerfitye, (which thinge I do not feldome) fo ofte do I well perceive our moft helpe and furtheraunce to learninge to have gone away with him. For by the great commoditye that we toke in hearinge him reade privatelye in his chamber all Homer, Sophocles and Euripides, Herodotus, Thucydides, Xenophon, Ifocrates and Plato, we feele the great difcommodity in not hearinge of him Ariftotle and Demosthenes, which two authors with all dyligence laft of all he thought to have redde unto us. And when I confider howe manye men be fuccoured with his helpe and his ayde to abyde here for learninge, and howe all men were provoked and ftyrred up by his counfayle and daily example, how they thould come to learninge," etc. (Cf. Grant, Vita R. A. 6-8.)

P. 164, l. 6 from foot. Whom. So Upton; edd. 1570, 1571, when.

P. 165, I. s. No univerfitie. At Louvain Afcham heard Theodoric Lange lecture on Soph. *Ed. Tyr.* He greatly preferred Cambridge to Louvain, St. John's or Trinity College to the *Collegium trilingue*, and Car to Lange, who, however, he does not forget to note, followed our pronunciation (*Works*, 355; *Epifl.* 233). At Cologne he heard a lecture on Ariftotle's Ethics 'Græce,' which he could not admire (*Epifl.* 230, 233).

P. 165, marg. Shoting. Archery was exprefly allowed by the flatutes of St. John's in 1530 and 1545 (135. l. 21, 136. l. 23; the whole of this flatute 'De Veftiu et Ornatu et Armis non portandis' and of the next, 136 fq. 'De Ludis, Venationibus et Aucupationibus prohibitis' illuftrates this paffage. Cf. 318, 378, 379, 389.)

P. 165, l. 14. 16. Novemb. Queen Mary died on the 17th.

P. 165, l. 17. The Queenes Majefies late being there. Elizabeth visited Cambridge in August 1564 (Cooper's Annals, ii. 181 seq.) There is an allusion to her visit, and to her promises of encouraging learning, in Bp. Cooper's dedication of his Thefaurus, ed. 1565.

P. 165, l. 5 from foot. A Justice of an Oyre. Cecil, Chancellor of the University.

P. 167, l. 6 from foot. My dearest frend and teacher

of all the litle poore learning I have, Syr John Cheke. See Afcham's letters to Cheke (*Epift.* 119); and to Sir Tho. Smith (Whitaker's *Richmond/b.* i. 273, 274): "Only you and Mr. Cheeke have pulled forward by the example of your diligence, learning, confcience, counfell, good order, not onely of fludyeing but of liveing, all fuche as in Cambridge have fince fprunge up, amongft whom I being one takeing leaft profit by myne owne negligence, yet takeing finguler pleafure in both your acquaintances."

P. 168, l. 5 from foot. M. Watfon in S. Johns College at Cambrige wrote his excellent Tragedie of Absalon. Gabriel Harvey's Letter to Spenser (Trin. Hall, 23rd Oct. 1579, in Jos. Hallewood's Ancient Critical Estays upon English Poets and Poefs, 1815. ii. 298): "Have we at the last gotten one [Spenser] of whom his olde friends and Companions may justly glory, In eo folum peccat, quod nihil peccat: and that is yet more exacte and precise in his English Comicall lambickes, than ever M. Watson himselfe was in his Lattin Tragicall Iambickes, of whom M. Afcham reporteth, that he would never to this day fuffer his famous Absolon to come abrode, onely because Anapastus in Locis paribus is twice or thrice used insteade of Iambus? A small fault, ywiffe, and fuch a one in M. Afchams owne opinion, as perchaunce woulde never have beene efpyed, no neither in Italy nor in Fraunce. But when I came to the curious fcanning and fingering of every foote and fyllable : Lo here, quoth I, M. Watson's Anapastus for all the worlde." Francis Meres (Wits Treasury, 1598, in Hallewood, ii. 156) repeats Afcham's words (169. l. 7 feq.) about Watson and Buchanan; and (l.c. 150) ranks Thomas Watfon among those Englishmen who have obtained good report and honorable advancement in the Latin Empyre. In Wm. Webbe's Discourse of English Poetrie, 1586, (ibid. 69 feq.) the verfes cited above (71) are thus noticed : "There is one famous Distichon, which is common in the mouthes of all men, that was made by one Mafter Watione, fellowe of S. Johns Colledge in Cambrydge about 40. yeeres paft, which for the fweetnes and gallantnes therof in all respects doth match and surpasse the Latine coppy

of Horace, which he made out of Homers wordes.... Which two veries if they be examined throughout all the rules and observations of the beft verifying, shall be founde to attaine the very perfection of them all." Gabriel Harvey (*ibid.* 279): "Or will Seignior Immerito [Spenser] bycause, may happe, he hathe a fatbellyed Archdeacon on his fide, take uppon him to controll Maister Doctor Watson for his All Travailers, in a Verse so highly extolled of Master Ascham ? or Maister Ascham himselfe, for abusing Homer and corrupting our Tongue, in that he faith :--

Quite throughe a Doore flewe a shafte with a braffe head."

Cf. ibid. 281; Ath. Cant. i. 491, 569. Mr. Halliwell (Diff. of Old Eng. Plays, 1860. 8vo.) fays that Bp. Watfon's play exifts in MS. at Penshurft.

P. 169, l. 10. Georgius Buchananus Jephthe. In this play an anapæft is found in the fifth place three times in the first twenty lines; nor in general is it remarkable for vigour of thought or expression; such lines as—

" Nec fordidis fententiis res fplendidas"

occafionally occur. See however very high commendations of Buchanan's poems, tempered only by a proteft from Rapin, collected by Pope Blount.

P. 169, l. 14 feq. *Protafis* is the beginning of a play; *Epitafis* ('ftrain') the act in which the complication is greateft, immediately before the catastrophe. (Donatus, 'Of Comedy and Tragedy' printed before Terence.)

P. 169, l. 5 from foot. An other maner care. Hooker, E. P. ii. 7. § 4: "No manner force." Mountagu againft Selden, 425: "Another manner truth." Andrewes, XCVI. Sermons (1661), 587: "In another manner key." Jewell on 1 Theff. ii. 11: "What manner care is it that the father taketh of his children ?" Fairfax, Taffo, xvii. 3. Anotherguefs is fimilarly used.

P. 170, last line. Carolus Sigonius. 'De Dialogo' (Opera, ed. Murat. vi.); and 'Pro Eloquentia' (Ven. 1555. 4to. See Gräffe, iii. (1.) 1222. n. 60).

P. 171, l. 2. Joan. Sturmius in his Commentaries

upon Gorgias Platonis. Notes of Sturm's lectures, which Afcham procured in London A.D. 1547 (Epift. 14); they have not been printed.

P. 171, marg. *Demost.* The character of Demosthenes cited from Hermogenes is in the treatile wept idior, i. 1. (Walz, *Rhet. Gr. iii. 191-193, 197; cf. i. 11, ibid.* 260.)

P. 172, l. 10 from foot. Velleius Paterculus. i. 17. § 3.

P. 174, l. 9 from foot. Pelting. Andrewes, XCVI. Sermons (1661), 593: "And who were they that did it? A pelting Country-town." Cf. North's Plutarke (1595), 90, 886. Paulting is also found, which feems to connect it with paltry, and with the Germ. palterig. (See Todd, under paltry.)

P. 175, l. 12. Ciceroes. Epift. ad Att. vii. 3. § 10 (where Lælius is named); Quintil. x. 1. § 99; Suet. Vit. Terent.

P. 175, l. 6 from foot. Brutus. § 84 feq. The lenitas of Lælius is mentioned de Orat. iii. § 28.

P. 176, l. 14 from foot. Cicero. Brut. § 258; ad Att. vii. 3. § 10.

P. 176, l. 13 from foot. Quintilian. x. 1. § 99.

P. 176, l. 10 from foot. Horace. A. P. 268, 269.

P. 177, l. 9. Our rude beggerly ryming. Above, p. 71. Wm. Webbe, Discourse of English Poetrie, 1586 (in .Haslewood, ii. 32): "This brutish Poetrie, though it had not the beginning in this Countrey, yet to hath it beene affected heere, that the infection thereof would never (nor I thinke ever will) be rooted uppe againe : I meane this tynkerly verfe which we call ryme : Master Ascham sayth, that it first began to be followed and maintained among the Hunnes, etc." Cf. ibid. 55. Thos. Campion's Observations in the Art of English Poefie, 1602, (ibid. 164): "In those lack-learning times, and in barbarized Italy, began that vulgar and easie kind of Poesie which is now in use throughout most parts of Christendome, which we abufively call Rime and Meeter." Sam. Daniel's 'Defence of Ryme,' 1603 (ibid. 191 feq.) Gabriel Harvey (ibid. 264): "Our new famous enterprise for the Exchanging of Barbarous and Balductum Rymes with

Artificial Verses; the one being in manner of pure and fine Goulde, the other but counterfet, and base ylfavoured Copper. I doubt not but their livelie example and Practife wil prevaile a thoufand times more in fhort space, than the dead Advertizement and persuasion of M. Afcham to the fame Effecte : whofe Scholemaifter notwithstanding I reverence in respect of so learned a Motive." To whom Spenfer replies (288) : " I am of late more in love wyth my Englishe Versifying, than with Ryming: whyche I should have done long since, if I would then have followed your councell. Sed te folum jam tum fuspicabar cum Afchamo sapere." See further Puttenham's 'Arte of English Poesie,' 1589. bk. i. c. 5-7. (Hallewood. i. 7-11); and Barbieri ' Dell' origine della poesía rimata. Modena. 1790.' 4to.

P. 177, l. 10 from foot. Ackornes. Above, p. 148, l. 8.

P. 177, l. 8 from foot. *Chaufer*. Below, p. 179. Chaucer was a favourite with Afcham. *Toxophilus*, 1571. (f^o. 13, v^o.): "Our *Englifhe Homer*:... I ever thoughte his fayinges to have as much authoritye, as either *Sophocles* or *Euripides* in Greke." Cf. *ibid*. f^o. 14-16.

P. 177, l. 8 from foot. Th. Norton of Briftow. See Haddoni Poemata (1567. 4to.), 82: 'In Librum Alchymiæ Thomæ Nortoni Briftolienfis.' There was one T. N. of Sharpenhoe, joint author of Gorboduc. (Ath. Cant. i. 485). Webbe alfo (in Haflewood, 34) claffes Norton of Briftow with Surrey, but he probably is only borrowing from Afcham.

P. 177, l. 7 from foot. My L. of Surrey. Ath. Cant. i. 90. M. Wiat. ibid. i. 80. Th. Phaer. Ath. Ox. i. 315. Webbe (35) fpeaks most highly both of Phaer's Virgil and of Twyne's continuation. So Puttenham (49).

P. 177, I. 6 from foot. Ovide. Parts of whole poems were translated by Arth. Golding (Ath. Cant. ii. 431) and Geo. Turbervile (Warton, Hift. Engl. Poetry, 1840. fect. 58, iii. 331 feq., where other translators are named).

P. 177, l. 6 from foot. Palingenius. Translated by

Barnabe Googe. (Ath. Cant. ii. 39; Warton, fect. 59.)

P. 177, l. 5 from foot. Seneca. Translated by Jafper Heywood (Ath. Ox. i. 663); John Studley (Ath. Cant. ii. 100); Al. Nevyl (Ath. Ox. ii. 10, n. a. Warton, sect. 57).

P. 178, l. 15. Quintilian. ix. 4 § 42.

P. 178, l. 7 from foot. Carmen Hexametrum. Some of the earlieft English hexameters are Ascham's own in the Toxophilus (1571) e. g. f^o. 2 v^o.

"What thinge wants quiet and mery reft, endures but a fmall while."

P. 179, l. 2. One learned. Cic. Brut. § 191.

P. 180, l. 5. Wearing his gowne awrye upon the one shoulder, as Syr Tho. More was wont to do. More carried his right shoulder higher than the other, when he walked. (Erasim. Epist. 534 E.)

P. 180, l. 8. Milliking of Ryming. Afcham has himfelf effayed rhyming verse in several translations contained in Toxophilus.

P. 180, l. 7 from foot. Simmias Rhodius. The 'Egg' of Simmias may be feen in Brunck's Analesta, i. 207, and in many editions of Theocritus (cf. Hephzft. πspi woundarwn, c. 3 § 4, c. 8 § 4.) It is not in rhyme, nor is Leda's egg the fubject of it, but like the 'Wings' and the 'Axe' of the fame poetafter, the written lines reprefent the form of the object whofe name they bear. Webbe (in Haflewood, ii. 55) has repeated Afcham's blunder.

P. 181, l. 10, marg. Th. Earle of Surrey. Read Th' Earle of Surrey. i.e. Henry Howard. This whole fentence (down to versifying) is stolen by Fras. Meres (Wits Treasury, 149), whence it has passed into Ath. Ox. i. 158.

P. 18^T, marg. Gonfalvo Periz. Gonçalo Perez, for whofe works fee Antonio, Bibl. Hifp. Nova (Matriti, 1783). i. 559: "La Odifea de Homero: ex Græco nempe fonte in popularem linguam, carmine fatis puro atque eleganti, quæ Antverpiæ typis edita eft anno 1553 in 12°. et anno 1562 in 8°." He is praifed by Lope de Vega (Ticknor, Hift. Span. Lit. i. 120, 441, n. 3.) See highly complimentary letters to him from Alcham (*Epifl.* 353), Hadr. Junius (*Epifl.*, 1552, 1), and Paulus Manutius, whole prefs he withed to employ (*Epifl.*, Ven. 1580, L. 3, no. 35, p. 160). He alfo occurs in the *Calendar of* (*Foreign*) State Papers, (Mary, 398.) His translation of the Menachmi and Miles gloriofus of Plautus (Antw. 1555. Warner in Thornton's *Plautus*, 1772. iii. 100) has efcaped the bibliographers. On his fon Antonio, the famous flatefinan and friend of Bacon and Effex, fee Gräffe, iii. (2.) 339, n. 21.

P. 182, marg. Felice Figliucci. See Quétif and E'chard, Script. Ord. Præd. ii. 263 b. His book is entitled ' Della filosophia morale libri x. sopra i libri x. d' Aristotile per Felice Figliucci. Rom. 1551.' 4to. Warton (sect. 37. iii. 38, 39) gives this passage as his own.

P. 183, l. 8 from foot. In his verses doth halt. Juvenal. x. 122 : " ridenda poemata." Quintil. xi. 1 § 24.

P. 184, l. 4. Master Cicero, bleffed be God and his fonne Jesu Christ, whom you never knew. Ascham may have had passages of Dante in his mind, or the following address from Haddon to Cicero (Poemat. 67):-

"Cur tua verba deus facrum non vertit ad ufum?

Cur tua non venit servator Christus in ora?

O quantum noftram juviffes relligionem?"

Compare Petrarch, *ad Viros illufir*. (ed. Lugd.), 661 : "M. Tullio Ciceroni. Epiftolas tuas diu multumque perquifitas atque, ubi minime rebar, inventas avidifime perlegi.... Apud fuperos ad dexteram Athefis ripam xvI. Kalend. Quintiles anno ab ortu Dei illius, quem tu non noveras, MCCCXLV."

P. 184. Offic. iii. § 69 (the fense, not the exact words.) Plate fays the fame thing in Book vii. of the *Republic*, and elsewhere.

P. 185, l. 14 from foot. Fragmentes of L. Craffus. Collected by Meyer 'Oratorum Rom. fragm.,' ed. 2, 291-317.

P. 185, l. 9 from foot. L. Craffus and M. Antonius. Cic. Brut. c. 36 and 86.

P. 185, l. 4 from foot. Brutus. §§ 21 feq., 324.

P. 188, l. 14 from foot. Fourefcore yeares old. So Varro fays of himfelf (R. R. i. 1 § 1; cf. Plin. H. N. xviii. § 23).

P. 188, laft line. Old. He fays himfelf (L. L. v. § 9): "There are many poetical terms which I rather like than ufe, and ancient terms which I rather ufe than like."

P. 189, l. 12. Cafar and Cicero. Below, p. 199.

P. 189, marg. Varroes bookes. Fr. Ritschl has done much to elucidate the literary history of this most prolific author. (See especially *Rhein. Mul.*, 3rd fer., vi., 1848, 481 feq., where after reprinting, from a publication of Sir Thos. Phillipps, Jerome's catalogue and comparison of the works of Varro and Origen, he enumerates 59 diffinct treatises, many of them very voluminous.)

P. 189, l. 5 from foot. *Religion*. Petrarch in his youth faw the books (now loft) 'Rerum divinarum' (Opera, Bas. 1591, 709).

P. 190, l. 10. Dionyfus. Fabricius (Bibl. Gr., Harles, iv. 383, note d), has pointed out Afcham's error in confounding the hiftorian with Varro's freedman of the fame name (Epifl. 9), an error common to him with Fras. Philelphus. Dionyfus fays himfelf (i. 7), that he came to Rome ' in Augustus dayes,' but for Afcham's fratement respecting Varro's library (here and Epist. 9), there feems to be no other ground than his occasional citations from Varro.

P. 190, l. 14 from foot. *Tullie*. Cf. ad Att. xiii. 12 § 3. The following ftory about Antonius is apocryphal. Varro was proferibed (Varr. ap. Gell. iii. 10 § 17; App. B. C. IV. 47; cf. Cic. Phil. II. § 103 feq.)

P. 190, last line. De Civitate Dei. vi. 2.

P. 191, l. 7 from foot. Saluft was not verie fitte for yong men. So Quintil. ii. 5 § 19.

P. 192, l. 5 from foot. Arifiotle. Often quoted as from Ariftotle by writers of this time, e. g. Erafmus; and Afcham again, *Toxophilus*. 'To all the Gentlemen and Yomen of Englande:' "He that will write well in any tongue, mult folow this counfel of Ariftotle, to fpeake as the common people do, to thinke as wife men do." P. 193, l. 1. Ryot. Schol. Hor. Sat. i. 2. 42 and 48; Varr. ap. Gell. xvii. 18; Lact. ii. 12.

P. 193, l. 13. Pretor in Numidia. Dio, xliii. 9; Bell. Afr. viii. 97. Salluft fays he was 'procul a re publica' (Catil. 4; Jug. 3, 4), but that does not mean 'abfent from his contrie.'

P. 193, l. 7 from foot. *Cato*. Salluft is often reproached with borrowing words from Cato's 'Origines' (Auguftus in Suet. *Aug.* 86; cf. Suet. *Gr.* 15, and the epigram in Quintil. viii. $3 \S 29$). Afinius Pollio wrote a fpecial treatife on this affectation (Suet. *Gr.* 10; Gell. x. 26).

P. 194, İ. 1. Patrare bellum and duftare exercitum. Quintilian (§ 44) difapproves of thefe words becaufe ' lome idle wits ftrained their fignification to a loofe and wanton meaning,' (Upton); Tacitus ufes both, and Velleius the first, as Salluft does. See the lexicons under 'ducto' and 'patro.'

P. 194, l. 3. Supplicium. Sall. Cat. 9 § 2; 52 § 29; Jug. 55 § 2. Alío in Varro.

P. 194, l. 11. Given to' new wordes. Valerius Probus (in Gell. i. 15 § 18) calls him ' novator verborum.' So, too, ' many others,' (*ibid.* iv. 15) found the fame fault with him.

P. 194, l. 12. *Claritudo*. Sall. Jug. 2 § 4; 7 § 4. Feftus, s. v. It is common in Tacitus. *Exactle* does not occur in Salluft; *facundia* is used by many good writers. See the lexicons.

P. 195, l. 5. Nimius animi. Sall. Hift. iv. 74, Kritz. Many fimilar expressions are collected in Zumpt's Grammar, § 437.

P. 195, l. 8. Id quod vulgo amat fieri. Quintilian (ix. 3 § 17) cites vulgus amat fieri as a Græcism of Salluft's. Cf. Jug. 34 § 1.

P. 195, l. 11. Ingens virium. Hift. iii. 10, Kritz. —l. 13. Æger confilii. Ibid. iv. 76.—l. 14. Promptiffimus belli. Ibid. ii. 18.—l. 15. Territus animi. Ibid. iv. 7.

P. 195, l. 7 from foot. *Thucydides*. Salluft is called the rival of Thucydides. Vell. Paterc. ii. 36 § 2; Quintil. x. 1 § 101.

P. 195, l. 4 from foot. In Italie. Timzus (in Mar-

cellini Vita Thuc. 40 and 52) fays that Thucydides lived in Italy after his banifhment; Marcellinus (c. 40, cf. Plut. de Exil. 14), that he wrote his hiftory under a plane tree in Thrace. Cicero (de Orat. ii. § 56) and Pliny (H. N. vii. § 111) merely ftate that it was compofed in exile.

P. 195, l. 3 from foot. Outlandi/h. This account of the ftyle of Thucydides is mainly from Dionyfius (De Thucyd. Jud. c. 24 § 1; c. 49 § 1; c. 52 § 3.) Afcham had only feen the Latin version of this book (Epist. 9).

P. 196, l. 2. Lyfias, etc. From Dionyfius, c. 51 § 2; c. 53 § 1.

P. 196, marg. Dionys. Ibid. c. 24 § 2.

P. 196, l. 9 from foot. Saluft. Jug. 18 § 3.

P. 197, l. 2. Not fitte. See preface, pp. xxi. xxii.

P. 199, l. 9. Brutus, etc. Above, p. 146.

P. 199, l. 20. In Cafar onelie could never yet fault be found. Except by the unsparing critic Asinius Pollio (Suet. Cas. c. 56. Ascham is backed by Cicero's authority. Brut. § 251 seq.; Phil. 11. § 116).

P. 199, l. 3 from foot. We must looke for that example to follow. Namely, Cicero. See p. 171, l. 9 from foot : "But of Cicero more fullie in fitter place." (Cf. p. 187, l. 5 seq.) Again, as Upton has remarked, Ascham promises (p. 99) to treat of fix ways appointed for the learning of tongues and increase of eloquence. Of the fixth, 'Declamation,' he has faid nothing. In the letter to Sturm, in which the plan of the ' Scholemaster ' is traced, ' Commentatio,' ' Scriptio,' and ' Declamatio ' are chapters not here found (*Epifl.* 3 ad fin.) He alfo begs leave to cite as examples of imitation Sturm's two renderings of one passage of Cicero (ibid. 8.) " But these passages," concludes Upton, " being no where to be found in this Treatife before us, prove beyond Exception, that as excellent as this Work is, yet it was defign'd for further Improvements, and greater Perfection, had the Author enjoy'd a longer Life."



TESTIMONIES TO ROGER ASCHAM AND HIS WORKS.



ELANDI Encomia (Collectan., 1770, v. 121):—

"Afchame, litterulas tam belle pingis, ut ipfa Græcia te fcribam pervelit effe fuum : Ut velit effe fuum rerum caput inclyta Roma,

Quamvis Italicos fcribere docta modos. Sed calamos cur certo tuos attollere vates Carmine: fit virtus quum tua nota fatis?"

Walter Haddon, 'In partitiones Sagittarias Rogeri Afchami,' (before *Toxophilus*, and in Haddoni *Poemata*, 81):---

"Mittere qui celeres fumma velit arte fagittas, Ars erit ex isto fumma profecta libro.

Quicquid habent arcus rigidi nervique rotundi,

Sumere fi libet, hoc fumere fonte licet.

Afchamus eft author, magnum quem fecit Apollo Arte sua, magnum Pallas et arte sua.

Docta manus dedit hunc, dedit hunc mens docta libellum : Quæ videt ars, ufus vifa parata facit.

Optimus hæc author quia tradidit optima fcripta, Convenit hæc nobis optima velle fequi."

Bale, Script. (Bafil. 1557. fol.), 722. cent. 9. no. 64. "Rogerus Afcamus, raras quorundam admiratus virtutes et doctrinam, cœpit et ipfe bonis literis ac philofophiæ incredibili adhærere ftudio. Tandemque emeritus eruditi viri nomen, ad Henricum octavum Anglorum regem elaboratiffimum opus ex variis authoribus in lingua Brytannica confcripín,

De arte fagittandi. Lib. 1. Dum tua magnificentia gratiof. Scripfit et alia, quorum tituli non occurrunt. Claruit anno Domini 1540."

Sir Thos. Smith to Haddon, Bourdeaux, 6th April, 1565 (Haddoni Epist. 307): "Quid autem agit Afchamus tuus, item ac meus? An ipfe otiatur folus et eius muse filent? Credo vero gallos suos ita illum excantaffe, ut amicorum fuorum prorfum fit oblitus. Jam biennium et sex sunt menses, cum nihil ex eo audive-At enim tu ad eum non scripsifti, inquis. rim. Vter ad alterum filuiftis. Quid igitur illum accufas? Ouafi vero tantum sit laboris illi uni e tam multis ad me scribere, quantum mihi uni ac foli ad tam multos referibere. Aut perinde sit illi in Gallia scire quid rerum geratur, ubi nunquam fuit, atque mihi ex Anglia rescire quid fiat, ubi non folum omnes mei pariter amici et inimici funt, sed quicquid adeo sit mearum fortunarum. Excitato tu, quæío, illum, fi in tanta gallorum copia etiamnum dormiat. Nam mihi nunc Galli mei non tantum faceffunt negotii, neque tam molesti sunt, quam initio fuerunt. Iterum vale, et illi quæso ex me plurimam falutem dicito."

Geo. Buchanan, who was perfonally acquainted with Afcham, having dined at his houfe with Geo. Bromley (Buchanani Opera, ii. 762), in his epigrams, book i. no. 29: "Ad Rogerum Afchamum Anglum, qui librum cum honorifico elogio et fui amoris fignificatione miferat.

- "Amplector, Rogere, tuum vehementer amorem, Et nimii doctum pignus amoris amo:
 - Nec minus est animus genitor mihi gratus amoris, Quæque animum virtus ornat amatque tuum :
 - Nec minus est gratus magni comes error amoris, Et nimio cæcum pectus amore mei.
 - Et cum cuncta probem, virtutem, munus, amorem, Et nimio fætum pectus amore mei :

Absque errore meo vellem fas esset amare Errorem de me, dulcis amice, tuum."

Ibid. ii. 27, on Afcham's death :---

"Afchamum extinctum patriæ Graiæque Camœnæ Et Latiæ vera cum pietate dolent.

Principibus vixit carus, jucundus amicis, Re modica, in mores dicere fama nequit." Queen Elizabeth, on hearing of Afcham's death, exclaimed (Grant, Vita R. A. 29): "She would rather have caft 10,000/. into the fea, than have loft her Afcham."

Dean Nowell, who attended him in his laft ficknefs, "feeding his foul," as Afcham faid, "with eternal food," declared (*ibid.* 28) "that he had never feen or heard of any who had lived more virtuoufly, or died more Christianly."

E. Grant, in verses entitled 'Liber de suo Domino vita defuncto,' prefixed to Ascham's epistles (omitted by Elstob) :---

> "O tibi quis, Rogere, fuit pietate fecundus? Floruit aut rerum cognitione pari?

Turpis avaritiæ rabies, nec inutilis auri Sollicitos fenfus extimulavit amor.

Divitias et opes didicit contemnere vanas, Quæ curis animos exagitare solent.

* * * *

Par fuit in rebus peragendis femper honeftas, Par fuit in facra relligione fides.

Affidueque puer scripturæ verba legebat Sacræ, animo infigens lecta tenensque suo.

Dictio dulcis erat verborum lumine splendens, Est Karraßeryin testis aperta satis.

Hic capta aftantis flupuerunt pectora cœtus: Mirata est unum doctaque turba virum.

Et vixit clarus fama trans æquora notus, Deliciæ multis fcripta fuere viris.

Sturmius, Oforius, Toxites, Wolfius olim, Admirabantur fcripta, diferte, tua.

Quæ redolent clarum clari Ciceronis acumen, Tinctaque Cæsarea scripta suere phrasi."

The fame, Vita R. A. 30: "Joan. Sturm. teftatur in elocutione et dicendi generibus nihil fe vidiffe R. A. fcriptis acutius. Sic enim in quadam ait epiftola. Literæ tuæ non folum fuaves, verum etiam elegantes funt : tanta enim in illis est flexibilitas verborum et ad acutas comitatis et ad graves Philosphiæ fententias: talis in collacando ordo: ut tum fcriptionis fuavitatem admirer, tum etiam intelligam a te accurate esse compositas: nif a te nihil proficifcatur incompofitum, quantumvis fubito fcriptum.

Hieronymus Oforius Lufitanus, Sylvenfis Epifcopus, homo laudibus eloquentiæ ornatisfimus, qui R. A. magno amore complexus eft, nihil putavit effe uberius, nihil in hoc genere aptius [Epist. 397]. Petrus Nannius Alcmarianus, in Collegio Buflidiano apud Lovanienfes Latinus professor, dixit nihil esse difertius, nihil politius Aschami literis. [Cf. Epist. 396.] Michael Toxites Rhætus, laureatus Poeta, judicavit effe nihil fuavius, nihil eruditius. [Cf. Epift. 399.] Hieronymus Wolfius Oetingenfis nihil concinnius effe cenfuit. Multique alii eloquentiæ, eruditionis et dicendi virtutibus perpoliti, domi forisque celebres, optime semper de R. A. scriptione et dictionis puritate existimarunt. Taceo nostrates, Cardinalem Polum, Stephanum Wintonienfem, Joannem Checum, Thomam Smithum, duo propugnacula, duo ornamenta, eruditionis, literarum, Academiæ, Angliæ: Robertum Pemberum, Richardum Brandisbeum, Joannem Christophersonum, Gulielmum Bilium, Gualterum Haddonum, Jacobum Pilkintonum, Thomam Wilfonum, Nicolaum Carrum, et alios complurimos, qui fumma doctrina eluxerunt, et de Aschamo semper præclare senferunt. Quorum fere omnium literæ ad Aschamum misse funt domi apud me hujus rei testes locupletiffimæ."

The fame. Vita R. A. 11: "Sagittando fe multum exercuit, et quanta peritia exercuit, liber a fe doctiffime confcriptus et Henrico Octavo ante profectionem in Galliam ad expugnandam Bononiam oblatus, Anno Domini 1544. teftificari poteft. De quo Rogeri Afchami libro R. Pemberus hæc duo carmina lufit.

Non minus hic arcu est quam lingua clarus, utraque Sic ornat patriam, fic juvat ille suam.

Nec defuerunt, qui ei hanc fagittandi oblectationem vitio vertebant: qui, fi cum Aschamo comparentur, aut prudentia, linguarum peritia, ingenio, rerum usu, scribendo, excogitando, honeste vivendo, pupillos diligenter instruendo, plane frigescerent."

Walter Barker, fellow of St. John's, Cambridge, in his letter ' ad Lectorem,' (before Grant's ' Spicilegium

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Græcæ Linguæ.' 1575) dated Cantabrigiæ, è Muſæo meo, pridiè Calendas Februarii. M. D. LXXV.' f°. c. 4 v°. (cf. c. 2 r°.): "Verum hæc mea mens, hic animus fuit, ut cum natura, tefte Cicerone, lena fui eft, nollem vos proprios færtus, tanquam naturale illud ftirpis bonum malevolo quodam et viperino moríu profeindere, fed fi quis ex veftris prolem aliquam pepererit utpote Toxophilum, Pedagogiam, Spicilegium, licet non magnæ ftaturæ, pulchram tamen, nolite quæfo propter venuftam formam, et fluentes cerufitafque buccas debetis adamare."

GABRIELIS HARVEII | CICERONIANVS, | Vel Oratio post reditum, habita | Cantabrigia ad fuos Auditores. Lond. 1577.' 4to. 55: "Nolim ego hoc loco ita intelligi, quasi de industria propositum mihi fuerit, Aschami nostri, hominis perdiserti et Græce Latineque præclare literati, Præceptorem, non illum quidem, ut funt tempora, contemnendum, præfertim tam eleganti perpolitoque fermone præditum, aliqua labe afpergere : quod fi velim, pace optimi viri dixerim, vereor ut eum poffis excufare. Si Grammaticum Præceptorem voluit, non Rhetoricum, non Dialecticum informare, (fic eum defendet fortaffe quifpiam, et jampridem ille fermo increbuit) quid illi tandem rei cum translatis. quid cum modificatis synonymis, quæ Rhetorica sunt? quid cum diversis atque contrariis, quæ sunt dialectica ? quid cum oratoriarum exercitationum generibus, et præfertim tam exquifita et artificiofa imitatione Ciceronis? Quid eft, in alienas poffeffiones atque prædia irruere? quid extra ripas diffluere? quid transilire limites, fi hoc non est? Sed de Aschamico Præceptore valde illo quidem limato atque nitido et fane etiam, fi cum aliorum præceptoribus comparetur optimo atoue accuratiffimo viderint alii: nos in nostro neque ista ipfa non uberiora requirimus, et alia multa non minus frugifera defideramus. In eo etiam gloriari audemus (abfit arrogantia verbo) nos distincte ista et partite et circumscripte tradere : Rhetorica a Grammaticis, Dialectica ab utrifque internoscere : suum cuique arti Geometrica, quam vocant, proportione tribuere : Aristotelicum illud denique xal' auto tueri : quod Aschamus non fecit. Neque enim tam longe extra circundatos fibi cancellos

egrederetur, aut a proposito tam crebris excursionibus declinaret, fi feciste." (In p. 56, l. 8 from foot, I have omitted *fi* before valde on the authority of a contemporary who has annotated a copy in St. John's Library; who also in p. 57, l. 12, reads *illa* Aschami *capita* for *illa Capite* of the printed text.) Compare Wm. Lewin's letter to the printer (11 Feb. 1577) prefixed to the *Ciceronianus*. "Quin nec hujus [Harveii] ipse fortasse of eloquentiæ arcem vel otium mihi vel ingenium daretur. Eft huic *Ramus*: mihi *Sturmius* dux viæ atque author effet : iisdemque vestigiis *Afchamum* infequerer, quibus ille *Sturmium* fuum eundemque meum."

'GABRIELIS HARVEII | RHETOR, | Vel duorum dierum Oratio, De | Natura, Arte, & Exercitatione | Rhetorica. | Ad fuos Auditores.' Lond. Nov. 1577, 4to. (dedication dated Pembroke Hall, 29 July. 1577), f°. 2 r°. "De Chaucero, Moro, Eliota, Afchamo, Juello, noftris gemmis, nihil in præfenti dico."

Gabriel Harvey (1593) in Brydges' Archaica, vol. ii. pt. 4, p. 57:

> " HADDON farewel, and ASCHAM thou art fale, And every fweetnefs taftes of bitter bale."

The fame (1593; *ibid.* pt. 8. p. 33): "But even fince that flourishing transplantation of the daintieft and sweetest learning that humanity ever tassed, Art did but spring in such as Sir John *Cheeke* and M. Afcham; and wit but in such as Sir Philip Sidney and M. Spenser."

(*Ibid.* 44): "Sweet M. *Afcham*, that was a flowing fpring of humanity."

(*Ibid.* 63): "M. Afcham's Toxophilus long fithence fhot a fairer mark."

(Ibid. 110): "Oforius praised Ascham, as Ascham praised Watson."

(*Ibid.* 139): "That weeneth Sidney's dainties, Afcham's comfits, nothing comparable to his Pap."

(*Ibid.* 140): "The fineft wits prefer the loofeft period in M. Afcham, or Sir Philip Sidney, before the trickfieft page in Euphues or Pap-hatchet."

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(*Ibid.* pt. 9, p. 160): "I may peradventure conftrue and pierce the whole alphabet of his fweet eloquence a little better, and make fome farther trial of M. Afcham's double translation, a pretty exercise in a fit fubject."

(*Ibid.* 173): "Come, divine poets and fweet orators, the filver ftreaming fountains of flowingeft wit and fhiningeft art; come, Chaucer and Spenfer, More and Cheek, Afcham and Aftely, Sidney and Dyer."

(*Ibid.* 180): "It is for Cheeke or Afcham to ftand levelling of colons, or fquaring of periods, by measure and number."

The fame, 'A new Letter' (*ibid.* pt. 9, p. 8): "Sir John Cheeke's ftyle was the honey-bee of Plato; and M. Ascham's period the firen of Isocrates."

Dr. Thos. Wilfon in 'Carmen Encomiafticum' (before the early editions of Afcham's Epiftles; omitted by Elftob) :---

" Lis magna eft, Cicero fuerit Romanus an Anglus, At Romæ Arpinas dictus ubique fuit.

Sed dubitant Angli, Ciceronis origine nati, Atque Britannorum fede locare volunt,

Scilicet hoc Regno natum, post tempora Bruti, Indigenamque tuum, terra Britanna, ferunt.

Unde Britannorum decus est et gloria magna, Plurima quod Cicero pignora laudis habet.

Inter et eximios Afchami est fama diferta, Filius eloquio qui Ciceronis erat.

Vim Demostheneam Cicero, gravitate Platonem Exprimit, Ifocratem dulcis ubique fonat.

Vis eadem Afchamo eft, gravis eft, dulcedine plenus, Difcit ab indigena filius ifte patre.

Anglia ter felix Anglo Cicerone parente,

Talia quod tanti pignora patris habet."

Mulcafter's *Positions* (1581), c. 26, 'Of Shooting,' p. 101: "This exercise do I like best generally of any rownde ftirring without the dores, upon the causes before alleadged, which if I did not, that worthy man our late and lear[ned] countrieman maister *Askam* woulde be halfe angrie with me, though he were of a milde disposition, who both for trayning the *Archer* to his bow, and the scholler to his booke, hath schewed him felfe a cunning *Archer*, and a skilfull maister." *Ibid.* c. 41. p. 243: "For the credit of thefe mathematicall fciences, I must needes use one authoritie of great and well deferved countenaunce among us, and fo much the rather, bycause his judgement is so often and so plausibly vouched by the curteouse maister Astam in his booke, which I wish he had not himselfe, neither any other for him entitled the *scolemaister*, bycause myselfe dealing in that argument must needes sometime diffent to farre from him, with some hafard of myne owne credit, seeing his is hallowed. The worthy and well learned gentleman Sir John Cheeke, in

the middeft of all his great learning, his Sir John rare eloquence, his fownd judgement, his Cheeke. grave modeftie, feared the blame of a mathe-

maticall head to litle in himfelfe, and thought the profeffion to be fo farre from any fuch taint, being foundly and fadly studied by others, as he bewraid his great affection towards them most evidently in this his doing. Being himfelfe provoft of the kings colledge in Cambridge, in the time of his most honored prince, and his best hoped pupill, the good king Edward, brother to our gracious soveraine Queene Elizabeth, he sent downe from the court one maister Bukley somtime fellow of the faide colledge, and very well fudyed in the mathematicalls, to reade Arithmeticke and Geometrie to the youth of the colledge : and for the better encouraging of them to that studie gave them a number of Euclides of his owne coaft. Maister Bukley had drawne the rules of Arithmeticke into verfes, and gave the copies abroad to his hearers. My felfe am to honour the memorie of that learned knight, being partaker my felfe of his liberall distribution of those Euclides, with whom he joyned Xenophon, which booke he wifhed and caufed to be red in the fame houfe, and gave them to the studentes, to encourage them as well to the greeke toungue, as he did to the mathematikes. He did I take it asmuch for the studentes in S. Johns colledge, whofe pupill he had once bene, as he did for us of the kinges colledge whofe provost he then was. Can he then mislike the mathematicall sciences, which will feeme to honour Syr John Cheeke, and reverence his judgement ?" (Cf. ibid. 241, 242.)

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R. Robinfon (1583) in Brydges' Brit. Bibliogr. i. 132: "I could at large here call to minde the commendation of this peaceable practife of fhooting which once I, as a rawe icholler, reade over in Toxophilus, and at times by tafked leffons interpreted in Latine here and there."

Pilkington's Works (P. S.), 429 : "Whofo lifteth to fee more of the commendation of it [archery] in time of peace, may read that learned book which Mafter Afcham wrote of it."

John Swan. 'In Authorem ogdoaftichon.' Before W. Kemp's 'Education of Children. Lond. 1588.' 4to :--

" Sturmius, et Ramus, Freigius, Manutius, Afcham,

Quicquid ad hoc fpectans explicuere genus :

Kempus id omne tenet, bene collocat, edocet Anglos."

Camden, Ann. 1568 : " Penultimus hujus anni dies (digreffiunculæ in boni viri memoriam ignoscite) ultimus erat Rogero Aschamo, qui in Eboracensi comitatu natus et Cantabrigiæ educatus, inter primos nostræ nationis literas Latinas et Græcas stilique puritatem cum eloquentiæ laude excoluit : Elizabethæ studiis aliquamdiu præfuit, eidemque reginæ ab epistolis erat Latinis. Cum tamen alea et alectryomachia plus nimio oblectaretur, re tenui vixit et obiit, relictis duobus libris elegantiffimis, ingenii monumentis lingua vernacula, quorum alterum Toxophilum, alterum Scholarcham infcripfit." The imputation of gambling, which has been caft on Ascham, rests on this passage. In the Toxophilus (1571. fº. 11 vº.) Afcham begins an earneft warning against 'cardes and dyse' with words which perhaps may fhew how the fcandal arofe. " I mervayle greatly how it chaunceth, that those which use shootinge be fo much marked of men, and oft times blamed for it, and that in a maner as muche as those which playe at cardes and dife. And I shal tell you what I hearde spoken of the same matter. A man no shoter (not long agoo) woulde defende playinge at cardes and dife if it were honestlye used, to be as honeste pastime as your fhootinge."

Camden, 'in doctiff. viri Rogeri Afchami laudem

Sylva' (prefixed to Afcham's epiftles, though omitted by Elftob; alfo in the Appendix to Camdeni *Epiftola*, 1691, 97 feq.):---

"Invidiam fuperat fcriptis, hoc nemo repertus Materiem vel noffe prior, vel fcribere major. Perlege quæ fcripfit monumenta, revife libellos, Quam bene rem fermo digefferit ordine verbis, Hic facilis, fimplex, [ut] et illa faceta, diferta.

Reddidit hunc aptum natura, fcientia certum, Ufus et expertum, referenfque imitatio fummum. Relligio, pietas, probitas, fapientia, mores, Majori funt digna tuba plectroque fonanda, Hæc cantent alli Mufis et Apolline pleni."

T. Nash, 'To the gentlemen students of both Universities,' before Greene's Arcadia (Sir E. Brydges' Archaica, vol. i. pt. 2, p. xv): "Yet was not learning fully confirmed in her monarchy amongst us, till that most famous and fortunate nurse of all learning, Saint John's in Cambridge, that at that time was as a univerfity within itfelf, fhining fo far above all other houfes, halls and hospitals whatsoever, that no college in the town was able to compare with the tithe of her fludents, having (as I have heard grave men of credit report) more candles lighted in it every winter morning before four of the clock, than the four of the clock bell gave ftrokes; till fhe (I fay), as a pitying mother, put to her helping hand, and fent from her fruitful womb fufficient scholars both to support her own weal, as also to fupply all other inferior foundations defects, and namely that royal erection of Trinity college, which the university orator, in an epistle to the duke of Somerfet, aptly termed Colonia deducta from the fuburbs of Saint John's. In which extraordinary conception uno partu in rempublicam prodiere the exchequer of eloquence, Sir John Cheeke, a man of men, fupernaturally traded in all tongues, Sir John Mason, Dr. Watson, Redman, Afcham, Grindal, Lever, Pilkington: all of which have either by their private readings or public works repurged the errors of art expelled from their purity, and fet before our eyes a more perfect method of fludy."

Thuanus, Lib. 43. c. 25. An. 1568: "Extremo anno III. Kal. Januar. Rogerius Afchamus, Curbivifcæ in agro Eboracenfi natus, arcta cum Hier. Oforio, Jo. Sturmio, Jo. Metello amicitia conjunctus, Elizabethæ a Latinis epiftolis, Londini deceffit, anno ætatis LIII., ab Edvardo Granta laudatus, qui et epiftolas ejus elegantifime fcriptas publicavit."

Bacon, Advancement of Learning. I. (Works, fol. 1753, 12): "Then grew the flowing and watry vein of Oforius, the Portugal bishop, to be in price. Then did Sturmius spend such infinite and curious pains upon Cicero the orator and Hermogenes the rhetorician, befides his own books of periods and imitation and the like. Then did Car of Cambridge and Afcham with their lectures and writings almost deify Cicero and Demosthenes, and allure all young men that were studious unto that delicate and polifhed kind of learning. Then did Erafmus take occasion to make the fcoffing echo; Decem annos confumpli in legendo Cicerone : and the echo answered in Greek, "On, Afine. Then grew the learning of the schoolmen to be utterly despised as barbarous. In fum, the whole inclination and bent of those times was rather towards copia than weight."

Gabr. Naudæus de Studio Militari (Rom. 1637. 4to.), 538: "Rogerius Afcanus Anglus, qui patrio fermone librum de arte fagittandi confcripfit, quem nifi, prout nunc funt tempora, fiftulæ chalybeæ baliftarum loco fuccefliffent, reliquis omnibus præferre non dubitarem."

Fuller's Worthies (1662) in York/hire, 209: "ROGER ASCHAM was born at Kirby-weik in this County, and bred in Saint Johns-Colledge in Cambridge, funder Doctor Medcalfe, that good Governour, who whet-fione-like, though dull in himfelf, by his encouragement fet an edge on most excellent wits in that foundation. Indeed Afcham came to Cambridge just at the dawning of learning, and staid therein till the bright-day thereof, his own endeavours contributing much light thereunto. He was Oratour and Greek-Profefour in the University, (places of fome fympathy, which have often met in the fame perfon,) and in the beginning of the raign of Queen Mary, within three days, wrote letters to fourtyfeven^{*} feverall Princes, whereof the meaneft was a *Cardinal*. He travailed into *Germany*, and there contracted familiarity with *John Sturmius* and other learned men, and after his return was a kind of teacher to the Lady *Elizabeth*, to whom (after he was *Queen*) he became her *Secretary for her Latine letters*.

"In a word, he was an Honeft man and a good Shooter; Archery (whereof he wrote a book called πξόφιλος) being his onely exercife in his youth, which in his old age he exchanged for a worfe paftime, neither fo healthfull for his body, nor profitable for his purfe, I mean Cock-fighting, and thereby (being neither greedy to get, nor carefull to keep money) he much + impaired his eftate.

"He had a facile and fluent Latine ftyle, (not like thofe, who, counting *obfcurity* to be *elegancy*, weed out all the hard words they meet in Authors,) witnefs his *Epifiles*, which fome fay are the only Latine ones extant of any Englifh-man, and if fo, the more the pity. What *loads* have we of *letters* from forraign Pens, as if no Author were compleat without those neceffary appurtenances ? whilf furely our Englifh-men write, (though not fo many,) as good as any other Nation. In a word, his $\tau \sigma \xi \phi \rho \lambda \phi$ is accounted a good book for *Young-men*, his *School mafter* for *Old-men*, his *Epifles* for *all men*, fet out after his death, which happened *Anno Dom.* 1568. December 30. in the 53. year of his Age, and he was buried in Saint Sepulchers in London."

Teiffier, 'Eloges des Hommes favans,' iii. 197: "Jean Hotman, fils de François, parle en ces termes de R. Afcham (*Ep.* 37): 'Afchamus vefter puritate fermonis cedere paucis, argumenti gravitate omnes mihi fuperare videtur.'... Il y a une très belle lettre d'Afcham, *de Imitatione*, ajoûtée à celles de Rolland de Marets." This letter is not in 'Marefii Epiftolarum philologicarum libri duo. Paris. 1655. 8vo.' It was perhaps appended to 'Marefii ad Petrum Halæum... de puerorum in Litteris infitutione Epiftola. 1651. 4to.' (*Biogr. Univ.*.s, v. 'Defmarets'), which letter (in ed.

• Edw. Grant in the life of Afcham.

+ Cumden's Eliz. Anno 1568.

1655, 328-341) evidently contains fome hints borrowed from Afcham. See e. g. 335, where the practice of translation and re-translation and the exercises of Aphthonius are recommended. See too the remarks on the 'Ciceronians,' 151, 183, 196, 207 feq.

Morhof, *Polyhift*. vol. i. lib. i. c. 23. § 62: "Rogerus Afchamus . . . pene unus e gente Anglica est cujus stylus veterem latinitatem fapit. Cum Joh. Sturmio fingularem coluit amicitiam; cujus exemplo erectus elegans dicendi genus sectatus est."

Charles Schmidt, *La vie . . . de Jean Sturm* (Strafb. 1855), 181: "Le recueil des lettres d'Afham et de Sturm, parmi lesquelles il y en a de charmantes, a été plufieurs fois publié."

The dedication of 'Toxophilus. 1545' to Henry VIII. is printed in the 'British Bibliographer,' iv. 206 seq.

Notices of Aicham have appeared in recent numbers of 'the Museum' (1861), and 'the Eagle. Camb. 1861.'

Editions of Ascham's Works in St. John's College.

St. John's Library contains the following copies of works of Afcham, which I print here partly as a contribution to bibliography, partly in the hope that members of the college may, as occafion ferves, complete the collection; for it is much to be wifhed that every college fhould poffefs every edition of every work publifhed by any of its members.

' The English Works of Roger Ascham. . . . By James Bennet. London. 1761.' 4to. Subscribed for by the college.

'The Scholemaster. 1571. London. John Daye.' 4to. 'ex Dono Ric. Pritchett 1795; Coll. olim Soc.' In the fame volume is 'A Report and Discourse written by Roger Ascham, of the affaires and state of Germany. ... Lond. John Daye.' 4to. n. d. Also a second copy of the Scholemaster (1571) from the fame donor; and a third copy with title of 1571 and colophon of 1573, bound up with 'Toxophilus' (1571. Thomas Marshe). Both 'Ex dono Reverendi Viri Johannis Moore, Ecclefiæ de Pocklington in Comitatu Eboracenfi Vicarii meritiffimi. Anno Domini 1693.' 'Toxophilus. At London, Printed by Abell Jeffes, by the confent of H, Marfh. 1589.' 4to. 'Ex dono Ric. Pritchett 1795, Coll. olim Soc.' Upton's edition of the Schoolmafter (1711. 8vo.) 'Ex dono Philippi Sydenham de Brimpton in agro Somerfet. Bar^{tt}.'

⁶ Apologia dočtifimi viri Rogeri Afchami, Angli, pro cœna Dominica. . . Lond. H. Middleton. 1577 (altered in the title to 1578, but not in the colophon). 8vo. One copy ⁶ Ex dono Ric. Pritchett 1795. Coll. olim Soc.; ⁵ another with a book-plate of Wm. Billingfley, B.D., rect. of Glaifton, Rutl., fometime fen. fellow of St. John's, who left 5*l*. to the library in 1637.

' Difertiffimi viri Rogeri Afchami Angli . . . familiarium Epistolarum libri tres. Lond. Hen. Bynneman. 1581.' 8vo. ' Editio Londin., alterâ non paulo melior. Lego Collegio D. Jo. Cant. Tho. Baker.'-The fame. ' Lond. Ar. Hatfield. 1590.' 8vo., with autographs of Richard Younge, C. Otway, and Tho. Baker (the last effaced) .- The same. 'Hanoviæ. 1602.' 12°. One copy left by Dr. Gower, mafter, with his book-plate, and the name 'Gulielmi Gould liber. 1678. pret. 1s.;' the other with autograph of 'C. Otway.'-The fame. ' Hanoviæ. 1610.' 12°. ' Emptus Lond. May 27. 1623. pr. 2. Christopher Cooke.'- The fame. 'Libri Quatuor. Oxon. 1703.' 8vo. 'Tho. Baker, Coll. Jo. Socius ejectus. To this Book fome Corrections are made, and fome Dates are added from the Orator's Book, and other MSS. It is no worfe for the MSS. notes.' The fuperiority of the early editions to Elftob's has escaped the reviewers in Acta Eruditorum (1704) 163, and Works of the Learned (1703), 440.

ADDITIONS AND CORRECTIONS.

P. 49, l. 1. *Laughe*. Fuller (*Holy State*, c. 5) may have had this paffage in his thoughts: "Fond fathers like the oaths and wanton talk of their little children, and pleafe themfelves to hear them difpleafe God."

P. 239, last line. Not Wotton. Cf. p. xv. P. 252, l. 8. Edward's time. See on the havoc made in schools and colleges in his reign, Wood's Annals, A.D. 1550; Strype's Cranmer, Append. No. 93, p. 220 (a letter from Miles Wilson to Cecil); and Ascham, Epis. pp. 72, 311, 331 (the spoliation of Sedberg school).







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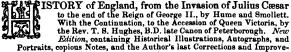
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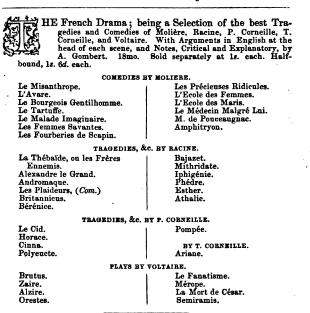
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