THE ENGLISH SECRETARY, OR

Method of writing of Epistles and Letters:

WITH

A declaration of such Tropes, Figures, and Schemes, as either visually or for ornament sake are therein required.

Also the parts and office of a Secretarie,

Divided into two bookes,

Now newly revised and in many parts corrected and amended:

By Angel Day.

AT LONDON

Printed by P. S. for C. Burbie and are to be sold at his shop, at the Royall Exchange. 1599.
To the right Honorable, Edward de Vere, Earle of Oxenford, Vicount Bulbecke, Lord Standford and of Badlesmere, and Lord great Chamberlaine of England.

It is now a fewe yeares passed (Right Honourable, & my very good Lord) since emboldned by your fauour, this booke rudely digested, and then roughly deliuered, I did in the very nonage thereof recomend vnto your Patronage. Andhowbeit at that time, very little therin appeared worthy so honourable acceptance: yet pleased it your L, the same should then passe under your fauourable countenance.

To answer so great bountie therein shewed, I haue naught but my simple acknowledgment: and in signification of the will I haue to do vnto your Lordship any acceptable service, no other matter in shew, then a fresh renouation of the selfe same title by an other presentment, howbeit in farre more orderly manner then formerly was deliuered.

Your Lordship may please of your owne ennobled condition to well dooing, in pardoning the presumption of the former, vouchsafe your liking to this latter, where-
The Epistle Dedicatorie.

in (notwithstanding the title all one) yet shall you finde the worke both in order, habit and shape, to be diversely chaunged.

To excuse the defecte of the one, or enlarge my paines taken in publishing the other, were on either part needesle: seeing my desire in both, hath principally sorted to one self meaning: If your L. find ought herein answerable to your iudgment, it is inough: and the vsers shall thereby (I hope) finde more cause to be satisfied. The wisest of all ages, haue not at one instant collected their experience: Plato in his first original was nothing so divine: Socrates in his cradle had no taste of his after wisdome: Hercules past many yeres ere he grew famed by his labors, & onely vsed and practize enableth vs to the greatest perfection.

This being so, it will, I trust, seeme in me a matter the more pardonable, to haue aduen tured as I did the formost of this purposed labor, regarding that by a reuew of the same it hath now receiued some shape and proportion. Such as it is I humblie recommend as before, vnto your honorable liking. And for my selfe do remaine, alwaies

By your honorable L. to be commanded,

Angel Day.
To the learned and courteous
Readers in generall.

Entlemen, when I do begin first to speake
unto you in this action, me thinks, you doe
espie in me the parts of an ill Scholler, who
in all his dooings, is forced to crave pardon,
but hardly findeth the way that may
purchase unto him selfe the benefit of such
a pardon.

In reformation, two notable instances are held, the which as I
conceive do crave allowance, though no prerogative in doing;
and these are for a man to finde his defect, and secondly to have a
will to amend it.

I will assure you, though I be not grations, I would be loath to
seeme gracelesse, and this benefite I will have to gain your allow-
ance, that I will blush for mine errors, where I fault in abilitie, I
will shew you my will: And when in all I cannot cleare me from
your confures, yet shall your courteus forbearance be in me no
waies surprised.

I have toforetime as now still travelled with the gardener, who
first throweth vp his earth on a rude heape, thence scattereth it, af-
ter, smootheth it, next squareth it, & lastly bringeth it into knots;
and workmanship, before which you know, there are many weeds;
loose beares, grasses, sticks, and rubbish to be picked vp & thrown
out: And then and not before beginneth his worke to draw to-
wards the perfection.

As he so I, at the first threw vp this groundwork in a heape,
and onely did scatter it: after, and hether unto I have endorsered
to smooth and to square it, picking out thereof many things:
which lay to too much disordered. It onely now wanteth to be labo-
red on by a more curious workmanship, but because it is my gar-

A3.
To the Reader.

den plat, & my provision is too small to perfect on a siodaine so spacio-
sous a ground worke, I will temporize with those duties, which
either by time may in me be supported or by a greater bability in
others may happylie hereafter be performed.

Now because it is in all omissions the greatest omission not to
bee thankesfull for courtesies, I will acknowledge that as you have
hitherto to benignly delt with me in the survey of these labours, so
have you bound mee the more unto you by your favourable cen-
sures. And yet if after this continued trauell unto this pre-
rent, you either in mine or in the printers escapes find any thing
blame worthy, couer it I pray you as before you have done with
the vaile of your course. The copies before this, have bene I
confesse erroneously many wayes deliucred, and this by the blot-
tings and interlinings had in the former amendments hath persever-
aduerter also his escapes or mistakes: If any be, they are fewe
I hope, and therefore the more easie to be tolerated Onely correct
where fault is, and the printer and I shalbe beholding unto you.

Hauing thus performed for my selfe what unto your worthi-
nes stooode meete to be considered, give mee now leave I pray you,
touching the order and course in this Methode hereafter observed,
to say somthing to them which therby are to take any benefit or
proifice. In which case, the learner is circumspectly with him-
selue to consider, the severall rules in the particular chapters
preceeding the orders of those Epistles, in such sort as afterwards
they are distingisted, & therin see, what to the better ordering
and principall direction, of what sever bee shall take in hand to
write, is theref (or his better instruction) enioyed. By diligent
animaduerslon wherof, he shall the better understand the sever-
all natures and properties, that in the parts of every Epistle, are
ordinarily to be required, besides the use of them in their severall
places, and what force they beare, being so sorted out, according to
their speciall purposes and directions.

Next for the better inducement and leading him into a plaine
and perfect plattforme of this Methode following, & to the intent
be may at once as may be, or as his capacitie (at least wise) may a-
y wayes reach unto, knowe (skilfully, & not by rote) how or in
what sort he shall happen to doe either well or ill, I have first in a
preamble
To the Reader.

preamble or intermixed discourse, either preceeding or inter-
changeably passing, before or with the kinds of every sort of Ep-
silles) declared the properties and use of those Epistles, upon
what parts and places, they and every of them do consist, with
what vehemencie or lesse application they are to bee enforced or
qualified, so that he who seemeth to have least knowledge at all
be it that he have perseverance to conceive or to distinguish the
parts he seeth there laid out before his eyes may with great fa-
cilite, attaine to what sooner herein prescrib'd, or by the circum-
stance thereof intended to be in any sort delivered.

To the greater ornament whereof, I have applied a number of
Figures, Schemes, and Tropes in the margent of every Epis-
lette, even with the places where they are used. And at the end of
this worke, have set them altogether, and therein explained to the
Learners view, and for his reader use, their particular natures
and qualities, to the end that they who (being unlearned, & hav-
ing a pretie conceit of invention of them (s) have herebefore
unknowing done well, may see how with skill and discretion here-
after to pursue the same, & the ignorant also hereof whose reach
bath not been so ample as others, may be thereby informed, what
unto well doing is most consonant and agreeing.

Now for the readier finding of those Epistles, as each of their
kinds are fitted forth in sundrie Examples. Peruse but the head
of every page, and there you shall find what in the same page is
contained, viz. Where the Epistles be, you shall have them noted
in their kinds, as Epistles Hortatorie, Dehortatorie, Swafforie,
or Diffwafforie, &c. And likewise in the admixtions, you shall
 finde Places or Parts Hortatorie, Commendatorie, Petitorie,
&c. as they fall out to be handled.

This booke, thus shewing these parts before remembred, I have
termed as you see by the name of The Secretorie, being in the
consideration thereof of nothing ignorant what great perfection is
to be required in such a one, by whose title the same is delivered,
neither supposing the matter herein contained to appeare so suf-
sicient, as perfectly thereby to enable what in the same function is
to bee required, but because the orderly writing of Letters, being
a principal part belonging to a Secretorie, is by the Methode
hereof.
To the Reader.

hereof delivered to any Learners capacity, whereout the Scholler or any other that is unfurnished of the knowledge thereof, may gather ayde and furtherance, I have therefore endeavoured to term it by the name of the Secretarie.

These with my willing minde, and desire of well doing herein, I do present to the generall and friendly regard of all, wishing that in courtesie they repute of my travels, as foremost of all other things, I therein respected their benefites. In affording whereof, they shall do no more then belongeth to good mindes, and encourage me by what so ever other means hereafter, to gratifie their favours.

The
Of an Epistle, the commodities and use thereof.

_chap. 1._

As much as we have herein endeavoured to lay downe a platforme or method for writing of Epistles. It shall not be amisse, that following the order of all other writers, wee first define unto you what an Epistle is. An Epistle therefore, is that which usuall we in our vulgar, doe terme a Letter, and so the respects thereof is called the messenger, or familiar speach of the absent, for that therein is discovered whatsoever the minde willeth in such cases to have delivered. The diversities of Epistles are manifold, as therof ensueth a platforme to enorie motion, being in truth so infinite as are our imaginations of such ones fantastic, seeing the declaration of enorie letter, is no more then what the minde willeth in all occasions to be performed, and according to such instigations wherewith at that instant men are fed when they write, takest his small substance, whether it be to require, counsel, request, command, informe, commend, entreat, advertise, gratulate, or whatsoever other purpose there in pretended, as cause and matter maie fall out to be required. The antiquity is as ancient as the beneite that therof ensueth is great, wherein onlie those that are sufficientlie enabled with the qualitie, can give the greatest testimonie. Pædelest we were it for me to commend the use, when aswell by the authorities of a number the best learned, who to advance the efficacie thereof, have in sundrie languages prescribed rules and methods for the same, as of others besides, whose most excellent writings of Epistles are at this present extant, it is most plentifully advanced. And although pregnant witt ensuing by nature was the foremost cause that first bred the invention of Letters, and that every one naturally can speake, or in some sort, or other set down these meaning:
pet Art prevailing in the cause, and by cunning skil marshall ing
every thing in his due order, place and proportion, how much more
the same is then beautified, adorned, and as it were in a new shape
transmuted by such kind of knowledge, the difference that daily
appareth may peerly prove sufficient.

What is chieflie to be respected in framing
of an Epistle. Chap. 2.

As much as by the necessarie use of Letters before laid downe, a commendable maner of writing and framing the same hath been already remembred: It shall not bee amisse, that in this Chapter we now endeavoure to answere the pur pose therein pretended. For the manifestation whereof, I have thought good to divide into your consideration certaine principall points, which thereunto are especiallie to be required: first, Aptnesse of words and sentences, respecting that they be true and choisefully picked, and orderly handled: next, Breuity of speach, according in matter and circumstance stile to be framed: lastly, Comlines in deliverance, concerning the person and cause, wherein the direction is grounded.

The first, being Aptnesse of words and sentences, consisteth in choice and good tearesmes, in skilful and proper application of them according to their true meanings, in wel setting and setting them, to their severall purposes. Choise and good tearsemes, are in words brief, and plain for the matter in deliverie, not improper no; new coined, no; too olde, as having not of long time before bene vied. Skilful application is, when in their setting down they have either their true's proper signification for delivery, or else by a more delicate or pleasant invention may be vearied concettely. Well setting & setting them, resteth in the matter in handling, that therein be a concordance with their applications, whereof may ensue a due construction, and no disopportune mistaking.

The next, being Breuity of speach, is not as some indifferently have imagined, that which consisteth in fewnes of lines, a shortnes of room in the word of a side of paper, but breuitie of matter, where, in scope sufficient remaining to; the necessary demonstration and
Secretorie. 

Respects in framing of an Epistle.

delusive of any needfull occasion, men are barred from frivolous circumstances, and intinded therin to abhore all manner of testouines: For which cause some have bene of opinion, that continuance of matter ought not to be bled in an Epistle, so that it there, by lose the true of an Epistle, and taketh upon it the habit of an Epistation: Yet of such sort are in this method sundry Epistles, the titles whereof are, Hortatorie, Dehortatorie, Laudatorie, Vituperatorie, Suasorie, Petitorie, Monitorie, Accusatorie, Excusatorie, Confoatorie, Insidius and such like, whose special bies do of necessitie admit such scope as in euerie ordinary Epistle is not found; and though they beare in them many Oratorie parts, yet lose they not at all so; that, neither name nor habit of an Epistle. The tollerat on and ordinary use of which, both examples of many learned, and common customs hath warranted. And therefore, when to be briefe it is herein insinued, it is always thereby to be intended, that a man with onelie necessarie speches may bee permitted to deliver his meaning, neither is it without the limits of breuitie, when aptlie and at full the same shall be in this sort reported.

And for the better declaration, howe farce the conceit hereof may be induced only in writing of Letters, I will first limit what may be accounted necessarie therein, and afterwards endeavour to lay downe, howe contrarie thereunto, men (aswell in the use, as in neglecting thereof) have heretofore erced. Necessarie speches, I do account whatsoever is set downe, for the plaine and open deliverie of euerie occasion, to the intent the minde of the writer, and what he pursueth may aptly and in good and ready loze be conceived. The repugnancie hereof is then either with too much curtailing our arguments, in conceit to anoyde testouines, or with too manie oz ouer often repetitions, never thinking to have spoke sufficiently, either to induce remembrance, or put fooward our meaning, we abbreviate or amplify our Epistles. And when some others also, of a conceit more curious than necessarie, striving to excell in varietie of sentences, and copie of words, copy ned all of one rate, thinke therefore in painting themselves to write more than needeth, to be counted more eloquent. These falling out to be imperfections, as each of them are in truth to bee blamed, so where the defect remaineth, are they (so well writing) with studie to be amended.
The third and last note being Comelineffe in deliv'rance touching the person and cause, seemeth to be tied unto two severall respects: that is, to the reputation of the partie unto whom we write, his condition, age, honour, and disposition, and to the fitnes of the matter whereof we take upon vs to write: so as it is most decent that in the matter we make choice of, we give unto euerie cause his proper and orderly effect: so is it every way as convenient to afford a like Decorum of those to whom our letters are directed.

The reputation of each partie, is measured according to his dignitie or worthinesse, whereby bee heareth reckoning and place before vs. The condition, by the age of maner of living, wherein resteth either granitie or youthfullnesse. The humour by the disposition, as whether delirious to be reverenced, favored on, or with plaine terms blest. By this reason, the method: or style of our letters calleth out diverslie to be considered: in one sort we frame them to olde men, in an other sort to young men, one way to sad and grave persons, another to light and young fellows: one platforme to Courtiers, another to Philosophers. To great and notable personages, with a dutie special, appropriate to their calling: To our betters, alwayes with submission: To our inferiors, benignly and sauerably: To our friends, lovingly: To our enemies sharply and nippingly. Thus farre as touching the person, and now so, the cause.

In this point it seemeth that the matter of euerie writing should still be measured according to the writers apperance, credit or worthines, that the validity thereof should be answerable to the one or the others greatness, or goddenesse: that the intendemt be sound, lawful, and to no noill purposes: that it containe not base, filthy, or leueller matter, unbecoming a direction so worthie. Then that every thing to be written of should bee delivered according to his proper qualitie: Terms more officious than becoeming, are unsuiting: not sufficientlie to consider of each reputation, were our houllie. A matter of granitie is to bee delivered with weight: a matter of love should be reported with grief: a matter of pastime, to be discoursed with pleasure: a matter of folly, mingled with laughter. How contrariwise, to a person so: of jests to talke learnedly to a clowne,
to salute an old man with childish fantasies: in cases of weight, to advance titles: were altogether as improper as penurious, and more absurd than fit to be tolerated in anie skillfull blage.

And because I have taken upon me some distinguishing's of writing, wherein I speciallie hand upon choice and more termes and speeches, with proper applications: I thinke it not amisse to set down unto you some thew of the contrarie inurements, whereby you may with the greater discretion conclude the errore there of, the which I have sometimes noted in other mens writings: And first, of unsemly applications: as for example: one that sometimes intended not a little of his owne invention, toke upon him to write a love letter to a woman of verie meane reckoning, in which, after he had drawn (God Cupid by the name of the blind boy) by those parts of favore that never were in her, and theyd himselfe much passion at for the love he ought to her, he concluded the meater in this sort. Thus craving your lawfull beneuolence, in not mee rejecting, your answe were comfortable and not intolerable, &c. The woman not accustomed to such hote entertainement, and rather blantlie before time pursued, then daintlie intreated, beganne hereupon (forsooth) to ware coy, and to intende great matter of her self, and haunting her fauour at a higher rate then he belike seemed afterwarde willing to become a purchaser of, remained as she was, and himselfe at his more profitable studies. The conclusion of his letter was verie improper, insomuch as requiring liking by the name of Beneuolence, see both fulfilled his owne demand, and seemed to induce a waye more conducing to a charitable reliefe, or curteous contribution of money, then to anie such purpose as he meant it. Besides, your answe were comfortable, and not intolerable. If these had pastcd in a text, it had bene more convenient, but bye bona side, it was too too bad, especiallie respecting the partie that she was, from whom one would have supposd that inuch a one as himselfe, could never have received (but by too much tolleration) any discontentment at all.

This errore we see is not onlie common to the unlearned, no as well this one, who in his profession (as I was informed by him that relieved me the letter) was well reputed of, but also some of the forwarder sort, onlie by affectation of wordes, which they have false, have bene mistaken, and yet learned ynowgh. Among which
which a Doctor of Physicke long eone, intending to be verie eloquent in words, and such as every Carter should not conceie of, began an Epistle to a booke by him published in this sort: there in secondly appeareth this error of old improper of new copied termes, and this was the suaine.

Egregious Doctours and Maisters of the eximious and Archane Science of Physicke, of your Vrbanitie exasperate not your selles agaynst mee, for making of this little volume of Physicke. Considering that my pretence is for an utilitie and a Commonwealthe. And this not onelie, but also I doe it for no detriment, but for a preferment of your laudable Science, that euery man should esteeme, repute, and regard the excellent facultie. And also you to bee extolled and highlie preferred, that hath and dooth studie, practise and labour this saide Archane Science, to the which none inartistous persons, can nor shall attaine to the knowledge: yet notwithstanding fooles and insipient persons, yea and manie the which doth think themselves wise (the which in this facultie be fooles indeed) will enterprize to smatter, &c. 

Was there ever scene from a learned man a more preposterous confused kind of writing, farced with so manye and such odde copied termes in so little betering. But surely, the man did it of a great conceit, for as appeareth by the course of all his Epistle following, his wittes were so pestered with an angry mislike of the bad demeanours of some unlearned vsers of his science (as he thought with himselue) that euery bother should not be able to bend him, but hee should bee a man of some reach at least that should finde him. Neverthelesse have we wise to ever find his imaginations: this one thing dos I knowe, that diverse to whom I have shewed the booke have verie heartlie laughed in perusing the parts of his writing. For these egregious, eximious, Vrbanitie, and exasperate, although the woodes be in some sort tolerable, yet because anie of them are amongst the verie rarest vsed, and in this writing two of them especially very improperly placed, the manner thereof soundeth (in mine opinion) nothing pleasant. Inasmuch as exasperate is properly to set him in aarger rage, that is already furiously bent in a thing, and besides, by the action of another man then himselfe who as it were of a resolute will and meaning, would goe about to procure it, so that it may be well saide, hee did exasperate his
Secretorie.  

Errors in writing.

Suries the more, by inducing such a speech, or such an acte: but it cannot bee so properlie delivered to saine, exasperate not your selfe for such a thing, especiallie when I am not therewith so much as in sent melike alreadie, which no man canne at anie time bee, without he first knowe an occasion: your Urbaniitie likewise being derived of the Latine woode Urbanius, which is cialle, courteous, gentle, modest, or well ruled, as men commonlie are in Cities and places of good government, thereof that woode taketh his original, the woode is not common amongst vs, nor so apt to the sene as if hee had saide, your curtesie, your modestie, and so it might run thus, Let not your curtesies be agreed against me, or, Let it not be offensive to your modestie, that for the beneite of a great manie, I haue published this volume of Physicke. The gronde was verie good, for his intendment was, that the cause belonged to a common wealth, wherein anie particular commoditie seemed to be lenstioned, wise men and such as were more studious of their Countries good, then of their owne peculiar gaine, ought not to be offended. Then saith he: And this not only, but also I doe it for no detriment, &c. What confused deliverance is this? How much more properlie thus, which soundeth also more to his meaning. And this also respected, in that I doe it not for anie detriment into you, but for a preferment of your laudable science. Then his comming in with arcane science, inartie foole and insipient persons, had it not beene lette improper, if hee had saide profounde science, and vnskilfull or vnlearned, so inartious, and to have contented himselfe with his sooles, without adding to the same insipient persons. Lettie he proceedeth: And many the which dooth thinke themselves wise (the which in this facultie are sooles indeede) will enterprize, &c. Here is the which and the which, a phrase never with vs accustomed, nor with anie good writer in his time (which was not manie yeares since) the sene whereof might in this sort more plainely bee deliver'd. And many who in their owne opinion doe seeme verie wise (but therein are in truth verie fooles) will enterprize, &c. But of this pynough, for that I thinke it noe time high time to proceed to the rest, these two examples being insufficient to admonish the learnere, of the congratitie of his speeches and sentences, with good phrases that bee most agreeing to the meaning, and not improperlie, to be deliver'd.
The habite or forme of an Epistle

whereby he shall avoid the like error, and absurditie in concurrence hereby expressed, and already so much reprehended.

Of the habite and parts of an Epistle, Cap. 3.

Character of an Epistle generally.

Epistles distinguished into general and special.

Letters general are familiar

Letters special.

Being an Epistle hath choseth his definition herof, in that it is teamead the familiar and mutuall talske of one absent friende to another: it seemeth the Character thereof, shoulde according thereunto be; simple, plaine, and of the lowest and meaneed stile, utterlie denoid of anie shadow of his and lostie speachcs: yet nevertheless, for so much as in the argument of a great manie of them (whose generall distinctions hereafter shall appeare) is required (as I said before) a more high and lostie deliverance, partaking manie waiies with that kinde accustomed in Oration, and is therefore accordinglie to be neccesarilie furnished with the pointes thereunto incident: we will for the present, soe all kinde of Epistles onelie into these two maner of differences, the one part whereof shall be said to be general, and the other speciall. Under this title of generall shall be comprehended all such, as either for fashions sake, custome, dutie, curtlesse, or other familiaritie do ordinarily passe from one part to another, rather of a pleasanct conceit, or some other more distinct or severe motion, then of anie extraordinary cause, sorte, or substance in either of them contained. Such are those as thome either long acquaintance, or ancient familiaritie, have caused interchangable to have perforned; or fatherly reverence, and servile dutie have bound, by grave authoritie over children, kindred or servants, accustomedlie to be continued. Thesel for the common and ordinary matter in euere of them vse, being utterly exempt from anie weight or gravity at all, are rightlie teamead by the name of familiar letters. They note that be speciall are such, the matter of thome (as I said before) doe admit both higher title, and more orderlie deliverance, according to the weight of the argument, in anie of them to bee handled; and soe this case are teamead speciall, as bearing in them a resolute purpose and intendment seriousetie to discoursse vpon, to answere, mitigate or avoid any certain matter or causes, impothing the present affaires.
whereupon the direction is framed. Of them also are certaine divi-
sions, learnedly by skilfull Authors, that heretofore have beene

distinguished, the titles whereof I doe omit, in another place; then
this more oppospite to be hereafter remembered. These as they
are from the others manie waies estranged in their severall ar-

gumentes: to into the conuenience and expressing of their causes
appertaining both other order, and divers partes in them (then in
the residue) more fully to be considered. In whose composition,
that there may be a platayne gathered of a moze certaine proce-
ding, we wil as others have thought meet, distinguishing their seve-
rall partes as they fall out to be borrowed in an oration.

In such kind therefore of Epistles, rightly and with good skil to
be handled, the learner shall understand, that there are these things,
by means whereof, for the needful expressing and orderlie deliver-
rie of anie matter whatsoever, he must of necessitie be furnished.
Invention first, wherein plentifullie is searched and considered,
what kind of matter, how much variety of sentences, what sorts
of figures, how many similitudes, what approbations, diminui-
tious, insinuations and circumstances are presentlie needful, of
furthering to the matter in handling. Then, Disposition, whereby
is orderlie, cunninglie, and perfectlie lade downe and disposed,
euerie matter and cause in his due order, proportion and place.
Thirdlie, Eloquution, whose efficacie in speeches, neat, pure and
elegant, is in the other Chapter under aptnes of words sufficient-
lie alreadie described. The first and the last of these thre, as they
are greatlie put forward by nature, which in some being fars
more curious of imitation and studie of the best, then in other
some, whose will and conceit alike, doe (by a vertue instinct) affect
and court for more baser purposes; so besides the furtherance con-
tinuallie atchieued by often use of reading, shall herein be great-
lie holpen, in that for the selfe same purpose, and to the intent the
learner may as well in his natuer tongue, know the right use of si-
gures and Tropes heretofore never by him understand, as also
discerne and use them, out of others and in his owne writings. I
have at the latter end of this booke, gathered together all such Fig-
sures, Schemes and Tropes hereunto needfull and convenient,
and there have by sundrie familiar examples expressed their uses
and severall effects. In diligent conceit and adverting thereof,
the use unto the practizer shall in short time bee founde greatlie a
vailable, by the benefit thereby attained.

Poly in as much as Eloquution is annexed unto the style, which
even more is also tied to the argument and substance of every Ep-
istle: it is to be regarded what style maie generallie bee deemed
meetest for the common habit, wherein each of them maie ordina-
tlie be published. In the recording whereof, we do find that for,
especiallie in all kinds of writing and speaking, to have bene ge-
nerallie commended. *Sublime*, the highest and stateliest maner, and
loftiest deliverance of anie thing that maie bee, expressing the he-
roicall and mightie actions of Kings, Princes, and other hono-
table personages, the style whereof is said to be tragicall swelling
in choice, and those the most haughtiest learnes, commended, de-
scribed, amplified and preferred also by Orators, which maie ex-
cellent Figures and places of Rhetorique. *Humile*, the lowest co-
monicall, and most simple of all others, the matter whereof is the
meaneest subject of anie argument that maie bee, intermeding in
common causes, advertiments and mutuell affects of eruirie one, the style whereof sweepeth euen the very grounde it selfe, and
is fittest appropriate to our familiar Letters, so that in such fa-
silar causes and maners, the same is so infrequent, in which
nevertheless is *Sua facetiae et elegantia quedam*, his certaine kind of
elegancie, pleasant and neat conuenience, not altogether to be se-
questred from that kindes of deliverance. *Mediocre*, a meane be-
twixt high and lowe, vehement and tender, too much and too litt-
le, as we note, in which are exposed histories, Declarations, Co-
mentaries, and other intermingled actions, not of anie in partic-
ular, but of all in general, this style of all others maie be adapted
unto these speciall kinds of Epistles,

Thus then it followeth, that whether we write familiarie, or
wraitstilie, we must endevour as neere as maie bee that each be
performed skillstilie, so that to neither of them maie want lear-
nig, without the knowledge whereof, what ornament can there
be at all of this expected elegancie: The particularities whereof
included in these two titles Invention and Eloquution, both Na-
ture and Skill do put forward as we daily see by a double instruc-
tion. This therefore sufficing for those twain, let vs see what parts
are supplied in an Epistle, succeeding in the other also, and aying to
to Disposition. The first place is Exordium, a beginning or induction to the matter to be written of, which is not always after one sort or fashion, but in diverse manners: as sometimes by preambles, wherein either for our selves, or the cause we write of, or in respect of him, or to whom we write, were sundry to win favours or allowance of the matter, sometimes by insinuation, wherein covertly, either in respect that the matter requireth long debate-ment or that unlike may be alreadie grounded in him to whom we direct our letters, we seek by cunning reasons to shewe that the case so requiring is tolerable; or in the other, that rather equity than selfe opinion must and ought firstlie to be weighed. Sometimes by a similitude, wherein by manifesting the like of that we take in hand to have beene commended, tolerated, or equally conferred, we intend the same, or else force in our selves, at these hands to be borne withall or accepted, and diverse other ways besides, as in the Epistles following shall be tended. Then Narratio, or Propositio, each severing to one effect, wherein is declared or proposed, in the one by plainest termes, in the other by inference, or comparison, the verie substance of the matter whatso- ever to be handled. Then Confirmatio, wherein are amplified or suggested many reasons, for the aggrandizing or proof of any mat-ter in question. After Consultatio, whereby is diminished, dispelled, avoided, whatsoever to bee suppose, objected or aggran-ated. Lastlie, Peroratio, in which after a briefe recapitulation of that which hath beene vized, the occasions thereof are immediate-ly concluded. These are not altogether at all times used, but some or the most of them as occasion serveth, either admitted or rejected: besides which, others also are sometimes remembred. The use thereof as in sundrie Epistles they may bee deemed neces-sarie, shall in their severall examples hereafter perused, appeare moe evidentlie and largely.

Of certaine contents generally incident to all maner of

The writing of Epistles, four especiall contents are always
continuallie incident. The manner of Salutation, an
order of taking leave or farewell, the Subscription, and
the outwarde direction. Salutations of auncient time were
Maner of Salutations.  

Epithets.

Diverse orders of greetings, farewelues and subscriptions, Cap. 5.

Acknow.
Acknowledging my selfe devoutlie bounde unto your L. for manie sundrie favours: I doe remaine in all humble reverence. Finding my selfe manie wares beholding unto your exceeding courtesies, I ende. Remembering howe much I am indebted unto your L. for your sundrye beneties: I conceive the regard thereof to my present imaginations, and doe beseech thereof at your honourable handes, an everlasting continuance. All humble loyalty and service protested unto your honourable calling, I rest nowe and perpetually your L. &c. Fearing in speeches, never with sufficiencie to manifest the concett I have of your most honourable favours: I solace my selfe with the remembrance, and humble leave your L. to your wonted persuerance. Praying the Almightye to have your L. evermore in his gracious protection, I humble take my leave. Your worship in this, besides manie other occasions having perpetually bound mee, how can I but rest such, as you have expected and shall ever find mee. Essoones recording my bounden service unto your worship and my good Ladie, I remaine as ever before. Not forgetting howe manie wares I am charged in dutifull remembrance towards you, I rest as I have protested. Pore grieued at my mishap and disabilitie, then wanting either will or liking to doe service unto you: I affie my selfe evermore upon the acceptance of your wonted curteisie, and humble therewithall doe take my leave. Commending the safetie and good estate of your worship to the Almightyes protection, I rest in all dutifull regard to the same. Rather desirons to shewe my selfe thankful, then otherwise able in like sorte to give you any requital, I continue, &c. Binding my selfe by all possible endeavors, never to be freed from the charge of so exceeding beneties, I wish I might as I would, be unto you in verie deed, &c. Wishing unto you and yours, as much happiness, as my selfe am clogged with carefulnesse, I sucrease. Desiring unto you no worse successe in these and all other your landable endeavors, then my selfe have essoones cared in performance of my selfest travelles, I recommend you to the tuition of the Almightye. Not forgetting our accustomed greetings and intercheangeable welwithings, my hastie Letter taketh end.
Orders of greetings and farewells.

Thine not though my haste be such, but that I remember (notwithstanding all this business) how greatlie I stand charged both to you and yours, to whome, and all the rest to you knowing I eslonites commend me. Recolecing not a little at the health of you and all other our friends, I hartily bid you fare well. Recolcing my self on your weel-wishing, and the hope I have to be returned in saffetie I commend my hap to sofortune, and our gouvernement to the Almighty. Rending unto you as manie thankes, as I conceivd comfort of your good entreatings, I leaue to detaine you. Omitting what else to bee amplified in these or anie other occasions I expect your happy re

Dence, and in hope thereof doe bid you farewell. Knowing how well I love you, the lesse ceremonies I neede to use in greeting you, onlie you shall remember to your parents in most hartlie maner to commend mee. Salute I praiie you your friends in my name, and thinke in my best and serious wishes I never forget you. My father willed me in his behalfe to salute you, and all the rest of your acquaintance here do most hartlie greete you. Forget not in what sort I have heretofore received you, and thinke in the selfe same maner I do still intertaine you. My greetings to our friend U. let not bee unrememberd, and deeme that in all my bowes I have (unto you all) most heartlie wished. I had almost let slip my commendations unto your brother, which for anie thing I would not had bene forgotten, upon whom, as of greatest choice, I will make my reposting.

The liking I have to P. maketh mee here to remember him whose good demeanour as your own I have in chiefeest reckoning. My greetings and paper have all one ende together, onlie our friendship indiscouiable can never be forgotten.

Thinke how exceedinglie I have alwaies well wished unto you, and accordinglie therunto measure the rest of mine affections towards you. Haste compellid mee to ende sooner than I would, wherein notwithstanding I can never omit sufficientlie to grette you, eslonites recognizing as behooueth, your especiall good liking towards me, &c.

Annunti
Innumerable of these and such like might be imagined both in
greetings and farewells, the course whereof being furnished with
such variety as it is. I have left the residue unto the conceit of the
learner, accounting the plentiful herein let down, so anie studious
follower to be already sufficient.

And now to the Subscriptions, the diversities whereof are (as
best they may be allotted in sense) to either of these to bee placed,
so warned alwayes unto the unskillfull herein, that writing to a
nie person of account, by howe much the more excellent hee is in
calling from him in whose behalf the Letter is framed, by so
much the lower, shall the subscription thereunto belonging, in any
wise be placed.

And if the state of honour of him to whome the Letter shall be
directed doe require so much, the more lowest margin of paper
shall do no more but beare it, to be it the space bee seemelie for the
name, and the roome faire enough to comprehend it, which Sub-
scriptions in all sortes to be handled shall passe in this 92 the like
order or substance.

Your L. most devoted and loyallie affected. Your Honours
most assured in whatsoever services. Your L. in whatsoever to
be commanded. The most affectionate unto your L. of all others.
Hec that hath vowed to live and die in your Honourable service.
Your L. most faithfull and obedient Sonne. Your L. loving
and obedient Daughter. Who but by your L. is onelie to be com-
manded. Whose heart is your Honours, and his life by your L.
to be disposed. He that lineth not but for your worship, and to doe
you service. Whose regard stretcheth unto your Worship more
then unto anie others. He that unto your worship hath vowed to
become most affected. Whome none have ever bound so much, as
the deserts of your L. Your L. in all humblenes. Your Honours
ever to be commanded. At your worship's command. Your L.
most bounden and affectionate. At your honourable direction.
Alwayes attendant upon your L pleasure. Your worship's in all
good account. Yours ever loving and most assured. To none so
much as your selfe. Hec that in all accounts tendereth your wel-
fare. Whome by your onelie curtesie you have convinced. The
same which I accept from you, and not otherwise. Such as I am,
so as you wish to finde me. He that in his liking is onlie yours.

Whom.
Orders of Subscriptions.

Whom you have ever knowne, but never proved. Whole liking onlie accounteth of your worthinelle. Such as you have ever sounde me, and not other wise. Yours in what foruer to bee imposs'd. None charie of your welfare, then carefull of himselfe, Yours as you like to have me. Yours faithfull and ever assured. 

Yours or not his owne: He who found you, but never knew you. He that once favour'd you, but sence hath boyled never to re-garde you. Whose liking by your ingratitude hath beene quench'd. In whose account you once were, but now abandoned. Whose once wished to love, but could never hate thee. Whom thy deserts have made an enemie. Whom hereby you may win, (if you list) for ever to become a friend. To each one loving, but to the most charie. Whole heart shall fail in any thing, sooner then in conceit towards thee. He, whose in loialtie thou didst protest to be. Whose liveth not but to pursue thee. Who ever looked on, but never loved thee. The same as you left me: Such as you saw when you departed from me. The same and none other, which I have ever seemed to be. Whole word hath bounde him, and faith shall assure him. Yours most affectionate, Yours devoted till death. Yours while life swaicheth within me. Yours as far forth as anie others, &c. with anie other applications, whose Epithers are infinite, and rather upon the cause suggested then otherwise, to bee evermore added, altered, or conceived. These and the others may only suffice for the present purpose, referring that else to be expected, to the regarde of a more curious or delicate intention.

And herein I thought good to advertise the learner, that sometimes it falleth out, that this acknowledgement of dutie, menti-oned in the beginning of the greetings and farewellss, is in divers Letters expressed in the foremost part, and the Exordium thereupon framed: (for that the same in truth is one of the parts thereunto belonging effected in the person of condition of him (to whom we write) which to doe, is in his writing also the same made he deemed necessarie, he maie then use some other order of faire, well or taking leave, either by imitation of others, or if hee thinke meete, what herein else prescribed, consonant and agreeing to the state and reputation of the same partie to whome he wrighteth. Now then shall folowe the directions, which on the out-
Secretorie. Orders of Subscriptions.

Of Supercriptions and Directions. Cap. 6.

Among the ancient Romans, when learning first grew into fullfall perfection, and men first denised excellentlie to write, then there began to be extant in memorie divers forms of writing immediately, by the name and title of Epistles, to be published to the posterity. In the directions whereof, animated as I think with the virtues of their parents, and accounting it (as in truth it was then so reputed) to be a great honour unto them, to be intituled with the name of the principall author of their families, they sought no farther title of magnificence, but (were his parentage never so statelie or honorablie) being therewith contented, did onlie upon such regard intitle their directions. For who that hath bin but ordinarilie acquainted with the histories of their acts, but knoweth and hath read, with what reverence, those times (greedy of vertue,) entertained the honorablie descantes of such, as for the common-wealth, and publike advancement of the state, had either adventurously hazarded, or couragiouslie lost a statelie, uncertaine, or transitio lie life, to the intent to purchase unto their country quiet, honour, or victory, and to themselves and posteritie, eternized name and ever flourishing glozie. Neither was their country bin-kind unto them herein, which for their sakes, and for the reverence regard of their vertues, have compensated the love which to their parents they could not shew, to their children and succession in manie degrees after them.

Such were the families of the Gracchi, Fabij, Cornelij, Hortentij, Horatij, Metelli, Amilij, Scipiones and Fabritij. Whereby I conjecture that the custome heretof, by such emulation adopted, became afterwards a digniti, and so succeeded in honour to ever posteritie.

These Romans therefore, used onlie, in the front of their letters to write first their owne names, titles adoptive, and surnames,
Orders of Subscriptions.

The English

Diversity of Estates.

Directions to
an Archbishop
Bishop.
Duke.

L. Chancellor.
L. Treasurer.
Earles and in
office.

after that, his to whom they wrote, andlastie the salutation or manner of greetings: giving also like additions unto the other as to him belonged, whether it were by familie, office, or some other dignitie. And this was the forme. M. T. Cicero. M. Varoni. Sal. dicit, or C. Caesar: Cornelio Balbo salutem dicit. But that custom according to the antiquity of the time, is long since worn out, and these dates and seasons have induced unto us for enemie estate of calling, a more statelic reverence according to the dignitie and worthines of the same.

The reverend mainlty of Emperours, Kings and Princes, being aduanced with a more excellency and supreme magnificence. The names of Dukes, Marqueses, Earles, barons and other magistrates, with more solemn and honourable titles.

The offices of estate and places most noble, amplified with larger honours, and names accordant to their several dignities.

And albeit few are the number, that herein shall be occasioned to occupy their pen, but (knoweth or almost enemie daie) maiestie understand the formall application of enemie personages honour, worship: yet in so much as all soies are not perfectie killed, nor enemie man lineith in place so convenient to understand it, and that it hath beene parcell of a prescribed order so to doe, by those that have written the like methode, I will set downe so manie examples of estates for directions, as to the matter and purpose hereof may be adjudged convenient, beginning from the highest that are or have beene lastelic accustomed in our common wealth (the foreigne Malestie excepted) into the meaner and most ordinary vies, and in present practise amongst us. And first, with the dignitie of Archbishop, to whom in this last we frame our direction.

To the most reverend Father in God, the L. Archbishop of Canturburie, or York, Primate of England, and Metropolitan his verie good grace. To the right reverende Father in God, and my verie good Lorde, the L. Bishop of London. To the high and mightie Prince, T. Duke of B. his most noble grace. To the right honourable and my especiall good L. the Lorde Chancellor, or Lord high Treasurer of England. To the right Honourable the Earle of L. Lorde Lieutenant for her maiestie in the, &c. To the right Honourable the Earle of L. Lorde President of her
Orders of Superinscription.

Paiesties most honorable Counsell establisht in the North, To the right Honorable, and my singular good Lord, one of the lords of her highnes most honourable privy Counsell. To the right honorable Sir W. P. knight, Chancelour of the Exchequer, and of her Maiesties most honorable privy Counsell. To the right honorable and my singular good Lord and father, or lady mother, the Earle or Countesse of P. To the right honourable and my vertie good lady, the lady A. Countesse of W. To the most noble lady and Paragon of all vertue, the lady P.H. To the right vertuous ladyne endued with all singularitie, the lady F.D. To the most noble and towardlie yong Gentleman G.T. esquire, if he be a noble mans sonne under the degree of a Baron. To the right honourable Sir W.S. knight, L.Haoz of the citie of L. To the right worshipful W.L. esquire, one of the Judges of her Maiesties court of common Pleas. To the right worshipfull and my singular good ladye mother, the lady P.H. To my vertie good father, W.C. Marchant of the citie of B. To the right worshipfull his especiall good maister, P.R. Marchant and Alderman of L. To my servant R.D. at C.Jc.

Other examples besides these were no delette to set downe, so that if any alteration at all happen herein, it is by reason of familiaritie, addition of offices, or change of titles. Only let herewith be noted, that when Letters doe passe from some number of the Counsell, or from any Lord of the same, to a noble man or knight, these directions of honour and worship are seldom vsed. But rather thus, To our vertie good L. Sir W.R. knight, Lord Deputie of Ireland. To our vertie good L. the L.H. Haoz of the citie of L. and to our vertie loving friends W. C. and R.P. Aldermen of the same. To my vertie good lord, the L.C.H. To my vertie loving friend, Sir. T.P. knight. To our vertie loving friends Sir R. S. knight, Cystos rotulorum of her Maiesties Count. of B. and R. and S. P. esquires, Justices of peace of the same Shire. The like directions also are vsed of an Earle, to any of these states to him inferior in calling, and of a Baron to a Justice of peace, but commonlie they will add the title of worship.
The divisions of Letters and under what titles all sorts of Epistles are contained.  

A least the diversities of Epistles are (as I saide before) as manifold as are the sundrie occurments, or rather imaginations of mens fantasies: yet so so much as it seemeth pertinent unto this Method to induce their varieties unto some particular titles, by such means the rather to bring the learner into a speciall forme, thereby for his necessitie to present turne to applice the same. I have thought good in imitation of the best and most learned judgements of our time, to drawe the sundrie parts thereof, under sore especiall heads, that is to faie: Demonstrative, Deliberative, Judiciall, and Familiar Letters. And how, best the rules prescribed unto either of these, made under their severall heads some to be particularlie allotted, yet are they in nature so nercelle contyned together, as hardlie shall you in anie of the first there fall into their particular distinctions, but lightlie in one sort or other, you shall run into the natures of the others.

For prove whereof, and this to open more plainly, let us first lay downe their properties in severall, and then see by association each with other how nercelie they do participat in their qualities. You shall then understande that this Demonstrative kinde, hath the name of a declaration, deliverie: shewing of some one thing or other, the distinctions of the Epistles thereunder contained, are Descriptorie, in which bee described the manners and conversations of men, all vertues, vices and qualities both of body and mind. Honorable challenges, combats, entertainments, attempts, orders of common wales, governments, and estates, countries, cities, hilles, valleys, fields, prospects, buildings and walkes, with their pleasures and situations. Laudatorie, wherein is speciallie praised anie thing, and Vituperatorie, in which is misliked or condemned whatsoever maie be thought worthie either to bee abhorend or disprayed.

The Deliberative is so named, of the large comprehension it hath of sundrie causes and matters, being not almost tied to any particular occasion or purpose: His distinctions are Hortatorie, and Dehortatorie: Swasorie and Disswasorie, not much unlike toge
Secretorius. Distinguishment of Letters.

Together in their orders and properties: the natures of the first being to exhort, counsel, advise, or persuade to any thing, of the other, to withdraw, dissuade, to reduce to another meaning. Conciliatorius, with sincerity in aspiring of friendship of acquaintance. Reconciliatorius, in reconciliation of kinred, friends, or other persons. Petitorius, in suing for, or craving of any thing. Commandatorius, in preferring the services, persons or good qualities, of any one. Consolatorius, in comforting at times of troubles, sorrow, or mishaps. Monitorius, in forewarning, admonishing, or counselling from mischief. Reprehensorius, in reprehending, or correcting of errors and behaviours. Amatorius, in matters of loving.

The Judicialius is so called, in that it comprehends matters lawful, unlawful, or questionable to be handled: The distinctions thereof are, Accusatorius, containing matter of accusation. Excusatorius, which is occupied in excusing. Expostulatorius, in reasoning of causes. Purgatorius, in clearing or abundance of things charged. Defensorius, in defence of the action. Exprobatorius, in reproving or obstructing of benefits upon cause of unthankfulness. Deprecatorius, in praying of pardon of a thing committed, and Inuedictio, inveighing against all natures, qualities, occasions or persons.

Now the distinction of these heads being thus laid open by particular titles, we will see how near in writing they concur or fall in each with others. True is it, (as shall be seen in some examples hereafter following) that touching the first head being Demonstrative, it sometimes falleth out in causes of advertisement, or relation of things made, that the title Descriptive is many times meriel in it selfe handled, without entering into anie other particular addition or occasion, but in the other titles of Laudatorius and Vituperatorius, not so. For how can I either praise or commend anie thing, without falling into a Description of those persons, things or qualities, which I disallow or commend? Againe, for the Deliberative kinde in Hortatorius, Dehortatorius, Swaforius and Disswaforius, Commandatorius, Monitorius or Reprehensorius, how can I exhort, counsel, advise, withdraw, commend, admonish or reprehende, if therein I let not forth what is worse, this or that, what to be praised, esteemed, disallowed, or eschewed: which cannot bee, without of necessitie I fall into the partes.
Distinguishment of Letters. The English

Descriptoric, Laudatoric, and Vtuperatoric. Likewise in matters Consolatoric, Conciliatoric, Reconciliatoric, howe I make comfort seek friends, or reconcile, if the partes Hortatorie and Swaforic, be absent. So also for the judicall, if either I accuse, excuse, expostulate, defende, repooch, intreate, or inveigh, it must be done with the laying out of vices, and advancement of vertues, in manifesting what is good, and setting forth what is euill, neither of which, can be without matter Descriptoric, Laudatoric, and Vtuperatoric. By all which it appeareth, that (howbeit these seuerall titles stand thus divided) yet are the matters of the same diversely wrapped together, and the precepts serving to the one, must of necessitie by a like conuenance be drawne into an observation with the other: notwithstanding for ease of the learner, and to the end he may with more readines find out that best fiteth and becometh the cause hee hath in handling, they bee thus drawne forth as you see into so many particular distinctions.

Touching nowe our Familiar Letters, they also are to bee drawne under their seuerall titles, as Nntratoric, and Nunciatorie, somewhat falling into the demonstrative kind before remembred, wherein we expresse and declare to those farre from vs, the matters of newes presentlie in hand amongst vs: Gratulatoric, wherein wee rejoyn each with others of the good hapes of fortune betwixt vs. Remuneratorie, being a gratefull relation of curteties, benefits or good turnes receiv'd. Locatorie, whereby we expresse by a pleasant and sweete kinde of deliverie of some prettie conceit or ict, the minde is recreat'd. Obiurgatoric, in which we rebuke the ill demeanours of our children, servants, kin'dred, or acquaintance. Mandatorie, whereby wee commit expresse our affaires to such as we have authotitie, either to commande or intreate to be dispatched. To these and the others before mentioned are manie Epistles Responsonorie, the titles thereof cannot bee certaine, but examples and occasions plentiful: all which I referre to their peculiar places each one, as they are setted forth to be in their kin'des delivered. And now will we passe into the order hereafter to bee observed, in deliverie of Examples, according unto the seuerall titles of all these so called Epistles, and first of Epistles Descripторic.

Of Epistles are (as I said before) oncely declared and set forth at large, the manner, order, state, government, proportion, goodness, or value of any thing: the Epistles consisting solely thereof, be commonlie without addition at all, either of praise or dislike, or any other intention, in respect thereof they might in any one part varie from that title of Descriptive. The force hereof besides the Exordium, comprehendeth chiefly a narration, through out, in which is contained (by laying out the several parts thereof) a perfect and plain demonstration or description of any thing: In these sortes of Epistles, the excellency of the writer, and painter concurrith in one, who the more that each of them studieth by perfection, so toucheth things to the quick, by so much the more neerer doe they both aspire to that exquisit kind of cunning, that in each of these differences, is absolutely to be required. The curi ous painter in drawing a perfect piece of Landskip, presenteth many things unto the eye, the conceit thereof is marvellous: for with great admiration we do there scene to behold, the most pleasant and godlie vallies: Woods, hie and decked with stateli trees (some tops thereof the wind seerneth to lye on; and turns at one side), hie godly rivers, hie waies and walkes, large situate s high climbing hils and mountains, far prospectes of Citties, chapels, and Towers, ships laying on seas, and houses blown vp aloft, the element drier, faire and temperate, with some shinning beames shadowing and spreading over all these, wherein seemeth the delight so rare, and climate so perfect, as vertue desire prouoketh a man to gaze of it, as a thing in present life, and most certaine vievye. And do I praise you, our excellent writers degenerate at all front anie part of these: Dost not the learned Cosmographer in acquainting vs with the unknowne delights, situation, plenty and riches of Countries which we never sawe, nor happilie maie encre approach unto, rancily vs oftentimes, and bring in contempt the pleasures of our owne soyle: and many times a huge woonder, of
of the unheard secrets never before reported of, the incredible operations of divers things, and state so high and magnificent, such as the verie description and livelie delivery whereof, maketh us believe that our eyes do almost witness the same, and that our verie senses are partakers of verie delicate in them contained. But omitting the weight hereof, consisting in these worlds of such

Orange account, with that fine invention both Virgil manie times in his Aeneidos, and with howe much vertue and
to us the tides of the morning? Howe greatlie in his first booke
both he amuse the reader, with the lamentable shipwacke, and
ues then (as it were) appearing surges, and intollerable turbulls
upon the sea happening to Aeneas? What darknesse, what tem-
pestes, what rising and deepest fall of waues againe, what
winds, what mingling of heaven and earth together doth he there re-
late: Then after, his arrivall on those and presenting to Queene
Dido, howe is the destruction of Troy in the perfon of Aeneas to
her described? In the fourth booke likewise, what an excellent
description maketh he of Fame? How he sheweth the banquet by
the Queene to Aeneas made, and how livelie is the state and mag-
nificence thereof delivered: Innumerable of these, both from him
and the Transformed shapes of Ouid could I here recorde, the ex-
cellencie of each being such, as by the forcible utterance thereof
beweth as great delight as astonishment unto the curious search-
er of the same. And in as much as I have undertaken to con-
duct the learner by example, howe to behave himselfe in some sort
herein, we will proceed with our Epistles Descriptory, the first where
of following, maie seeme to bee sent from a traveller to a friend of
his in England, the mater thereof ensueth.

An example of a latter Descriptory, wherein is particu-
larly described an ancient City, by laying down the
severall parts thereof.

My good Vnclen, the remembrance of your charge given me;
& my promise to you made at my departure out of England,
bindeth me (at my nowe being in quiet, and with good lea-
sure seded in Germany) that I should returne unto you againe,

my
my accustomed and dutifull regard, in fort as I have ever endeavoured my selfe to do you. It may then please you, that remaining with my L. the Duke but a fewe daies at Geneva, wee hasted thence to a Citie, called Noremburke, being imperiall, situate in the high partes of Germany, where sixtence wee haue almost continually remained. And albeit I could somewhat write vnto you of our passages through divers places of the Country, yet insomuch as there is no part thereof so memorable as this citie wherein we now remaine, the description thereof at this present may solie content you. The Citie therefore, as it seemeth is most ancient, and as many doe suppose and affirme, at that time when the Country was first in subjection to the Empire of Rome, was builded by Nero the Emperour, and of him taketh his name, as Noremburke, in signification Nerôs berge, and so much the rather doth it appeare, by sundry auncient monumentes therein yet remaining. The Citie (besides that it is situate in a most delicate and pleasant soyle, wooded and watered most plentifully on euerie side, with goodlie Trees, faire and delicate Riuers and springes,) is both of great strength in the walles of the same, and plentifully builded with high and stately Towers on euerie part. The edificies of the Citie are rare, and of most sumptuous and stately appearance, in somuch that there is no one house in any rowe that exceedeth another in height, but all of them builded euell, by a verie Geometricall proportion. The insides are not more polished with riches and ornamentes of great beauty, then the outsides with brauerie, the verie fronts of all which, as well of rich as poore, are most curiously embossed in a hard kinde of substance (such I thinke as is our pлаtter of Paris) and artificiall and lively pictures, containing histories of divers memorable, and strange effects, and that with such wonderful excellency, as any waies may bee conceived. The cost hereof is continually maintayned, repaired, enlarged, and preserved, by a generall contribution of the most worthy and honourable of the Citie. Besides, the colours sofresh, so braven, and delicate laide in oyle, for defence against weather, wherewith they are beautified and set forth, are verie strange. The streetses are wide, faire, and excellentlie well paved. The stone they use for the most part is marble, white, gray, and blacke, whereof is great plentie, besides other kindes, which verie wonderfully they cut and square in divers small proportions.
Goverment

The English titled artificially pointed and shaped. The houses are not high, but backwarde built, and inwardly large. This Citie retaineth yet the auncient gouernement of the Romanes, for at this instant they haue their Consuls, Tribunes, Senators, Pretors, Quaestors, Aediles and other intercangeable offices, as sometimes had Rome, beeing in her greatest prosperitie. The attire also alike to their dignities of all fortes of honourable personages, accustomed to their callinges. Plaine are their habites for the most part, and nothing sumptuous, retaining still one, and the selfe same ancient fashion. The constitution of their bodies as well men as women, are faire, cleare, and of sounde complexion. Frugall in diet and expence, and nothing prodigall. My L. the Duke is here of great sway, and entertained with honorable accompt. Thus much haue I thought good to aduertise you in discharge of my debt and your desire, attending by the returne of this messenger the newes of your good health. To whom & al other our friends, in sound and good affection I esексones do recommend me. At November the this of, &c.

Another example where in the state of a Countrie is soly described.

Exordium.

Of their accustomed friendship.

Narratio.

Pleasant ayre vnfrequented.

In voluntary abstinence.

Doubt not N, but that thy hart longeth, and mind is yet vnquieted, because of my suddaine departure from thee, and ignorance of my estate and present being, whereof thy desires may nowe at full be resolued: know my good N, that not hauing beene scarce fixe moneths from thee, I did long since perceiue my selfe to bee out of England, and that it may appeare vnto thee, that I haue just cause so to say, that thou shalt somewhat understande by mee the state of this Countrie. Wee liue heere in a soile delicate I must confesse for the ayre, and pleasant for the situation: with good leasure (I must tell thee) may we here attend our devotions, as hauing no care wherewith to encumber vs, but the needleſſe search of that whereof we never find likelihood to annoy vs. As vncompelled by seueres decrees and interdictions, we limit vnto our selues an abstinence, thou mightst think we do it of zeale, but in truth it is of want, wherein we haue more fasting daies by a great manie then ability to beare them. Our conver-
fation is with elements, with waters, with fields, with trees, with valleys, with hilles, with beasts, in the generall we whereof, wee find nothing else but their proper shapes. And if by chaunce any other sorts of creatures do appeare, they are naked shapes formed as men and women, fierce, savage, wilde, not capable of any our reasons, nor we of their speeches. Our foode is rootes, dried fishes, berries, and I knowe not what other harsh kind of fruits, and sometime foules, besides a kind of graine growing in great cows whereby we sornetimes obtain (though not the naturall) yet some vse of bread, unlike to that you eat, in tast, goodnes, or propriety. Our lodgings and places of repose are caues, entrenched in the ground, the earth our beds, and clothes our coverings.

And these also hard as they are, enjoy wee not in quiet, but being awaited of the naked multitude (whose policies insinuate by nature are farre greater than their strength) wee are faine by much industrie to prevent them: into whose hands if any of vs doe chaunce to fall, our dead carcasses in haftie morfles are conuerted into their intrailis. Hereby judging of our estate, thou mayest accordinglie deeme of our pleasures. The next message that thou shalt attend from mee, shall bee my speedie returne, the seas and windes being not lesse sauourable then they were at my going forth. Meane while recommend my selfe to thy well-wishing, and our safeties to God, I ende as thou knowest, this of, &c.

An example wherein the death of a nobleman is onely described.

The decease (good Madame) of my Lorde your brother, Exordium, hath occasioned vnsto your Lad. the sight of these Letters, Of the cause wherein I have rather acquited my selfe of that whereunto by your honourable commaunde I was enioyned, then anie wayes satisfied the grieue that by my selfe among manie others, for his losse is intirelie conceyued. The manner whereof may please you nowe to bee informed of, which was thus. On Narratio. Tuesday beeing the thirteenth of this instant, hauing as it then seemed vnto his L. and others, beeene reasonablelie well recovered from the woonted force of his long consuming disease, beeing importuned by the dispatch of some present affayres, as otherwise to have

E 2
some conference with her Maiestie, hee went from his house of B. to the Court, where all that day hee remained, and returned againe at night, not for all this, finding himselfe at all disquieted at the least motion ofanie the pangs wherewith before time hee had so often been vexed. The most part of that night hee was verie well repose. Towardes morning the next date, hee beganne somewhat to be agreed, but nothing as accustomed: in which state the most part of that day hee continued. At night againe having eaten some small pittance to supper, towardes nine of the clocke hee beganne most vehementlie to bee passioned, till which time wee all had verie good expectation of his health and recouerie, which his L. perceyuing, after hee had beene a while set vp in his bedde, hee sayde, I knowe my good friends and faithfull loving seruaunts, that the great zeale and loue you doo beeare vnto mee, is a vehement occasion to kindle in you a desire of wel-wishing, and intendment of asfured safetie towardes mee, wherein I have more cause to thancke your good wills, then meane thereby to imagine the force of my disease to bee lesse then long since I expected, and exceedinglie in my selfe haue euer doubted, what words of comfort, protraction and delayes so euer, haue by the Physitons to the contrarie beenesyed One great and exceeding comfort vnto mee is, that liuing, I euer loyallie demeaned my selfe: and dying, I shall depart this worlde in her Maiesties good grace, and especiall fauour. Next vnto that, the loue of you my dearest friendes and entirelie beloved seruants and followers, whose hearts I knowe doe pursdie mee, and whose affections even to the last gaspe of death I am perswaded to bee euer firme and fixed towardes mee. Your desires are, I knowe, that I should die, accouding vnto which the least mitigation that may bee of my griece, you measure by & by to the hope of amendment, which is not so. For that in all the comfortable speeches, that sundrie times I haue receuied from you, my selfe to whome the inwarde effects thereof have beene found most forcible, have euer mistrusted, and by mane probable circumstances diuided the contrarie. Long time endure I cannot, this knowe I well, happie a dale, two or three, I may yet bee conuerfant among you, for my disease, that standeth asfured (the messenger whereof continuallie knocketh at the doore of my imaginations, readeuerie hourie to asluell my heart, and to carrie away with him the
the spoyle of a dying carcasse) will not permit I shall long time travel in this sort among you. And for my selfe, and ye all affained, that having long since poyz'd in equall ballance, the long continuance of a fraile, wretched, and travelled life, the most part whereof is carried away in sleepe, sorowe, grieue, sickness, daunger, and the residue also never freed of care and all manner of disquiet, with the hope of an everlasting joy, happiness, rest peace, and immortal residence: I finde no reason why I should at all affect the toyle of such earthlie tediousnesse. In somuch as having listed nowe almost threescore and thirteene yeares, and borne my selfe (honourable I trust) in all mine actions and servises, and further in the progression of my ripest yeares, yea in this verie instant more then at anie other time am regarded of my Prince, and esteemed of my Countrey, and among my Peeres reputed in the highest degree of my fidelitye: I shall nowe die as becommeth my person, woorthilie and honourable. Bee you therefore recomforted I pray you, as I am, and thinke that for all the love you haue ought me, the servises you haue done mee, of tender care you doe yet in my heaviest pangs beare vnto mee, the chiefeft content you can doe vnto mee, is that you bee satisfied herein with mee. That beeinge verelie resolued in my soule, of all that I haue here srayde vnto you, and haung ordered mine actions, and prepared my selfe thereto accordinglie, I doe willinglie and with a right contented mind, leaue this transtorie world so replenished as it is, with so manie grievous casualties, & hartlie do give my bodie to his natural course, and my soule into the handes of the mightie Creator, for euer in his glorie (I trust) to bee eternized. This speech ended, hee continued till after midnight, at which time hee had about two houres slumber, and so beganne his paine to encrease againe. In which till Wednesday following, almost in one state, hee for the most part remained, oftentimes accustoming himselfe with those that were about him to prayer, manie times, recording to himselfe the goodness of God, and his mercies to him remembred, and that with such zeale and intire regarde of his hoped repose, as that it still seemed and was evidently apparant howe muche hee longed and thirsted for the same. In fine, drawing by little and little towards an ende, euin in the verie last pangs, ioyning his handes up to heauen, his heart and eyes thitherwarde fixed, hee recommended eftsoones himselfe to the mercy
of his Redeemer, and on Thursday last about two in the morning
died, to the lamentable grief of all that were about him, who heartily
forning his losse, were forced to shed teares abundantly. The day
of the funerall is not yet certaine, but the fame is intended verie hono-
рабlie. Reconcimending my selfe unto your La. in all humblenesse, I
take my leaue, At our sorrowfull house of B, this of, &c.

Of Epistles Laudatorie and Vituperatorie.

Chap. 9.

Praise of the

person.

Dive fowloweth it next, that after these Letters,
where Decriptorie as you see, we doe treate of
the other two partes appertaining alfo to this
forme, which are Laudatorie and Vituperato-
rie, the vse whereof either solely or intermixture
in any other kind of Epiftles, hal of one or more
of these caufes take their originall, that is to fay, of the Person,
deeds or thing it felfe to bee commendèd, mislikèd or dispayled:
1 The person of any one is to be preferred or disabled, by his birth,
descent, sheire, or abilitie. Secondlie, by his childhooode, or
3 good education from his infancy. Thirdlie, of his youth, in
which he is either converfant in Studies of honest life, seriously gi-
ven to the knowledge of letters, affeting alwayes unto laudable
exercises, temperat and sober in demeanour, or otherwise account-
ted dissolute and wanton, unhappie led to the search of whatso-
ever mischiefs, affectionate to the most baseft conditions and prac-
tiffes, not tied to anie order, but whole pursuing an uncontroul-
led libertie. Fourthlie, of his manly yeares being frequented with
civil government, or living alfogether without account. Pri-
vately and publiquely in all manife actions demeaned, or by appe-
rant loseres in each place discredited. Fifthlie, of his elde age, the
cause whereof is with ancient granitie continued, or by all kind of
euils most hainously mispifted, whose silver hairies are shining in
vertuous happines, or miserable estate drawned in lethlamence.
6 Sixthly, in his ende or departure out of this world, agreeing to the
faying of Solon, No man may be counted happie before his death.
For that in the expectation or attaining thereof, as at no time more
in
in all the life of a man, then chiefly appeareth, his vertue, constancy, strength, 
worthinesse, or otherwise his invincibility, overthower, 
thame and ignominious slighthnes. Besides all these, many like-
lihoods are often taken either to the praise or 
dispraise of the person, 
by occasion of the nation or state from whence he came, where he 
was borne or trained. From the generall conditon or 
application of himselfe or of the people thereof, by the habite, constitution 
of the bodie, complexion, looks, faine, or other circumstances there-
unto incident, by the actunitie, strength, stiffnes, nimbleness, fa-
nuo; or beauty of the body. By the gifts of fortune, as hano, wealth, 
worship, reputation and kindred. And so as much as these Demo-
nstrations of persons are wholly occupied either in praise or 
dispraise of their conditions or behaviours: the chiefes part hereof 
thall also consist in Narration, without peraduenture it selleth out 
in the life of any one to have some one or no things happened or of 
them supposed, ill beconning or unworthy their reputation, which 
either by defence, circulation, or Confuration must be coloured, 
diminisht, or clearly avoided. Examples whereof do follow accor-
ding to their particular occasions: and thus much for the 
Persons.

In commendation or disputation of the deeds of any one, we 
shall weigh with our selves what notable actions have bin, there-
in he; if he have honourably or worthily behaued themselves, or by 
perpetual infamy therof have deserved in each posteritie for ever 
to be condemned. Touching things likewise by themselves to bee 
extolled or disabled, they are ever measured by the confluence and 
agreement they have either with reputation or dignitie.

The goodnesse or badnes, excellencie or basenesse of any thing, 
is gathered from the places of Honestum, Inhonesti, under which is 
comprehended what is just or unjust, godlie or wicked, direct or indi-
direct, worthy or to be dispraised. Honest is alwaies linked to ver-
tue. For whatsoever is either vertue it selfe, or annexed with vertue 
or derived from vertue, or conducting to vertue, is absolutely de-
clared honest.

The differencement of these selleth out to be sorted into some 
principal excellencies, that is, Prudence, Justice, Fortitude, and 
Temperance, it is therefore to be intended, that not onlie 
deeds and actions, but also things themselves are solelie of these, and
for these either praised or debased. Whatsoever then by sounde
and wholesome perswasion tendeth either to the embracing of the
good, or quelling of the euill, Whatsoever includeth either fide-
litie, true friendship, equtie, obedience or gratitude. Whatsoever
conduceth to true pietie to God, thy Countrie, Parents, children,
and friends. Whatsoever appertaineth to the severitie of the law,
to the admonishing of the wicked, and to the remuneration and
defence of the well deserued. Whatsoever tendeth to a tolerati-
on or patient forbearance of euils, to longanimitie, entering into
hazard and dangers for conscience, for thy country, kindred or
friends. Whatsoever concerneth chastitie, sobrietie or frugalitie,
and seemely moderation in all things, that in each of these is ad-
indged honest and none others.

The contrarie herof, which is Inhonestiun, includeth likewise
whatsoever is not vertue, or is estranged from vertue, hinderit
unto vertue, or in nothing furthering towards vertue, whatsoever
is pertinent to sollicite, iniquitie, pusillanimitie, or excelle, whatso-
ever by the euill therein committed is exempted from praise.
Whatsoever carieth perswasion to mischiese & seducement from
the good. Whatsoever appertaineth to infedilitie, sallhood, trea-
sion, disobediencie, slander, or ingratitude. Whatsoever with
drawneth from natural regard and love of thy Countrie, parents, chil-
dren and friends. Whatsoever impugneth the wholesome lawes
and estate of euerie common-wealth, tendeth to a notorous ex-
ample of euill, hindereth or blemiseth any others good deserviug.
Whatsoever enforces the revengement upon euerie small offence,
hath in it no meanes of sufferance, or forbearance at all, enterta-
nith a lawful libertie of conscience to perpetratre or yeild to any
unlawfull action, or to become infurious to thy Country, State or
calling. Whatsoever is furthering to a dissolute living, unbrid
ledlue, careless tenacity, prodigality, or detestable excelle. These
and such like, as confounders of all euilliitie and humane govern-
ment, are conformed to be unhonest.

Now these deeds, actions or things are by manie Oratory
partes to bee handled, or commended, according to the mat-
ters or occasions whereof these praises are deriving, and because
examples are the best I might sort out divers: as of David, I
could commend his combate against Goliah, firft ab honeste, in
that
that he being the servant of God fought against a blasphemer, also in his Prince's quarrell a defence of his country: ab aequo, because it is meet and convenient, that in causes so perilous, the strength of each one be applied. A necessitate, insomuch as thereon depended the safeguard of the Prince and people. Ab utilitate, so that he killing such an enemy, brought to their owne country peace and quiet, and alfo the other part in subjection to his king and people. A difficili, because the undertaking thereof was so much the more weighty, by howe much himselfe was as it were an infant against a mightie giant, unarmed against him that was armed, unfurnished against him that had all manner of complements of warre: weake, where the other was strong: besides that the ter- rour of his chalenge and hugeness of nature had before daunted the armie, put them all out of conceit, in so much that the doubt was so generall, as no man dared to undertake the quarrell. Besides herein is praised of bodily force, his Activitie, and courage: of Vertues, his wonderfull Magnanimity, who by courageous desire durst to undertake the same, also his affiance in Justice, and equitie of the cause: His pietie to God, his Prince and country: Lastly, his Fidelitie, whose life was not spared when each one drew backe for scare to be brought in hazard. And as in this action of David, I have used all these Oratorie parts, so in causes of sway and government, a man might by the like parts and places be praised for his great wisdome, whereby in handling of some notable action in ambaflage or consultation, he hath onely by grave advice, industri, discrete search, perswasion or circumvention, compassed weightie matters to the common weale, or hence a- noyed huge and imminent dangers: Cicero in the confullation of Catiline, being a mightie enimie agaynst his owne Citie of Rome, might herein be an excellent patterne, who without stir- ring the people at all, without any manner of bodlie resistance or force of armes, without passing by any private or indirect means, did by the sole matter of his wisedome, weightines of speeche, forcible reasons, enforcementes, rebukes, and perswasions drue him cleane out of the Citie, and being expelled to the common peace, tranquillitie and surety of the same Citie I did afterwтарde by like demeanour, industri, and circumvention, fo prevent his purpo- ses, to circumvent his policies, to turne him upside downe, as he dared.
dared not, he could not, he shamed to perpetrate what so often he had sworn, and so many ways intende: in which action of Ciceroes, all these Oratoric parts are in like manner included. So like-wise, for some one rare & singular point of justice another might be allotted, as belike common expectation exercising the same. A president hereof might bee the L. chiefe Justice of Englane in the time of King Henrie the fourth, who was so kreatlie bent to the observation of justice, as having one of the Princes servants arraigned before him at the Kings Bench barre, so a felon, and being one that the young Prince greatlie(at that time of his youth) favoured. The prince came to the barre, and at the Judges hands required his servant, who answered that he was the King his fathers prisoner, and stroke there upon his trial by lawe for his offences, that he could not in justice, no; would(by his pardon) dilate him without his trial. The Prince moved with such denticall, stroked the Judge on the face, and would have stroke upon the prisoner. The Judge withstood him, and advising him middle of the offence he had done to the state and place wherein he sense of justice, in such sort to strike him, Nouitie command-ed him to Warde, whereby to(by some admonition) the Prince obeyed, and accordingly remained in durance, attending the advertisement and knowledge of his fathers pleasure. Here might bee a great contention, whether the worship Judge in his equall administration and execution of justice, without seare, whereon stood the hazard of his owne life, being upon him that was in succession to become his owraigne Lord, were more to be commended: or the Prince, in his subjection, and of all other most singular obedience, more highly to bee extolled: the one daring to doe what was lawfull upon that lesser hazard, the other humbling himselfe to authoritie which he might easilie have impugned: and yet both actions such, as by many excellent Oratorie parts seeme fit to bee enlarg'd. For no doubt there was as much vertue in the ones obedience, as there was excellency in the others sentence.

And as these, so the honor, worship, or wealth of any man, his deedes of charitie, either in erection, conversion or repaying of any thing, whereby the common wealth is benefitted, vertue furthered, or the needy provided for, might bee in like sort advanced. 

Finally,
Finall, Wifdome, Justice, Bountie, Liberalitie, Curtesie, Chafftie, might each of them as things by themselves, or of themselves without the person of any one be alike commendèd. Whereof I think it needlesse to amplifie any further, seeing by the examples hereafter set downe, the learner may sufficiently bee enabled in whatsoever, for those causes he shall undertake to proceed byon.

An example of a laudatorie epistle, sole touching the person.

THE fervent loye, and entire zeale and regarde, wherewith your L. euen in these tender and as yet vnripened yeares, see-meth to pursue the vertues and honourable worthinesse of the most renowned and famous, and the reuerend account, wherewith in your most secret imaginations you haue ever admired, & as it were emulated their highest progressions, hath moued me in recordation thereof (and the rather to deliuer vnto your L. the verye true image and liuely counterfeit indeed, of vnblemished honour, adorned with all princely and most surpafting noblenes) to propose vnto your view, a paragon so peerlesse, and of so rare and excellent performance, as whereof no hystoric hath the semblable, no region the match; nor any worlde hereafter may esteenes, be supposed to produce the like. You shall not neede my L. to ransacke volumes, to search out the lues of the most honoured Scipio, amongst the Romanes, nor out of Greece to setche Themistocles or Alcibiades from Lacedemon or Athens. Let Haniball rest with his predecessours, who sometimes by unbearded fortune did honor to mightie Carthage, and (before them all) Achilles and Hector, that made the fall of Troy so famous: And come wee into our owne Countrey, the land wherein our selues inhabite, the soyle to vs natue, and of all others most dearest, and see you here my L.a Prince of so rare and incomparable worthinesse, as your selfe will confesse throughout all the course of his life, to haue beene of all others the moste hapie and vertuous. Edward, my L. young Edward (so helde in his fathers life) vnder whose raigne he died in Englande, surnamed for his noted excellencie, sometymes the blacke Prince. This is hee on whome Nature, Fortune and Vertue, to the intent to yeele some appareante shewe of their woondersfull and mightie operations, had aboue all others so especiallie.
Praise of the
Prince in gen-
eral.

Epitheton.

Metanoia.

Metaphora.

Prescrip. 

Parenthesis.

Parabola.

Metapora.

Anetmetanote.

Periphraies.

especially enriched with all kinds of wished and most exquisite
perfections, as in that present season, in which the delicacie of his
aspiring minde resteth unto himselfe the highest branch of honour from
other lostie seate of dignitie, it was denied to any other whatsoever,
to exceede ?nay, but so much as to become partaker with so rare a
pattern of the like fruits of vertue and neuer dying glory. And to
the ende (in rehearsing some fewe of the many particularities of such
founde and uncorrupted maiestie,) the radiant shining beames re-
siant in so high a personage, may with more facilite the sooner bee
discovered: wee will first beginne with his original and foremost in-
fancie, that by deducing from thence his complemetes of prince-
lie excellencie, even in the verie mouth of his entombed graue, his
bones may not bee repose without an immortal recordation, and
the fame of his vertue celebrated by an endless memorie. Need-
lesse were it my L. that I shoulde tell you of this flatelie Prince, that
hee were sonne and heire in succession, to the most mightie and most
renowned Edward the thirde, king of this noble realme of Eng-
land, the most regarded vertues and intuncible chialtrie of whome,
beeing then euery where so surpassing, and of such redoubted
force, as ( were it not that such memorable issue had sprung out of
his Kingly loynes, as wherewith the states of the mightie were
daunted, and Europe made to woonder ) might hitherto have re-
remained of fame compotent ynoough, to have bene compared un-
to the mightiest: but that I may rather imparte unto you, that as
golde, in the riches and glorie of it selfe, beareth price and value
with the most precious, yet having annexed unto his proportion, a
Diamonde of inestimable beautie, valour and goodnesse, becom-
meth thereafter farre more excellent then before, more shining and
glorious: so this soueraigne and puissant Monarch ( admirable no
doubt by himselfe ) yet hauing thus tied unto the sunne-shine of his
happie raigne, the obscurer and eclipsing glorie of all other nations,
the verie Loadstarre and direction of all other Trophes, the Sunne,
it selfe of worthinesse, and absolute coneluder of euery honourable
enterprise: howe coulde it bee but that this prerogative of his mult
of force exceede, and goe beyonde all others, when himselfe, by
the verie chaire of honours selfe was so farre adauinced above any
others? And albeit the high and kingly worthinesse of so flatelie,
Secrotorie. Epifle laudatorie touching the person, 37

offspring and parentage, might no question in sundry fortes, yeeldde
greate and mightie glorie to the issue: yet that it might not bee al-
leadged that in taking vppon vs to commend the personage of one,
wee shoulde intimate the soueraignitie of the other, as it were by a de-
fect of praise sufficienc, to supply the wante of owne, and that
the honourable reputation of another cannot fitly bee saide to bee:
this manes worthinesse, without by the braunch of his owne desterte,
hee hadde in his owne proper right most effectually caried the same.

Vnderstand you then of him, that which all men deeme most prince-
ly and honourable, and there is none, were it the stoutest enemie
that euer liued, but will most highlie commendee. This Prince, my
L. who euen from the verie cradle seemed to bee addicted to the
knowledge, and feare of God, and verie pietie of a sincere and Chri-
tian religion (besides that hee was naturally so well formed and in-
structed in good documentes as anie might bee) became in those
verie tender yeares also, so apte vnfo learning, as the match or like
of him therein, was feldome or never in those dayes any where found,
and in these times also may not easilie bee hearde of. Insomuch as of
those that then knewe him verie well, it certainly is deliuered, that
beeing but of the age of twelue yeares, his vnderstanding and know-
ledge in the Latine tongue, was so perfect, his progression in the
Greece so excellent, his skill and deliuerie of forraigne languages so
woonderfull, his Princelie towardnesse in all things for rare and so
plentifull, as many times mooded all the regarders to admire him, but
founde none of all his associates in the same exercisies, that were able
to follow him.

Nowe if wee shal come to his riper yeares, and howe therein hee
profitted in the towardlie exercise and vs of armes, bee seeminge a
Prince of so high and expected admiration, what could bee wi-
shed in anie one that in him was not fullie accomplisshed. So come-
lie; and with such uncontrouled dextertie could hee fitte, ride and
gouerne his horfe, so couragioufly, and with such nobilitie could hee
welde and vs any weapon, either at tilte, barriers or turney with
such high and woonderfull direction, ordered hee all his comple-
ments to either of these belonging, as did well manifest the mag-
nanimitie and worthinesse of his minde, and what mannerlie one
hee woulde afterwaides become toward the beautifying of his coun-
trie,
A more plaine and euident demonstration whereof, did at any time in nothing so much appeare as euyn then, when hee was yet in his minoritie. For when there was remaining as then, no signe or token at all of manlie shewe in his face (beeing neuer the leffe of stature seemlie and tall, and of goodlie conffitution in his bodie, well befeeming the yeares hee then caried) also attendante on the migh-}


tic King his father in the wattres of Fraunce: what thnges did hee there performe? what weightie enterprifes, and those beyond all expectation would hee vndertake, in honour of his royall progenie: was it not too too strange, that beeing in comparifon of yeares, as it were a childe, deuoide of so confirmed and auncient graved experience as besemed the wattres, hee vndertooke notwithstanding at eightene yeares of age, with halfe his fathers power (by a moft courageous desire of an euerthirsting glorie, with condition and charge either there to eternize his death by an euerdasting memorie, or backe to returne againe with triumphant gained victorie) to joine with the whole and mightie power of Fraunce, and all the Chiaualrie thereof, where (to his immortall and surpasing high renowne) hee attained vpon them by the high permision of God, a moft memorable Tropheie: But why dwell I in these slender discourses (small God knowes in respect of those mightie conquestes by him afterwards achieued) in detcing you from the sweete and ardente remembrance of the rest? If he being yet sequestred in yeares from any tipenes at all, when it was the to be supposed hee most needed governmente, coulde by such stately and inuincible valour, so moderate his great and weightie actions, as to become at that verieinflant so redoubted and famous:what might we deem of him afterward, being once perfectly established in all kinde of manly directions, but that of necessity hee should by manie degrees exceed and go beyond the for-moft shewe of all his excellencies, and the greatest expectation that might be of all his progressions? So undoubtedly hee did. For being once attainted to mans estate hee grewe immediatly to become a Prince, wise, discreet, politike & wife, in all his actios of rare & singular circu{pectio and prudence, beigne: & of all others most fauourable and courteous: fortunate, and ever inuincible in the wattres, liberall to his followers, and of a high replenished bountie. to euerie one, a verie
verie Patrone and defender of innocents, absolutely favouring al-
ways the right, Magnanimous as touching his estate and the high
and weightie enterprizes he tooke in hande, exceedinglie feared a-
broad, wonderfullie beloved at home, mixing alwayes the enter-
changeable exercise of Armes, with continuall studie of learning. Of
such rare modestie and temperance as is marvellous: In so much as
the King his father beeing here in England, when in the great fight of
Poictiers, hee had discomfited and ouerthrowne in one day three
mightie battells of the French, and taken in the laft of them king John
and his sonne prisoners: he was not puffed vp at all with the honour
of so flatelie and triumphant victorie, neither grewe he insolent vp-
on the same, but entertayned the King and his sonne in his owne
Tent so honourable, and therewithall with so great nobilitie and
surpassing courtesie, as that hee neglectted not to serve them him-
selde at Supper, and seemed verely at that season in all things, to have
beene reputed in his owne intendments, as if hee had never beene
conquerour. The shewe whereof, so much increased his incom-
parable bountie: and so mightie honoured the estate of his victo-
rice, as the King then confessed, that to become the prisoner of
such a one, it could bee no disparagement vnto so mightie a sou-
raigne as himselfe, reeng that hee was by the force of that onely ou-
erthrowe, made companion of the greatest Nobilitie that ever
hee sawe. Manie Honourable partes could I here inferre vnto you of
him (infallible arguments of his incredible modestie) for long after
this, when this mightie Prince had atchieued so manie and weight-
tie honours throughout all Fraunce, as that the regard thereof made
his name a terror, and his becke a commaundeto compel theyr
Souveraigntie vnto his fathers obedience: he was required by Don
Petro, king of Castile, to helpe him agaynst Henrie his bastard bro-
ther, who had then expulsed him unlawfully, and vsurped vpon his
knightes. Whereupon having by the courageous endeoure of his
selfe, and his Knightes, and by their sole and onely proveffe, brought
downe the vsurper, and druen him cleane out of the Countrey,
(albeit his strength was such, and the admirable favour of the
people so great, as might easilie have invited him there, to the
wearing of a crowne) heeneuertheless of a high and noble dispo-
sition, holding it farre more honourable to make a king then to be a king.
so far forth declared his temperance at that verie instant (not commonlie happening vnto euerie one, especially in causes of a kingdome) as that hee vitterlie abstained so much as to beare an appetite or liking therunto, howbeit good occasiō was therunto miniftred by the breach of Don Petro in payment of his souldiers: but to his immortal renowne, placed and restored therein againe the true & lawful inheritour of the same, setting him (according as was intended) in his crowne and kingdome, Could there my L. in any one have appeared greater arguments of Magnanimitie, Justice, and Temperance, then was remaining in this Prince? And yet if continuall happinesse in all worldly attempts, if never ceasing and eternized famous victories, if the commendation and honour done vnto him of his mightie enemies, if strength and glorie of his countrey, and honoured titles of his victorious father, if confirmed leagues of diuers mightie Princes, Confederates and Allies, if fervent and of all others the mofte principall and ardent loue of his Knightes, subiects and followers, if all or anie of these might anie wayes have induced him to the breach of eyther of these vertues, what wanted to the furtherance thereof, that in and vpon him, was not alwayes attendant and (as it were) continuallie powred. Was hee not then wedded to honour, euen in his formost Cradle? Did not Fortune immediately acknowledge him, and confesse that he was her darling? Seemed virtue euer prowde, but in his greatest perfection? Grew Fame at any time so impatient as euen then, when (as the most convenient harbour of all her worthinesse) she sought out his dwellings? Agreed they not all with one voice to abandon the statelinesse of all others, onelie to bee resiuent with him whome they helde most charie of all others? Witnesse among manie other his more then ordinarie attemptes, the three battels (then which no one thing throughout the world before or since became of more greater remembrance) by him in his mooste youngest yeares, so miraculouslie foughten, the one of which was at Cressay against the French, when he was but eightene yeares of age (as you haue before remembred,) the second at Poictiers, where died the King of Bohemia, and King John of Franche became his prisioner: the thirde against the bastard Henrie, for the kingdome of Castile, where in one whole intire fight the same Henry bearing a mightie hoste, was by meete surpassing valour and mooste woorthie prowess of this Prince discomfited, and by maine force thereof
thereof expulsed his Seignorie. All which expedite, and manie moroe besides, celebrating thereby his eternall prayses, when he had with greater glorie, then well may bee conceyued, furnished and finished to the aduancement of his immortall dignitie: See death, dispitefull death, who ioyning with the malignitie of the wicked world, hatefull alwayes to vertue, and satisfying euer to malicious enuie, bereft the wvwoorthie earth of his most worthie life. But howe? Not as falleth out to euerie common creature, deuoyde of after memorie: for why: the soueraigne commander of earth and skyes, allotted it otherwife: neithere besemeth such ftately patternes of honoured vertue, whose spirites caried with greater efficacie of aspiring eternitie, then those whose duller conceytes are adapted to more terrene and grosse validitiees, shoulde bee exempted their perpetuitie.

And albeit in all the progression of the wished life of this mightie Prince, anie one thing was never founde contraying blemishing, or in one sort or other impugning his honour (one sole imposition or taxe contraried in his government of Gascoigne excepted) yet in the highest estate of happinesse wherein he alwayes liued, was he neuer more happie or glorious, then euen in his vertie death. Infomuch as hee then dyed, at which time in most honour and highest toppe of all prosperitie, hee was principallie established and chieflie flourishing: at that instant in which, the type of his excellencie was in no one tytle or iote obscured: at that vertie season when in the whole course and practise of his life, having still addicted himselye to founde out the incertaine and momentarie pleasures of the world, he had by perfect tryall found out the small validitie and little assurance that was to bee repos'd in transtorie and fading glorie of the same. Euen then, when in the exchaunge of the eternall habitation (the incomprehensible ioyes whereof no eye hath scene, eare hath heard, nor tonge can expresse,) hee best knewe howe to leaue this wretched life, and to compasse the sweete and wholesome meditation of the other. He died (my L) as hee euer liued, vertuous and honourablie, the determination of whose deceasing corps, was preparation to newe ioyes: and commutation of momentarie pleasures, an assurance of euer flourishing gladnesse. Thus, see you (my good L) before your eyes, the most certaine and assured counterfeite of vertie ture Nobilitie, furnished in the discoutrie of such a

G. one
one, whose personage being in no kind of excellence inferior, to
that in the highest degree may bee of any other imagined: deserve
by so much the more of all honourable estates accordingly to be
embraced. Great is the ornament of praise, and precious the renowne
that longeth to such virtue: the Diamond glimpse whereof equalleth
in beautie the fairest, and dimmeth by the verie shadowe thereof the
glittering pompe of the mightieft. Beautie, strength, comelinesse fa-
deth, yea, the world de decayeth, pleasure vanisheth, and the verie face
of heauen it selfe perisheth: One lie sacred vertue is immortal, the ne-
er dieth, euer quickeneth, absolutely triumpheth, and ouer all other
carthy monuments even out of the deepest grave for euer flourisheth.
Live therefore my L. vertuouslie, and die wheresoever and whenso-
er, yet howsoever honourable. My paper burthened with his
long discourse, desirous rather to recreate then toyle your L. enfor-
ceth an ende. Recommending my humble dutie in whatsoever to
your honourable acceptance.

The respects of this Epistle argued in the personage of so no-
bile a Prince, have caried in the matter thereof, the very shew
of the highest and chiefest vertues, whereupon all commendation
may bee principallie gathereth. The next hereunto shall be
Vituperatorie also touching the person. Wherein as wee haue in
the other, sought by all occasions and circumstances therunto in-
cident, what to the furtherance of such requisite commendation
might be allledged: so will we herein imagin upon what groundes
or respects the occasions of dispraise, may as farre forth otherwise
in anie other qualitie be remembred.

An example of an Epistle vituperatorie, concerning
also the person.

Exordium.
Of the cause
moving admiration.
Narratio;

SIR, the straungenesse of an accident happening of late amongst
ys, hath occasioned at this instant, this discourse to come
unto your handes. There was, if you remember, at your last
beeng with mee in the Country, a man of great abilitie, dwelling
about a mile from me, his name was B, and if I faile not of
memorie therein, wee had once at a dinner together sitting (by
occasion
occasion of a pleasaunt Gentleman then becing in our company) great speaches of him: the man I knowe is not cleane out of y our conceite, and therefore I will cease in further speaches at this prentice to revoke him. What generall hate the people bare him, and howe ill hee desiered from his first convering among them, you have not (I am sure) forgotten, in so much as he was called the Hell of the world, the Plague of a common weale, the Mischiefe of men, and the Bondslane of the deuill. And no maruaile, for what inuie might bee conceiued, that was not by him imagined? what eull coulde there bee that hee shunned to practife? What mericelss dealeing that hee woulde not proffer? What apparant wrong that hee ceased to inferre? What execrable exstortion that hee cared not to committe? What villanie so damnable that hee durste not put forwarde? O God, it is incredible to thinke, and vnpossible to bee surmised, howe greate, howe forcible, howe manifolde, howe mischievous, howe insufferable, howe detestable hath bee the originall, progression, continuation, and determination of his most wicked and shamelesse life, and were it not that by the incessant outeries, continual curstinges, and horrible denuntiations of the innumerable multitude of those, whom in his life time hee yoked, whom with his actions hee feared, whom with the weighte of his endelesse wealth, hee poized downe, that they durste not then whisper in secrete, what nowe they openlie discouer, whereby the force of his wickedness being then in secrete, became not as nowe so open and apparant. I durste not me thinke of my selifie so much as surmise but the one halfe of that, wherein he became so notorious, so rare and vnused are trees, wherein hee seemed so throughly to bee fleshed. I haue woondered sithence with my selifie many times: what foyle it might bee, or what constellations so furious, as affected their operations in production of so bad and vile a creatoure, at the time when hee was first put forwarde with living into the worlde: In the search whereof I haue beeene the lesse astonied, in so much as thereby I haue growne into some particular knowledge of his originall and parentes: His fire I haue understoode was a villaine by birth, by nature; by foyle, by discente, by education, by prudish, by studie, by experience: his damme the common sinke of euerie rakehels filthinesse: the one of whom (after innumerable offences committed, where-
whereby hee deserteved a thousande deathes) was at the last for a detestable and notorius crime burned peccemurall vppon a stage in Holland, and the other after sundrie consuming and filthie diseases, not able to rid her was in like manner hanged alive in chains for a most horrible murder in England. Expect you not then, that the pro-creation and generation of such an issue, must by argumente of the Parentes condition, sorte to some notable purpofe, you doe I know, and in trueth howe coulde it otherwise bee likely. Nowe if hereby wee should conceiue of his education, and howe his childhepode past away beeing folteted vp as hee was, from one place to another, without any certaine abiding, but onely Cælum omnibus commune, the common habitation of the worlde. We must no doubt suppose that he sawe much, knewe much, practised much, overpassed much, and was glutted with verie much. And surely if I shoulde giue cre- dite to some whome I durft beleue, that knewe him euen then when hee was not much more then a childe, the verie yeares he lastly bare, gaue not more assured testimonie of what hee nowe was, then the season in which he then past, did yeelde an inuiolable approbation, what in time following he would became, for euen the; what rapine, what theft, what injurie, what flauder, what lying, what enuie, what malice, what desperate boldnesse, and daring to enter into any mis-chiefe, was in him througly planted? There was not (by reporte) any one thinge whereby a man might afterwarde bee conjectured to become infamous, but was in him fully replenished. Credite mee, I conjecture so manifoldly of the sequel of his actions, as when I vnder- stande what hee was so ripely, I maruaile that hee liued thus long so wickedly. But shall I turne here from, to his Adolescencie, and shew what therein I haue hearde? Truely it passeth all capacitie to be cen-sured: and it is too much to bee thought vppon. His pride, his bouldnes, his shameles countenance, his looke, his gesture, his shew, his liuing, his converfation, his companie, his hauntes shewed still what hee was: There was no rake-hell, no ruffian, no knave, no vila-aine, no cogging raskall, no hateful companion, no robber on high waies, no priuy pilferer, but his hande was in with him, and that hee was a copesimate for him, no brothell house but hee haunted, no oddde corner but hee knewe, no cutter, but hee was a sharer with, no per-son so lasciuious, abiet, vilde, or dissolute, but hee would bee a co-partner
partner with. Yet after all these trades, hauntes, sharings, and part-takings, hee became at last to serue an olde miser, aged for his yeres and miserable for his crouetousnes. This wretched olde man (as each one fancieh as hee liketh) conceived so much of the odde youth, that hee tooke him into his service, where, with badde attyre, and thred-bare diet, hee liued with him a prettie season, somewhat more then quarter maifter. In the ende (by whose theffe God knowes) the man had a chift broken vp, and a little cowne and plate holne, where with (becomming desperate) it was deliuered hee hung himselfe for grieue, and beeing nowe deade, lefte no issue or other heire, to succeede his wretchednesse and double barred hoorde, but B. his man, who being a strong lubber, was by this time growne a sturdy knaue, and woulde needes bee counted a man, and thereupon hee became owner and intruder to his maisters pelfe, wretchednes and miserie. To recken to you since, howe hee came into the countrie here, became a purchaser, howe hee had spente his youth, passed his olde age, what bribery, extortion, wrong, crueltie, rapine, mischief, and all kinde of villanie, hee hath bolstered, perpetrated, followed: what infidelitie, falsitie, reuenge, pruyn guile, treacherie, betraying the innocent, beating downe the poore, fatherlesse and widowes: howe much euill hee hath done, and what little good he hath deserued, what shoulde I clogge my selfe with the remembrance, or trouble you with the rehearsefall. It is too much, I am not able, I cannot, nay, it were vnpossible to perfourme it. What refeth then, but that I haften to the scope which in my foremost purpose was intended, that having deliuered his shameful life, I doe reporte vnto you his shamelesse and vnaccustomed death. See then the incomprehensible power and justice of God, see the weight of his measure, see the wonderfull demonstration of his secrete judgement, howe of a careless full life ensueth a cankered death: of a wilfull liuing a wretched ending: of such money misers so manifolde miserie: as whereof I figne to thinke, and grieue to remember. The man somewhat before his sicknesse grew into an extreme nummesse, in so much as hee that never lufted to helpe others, was not nowe able to helpe himselfe, nor any cared to relieue him: afterwarsd fretting and fuming with him selfe as it seemed, that not withoutstanding his grete maffe of money, and huge heape of wealth, none could bee entreated with prayers, or hiered
Epistle vituperatorie touching the person.  

The English

with guifhes, so much as to meddle with him, he grew into such a frenzie, and consequently, into so rauck a madness, that hee yate swearing and blaspheming, crying, cursing, and bannning, and that most execrable, his lookes were grimme, furious and chaunged, his face terrible, his sight fiery and pearcing, they that sawe him feared, and they that heard of it durft not come nigh him. In conclusion, some that pitied him more then his deserving, and grieued to see that, they coulde not redresse in him, caused a companie to watch him, others to provide warme brothes, and in conclusion vsed all meanes possible to comforte him. But what can man doe to prevent the secret determination of the almighty? For loe whilst all men lefte him, and each one stoode in doubt of him, a companie of rattes upon a sudden posset his house, his tables, his chymnies, his chambers, yea his verie bed and his lodging, upon which & about which, they were so bold, as in the sight of the beholders they durft appeare and come before them, and being broken, abode, and were killed, and others come in their places: What shall I say, the sight became so vncouth, as all men shunned, each one feared, and none durft abide it; whereupon the miser being left alone, thus pittifully died. The stench of his corpes admittted neither day-light nor companie wherein to bee buried. Two onely that were the conveyers of him, sickened vehemently, and one of them dyed, the other is yet scarcely recovered. The matter hereof seemed unto me so straunge, and therewithall so opportune to warne vs of our actions, considering how seuerely God punitheth when hee is once bent to correction, as I could not but deeply consider of it, weighing with my selfe that such as was his life, such was his death, the one being hated of manie, the other not to be tolerated of any. The circumstance whereof, referring herewith to your deep consideration, I doe bid you hartily farewel.

Of Epistles deliberative.

Chap. 10.

The next unto these laste of this Demonstrative kinde are noone the Deliberative, the first titles whereof in order sutable thither, appeare to bee Horatorie, Dehoratorie, Swaforie, and Disswaforie. These being as
as I said before, neerlie affined together (saying onely that the Hortatorie and Dehortatorie are a little more vehement, stirring and picketing then the others, yet both consisting in well aduising and counsrelling, the one by necessitie, the other as an inducement to thinges laudable and worthie) neede therefore in all seeming but one maner of direction in them to be followed. You shall then understand that the severall partes in either of these Hortatorie or Swasorie, to be considered, doe principally stand upon a diversitie of affections, which nature as, it seemeth, hath from the beginning ordained, to bee as it were stirrings or provocations within vs, thereby to propose a direct and most readie waie unto Verue, or to terrifie by like degrees, or withdaw vs from the pursu- tung of vices.

The motions of affects herein frequented, may bee said to bee either of praisse or mislike, of hope or reward, or feare of enuill to follow, of love to well doing, or of hate unto badnes, or emulation of others praisse, glory, or reputation, or expectation thecon depending, of examples of interestie. By laying out of all; either of these, as occasion shall serve, considereth the efficacie of all exhortation of advising, putting backe or dissuading. Now how the qualities of these, or any other ingeneral touching the properties they have with Verue or Vice, may for any turne be allotted; I must as well for this Deliberative kind ensuing, as for all other titles whatsoever, the same hereafter requiring, wholly referre the learner to the places in the chapter preceding the Epistles Laudatorie and Vituperatorie in all things to be directed.

As touching these particularities, which bee have learnde Motions and affects, let vs consider if you will in severall, and see what efficacie by distinguishement of all their properties and partes they may bee in this writing. Praisie (no doubt) in matter of exhortation or stirring up to well doing is of most singular force, and so questionless is Mislike, then generallie it may bee discerned from a regarded concerte of the greatest and woorthiest; to the withdrawing from enuill. For if we shall but enter into, or consider of our owne common passages: what is it I pray you that preferreth or disalloweth, giveth grace or disableth the actions and endeavours of men, but the speciall allowance or mislike that is cuerte
every where had of them? Is it not account alone that gaineth encourage ment unto Vertue? Is Vertue so fable advancement in anie thing as in the esimate praye and reputation, that is attributed unto her? No surelie. And this by insight had into the vertic worst and lowest sort of men shall you find, that there is hardlie anie lyuing of so base and contemptible a spirite, but that by Prayse and commendation, bee may bee drawne vppe to some liking of well doing. And howbeit the issues of mens actions doe at anie time seeme to bee spotted with cuill, yet desire they at the least wise for their reckoning sake, that they might bee esteemed as good.

By this appeareth the singularitie of thinges excellent, in so much as nothing is, oz seemeth rightlie praye-woorthie, but what is accounted good, so little reputation haue the perpetratours of cuilles, as that of necessitie they are compelled to secke credite, by falsettie attributing unto themselves the name of good. Howe much more then true Praye and Milllike of thinges woorthie, oz to bee despised, may by all lyke hoode bee available with those of good spirite, to drawne them to Vertues.

To appil noe this praye in exhorting oz counsailing anie one, it behooueth wee first conceypue what disposition, habiliments, oz other matter of value are in him whome wee haue to deale with, furthering oz convenient to such a purpose, whereunto wee woulde exhort oz perswade him, and the likelihood of the same, greatlie to put sooth oz commendre; oz if before time he haue behaued himselfe anie wayes well, we shall incourage him in prypling of that alreadie done; and in theweing that the more excellent the thing is, the more difficult it is to bee attained, for Dificultes que pulebra, and yet the dífficultie not so great as the pryple,glozie and recommodation thereof, shall thereby afterwards be returned honoured.

Likewise, if the sake of the partie doe serue therunto, it shall not bee amisse to put him in minde of his parentage, oz that sapling, of his Fortune,Vertue, Nobilitie of minde, Wit, towwardensse, his great expectation, abilitie, age, and Discretion, all of them no lesse requiring, but this with great modestie to
to be delivered, least in seeming to preserve the certainty of those
virtues which are of good account to be in him, we doe not palpably
glose with the partie, and as it were seek to drawe from his
person, or account, the things that never came neare him.

Now as Praye, and the laudable estimate of enemie good act-
on, together with the lust mislike of thinges evil, sporrath and eg-
geth forward to great purposes, so beware much thereunto prud-
leth this other of Hope, not that which of a servile and base hu-
mour or condition ensueth, which expecteth nothing that is fru-
strate of gain, and performeth all endeavours by expectation of re-
ward, but that vertuous kinde of Hope, which enableth to the per-
fection and absolute summe of all worthinesse, and whose limit is
honour, reputation, estimate and account: A like Companion
whereunto is Loue, being a zealous affectation of thinges sin-
gular, which Loue produceth likewise in it selfe, not a mislike
onelie, but a burning Hate of thinges telle, contemptible, and un-
becoming.

As these in themselves doe each particularlie shew themselves
to godnes, so many times Fears, or doubt of inconvenientice that
may ensue, terriseth or disturbeth from evils. Commiseration
of the lamentable estate of any one, provoketh also sometimes to
pittie, and disturbeth in like sort many times from revenge. Ex-
pectatio as wel of Loue as of Hate, of good opinion as mislike in
compacting of any thing is not the least. Shame & ignomie of the
action also, the dependance whereof is oftentimes occasion suf-
ficient of well doing, and hиндrance alike, and withdrawing from
evil purposes. But above all is the spur of Emulation, whose force
gathered by a certaine kind of Enuie, of others proceeding kind-
leth flames of regard to aspire unto the like, but not that auge-
gish and execrable enuie bred of most wicked and detestable ma-
lie, which when it selfe cannot, no; is able to doe any thing woz-
thie, snatcheth and continually gnaweth on the deserts of others,
but that generous and noble kind of enuie which discrete Nature
and vertue have implanted in our minde, emulating by a
seruent desire to compasse, or possibly to go beyond what mightily
by others hath beene performed.

The authentifie of Example is also very weightie, giving war-
rant to any vertuous imitation that may be prescribed. And las-
Epistles Hortatorie.

The English

by requests, and intreatie which evermore prudently according to the writers credit or gravity. These being sufficiently considered, we will nowe according to such like directions, endeavour to suite forth unto you some particular examples.

An Example of an Epistle Exhortatorie for the attaining of vertue.

Exordium.

Hauing manie times desired with my selfe (good Cozin) to obtaine some necessarie means, whereby to manysfet the greater good will I doe owe unto you, and in some sorte or other to give you to understand howe much and howe greatly I have tendered those good partes, that manie times I have scene and prooed to bee in you. And for as much as Fortune hath denied vnto mee the estate, reputation and wealth, that manie haue gained, and the most doe covet, whereby I cannot if I woulde, bestowe vpon you such riches and treasures as might breede content vnto others: I am determined to impart vnto you, that, which vnto your present condition seemeth most requisite, and wherewith yse and common experience hath heretofore inured mee, in stead of wealth to give you wordes, in stead of golde, good, for riches, reason, and in lue of living, to afford you a loving and constant hearte. And whereas I am enourmed, that contrarie to the expectation of some (who ouer peremptorily haue heretofore deemed of these your young yeares to be laden with loosenesse, and led forwarde by libertie) you haue of your selfe, and of your owne motion and free will, obtained license and allowance of your father to go to Cambridge, in minde to giue your selfe whollie to studie, and the sole fruition of learning, I mused with my selfe whether I might more commend the motion, or attende your perseverane in the action that thereby you haue taken in hande, in so much as the memorie of the one cannot bee for the worthinesse more permanent, the the glorie of the other, to your euerlasting commendation will appeare to be most excellent. It is reported of the mightie Alexander of Macedon, that he was a King, that he was puissant, that he was warlike, that hee was famous, that he was a Conqueror, and that hee subdued the whole worlde: but when he came to himselfe, to the conuincing of his owne appetite, to rule reason by the square of right he
he became a meacoke, a child, an infant, what should I say? he was no bodie. Howe much greater then hee was, hadde the woorthie Prince appeared, if as in the conquest of sundrie mightie kinges, regions and provinces, so in all other things tending to the suppression of his owne peculiar affectes, he had bene no lesse or fullie to much as Alexander. Scipio, the most renowned amongst the Romanes, and for his sundrie great exploits in Africa, surnamed Africenus, we doe reade, achieved many valiant and incomparable victories, and were it but that sole battell which hee fought (when Rome was nowe at wracke, her Nobilitie spoyled, and her glorie trode vnder foote; readie almost vpon any reasonable condition to bee deliuere into the handes of the enemie) in which hee then freed his citie, repulsed Hannibal by a mightie overthrowe, and thereby daunted so farre forth his pride for euer, as expelled from him all hope thence forwarde, at anie time else to become a Conquerour: It could not otherwise bee faide without question, but herein, yea in this onelie action, hee deserued eternall memorie: But was hee herein, think you, and for this onely matter throughout all the provinces recounted so famous? No assuredlie. It was also his rare and most singular vertues otherwiz, that fullie perfected and polished the glorie thereof. It was his rare Temperance, Modesty, Continence, and Sobrieties, wherein with woonderfull admiration hee exceedinglie nourished, and became extolled above all others. This was it, wherein more then Alexander hee became regarded and famous. The conquests that, by this means hee daylie made of himselfe, returned more glorie to Rome, more firme faith and reverence, then the forcible progression of all other his fattall overthrowes and victories: of so great and woonderfull reputation is Virtue to all her followers. This being so, how can I then say, but in this your action, you have of your selfe right well begun, how can I think, but abowe many others you have therein verie well deserued? Wherein shoulde I augment your praise if, not in that which you have hereby so well performed, the force, operation, and effect of all which, hath onely consistted in subduing your owne appetite? Great commendation haue you won I must needs confesse, and more then with common worthines haue you in this thinge demeaned your selfe, but (my good Cosen) it is not ynough.
ynough to haue well begun in a matter, without also therein you doe 
the perseverance. Hanniball knew well how to subdue, but he knew 
not howe to entertaine his victories. As you haue alreadie in this 
your resolution gotten great good liking, so behooueth both for the 
perseveration of what alreadie woone, and to induce a perpetuall in-
crease to the fame, that you doe cuemore frequente and by earnest 
and zealous prosecution seeke still to entertaine the fruits thereof. 
Procede then a Gods name, and goe on with good lucke in your enter-
prise, the more harder and greater you finde the difficulty in attaining 
to vertue, the more vehemente shall bee your glorie, and the more 
honourable the reputation that thereby is pursu'd. For, what hath a 
man of all that may be left vnto him in this worlde, whereof to vaunt 
himselfe, but the memorie of that wherein he hath most worthy tra-
uailed. The rich reape possessions, which when themselves are once 
passed away, are immediately distributed to others. The pleasures 
of the worlde are momentarie, and after wee are once deade wee 
perceive them no more. Worship, honour and dignitie, perifheth 
euen in the verie selfe remembrance. The reuenues of the mightie; 
when life is once fled, are no more to be tendred. Shall wee then for 
a number of fruitelesse vanities, (the regarde whereof doeth never 
latt longer, then whilst wee are in present use of them) neglect the 
search of that which is of all others most permanent? No surely. So 
behooueth not such as your selfe, that of your auncestours haue had 
so many good encouragements, be seemeth not the remembrance of 
their excellencies in you alone to bee perifheth. This vertue, beleue 
me, that procureth Fame, and solely Fame that makes men immortal. 
All other means are feeble, as the originall from whence they are de-
riued is vncertaine. At last wise, it shall many other waies stande 
you greatly vpon, to continue this course, in so much as by the amu-
lation of the vertues of others, you shall thereunto be constrained, be-
sides the loue and regardeth that all men haue borne, and euer doe 
beare to the remembrance of vertue, the expectation of your entirely 
vaunting and carefull louing friends, who with greate longing doe 
attende the prosecution of your woorthinesse, the ill conceite, ma-
lize and spite that some haue hadde towards you, whereby to over-
throwe the good opinion of your father, who with greater greedi-
enesse than Woolues themselfes, with more enuie than the Crocodile,
and saine more posons than the serpent, doe lie in waite but onely to
hearken after the newes of your declination, and the dissolued pur-
pose of your good intention. Finally, my dearest and best sauoured
kinsman, I doe aduise you, pray you, and as earnestly as I can beve-
seech you, by the verie pure and entire loue of vertue, whereof you
nove shall become partaker, by the immortall fame thereunto one-
ly awarded, by the care you are bounde and ought to haue of your
selfe, by all the kindred that hath tied vs in affinitie together, by all
the loues and possible entreatie that I can, you doe peruse, contmue
and remaine firme in this your intended purpose. In pursitue where-
of you shall minister vnto your friends joy and comforte, to your
enemies shame and reproch, to your selfe praife and etenall regarde,
and to all fortes of your acquaintance occasione to admire you. Pre-
ferring many times my care and earnest affection towards you, with
my manifolde greetings vnto your good selfe, I doe bid you fare-
well, &c.

Of Epistles Responsorie.

Char. 11.

We as much as the knowledge of letters Respon-
sorie are as miste to be understood in the ordi-
nate occasions hercf of any others: I deeme
it not miste amongst the passages of these seve-
rall titles of Epistles to sorte you forth also of
them some particular Examples; the better in
their disposition to enable a learner as occasione may serue. Tou-
ching which, it is to bee understood that the matter of euerie an-
swer were taketh his originall of a letter preceding, and dependeth
principally on the parts hercf of. The ordering whereof (except in
Letters Excusatorie or Defensorie) is wholly expressd, the course
in those other letters prescribed, and the observation in these, is
principally to consider on what partes the letet which ought to
be answered consisteth: as is chiefly grounded. Those, howbeit it
behoveth we doe fully answere, yet shall you not (as some igno-
rant of wele doing have done) recite in your answere the whole cir-
cumstance of the matter charged, verbatim in a manner as it is
written
written before you, for that would be neede to be done, besides a ridiculous disorder by such meanes frequented, but you shall if neede so be, capitulate the principal parts of euerie severall matter charged, and thereupon frame you to answere the points, in sorte as before you, shall be delivred. Or sometimes not need- ing any rehearsal at all, if the pointes be but fewe, you shall an- swere onely as the matter you have in hande is to be delivred. Or otherwise in this sorte: Touching the pointes in your Letter to bee answered: for the first I say; or it is thus or thus, &c. In the second, it is so or so. For the third, in this manner or in that. Touching the fourth, &c. And to answere the partes by their number. By which meanes you shall both drawne your selfe to a brevitate therein, and become far more pithie in the matters you have to write of then otherwise can be express'd. And this being sufficient for all mat- ters hereafter, touching these Respondorie kindes, we will nowe for the first Example set you downe an answere to the epistle pre- ceeding.

An example Respondorie to the last Epistle be- fore remembred.

The regard of your exceeding good will, and weight of your ad- vise and good exhortations (my verie good Cosen) have moov- ed me many times to thinke on you, and to thank you for the same. I take no litlle comfort of your great liking of my determina- tion, and that the enduoure thereof beareth such forcible allowance at your handes, as to reckon the same in so hie and great accompte, as you doe. I did (I confess) err a while, but howe? as a young man, I wente aftraie I graunt, but not with perseuerance, for I reaimed my selfe ere I fell, and stode vpright ere by our much weight I sli- ded too far in my purposes, Errare est humanum, sed perseverere bellmi- num. The course I have taken in hande as it was estranged from the op- inion of many; so in the prosecutió thereof, I hope to vse such pursuit, as willingly by declinacon therein, I meane not to become offensive to any. Feare you not sir, the account is alreadie set downe, for noth- withstandinge my Greene yeares must yet of force continue their note of imbecilitie: This prerogative yet remaineth, that I may as I liue adapt
adapt my opinion to gravity. You shall (good Cooper) dose mee a
great pleasure, if as I am partner of your love and entyre affection,
so I may sometime bee partaker with you of those exercises
and sweet pleasures, wherewith your study is frequented: I mean
that with some discourses of yours you will nowe and then remem-
ber mee. By expectation whereof you shall often prouoke mee
to aunswer you. Thus affuring my selfe of that I never yet di-
susted at your handes, your zeal and fidelitie towards mee: I
regarde you as faithfull as I haue euer found you, and so will always
account of you, &c.

An example of an Epistlehortatorie, to the studie of learning.

It is no little pleasure vnto me, to consider with my selfe my good
N. the great travaile, cost, and paine, dayly employed by your
deepest beloved parents, to induce vnto you the precious, and of
all other most delicate and sweete pleasure of learning: the value
whereof, is without all estimate, and the comfort therein conceiued, in
no wise to bee comprehended: the louing regarde of whome, and
the most lamentable want of the other, when I doe see you either
with some ill savouring aspect not to incline vnto, or with some more
then straunge or vnused teannes not to account of, I cannot but
greeue with my heart, respecting the line whereby I stand charged
to either of you, in so great appearance as I doe to behold the same.
True it is, that you are a Gent, that you are heire apparant to large
and verie great possession, that you are (for the yeares you beare) of
comely and goodly personage, that you are in all things well accom-
plished, and euery way as beseemeth: but yet when I behold this fa-
vour, this compleisse, these accomplisments, and know you to bee a
Gent, and thinke vpon your large ensuing revenues and possession,
me thinkes there should yet be an ornament of all these, and a thing:
of farre more goodly thewe, and more surpaasung value wanting to
the same, that might if it were well entertained ad more glorie vnto
all the others, then the weight of the rest were ever able to purchase.
For suppose that all these complements of yours are of large price;
and verie necessarie, as they are indeede, and such wherewith:
the state of man is greatly beautified, yet are they all but things
pertinent.
pertinent unto the bodie, by force whereof (setting one of our shape aside) wee doe communicate in euerie thing with beastes, for with them wee liue, wee mooure, wee go, wee eate, and enioie the sensuall appetite of inward or outward abilities. But by the benefit of learning, of knowledge, of skill, wee make difference of things, and are onely thereby in our selues distinguished from beastes. And if man which is the principal worke of God, was from the beginning a chosen creature indued above any others, and therefore poynted to excell and go beyond all others, howe much more needfull shal it bee for euery one according to such appoyntment to preferre and put forward the vse thereof vnto his owne profite. And seeing as well by the ordinance of God, as common vse of reason, whereby we are governed and ledde, euerie man is indued to propose vnto himselfe the exercise of things that are good and honest, and that the same also among those, which maketh a man nearest to his Creatour in perfection, is of all others the moste to bee desired: howe much auaylable then and important is it to euerie man to bee frequented with learning, the vse whereof freeth him of common ignoraunce, and maketh him capable of the high and loftie mysteries. And if in anie studie whatsoever, the reputation of honest and good is to bee sought for, what I pray you then learning, may bee judged more honest, which havinge with it a certaine kind of diuine and sacred originall, hath from the beginning of the worlde, beeene with all men in greatest price and estimation. What may bee deemeed more good then that which from verie Asies and blockes, and (if it were lawfull to say) from brute men and beastes alfo themselfes maketh distinction, and without which there were left vnto vs from such, no place at all of difference. What then that can bee sayde to bee more honest, which draueth a man vppe to the diuine contemplation of the sacred Majestie, to the knowledge of high and heavenly things, of woorthie and honourable vertues, and beeing sequestred by the want thereof, hee becommeth no otherwize then as a hogge, still goueling on the earth, searching onely wherewith to fill his bellie, neglecting in the meane time the expectation or regarde of any other flaterie or eternall Souerrantie. Nowe therefore, if the vse of learning, as the thynge of greatest accompt and most woorthie, is here sette downe to bee so generally
EpiJlles Horticrurie. 57

natural, commended to all sorts of men, how much more consonant and agreeing is it then to the reputation of a Gentleman, who by what distance so ever hee is measured in capacitie, minde, order, state and government from anie other common or ordinarie person, by so much the more ought hee in all endeavours to aspire and seeke to goe beyond them. For whereas all other men in their severall vocations are for the most parte, as it were withdrawne from the speciall notice and eye-marke of all publique administration and government: the Gent, contrariwise, the more woorthie and noble that hee is in calling, the more neerer is hee to that aduancemeit whereunto by nothing so much as learning hee is enabled to bee preferred. For what profitable member can hee bee in such a place, whose ignorance is farre greater then his witte, and whose knowledge is lesse then the least of that, whereof hee ought to take notice and experience. And seeing learning is of all other things, a store-house to plentiful and precious, as whereof the wiseman maketh his treasure, the poore man his riches, and the wealthy one his pastime and pleasure, shall the Gentleman who in all other things by Nature striveth to bee excellent, bee in the greatest action of all others so carelesse and negligent? Admit that you will heere alledge the tediousnesse of studie, and a certaine impossibilitie almost to atteine thereunto, I must aunswere vnto you againe, that this commeth not of the labour thereof, which to those that willingly aspire to the delicate taste of the same, yeeldeth great facilitie with pleasure to bee receyued: but to a slothfull and sluggishe endeavoure and disposition. Far be it therefore (good Sir) that you beeing a Gentleman in all other things so towardly, and the sonne of such a one as you are, shoulde with the touch of so great a blemish, bee so throughly stained. Soworthy a discrpte as whereof you are deriv'd, such infantie and child-hoode wherein so worthily you have beene trained, so great love and charge of parents wherewith you may bee animated, doe inuite you farre other-wise, and to a more excellent purpose. Let the sweete and yet vn-knowne delight thereof prouoke you, the praise and commendation solye to vertue appropriate and belonging, once prick you forward, the honour and aduancemeit thereby continually happening egge you. And if none of all these preuaile, yet the riches and reward
farre greater then anie earthly treasure, which are therunto incident, tie you to a desire thereof. Thinke of the worthines of those, who by howe much the more noble they were in birth, by so much the more zealously they haue travelled, not shunning any labour, sweate, tidiousness, scorning, yea bondage itselfe, whereby to compassie vnto themselves the glorie and rewardes annexed to the dignitie heereof. And if no other remembrance may be sufficient to establifhyou, regard yet your living father and grandfather, the one of whom neglecting his ease and quiet at home, trauailed all Fraunce, Germanie, and Italie, to the intent to attaine vnto the greatnesse of that whereunto you are so hardly perswaded. Neither thinke I that you in whome all other good actions do so plentifully flow, wil herein alone with a little labour be terrified: Wherefore my good N. Ieffoones entreate you againe, and againe, by all the lotte you have ought to your name, fame, parentage and stocke, and by all the expectation that in them, or anie of them, is of your happinesse conceiued, you will procee in this purpose: the weight whereof besides the commoditie and pleasure redounding to your selfe, shall vnto your parents and all others returne most comfortable and pleasing. All which recommending to your courteous consideration to bee entertaind, I doe herewith take my leaue.

An other example Hortatorie, wherein an honourable Gentleman is egged forward in the profession of Armes, and seruice of his Prince and Country.

Exordium

Sithence the time of my little abode heere in London being scarce twentye dayes, understanding of the being in town of my La your mother, I repaired thereupon to her presence to visite her: there did I receive notice of your being in Ireland, and that vpon your honourable behaviour, and good seruice there done: The L.D. did not onely testifie the same by his owne hand-writing vnto diuers of the priuie Counsell, but also in especiall letters besides commended the weight thereof vnto the regard of her most excellent Maiestie.

I did not a little rejoyce to see that in such young yeares where-in commonlie faileth out a contempt of all excellencies, and a fantastical desyre of counterseyte vanities, you coulde (besides the common
common trade and custom of the world) add your selfe wholely
into so weightie and honourable an exercise, as by laboursome tra-
uaile in the seruice and honour of your Prince and country, to put
forwarde your selfe so timely. Credit mee, it is not a little pleasing
vnto me to thinke thereon, neither standeth my affection fo slender
vnto your fathers off-spring, but that I must ever holde the reputation
of their welloeing, an aduancement to my imaginations, and the
founde of their good successe the verie harmonie of mine inwarde
soule.

It is no newe thing I confess, euene in these dayes to see a Gentle-
man honourable descended as your selfe, and of like worthie educa-
tion, to attaine vnto learning, to become practised in Armes, to put
forwarde themselues in seruice, but to continue with resolution, to
performe it with labour, to achieve it with valour, to beare it with
honour, here is the excellencie, this is the rarenesse, hence springeth
the noueltie.

Virtue retaining yet her ancient Maiestie, though not pursued as
in olde time, with such wooted vehementie, hath three entrancess,
leading directly vnto her beaufiull passaige, by the portes whereof,
whosoever is desirous to attaine her, in her purest and most glorious
estate, must of necessitie enter in. First, Fortitude, whereby he must
be enabled to endure whatsoever labour and trouell to be imposed,
accounting nothing difficult, to the end and sweet reward, whereof
her excellencie is appropriate. Next, Magnanimitie, which by a ve-
hement and haughty desire reacheth vnto things most excellent &
of highest and statelieft value, not regarding the hard, tough, & maine
force of the passaige, with what pursuit soever it must be followed, so
be it by such meanes it may be wonne, and the glory thereunto due,
may at last be attained: the reach whereof, tending to the last end and
scope of all his determinations, sweemeth all maner of trouell, and indu-
ceth therewithal a contempt of whatsoever lesse valued or hindering,
to the worthines of the same. Then Longanimitie, enabling by grea-
ter constancie with rare and accustomed patience, to a waite and endure
the end, never giving ouer vpon whatsoever assaults, till the determi-
ned scope be by all kind of industry fullie and perfectly furnished.

For this cause, the most renowned parte of Virtue is saide to
be excellent, for that manie doe contemplate her a far off, but few or
none
none at all doe almost come so nigh her, as perfectly to see and
discern her, in so much as some, nothing regarding the singularitie
of that, whose sweetnesse they neuer tasted of, become forceful
of the pursuit of so divine an excellency: and some other favrouring a little
the dainties thereof, yet over-reached with the tediousnes of the en-
terprise, and hindered by the opposition of a thousand vanities, are so
astonished in the first onset, as being therewith overcome, doe by and
by giue over their purposes.

Now therefore my C. if you will bee a right favourer of vertue
indeed, it behooueth that by these possibilities you doe (as a faithful
regarder of her divine & sacred essence) only seeke to pursue her, and
that with such and none other respectes, and to no other ende and
purpose, but for the sole fruition of her stately and immortall deiti.

The time now calleth you forth, your Countrie and soyle where-
in you were borne and nourished inuicteth you, your praise alreadie
gotten, and hope of renowne euer after to followe, perswade you,
the honour of your house and parentage constraineth you, yea euer-
rice of these solie and altogether doe exhort and commaund you, that
becoming the selfe same you vowed, and they long since haue loo-
ked for, you doe noe thewe your selfe such as was promised, and
wherein the expectation first conceived of you, may in no wise bee
frustrated.

Consider I pray you, that the rewardes of vertue is honour, the
guerdon of honour, Fame, the scope of Fame, Eternity, the seat of eterni-
ity, immortall and euerlastinge glory. In liuing in the service of your
Prince and countrie, the profession you haue taken in hand is honour-
able, the charge honourable, the purpose honourable, and the ende
and success thereof must needs be honourable: behooueth then that
your continuance therein and your owne deserts be also deemed ho-
nourable.

Think when you tooke vpon you to beare Armes, you then re-
ceived the full cognizance of Vertue, you were entertained with ho-
nour, you became apprentice to fame, and it was assur'd (that being
with loyaltie demeaned) you should at length receiue the reward of
euerflorishing glorie. It is (beleeue me) no small matter, that be-
ing a particular member, you are put forth as a piller, vpon the prop
whereof reposeth one parte of the weight of the common-weale, that
the
the joyes of your whole countrie are fixed vpoun your wel-doing, that in'purliitc hereof your priuate.cause is not your owne, (the secrete
reuenge whereof may happelie turne to an infamed mishiefe ) but
the cause of the common good, the publike matter of al, and that where
of the scope is of all others most famous and honoured.

Being entertained in a sorte as you are, you shoulde highly wrong
the opinion of a greate manie, in drawing backe from that wherein
you haue beene alreadie so worthilie behaued, and in becomming
lesse than that whereunto in your cradle you were at the beginning
so principally ordained ; for vnseemelie were it that you shoulde
not haue beene hereunto at the first committed, unlawful not to
have persifled, and dishonourable (in due sorte) not to see it accom-
plished:

Proceede then my C.in that whereunto your vertue, your Paren-
tage, your soile, and your fidelitie haue called you, thinke what, how
much, and how greatlie it importeth you, that haung had so manie of
your auncestours since their first originall, who haue beene deemed
so worthie, it sitteth not your selfe alone (in so important actions, con-
ceming especially the honour of your prince and countrie) to bee
fouldne otherwise then equall vnto them in the highest qualitie. So
and in such maner, and by such kind of meanes haue the most aun-
cient and renowned worthies of the world be come to be esteemed ho-
nored, and mightie. So Epaminondas and Alcibiades among the Gre-
cians, Æmilius Paulus, Fabi and Scipiones among the Romaines,
haue bin deemed most flatelie. For such cause the acts of your prede-
cessors & nobilitie of your deceasted father haue bin registred with the
most worthy. O so sweetly might sound from out his breathing ghost
unto your liuing care, that excellent verse of Virgill.

Discipuer virtutem ex me verumque laborem,
Fortunam ex aliis.
Learne vertue (Child) of me and labours true,
But Fortunes chaunce, from others do pursue.

The signification whereof, what other thinge may it else im-
porte, but that betwenee them who being neuer eternized by anie
memorable action, as haung confounded their liues with obscuritie,

His Parents.
and such as never were borne, there resteth in maner no difference at all. *Ardua virtutis est via.* This labours force that maketh way vnto *Vertue* : great matters vnto the furtherance of her are but easie, the meaner trifles, the lowest of no value. To overcome others by vertue is a thing most honourable, but in pursuite thereof to bee convinced of any other, is a thing most vituperable: You are nowe brought by Fortune into a straight passage, whereby of necessitie you must either by reputation of most excelling worthinesse finish the iourney, or recreant and discomfited, confess the uttermost of your imbecilitie. But what doe I conferre vnto your viewe, the notes of such and so manie doubts and hazardes, knowing a minde insinuate in your selfe by nature, that could make so much as thinke or imagine of things contemptible, or of anie vile or servile qualitie at all? truely for no worse meane, nor to anie other ende or purpose, but thereby to egge you forwarde by all kinde of possibilities, to the encrease of your highest worthinesse, that by how much the more you shall goe about to exceed any others, by so much the more greater you may be commended and extolled above others.

Ease and securitie, are two pernicious enemies of ever flourishing glorie, and indidstrie, preuenteth all circumuention, which either by sloth or negligence may bee imposed: the victorie is not any others, but your owne, not the honour to any other appertaining but vnto your selfe. Bee therefore such in continuance, as may fullie be answerable to each part of your noblenesse, and God who is the creator of all thinges, and fauourer of each worthie enterprize, blesse your endeavours with the sustentation of *Vertue*, which is euer permanent. At B. this of &c.

An Epifle Swasorie, whereina
Gentlewoman is counselled to maringe.

THE extreame griefe wherein my selfe was a partaker with you, of the death of your late husbande, woulde not suffer mee (good Mistrefle E) at my last beeing with you, to deliuer what then I thought mee of for your estate, & thence I have more at
large considered vpon to bee for your profite. And albeit your selfe are, I knowe of discretion sufficient, and the number of your friends of regardes compotent, both to consider and counsell, Insinuatio, what vnto your present affayres may bee deemed most correspondent; yet may it not bee ill accepted, if my selfe of a great manie, that haue wyshed well to your perfon, and fauoured euermore your good condition, doe herein also among the rest, put forward my meaning, and perswade you thereby vnto that, which (though not alreadie may bee fitting to your instant lyking) yet to your present behoove may returne no question of soundest and best consideration.

And first, I deeme it not impertinent to referre vnto your knowledge what I haue throughly conceyued with my selfe of your being, viz. that you are a widowe, a Gentlewoman of vereie worship-

Merisimus.

full parentage and descent, the wife before time of a Gentleman of as good reputation as living, as good alliaunce as credite, that you are knowne to bee modest, discrete, wise and well governed, that you are and ought to bee ware in your actions, and such as whereof the babbling multitude may reap no aduauntage, and finallie that by reason of the ouer hattie determination of his life (whose continuance might haue ridde you of innumerable cares) you are pestred with some troubles, the most part of your liuing in suspense, and that whereof you deeme your selfe most affiured, hanging vpon some manie hazardes; as hitherto you mayne then doubtfull in what sort you shall compasse it, or with what liking to your selfe you may happily ouerpashe the same.

Touching the first, I warne you not that according to your present estate you dominde what you are, what you have bin, of whom you are descended, and in what sort you may best provide with wantnesse, to deale for all these; but drawing to the latter, and weighing on what tarmes you flande, howe hardly you are besred, howe slender means to auidid it, I repute him not the worst wel-willer, that could advise you with contentment and little hazard, in what sort you might best endeouer in all effectes to aunswered it. It is reported vnto me, Narrasie, that by the procurement of some, fauouring your aduaunccement, there is nowe profered vnto your lyking a young Gentleman, vertuous, discrete, and well ordered, the sonne and heyre of a worship-
worshipfull Knight, on the choyce and regarde of whose Parents, dependeth the best assurance of your whole portion, in whose condition and behauiour, albeity you finde no one thing to bee reprehended, yet disclaime you to bee married, you will heare of no futers, there must bee in your presence no speech at all of ly-king, and you meane not so loone forsooth to set forarde for a husband.

The course you doe take herein, seemeth in my opinion verie euill, insomuch as contrarie to that, which both your yeares, your estate, your liuing and present occasions doe require, you forcie are endeuoured to make so vndiscreeete and settled a resistaunce: While La. doe you thinke it profiteeth at all, the deceased golth of him that loued you (a young Gentlewoman as you are, scarce exceeding twente yeares) to liue thus solitarie? Hangeth the cenfuring of your modestie, and acceptaunce of that which your best friends doe with for, and the wiftest doe allowe of, on the tading humours of common supposes? if it bee deemed once fit for you to marry againe, and that upon the warie and circumspect choyse thereof dependeth a manner of neceffitie, and that nowe, before anie one of yours almoft suspected it, the plenty of that might bee charitly-wished for, is layde alreadie into your bosome; behoothere the respect of a little time, which (beeing sooner or later, so it bee persoumed, with modestie and aunswered with discretion) mattereth not at all to de-taine you so much, as thereby you are not able to see into your owne profite? Is it not, I pray you, a purpose honest that is tendered? Is it not a matter lawfull to bee accepteed? Is it a thing vnmeete for your present yeares at this instant to be reputed? Nay, is it not all in all whatsoeuer, that in the best fort as the case now stanteth, may vnto you bee offered? Why then abstaine you the entertained of your owne good? Why drawe you thus backward from your owne advauancement? Why cease you to accept that, whereunto in the ende you must by meer force bee compelled? If you will believe mee in any thing, or doe suppose the weight of my credite to bee auyable vnto you in ought, I would advise you in other fort, considering that by deelyning from a selfe-opinion of that whereunto without anie manifest reason you are inducde, you shall doo most good vnto your selfe, and glue occasion to them that loue you,
to think that by so doing, their good counsels have happily prevailed with you and wrought such advantage into you, I have thought with my selfe many times since the death of your husband, how much import it of the unfeled reach of your living to be renewed in match with one of good calling: see nowe God and Fortune more suituring your hap, then your selfe, your owne wel doing, haue sent you such a one, as of whose you might vaunte, and instly in all thinges be occasioned to accompt of. It now appertaineth that either by fond self-will, or too much vankindnes, you shake not off from you the foremost occasion of your succeeding happynes. I reck not what of the common fort (more of ignorance then wit) may in suppose of the hasty conclusion be in secret alreadged, their errors like their fancies, are as uncertain as pereuifh. Be you onely herein perswaded, to what most of all besemeth you, and think that both in the weightines, and regard attributed to his and your own worthines, you can for the present frame your selfe to nothing, that to your estate may returne so commodious, whereunto though no other matter at all enjoyed you, it were sufficient that so forced a necessitie constraineth you, to which the regard of your selfe and your owne good fortune willeth to obey. Longer could I debate vnto you the great liking of many, conceived of the parte, to the deliverie whereof by the report of your neerest kinsmen, I doe solie refer you, onelie studying in this, and whatsoever els I may, by all incedious to pleasure you, whereof praying you to be most assured, I doe in all curtiesie leuе to detaine you. At B. this of, &c.

Another Example of an Epistle Swaforie perswading the carefull acceptance and regard of one brother to another.

The sounde and entire familiaritie wherewith your parents in their life time sometimes entertained me, and the neerenes of neighbourholde twixte both our friendes and long education wherein jointly we haue conversed together, moueth me at this instant somewhat to write vnto you in respect of the reputation credit, and accompt that in the worlde you nowe bear, and also the rather
to win you to the regard of that, which to the estate of your present being, and worthinesse of your parents, might be found meetest and convenient.

It is given to understand of a younger brother you have here in London, who at the time of your fathers death being committed to your charge, is for the default of maintenaunce, badly injured, worse trained, and most perilously by all kinde of likelihood (through such sufferance) in the loosenesse of his living already hazarded.

I wondered not a little when I heard it, and so much the more was the matter troublesome vnto me, in that respecting it was not tolde in secrete, it seemed by the lookes and gestures of the whole companie that heard it, your good demeanor thereby was very hardly cenfured, for that standing in such case of credite as you doe, your wealth so abundant, and your parents so well accompted of, you woulde in this sort, and in that place of all others suffer him to wander carelesse, whom you ought to the contrarie to have contrained, by any possible carefullnes. How ill becomming it is both to you & yours, that it should so fall out, you may by supposes conjecture. For my parte, it grieved mee when I heard it and I was not quiet till I found convenient time to aduertise you of it. And if my opinion may at all preuaile with you, you shoulde quickly call him home from hence, and see him more better to be provised for, and more worthily trained. Consider I pray you, the life hee taketh in hand, betheteth not such a one, whose originall was so honest, as ill becomming the younger brother of your selfe, vnwoorthie his birth or name of a Gentleman, and altogether repugnant to the quality of your behavior or the greatnesse of your living. You are to remember that hee is yet verie green, nowe pliable to whatsoever may bee impressed in him, as chafed waxe apte to receive anie figure, like vnto a newe vesseall to bee seasoned with whatsoever liquoret, what hee now taketh tast and sauour of, that hee holdeth, what habite you nowe cast uppon him, the same shadow he lightly beareth. Great cause haue you therefore now to bee wary how and in what sort he liueth.

Your industriue, your brotherlie care, your love, your especiall regard and kindness, it is, that must bee ayding in this, you and none but you are the man on whom hee relieth, you are to provide for him,
him, and it is your selfe that must answeare for him. Think that nature, 
lone, dutie, yea verie pride bindeth you vnto him, who hath none other 
left to depend on, but such as by possibilitie your self may become vnto 
him. In the consideration of which let (I pray you) my wordes be 
come thus much regarded vnto you, that herein as in all other things 
you performe that becometh you. Longer could I occupie my selfe 
to trauell in this action with you, but that I deem it (more then impertin 
tent) any further therein to require you. Greeting your selfe manie 
times in my name, I bid you therefore farewell. From my house in 
B. this of, &c.


Necessary were it to wade further in either of 
these titles hortatorie or Swarorie, the examples 
already laide downe being for them sufficient, 
wherefore we will now passe vnto the contraries 
of these, being Dehortatorie and dissuasive. The 
partes and places exhorting or persuading ha 
ning as you see bene drawne from the qualities of praise, fortis 
induces soltes, as well by the person, by the action, as by the thing 
it selfe, where under was comprehended that might be called bon 
ess or good: So these on the contrarie parte pulling backe or dis 
swading, shall by the unhonestie of the action or thing as before 
bath bin said, and by the indigntie, uniusse, wickednes, insuffe 
cablenes, hate, misuse, contempt, or hazard of danger, reputation 
or good name that thereof ensuch, be severmore measured.

In the handling whereof it is tolerable, by all sorte of argu 
ments, to infer and object any thinge to the diminution or defa 
cing of that which we go about to impugne. Yea, if need be, to in 
uer the godd also that in such a person may be supposed vnto a wo 
ser sense. As if in dehorting or distruaging a man from infulielity 
towards his country, I might first touching the action tender 
ito him, how unnatural the cause is he taken in hand, being against 
his nature solfe: how unhonest, by laying out the quality of the of 
sence, how vniust, in respect that it is against his allegiance to his 
Prince, how impious, in that it retained no piety, though to the 
disturbance of a quiet state, beyond the subversion of al peace-
government, how insufferable, by reason that good and wholesome laws are thereby infringed, all sorts of honest and good men wronged, and consequently the common wealth by such means topical turrie turned.

For the Person if he were at any time of worth I might the better then the indignities, or ill beaming of such a thinge unto him, so that actions of such kinde are allways unto the noble and best en- dued minde utterly repugning. And so thereupon if in him there was ever reputed any wilfulness, I might divert it now unto sol- lic, his Fortitude, I might challenge to be T Mercerie, his moderation crueltie, his flounes arrogancie, his haughtines pride, his Freed- dome loosenes, and consequently, foruerie other vertue induce or lay downe unto him a contrary vice, respecting that by commit- ting of actions so vile & contemptible, all properties whatsoever of former esteemned worthines doe utterly lose the partes they have of good, and immediately are disturbed therewithall unto eui. And as in Epistles Exhorting or Perswading, the intended vertue of godlie or euerie thing is more amply set forth by the op- posite evil: So in these of withdrawing or disswading the intended evil by the opposite good, is ever made more hatefull. Besides, as there bee some things that are expressely good in themselves or expressely evil, so are there some things that for themselves are helde indifferent. In these, to perswade or withdrawe, there is a prettie skill to be vied, in which the discretion of the wrister, may not passe uncommended, whereof (for so much as to a learner they may happe- ply passe unregarded) I entende in this chapter to afford some application. For in things alwaies knowne to be of themselves either good or evil, there is no great cunning to make a shew of them as they are but of things which either by time, by liking, by place, by allowance, by conversation may be esteemed good or bad, to be commended or disallowed, in the setting forth thereof appears both skill and discretion.

For example, that marriage is a thing much to be preferred, and to the increasce of man of so greate necessitie, as without which there coulde bee no orderlie estate or societie, no man I am sure will dente me. And to a man unwilling to enter there- into, I might (with intent to drawe him to a liking thereof besides a number of necessarie causes to be alleged, as the de-
ray of his house, the continuance of a solitary, lose or bad kind of living, the end of his wealth and name together having no issue to succeed him, infer also as much pertinent to (such a persuasion the sacred solemnization thereof) in Paradise, firstly by the eternall Wisdome himselfe thought meet and appointed, then his pleasure to insinue the same to the worlds increase, then the care that naturally we have of issue to succeed us, the indignity for a man of nature not to have respect thereof, the love likewise mutual societie betwixt man & wife, being of such mightie efficacie, as therunto no liking is to be compared, the sweet pleasures, cares & delights, interchangeably passing betwixt them, each dearly appying themselves in the others contentement, solace or pleasing, the joy of procreation, when there shall be a childe produced, whose infancy tathing with a pleasant lispung sound, shall become an incredible delight to the parents hearing, with sundrie other like incitement and suggestions, all which might certainlie declare the same to be as it is a matter of much worth, and sufficientlie set forth unto the partie why it ought to be embraced.

Now, as the same is out of all doubt not onelie tolerable, as I said before, but by the necesse thereof among many things held to be praise worthy: so in another place, is another person might I againe find as much occasion so matter, why the selfe same marriage should be alike despised, as (not reckoning the age of man; woman, which many times more of dotage than discretion pursueth the same) there might be opposed thereagainst the sweetnes of libertie, the bse whereof (nothing more) conduceth principally unto the estate & life of man, who naturally contends unrestrained without controlment to do that which liketh him best, the benefit whereof enjoying, he may ride, go, walke, rest, eat, drinke, sitt, sit, recreative, solace, and soberseuer, and in what soever companie please; him best, the conceit thereof to his owne appetite.

Now, having a wise (suppose he have all the perfections you will give her) yet is the delcacie hereof bereft a man: soz being once married, she thenceforth is no more unto him selfe, but unto her, soz her pleasure, to her choyce, at her liking, with her contentment, must he then order his humours, his houres, his gestures, his companie, his journeys, his recreations, and that els be fore time might truely have vied, his owne liking is quenched, his libertie.
libertie restrained, and yet the losse hereof a heaven to that which
followeth, if by great good fortune he bee not the better matched,
For imagin the woman chafen, do proue a scolde, wayward, self-
willed, malicious, souldrning, or suspitious, what a hell is she then
driven into, whose serpentine and more then Adderlike disposition
shall be such as would terrifie a thousand Dernels. If the bee
wanton, dissolute, lewde, or lose in living, howe on the other side
shall he then be termoyled: what is it that she will not presume
upon, or dare to hazard? how infamous shall her life then become
to his living: how little will she esteem of him, in respect of the
large account she holdeth of many others? If she be proude, then
may she be unsupportable: if her wit be more then his, then arro-
gant: if she be foolish, then a mocking stocke: if she be faire, then
a spectacle to gaze on: if sole, then a lumping puppet to wonder
on: if she be rich, presumptuous: if poore, then happylie odious.
But being what shee may bee, or touching her owne person the
best she can bee, what intolerable charge being the thee with her,
what cost of apparel, what care of diet, what household of servants,
what expence for attendance, what provision for children, what fur-
niture for house, what daily, continual, & never ceasing care & tole
for her & hers: in conclusion, what one discommodity may be rec-
knowed, that with her or for her is not in short space a thousand
times hazarded:
Thus doe you see how out of one selfe thing both praisie and dis-
praisie by admittance may be gathered. I like threunto may be
added in the blage of wine. To a crazed man of weak disposition,
or such a one whose constitution of bodie so quicksicks sake should
require it, I might, to perdue him to the ble thereof, 
vee the necellarsie, meane, the goodnesse, propertie, vertue and wholesom-
nesse of the same, the operation, howe it recreateth, dueth away
headiness from the minde, provoketh appetite, comforteth, and
many wapes (moderatlie taken) helpest and relieuest. But now
to dissuade againe the intermedling thereof with, what might bee
imagined that could not bee rehearsed: by manifesting the hurt
and manifold inconveniences thereby ensuing, as that it causeth
drunkennes, duleth the wits, making ill digestion, ingendeth super-
fluities, weaketh the spirits, hurrieth the braine, teach a man
to forget himselfe, ensouleth to commit that which many times is

this
Alas and often unbecoming, of a reasonable creature frameth a base, discovereth counsels, causeth daughters, and consequentlie ladeth both the body and mind with a thousand mischiefes, impediments and diseases.

As of these twain, so might I stand upon many others the like, which for brevity I omit, holding these applications sufficient for the present intendment: adding herewithall, that the exhorter, persuader or withdrawer from any thing, ought touching things indifferent, specially to have before his eyes the reputation of the partis to whom he writeth, considering that some things are lest meete in one person than in another, and that which well fiteth and agreeth with the state or condition of some one, is altogether unmeet and disagreeing in the behaviour of another. To consider in like sort this old adage, ne quid nimis, whereby in reproducing the use of any thing he may prefer the moderation, and inueth against the nimium. Finally, to respect, that of sundry indifferent occasions not the use, but the abuse is it which ought to bee reprehended. These being admitted, we will come to the Examples of both kindes as well Dehortatorie as Dissiwalorie; and see what therein may be tended.

An example of an Epistle dehortatorie, wherein a noble Gentleman is withdrawne from infidelity or rebellion.

My good G., my faithfull loving Countriman, and dearest of account (whilome all and either of these vnto me, to bee it the swouning heavens and spitefull wicked fate had not harboured the contrarie) what shall I write vnto thee, or by what tearimes may I now salute thee? Erst wouented were my letters to pursue thee, carelesse in any cost, and familiarly and boldly to regard thee, now blushing at thy vncouth hap, and carfull of thy carelesse vsage, they cannot without griece approch thee, nor once without sorrow intentionally behold thee.

Alas, my G., what furie hath ledde thee, what madnes hath bewitched thee, what hatefull destine hath pursed thee, that beeing such as thou wert, on whomme Nature and the heavens as it seemed, had powred all their giftes moste plentifullye, thou wouldst yet be ledde to deface so many partes of excellencie, with one hatefull, ignominious.
Diddest thou for this cause take upon thee the profession of Armes, to become injurious to thy Countrey, to bereave men of their patrimonie, to bee a destroyer of ynitie, a patterne of infidelitie, the dishonour of thy familie, and consequently to thy selfe and dearest soile, a professed and open enemie? Ab happie in all other things, but in this sole enterprize, in the broaching whereof thou wast put forwarde to bee made the onelie vn happie, behooueth with such ingratitud, to reward the first Author of thy familie? Was this the ende of thy birth, thy parents, education, thy estate, thy wealth, thy possibilitie, to become a Traytoure to thy Prince, and rebell to thy Countrey? No, no, my G. vilde and too ill beseeming is the drift that hath so ouertaken thee, and ignorant was he of that became thee, that first thereunto perswaded thee.

When thou liest armed in the fields and (musterling thy ranks in the day time) beholdest and lookest round about thy Countrey, thinkest thou not then with thy selfe, in this soyle was I borne, within this land lieth my patrimonie, heere had I first sucke, and thence haue the fruits thereof nourished me, and could I then become so ingratefull and vnkinde, as for all these benefits to destroy thee? Not so, nor in such maner haue the virtuous in field beeene accounted so woorthie, not for this cause in such actions, haue men beeene saide to beare them selves honourably. Coriolanus, thou wast convinced by the view of the Citie and mothers intrest, and shall I vn happie man for all this, perswist in this crueelicke?

Iustlie and by great occasion credit me, mightest thou thus complaine of so great an injurie, and all this being so true, as nothing more true: can it be said in persecuting the same, thou maist be freed fro infamie? What I pray thee hast made men famous, and canonized their memorie, was it not their munificence and valiant demerits in and for the good of their country? For in what onne thing are we more likened vnto God him selfe, then in the worthines of our minds, the resolutions whereof, ought in no wise to be stain'd with such hateful obloquie?

The Aske runneth through fire for the safeguard of her issue, and shall the valiant man then become negligent to the ayde of his Countrey? Hwoe faire more waithfull shall bee bee accused, who not onelie giueth
giueth no ayde at all to his Countrie; but also is the unto an incon- siderate and most cruell enemie? Howe carelesse are such men of their fame, and howe unlike of all others to those memorable wor- thies, the precious regard whereof, vnto them hath beene such, as then goods possessiones, riches, kingdoms, yea life it selfe hath beene helde most dearest. Peruse but the auncient hystories of Rome, and looke there of Mutius Scenula, the most inuincible Romane, with what confidence hee went sole into the Tent of Profenna, his and their Countrie's capitall enemie, in minde onelie to destroie him. The good Furius Camillus, who after manie high and honourable serui- ces by him done to the Common-wealth of Rome, was by his owne Citizens vnjustlie banished; howe farre off was hee thinke you, from this your opinion? For the Galles whom before he had expul- sed, hauing in the time of this his banishment assieg'd the Citie of Rome, and beeing then verie likely to haue distrest the same, in- somuch as they had alreadie forrag'd, burnt and destroyd the whole Countrie round about, hee more sorrowfull at the likely ruine of his Citie, then grieu'd at his owne banishment, (moued thereunto of verie pictie to his nativitie soyle and Countrie) entred counsell with the Ardea's, and by his wisedome, policie, and great manhood, so perswade'd those people, that in feare of their mischapse, they were content to leue a mightie armie vnder his conduct, where with hee not onely put backe the enemie, but therewith so mightilie pursu'd them, as by such meanes hee utterly freed and set at libertie his Citie and Countrie.

What neede wee search abroade for such forraigne examples, and why draw wee not home into our owne soyle of England? What Transi- tie. Chronicle shall euer remaine, or what English Hystorie shall euer bee extant; that shall not euerlastinge report, the desired fame of that right woorthie and verie noble indeede, Sir William Wal- worth, Knight, once Lord Maior of London, the remembrance whereof (to his perpetuall prayse, and endless confusion of others, who not onely abstaine the putting in vrey of such his memorable ver- tue, but which is woorthye, doe endeavoure by cruell force to tend- er violence vnto their sacred Prince and Countrie) shall yet flou- rish for euer. Ill doe you example vnto your selfe, or thinke on the woorthiness of that good man, who in the time of King

Richard
Richard the seconde, when with a most suddaine and strange kinde
of Rebellion the King was troubled, the Realme peffled, and
the strongest of the Kings subjectes greatest feared: even at that
time when the proude favour and Captaine of the rebellious and
talefullie multitude, durst hatefullie and most unuttirfullie to bearde
the King in his owne presence, and each man shunned to impugne
the contrarie. This valiant, this good, this right noble and woorthy
Citizen, standing by, when the wicked and presumptuous var-
let, with so little reuence approached the King, and remem-
bring the services of manie worthie men, that by an honourable ad-
ventuere and hazarde of their liues had to their eternall memorie, be-
fore time freed their Countrey with libertie, grieing that with so
high an abuse his soueraigne Lorde being yet as it were a child, should
there in his hearing, bee so farre amated, couragiously stept
vnto the Rebell, and taking him by the gorge, proude varlet (quoth
hee) that dar'st thus contemptuously demeane thy selue vnto thy
King and Soueraigne, foule death bethide thee, and shame quick-
ly consume thee: Whie, aunswered the villain in great dis-
daine, is it thou that greeuest at that I have sayde? Greece, re-
p lied the stout courageous Citizen, yea, even I, It is that greeue
at thee, and happilie shoulde thinke myselfe accurt, if thou shoul-
dest escape from mee vnuenged, wherewith drawing more closelie
vnto him, hee pulled him from his horse by maine force, and stabbed
him to the heart with his dagger. The destruction of whom, bredde
such confusion vnto all the residue of his headstrong armie, and sight
whereof kineded so great a furie in the residue of the Kings com-
panie, (who for that present upon speciall considerations, was there
attended on but meanelie) that the whole rebellious route were by
such means ever after discomfited vterlie: wherewith before
that instaunt the whole Realme had lyke to have beeene turned top-
fite turuiue. Hee and such as hee laboured not by ambitious pride
to arrogate vnto themselves a lawlesse extremitie, but studyed of
meere loue and entire zeale, how and which way they might per-
fornne best service to their Prince and Countrey. O more then or-
dinarie affection, and sequencie of high and statelie woorthinette,
in the regarde whereof, life was not sweete vnto these men, whose
liuing might not redounde to become (for their dearest soyle) to be
bee honoured and famous. What then may I say my G. of that by thee, and thy copartners taken in hande, whether will you be druen, what shall become of you, how doe ye behaue your selues, who may receive you, in whose inward conceites (not the pietie and regard of anie of these,) no nor so much as one sparke of their loyaltie, could so deepely bee impressed, as whereby to withdrawe you from thee unnatural brodes: What have you found in your deare prince? what in your loving countrie, what in this citie? what to anie one of al your selues in particulartie, that might in such hatefull maner incite you, & by occasion whereof you should thrust your selues into so great an e-normitie? Beleeve me, & it shal verlie be awowed, the successe here-of will returne vnto you none other in the ende then the verie reward of infamie. I haue knowne thee, beeing far lesse in yeres then at this instant, to have bene able to rule thy selfe, and with plaible moderation to bee indued in all things, couldst thou then beeing a childe performe this in thy selfe, and beeing nowe a man art not able to endure it? There be I know about thee, that will perswade that all that thou dost herein is vertue, that herein thou haft great wisdom, much fortitude, and notable moderation, that the action is haughtie, the occasion libertie, and the end glorie. But how greatlie they doe erre in so saying, let this sayinge of good Camillus  stand for you and vs indifferenlie, whose notable speach sprung vp from those his inviolable vertues, spared not this, to affirme in the presence of all the Senate vnto the people. Let others (quoth hee) deeme it a thinge euill and reprochfull at anie time to bee founde a faultie, in not yelding ready sus cors and aid to their country: Camillus for his part is & shal be of that resolute determination, that it is & ought to be reputed for euermore a thinge detestable and vild, and of all other the most hatefull and replenished with all executable miserie. How thinketh then your gentle mind, of the action by this time? Is it (suppose you) anie vertue that thereunto preferreth you? Camillus judged that it was not reprochfull, but villanous and detestable, & much as to bee founde failing in ought to his countrie, and may it then bee thought a thinge honnest to become a percutor of your countrie?

It is not Fortitude, but Ternerite, that conducteth your enterpri-Orismes, for Fortitude aspighteth to far more noble and statelyer purposes. The action and determination, you preferre therein is not (as fondlie by

L 2

you
An Example of a dillwadorie Epistle, wherin one is disswaded from fruitles vanities, to more learned & profitable studies.

Receiued on Saturday laft a letter from your Vncele, wherin amongst sundrie other matters I was aduertised, that leaving your former learned studies, whereunto with greate cost and charge of
Secretorie:

...of your parents, you have been trained, you have given your selfe wholly to certaine thinges, the regard wherof albeit in their moderate vses, I cannot discommende, yet in respecte of your former intendements, I can tarme them none other then meere follies, and verie fruitles vanities.

It is reported with vs for certaine, that you are become an excellent good dauncer, that you are grewne prettillie skilled on instrumentes, whereon you play reasonablie, that you spende the time liimited for more proffite in the Vniuersitie, in making of songes and exquisite fine ditties, that you are verie fadie scared for wantonneffe, and worthilie behaued in all kind of curious conueyances.

I woulde for mine owne parte nothing at all mislike what here-in you haue in some forte frequented, weighing indeede that as they may bee in forte entertained, those qualities doe not ill beseeme a Gentleman, but are in their kinde verie fit and commendable to anye youthfull reckoning: yet studying them as you doe by them selues, innuring your selue wholly to their delights, abandoning what else might best honour and beautifie their worshinesse, in respect of the sole property of them selues and their owne peculiar goodnessse, I lay that in such regard they are vanities, trifles, thinges of no momente, and in each sounde opinion to bee helde of farre lesse value and judgement.

The intendment of your going to the Vniuersitie was for learning sake, to become an excellent scholier, not an exquisit dauncer, a Master of Arte, not an artleffe master, a good Rhetorician, not a conceited Musitian: your Vncles care, was by vilefying his wealth vnto you, (the weight whereof by imminent perilles weele see daylie periss before our eies) to purchase for you the endowment of a farre more greater and assured treausre, and that is by knowledge to teach you to discerne trifles, to procure in you a minde to despise trifles, that leaving small riches to inherit, you your selue might gather possissions whereby to enrich you.

You then aitt farre misconceived, to relinquish the hoped reckoning of that you came for, to apply your selue to that which fewe doe accompt of, and the wisest woulde never sweate for, you sall therefor uppone better advice endeuour if you doe well, to returne your conceite to a farre more better purpose. You sall call to minde that...
all studies whatsoever, by how much the more excellent each one appeared before the other, by so much the more assured are they in their kind, and above all the residue, with far greater esteem to be preferred; if so, then must you grant me that no one thing upon earth (then learning, then precious and high esteemed skill, then above all earthly things whatsoever, heavenly science) is of so great and surpassing excellence. To lay out vnto you herein, how much glorious is her shining hue above all others, howe sugred her plantes, howe daintie her fruits, howe delicate her pleasures, howe incomparable her high and stately reach, how she participateth the skies, the element, the venerable search and knowledge of high and sacred mysteries: I need not, you know it, you have felt & tasted of it. But to shew we how much you misprize the force of her vertue, howe ill conceived, and far wandering, you are from the due esteeme of her glorie, to make love to her handmaides, to professe liking to her seruantes, to become sole entertainer of her vassals: hereon resteth the injustice, this is it. I complaine of vnto you.

And if either the sum and type of honestie placed in the weight of the action, the necessitie, meetnes, and worthines, the utility and benefits fuch hundred fold compensing the trauel, may (as earthly things have often power to move one, above things of far higher estimation) induce you to her most dearest and precious fruition, search then the favor of these your loving mistresles, and (seemlie I grant you may find them) but never shall they prove either so wealthy or beautiful. What then should let you to returne to this glorious Ladie? Will you because you are an earthlie substance, followe the common reason of euerie earthlie creature? humum sapere & alta spernere? or saying that the appetites of the one are much pleasanter for the time, or far lesse tedious then the other, welse your opinion by a preeuis conceite of ease, to become a creditor to wantonnesse?

These imaginations as they are meerelie bad, so are they ten times worse in the pursuitt, then they are sweete in the foremost thought. Preeuis were it, simplicie for you to stande vpon these vanities, thynge wherein children have delight, and young weaklinges doe roue at cunninglie: you must suppose and harpe vpon the end that must succeede vnto your trauaille, and finding the reache thereof pursuie it with seruencie: Such actions as these doe onelie becomme men, and heerein alone shall you shewe your selfe such as you may
may desire to bee, and your friends doe heartilie with you to proue. Alexander refelte in the day tyme, gaped for worldles, but in the night season was rocked a sleepe by the Muses, the pleasure hereof appeased his day labours, and the content of this gaue refelt to histravels.

Too much impertinent were it for me to hale you on with argu-
ments, who onelie go about to perswade you with warrantife: Nei-
ther thinke I in the ende you will declare your selfe otherwise, then ever I haue expected of you. Much more could I infer, that might great
lie induce you to that whereunto your owne willingnesse must in the ende, of necessitie conduce you. Onely, if in the weight hereof my per-
swasions may something preuaile; I shall not forget in any woorthie
part thereof, at all times to commend you. In which reposing my selfe
for the present, I ende: this of, &c.

An other example dissuasorie, wherein the partie is by divers rea-
sons dissuaded from entering into an action in appa-
rance verie dangerous.

I haue (good brother) received your letters, dated the eight day of
this instant, which were with as great diligence as celeritie, conveyed
to my handes, and by the fidelitie of the bearer haue understoode to
the utmost what you willed, and both of that and your letter haue
at large considered. It seemeth therin unto mee, that whether through
ignorance of your owne good, or inconsiderate rashnesse of youth,
or voluntarie intrusion of your selfe into your owne harms, I knowe
not, but the matter and action mentioned and inforced by the whole
course of your letter, is altogether to be misliked, and for the extre-
mitie thereof to bee by all reason vitrally condemned, as whereunto
you ought not to condence, much lesse to bee scene in publique to
bee a favouer of, or, which is more, to appear to bee, the onelie
man through whose sollie and immoderate rashnesse, the same is solie
to be accomplished.

O good God! what blindness is it that leadeth you? what fense-
lesse furie that bewitcheth you? What matter of euill that pur-
pueth you? By the intolerable force whereof, without anie
fore-sight at all, either of the goodnesse or illnesse of the action, the
lawlesse.
The English

lawless prosecution, the matter of your owne reputation, the daunger of lawe wherein you are intruded, the difficultie whereby it must be attained, the unhonest solicitation of your friends, to so great a hazard, the discommodity that thereon is attendant, and periluerie way that in the execution cannot be avoyded: you will notwithstanding all this forget your selfe so much, as in the accomplishment of a purpose so farre different from the nature (I will not say of a Gentleman) but of an honest man, go about to put in proofe what in the ende must of necessity returne to your owne confusion.

But you will say it is love, and extreme liking that compelth you to so forcible an action, as without the obtaining whereof you are nobodie, you cannot live. Love say you? Alas, what love tearme you this, that is laden with so manie disordered motions, call you this love? Nay rather call it madness, for love is measured by no extremitie, but in the honest and vertuous encrease thereof, where not by a harebraine furie, but by a discreet and moderate ascension men by degrees doe climbe vnto that, the sweete and pleasant force whereof neuer participateth anie occasion of such unreasonable badnesse. Why brother, doe you love her whome you haue sued for, and because by desert you cannot attaine her, will you undertake thereupon to bereaue her by force? Howe vnhat I pray you is the purpose of so great a wrong? Howe vnfit to bee put forwarde in the meaner sort of men? How intollerable in a Gentleman? For if in the account of things unhonest, any action whatsoeuer may appeare to be vile, what then this? I pray you may bee deemed more dishonest, more bad, or more vile?

And if it be punished extreamly by the lawe, the taking away of a mans goods against his will, what may he deserve that bereauch the person of anie one, being also a Gentlewoman, such as to whom all humanitie forbiddeth to proffer wrong, and to the honourable entertainement of whom, is appropriate onely the nobilitie of a Gentleman, nay, in whatsort may such a one bee cenfured in the reputation of all honest men, that in sort so violent, goeth about to rauiish her, not onlie offering injurie therein to her person, but also to her fame, reputation and offspring.

Think you that the intendment heereof can returne credite to your lying? Think you that by deliuerie of such fruities you may
may bee reputed a Gentleman: No beleue mee, it cannot bee, but according to the vnwoorthinesse thereof, it rather shall giue occasion to all that shall heare or understande of it, to accuse, blame, mislike, and vtertely to condemne you. But what if no manner of suppose at all of dishonestie were left therein, whereby to discourage and withdrawe you from the action, imagining that the purpose thereof were helde meere and honourable, and that to euerie one that could winne his choyce by anie force he might, it were lawfull without discredite or anie cenfure of law by what meanes soever, to compasse the same, do you think it a matter slight and easie for you to performe it? No, no sir, you reckon too wide, you goe beyond the Moore, you are too much deuyed, Know you not the Gentle woman is worthlie descended, that she hath parents, brethren, vncles, and friends to keepe her, to rescue her, to defend her? Why sir, is there no more to say, but you will haue her? You must haue her? and by maine force you will take her? You,deale with no children I can tell you, norweakelings as you account of, but men wise, valiant, well reputed, and of sound gouernment: who’by so much the more juist and right, the occasion is of their defence, by so much the sooner will they, and are able to preuaile against you. I recke not that you haue courage sufficent, that you are hardie, bolde, and aduenturous (the vse whereof being imploied to good and laudable purposes, were I confesse somewhat effectuall) but herein how euer the case standeth, I see nothing so likely as an impossibilitie, in somuch as if you be delighted to become infamous, and in the memorie of a shamelesse life to hazard your selfe to a shamefull death, then may you enter into it: once this I knowe, that her can you never finde so slenderlie accompanied, that with small force you can carie her, but within a moment alwayes, there will not bee wanting a number that shall bicker for her, from whose insight, you are altogether vnable, if her selfe consented thereunto, to conuey her.

But granting vnto your wilfull imagination, as much in all things as you can deire, suppose you might winne her, conuey her, keepe her, and that the daunger of lawe limited at all no hazarde thereunto, (the contrarie whereof you well knowe, being guerdoned with no woorse then losse of life) doe but yet againe returne to your selfe, and call to minde your birth, your familie, your profession, your maner.
Epistle Diversific.

Dissuasive.

I. Epistola. 

Maner of living: your birth by your parents who were worshipful, your stocke by the reputation yet held of the same: your profession, which is Armes: your liuing, a Gentleman. Is it then consonant or agreeing to all or any of these, to commit any outrage, and that such an outrage, as to any other were not so proper, as to a villainae, a wretch, a rascall, such a one as neither by nature, education, or custome, know-eth to do otherwise? What would you exercise I pray you on her, if you had her: Once you confess she doth not love you, then no question, would the ten times more hate you: Your answer I knowe would bee, either by entreatie to persuade her, or by force to subdue her.

The conclusion is frivolous, if being now her supposed wel-willer, you can by no means allure her, imagine you then by prayers to convince her, after you haue once shewed your selfe so extremely to her: And if force be it you pretend, it is repugnant to gentlenes, yet (be it you neglect what therein to be considered) allure your selfe her malice neuertheless towards you will neuer be quenched. For that of our felues we cannot freele accept of, we never by compulsion can be procured to like of. With you now, the case is quite contrarie, for so imminent euerie way are the perils thereof to you, as if her friendes should abstaine it, yet the lawes will punish it, and if no lawes were at all, yet God would reuenge it.

If then you will hearken or understand what is right, you must bee dissuaded from these intendments, wherein if my selfe should have become so graceles, as to have set in fruit with you, justly we might have both confessed to haue beene drowned in all vnhappines togethers.

And nowe good brother, vs I pray you that means herein, that with greatest commendation maiie becommee you, weigh with your selfe, that such distemperate motions are not to bee followed, conceyue that Virtue, whose servaunt you were in your first education, forbidith you to bee ledde by such sensuall appetites, thinke that the honour of Armes which you have professed, extendeth not it selfe to the frayle and weake subduing of a Woman's condition, who by reason of her sexe rather chalengeth at your handes a defence, then anie man-like enforcement: besides, much vnworthie shoulde it bee vnto your reputation by violence to dishonour her, whose estime and account by reason of your li-

king,
liking, you oughte to preferre with all honoure. In fine, frame your selfe to doe that uncompelled, which by force you shall bee contrai-

ned to wish once to have performed, so shall you euer doe that beec-

eemeth you, and give me cause, as my deare and louing brother euermore to accompe of you. Our former loue and liking willeth mee euermore to greete you, your sister and mine commendeth her heartlie vnto you. Fare yee well, B, this thirteenth of November, &c.

Of Epistle Conciliatorie.

Chap. 13.

After these Epistles dehorting and dissuading, fol-

loweth nowe the nexte title Conciliatorie, whose

use being preferred in acquiring vnto our selves

the acquaintance, friendship or familiaritie of

dem worthis, have often their directions as well

from those of honourable or worshipfull name or

calling, to such as are their inferiors, as otherwise betweene e-

quals, or those that bee accompted familiars: but seldome or ne-

uer is frequented to such as are our betters, so then it loseth the

name of Conciliatorie, and because of the humilitie thereof see-

meth to be Petitorie. Touching the firste degree of these Epistles,

it is likelie, that hee who is much our better, will either of his ho-

nour, worshippe, or gentlenesse, in plainest termeis alwaies offer

himselfe to his inferiors, whome in such sorte hee desireth to bee knowne vnto, or otherwise willingly woulde repute of.

For the others, touching equals or familiars, order therein re-

quired, that pitibly and plainly we set downe the cause moving

us to take knowledge of him wee write vnto, and thereupon to

move his acquaintance.

This, albeit without some assentation, it hardlie falleth with

some in their willing to bee caried, yet shall our learner by all

possible means inueour to kepe such Decorum herein, that hee

glose not too palpably, least by such means he do incurre a notable

suspicion of flattery.
An Epistle Conciliatorie, written
from one of good accompt to his
inferiour.

After my verie heartie commendations vnto you. This bearer and my seruaunt whome I greatlie credite, hath signified vnto mee manie matters tending to your great commendation, the reporte whereof, I have often sithence hearde confirmed by others. And forasmuch as touching mine owne condition, I have alwaiies beene a fauourer of artes, and entirelie accounted of the singularitie of anie one according to his worthinesse, I haue so much the more greatlie desired your acquaintance, as one whome willinglie I would doe good vnto. Assuring you, that if at some convenient time you will take painses to see mee, I will not onelie (as occasion serueth) bee well content to imploie you my selfe, but also in place of further accompt doe the best I may to recommende you. Meane while I woulde gladlie bee informed by the returne of this Messenger, at what time I may expect to see you, according to which I will appoint horses, and send some to accompanie you. And so for this present doe bid you hartilie farewel. From my house of N. this twentieth of April, &c.

An example Conciliatorie from one e-
quall to another.

The vniuersall reporte of your excellencie, each where declared, hath moued mee good M.N. not onelie to admire you for the
the same, but among a great manie others, that regardde and especiallie do accompte of you, hath induced mee also hereby to praise your acquaintance. I confess sir, sithence I first heard of you, I grewe euene then verye desirous to see and to know you, but being this other daie in company with sir T. P. I understood howe much for your singular vertue both of the good Knight and Ladie, you were hartilie commendéd and entirilie fauoured.

This considerate opinion of theirs, hath in my speedie determination egged mee forwarde, and caused me to salute you by these letters, the rather for that I haue sundry times bene enformed with what ioisfull and friendlie concerte, you doe entretaine the familiaritie of euerie Gentleman. Little (God knoweth) refleth in mee to pleasure you, the worthines whereof I could wish, were as well answerable to your vertue as effectuallie you might haue power in mee to commande it. This one thing can I deliver of my selfe, that since I had first capacitie to diserne of mens conditions, I haue alwaies studied to honour the vertuous, and euermore with reverence to entretaine their actions. A fauourer I haue still beeene of the learned, and a diligent regarder of their excellencies, such as in minde more then wealth wold wish to be reputed happy, & to my uttermost power gladlie accomplishe what might bee deemed most worthie. Such a one if you vouchsafe to like of, I wholie yeeldemy selfe ynto you, expecting nothing more then at your conveniencie leisuer I might finde occasion to see you. Whereunto referring the residue of all my desires, It doe for the present cease to detaine you. London this fourth of June, &c.

To these Epistles might be added two severall answers: in both of which there is required a speciall and wel demeaned modestly, in the one of humility to bee according to his better, in the other of curtelsense to gratisfe his equal, each of them containing, a submissivse executio of that, in either of their faculties and professions simply to be attributed, the diversities of both of them not impertinent to these our instructions, I haue in lopt following put downe to be considered.

M3

An
An Epistle responding to the first of these Letters.

T may please your Worshippe, I have received your courteous Letters, and by the same, as also by your messenger have fullie conceiued of your favour and loving intendment towards mee, for all which I can but render vnto you my most humble and dutiful thankes. Touching my selfe, I verie gladlie wish that there were a nic thing in mee, whereof you might take pleasure, or wherewith I might anie waies bee enabled to doe you service: Such as it is I humblie render vnto your commaundement, and doe pray that in as good sorte as I tender it, you will bee pleased to accept of it. Your man can witnesse, that as yet I have some earnest occasions for a while to detaine mee, who otherwise would be well contented forwaite vpon you. And were I not thereunto especiallie enioined by your good favour, the importnitie of your seruant might happily in such case have prevailed with mee. It may therefore stand with your good pleasure to pardon mee, one moneth, which tarme being expired, I thence forwaite will remaine at the commaundement of none so much as your Worshippe, to whose good acceptaunce I esteemes doe recommende my selfe in all recurrente dutie. London this of, &c.

A Letter responding to the latter Epistle.

Sr, I haue understood by your gentle and friendlie letters, not onelie howe much I rest beholding to your good opinion, but also to the courteous Knight, and my especiall good Ladie you write of, to each of whome I haue founde my selfe indebted exceedinglie. Manie waies might I aduertisde you howe much I haue to thanke both them and you, which that my desires may appeare answerable to your wishes I doe leave, till personallie in as present haft as conventientlie may bee, I see you. I am not altogether ignorant of the good partes which by some (vnto your felic well knowne) hath bee aduertised heretofore vnto me of you, and for which I do most willinglie embrace you. Assuring you, you haue but pretended me in this one curtesie, which before my going out of town, I was vehementlie
mentlie perswaded to haue tended vnto you, wherein neuerthelesse I rest satisfied, in that by one so well accomplished as your selue, I haue heerin beene so farre forth convinced. My busines with his L. refledeth I hope vpon a present dispatch, and therefore doe I reckon (by Gods grace) within these verie few dayes to visite you. Meane while, confessing how much I stonde charged vnto your selue for this sole courtesie, I doe pray that vnto the good Knight, and his L. you will report my right humble dutie: And euen so doe commit you to the Almighue. This of, &c.

Of Epistles Reconciliatorie. 
Chap, 14.

Diverse of these Responsorie Letters, each answeering vnto the others tendered courtesies, I thinke it meet to come to the next title, being in order Reconciliatorie. The matter whereof importeth a reconciliation to those from whom wee acknowledg in some sort or other to haue beene dissentered, contrarie to the bande of friendship, or dutie that therein might bee required, whether by our owne fault, or by whose or what defect, as by the circumstance of the acton shall bee tendered. In the framing of these Epistles wee sall receave with our selves, in what league, amitie, or dutie, wee haue before time stonde charged, or founde to him to whome wee vnto bee reconciled, thereupon sall wee according to the distinc observation at that instant held of the same, vnto either to qualifie, adnotilate, or ditterlie to extinguish the cause of falling of the dissonerance, or breach. Then sall we desire for the consideracions thereunto inducing vs, to bee retained agayne in his wonted favoure or friendlie acceptance. And these as in the examples following may accordingly be fancied.

An example reconciliatorie from one friend to another.

The regarde of our auncient amitie and long continued acquain

\textit{Exod.} 

\textit{insight}, wherein so formelie and manie yeares wee haue beene

knot.
knit togithers, will not permit (my good D.) that wee for one slender
grudge, (rather by the malice and despite of others envying our olde
friendship, then by anie occasion of our selues, in ill time sugge-
sted betweene vs) shoulde in this fort bee disteller. True it is, that
before this time the like breache, or anie thing neare vnto the same
was never scene betweene vs, but what (mitchief e) shall I nowe
tearme it, or imagine to bee the occasion, that in so vnlooked time,
and vpon so vnexpected occasion, hath in this vilee fort, given meane
to vntie vs, betwenee whome so great a league of loue, so long con-
firmed and approoued liking, so manie protestations and vowes haue
cere this passed, as that by the force thereof it might well haue seen-
med wee should never hauefallen to this variance. But what cannot
enue doe? What is it that cruell, detestable and inquietate ma-
lise cannot performe? Credite mee, my D. for my part I am forie
that euer follie so much maiftred vs, as to hearken in any fort to the
fitters vp of such bitternesse. And as my selfe was the first that by ad-
mittaunce and allowaunce of those rumours gauie the formost-onset,
by meanes whereof grewe this discontenting and vnkinde depart-
ment betwenee vs: so will I bee the first that shallendeavour to re-
neue againe our friendshipe by a more iust reconcilement, to the
intent the fruities of our vnfained liking becomning by such meanes
the more forcible, may render vnto all the worlde a suufficient testi-
montie, how hard and difficult a thing it is to part those whome (but
onelie death it selfe) hath power to diuster. Bee onelie contented
my D. once againe, to restablisch that which being a litte untwisted,
could neuer wholie be broken. Thy knowne good will, and heartie
zeale vnto mee, assureth mee not to diuert the same at thy handes,
which thou shalt euer finde to be graffed within me. This evenying by
Gods grace I meane at our lodging to see thee, whither, and to thy
selfe I doe most heartilie commend me.

This Reconciliatorie being different from that other Conci-
liatorie Epistle, by reason of the argument thereof tending
to reneeue that, which formerlie might by the other before bee
inreated for, carrieth the effects thereof as well as it dooth be,
twenee equals: so from an inferior person to one who in repu-
Epistles Reconciliatory. An Epistle Reconciliatory, from an inferior person, to one that is his better. Nowe, what care I haue sithence vised in the matter, and vppon intelligence had with M. R. howe vehementlie in satisfaction of what might anie wayes content your L. and bee furthering to his right, I haue proceeded therein, I had rather himselfe shoulde deliuer, then I to become a reporter vnto you. Insomuch as I well knowe(howeuer any others haue misinformed your L.) himselfe as a Gentleman, will vppon his woorde affure the truth and certaintie, I did I must confesse at the first vse some delayes in immediate dispatch
The English

The dispatch of the thing, but how and in what manner, and to what end and purpose, let him also relate. Your L. I hope, will therefore bee pleased to doe mee that right, as not to bee euill persuaded towards mee, in a case wherein I haue vpon your honourable assurance and command, entred so farre forth, as thereby I stand assured to haue purchased vnto my selfe matter yndough of hatred, and by those whome (hauing refused to entertaine as my friendes) I haue enabled sufficiently thereby, to become my heauie and bitter enemies. The hatred of whome cannot vnto mee anie wayes become so inuiours as the ill conceyte of your L. should redound to bee of all others most grieuous. For mine owne parte (so much doe I stande on the reuerent regarde and account I beare vnto your L. ) as were it not I rest persuaded that vpon the equall delucrance conceiued of my willing minde vnto your seruice, you would againe bee reconciled in fauourable and good opinion towards me, I should so farre forth bee discontented in my selfe , as neuer could I bee at attonement with mine actions, wherein by the leaft sparke of negligence whatsoever, I might thinke to haue overslipt anie thing that should be become displeasing, or otherwise offensive vnto your honourable liking. Your L. wooted sauour and bountie giueth mee great expectation of the contrarie, and mine innocencie and true report of matter R. doth also in some sort assure me. Whereupon remaining as he that alwaies thinketh his life no better spent, then for and in your L. utmost seruice, I humblie suppese, this day of, & c.

Of Epiftles Petitorie. Chap. 15.

The manner of these Epiftles might in another purpose than herein expressed, bee also applied, as being Reconciliatorie, in the behalfe of some other to bee written, as occasion may bee offered, but for as much as they in that sort being handled, doe for the most part, fall into the Swasorie, Distwasorie, Defenforie, or Excuratorie kinde, I deeme it besides necessitie, to write anie further examples thereof, so that when anie such shall bee brought in question, the substance and conveyance of the state
and cause, may readily thereunto be drawn out of the places before sorted unto each of those kindes, as in the discourse formerly set forth are at large remembered. In manifestation thereof, let it be considered, that if by an epistle of this title I should endeavour to reconcile a man to his wife, or a woman to her husband, a servant to his master, or a master to his servant: the father to the child, the friend to a friend, the neighbour to neighbour, or kinsman to kinsman. Needs must I for the compounding thereof, some reasons have and which way to induce these, and therefore must I of necessitie run into divers persuasions, defences or excuses, in the qualities thereof (by whatever action I go about to transpose them) the effects yet must needs be concluded. Sufficeth therefore that these Epistles I have delivered sufficiently, and herewith will we abide unto the next, which in order hereunto are Petitorie. And in as much as these Epistles are so named, for the earnest petition or requests in ease of them contained, and that the variety of things are such to be demanded, and mens conditions so divers, at whose hands or from whom the same are to be received: It therefore falleth out by consequence that according thereto unto the manner of the Epistle must needs also be divers and variable. For some things there are which suauely and with great in indifferent, are oftentimes to be granted, required or obtained, as counsel, aid, patronage, good speeches, natural care and regard, and such other like. Some also and such semblable persons, as for which, or to whom, to ask or sue a certain kind of shame, is in a manner, viz. in crating, borrowing, importaining, charging, or to vehement troubling. The title, order, and delivery therefore appertaining to either of these must newly be different. Touching then the generality of both, to either of them it is requisite that in the Exordium, an induencour be used thereby to adhibit unto vs the good will, favour, or good liking of him to whom we write. Peste that therein we proceed according to your acquaintance with the partie, his estate, credit, or suppose thereof, to pleasure vs. Thirdly, that the cause we take upon vs to presente, be just, lawful, and honest. Fourthly, that it be in his ability, or power, counsel, aid, or protection, to prefer or relieve vs. Firstly, the order of incances whereby the same may be wrought and accomplished. Styishly, our grac-
tude and remuneration, worthily tied to the thankfull acknowledgment or requittall of the same. In the first sorte of these, the cause standing saufourable or indifferent, we may the more bolour in endeour to produce or lay forth the aptnes or befitting there of. In the second, greater modestie, and a more shamefull delurcance is to be retained; the preferring thereof would be best by infusion, the better by couert means to wade into the depth of our petitions. In this place a more then ordinarie bashfulness would bee admitted, which giveth no small furthereance to usefull demand, as audacious and wainscot impudencie on the other side returneth the greatest impediment in anie thing to be obtained. For no man willingly would do benefit to such a one who in maner goeth about as of duty and not of curtesie to ecstatic the same, and rather as a commandeer then crauer, woulde impudently thrust himselfe to the obtaining thereof. And because the whole course hereof observed by way of curtesie Petition, is by inference of many circumstances to be altogether determined, the order as I have related unto you before, must be conveyed by places Swartorie, resting very often in confirmation of the honestie, goodness, lawfulness, and medities of our petition. And if the Exordium be happily franco of this person to whom we direct our letters, it shall not be amisse that therein briefly we caputulate some parte of his vertuex, curtesies, humanity, bounty, readiness to comfort, pleasure, doe releefe unto any, whereby we may privily draine his favour and good acceptance unto vs: besides, if he have made vs before time beholding unto him, we shall gladly acknowledge the same, and declare that being already indebted, we study more thereby to provoke our selues unto him. If of our owne persons, then shall we lay open, with that great expectation and regard we do in our conceits entertaine the deserts and worthinesse of such a one, modestly preferring what in fave of him, and common and equall love; regard hath passed between vs. If of the interchangelable love, liking and curtesie, while one resting between our predecessors or ancesstors, then the weight and force thereof we shall put forwards accordingly. If of the person of our anteceders against whom we demand any assistance, fave, protection, remedy, we may infer (if any such be) the common mislike of both of vs to wardes him, and how ill he hath deserved at eithers hands and
and thereupon require aid against him. If of the thing or matter it selfe, the same be to be caried, we shall shew the value, godlines, goodnes, or common benefit of the same, that the matter is unto him esse, to us of great importance, and if without arroganie it may be done, we may informe some occasions of benefit or other contentment thenceforth to happen unto him. And if any discommodities do happily seem to appeare in laying open the same (the likelihood whereof may either alienate his minde, or withdraw his assistance or other liking from vs) that shall we either study to extinguish or otherwise, as much as we may, to qualifie or anaside. By such kind of meane, behoueth we prepare our selves to the delivery of our petition, which being in as apt and plain tearms as may be laid open, we shall by such instruments (as in moving affections hereunto, may be deemed pertinent) with greater facility procure the same to be effected.

An example of an epistle Petitorie written on the behalfe of another.

The studie and great desire wherewith (sir) I see you bent continually to the vniversall aid and benefit of al men, and for which to your great praisfe you haue generally well deferved, and deservedly are euerie where reputed, hath movied me in the behalfe of this poore man to become a petitioner vnto you. About two moneths since, hee had dealings with a neighbour of yours, touching a farme which he was for tearme of yeares to take at his hands, and notwithstanding a promise and grant thereof to this bearer made (in consideration whereof he payde him then in hand a good parte of his money) the injurious cormorant glutting himselfe with extorting from the pouertie of this and manie others, hath since then not onely passed a demise thereof in writing to another, but goeth about to defraud the poore man of his money, the sum whereof is the whole patrimony, riches, and stocke of himselfe, his poore wife and famillie. And for so much as without the countenance of some one favouring the poore mans right, hee is like to bee overborne with the weight of the other, and so consequently to bee undone: I haue thought good to make this bold to pray your lawful favour in his furtherance, that by your authoritie and means, some honest satisfactioon or end may be.
be therein to his behoofe had. You shall doe an act verie charitable, in dealing for such a one, for the procuring of whose right, his heartie prayers for your safety shall witness well the comfort you shall do him therein. I am perswaded your speech and aid may herein preuail verie much, as a thing which with great facilite you may cause to bee dispatched. And for my self, as I shal at no time rett vnumindful of my request tendred vnto you herein, so shall I not faile in what I may to the vtermoft of my power to satisfie you, by whatsoever possible requitall. And euin so with my heartie commendations, I doe bid you farewell. R. this twelfth of Aprill.

An example petitorie in the nature
of Reconciliatiorie, from a sonne
to his displeased
father.

Epilogus.

Floods of teares sealed with harde and bitter sighes, if continuall sorrow and never ceasing care, if consumming grieses not of a diseased bodie, but of a pestred mind, might have tendred sufficient and assured testimonie, whereby to perswade your laden eares surcharged by this time with the weight of my inceflaunt and continuall cries: the intollerable woes wherein I liued, secluded from the right and name of a sonne, and barred quite from the sweete and gentle tearme of a loouing and kinde father, hadde ere this time gien meane of recovery, to my daunted and dismayed spirites, and kindled in me some wan hope, one day to haue founde an houre so happie, wherein by a right conceite conceiued of my vnkindlie pleasures, or convinced by the importunity of those who have pitied my cuils, your natural care might in some sorte or other have bin renewed, to the redresse of all my fore weared and heauie groaning mischiefs. But infortunatly as I am, that for all the humble suit so manie times presented in these and such like blubbered lines, so hardened is the mind of him I write vnto, that whome having bin a deare and loouing parent, I may not herein dare to tender, or so much as once put forward vnto him, the appellation of a gratious and pittifull father. If it haue so pleased vnto your grauitie, in such severie manner still to dealde with me, and that the hateful shewe of my ill desartes is yet become of so loathed and detestable recordation, in this verie season vnto you: then
as (before time) eftiones do confefle my letters untimelie to have approehed vnto you: but if the long detained grace, by whose heauie want (your fonne might I say?) may, the forlorn and despised issue of your aged yeares (for so I am now forced to say) is perforce driven almoft into a delicate conceite and dislike of his living, may by the leaft sparke of expectation, be annexed to the most vehement effects of his prostrate and meekest submission, then grouling vpon the lowest ground, and humbling my highest imaginactions to the deepest bottom, wherein your implacable displeasures have hitherto beene couered, as meekely and with as penitent speeches, as anie grieved and passionate minde can vter: I do beseech you sir, that at the laft you will receyue (not into your accustomed fauour) but to your common and ordinarie liking, the most disgraced of all your children, and pardoning the disobedience wherein hee dared once so far foorth to prouoke agaynst him, the weight of your knowne anger, vouchsafe hee may nowe againe bee of your familie, though not partaking with your children.

This sole benefite and last request if my burthened soule may obtaine at your handes, happilie I may then liue as comforted by the hope of that whereunto a buzie and carefull endeouer may once peraduenture enable me, otherwise dying in the overflowing of my desperate and continued grieses, I pray at Gods handes I may obtaine that by mercie, which cruell destine in my life time could never win vnto me, by all possible intreatie. My submisstion dutie answerable to the regarded place of your fatherlie authoritie compelleth me to attend with all humblenesse the resolution of your clemencie. In the hope whereof, resting my decayed and ouerwearied imagination, I liue till the receyt of your knowne liking do ascertaine, in what sorte may please you to repute me.

The stile of this Epistle is vehement, because the passions of him from whence it came were vehement, and is deduced as you see from the nature of Reconciliatorie, which aswell for the submississue & lowest tearmes it beareth, as also for the vrgent petition therin contained, I haue rather chosen to place among Petitioner. The part of honest herein delivered, is passed in words meekest & of great obedience, wherein he studyeth by all possiblitie to
to mitigate towards himselfe, the too much feueritie of his father. 

The Epistles Petitorie.

Exord. 

The Exordium is carried by Insinuation, expressing the vehement affects and surcharged conceits of a mind more then ordinariitie grieued. The Possibilitie reflecth in the father, which commonly by nature is with some more facilitie then estranged difficultie, entreated towards his sonne. The meane to compasse it, is the mitigatation of satisfaction of the lust unliko of a father, whose charged authoritie affecteth nothing so much as obedience in children. Thus are the places required herein, in so far as you be performed. And so, because within any one title, there is no one thing affording matter more plentiful, or with the more commonlie frequented, then is this petitorie kinde, (in somuch as whatsoever contains any speciall request, is hereunder included) I will soft you downe so many examples of all sorts, as that there shall not faile herein therewith sufficientlie to instruct whatsoever in the like occasion is ought to be required.

An Epistle Petitorie, wherein is craved travell and counsel 
to be assistant upon urgent occasion.

Some greatlie emboldned by the forwardnesse of your woonted courtezie and liking ever bent towards me, I hauedared (Sir) once againe upon presumption of the like, hereby to intreate you, wherein you may see in what degree of affection I do intenrete you, in that not contented, I haue alreadie so manie and so often times vsed you, I doe by such meanes endeouour solie to make my selfe wholly and to none other so much as beholding vnto you. My man hath returned me from London, how by more then common celeritie I haue in my suite beene prevented by my aduersarie, whereby it is like, my cause standing vpon so great a hazard, it will goe verie hard with mee. Nowe if your woonted counsell, and friendly assistence bee not spe- didlie ayding, both the hope of benefit, charge and expense thereof will be lost utterly? In regard whereof, these may bee in as earnest maner as is possible to intreate you, that upon the attendance of my man, I may (as woontedlie) vsf you. Your counsell ioyned with a little trav- uell may greatlie profite me, and now more then at any time else, exceedinglie pleasure mee. Wherein if it may please you to yoke mee farther
Further vnto you by the weight of your courtezie: I shall not aneie endeavor by all possibilitie to requite it, but also your selfe shall not faile at anie time to finde such a one of me, as of whose travaile, industriie, or what other abilitie to pleasure you, you may account of assuredlie. I haue by certaine other Letters moved my L to haue fauourable consideracion touching mee, which as I am informed, his L. hath receyued. What els to bee performed herein, my man shall make knowne vnto you. And thus doubting as little of your friendship herein, as of mine owne thankfull disposition, prest always to the uttermost to requite, you, I doe heartilie bid you fare-well, D. of this, &c.

Another of the same.

SIR, I am so bolde in my great necessitie, under assurance of your forwardnes to do me good, to entreate your especiall ayde and furtherance in two things, the one whereof this bearer shall instruct you in, the other your selfe can best tell, for that I made you at my last speech acquainted with the same. Both of which consisting in your labour and deuice, I am of opinion that none then your selfe can fitte the occasion better. And trulie such is the force of imprisonment, as contrarie to that you have wontedly knowne in me, mine vnderstanding is quite decayed, and forworne with my libertie, and where the spirits are so distuned, it must needs follow, the memorie can nothing but discord.

In fine, sir it is in you to doe me good, and to make me by this one lie action for ever beholding vnto you, where in I may so farre forth presum of your fidelitie, assure your selfe, that if euer God giue me libertie, A, C. to none so much as to you shall be yoked in courtezie. Good M. D. the matter hereof requite eth some haste, wherunto I most heartilie entreate you. Fare ye well, this of, &c.

A Letter responorie to the same.

Good M. C. needesesse were it you shoulde entreate mee in that, wherein you haue founde mee alwayes most willing, and such whome with small persuasions you may induce to a farre
farre greater purpose then what in your last letter is required. The Messenger I haue appointed to morrow morning to returne againe to my lodging, at which time I will not faile to finishe,what in the best sort I can conceiue to bee vnto your occurrences furthering: Hard will it bee for me to accomplish that, wherein your selfe seeme so unperfect, for that the duldest conceyte forged from the most distempered of your imaginations, cannot but lounde farre better tunes then the ripest of my invention is anie wayes able to deliver. Netherthelesse, such as it is, or so much as(by dislike of your owne) you haue will to account of, that will I prepare to your view, and put forward to your good speed, thinking it better by deliverie of a grossed deuile to satisfie the demande of a friend, then by concealing the simplicitie thereof to bee cenfured as vn courteous. In conclusion, it is (fir) lawfull for you to vffe mee to the uttermost, and fittest to our confirmed league of amitie,that in whatsoever you should imploy mee, wherein I desire you conceiue no more, then such as I intend to become, and you shall assuredly find mee, viz. yours, &c.

Here must I note unto you the last of these Epistles Petitorie, in which is neither Exordium nor Narration, but for most of all the petition, and afterwards the parts following, the like whereof you may perchance since hereafter. For that where practice and skill hath enabled a man to doe well, there is no necessity that such should bee tied to rule, tho' being of sufficient knowledge and capacitie are able to discern that is mete, and accordinglie to direct the square of their owne doings, sometimes one way, sometimes another, as in the intendiment thereof, may to the present occasion seeme most convenient and readie. And as in this one Letter, so may the learner light upon many others being different also from the observation herein delivered, sometimes abruptly entring into the matter without any limitation at all, one other example thereof shall bee next hereunto delivered, the first beginning of which, declareth the meane of accomplisment of the request, before the petition declared, hereunto by imitation the unskilfull may not rashlie enter, without good advisement of what in the performance is mete to be considered; The method of which is in this last pursued.
An example Petiorie concluding a briefe request and courteous remembrance of a thing before time promised.

Now is the time (wherein if your pleasure bee) you may perfourme what erst you have promised. I therefore desire you as heartilie as I may, that your intent, being to doe me good, you will nowe execute the same. And albeit I doubt not of your willingnesse herein, whose curtesie hath not bene strange towards mee; yet rather enforced by mine owne necessitie and continuall remembrance of my vnprovided estate then by anie other misguing. I prepare these lines, sollicitours of your expected promise, which bearing in their fronte a token of opportunitie, woulde praie you not to let slippe occasion, but with as much speede as willingnesse to accomplishe the same. Remembere howe manie waies I am beholding unto you, I remaine in accompt of your curtesies, rather studious to thinke on them, then anie waies able to require them, 

Another example of the like effect.

Even as a bold begger, the more he is relieued, the more he still presseth forward upon the bounty of those, whom he supposeh to favor him: So farre it with mee, who hauing estsions enjoyed your trauel to my no small benefit, am nevertheless so shameles as full to importune you in the same. I haue, sir, I cōsspe,by your good means receuied sundrie favors at the hands of my Lord, which I cannot, nor euer shall be able to requite vnto you, the matter of my suite notwithstanding hetherto depending before his honour, I neither can nor may so farre soorth withdrawe my selfe, but I must needs nowe and then solicite you, as the Gentleman by whose onelie curtesie and perseverance in wounded care and good affection towards mee I doe liue, and so liuing, continue my daies and years with such assured respecte, as hee that hath sworne and vowed in himselfe never to forget you. It doeth sir, so much stande mee vpon the procuring of his L. letter in my behalfe for the indifferent trial and heairing of my caufe, as without ( in speciall and earnest speachesthe same
same be directed for mee to the Iustices and Commissioners) I am in
great despare howe the case will goe with mee. It is you therefore
that must helpe mee herein, and by your onelie meanes I must bee
warranted in this action, the intendment whereof furthering so much
unto right and cause of equitie as it doeth, I hope his L. vpon your
motion will the easlier condiscende vnto. This is that I require at
your handes, and to the speedie dispatch whereof I may not cease to
importune you. Whereon concluding for the present, I doe heartlie
bid you farewell, &c.

Of Epistles Commendatorie.
Chap. 16.

That more might bee handled in this kinde, the
method whereof is one of the most ordinarily of
any sorte of Letters that are inviited, for that
the greatest number of directions are common-
lie concluded in this matter, the requests where-
of doe either especially concern the writer, or
are other wise to be respected in the behalfe of some other. The
occasion of which hath caried herein the plentie of so many exam-
ples, that by manifesting the diversities of their orders and bler,
the learner might not wante therein to bee directed, and choice of
variety therewith to be delighted. Now, besides these hereby al-
readie delivered, there are letters also might be lutted under this
forme, which from noble men or others are many times written
in favor of sundrie persons, containing requests in their behalts
to be performed, which not withstanding the difference of estates
in that the same doe for the most part passe unto their inferiors,
yet (witness the nature thereof to be peritorie, but in a different or-
der of these to be altogether pursued. In somuch as neither agr-
eth it, to use like circumstances of humilitie and entertainie, no of
pleasures or courtisie, as in the other are required: but rather a
necessary supposal and assurane of their demandes to be hear-
tened unto, in respect that of their honours, reputations, re cre-
dites, it is intended they will require nothing, but that with rea-
sonable toleration may be liked of. But the use of such kindes of
direc-
directions in choice of both, I rather hold pertinent to the title Com-
mandatorie, for that whatsoever is therein written, in favour ei-
ther of the person or of the cause, may in respect of the honour or
reputation of those from whom they come, be better deemed in
soe of a curious recommendation, then otherwise by or under anie title of
humilitie or submission; for these causes I have
thought meete to adioce immediately hereunto, the same Epi-
tles Commandatorie, beeing so nearetie combined with those of
Pectorie as they are. The bee whereof are not nevertheless to
farre forth caled, but that from an inferiour to his superiour, in
some causes and uppon sundrie accidents, the same are derived.
The places appertaining unto these kindes of Epiistles be as in
the Pectorie are alreadie declared, chiefly when the same, inten-
deth to a cause or person preferred to be favoured. In which, when
it concerneth the person, we must be ware that in the credible de-
liverie of whatsoever tending to his praise or pretention, we doe
it either by warrant of our owne knowledge, or by such certaine
report of others, whose opinion we denote will not bee misled. And
is neither of these doe fall out to be knowne or believed, then shall
we shew what information wee have besides our owne opinion,
or peraduenture no other assurance at all but our owne simple
liking. Petitions also are frequented in requiring favoure to
these causes, wherein standeth in high esteeme the state, coun-
tenance, or authority of him, from whom the letter is sented,
who accordingly thereunto may desire that the rather at his re-
quest, or upon his late, or for his sake, or in regard of his liking,
the person may bee accomplisht, or the action furthered. Be-
ides, it may bee added to the increasde of a more specifie perfor-
tuance, the love, (if anie be, or the occasion thereof is sight) we
due to him, we commend, or in whose favoure we write, either to
lie to himselfe, or conveyed from his friends, his parents, the
consideration of his charge of wife, children or servantes, the
yong offered, benefite to be attained, or what so ther other mat-
ter to bee deemed requisite or convenient. Howe from whence
or out of what indigations, the mater of such commendation is
to bee drawne, you have in the general chapters of this booke al-
readie at large. The circumstances of which, and whatsoever else

...
An example commendatorie, wherein
is recommended to a noble man from his int-
sferior, the conditions and behaviours
of a person.

IT may please your Lordship, This Gentleman the bearer hereof,
with whom a long time I have been acquainted, and of his qua-
lities and good behaviour have had sounde and large experiment,
having beene a good time a tutor unto mee, to move his preferment
unto your Lordships service. I have nowe at the last condicioned
unto, as well for that I know your Lordship to be now plesantly dis-
furnished of such a one, as also that there shall hardlie be preferred
upon a sudden anyone to mee as himselfe to supply that place.
And thus much by your pardon and allowance dare I assure you, y
if it may please you in credit of my simple knowledge and opinio
ploy him, you shall find that besides he is by parentage descended from
such as of whom I knowe your Lordship will verie well accompt
of, he is also learned, discreet, sober, wise, and moderate in all his ac-
tions, of great secrecy, and most assured trust, governed in all compa-
ies according lie: finally, a man so meete and to this present turne so
apt and necessarie, as I cannot easillie imagine howe you may be ser-
ved better. Pleadeth your L. the rather for the great good which I beare
him, and humble ductie I owe unto you, to accept, imploie; and ac-
compt of him, I nothing doubt but your L. hauing by such means gi-
cen credit to my choice, shall finde him such, as for whose good ser-
vice, you shall haue further occasion to thinke well of mee for him.
Whereof nothing doubting, I doe refer both him and my selie in all
humblenesse to your best and most favorlable opinion, from my house
in B. this of, &c.

A Letter responfforie to the same.

After my verie heartie commendations vnto you. Sithence
the receipt of your last letters and recommendations of P. B.
into my service, I have had small occasion either to write or send unto you till this present. And for so much as upon your certain notice delivered unto me, in favour of his preferment, I held myself so well assured in all things of his behaviour, as I doubted not thereupon to receive him in place of greatest fidelity, I have thought good heereby to let you understand, what great pleasure I have taken in his diligent attendance, affuring you that for manie unexpected qualities, which I have proved to be in him, I do wonderfull well like of him; and that with so good affection, as I intend not to omit anie thing that may tend to his advancement. In beholding him oftentimes mee thinke hee manie wayes dooth resemble his father, who in founde truth, I doe suppose, might have beene intertained with the best for his well desiring. This bearer shall enforme you of some especiall causes, concerning my affayres in the Country, whom I doe pray you to conferre with, and to affoord your trauell for his present dispatch, which I will not faile heartily to require unto you. For your care had of my wants, and diligent supply of such a one I doe many times thanke you, and have promised in my selfe for the same to become a debtor unto you. And even so I doe bid you hartilie fare well. From the Court this of &c: etc

An other Epistle Commendatorie of the same before delivered.

My very good L. I am enformed by this Gent, the bearer hereof, that by meanes of one of your Chaplains, a motion hath bene made of his preferment vnto your L. service: and for much as those his good friends are not nowe in towne, who in respect of their account with your L. might stand him in verie good stead; understanding his well willing minde, and greater desire thereunto (for that I wish verie well vnto his advancement) I have taken vpon me heereby to entreate (albeit I may not presume so farre, as to preserue a man vnto your L.) that it may yet please you vpon my speeches to have the better liking of him. Affuring you that both by the credite of my L. P. who vpon very good conceynte towards him, wished his preferment, with her late deceased brother and last L. C. and al so by the knowledge my selfe.

Enter your message here
An Example Commendatorie, from a Noble man to his inferior, where in one is recommended to an office.

After my vere heartie Commendations vnto you, where I am gilden to understande, that you are in election, and it is also verie likely you shall bee pricked by her Majestie, high Sheriffe...
Hence is the honour and nobilitie of the personage great, lie to be respected, who by so much the more his estate, countenance, or authoritie requireth it, by so much the lesse may it be considered, that in the inditing of these letters hee should with our large entreatie bee charged, but rather with sever sever speeches, and lesse circumstances to demande what hee purposeth. The conformitie whereof may hee gathered out of the examples ensuing, according whereunto, hee in whose favour such kinde of letters are to bee directed, (especially if the invention beeing of his owne procurement bee brought to bee signed) ought to take heed, that the regard of his honour and calling, in whose name the Letter passed bee not by too great humilitie of teares in any sort mispissed.

An Epistle commendatorie, from a nobleman, in preferment of his servant.

After my very heartie commendations vnto you. This bearer hauing of long time serued mee faithfully, and beeing nowe desirous
desirous to travaile, I have thought good heartily to recommend vnto you. And forasmuch as by reason of your office of Lord Gouernour of V. it is likelee there are many places of good preferment remayning in your gift, vpon your followers to bee bestowed, I doe most heartily pray you, that you will not onelie for my sake bee contented to receyue him into your service, but that also in favour thereof, you will in anie place of preferment about you, doe him that benefite and furtherance, as to one whom you wish throughlie well vnto, you woulde performe. Herein if my request may preuaile with you, I shall not onelie bee readye to thanke you, but in whatsoever cause you haue to vse mee, bee as willing to requite you. And so I doe bid you right heartily fare well. At the Court this day, &c.

An other example, wherein is recommended the cause and speedie furtherance of Justice.

For my heartie Commendations vnto your Lordship: where I haue bene informed by this bearer, beeinge a poore Tenaunt of mine, of a certaine cause of his depending before you in her Maieflies Bench, and that after many thwartings and euill practices of his aduersarie, the matter is nowe driven to an issue, and tryall, from the benefite whereof by corruption of some kinde of persons, hee hath these three tearmes pasted beene alreadie deryned, to his great hinderance, and almost vntolerable vndooing. I haue thought good vpon his humble suite to move your L. in his behalfe, and to pray you that at my instaunce you will at some convenient leysyre examine the state of his matter, and being informed thereof at large, doe him that speedie fauour in Justice and right, as hee may not anie longer time therein bee deferred, but that notwithstanding anie cauill or objection thereunto hindering, hee may before this tearme pasted in anie wise haue a tryall. In accomplishiment whereof, besides that you shall greatlie satisfie mee in respect of the poore mans
mans right, whereunto I wish great regard to be giuen, you shall also performe a deed so charitable, as whereby you shall perpetually bind him, his poor wife, and children continually to pray for you. And albeit I nothing doubt herein your great willingness and voluntarie disposition to Justice, yet that by reason of my request, the matter with more diligence may be harkened vnto, I expectones pray, and therewithall hartlie doe bid your L. farewell, this of, &c.

Tall these examples Commendatorie, belongeth these especially all sortes of Letters Responsorie, in which is either flatly denied, absolutely allowed, or doubtfully accepted of, that by force of those Epistles are generally commended. Of either of these sortes I have thought good to set downe some directions, the other, little whereof, at the choice of him that searcheth the same, may according to his present humor, be either rejected or followed.

An example responsorie, wherein is denied what in the foremost directions may be recommended.

Pleasteth your good L. I received your favorable Letters, and commendation giuen in the behalfe of M.L. with whom having had conference at large, I doe finde nothing lesse, then what by your L. was of him deliuered, and in truth it doth not a little discontent me, that as well in regard of your honourable and earnest demand made in his favor, as also that many great and urgent respects, I stand deeplie charged vnto you Lord. I cannot neuertheless herein performe what I woulde: For that (besides it is yet doubtfull whether I shall bee to the same place appointed by her Maieste or no) if I bee chosen Sheriffe, I have two yeares since giuen my worde and assured promise to my Lord of L, that I shall then accept of such a one to the exercise of the vnder Sherifwick as shall by him to mee bee preferred. According vnto which, standing nowe in election for this yeare as I doe, I am and euer fithence have beene yearelie solicited to the selfe same purpose. Whereof I thought it my dutie to aduertise your L. by these, most humblie craving pardon of the same, in that I may not
not as I woulde, herein satisfy your urgente and vehement request. And so with my right humble dutie vnto your Lordshippe doe take leave. This x. of November.

Another Letter responforie, where-
in consent and allowance is
given to the matter re-
quired.

My humble dutie remembred vnto your good Lordshippe. The Letters directed vnto mee from the same, together with the Gentleman in whose favor they were assignd, I haue entertained. And so much the more welcome were they vnto mee, by howe much the more I repute my selfe honoured, in that it hath pleased your Lordshippe anie waies to require mee. Touching the partie recommended, your Lordshippe doubteth not I hope, but that of the leaft of yours, I woulde make especiall accounte, the effectes whereof you shall in this perceiue, in that for the regarde I beare vnto your Lordshippe I will both repute of, and fauour him. Besides what other aduauncement or preference his owne deserts, or my aide may anie waies bring vnto him, hee shall bee sure at all times to enjoy it. Praying your Lordship in all other things as farre fowrth to stande my gracious and fauourable good L. as herein I shall not faile to accomplish what to the uttermost may bee helde meete and conveniente. And thus beseeching the Almightie to haue your Lordshippe in his eternall protection, I doe in all humblenesse take my leave, from R. this feuenth of August, &c.

The third Epistle responforie, where-
in is douhtfullie allowed or accep-
ted of, what to the same was
recommended.
My singular and especial good L. I have understoode by your last Letters, of a certaine tained and vntrue suggestion, deliuered by one of your L. tenantes, against the proceedinges to him supposeth to bee tendred out of this Courte, according whereunto (albeit I was before time, not altogether vnacquainted with the clamorous condition of the partie) yet did I nevertheless, as by your Lordship was enioined, examine at large the circumstances of the cause, and for the better satisfaction of your Lordship, have determined to set down vnto you the trueth of the same. This R.L. whom your Lordship teacheth to bee a verie poore man, is not (as in simple shewe hee maketh himselfe apparentlie to bee) but is rather such a one as from whom (beeing narrowlie sifted) your Lordship might sooner draw a hundred pounds of his money, then halfe an inch breadth of his honestie. The argument whereof in nothing so much appeareth as in this one action, wherein against a poore man indeede, hee hath verie inuniouriously behaued himselfe, and hauing extorted from him this bonde nowe in suite (vppon some conclusion, though no good consideration at all) of the summe of one hundred poundes, goeth about vpon a nice quillett in the condition to prosecute the forfeiture of the same, which indeede by the direct wordes of the writing, is in lawe forfeited. For reliefe whereof his adversary complained in the Chauncerie, by reason of the prosecution of which bill, and notice particularlie thereof giuen to my Lorde Chancellor, the saide R.L. having divers time agreed to comprimit the matter, and yet greedie as it seemeth to obtaine the forfeiture, stil crieth on for triall, whilest the matter is still in debating, for which cause the same hitherto hath onelie, and not otherwise been delayed. And for as much as from hence your Lordshippes letters receiued, my selfe verie earnestlie haue travelled to make some conseqniestable and quiet ende betweene them, yet will the same in no wise on his parte bee af- fented vnto, by occasion whereof the extremity of the lawe being verie like to proceed, hee is the nexte terme without further delaye to obtaine a judgemente, and so the poore man on the other side, to bee vnterlie vn-done: I thought it not amisse in advertising the substance hereof vnto your good Lordshippe to praie that in credite of what here deliuered, your Lordship woulde bee pleased to procure the saide R.L. to attest to some reasonable order. So doing, what in
conscience the poor man is then able to pay, in respect of the other charges, and purchase of his owne negligences: I holde not too extreme to be out of the said bond deducted, because in lawe hee was something charged, though in equitie otherwise hee ought to have beene clearlie acquitted. Thus in discharge of my conscience herein, having so much deliuered vnto your good Lordship, I doe recommend you to the protection of the Almighty.

London this thirteenth of May.

A Letter commendatorie pleasantly conceived in preferring an unprofitable servant.

Sir, I do send vnto your vew the bearer hereof (a man shaped as you see, & as bold in condition as he appeareth in the new) whome by all the superfluities of summer ale, that hath wrought in his giddie brain, I haue bin requested to commend vnto you. And inasmuch as in putting so vnworthie a worthie instument of so incredible allowance, it somthing behooueth I hide not the gifts which by great search in many a good hosterie, tavern, & alehouse, he hath by long trouell and drowsie experience ere this time gained, to his infupportable credence. I shall not spare in some sort to signifie vnto you, what in regard of all these I am led to conjecture. Truth is Sir, that hee is verie well studied in the mysterie of Malt-wormes, and for his peculiar skill in discerning the nappie taste by the nut-browne colour of Seller-ale in
A frostie morning, hee is become a sworne brother of the rag-mans number, and thereby standeth enjoyned neuer to weare fircs or other lyning in the coldest winter, but onely the warmth of the good Ale, which inwardlie must hearten him: Besides Sir, if you haue occasion to credite him with a small parcel of money in dispatch of a journey, do but say the worde that if shall once lie in his charge, and you may stand assured, that if shall be laide vp so safe, as any liquour in the world can safe conduct it from his bellie. Take no care for your kitchin, butterie or larder, for once a day hee loues to see all cleane before him, Little apparell wil serve him, for his liueries ensue weekly, out of the Bruers meath-fat. His lodging heereckes not, the Chimney floore, and Billets endes serve for a Featherbed and Courringes. When you have most neede of him, you shall always bee sure to go without him: if you delight in a Pigs-nie, you maie by receyuing of him, bee sure of a Hogshead. Great store of small liking you happily may haue to him, wee knowe not what wonder the world may rende out, for nothing is impossible where all things may bee compassed. It may please you for recreations sake to looke vppon him, so you be not in case to surfeit, looke what ill liking you conceiue, report backe againe I pray you in the inner facing of his chimney Casket, Omnia sua secum portat, hee is somewhat a foolofopher, for hee carries all his possessions about him, for terram dedit filius hominum, he must needs then haue a large dwelling, I pray Sir, give him good wordes how ill-faoure dlie focuer you faour his acquaintance, for my part I request no remuneration for the preferment I haue tendred towards him.

Thus much, would I haue done, and more, long since to bee rid of him. His old master beeing dead, it is necessarie some place to be pestred with him, hee makes great choyce of your housekeeping, if you can like to frame with him. Much more might bee delivered in the condemnation of his worthinesse, but that I leave to rehearse it, and nowe Sir for your owne appetite, I leave to your contentment: Blame not me, but him that lead mee, and so forth to an ende. Commend me, but not condemning me, for I shall once doe you a better turne, this is but the first, the next may be worse (better) I woulde say. And so fare ye well, &c.
One is it now, I should leave this last title of epistles, as having thereof spoken already sufficiently, & give my selfe to the delivery of the next, which are Consolatory, the effects whereof are to be bestowed on such as are grieved, according to the weight or qualitie of the matter wherewith they are perplexed. And for that the life of man is circumpuncted with so manie, and so untold causes of sorowe and griefe, as it many waies needeth to have the remedy of comforts to be applied unto it, yet the equality of all sortes of minds not such, as in one and the selfe same degree can accept and beare it: If thereforbe be meste and convenient, that in devising to yelde this sweet and gentle remedie to anie troubled conceit, we doe to moderate the matter, as that in the Discoverie thereof, we rather strike not to a so greater impatience or extremity of unmeasurable sorow, then before, upon unthinkly thrusting forward, or ignorant pursuit of the same, seeing that the minde of some are of so high & incomprehensible stouies, as they shew in themselves and account it a slauerie to be overwelmed with woes. Others againe to rise and so abundant in teares, as the least sheve of repetition in them, induceth matter though of continual mourning for which cause, we will lye these matters of comfort, into three several orders. The first whereof shall be at choice, plainely and simply as occasion stremeth to comfort or perswade, measuring our common calamities by thee rule of Judges, seeing into a wise man, no one thing can returne cause of disquiet so much as the knowd of thinness and ignominious shame, neither can he be hurt of anie one without himselfe. These (the more sensible they are with thome we deale, and of greater capacitie) the more vehemently may we enforce by all sortes of forcible argumentes or examples. The second of these must by insinuation be entred into, as supposing a person of a high & greatlie mind, and in a cause not common to be censured, the weightinelle of whose griefe suppressed by a kind of unconquered fortitude, we would goe about to comfort. We may not with these deale, as in a case of ordinarie griefe with the others, but rather by a more valuable mean, as the
who would say, it appearing to vs the invincible valour wee see or holde to be resitant in their minde, shunning to bee taint with the least touch of swelting grieue, wee doe offer our speeches; Letters to entertaine time with them, whose hearts wee knowe cannot yeeld to ante possible thing thereof. And noyle considering the great validitie of their wisedome, and a minde in them so unconquered by anie fiores of Fortune, as is apparant, wee can but encourage them doubtle to heare, what others as weaklings doe lie grousling under. In which we shall finde greater cause to resigne by the woodshinelle of so goodlie a minde, then otherwise bee occasioned to grieue for their sorrow: The thirde and last likewise must in another sort bee conveyed, as finding the passionate and perplexed concepctes of some, yet fresh bleeding uppone the heauie woundes of their sorrowes, wee maie not abruptlie enter with them, into the last occasion they have to bee distempered, but rather for the lenethyng of their grieses (so in sorrowe also to bee accompanieth often sonic comfort) since to take uppone vs one part of their evils, by declaration how grievous for some especiall causes the same becomeeth unto vs, either for vertue or some other paiseable condition in the partie, by occasion whereof, wee doe even participate, as it were, with the grieses of them wee goe about to succour. For commonlie it is given to vs to dislike such as difsent from our affections, and love them againe, who make themselves partakers of our euilles. It auaileth also verie greatlie sometimes to extenuate or lessen the cause of the grieue, either by the uncertainitie of things casuall, being in some respects subject to frailtie, or by the hope of short continuance, or by the necessitie of the action which may not bee withstroode, or by some comfort or expectation left to mitigate the same. The reputation also of wisedome, gravitie, the opposition of permutation of times and seasons, the diminution of the occasion being nothing so great or vigent as we deeme it, the indurance of the thing to be a meane unto Vertue, and finallie, the common lot and condition of all men, subjected universallie to mishappe, to sorrowe, grieue, sicknesse, disquiet, injuries, wrongs, oppressions, and all kinde of euils, the generall recoll:zation whereof, above manie
things that may be opposed, twaseth commonly over the passions of the mind, by a deep regard of the universalitie of the same, as that it cannot of all beareth downe, the weight of all kind of ililoroses and conceiving that so, herein the quick sentences and phisic lapsings of philosophers, may also be a great spurting, and finding, all possible arguments that man be, whereby men are such wares persuaded or led to forget their evils. In this place it is principallie to be observed, that in ministering consolatory table speeches to the redresse of ane mishaps, wee doe not by preferring of tomes and sportsing dotes, seek to relieve them, so that albeit in times of pleasure, the humour of the partie might in some sort, be therewith greatlie delighted, yet in causes of such extremtite, all persons for the most part, verie hastedlie doe endure the putting forwearde thereof, as too much importent to the heavinesse wherewith by sorowfull remembrances, their minides are comonlie anspated. But if the cause be light, then may it not be much amisse to use some pleasures delightful to such a one, especiallie whose appetite towards ane thing towards the same, but this also in such loving, sweete, and gentle sort to bee done, as that true comfortes may seeme to bee mingled with those concetted pleasures. Neither may we in anie case bee in bauiting sort, to thrust into their private view, the present tranquillitie and happiness wherein our selves repose, the occasion thereof were too rational. For that as societie in miserie it selfe, beeeth the force of the greatest griefes, so the opposition of anothers pleasure and freedome, is a cordiall sting to the want of ane one that is soquestred from the same. All these observations in causes consolatorie are greatlie to be regarded, those woes being to be impressed according to their severall suppositions. I leave to the discretion of the writer in what sort hee thinkest meete to have their efficacies performed.

An example consolatorie of the first sort, wherein a Gentlewoman is comforted of the death of her sonne.

God Mistresse P. I am sorie that my selfe must become the vnluckie Messenger of mine owne infortunitie vnto you, and that
that in the fore fronte of my letter is planted such extreame griefe as
I cannot but extreamelie bewail, so often as I thinke of it. Neverthelesse, knowing under what motions wee live, and that above
our closest rule ther one, under whose beck the mightieest doe flysoppe,
and the greatest are made subiecte, I must as my selfe, so likewise
perswade you, to tolerate all such chaunces whatsoever, as falling
from such absolute direction, to alter anie one iote thereof is impossible,
and to refift the same, fruitielesse and vterlie vnaulaible. The
care of my selfe (albeit manic doe knowe howe much I tendred
that I figh for) is not so much, seeing by reason I am led to be afflu-
red of necessitie of our decaye, as the motherlie pitie I have alwaies
perswaded my selfe to bee in you, and that I noe already doe feare
leaste forgetting the directe square of our certaine lining, you will
runne into such vnitimlie sorrowes, as with manifolde teares will
hardlie bee washed, and with innumerable sighes, will scarce
leasie bee wiped awaye. But what shall I rehearse vnto you a thing so
sudden and vnlooked for, as I protest by the heauenlie maker and
ruler of all thinges, at the receipte of your last letters I never mistru-
fied or once look’d for to have happened? Your teares I see, eu-
none awake what I will saie, and loe, your imaginations doe already
deforme the matter I must vter. At leaste wife if I shoulde seeme
further to difsemblle the occasion of my griefe, (and by hiding the
summe of all that may breede discontentemente) to conceale what
nowe I am inforced to vnsolde vnto you, the discharged messenger
returned vncompelate, woulde bewraie the effects thereof before
you, It is then your son, good M.P. whose want I am inforced to tol-
erate, and whose presence you must now henceforth determin vterlie
to forbeare. Your last prelage in commanding him to be seene liuing
or dead, hath now returned his liuing to be discharged, & his earthlie
coarse vnlooked for, to bee courted with cinders, Had I thought it the
(as by the Almighty I least mistruited it) & had you prepared to haue
received him, as then before was required, you could not sooner
haue assured mee his returning, then I am able now to performe him,
at your present sending. He is commanched to another, that before
did expecte him, hee is swallowed in the gulfe, that from the fore-
most howre of his birth did hetherto awaite him. Nowe if you will
say hee was young and might haue liued, examples doe shewe that
younger
younger then hee haue died. If you will say, you loved him greatly. God by your patience shall accepte him the more woorthilie. If you will say, you are so feare for it in that hee was vertuous: consider the worlde wherein hee lived, that might haue made him more vicious. Finallie, to answer euerie objection that by you may bee affirmed, nothing herein can more fittie bee auerted, then that in our life time wee fee daylie before our eies to happen. Knowe yee not, that all thinges doe by little and a little grove into ripeness, and soorth with by degrees fall into rottennesse? Hath not God vnto euerie thing after their greatest perfection, included such certaine limits, that by and by they seeme to bee appropriate to their lowest confusion? Is there anie thinge on earth so asuered, that by unaffected incertainitie is not continuallie guided? Among all fruities and blossomes on the ground, are there not some that are sooner then others, even on their tenderest branches, as it were alreadie ripened, and others againe that by longlying are made rotten and mellowed? All flowers spring not at one instant, nor all blossoms with one sole blast are scattered. To man is appointed his certaine boundes, vnto which to bee attained, and beyond the which not to passe, is alreadie limited. Your sonne as timelie fruite, so timelie ripened, and as fitte for his season was as timelie gathered. It was necessarie by nature hee should bee perfected, and the perfection attained, by nature also he was consequentlie to bee depriued. One line that his sickenesse was natural, and that in the continuance thereof hee wanted no attendaunce, the credite of others as well as my selue can testifie. If Physicke coulde haue saued him, if Syrrops, hot potions, or other necessaries woulde haue cured him, if teares and prayers might haue kepte him, you had yet in saefetie receiued him. Hee is deade, hee is gone, wee must after him. Of his first sicknesse hee was whole, and perfectlie recovered, afterwarcds from the Jaundice, though somewhat weakened yet lastlie delivered. But the inward moath that consumed him, would not suffer him to live, which with extreme grispees assailed him, that beeing not able anie longer to continue, at the pleasure of God hee died. It is your parte therefore to bee nowe recomforted, and there in with patience to referre your selue to Gods determinate pleasure and judgement, to which intent I haue taken in hand this mid nightes labour, after the receipte of your letters, which were to bee returned.
the nexte morning earlie, by reason whereof I can no waie satisifie what you write for, neuertheless writing hereafter to my ver-
termost power to pleasure you, and recommending my selfe also to
your wooned curtessie, I ende this fourteenth of Januarie, your care-
full friend, &c.

An Epistle consolatorie of the same, wherein one
is comforted in case of harde
extremities.

Being the instabilitie of worldely chaunces is such,
as permitteeth no one thinge living to remaine fede-
fast, or in assured staie or certaine condition at all
times to endure and continue; no manuile then
(good Sir) if your selfe beeing a mortall man, fra-
ed of the same earthlie substance and qualite, inci-
cident to terrene frailtie, and natures imbecilitie, doe as other crea-
tures alike participate the suddaine evils, and daileic alterations there-
unto annexed: a proofe whereof refeth chieselie in your present staie
and beeing, then which no one thing may induce a more seriose ad-
tertifemente, of the vile accompte and wretched contempRE appro-
priat vnto your living. And albeit divers are the calamities wherwith
not onelie your selfe, but sundrie others your loving friendes carefull
of your presente mishape, and grieved to see the vnicouth and bitter
chaunge whereinto you are hapned, are continuallie afflicted in so
much as there is not the ftonielt and flintielt minde of all that ever
haue knowne you (your desperate vowed enemies onelie excepted)
but doe in some forse or other, bewaile, and as it were grieue to see
the unacquainted yoke thereof, with such extremity to be cast upon
you: I cannot yet but greatlie commendethe invincible fortitude
of your high and noble minde, who by howe much the more, the vehe-
menccie of these sorrowes are to you vnknowne, and therefore the
more vnused, doe not withstandinge so much the lease permissive,
the mightie power of them to rule or beare swae over you, negleeting
or (which is greater) despising the sharp pricking sting thereof, who
by the deepe pearcing force of the same, is wonted to gall the re-
membrance of manie others, and (as it were by a forcelesse con-
tempt
tempete of such validites) not onelie not giue anie token or signe at all in their uttermost practises, but seeme rather to triumphe over the strength that thereby they had wrought, and by an aduised, sage and wondrous full modestie and discretion, plainlie to extinguish and put from you the surie of the same. Manifoldlie I must confesse, haue you hereby desuerted and much more euill, by the wise and moderate entertainmente of these troubles, hath to your adversaries beene tendered, who in nothing so much do rest vnperceived, as that in subduing your bodie, they cannot also yoke and bring vnder by whatsoever extremitie the courage, and statelye progressiion of your high and unconquered minde. Wherein there is lefte in my opinion great cause of commothe euene in the verie greatest of your miserie vnto you, that in the constant indurance thereof, you haue power to punish them, that woulde disturb you, and that in the perplexed imaginations of their owne wicked and malicious enuië. Neither mare this that you sustaine bee rightlie teared miserie, or such a one as your selfe seeme to bee accompted miserable, whose minde in the verie captuitie inflieted vpon this your bodie is thus freede, and accompanied with so ample and sweetened libertie. For these kinde of troubles as they are worldlie, so haue they power also vpon the worldlie partes of a man, and therein are cohibitions of such earthlie delights, as sauouring more vnto the satisfaction of a sensuall appetite, then conducing to the excellencye of the inwarde minde, doe breede that ordinarie restrainte wherewith men mortallie conceited, are for the most parte troubled. But to the sweete imaginations of a pure and innocent minde, what is left wherewith to bee discontented, but onelie to haue committed anie thing vile, wretched, or other wise ill beseeing the vertue and excellencye wherewith the inwarde partes thereof are thoroughlie indued. How manie waises then are lefte vnto you to rejoyce, vnto whose eies the continuall thirst of vertue it selfe hath long since laide open the momentarie pleasures of this worlde, the libertie whereof is vnto a woorthie conceite a meere sustenance, in whose fickle and transtorie affections reposeth so slender assurance, and whose effeicates contemplate no other then vaine and foolish objects: seeing that you haue thereby so well perceived how much the instinct of a braue and delicate minde climbeth far aboue the reach of the body, with a pleasant and uncontrouled libertie, These things (impugning
ning I must needs say a corporall appetite) permit you not, for such losse of riches, possession, children or friends to become passionate, or overcome with extreme griefe, albeit participating as we doe with such natural causes, I doubt not but therewith you are sometimes touched, though at no time convinced. For which cause as often as you happen to fall into the remembrance of the same, suppose with your selfe that in time, the bitter thing may yet bee repulsed, and that the lotte that is fallen vnto you herein, is no other but the common reward and hatefull disquiet of the world, wherein the most noble and worthie minds are commonlie the most vehementlie assaulted and with deepest extremeties by such kinde of means pursued.

The recordation whereof, may returne vnto you one principal and great occasion of comfort, in that by distinction of your woorthinesse, though you bee partaker of common trouble, yet are you sequestred from the entertainment of a common opinion. It dooth not a little rejoyce mee to see that with such impregnable stoutnesse you doe to farre soorth endeavour to refist your appetites, wherein (besides the expectation of that which is incident also to these alternations, a change, I meane, and revocation of wonted pleasures) you shall in the meanie time glue greater glorie to your actions, in not appearing for anie worldly estate, riches, or contentment to bee surprised in your imaginations. Praying the comfort of all comforts to bestowe vpon you the deawe of his heauenlie grace in assistance of your extremities, I take my leaue, this of, etc.

A consolatorie Epistle of the third sort, wherein a Gentlewoman is comforted of the death of her husband slain in the wares.

Albeit my selfe (hauing receyued the sorrowfull newes of the Exordium, untimelie death of my dearest kinman, and your deceased loyning husband) was in the first hearing thereof so greatlie troubled, as by reason of the griece then presentlie conceyued for the same, my selfe happilie might seeme to neede that comfort, which nowe I goe about to bestowe vpon others: Yet weighing in my minde the state
state wherein you stande, and beeing also informed with what great extremitie you haue enterlayned the newes of his losse, I cannot but in respect of the great loue I ought to him, and remembrance of the like care, wherewith hee principally enterlayned you, enforce my penne hereby to yeeld you those comfortable speeches, by the veritie whereof my selfe in so great a forme of grieue, coulde hitherto as yet bee verie hardlie satisfied. It was deliuered vnto me by my brother F. B. that beeing nowe a Moneth or somewhat more passed, since by Letters out of H. the maner of your husbandes death was vnto you reported, you immediatelie vppon the reading of the Letters grewe into so great abundance of teares, and to so woonderfull impatience, as hauing euere sitthence continued the same, you will in no sort thereof bee recomforted. Assuredlie my good Coosen, I must needes conclude with your owne speeches, and the weight of your interchauingable likinges, that there is great cause left vnto you to become sorrowfull, as hauing lost the chiefe and principall iewell of all your worldlie loue and liking, the favoured Companion of all your pleasant and youthfull yeares, the entire comfort and solace of your present happinesse, and such a one, who aboue all worldes, or anie earthlie estimation at all, accounted, honoured, and entyrelie receyued and loued you: but that you haue so great and vrgent cause of extremitie to continue with so hard impatience as you doe; it befitteith not, it is vnecessary, ye it is in my judgement of all others the most insufferable. For when it is not denied vnto you, that you haue cause to mourne, that it is fittest vnto the matter of your loue, to weepe ouer him, and bewaile him, it is then thereby intended that there must be a meane therein, that the force thereof must be limited, that the appearance beare shew of discretion.

Doe we not all know I pray you, and are witnesses that he was a mortall man, that as our selves he was borne, under the selfe same condition, that hee must once die, that hee had his time set, beyond which hee might not passe, and that God who gaue him life thus long to liue with you, hath nowe called him againe from this earth to leave you? Are we ignorant that Nature compelleth the wife for her husbande, the husbande for his wife, parents for their children, and kindred for their kinsfolke, to weepe and lament? But followeth it not also therewith that the losse and want of them beeing layde downe
downe by an immooueable necessitie: wee can by no meanes afterwards bee in hope to reclaims them? What great follie doe wee then commit in thus searching after the ghostes of our deceased friendes? Or what other thing doe wee therein performe, but yeeld a plaine demonstration, that our teares are to none other ende, but to bewaile them, because they were mortall? Whome death could never haue shunned without they had beene immortall. Are wee not esteemes put in minde by the common casualtye of all things, that there is nothing stable, that continuallie Kingdomes decay, Prouinces are shaken, Countriees destroyed, Cityes burned, townes wasted, people consumed, and that it remayneth a thing ordinarie with vs, daylie to bee conuersant in these euilles, the losse of all, or eyther of which, (if they may bee accounted euilles) why then doe we gaine our selues by vnmeasurable grieue, to a perpetuall continuance and renouation of these euils. But you will heereunto alledge, that it is loue that enforceth you vnto the same, and that such is the continuall remembrance you haue, as you cannot forget him. Alas, howe fruitlesse is this loue, and zealous remembrance in the deliuercance thereof? Howe farre sequestred is the vehementie of the same, from the searched recompence? Why learne wee not rather of the wisest and woorstest, how to mitigate the impacience of our owne imperfections? In whose precepts, examples, and counsels, if the immoderate use or entertainment of any thing bee forbidden, shall wee not then in this, aboue all others be chieflie reprehended, when wee enforce our selues by continuall Meditation of our losse to shedde so manie teares to no purpose? What if your Husbande had not nowe dyed at this instant, hee must, you know, haue dyed; hee could not alwayes haue liued, Yea, but hee died you say, vntimelie, what call you vntimelie I pray you? If in respect of the force preuayling vpon him, whereby he was slaine, you name it vntimelie: then doe I graunt vnto it: But if in regard of the time of his life you affirme it, I denie that the same may then bee sayd vntimelie. For why? hath not the eternall Creator of all things ordered by his diuine wisedome each matter to passe his course in sorte to himselfe best be seeming and most pleasing? Howe can you then say that to bee vntimelie, which by his heauenlie moderation was so appoynted? Assure your selfe if hee had then

beenbe
Ecclesiastes

The English

beene at home with you, hee had also died, you could not have prevented it, his houre was come, so was it determined, which way could he shun it.

What then grieueth you in this action? Is it that hee was slaine? Consider with yourselfe it was in his princes service, his death was thereby the more honourable, for in so doing, he died as a man, as a foulsdour, as a Gentleman, Yea, but you shall never, you say, see him more? True in deed, but what of that? Is this death now greater then his absence before? Yes forsooth it is indeed, and why? because you had hope then to see him againe, which by this means is taken away? verie well. You did then while he was living recomfort your selfe with hope, content your selfe nowe with necessitie, because it must needs be so, and you can no wayes amend it. Is not this an ende sufficient to determine all sorrowes? If you wepe, lament, crie out, and become grieved, requisite were it the same should returne to some ende, that all your care, sorrow, griefe, lamentation, or what else should not appeare fruitles, that the intendment and determination thereof should be to some speciall purpose. See you then, herein is no supply, the effects are bereft, the end taken away. Be not then so fond, as to be dew that with your teares, wherunto belongeth neither redresse, nor mean of recovery. Who is he that would be so mad, as to crie out unto him of whom he might be assured neuer to obtaine remedie? by cunning art beasts we see, though they be most fierce, are tamed, a meane is found wherewith to breake the Marble, the Adamant howe hard soever it be, may by deuises be mollified: Onely death is of such force as no wayes can be convinced.

At the leaft wife, if neither of these argumentes might moue you to suppress your exceeding sorrowes, you must finally consider that wee are Christians, and by the benefit of this corporall death, doe make exchange for an vncorrupted life, that the withdrawing vs from this vile earthly bodie of Clay and filth, is a commutation to a sanced and heauenlie progressiion, and that wee haue nothing left vnto vs, in all the trouayles, cares, disquiets, and heawie turnoyles of this wearisome living whereof to rejoyce vs, but the expectation wee haue of happiness and ever flourishing gladnesse. Suppose the Ghost of your husbande were heere present to see you in all this extremitie, what thinke you would hee say? Howe much disor-
disordered imagine you woulde hee thinke you to bee in your affection?

And were it not that so manie coasts had feuered him both by lande and seas, peraduenture wearied with your bitter out cries in the conceited image and shape of death, you might in appearance hear his, in these like speaches accusing and rebuking such your dittemperate actions. And with breathing spirit to cry out vnto you saying, What is it you goe about? what meane you by teares to search out for a thing so irrecoverable? Whie torment you your youthful yeares, with such vnprofitable, or rather as I may callit, desperate kinde of mournings? whie with such vniust complaints accuse you Fortune, & so often doe appeale death, and deslinie of so hainous trefpasse? Is it for that you enuie my happie state, so soone transported from this vnto vnto soile, to a more prosperous felicitie? thus credit mee, and in this sorte (wre it possible he could speake to you) woulde hee accuse you, in which consideration, were there not iust cause thinke you (of such intemperance) whic you shoulde be greatlie ashamed? Believe mee good Cosin, there is neither profite or liking at all, of this bitter continuance reaped, you haue alreadie waded sufficientlie in your teares,you haue mourned for him in earnest loure as becometh a wife, it is nowe high time you bee after all this comforted. Thinke that the greatest storme is by time at length ouerblowne, superfluities of coales encrease the rather lierne the flame, the ardenccie of affection, with vehemencie sufficient may be expressed, though not by extreme loves enforced. What should I say vnto you? You may notas other foolish creatures, that are neither governed by wit, nor ordered by discretion, make your selve a spectacle to the world, but rather with such temperance (for euene in this extremitie of sorrow, is also planted a rare patern of modestie) seek in such manner to demean your selve, as the lookers on may rather pitte you, by insignt of your greate discretion, then in this sorte to tormente your selve by a needless supposition. Much more haue I considered with my self, whereby to satisfie my greened imaginations, in which beeing recomforted, and reposed in my secret thoughts, I haue deemed it necessarie hereby to impart the same vnto you, beseeching that as well in regarde of your selve, as the little pleasure your friendes haue to behoulde you in this strange kinde of perplexitie, you will enjoy the fruits theret-
of with such sufficient contentment and satisfaction as verie heartie I doe wish unto you. And even so tending my selfe in all things to your curteous and gentle visage, I doe heartily bid you farewell, S, this of &c.

During these Consolatory Epistles. It is to bee intened that over and besides the examples formerly delivered, their use is also in cases of banishment, losse of parentes, goods, or friends, in times of imprisonment, slander, persecution, sickness, in miserable olde age, or plagued by disobedience, in ill successe of mariages, in pouertie, and finally in that souer griefe of minde, trouble, or adversity. In each of all which is as I said before, bled a great efficacie of perswasion for the mitigation of the same, by laying the troubles and uncertain state of the world, with innumerable evils annexed to the turning whereof therof, the communitie of the mischief to all, who though not with the selfe same, yet in some sort or other are alike disquieted, that the best way to expell the griefe thereof, is by meditation of our estates, the condition wherein we live, the inevitable force of that which is befallen us, which because we are worldlinges must needs in like sorte beside us, howe neare thereby wee may bee drawn in contempte of earthie vanities, the intoxicating baits, whereof are enuommed with so manie and harpe poylons, that troubles are sent unto us from God, to call vs thereby home unto him, that they are the scourges of our disobedience, that by such meanes we are discerned to bee his children, that by patient sufferance, and entertainment of our harms, we do nearest approach unto him, who being in humane shape on earth, conuring with men, was persecuted, slandered, toke upon him the most despised estate of pouertie, and by cruell death was constrained, that they who are cloed with most abundance, have therefore the greater charge laide upon their neckes, and that no one then they are nearest to destruction, the height of whose estate, oftentimes occasioneth their untimely deaths: finally, that it were bottell to strive against their forces, sin that we thereby seem ignorant of Gods pleasure and ordinance, who working all things onto the best, knoweth perchaunce the punishment to be most fit.
teft for vs, there with if we were not entangled, me might happy
lie forgette him, and become careleffe regarders of his high and
mightie excellency. So and in such maner may we loade these
actions, whereof having now delivered sufficient, wee, will add
hereunto one example more, and there with of this title conclude.

An Example consolatorie, pleasantly
written to one, who had buried
his olde wife.

T he posting newes hitherwarde of the late deceafe of my good
old mistris your wife, hath made me in the verie going away of
mine age fit, to strain my selle to greet you by these letters. In
the inditing whereof, I manie time praised in my thoughts, that I were
as readilie delivered of this my tertian feuer, as your selfe are in mine
opinion delivered by such meanes of a hateful and verie foule encom-
brance. I doubt not sir, but you doe nowe take the matter heavilie,
being thereby disposed as you are of such an intollerable delight,
as wherewith you were continually cloied by the nightlie embraces
of so vnwelde a carcasse. I haue, I must confesse, verie seldome
known you for anie thing to mourn, but rather leffe, if by such meanes
you be happily constrained to change countenance, I haue prepared
a golden boxe wherein I meane to confecrate all the teares you shed
for that accident, to Berecynthia the beldame of the Gods, as a relique
of your great kindship and curtseffe.

Belecume T. I am sorye that mine age had not lefte mee,
and that I were not nowe in L. with thee, were it not to viewe thy
lookes and manlike behauiour, after so harde a bickering and in coun-
ter where in thou was berefte a hearte of golde fo daintie, as I
promise thee to some graue sober fellowe, might have become pre-
tie conceited, and a verie sweete pigges nie. Well T. thou must
needs loose her, ferendum est quod mutari non possit, bee not sadde
I pray thee, wee will finde out a better match wherewith to delghte
thee. Thou must consider that it is requisite that all things shoulde
bee done with indifferencie, shee hath lefte a thousande pounde in
goode, and a C. marke by yeare vnto thee, let that content thee:
what though she was not maried a moneth to thee, thou must be a pa-
cient
cient man, her long continuance with so much wealth might perad-
ventures have glutted thee. The gods have become more favoura-
table to thy young years, then thy selfe doest consider of. Shee might
knowe we have liued longer time for age, (for foure score years old
grant is nothing) the woman also in verie good plight too, by Saint
Marguerie: but what of that, wee must, as I saide before, beare with
necessitie. I praise God thou beest not overcome with sorow, but
thou maist take it quietlie, There bee men in the world that are so
carelesse of their fortune, and so verie fooles in their wishing, as they
could content themselves greatlie to bee in the like predicament
with thee: but thou I assure my selfe art of a cleane contrarie opin-
on, sweare no more good T. I am perswaded alone that it utterly dis-
contenteth thee. But hearest thou, plie not the madde man for all
that, I will rather comfort thee my self, then that thou shouldst die
for sorrow.

One thing greatlie misliketh mee, I heard saie thou tookest an othe
upon her death bed neuer to marie againe? See howe loue may leade
thee: Good God it is strange? I promise thee I could hardly be perswae-
ded thou didst so, without I shoulde hear thee sweare it. Be not so fottish
good boy, remeber thy self, and think on the Philosophers words:non
nobis solum nati sumus. Thou maist haue a wife man, and become the
father of ninetie nine children perchaunce ere thou die. For sweare
thou nothing good T, but building of monasteries and enterin into re-
ligion, for theie my selfe dare undertake thou neuer wilt nor meantest
to doe. I woulde faine talke longer with thee, but I am wearye, and
therefore intende to leaue the expectation of the rest, till I fortune
to see thee. Pate (as otherwise thou canst not chuse) well, having neither
olde wife nor feuer, where with to encomber thee. At S. this of &c.

What answere may be returned to all of any of these Let-
ters, is to be expected according to the griefe or presente
condition of the partie. The efficacie of the one whereof
may bee such, as entureth small arguing, and the inclination of
the other so plausible, as beareth with what soever may sound on
unto them comforting. But for, because the labour were endless to
measure by writing, the affections of each one in particular, I
will only let downe for this one foure, the generallie therof
mar
may be inferred to the circumstances of any other. A Letter Respon-
sorie therefore unto ane of these Epistles, should in the gene-
rall parts thereof containe (as seemeth me) a Remuneration of
diverse acceptance of their good wils, that so have bene impli-
cd in comforting, and (if the partie so thinke mee, or the occasi-
on so standeth) to commend the wisedome, learning, favour, care
of liking of him that so writeth, and therein also the good effects,
the same have wrought, if some things (that may bee allledged)
did not impugne it, shewing his counsel is far lesse vehement then
our cuile, and therefore swayeth not in respect thereof, in our minds,
so much as might have done with many others. In conclusion,
that we acknowledge nevertheless his great discretion therein,
that deferred account of his traveill. Each of which places, hows
they are to be distributed appeareth in the example following.

A Letter Responsorie to be conferred to an.
Epistle Consolatorie.

Good brother, I have receyued your kinde Letters, wherein care-
fullie, discreetlie, and effectuallie, you have endeavoured to mini-
ter sundrie comfortsto my diseased minde, in all which I confesse
you have dealt with mee as appertayneth vnto a faithfull, courteous,
and loving brother, whereunto as much as possible may be expec-
ted, I yeelde my selue vnto you for the same most bounden and as-
ured. Neither will I wrong you so much as to deny that in per-
sing the contents thereof, I was not sometimes by the force of your
arguments a little withdrawne from the deepe consideration and
hard suppose of my present euils, but entering againe into mine owne
estate, and finding howe mightily the shewe of my forward mishaps
swayeth ouer my maistrfd spirites, I doe imagine the greatnesse of
my losse to bee so much, as in comparison whereof, whatsoever you
have delivered either in the mitigation, or qualifying of my harmes,
seemeth farre lesse in quantitie, then the smallest that may be con-
seuyed of all mine euils. Follic were it for mee to thinke, or you
to beleue, that the pensue imagination of a thing so neere, as
whenupon concerned erit, the sum of all my iones, pleasures and hap-
pinse, could with the vehemence of a fewe speeches (more of
zeale then equiue delivered) bee suddene, remoued. But (as hath
the
the adage) Omnes quum valeramus recta consilia agrotis damus. For counsel is plentiful in every one whose conceits by freedom are exempted from any passion at all. Take it not so good brother, that I think you not for me, as well as myself, to bee a partaker of my griefe, for I knowe it well you are, but yet the one proceedeth of chariness, the other of extremitie, you in pitie of my sorrowes, and I in the very touch of mine euils. What time may doe I cannot tell, to weare away what presently I feele to be forcible ubeupon me, yet feare I the worsst, but will give my selfe notwithstanding as much as in me lyeth, to the practice of your counsels. How euer the case standeth, I must acknowledge, that very waigightly you haue dealt concerning me, and for the same will never cease to thanke you. Fare ye well, this of &c.

Of Epistles Monitorie and Reprehensorie.
Chap. 18.

In this place we will conclude our Epistles Conforlatorie, and passe out of the same title to the next thereof, which are Monitorie, and Reprehensorie. The one part thereof being Monitorie, consisteth in so warning to the unexperienced such matters as she knoweth not, in so far as if therewith she should be thoroughly acquainted: the other, in skilful explaining the offence of a thing faulty, which standeth upon to be reformed. And in whom much as there be few men that gladlie like to be supposed over much faultie, or love much to be rebuked for the greatness of their errors, the order therefore of these monitory, in setting forth what may be counted offensive, shall not accuse but admonish from the greatness of smallnesse of the same, qualifying the bitterness of reprehension with a certaine maner of prais, howeuer deserveth no affoord to the furtherance thereof. For in a gentle condition or minde, not altogether bent unto euill, to suppose that the greatest part is the better inclined, and it also in some good measure to commend, beareth no small incouragement to do well, hee to whom the admonition passeth, having mean therby to think that his behaviour is not so far overgrown, but that presumption of his Vertues do yet swey in mens opinions, or at the leastwise imagining that men are ignorant altogether of that, whereof they seeme to take no notice at all, he will study the rather to hearken to such wholesome directions,
ones, and accordingly to reform his manners thereunto betimes. And verilie (as you have before in the examples Disputatarie) so in this also it would not be amisse where we see an offence but new beginning, to induce many good conditions of the partie to be opposed against the same, and to lay before him, how ill sounding it would be to the due commendation of the other, to be touched therewith. Or otherwise where we see an inclination (though no matter in action) to enuill, to say, that not so; that we see him spotted with such offences, we do warn him from their forces, but to the intent he may thereby the better be instructed, in the bivellness and discommended partes of the same; or that because we are for the most part led away and easily sliding into enuill, we set before his eyes therein, the hazard and inconvenience of such enuill. Now if the matter be so far forward, as we find it a plain and open imperfection in him to whom we write, let us then consider, his weight or invalidity of the action, which being too monstrous or notorious, it then needeth not admonition, but sharpe reprehension, and is whereby seceded from the partes hereof, but not being intolerable in his age or estate, in whom the same is found, he shall not aggravate, but extenuate the apparance thereof, shewing that it is a thing common to men to fall, chiefly young men, who by the furious spring of their youth, and want the have of aged experience, are hastily led thereunto; but yet therewithall how many ways necessarie it is, that he be withdrew from the same, least happily the long entertainment given to a fault, make it seem a great offence, and consequentlie he be thereby led into far more dangerous enuils. Hereupon may we manifest unto him our love and tender care we see have over him, compelling us to such cause to so warn him, declaring that our selves falling into the like errors, would be glad at his hand to find the like, if the skill and experience of the partie might so much performe. Another kind of admonishment or reprehension there is also, when men deal with those who are highlie before them in account, unto whom either eminent danger or occasion of great hate or unlike pursuiting the same, forbidden in especial manner to use anie fearmes, intemper as their estate (being peraduenture lustie, and of power to command or sway over vs) will not admit by writing to intermeddle with their actions, but yet happylie
by reason of some hard dealings offered unto us, or our friends, might seem much to prevail in one sort or other to give them notice of it, whereby to avoid (if it be possible) the expected behemen-
cie and intolerable support of the same. With such men to deal,
behoveth; if at least wise we be compelled therunto, to make a re-
cital of many virtues, such as might be commendable & beauti-
ying unto so great estate and authoritie, and therewithall set forth
the worships to the uttermost of that we wish to be in him planted:
and saineby also we may suppose those Vertues to be insinu-
ate in his person, and howe much they are furthering to his name
and reputation, by occasion of which, we may in the contrary have
meane to lay open all those vices, the insupportable burthen, bile-
nes, erecrable hatefullnes, as that bad purpose sooner is in them
concluded, and the how much they impugne the state, rule, au-
thoritie of any one, that blemish they cast upon him in whom they
are frequented, howe they destroy the good partes for which men
mightie and gracious have desired to be commended, the conceit
whereof, may be with such facilitie and excellencie caried, as that
he to whom we write, shal with some insight thereinto, receive a
speciall view of his owne faultinesse, yea and by the courteries of
the same, maie also participate within his owne imaginations,
the particular love that generallie attributed to either of both,
wherein that other thing Shall we goe about, but in silence to ad-
monish or reprehend what in each of those ough to bee refused or
followed, which manner of writing performed to suche ende and
example, without shame and blushing at all, each one may law-
fullie use, other wise palpably to affirm, those vertues and praisies
to be in a man in whose actions (becomming most notorious in a
kind of apparence) noe one thing is to be found so plentiful as very
wickednes it selfe, this were a flatterie most detestable, and of all
others most sithie, to be in anie writer received: yet such kinde of
admonishment or reprehension as is before recited, is pretely al-
ledged to have bene used by a certaine poore man, who neigbou-
ring were unto one worshipsfull of great account in calling, but
therewith more practising with behemenie, then honestlie being
his knowledge of the lawes, had sustained a mishap by an Exc of
the Gentlemans, who being a fierce beast, had goased a Cowe of
the poore mans. The poore man having received wrong, and doub-
ting
The execrable force of mischievous evil, is such, and the Exordium, malevolent disposition of the heavens to some people so
The English

great, as that having once throughlie planted the fatall sting there-
of in the minde of manie, it seemeth they bee created to none other
ende, but onlie by daring to perpetrate whatsoever matter of villai-
nie cometh in their minde, to purchase to themselves with the deter-
mination of a shameleffe life, the limited reward of a shameleffe
and ignominious death: This inchaunted course, perceiving in these
dangerous times howe much it hath bewitched the estate of the
whole worlde, and considering with my selfe, that by reason of your
fathers late deceas, you being a greene youth, void of experience,
bente to the triall of all companies, richlie possessed, and wealthilie
endued, are nowe lefte into your owne handes, and thereby delin-
red from the plausible and quiet moderation of a faithfull and louing
guide, unto the endless reach of a youthfull, careleffe and uncon-
trolled libertie, hath moued mee in respecte of the care that ever I
erst had of you, beeinge yet but a childe, and in assured testimonie of
the memorie I haue otherwise testified to the ghost of your decea-
sed louing parentes, to admonish you of some fewethinges, for the
order and conversation of your living, beeinge a course so important,
as that in the admittance and exercise thereof, cannot but confit the
scope and after fruition of all your happiness, and benefit whatso-
ecer.

And first of all, will I call vnto your remembrance, that beeinge
the sonne of so vertuous a father as you are, howe greatlie it impor-
teth vnto your estate to bee well governed, that as well the precedent
vertuees, as auncient posessions of your auncessticour, may in your per-
sone bee resiliant, that of your deceased parent (as well as in corporall
shape and faveour) you beare (in minde) the verie true image and por-
traiture, that you stand not more in your actiones upon the glorious
name or title of a Gentleman, then of the verie true and woorthie
conditions and behauiours, that rightlie doe produce and make a
Gentleman. And albeite I finde no greate apparence cause (your
youthfull heade and unstayed estate of headstrong libertie onelie ex-
cepted) that may induce anie argument or supposall to the contrarie,
but that you are of such and so worthie regarde, as that in your life
and conversation, you deplelie ynoough doe conceiue of all or anie part
of these instructions or admonishmentes, which I nowe goe about to
offe; and preferre vnto you; yet knowing howe manie, and howe sund-

Paradigma.
drie are the evils where with our mortal state is endanger'd, howe
diuers are the motions to wickednes, and how manie waies we are rea-
die to fall into the crooked paths of the same. I could not but warne
you, that comming eu.en nowe into the middest of the worlde as you
do, you shall finde sundrie bates and allurencnces drawing you into
the worst and most vilest parts thereof, that whiles you were direcci-
governed with the righte rule and square of an honest and sober life,
twente to one you would not onelie fall very deeplie into the incon-
suences thereof, but (without great and vnexpected matter leading
you to the contrarie) be drowned and overwhelmed in the gulf ther-
of for ever.

You must call to minde, that living in a place so ordinarily fre-
quented as is the Citie, wherein you are, and being in fellowship with
so manie and diuers sorts of men as you now be, conversing also with
the innumerable multitudes of persons, of all estates, conditions and
faculties, as you there doe, it is no difficult thing for a young youth of
your birth and qualitie to be led into lewdnes, of a wanton to become
dissolute, of a spender to bee made a consumer, or of a towardlie gen-
tleman to be framed to an untowardlie companion. Much may the
euill example of some lewdlie gieuen, condue hereunto, making you
to beleue, that to become a roister, is credit: to become a sweerer, va-
liant: to shewe your selfe a wilder, liberal: to be a drunkard, is fellow-
ship: to maintaine rakeshel, is bountious: to become fantastical, is youth-
ful: and to bee an vnthrift, is to be counted gentle. But better enter-
ing into these things then by common aduizement men in your case or-
dinarilie doe, it shall appeare contrariwise, that in gaining of credite
you are to become modest and discreetlie behaued: in being noted to
bee valiant, you ought to bee a supporter of honour: shewing your
selfe liberal, it shall bee in rewarding the good: in maintaining of fel-
lowshippe, you shall vse sobrietie: in beeing bountiful, you shall remun-
erate services: in manifestation of your youth, you shall enten-
taine honest pleasures: and in beeing gentle, shewe your selfe there-
with all frugall.

The ass goeth out in the morning to carie burthens, and in the
euening receineth his prouender for advantage. The Oxe grazeth all
day in the pasture, and at night is caried to the butchers sta: their re-
warde is their feeding, and the contentment they require is onelie to
fill their bellies: behoveth that men also who from beasts are fequestred by manie degrees of reason, should of their continuance and final determination live a like careless? No verilie, it is too much vnseemly. Such illusions as these are not fitte for a man, who by the nobilitie of his creation was ordained to swaie ouer, and not to become subiect to such vilitie. You nowe beeeng at your owne choice and libertie, must beware and giue great and diligent advertisement to all your waies, you must eschewe and auoide not onelie the verie cuils, the fcles, but also all occasions inducing or partaking with those cuils, you must imagine, that to bee in all things temperate and discreet, doeth solie argue a reputation to bee within you, shun vice as you would doe a serpent, slie wicked companie as a pestilent infection, doe alwaies things worthie your selfe, affecte not so much the vaine glorious title of praiie, as desire how and in what sort to deserue and win praiie. Esteeme nothing so precious as time, abandon sloth, and in all your societie (as neere as may bee) accompanie with the best. Consider that such as is the tree, such is the fruite. Who toucheth pitch must needs bee defiled. With the good thou shalt bee made good, and with the cuill thou shalt bee peruerct. Thinke none so great an enimie as he that misleadeth you. Misdeem no man willinglie, and giue occasion to all men to judge of you indifferentlie. These counsels (forewarninges of your ruine or happines) if aduisedlie you will hearken vnto, and faithfully lay vp among your chiefest secrets, it shall no waies repent you to haue beene admonished, nor discontent me in this sort so much to haue counselled you, in that pursu- ing the effectes hereof, you shall become such as I wish you, and your carefull father if he had liued wold haue bene glad to haue seene you. The Almightie giuer and moderator of al our actions, blesse and keep you. Farewel from my house at D, this of, &c.

An other Epistle Monitorie, touching the reformation of a Covetous life.

Abeit good brother, I knowe the matter of my writing will become offensiuie vnto you, and that I am not ignorant what heauie aduerfaries you haue, that daylie doe goe about to sup- preffe the foud & faithful aduice of those, who without flattery doe with heartlie vel vnto you, and studiouslie are busied at al time;
for and towards your good. Such nevertheless is the love and
duty that I owe you, as seeing you in so great an error as you are 
overwhelmed in, I cannot in respect of our brotherly affection, but
I must needs warn you of it, whereas if you become not repen-
tant, and a renouncer betimes, I doubt, not onely the worlde will 
crie out against you, but God also in high displeasure will bee angrie 
with you. Trulie for mine owne part I am ashamed, and also it 
greatlie grieueth me euerie where to heare of this extreame courtou-
ness and harde dealings, by you vsc'd towards your poore tenants,
and other the inhabitants about you, who notwithstanding that God 
hath aboundantlie blessed you with riches more then sufficient, you 
bee yet so miserablelie bent vppon the worlde, as you care not by what 
district and seuerel handling you doe attaine into your wealth, one-
lie so you haue it, or can come by it, you holde no conscience or que-
stion at all of the winning it. Alas what criest doe you procure a-
gainst you of the poore and wretched people, who beeing pla-
gued with the harde yoke you laie vppon them, are not able of 
themselves to redresse, but onelie doe pray to God that hee will for 
them reuenge it. The matter is too hatefull, and so great is the op-
pression and wrong thereby offered, as it cannot continue. Might 
my woordes become of weight into you, I woulde with you to 
leave it, and if not for my sake, or in regard of your owne credite 
thereby so greate blemished and impayred, and your good name 
and fame vsterlie by such meanes obscured and defaced, yet for Gods 
fake, who commandeth charitie and right to all men, who will-
leth that wee doe to euerie one as wee would bee done vnto, who 
forbiddeth by such excecrable lucre to heape to our selues to 
vnuitl and filthie gaine, you will refraine it, reforme it, amende it. 
In trueth you do not knowe, howe much euill thereby you procure 
unto your selfe, the blind desire you haue to heape vpon riches will not per-
mit you to see, what rancour, mischiefe, impietie, terreur and dread, 
you crowde so neare together, the little care you haue of the 
world to come, so quencheth your affections, as you haue not power 
to beholde the enormitie wherein you are so vehementlie trans-
ported. For shame abstaine and become not the common oblo-
quie of all men, bee not you the man alone whome so manie shall 
curse, and all men for the most part crie vengeance vpon. Otherwise
The English

if by no admonition you will relent, assure your self, God who is
the righter of all wronges, will in most seuer manner compell you
unto it, and in the ende by great rigour punish you for it. It little
liketh mee that herein, so Infal cause remaineth, as whereby I am for-
ced in this sort to argue with you, in which action the nature of a
brother may gife you to understande in what sort I admonish you,
and with what louing care I retaine you: the consideration of which
hath moved mee (as my selfe woulde wish in the like of whatso-
cuer I shoulde have erred, to bee dealt withall by you) to account
the sweete rebukes of a friend to bee farre more profitable then the
diffembling glozes of a cruell and bitter enimie; to which end what-
soever I have sayde, may in like manner be conceived by you. Fare-
well. L. this of, &c.

An Epistle Monitorie to a father, touching the vile
and ill demeanour of his sonne.

Exordium.

T

Hough it seeme an approoued follie to cast pearles before swine,
or to offer a golden saddle to an Asses backe: yet (not that I
thynke either the Sowe worthie of the pearles, or the Ass fit for the
saddle) I haue written vnto you, the one caufe to manifest vnto you
the vile and bad parts of your sonne whereof you will take no notice,
and of which this Letter herein closed shall bear sufficient testimo-
nie: the other for charities sake, to admonish you which are his
father, that by your timelie looking to those matters, you may winde
him from that, which by small sufferrance will breed your woes, and
his irrecoverable destruction, I haue understood that having beene
found heretofore in the like pilfering with two Masters that he servd,
and the secret information thereof being brought to your eares,
you mistliked his courtefe that tolde you, iustified the matter to bee
false that was deliverd you, and not so much as examining the ac-
tion, (which a good father would have done by all manner of indu-
strie) you allowed your sonne for honest, and affirmed that it was
vnpossible he shoulde enter into anie such theuerie. If I see the
childe of such a father come to an euill ende, I will not marvel at all,
seeing that besides the ordinarie inclinations, alreadie graffed in his
young yeares, his parents are content by winking at it, to giue
him
him furtherance, and in a manner to affirm it shall so bee, in so
much as thereby seemeth, the sonne hath sworne hee will never, as
honestlie, and the father hath promised that hee will set him for-
wardes to Tiburne, for his villainie. Is it reason that men of zeale and
conscience should doe about to pittie their misfortunes, who have
protested never by compassion to prevent in themselues, the just and
appropriate reward of their owne eniies? What shall I say to the
unhappy father of such a sonne, or rather unhappy childe of such
a father, whether shall I forewarn him or you, the one purposing,
the other animating, to what vnoeach of you in the ende must
become a particular desolation? Trulie these things will not con-
tinue, they can not long holde. Well (not in respect that euyther of
you haue deserved so much at my handes) but for pities sake, I am
content to beare with your infirmities, and (so you will not urge mee
to your owne harms, by your courteous, though not so much as ho-
nest vnslage, for honestie will eth. I should have mine owne againe,
or recompence) will part with my losses: but yet therewithall warne
you (to which ende I haue written this Letter) that you preuent
your mischieses betimes, you doe consider the successse of your
owne harms. So long the pette goeth to the Riuere, that at last it
commeth broken home, euery man will not deal with you as I
doe. It cannot bee, but you must needs doe, nay rather bee a
partaker of your sonnes eniies, howe euer you dissemble with the
worlde, and face out the matter before people. Take heed I say,
God when hee striketh, smiteth home, you will else repent it, for it
will none otherwise bee. Because I haue yet some hope, that by
driuing into your conceyete the enormitie hereof, and discouering the
packe, which you saide was lockt vp from your seeing, that at the
leaff wise for the seare of God, and to save him from the gallowes,
you will endeuor to chastise him. I haue sent this bearer, who can
informer you of the truth, time and place, of that which you goe
about to shrowde vp so couertlie, and if afterwaerdes you will not
bridle him, I proffer his shamelesse forehede must bee corrected by
justice, and the lawes must further passe vppon. Surelie not for en-
uiie of the person, but for the shamelesse browe hee beareth, as one
that had done none offence, to provoke mee by euill vnslage to blaze
his faults, that otherwise by good counsell, would haue couered
T
then: I think it a deed meritorious to have him punished, if you have a desire as a father to cherish him, have a regard as a friend betimes to correct him, otherwise you shall sooner see him come to shame, then anie waies climbe vnto credite. But for ought I can heare, both father & mother are so addicted to the bolstring of his doings, as that it seemeth they have alreadie vowed their infamie to the world, and his life to the gallowes: good counsell may do much, and though in taste I feene a bitter enemie, the profe in triall shall be better then of a fawning friend.

An example reprehensorie, where in a man of wealth sufficient is reprehended for marriage of his daughter, to the riches of an old wealthie Mifer.

Exordium. Sir, I am not a little grieved for the love I owe you, to see that in these ripe yeares of yours, wherein men commonly are freight with discretion, you nevertheless do verie indiscreetlie goe about to compasse a matter so repugnant to reason, or any maner of considerate and sage advisement, as whereat the world can but woonder, and whereof all that know you, or by any meanes may understand of the match, will no question greatly accuse & for ever condemn you. It is delivered with vs here for certain, that you are intended (upon the doting affection of a miserable old man, your neighbor, whose yeares are as well fraught with diseases, and his manacled and benummed old ioynts with imperfections, as his barred coffers with coine) to marry vnto him my niece your yongest daughter vpon a suddaine, and that to the furtherance thereof, you offered to contribute of your owne store: a reasonable and sufficient portion.

Trust mee when I heard it at first, I deemed it as a counterfeitieast, thinking that the man whom I so well knew before time, could not on a sudden become such a paragon, as whereon a maiden of her feature, youth, accomplishment, and favor, could so quickly become enamored; neither thought I that howsoever the dotage of the olde man stood as a conceit to smile at, that you for your part would so much as vouchsafe to hearken to it, especially at any time so seriously to speake of it, much lesse to open your purse to become a purchaser of it, or by constraint at all to enforce her favors, to give signe or token any waies vnto it.
Alas sir, was there no one thing more wherein besides you counde ouershooote your selfe, but onelie in so bad a purpose, an action so vnhonest, an intendment so vile, a matter so much impugning nature, as that the verie earth, or hell it selfe, coude not belch out againste the sayre Virgine, so huge and so intolerable a mischiefe, to match I say, the machetle facour of so young and dayntic a piece to the filthy, tawnie, deformed and vnseemelie hue of so wretched and ill fauoured a creature? What nature is this, to worke vnto her, whome of your owne flesh you haue ingendered, whome so long you haue nourished, whome to such and so manie perfections you haue trained, vpon a suddaine, naie even in one moment, so manifest an occasion to cast her away, not yeelding vnto her heavy cenfure, so great a benefit as death, but ten thousand griefes, the least of all which is worse then any death that may bee, wherein comfortlesse she may complaine, grieue, and bemoane herselfe without any reliefe at all, but by the precious price and hazard of her owne soule.

Howe unequally doe you dale herein, to render vnto her being scarce sixeene yeares of age, a husbande enseebled by fourescore yeares and vpwards, whose toes are swolne with the gowe, and legs consumed with the dropsie, whose leane carcasse beareth no apparence but of old scars, and stinched limmes become vnweldie supporters of his pined corps, whome furs must fence from the least blast of cold, &c. dew of nappy Ale cherish with warme fires, whose nightcap carrieth more store of heat, then all his body doth of agility or treigh, and nose far more fruitful then sauary, with distilling drops down trilling from thence in freshest spring of the ioliest saisons, maketh ill fauored refections. What wrong do you tender the poore maiden therein? How vnworthy and far ill beeming is the same to her, who hath such a father, and apparently shall be known to be such a mans daughter? Shall you not therein bee noted of great folly, will not all men laugh at it, pitie it, cri shame of it, and her selfe poore soule praise to God to reuenge it?

It is too much intolerable beleeue mee, that you should endeouer in this sorte by colour of your Fatherlie authoritie to constraine her, whome (albeit shee is your owne childe) yet maie you not thus forciblie compell vnto so vnnaturall an extremitie.

Consider
Consider with your selfe howe grievous the thing you goe about to compass, may returne vnto her, and whereas liking and choice is of all other things in case of marriage to bee accounted most dearest, you not onelie agaynst her will, do endeour to induce a breach thereof, but also do giue her ouer into the handes of such a one, whose inequalitie so farre forth differereth fro her appetite, as that it cannot otherwise be, but (as vnto all others, so vnto her chiefly) it must become vnsuberable. Have you no more care of her that is your daughter, but when nowe you haue brought her to the paffe, wherein shee should participate the vertuous and modest vs of that, whereunto her yeares haue adapted her, and for which ende and purpose, marriage was by Gods sacred ordinance at the first ordayned, in stead of a loving and contented husbande, to giue her a withered olde Truncke, in lue of sweete and mutuall societe, to wedde her to sorowe and everlaothed griefe, to endow her with larger profit then with honest contentment, thinke you that shee is a stone, that her sensnes from others are different in their right operation and qualities, that shee more or leffe, or in stranger fort then anie others, can become therein more forcible, or leffe injured? No sir, assure your selfe, you must needes heape vp no other but extremeties vppon her, it cannot bee but if you proceed herein, you must of force vndoo her, the ende and conclusion is so utterlie bad, as it cannot be removed.

Returne then vnto your selfe, and thinke herein what best becometh your daughter, remember that what you take in hande in that action is vngodlie, iniust, euere, and unnaturall, that in giuing such a husband, you shall giue her (without the greater grace of God) and him both to the diuell. Consider, that you are with pietie, and to a Christian purpose and ende, to moderate your authoritie, weigh with your selfe that the coundousnes wherewith you are overcome is no purchase to her of safety. And ballancing all these in the weight and cords of equalitie, withdraw your selfe, and by such meanes become dissuaded from so great an absurditie. So may you the more easilie performe that vnto her belongeth, as a kinde and loving father, and for the profit by this trauell reaped at your hands, bind her and all vs with greater servenice, to love you. Wherecon concluding the scope of all my former desires, I end, &c.
An Epistlereprehensorie to ayoung Gentleman.

About seuen dayes passed, I receyued Letters from my Brother N. the long expectation whereof, and desire I had to bee informed of your well dooing, made mee inwardly rejoyce at the first viewe of them, supposing that as I delivered you out of my handes, I should still haue found you in the same predicament, without alteration, or so much as anie surmise of that whereof I have bene thereby advertised.

It is long since indeede that you were with mee, at which time you were in manner a childe, neuerthel ess in those tender yeares so towardlie giuen, and of so milde and gentle disposition, as there was great cause whic then I should esteeme of you, and much matter offered to all others that knewe yee, wherupon to commend yee: But nowe if it bee true as I am informed, your actions are turned quite contrarie, you are become a chaungeling, you are no more the same, but another in qualitie, minde and operation. If this bee so, you haue fourlie taken a wrong course, in exchange of vertue, to make choice of vice: in stead of laudable exercises, to admit a number of lewd qualities: in place of good and honest visage, to enter into a life vncivill, lewde and savage: your companie keeping is (as is reported) without anie order, your studies are carelesse, your pastime recklesse, your tabling drunkennesse, your liuing vnthriftinefse: finallie, blustering before time at all things, for their noueltie, you dare boldlie nowe to adventure anie thing bee it with neuer so great infamie.

These things, my good Coosen, I must tell you are vnfit for a Gentleman, and much ill befeeming that education of yours, wherunto they were neuer accustomed. From these, if you will doe aright, you are nowe to weld your speedie course, and quicklie to depart, calling to your remembrance, that what approacheth the condition of euery ordinarie person is not meete for your credite, and what in men of common account appeareth to bee no blemish is in your reputation helde to be a great and notable faultinefse.

When men desire to bee well famed, and by true renowne to rise vnto worthinesse, they flye sloath, and giue themselves to auoyde.
all occasions of Idleneffe, they endeavor to become painfull and industrious to couet things of highest accompt, and to bee in company with the most vertuous. Their credite hath no supporte by vanities, they seekenot their reputation among raunngates, they converse not with Tauerne-haunters, and bibbers, they liue not with men of vile accompt, dissolute and vngroatious, such kindes of meanes (as insufficient to glory) they demean wretched and opprobrious.

You nowe if you would bee such as you ought to bee, must also pursue the tracte of these, the sweetenesse and delicacie whereof (if but a little you will pierce into the sour and harsh taste of the other) you shall quicklie conceive, marke but the praise, benefites, estimate and good reporte, entertained with the one; and on the other side, the discredite, shame, discommoditie, and vile reckoning alwaies made of the other, and then judge by your owne decernement, howe much and howe greatlie you are ledde awrie, in thus carelesslie roaming vpon others vilitie, and concluding with your selfe vpon the ill concept that all good men haue of such hatefull and disorderlie kindes of living, returne betimes, ere too late, for want of good aduisement, you foolishlie begin to crie out of your winning.

_Praecipius obiisa fero medicina paratur,_
_Cum mala per longas consuetudines moras._

First stop the cause, too late doth phisicke come,
When euils smal, to great (by sufferance) run.
Credite me (whome euer you haue knowne to fauour you) the disgrace that quickly you shall sustaine, if betimes you relent not these euils, wil to agood mind become so vile and so odious as not without great sorrow and griefe, may bee wiped away, I disigne not with you in that I faie, for you shall finde it and prove it to be true. It is a shame for any man in those yeares, wherin of all others his towrness should chiefly be effected, to be accompted then bad, vile, lewd, and ill demeaned, much more for a Gentleman, whose education was so good, whose infancy so well trained, whose adolescency so formerly with all kind of vertues induced, to become now when most discretion should sweare in him, worse then before, more disordered then when bee
was to be corrected, lest commended in his owne government then when he was under another's entertainment.

The love that I beare vnto you, maketh mee the more largelye hereof to ensavourne you, which for that I deeme not of any ill seed sprong out of your owne nature, to bee grown vppe into such kernels, I doe thereby adjuudge, that with more facilitie they maie be diuersed, the branches I knowe are of others wea-
ing, which I never wish to bee so farre foorth lyked, as to become of your owne gathering. From the inconvenience whereof, I hitherto have studied thus much to withdrawe you, as hee that most of all desireth above any other to enjoye you. The haste of the messenger, and wearinesse of writing enforce mee to lesse. God, who is the conductor of all happie endeavours, blesse you, and till I heare from you againe, my selfe will expect the best reformation that any good opinion may induce in mee, as yet to conceyue of you. Fare you well, this of &c.


Of Epistles Amatorie, Conclusion. Chapter 19.

Whereas other patterns of sundrie occasions concluded under this Title, might besides these here be put downe, wherefore because I have so largely spoken in the discourse before these Epistles, I thinke the examples alreadie proposed to bee sufficient. And nowe the last of all these diversions yet unspoke of is Amatorie, wherefore because the humours of all sortes with love possessed, are so infinite and so great an uncertainitie in them remaineth, as that perchance even in y verie writing of his letter, the leaffe himself is sometimes scarce certain of his owne intended purpose therein, the leffe must of necessitie be the precepts of the same, so that in some of them wee require and entreat in others expostulate the matters and occasions falling in the nece thereof, other times complaine, another while blame and speake faire, then purge or cleare an acculation supposed agaynst vs. Finally, unnumerable are the devises wherewith the
repses of lour are conducted. But in as much as I have heretofore given unto all other titles their severall precepts, I will somewhat also in this place speake to the purpose thereof; In which I must first referre the writer unto the consideration of the honesty of the action by him pretended to be written of, and then for the places of request, complaint, expostulation, or apoyance of any thing therein happening to the weight of his owne affection, which how vehemently, or tenderly it weigheth, himselfe can best testify, and lastly, for the well ordering of either of these, to the examples Petitoric, Expostulatorie, Defensoric, and Exculatorie in this booke plentifullie deliuered, wherein howbeit the matter of love is no wages expressed yet to ane capable or well disposed conceit, the conveynance thereof cannot in the selfe exchange of the subject be without some import unto them.

In this place there might also bee made a distinction of love where in a Sympathie of minds from man to man aswell uniteth together by an indissoluble league of amitie their hearts in one, as betwene man and woman, and that for the most part by a far more weightie league, and more innoluble discretion. But with the alteration thereof, as it much differeth in qualitie from the other, is also alike exchanged by title, that one teared by the name of Friendship, and this other challenging onelie to be deciphered by Love, these amours in this definition shall onely be intended such, as are modestly tendered from men unto women, and so accordingly herein to be exemplified and written upon.

And howbeit the little experience I have had of some conversing in this kinde of studie, hath sufficiencie taught mee to knowe, that the verie instinct or settled impression of this kinde of fantasie is such a Schoolemaister to invention, and so cunning a refiner of any well disposed conceit, as that with very small help, it thereby commonlie performeth much more then well could bee otherwise intended. To the helping and putting forwairdes whereof, a number of excellent penned discourses onelie pertinent and servyng to the efficacie of those amours, are with the greatest singularitie that may bee deliuered, yet in so much as this booke taking upon it to set southe of everye the tytles therein distinguished, some one or other particular example, may not by the defect of these, seeme to have ane want of that, which
Secretorice. Epistles Amatorie. 145

which by it hath bin formerlie promised. I have thought good for order sake, to pursue also in this place, the effect of this Methode. The circumstances whereof by the examples following shall be tendered.

An example of an Epistle for the first entreatie of good will.

The long and considerate regarde, by which in deepe contemplation I have eyed your most rare and singular vertues, joyned with so admirable beautie, and much pleasing condition grafted in your person, hath moved me good Mistresse E. among a number whom entirely I knowe to sauour you, earnestlie to loue you, and therewith to offer my selfe vnto you. Nowe howbeit I may hap-pilie seeme in some eyes, the leaft in woorthines of a number that dayly frequente you, yet may you vouchsafe in your owne priuate to reckon mee with the greatest in willingnesse, wherein, if a settled and immoueable affection towards you, if freuent and assured loue grounded vpon the indecaiable stay and prophe of your vertues, if continuall, nay rather inexterminable vowes, in all perpetuittie ad-dicted vnto your services, if never ceasing and tormenting grieue vn-certainlie carried, by a hazardous expectation, closed in the circle of your gracious conceyte, whether to bring vnto the eares of my soule a sweete murmure of life, or seuerie sentence of a present death, may ought at all preuaile either to moove, entreate, sue, solicite, or per-suade you; I then am the man, who shrining in my inwarde thoughts, the dignitie of so woorthie a creature, and prising in deepest weight (though not to the vittermost value) the estimate of so incomparable a beautie, haue resolued living to honor you; and dying nuer to serve other but you, from whose delicate looks, expecting no worse acceptence, then may seeme answerable to so diuine an excellencie, I remaine.

Your most passionat, loyall and perpetually denoted, &c.

This example seeming to be in the superlativ degree, it is intended that the direcation thereof, or the like, shoulde passe
Another example to that purpose.

Good Mistress E. I am bold though a stranger, to make these Letters, messengers at this present of my good meaning towards you, wherein you may please to thinke that I doe not about by pretence of a most entire and heartie good will which I profess to beare you, to make present surmise thereupon, that on so bare an assertion you should immediately credite me, I praise your worthinesse at farre greater value, and weigh your good allowance so much, as I onelie desire, that by your favorable liking I may intreate to haue accessse vnto you, not doubting but by my being in your presence, I shall so sufficientlie by apparant proove maintaine the efficacie of that I now protest, and giue you so good occasion to deeme well of mee, as you shall haue no reason to repent you, that vpon so honest and loyning request you haue condiscended to my entreatie. Whose health and prosperitie tenderinge in all things as mine owne, I sende you with my Letter a token of that great affection I beare you, which I most heartilie praiue you to accept of, and weare for mee. And euene so doe continue.

Yours, if so you please to accept of mee, &c.

An answere to the first of these Epistles.

That men haue skill, and are by sundrie commendable partes enabled to set forth their meaning, there needeth, as I thinke no
no other testimonie then your presente writing, your eloquence is farre beyonde the reach of my poore witte, and the multiplicitie of your praises fitter for a Poeticall Goddesse, then to the erection of anie such earthlie Deesse. For my parte, I shoulde them as the fancies and toies of men, issuing from the weakest of their humours, and howe farre my selfe can deferue, none then my selfe can better conceiue. Beeeing one of good sorte, as you are, I could doe no lesse then write againe vnto you, the rather to satisfie the importunitie of your messenger, wishing such a one to your lot as wel might paragonize those excellencies you write of, and anfwere euery waie vnto the subftaunce of all those ineftrimable praiues. So hauing, your loue and your writing, might ( as I take it ) bee best fitted togethers,

Yours, as far as modesty will, to aunswere your curtesies, &c

A replie to the same anfwere.

Gracious obiect of my pleasing thoughtes, and mistresse of all my inwarde happines, sweete were the lines you wrote, God wot vnto mee your fervant howe comfortable, and how precious, knowing that their premeditation had issue from those your peerlesse excellencies, & the touch of those letters passed the guidance of your delicate hands, how sharp or powerful soever be the weight of the same, the lesse shall be the griefe, in that the whom I honour and esteeme above all others, hath vouchsafed to wish vnto my lot, y accomplishmet of all those excellencies, which none but her selfe can paragonize, and wherein the onelie goeth beyond all others. Vouchsafe ( sweete Mistres ) that what vnto you is intended to bee pleasing, may not seeme disgraced, by the ornament of Eloquence, the Soueraigne and praiefe-worthis Glorie whereof, beautifieth both speeches and reasons. Too dulle are my sens ( I confesse ) to blaze forth the weight of your merites, your accomplishments being so manifold, as whereouer anie earthlie Deesse by anie excellencie were derived the same might bee thought to haue alonlie proceeded. You may please of my loue to deeme as of your owne deceuinges the
foundation whereof cannot bee so slender, as whereon so weake a
thinge as fancie should bee grounded. But as your vertues are per-
manent, so may you judge of my loue to bee perpetuall. Let it once
more accord with your curteous consent, that these letters with the
first may haue the like fauourable acceptaunce, whereby you shall
kindle in mee no other or greater presumption, then what best fit-
teth vnto the worthisse both of your vertue and calling. With
heartes longing and sighes sending, my Letters, and well wishinges
speede them togethers, crauing that you will ever holde and deeme
of me, as of him that in all protestesd faith, loue and loyaltie, is and will
bee alwaies.

Yours,&c.

An answere vnto the second Letter.

Sir, your message is vnto mee as strange as your selue, who are vnto
me a strangere, & what your good meaning vnto me is, I knowe
not, for giuing of hastie credite to your asserctions, as you seem not
to chalenge it, so was I never hetherto of my self so hastie to do it, ha-
ving essthones bene taught, that of fairest speaches ensuceth often the
lowlest actions: I cannot condemne your purpose, because I entende
the best of your dealings, and howbeit I am in no point so restrained,
but that in all reasonable sort that may be, anie accesses may be gran-
ted: so when you shall by further notice sufficientlie make apparant
that with modestie I may doe it, I shall be willing so farre thence as
my yeares and present beeing, may minister occasion, in anie thank-
sfull requitall that may bee to yeelde my selfe vnto you. Till which
time I returne your token againe and my hartie thanks vnto you by
this bearer.

Your friend as one vnaquainted
hetherto may be,&c. THE
THE SECOND PART OF
the English Secretorie.


So I have already exampled unto you all sorte of Epiftles, contained under the two titles of Demonstrative, and Deliberative: So by the order and disposition forerlie pled, it behoveth (as nerte in course) I doe nowe come unto the title Judicial. Why this title is so called, I haue in that other booke alreadie delivered. So that nowe it may seeme fit, that herein as in the other twoaine before going, we deliberate that order and places for the well handling and proper conveyance of these Epiftles, are principallie to be observed.

You shall then understand, that so so much as the efficacie of this title is wholsie caried in cause of Accusation, Invegiatan, Charge, 02 defence, the matters whereof are wholsie cenfured by lawe, by common reputation, by custome, by authoritie, 02 by judgement, the Rhetoricians, 02 the more excellent setting forth of the Oratorie partes hereof, haue unto the generalitie of the same, allotted three states 02 principall heads, whereout by imitation, all our Epiftles under this title are wholsie to be caried. The first is called. Coniectural, that is, where a matter by conjecture onlie of time, place, estate, 02 condition of the person, 02 other likelihodes to the same agreeing, may be supposed 02 enforced.

The second is Juridical, wherein not by conjecture, but by matter in action, sentence, lawe, 02 judgement, we aggregat the cause in question, in which remaineth the qualitie, circumstance, 02 greatnes to be decided, and solve vehementie 02 slenderlie if hurteth 02 imposeth.
The third is termed Legitima, which by Lawes, customes, common vsage, allowance, designate a thing to be good or bad, tolerable or not to be suffered. Out of these heads ariseth the pleasure of all the following divisions, which also hereafter are in their places to be collected, the first whereof, containing matter of accusation or charge, may be said to be Accusatorio, Expostulatorio, Exprobatorio, Comminatorio, and Inuicetue. The second, being Responsorio to either of these, may be said to be Exculcatorio, Purgatorio, Defensorio o; Deprecatorio. The compassa as well of the one as the other either for matters accused, objected, purged, excused, entreated for, or Defended, are simply or wholly included under all or one of these heads before remembered.

The efficacie of either of these, as well for enforcement, as for clearing or auopance of any matter do seeme to be drawn per locos absolutos, places absolute, and locos assumptinos, places assumptue.

Locoi absoluti are such as containe in them enforcementes not to be avoided, whether it be in charge, matter inuicetue, or defence, so that they are collected of unavoidable groundes, that is to say, of Nature, Lawe, Custome, Contract, common allowance, Righte, Lawfull and Good Sentence and Judgement. These as well to the State Juridicall, as to the other of legitima, are alike ordinarie and common, this onely difference, that in that of Juridicial, they are all enforced to condemnation: in that of legitima, cenured by their qualitie, but or toleration.

Locii assumptini, are only collections by conjecture, and not matter in certainty, but such as may be hazed by likelihoods, yet greatly enforce to accusation, and serve alike to mitigate by defence or excusing, this to the State Conjecturall, and this of Juridicall doe remaine alike common.

The parts and places Conjectural, for the heaping of likelihoods, either to accuse, excuse, purge or defend, have respect unto the Wil, dispositio, or ability of any one. The Wil is searched by the outward quality or condition of a man, by his readiness, hate, affection, or mislike to a thing. Dispositio, by the country or soil wherein one is borne, as it were should be say at this present of a certaine adversary. Hee is a Spaniard, how can hee beare good will to England?
Secretorie: Parts and places Judicial.

By his ofspring, as if we should say, Being born and bred of lewde parents, how can the issue be good. By his education, as thus, He was so loochoie trained vp, and so vilelie inured, that there is no hope at all to be in him expected. By his studies, as to say, Consider but the application of his whole manner of living, weigh his continuall practises, see but into his particular and ordinarie studies, and then tell mee what you may justlie suppose of the residue of his being. And likewise by sundrie other circumstances. Abilitie is vized by Oportunitie, by Time and Place, Aydes or Supportes, and the means of either of these, measured by the credite, affection, want, companie, conceit, or instabilitie of the person we goe about to accuse, erruse, purge, or defend.

Thus have I largelie delivered into you, the sum and scope of what in speciall to be intended under this title, the vse and more particular shew whereof shall bee by their severall Epistles more ample explained unto you. And howbeit I could here a little dwel by some continued discourse, in the commendable advancement unto you of the woodthinsesse of this present part, we have now in hand of well writing, wherein not one of these places already remembred, but in a manner all other partes of the Deliberative and Demonstrative kinde are most plentifullie excited: Yet will I but remember unto you howe effectuellie by the well handling of anie the particulars therunto belonging, and howe farre more singularlie then in anie others, the excellencie of a good witte and a quicke, and fine intention is most fullie deciphered, seeing that in the occurrents heereof, the writer is never tyed to anie one course in particular, but hath scope to wade into all things in generall.

For that by the vber order of these Epistles, hee shall sundrie times have occasion to bee the partes Descriptorie, Laudatorie, Vituperatorie, Hortatorie, Swasorie, Diffysasorie, Petitorie, Monitorie, Conciliatorie, Reprehensorie, and at many times divers or the most part of them altogether. Wherefore leaning any further respect hereof, untill to the ready conceite of such as thereunto may bee enabled, we will proceed unto the rest.

The partes for Disposition required in these Epistles are as in the others before going, that is to say: Exordium, Narratio,
An example of an Epistle Accusatorie in the state Conjectural, from a merchant to the father of his servant.

Sir, you will perchaunce maruell to see the sudden accessse of these my letters vnto you, together with the hastie repaire of my man, (such as heretofore hath not beene accustomed betweene you and me, thence our formost acquaintance) but to stay that doubt, and to enforce you at large, what urgent occasion I haue so to doe, it may please you with as little discontentment as may bee, to giue your selue to the view of these Letters, and thereupon to censure on my behalfe the matter of the same accordinglie.

Your sonne sir, who nowe these three yeares passed to your good lyking hath continued in my service, and whome your selue doe vere well knowe, that for the reputation of his parentes and friends, I alwayes for the most part haue entertauned with especiall trust and regarde, being this last Summer returned out of Barbarie, with an aduenture in a shippe of mine owne, I did vpon great choyce, immediatlie after his account deliuered, place in the ouersight, disposition and rule of all my whole goodes, stocke, and Merchandise. And in expectation and assurauce of his especiall and more then ordinarie care and good behauior therein, did about September laft vpon a journey which I had to the North partes with diuerse of my nearest friends, whereby I was compelled to bee soorth by the space of two Monethes, commit vnto his like credite, the custodie of diuers summes of money alreadie receyued, as also the collection and further receypte of sundrie other paynetes of great weight, as the dayes and times wherin they were payable, by him to my use to bee returned and layde vp.
vp, sithence which, by what sinister humour I knowe not, not by what vtoward conceit can I yet imagine, in the time of my absence, and a little before my returne homewards, he is gone way, no man knoweth whither. Upon the newes whereof being greatly aflighted, I haste to his counting house, search his booke of receits and paiements, and there withal brake open his deskie and coffers, in which after all reckoninges fullie perused and considered of, I finde my selfe to bee backewards of divers allowances, the certainty whereof I cannot yet determine, but the greatnesse by the likelihoode, is verie vehemently to be suspected, by reason that in this sort, without anie other occasion he is fled, and from so great a charge without knowledge of anie one about me, so suddenly departed.

What presumptions I haue, and those verie large, by such kinde of dealing, whereby I may justly burthen him, you may heereby conjecture, as first his disposition, giuen (as sithence hath verie crediblie bin reported vnto me) to be verie prodigall, & of most excessiue expence, then the occasion offered by such immoderate confidence in him reposed: next, the vncontrollcd rule hee bare throughout all my dealings: lastlie the time and secrecie of his departure, beeing thus hasted in mine absence, and herewithall some such things which are missing, as whereof none were princi but himselfe, and whereunto no accesse could bee without himselfe. Insomuch as the losse which I reckon of, and wherefrom I can yet finde no release, by reason of this his vnknowne departure, cannot (for ought I hitherto perceive) amount to so little as CC.li.

By some fewe that since his going away haue encountered with him, it appeareth, that not onelie he is well monied, but also of his journeying Westward, whereby I am led to thinke his ressort to be no way to likeliest, as to you which are his father, or to some other his friends there about you. For which cause I haue directed these together with my man, as well to referre vnto your consideration what hath pasted, as also to pray that by your due search and examination of the action, both his person may be answered, and my suspition of him the better and more manifestly be cleared: and even so recommending my selfe and cause to the furtherance of your good direction, I take my leave. This of &c.
This letter having direction from the master to the father, in seeming a Gentleman of some good account, we will according the reuerto frame you an answer, which in this place according to the nature thereof may be termed Exonfatorie. The corneuance of which, either lesseneth by vehement likelihoods the quality of the offence, or otherwise (though not clearlie ouyseth) yet by the naked truth or simplicitie of the action it selfe, maketh it seeme of farre more slender moment or importance, then before it might have bene conjectured. And so almight as the father was a by partie to the wrong suggested, and onely in that it was his son, and the reformation of the thing opposed, might by him in some sort bee readied or recompened, wee will suppose herein the Letter in forme following by him to be answered, and the residue unspoken of to be left to the purgation or defence of the other on whom the fault is charged, and to whom in particular, it belongeth to see the same answered.

An example exonfatorie returned to the effects of this consultation epistle, from the father to whom the same was written.

Master R. I haue receyued your Letter, to no small grieffe (at the first) of my private conceyts, but sithence having examined the matter am somewhat deliver'd of doubt, by the satisfaction that in search of the cause I haue alreadie receyued. My sonne (as you write) was here in the Countrey, at my brothers house, not farre from mine owne dwelling, and yet so newlie come thither, as he had repos'd himselfe, but one night ere the sight of your present Letters and messenger were arriveed.

To the action wherewith you do charge him, I can say nothing more then that himselfe hath written, which agreeing with the formost speech, and first examination had by his Vn cle, I must hold as yet undeterm'ned till I heare your further answer. For the conjeu'cures you haue deliver'd, whereby to induce that you are a greater losser by him then without further grounde I can hitherto imagine. I ans'w're thus much, that the alteration were verie strange, and humour too sudden, to finde him now so lauish, whom before time your selfe haue commended to bee so frugall, and especiallie in whatsoever
to his charge and government hath by you beene committed.

To the residue I will be silent, because himselfe that first brede the occasion appeareth meetest to answere it.

If I heare not from you before the middle of this termne, my int
ent is by Gods grace to bee at London, where your apprentice and my sonne shall be in person forth comming vnto you. At which time if I find farther defects, or more equitie to charge him, contrary to that which alreadie haue bin answered by him, he shal not be mine by any his ill dealings to be vp helden, but yours as belongeth in any sort you like to chastife him. And even so recommending my selfe heartilie vnto you, I do bid you farewell. This of, &c.

An example Purgatorie from the partie challenged in answer of the Epistle accusatorie before remembred.

I It may please you Sir, on Monday laft, being the next day after my comming to my Vnclse, he sending to T. to my fathers house to understand his pleasure, worde was returned immediatelic, of a messenger and letters receyued from you, whereby it was my fathers pleasure to commaund me to his presence, and to require mine uncle to be there present also in companie.

At my comming thither, many things were laid forth as well by your writing, as by the mouth of your man, how grieuoulie you were dammaged both by divers summes wherein you were short in reckoning, and other things by you missing, vppon my running away (as you terme it) the muchnesse whereof was not so much enlarged by your Prosimostia, letter, as the ouerlaunsh delieric of your man had to the great encreafe of ill opinion in my father, with divers vnbeseeing tearnnes, augmented the same.

And notwithstanding I had in mine own conscience sufficientlie, and with sound appearing truth to the viewe of others answered the occasion, yet forasmuch as neither seemed the same a full satisfaction to my father, nor a matter clearelye auoided towards you, till in your plaine and certain notice, I had also confirmed the same, I was commaunded by him to write what I there affirmed, and accordinglie to aduertize you of the state of your business, and invalidity of your conjectures, that by the verity thereof I might with more liking...
be reputed of, and himselfe have lefse cause then he supposed whereat to be grieved.

To the matter of your letter, whereby I am accused, and in which you saiie you are backward I knowe not in what, it appeareth that for the finding out of the certaintie or likelihood thereof you entred upon my desk and coffers, and searched my books of account and payments, which being so, if you were as circumspect in my behalfe, as you were in a rash furnizize of your owne harms, you might haue assured your selfe, for to haue found no one penie of any summe wanting at all, or where any was missing, either by exchange at your appointment, or vpon other good occasions to haue also seene howe the same was bestowed, or where, or vpon what it was els where em-ployed.

For your better assurance wherein (if hitherto you underrande not so much) my boxe marked with this letter A, lying in the neather parte of my deske, will confirm the same. And leaft I might be deceitued in ought, before your comming, by the sinister practise of some such as had more ennie at my honest credite with you, than care of your good (whereof I mistake not at all, if I judge this viper to be one) I not onelie reserved notes of euerie thing, caused one whom you will beleue (though to what purpose I protest he then knewe not) not onelie to tell euerie summe of money remaining in euerie bagge, and to see the same sealed vp, but also to set his hand to my notes, as witnesse to the same, so much I knowe I lefte, and of the residue the declaration of a truch shall bee witnesse sufficient of mine owne fi- delitie.

Finallie, touching the likelihood of my going awayne without knowledge, and that also in your absence, to bee a token of some waste or wrong to you offered, which you value not to be so litle as CC. pouds, I truth sir (albeit the sum be great where little remaineth, and if also it were leffe, it were yet too much to bee losta) your seluffe notwithstanding can tell verie well, that more then once I haue bin credited with ten times the value of that at your handes, when by great similitude, I could with more facilitie haue benefitted my selfe to a farre greater value, if I had bin disposed, then what therein to be accompted of, and (if so I had beene then also minded) could haue been thither with farther out of your reach then euer I yet entended. And where you sug- gest that it is sithence told you of my lauifh expence, I can thereunto say
fay nothing more then euerie one knoweth, that trulie will speake of me, and so you find not the hindrance in your owne accompte, I trust you will beare equallie what in others opinions maie bee constru-
ed of reasongable.

My going away is apparant, I cannot deny it, wherein if hap-
pelic I haue done more then beseemeth, yet none so much as my selle.
hath thereby beene wronged, for that such occasion hath by meanes thereof ensued, whereby my credite by finifter reports hath so greatly been hazarded, yet was not ye same altogether done without cause, nor voide of honest excuse, for if either I had beene certaine of your so speedie returne, or had not had so presumptuous an intruder vpon the trust to mee committed (as at my comming to London I shall make more plaine unto you) I had not done as I did. And this asure your selle sir, that howe farre you회er you imagine or are informed, that mine uncontroled rule in your house streched, if I might with per-
formance of as honest trutt haue discharged the same vnto you, as I alwaies had endeouored, I neither had lefte your house or stocke, to haue depended vpon so harde supposed reckoning, nor lost you one hours commoditie of my services, as you nowe challenge me to haue done.

My endeouour towards my self, my fathers care, and your woon-
ted good opinion, hath mooued mee in fort as you see, to giue items of those whose iustlie I am to complaine of, and to praie you that surceasing all other furmizes vpon our hastie comming to London you will more circumpectly in the meane time consider both of your dealings and my writing, which in as dutifull manner as beseemeth, estsoons craving at your handes, I doe (as euery I haue been) remayne, and take my leau, &c.

Your servaunt confirmed in all fidelity towards you, &c.

An example of an Epistle Accusatorie in the State Juridicall and Conteturtall.

Injurious. Injurious. Injurious. tear me thec, whose long ac- Exordinem.
quaintance with mee, and interchangeable good liking passing be- Anadiploto, tweene.
between us, bredde yet so little respect in the weight of the same, as could not forwarne me of an euill so imminent, by meanes whereof I doubt and cannot forbear to thinke, but that I am utterly induced to the shipwracke of mine owne estate, and burdened with such infor- tunitie, as I shall neuer cease to remember.

But why (fencelesse as I am) make I doubt vnto thee of that, whereof both the condition, ability, disposition, and euerie accident and circumstance of the partie, whom I am forced to accuse, beareth (as I finde) euery euill, and imminent, by meanes hereof I doubt and cannot forbear to thinke, but that I am utterly induced to the shipwracke of mine owne estate, and burdened with such infor- tuitie, as I shall neuer cease to remember.

But if in the foremost deliuerie of these thou alreadie museft, and art desirousto be resolued what it is, wherein so questionles I deeme my selfe thus deepelie to be wronged: knowe then, that finding here at Le thy kinism, thy unhappie kinism, wandering as a stranger, converfiant with bad forelowes, threedbare in apparell, forfaken of his nearest kindred and friends, readie to perish almost for want foode, and so pennisile, and therewithall estranged from all good account, as being amongst other lewde persons, brought before a Justice vpon suspicion of his wretched living, my selfe being in presence, and taking vpon me in hearing of his name, to bee knowing both of his parentes and Countrey, had such credite with the Justice, as hee forthwith discharged him, wherewith not contented I did for thy sake, and in regarde of thee alone, take him home to my lodging, apparell him, saued his life, recovered againe his lost credite, and restored him: Were not these benefits, thinkest thou sufficient to binde an honest nature, to thinke himselfe beholding to such a one? Happie had I then beene, if neuer more had I intermedled with him, neuer better regarded him, or at no time after giuen farther credite and liking vnto him. Alas, was it alone my chance among so manie that had caft him off, even then to entertaine him, to relieue him, to reckon of him, nay rather beyond all reaion (as thy selfe by the sequell wilt confesse) so farre soorth to dote of him, as nourishing my secrete mischief, as it were in mine owne lodging, under the shade of mine owne couert, yea in my verie bosome, I must
must lead him yet farther along, in the end to spoile me, and to meditate nothing so much, as my intended destruction:

Thou maruellest I know to heare this (and strange & most strange it is I must confess) but yet true, and if not in him true, then in no other true, by all likehoodes. But ere I farther report vnto thee, howe and by what accident encreased my grieue, let mee yet shew thee more what I did vnto him. So ordered the vnluckie starrs my cruel Fate, and in such (more then disordered maner) wrought the heauens against mee, as albeit here at L., (for I must needes deliver a truth vnto thee) he was greatly desirous and became and earnest sutre, I shoulde, eu'n at that time leave him: yet pressed by mine one misfortune, and more then tolerable liking, nothing regarding, or so much as once remember in what worse estate I might have conceived him, I be-
thought my selfe he was a Gentleman, bredde of good and vertuous parents worshipfullie allied. In their Countrey whilome well reput-
ed, and if ane defect had before befallen him, I knewe he was a
younger brother, and want of living and maintenance might impaire him, I had no sonne of mine owne, his learning, and other qualities (not to be despis'd) drewe more and more fancie vnto him: what
should I say? I rendred vnto him all account and preferment that
lay in my possibilitie to procure him, and shortly to conclude, into
the Countrey (furnished in the best part according to his calling) I
tooke him with me.

If I should say to thee, that his demeanour, his attendance, his
forwardnesse in all things to my noted liking, his outwarde shew
in whatsoever action vnto mee seeming to bee pleasing did not of it
selfe appeare to chalenge so much, I shoulde lie vnto thee. But what
of that, howe is falshoode covered, but by the daintiest gloss? where
lurketh craft, if not in the shade of most simplicitie? Could the
Syren deceyue, if hee had no long? Which way should men bee
bewitched, if there were no meane of inchauntment? But did hee in
the ende prove such in deede, as he seemed, or hereunto appertained?
No, no. God knowes he failed much therein, yea, hee was too farre
from it. See then how much beyond my selfe I was, that being thys
intreated to discharge my selfe of mine owne bane, would yet allure
both Gods and men, to bring into my bosome the purport of mine
owne secrete and vndiscoverable mischiefe.
Christmass nowe drewe us, after that a good time we had remained in the Countrey, alas that times ordained and sacred to holy purposes, should become a ders and furtherers to mens vile imaginations. In this time, whilst all mens minds were busied and occupied in duancing, banquetting and feast ling, as vse and custome, and season of the yeare had of ancient times induced, whilst the Hall was full of all sortes of people, revelling, playing, and occupied in pastime, my daughter (O grieve to thinke on, and heaviest found to remember) my onelie daughter was at bed-time missing: Search was made here and there, inquisition of this partie and that, this way ranne one, that waie another, the house was troubled and filled with all hurlie burlie, onelie wading further into the matter, and her Chamber throughlie perused, her apparell was missing. Chests broken vp, jewels bereaued, mine owne lodging spoyled, and in the ende, I sawe and found myself in what cruell sort that might be robbed.

Hereupon grew suspicion, and of suspicion arose matter of likelihood, and of likelihood at last, assured and most probable conjectures. One while this man was brought in suspect, another while that partie challenged, then he was misdeemed, and another againe culpable adjudged, but all in vaine. For hardly could my mind suppose, that he to whom my thoughts were so sincerely tied in all more then common affection, would so farre forth have beene estranged, as at any time to become weeting of my intended harms, never a conspiratour, much lesse an executour. But wicked and vile conceited fraud, what cannot dissimulation, in cloake of fugred guile vnder thy title put forward. And yet might my ignorance herein verie well have become excusable, for a seuen night before that time, that luckles time in which this action was concluded (for long before was it purposed) your kinman by my allowance and good will had taken leaue, and seemed to be departed, to goe into N. to visite his friends, whose absence besides the little matter that ever in him I supposed to be herunto founding, and everie other circumstance conducing in all his common behauours, not so much as in shew to give a shadowe of this or any such like pretence, could never have induced mee to the least imagination at all, that hee of all others, would have offered to be scene in anie such thing.
But if you will nowe aske mee what presumption I have then
to charge him more then another, in whom so little matter of sus-
pition coulde before time bee conceyued, I will aunswer yee. The
presumptions are, their converting together in one place, besides
that, she is by his directions at L. and placed at his finding, that
his pretence of going away, was to depart into N. the deuise where-
of appeareth nowe but a plaine colour, to haue procured this vn-
hapinesse. Of all which I am so surelie afferayned by the credi-
ble report of a Gentleman, so honest, and of reputation so suffici-
ent, as whereof I need to make no question. For once they be-
ing to gether, and in such fort as is delivered, argueth the circum-
stance of his going to N. to bee but a moere disguising, his intent ey-
ther onelie to bee a meane with leffe suspition to compasse her, and
so consequentlie to betraie her, the stocke whereupon they liue, to
bee my wealth, and what from mee is robbed and vnkindlie berea-
ued, howe can it otherwise choose? is not the matter plaine and evi-
dent? how else should he see her, compasse her, receyue her, and in
such fort entertaine her?

If these bee supposes, then what may bee serious, if such assured
notes as these seeme trifles, what then can bee sayde to bee certaine?
and yet long was it I must needes bewraie, ere my selfe could con-
ceyue the similitude it bare of trueth, so harde a matter it is where
good opinion is once rooted, by the veritie it selfe, almost to drive
out the same. But nowe sounding deeper into the action, I finde
both will and abilitie in each poynct so furthering, as without I de-
termined to winke still in mine owne blindnesse, I must renounce
all fauourable conceyte, and ytterlie confesse the same to bee bu t an
error.

For haung waded into euerie deepe conceyte, and imagination of
the accident, well weighing with my selfe also what manner a one the
partie hath beene, how euill unto mee siuethence he hath likewise beene
reported of, how vilelie before my receit of him hee was generally de-
meaned, with what base people, and men of basest reckoning I found
him accompanied: I do immediateli condemn my selfe that was
so softish as to expect any other event at his handes, then what hath
alreadye succeeded, seeing where so manie euil dispositions haue bene
before time abounding, it is not easilie noted that from such a one any
good
good at all could e bee at any season proceeding. But too late nowe to my no small griefe, doe if fall into this reckoning, which wise
dome would before have prevented, and more circumspec{bie haue intended to. For whence (if I trulie shoule speake of the action)ensued this abilitie? Was it not the fauour and especiall liking where-
with I receyued him? Howe could hee else have presumed on it? Howe could he haue fught it? Howe could he haue done it? But
not for this doe I accuse thee my R. as either accesflarie, or fauourer
ofso badde and vnkinde a purpose, but for thou knowing his course
of life, weeting of my well deeming, assured of his being with me,
hauing reported vnto thee in what degree I did crede him, woulde
notwithstanding not so much as tell mee of him, nor suffer mee by
thy gentle admonition so much as to furnize how I might bee deceit-
ed by him.

Let I pray thee the sorrowfull demonstration of these my Let-
ters bee a meane vnto thee, as thou louest mee, tenderest mee, and carest for mee, to search out the truth, the state and circumstance of the
thing, and yet (forlorne as I am) seeke I therein but mine owne sorrow, for neuer shall I like of him, care for her, or hardlie after this in
any sort abide her. Yet for my minde desireth to be resolued(though
euen in these verie wordes delivering I doe not seeme to doubt) let me
receyue the plentie thereof at large, bee it that the resolution be a con-
firmation of mine owne vnhappinesse, the force whereof being past
remedie I must support as I can, and seeke as I may to endure the rest
with patience.

A Letter defensorie answering by consutation all the objections
in this former Epifele furnzised.

It is sir, accustomed that men in griece of minde doe often speake di-
ers things, for which in respect of their sorrow they seeme to desire
many wayes to be pardoned, according to which, your selfe hauing of
late sustained some aduerse hap, do what by surmises, & what by mis-
reports, seeme to be at oddes with your owne liking, and vpon a so-
dein to become enraged with your owne fancie. In the course of your
whole letter viewing the wrong you haue sustaied, & the extreame
disquiet wherewith you are perplexed, I pittie your misfortune,
and as a friende doe inwardlie grieue at that wherewith you are troubled, willing that either I had abilitie to redresse the matter to your liking, or otherwise that my wordes were of weight to perwade you, that with the extremity thereof you would not so greatly be moued.

Touching my kinman, whome for my sake in such sort as you write you receiued, and to whom vpon the outward deferte of his behaviour you vouchsafed such entertainement, and vpon whose absence and departure (albeit with your good liking) you secke to intrude the summe of all your vn happinesse and misfortune. Hee is not indeede at this instant here in the countrey, but as I deeme and you have informed, about London. Neuertheless for so much as it seemeth by your writing, and also by his thankful acknowledgement and deliuerie, both vnto me and others, how much he hath stooede beholding vnto you, and that it standeth to bee parcel of a gentle mind, as well to recognise a good turne, as to remove by a loving censure an ill opinion, where the same rather of grieue then of malice is vniustlie conceiued (notwithstanding I may not so effectually speake to the purpose, as if himselfe were personally present) I will endeuour vpon mine owne knowledge as farre as I may, and so much as in truth I canne lawfully iustifie, hereby to satisfie you, and if it bee possible to expell those causelesse coniectures of him, that in such sort doe annoie you.

To the matter therefore wherewith you are grieued, I thus much dare affirme vnto you in his behalfe, that in all your imaginations you haue greatly misconceiued, and the reasons leading me thereunto are thele.

First, where your selfe doe confesse that the onely matter you haue in apperance inducing you to accufe him, is the credible report of a friende of yours, that sawe him and your daughter at London, and a suppose thereby, that shee is at his disposition, and the theft of your goodes to them both an indifferent finding. I saie the validitie of all this is nothing, for omitting that by divers casualties men and women at adventure doe daily meete, experience whereof is in common use amongst our selues, and even then when we least do thinke of it, and most woulde wonnder at it, the reason whereof I ouer-passe, because to the accident I am but a straunger, what reason

Bb 2.
have you so resolutely to think, that the expenses whereon they remaine (so bee it they doe as you alledge continue togethers) must onelie bee drawne out from that part of your lost substance, and so by consequence aggravate a likelyhooe of his thefting your daughter? I neede not I trust perswade you of his kindred, nor abilitie of his friends, it resteth not in doubt, you knowe it: then undestande you sir, it may also bee as possible, that some one or other of them might at the length by some more gentle motion then before time tender his good. Whereof I need make no question, my selfe can assure you, for that an Aunt of his dying of late, left him possesions to three hundred poundes value, which being at his chiose either to accept a division or money, it is like he hath the coine and let the lande goe, and therupon is the better enabled to do what is reported vnto you both for her and himselfe.

Hereupon you begin to call in reckoning his life, and I knowe not what late reportes and informations of his liuing, to conjecture thereupon his common disposition and ill vsage, with abilitie to doe you a displeasure, performed by your owne countenance. Alas sir, why shoulde you be so far led awry by these uncertainties? Know ye not that reportes are manie times slanders? and that men for the most parte speake generallie when they find a man in any sort to be injured particularie? Hee is my kinsman I confesse, but not for that would I yet defender him in his treacheries, but for mine owne knowledge of him from the beginning, canne I wisetse the contrarie, I must tell you to conclude thereupon, you do him small equitie. What if hee fell into your notice by a little penurie? Manie an innocent and good man by want hath beeuen driuen to ill companie, yet themselfes unknowing, and not weeting at all of their facultie, and so truelie may I herein deeme of him, gladlie in the meanest time thanking you, and himselfe easoons confessing the weight hee then receiued of your curtesie.

And if we shall aunthe were likelyhooes againe by conjectures, why may not (I pray ye) the carefull endeuer and diligent aduenting, your selfe doe confesse in all his continuance to haue remained in him towards your liking, be as well a testimony of his honest affection, and glad indeuer to recompence by any service your kindnes, as vpon his naked sole information, you would doe about to wrest it as a token of
dissembled injury? Nay rather why may not the suppose thereof bee forcible to quench any other conceit to the contrarie, seeing in the resolution of the same, you also doe graunt, that in all his behaviour you never sawe so much as one suspec, whereby so farre as you are gone, in such sort to induce you? For my part if we shall finde to measure the conditions of men aright, I am of opinion that wee ought rather to credit the see and practice daily scene before our eyes, then by any misreport or vnseemely conceiture to give scope vnto our owne imagination or a selfe willed fantasie.

Honest gratuity and dissembled trechery, seldom in my conceit, do drawe in one line togethers, thankefull I doe know him vnto you for any benefite, for I have seene him more than once, and that most furentlie to professe it, how he should halt with you by nature I finde not, as whereunto I never saw him addicted: besides, thus much can I yet say more to ascertaine you, that about the time mentioned in your Letter, hee came hither to visite vs, fromence which till within this fortnight he remained with vs. After about the receipt of his mony, and for the conclusion of that agreement, hee was disposed to London. There what hath betided him I cannot rightlie enforme you, yet may the apparance hereof bee sufficient, by good reason to assure you, that beeing thus continued, as I haue declared, hee could no verie hardly and almost without possibilitie, haue beene so forwardes in the matter as hath beene suggested by you.

In respect of your ancient amity and acquaintance, I doe yet pray you, that you wil be recomforted of your grieses, opposing vnto your selfe this one assurance, that by some strange event your daughter is happened to his knowledge, and this fixed hope that by beeing with him, she is retained to her best safegard, who as well in respect of the accompt he beareth vnto you, as of the curteous regard it is most like he carieth vnto her, hath upon some vrgent businesse beene compelld to stayed, determining in some convenient time, I warrant you to your comforle and his credite and good opinion to be encreased, to returne her vnto you. Not being vnmindfull howe much I haue heretofore beene stayed, both to thinke woorthlie of you, and to thanke you, I doe for the present bid you most hartile farewell. T. this of, etc.

With these expressed examples, I thinke good to conclude this pasted title, and henceforth to goe to the next, which is Expostulatory. This woule seemeth to have his definition of reasoning, debating or arguing a cause, whereby to find the depth, weight, certaintie or qualitie of the same, and according thereunto to lessen, qualifie, or enforce the substance of grieffe or mislike by such means conceived. And albeit injuries, mislikes and discontentments are ordinary to all men, yet do they for the most part, fall principallie to be received among friendes, among kindred, great acquaintance and familiars, by occasion whereof, this title in writing is but (as it were) the first matter of challenge, before anie bile reprouch bee performed. And this also not where there is a resolute malice alreadie conceiv'd, but where men advisedlie and consideratlie do deliberate of their and other men's actions according to reason to bee considered. By which advisement being led, without anie hatred, brawlie or brainfeke devise or humor at all, they sometimes mildly, and in courteous and loving fearmes according to the state of the writer, and the condition of those to whom he writeth, expostulate the intirie, desirous rather that the truth by circumstancnes might be knowne, then anie quarrelsome matter to bee obstrued. Otherwiles more roughly and peremptoriuly they deale, and yet not unsittinglie nor badlie. But if the effect of your writing be not determined in anie of these two sortes, but faileth otherwise to a manner of reproaching of benefittes, or to an exclamation or bitter enforcement of evils, then may not the same be said to be Expostulatory, but rather to bee exprobratorie, or inuective, of which both twaine hereafter shall be farther declared. And as this kind of expostulating faileth most with persons of equalitie, so that it is scarce thought good maners, and sometimes helde perillous to dispute of offences with one far aboue us in authoritie, and with our inferiour so to doe; it turneth more often to bee Reprehensorie then otherwise: yet is the force thereof manie times carryed from an inferiour to his better, nevertheless with a kind of answerable submission alwayes respectif to
to the others reputation or greatnes. And so may a man with his
inferior also in good sox sometimes expostulate an injury, ther-
in if he shall boshfakc so to doe, the partie lefse in abilitie hath the
more reason to recognize his courtesie: so a man of good sox and
greatlie reputed of, to offer as it were an imparlance unto his
inferior, whereby to argue with him a matter in suspense to bee
noted an injury, cannot be but much to be praised, and so adjudged
in that betternesse, as to proceeds of a most singular bountie. So
be it he do it not by insultation, no; ante prince of bainglozie, so
so doing it loseth a great part of the vertue therein praised, but
lefse the deset of the partie be such, as may well merite that oz a
greater euill to be tendered. By all these means as aforesaid may
inuries be expostulated, the blace whereof as well in matter of
accusation as defence, is indifferently to be carried, considering
that onely by varietie of allegations and not otherwise those que-
stonable causes are to be lised. And so here out will we wade in
to their severall examples.

An example of an Epistle expostulatorie touching certaine inuries
betweene two friends.

After L. there passed if you doe call to minde, twixt you and
me certaine speeches of great secrecie, vehementlie conser-
ning the state and good support of my brother. And for as much
as I had then great suppose, both of your honest courtesie and great
fidelitie (as I thought) sufficient to the matter then spoken of, I did
(the extremitie of the cruell creditours requiring it) not sticke to re-
ueale vnto you the conceiued maner and means how the same might
be redresed. I do verie perfectly remember, that but to one other be-
sides your selfe, I did communicate the cause, of whole rare and sin-
gular honestie I doe so much assure my selfe, that if hee should reveale
the same, I could despaire for euer to find any man secret, or that with
whatsoever matter of friendship might hereafter be credited. But to be
briefe with you, the secret is discered, and there withall so fully laide o-
pen, as the whole maner of the same in fort as it was determined by
one of the parties whom it specially concerned, hath been to my bro-
thers owne cares delivered. The other partie to whome I reveale
led it hath chaunged his lodging, and hitherto I have not sent vnto him: whose approch s fideline for that it remaineth of no small record to my certaine knowledge, I will presume to verifie. It resteth then that I must needs expostulate with you touching the injurie, of whome I have more cause to doubt, being thereunto led not without manie and those verie absolute coniectures. For first it is generallie knowne, that you are verie needle, and to be plaine with you, there be those that will justify that by such means you do shift now and then verie cunninglie. It is master L. a verie base kinde of shift for a Gentleman in anie treacherous manner to deale with his friend so vnkindlie, And I can prooue besides, that sithence my tryst reposed, you have entred speciall conference with the partie. The time likewise dooth somewhat assure me, in which no one but your selve could do suddendlie prevent mee. There want not to giue scope hereunto, the speecches also which the next day you deliuered mee after I had spoken with you, which was, you feared least my man ouerheard, and might possible dresse mee, whom your selve knewe an houre before our conference, to have beene discharged our companie. Againe, the person and place where he remaineth, enforceth some thing, whereunto vnaccustomed you haue access, and therefore for some speciall policie. And notwithstanding all these vehement likelihoodes, yet will I not condemn you till I see how you will confute mee. Albeit my censure hitherto passeth that verie hardlie you may answere it, without especiall note of infamie, which being so, the displeasure may returne such as I can tell you, will not be maistered verie easilie. The haste of the messenger forbiddeth me longer delay, by reason whereof, I am compelled to leaue you. B. this of &c.

An answere defensorie vnto the effectes of the same Epistle.

Exordium.

M. After H. The manner of your writing seemeth vnto mee verye straunge, and the circumstannce such, as I promise you, wherewith I was neuer acquainted. I am not a little greeued to thinke that you shoulde in that peremptorie sort you doe, attribute vnto mee the name of so bafe and vnfitte a dealing. I would well you and your informer understand, that it
Secretorius.

it is not my pradtise to vfe that cunning, which you like to tearme by the name of shifting, neither (by whatsoever necessitie constrained) doe I inure my selfe vnto the same. It is an olde Proverbe, Where the Paroemia, hedge is lowest, there euery man is readie to goe over. The verifying whereof appeareth in you, who having no more certaine then your meere imaginations to suspende me, doe iniuriofliue obiect my necessitie, as beeing the onelie meane wherewith to disgrace me. Whie, mafter H. dooth it therefore followe because I want, that my minde must of force become maimed with such treacherie? You are deceyued, and they guesse much awrie, that in such hatefull manner doe go about to abuse me. What argument call you that, that for because you revealed your counself to vs two, and it liketh you to preferre by certaine allowance the others reputation and ability before mee, that therefore I haue deceyued you? Whie if you lift to suppose a truth on my side (as lawfullie you might doe) were there not as much reason that I for mine honestie, as hee for his brauerie shoulde be indifferentlie bee cenfured? But your probable coniectures you will saie doe entice you, the one whereof is the time wherein none could preuent you. Was not I pray you that other in Towne as well as I, though hee altered his lodging? And suppose that euery daie were were both heere since, may it bee vnpossible that another might dammage the matter as well as we? But I had speciall conference with the partie, and the place and person without that occasion, of no likelihoode by mee to bee frequented. Had I conference? Is that a thing so marvellous? Am I so farre estraunged from honestie, that I may not haue speech with a man, but to worke my friend villanie? Alacke man, whie, I was neuer so fearfull of mine one keeping secretes, that I would haue denied it if you had asked mee, neither doe I much force if your owne eyes doe witnesse the cause when I next speake with you. In saying the place and person was before time by mee vnused, you speake iniuriofliue, for your owne selfe doe knowe, that both he and the rest, were to mee knowen before time, and that verie familiarie. To conclude, I wish you to bee perswaded, that in rewarding mee with such conceytes as these, you shall doe mee but small courtesie, and ill requisite my faithfullnesse by vpbraying mee with my necessitie, that would haue endeauoured all meanes possible to pleasure you.

Cc

And
And as touching anye infamie to me redounding herein, I woulde I could as well cleare all my offences to God-warde, as I can see my selfe of this suspiration, and that with as great honestie, as others most maliciouslie have sought to defame mee, and then no doubt my ac-
count should be a great daile lesse then it is, when euer the Almighete
by his eternall summons should call me. In resolution whereof, I ende
this answere. The of. &c.

A reply to the said answere Defensorie, wherein the matter of the
Epistle is more firmly maintaine-

Exordium.
Allegoria.

Antithesis.

O f ancient time it hath often beene sayde, that it is euill halting
before a Cripple, faithfull dealing and flouishing glosing are two
contraries. Among true friends indeede, and such as doe make more
account of their credite and honestie, then of the base acquiring of a
sleight commoditie, I doe confesse it is not oismall moment to builde
upon the rock of their assurance, and to make reckoning of their word,
to the uttermost, but where Gentilitie is not alone lies spotted, but in a
manner covered and debased alreadie with vntruths, and men hold
it for a Maxime to shrowd their laudis and euer emptied expense, by
whatsoever kinde of lucre, bee it never so filthie, it is not necessarie
that repose bee in such place established, least the vntimelie rooting
thereof, doe make men banne their winnings, and lament the bitter-
nesis of their losse, when too late they are out of hope, for euer to haue
the same recovered.

It seemeth Master L. by the continuance of your Letter, that
the censure of my former direction, you have passd over very sleight-
lie, conceiving that by a number of od speeches (which in maner of a
racket you haue vfed, to toffe my conicductes as tennis balles, being at
your deeming not much materiall, whether by order of the game you
returne them into the court, or banding them in the aire, suffer them
to flie at all adventures) you do yet suppose to haue wrought a matie-
rie, and of whatsoever to bee saide agaynst you, to haue discharged
your selfe verie soundlie, you must thinke M.L. I am no babie, neithe-
do you deal with such a one, that notwithstanding in plaine and hon-
neft viage bee accordeth to all simplicitie, is yet of some conceyte
but
but hee is able to vent your vvtermost actions, deal you in the handling of the same neuer to cunningly.

The manner of your vflage, being peradventure delivered in some place where you were lesse knowne, might make a flourish for your credit, and for the present, in one sort or other availe you, but unto me it is but matter to similit: and occasion (to vndeplainlie with you) the more to dislike you, who not contenting your selfe to have dealt more vnfriendly then befiteth, have determined belike in your reasons to make me beleue, that I have offered you the injuries, and when you have thing mee to the quicke, perswade me that the violence of the mischiefesighted vpon your owne body. But the course herein you take, is too far wide from the cenfure of any honest opinion. What tell you me you were acquainted before time with the partie, and of I know not what businesse you had to do, which at the next sight you care not to shew me: and then forsooth that the others ability and my suppose must bee preferred before you; in respecte of your necessitie with such other fruolous repetitions without substance or honestie? and after that some Robin the deuil, or I wot not what spirit of the aire must besides impossibility be supposed to recale the accident. What vanity is this? what matter of reason therein, that as before I might not assure my selfe of your infidelity? to what end proceedeth all the other circumstances, vpon what concept doe they cleare you? Tush, tush, deceiue not your selfe, nor thinke you go so couerely but that men of discretion can and do daily see you.

Somwhat more the you think I haue thence heard how the world goeth with you, you thought it very much at the beginning I shoule expostulate with you, but if I should sir you with this item that I can tell you where, when, and vpon what expectation you descried mee, you might thinke I did not then disguize with you.

I study not to capitulate your injuries, as confessing my selfe also not to bee vnburdened with offences: But good I deeme it were M. L, that by some means you tooke notice of your owne infirmities. To aggrauate the wrong that you have done me, I list not, and more then I intende haue I spoken vpon that you have answered. Being vnwilling to toile my selfe, or trouble your conceiptes any further, I herewith conclude.

More sore of your ill condition then of the abuse you have done me.
A second answere by the like reasons of
the replie, in further defence of
the partie.

Exordium. Paroemia.

A  Sauncientlie it hath beene accustomed (as in the proverbe by
you alleaged) Better it were for some to scale a horse, then for o-
thers to looke on. It is an easie matter to finde a staffe to beate a dog,
and to him that lift to haue a bad concept, what honest excuse may
be alleaged that can drawe him from it. Men that are opinionatiue,
do not for the most part measure things as they are, but commonlie
as their mind leadeth them, and generally to speake of many things
that in particular are vnumberd, what the concept giueth in certainty
to be adiudged, there is with divers persons no question of good and
bad afterwardes to be opposed. Among friends sundry occasions do
happen that meerely for theimselues are to bee supported, the leaft
of which happening among strangers, would not without great discon-
tentment be carried.

Allegoria.

It is giuen to some to bee much, because they seeme to bee
borne to it, and to laie their shoulders vnder euerie loade, because
they are inured vnto it; yet all that care loades are not Asles, not euc-
rie one that supporteth a burden is forthwith a pack-horse. I knowe
wel M.A. you are nobabie, nor I thinke you do suppose me so fencel-
lesse as to be a foole. I vse no rackets to your reasons, as vniustlie you
conceive of me, nor would I have you imagine that because you think
ill of me I must needs be guilty. I tell you againe as I told you before,
you highly doe wrong me. And in this one more then any other, you
most vnfriendly do abuse me. Why do you sooce inculeate vnto me,
what other haue reported, and some say they haue seene in me? It is
the truth I stand vpon, & not the malice of any one whatsoeuer, that
so vilely misdeemeth me.

Sententia.

It is not my custome to winke at all things as I doe vnto you, so
indifferently, but yet would I haue you conceive howe much the in-
jury touched me. You argue against mee that it is not enoue that I
say it is not so, so say I vnto you, that you ought not to charge mee
without you can proue it so. Because there resteth some matter whe-
by I am in good condition, tyed vnto you, it is not seemely for your
credit,
credit, nor fit for the honesty whereof you make profession, to lade me any whit the more with injury. Make what large collection you list of my present state and necessity, I tell you, I deeme my selfe the same man that I was in greater prosperity.

My request is for the surecase of all this iarre, your opinion may stand as you list, but give mee convenient time and access to clear mee. To urge me as you doe, may but breedeth that which to neither of vs may returne pleasing, and which in the end I knowe will be to you most discontenting. It were good that with lesse resolution you did swaie your opinions, so might you with smaller difficulty discern, what with facility in fine you will of your selfe condiscend vnto. My selfe being as loth to disturbe you, as your selfe seeme wearied with the former tole doe herewith set my limits, who worse concepted of your light beleife then of the wrong you haue done me, do notwithstanding continue,

Desirous of your reformed imagination, &c.

Now after these double thwartinges on either part receiued in expostulating this injury, (the like whereof by writing is sundrie times occasioned, and remaineth in this place onlie for varietie, to make the how by well handling, matters may on both sides be equally enforced or weakened) I will show you foure two or three severall examples more, because of the necessary and often occurrence of this title, daily being accustomed in our writing. The first whereof shall be for matter of unkindnesse: The second for breach of promisse: The thirde from a meane Gentleman to a personage of great honour, thereby in case of betternesse shall be exampld how injuries may be expostulated or complained of, and these in sequence shall followe by their examples.

An example of an Epistle Expostulatory touching unkindnesse received.

After G. I haue great maruell that remaining hitherto in town Narrate. As you doe, we can by no possibility heare of your being, but by such iangling messengers as you make currors for spite, whereby to
Epistles expostulatory. The English

abuse your friends. In which the discoursse is far more by the vnbe-
seeming courses & dealings therein vised, then fitteth either your hone-
stie or our friendship to be tolerated. I doubted not ere this time how
apt you were to conceive (euen for a verie toie) in the worst degree
that might bee, of any one that behaueth himselfe stuen. so well vn-
to you, so ticklish are your humours, and so vnstead your censures.
And which is worst, it cannot with you rest in imagination alone, but
in such odde kindes of reportes, and to such base persons you deliver
it, as it verelie seemeth, you little recke what discredit you offer a man
in the same, the leaft whereof would make you storme to the gall, if
a man shoulde but ouerflip himselfe in giving any manner of sound of
you, tending to such effect as you proffer. Good God sir, are you
and I of late become such straungers together, as that neither writing
nor request may serue to haue access to your presence. Trust me, I
am vnused to these denises, nor fit they at all vnto my appetite. Ei-
ther something or no body to me, but vnto such as more recke of your
coynestie then I doe, you may be as you will, or as their fortunes may
beare with you. For my part I am too vnapt to weld any such insu-
portable amity. If you can vse me as your vpright, honest, and well
meaning friend, I am vnto you as firme as you woulde with me, oth-
erwise to encounter so many diversities, of vnfrequented fancies,
toyes, or mislikes, it aunswereth in no point vnto my propertie,
which hauing thought good of meere well-wishing to signifie vnto
you by present writing, I leaue you to your best opinion, this.
of &c.

Yours in all good sort to be entertained, &c.

An example of an Epistle expostulatory for
breach of promise.

M After K. I haue abstayned hitherto to come or sende vnto
you, partly weried with importunity, for that I thought two
moneths being now pasted, I might in this space haue found
a season conuenient, wherein to haue ended with you. Ha-
uing taken this cause in hand, I woulde (as in good reason it seemeth
fit) you shoulde determine with me vpon some conclusion, whereon re-
fuling alluted, I might thenceforth know whether to trust, & neither
waste
waste labour in comming to so small purpose, nor hinder my certaine busines by the vnfeateud lay of your affaires, as alreadie I haue done. We haue talked manie times, and set downe certaine limits, marie to so slender effect, as I neither know when to demaund, nor you howe to satisfie. So that depending vpon shadowes, I haue passt my time with small benefite, and you haue gone forward to little purpose. I doe pray you therefore that hence-forth such honest meaning maie assure vs, as alreadie betweene vs hath on either parte beene performed, To delaie me thus with niffles, as I thinke it farre from a Gentleman, so do I suppose you not intend it, considering how many wayes thereby, I am and shal be hindered. This threfore may be the certaine meane to satisfie vs both, that you will (as on Friday last you promised) come and see the agreement betweene vs performed, whereof I pray you aduertise your full resolution by this bearer. And so I bid you heartily fare well, &c.

An example of an Epistle Expostulatorie from an inferior Gentleman to his farre better in degree, authoritie and calling.

Right Honourable, though by the custome and common policie of this vnhappe worlde, I am better warrantied with a personage of your greatnesse, to dissemble, then to deale plainlie, yet because I finde as well by Gods owne wordes, as by the event of mens practises, that such customes are neither pleasing to his Maiestie, nor always profitable to such as use them, I haue adventured to manifest that by paper, which by words (albeit many times desirous) I neuer had heart to utter.

My purpose is to be plaine, and in honest and dutifull sort to expostulate with your L. wherin I finde my selfe greueed, and vpon what ground this my complaint is framed. I therefor moost humblie beseech your L. for Gods sake and your owne, to pardon this presumption, and to admit me favourable and indifferent construction, of what I shall here unsolde vnto you by writing.

I exclaine of wrong passt, I urge my miserie present, and I com- plaine of you to your selfe, and so doe make you judge of all that shal be hereafter enformed.

Your L. did once knowe, and hath still some cause to remember, that of all such lande and livings as my father at his death was pos-
The English

...fell, one onely poore farme fall to my share.

I my selfe doe knowe, and shall neuer easillie forget, that after the same was thrust into my handes, I neuer enjoyed it without much vnquietnesse, quarrell and vexation, nor without the continuall malice and molestation of my vnnatural Vncl, and such his associates, as by setting him on, ynderhande, did afterwardes finde meanes to fasten in the same.

This poore living (once in maner lost, afterwards recovered, and yet still fearfullie kept, the rather by meanes of a newe trouble, moued vnto me by master B.) I was in fine driven to offer for a little, but to sell for leffe, Now here begins my iust cause of complaint. For vpon sorne hope of your L. fauour towards me, and that you would according to your honourable promises have done me an expected good: I was content to yeeld my interest for eleuen hundred and three score pounds, where sixtene hundred pounds had beene before offered by my kinsman, and so I then told you.

This offer of mine, your L. for the time accepted, yeelding, with some difficultie to paie the odde eight score poundes, where I ought it. Howe be it afterwardes, hauing gotten the Leafe into your hands, and beeing possesed of the bargaine, and none nowe daring to take the same from you, you quarrellcd with the Leafe as before you had done with the title, and made mee a fresh abatement of the odde eight score poundes, assuming it to bee no part of your charge to paie my debts.

To value this mischief, and to saue my eight score poundes (your Lordship haung reported the former bargaine to your most advauntage) I laboured without availe, to helpe your memorie therein. Protefling (and that most trulie) that vpon mine earnest and humble petition vnto your L. to leaue mee woorth a thousand pounds, and to paie my debts, and in regarde also of the great abatement of what I might haue had else where, your Lordshippe had condiscended in the former conference to dischargethe same. And thereupon willed me, at my next returne to bring a note of my debts, with the names of my creditors.

This tale I well remember with more trueth then good successe vttred (speciallie the often touch of what my kinsman had offered me) did greatlie mislike you. Whereupon growing in heate (yet with some
some regard of honour) you swore that if any other bought the same at my handes then your selue, you would have it for leffe then five hundred pounds, yea, for nothing, or else it should go hard. Marie keeping it my selue, you said you would stand my friend; which hope or colde conclusion, I protest did so appale, as with feare of further losse, with griefe and discontentment I grewe sicke, and thereupon resolved to take what you would giue me.

Your Lordship hauing thus, what with countenaunce and choler dismayed mee, and finding by such peremptorinesse my sense to bee overcome, you ranne on still with this wresting course, and vpon authority without cause or colour, cut mee yet three points shorter. So as in place of one thousand five hundred pound offered mee by my kinaman in the Countrey, your Lordship gaue mee nine hundred and seuentie pound, leaving me out of this to pay a hundred and sixtie pound debt.

By these means(right Honourable) was I then halfe impouerished, and am now altogether undone, haung neither skill to vie that little you gaue, nor will to raise my selue after my fall, which I thought impossible.

It was a wholesome caueat giuen mee by your Lordship, and a full resolution put downe by my selue, rather to stoope and to live somewhat sparing, then by any prodigalitie to impaire my stocke; but being neither Marchant, Artizan, Broker, nor Vifuer, nor haung among manie debtors, scarce one good payer, I coulde hardly frame to doe what was aduised me, or be so much mine owne friend, as at first I had determined.

My state then brought thus lowe, my friends decayed and dead, my liuing sold for little, and the money spent, I resolved and stil doe with the rest to leave my Countrey, as well to couer my want from mine enemies, as to seuer my selue from so vnfortunate acquaintance.

Find time therefore I beseech your honour, before my going to examine these particulars, they containe I protest nothing but matter of truth. It is a high vertue and most commendable in a man of your state, to right your inferior against your selue, by this shall you winne him vnaintedlie to love you, who now vpon just cause can do no leffe, then thinke himselfe wronged by you.
And so my good L, this bill exhibited into your chamber, not into any court, delivered to your owne handes, and to no man els, I leaue to your honourable and best consideration, humblie once againe be-seeing your L, to suspend your hardest conceit against mee, for ex-postulating my griefs, in respect my plainnes herein, paseth not without truth, nor any wrong enforced, but upon just occasion.


For matter Exposulatoire, wee will nowe turne our selues to the next title being Exprobratorie, under which is contained cause indeede of vehement and grieuous disdaine: chieflie touching of fencies that impeigne a contrarie and laudable merite and desert. For which, howbeit in all civil blages it be accounted undecent, uncourteous, and unbleeming anie gentle condition, to reproch a man in time of mistike, with good offices or turnes, that before he hath receiued. So when contrarie to the honest affection unto him bountifullly tendered, a man shall either ungratefully refuse to recognize the same goodnes, or impudentlie, uncivilly, or inhumanely go about to reward evil for good, and to enforce a most uniuelt detraation, where himselfe hath receiued most comfort. In such cases to use this Exprobratory manner of writing, to signifie unto the party so forgetful of gentlenes, both what he hath receiued, and how much he was charg'd by all bates, limits and means that may be enforced, of humanitie, ple-tie, our gentlenes, it shall not be amisse, and to such end, and no other is this Exprobratorie kind of Epistles to be used: Of which, some certaine examples are in this place to be delivered.

An example of an epistle Exprobratorie touching ingre-se, and undue receiued:

Do not maruell at your woonent and fundtie delays in aunswereing my requestes, nor that you breake so manie promises with your frendes for the gratifying of their courtesies: In that beeing the thinges by nature annexed as they are to so servile a condition, they
they seeme (as remedile) in all discreet judgementes to bee borne withall. But that I wondret at, is, howe my selfe (knowing as I doe, and hauing so often tasted of, that contemptible and harde disposition of yours towards mee) shoule yet be so allotted, as to straine my friendes, to spende my money, exercise my wits, yeelde my travell, bende my care, and passe my credite, to relieue, vpholde, nourish and maintaine such a one, in bringing him from nought to ought, from the dunghill to the court, from woe to wealth, as hath neither honestie to regard me, vit to vse me, will to require me, ciuitie to respect mee, good nature to thanke me, nor any one sparke of ende- vour whereby so much in good seeming to behaue himselfe towards me. Many occasions haue bene giuen mee before time by som other misprizers of my curtesie, but you of all others haue exceeded and do passe them all in vnhonestie. That I shoulde bee occasioned thus to reproch you as I doe, is wisely vnto me no great contentment, but that at my bandes who alwaies haue so manifoldlie deserved of you, you shoulde so far forth challenge to be reproched, that certainly is it whereof you ought most to bee ashamed. Howe many wayes you haue wronged me, and howe little cause hereafter I haue to en- termeddle or haue to doe with you, hauing so ingrately, nay rather inhumanelie dealt with me, let the worlde judge betwenee you and me. Had I tried you in much, or in one halfe of that whereby in very dutie you are charged vnto me, it had bene somewhat to haue de- nied me: But in a matter so slender, so small valued, and but a trifle, to delay me, to stande with mee, to breake promise with mee, and which is worst of all, most vnceuillie therewith to bearde me, that of all others is the most detested that may bee. Soe 1 am, not that I haue knowne you, for the knowledge shall keepe mee from you, but that in nourishing of you, I forgot my selfe so much, as I could, neuer till this present perceiue nor looke after you. Fare as you will for mee, whomeuer hereafter desire neither to know nor see you. From B. this of, &c.

An Epistle exprobatory, more largely exampld.

A lbeit vnto a gentle minde there is nothing lesse proper, then Exordiam. a reproching of benefittes: nor any thing more contrarling, Dd 2. then
then to bee touched with discourses: yet respecting the weight of
the manifold wrongs done vnto me, & most injurious devises, where-
in thou haft contrary to all lawes of nature, vertue, or honestie, gone
about to abuse mee, rewarding not euill, but worse then mischief
it selfe, for good, and doing that which all men hate, and the most
discreet doe abhorre in requitall of that which I chieflie deseered of
thee, I hold my selfe neither to be touched in gentlenes, nor deemed
at all in discourses, if to such a Camelion I giue his due colours, of
so vile a viper doe bewray the feature, to so ingratefull a wretch doe
blaze forth his picture, and of so vglie a beast do yeeld his due portrai-
ture, to the ende that at least it may appeare vnto thy selfe, howe vn-
like to that thou haft ever seemed vnto me, I haue nowe found thee,
and how contrarying to that my selfe haue manifoldly bounde thee,
thou haft now shewed thy selfe vnto me.

To the opening wherof I have calle to remembraunce that
beeinge here a great while sithence a fraunger, spoilled of that thou
haddest laden with sicknesse, pursued of thy foes, burdenesome to
thy friends, subiect to a number of casualties, of death, povertie, ha-
tred, penurie, griefe, trouble, and want, I took thee, I kept thee, I
 relieued thee, I provided for thee, and that at such time as when for-
faken of all others, thou wast onely compassed with extremitie, had
not this one curtesie, may rather vnaccustomed kindnes, beene suffici-
ent alone, wherewith to haue bound thee? Questionelle it had, rested
there at any sparke of good condition within thee, yet had this been
all that I had done for thee, happlie could I then haue contented my
selfe, and haue thought that thou haft deare therein alone dealt but in-
gratefullie.

Abhorrest thou not in the perusing hereof to thinke howe thou
haft vied mee? Well knowest thou that on this hie point of curtesie,
I strucke not alone with thee, for after a recovery by my meanes had,
and restitutions of thine estate, vnto thy wanted possessions, health,
freedom and libertie, I not only so settled thee, but beeing haled thy
selfe (as it were) out of the Lions lawes, I made thine aduersaries a
praise vnto thee, I auoured thee, I loued thee, I esteemed thee when
none would regard thee, when all men despised thee. Were not these
benefits sufficient, to haue yoked any good or honest disposition vnto
me? What Viper may I then terme thee? what monster or hellish imp
that.
that not only hast not vouchsafed so much as to require, but scornest in appearance so much as to beare a good opinion towards me? Is it possible that man than a Serpent, or than the very Crocodile itself should become more malicious, yet hast thou in far greater quantitie then these contained thy venome, the Hydra was not answerable vn-to thy propertie, the very Sauages themselves could not equall thee, thou art infinite beyond all, and there are none beyond thee, for both men and beasts do abhor thy treachery.

What then auailth of such a one I have merited so highlie? Whereto servoeth it to haue extended on him so greate and vnused bounty? The dog saveneth by kinde where he is loued, the Tyger by gentlenes is from his cruelty disturned, the Lion will not suffer a kindnes vnregarded. But thou (hatefull of all others) degenerating from all nature both of men and beasts weighest not of friendship, receitest fauors, hatest all gentlenes, regardest no kindnes, contenest merits, and kindlesse of all kinds, or rather sequestred from any kinde, giuest thy selfe to rewarde the best descruinges, with vnauoidable and most detestable villanies.

Had I not too much deserued as I have done at thy handes, it might in some sort haue sufficed me. Had I by any known or pretenden euill, euer pursued thee, had I meant at any time badly vnto thee, it might yet haue contented me, that forgetfull of all that before passed, thou shouldest in this hatefull manner haue dealt with me. But hauing onely heaped on thy head a multitude of favors, received thee as I have done with so sundrie curtesses, imbraced thee as thou knowest with infinite contentmentes, delivered thee from death, and very hellish tormentors, what kindnesse could be more, or what merite so ample? And contrariwise, what requitall so slender, what acknowledgement so bad, or what recompence so euill, then wherewith besides all course of justice and equitie thou hast most unnaturally acquited me? One only comfort resteth, that of all honest minds thou art hated desperedly, and out of all gentle company are excluded perpetually, wherein hauing the only solace vnto my grieved conceits, that for the present may be acquired, I liue in hope to see thee once againe to haue neede of mee, when according to thy demerits I shall thinke of thee, and in the mean while esteeme of thy fashions, as thou hast giuen me cause to accompt of them.

Dd 3,
Of Letters inuictive.

Chap. 5.

These Exprobatorie epistles, both next follow the title inuictive. A sharpe and bitter inuicting against the person, deeds, or behaviours of men, occupied altogether in condemning, disabling, and wresting, whatsoever maie bee collected to the reproose, diminution, or impugning of one, and that by all manner of quips, tauntes, reproches, blamis, imputations, or designemens that maie bee of euils. And yet this not: by a disordered, malicious or railing humour, unseasonie and without great and forcible cause to be pursued, but by a learned, discrete, lawful, or reasonable toleration to be followed; which in all manner of directions is principally to be required. The conuenience is as full of Art as anie other, that heretofore have beene exampld unto you, and as well for rise and quicke inuention, as for dieease disposition, enforcementes, and neate deliverie, hath his special commendation.

An example of an Epistle Inuictive of a father against his sonne.

Exordium.

The sight of your letters, and message receiv'd by your servant have (good Coosen) bred to mee in perusing and harkening vnto the same, no small matter of disquiete, not that your letters or messages for themselves are, or have beene at anie time ill welcome to my hands, but in respect of him for whom they come, whom in truth I never recke if I heare of, so filled haue I beene long since with the euils by him committ'd. I am nothing ignorant that of loue and meere good will you beare to mee and mine, you framed your speeches vnto me, which with how much tediousnes I haue consider'd of, and with what willingnes I could haue omitted to answere them, no one can so wel give testimony, as the burthen of mine owne sorrow beareth witness vnto me.
But for that I see you are ill conceyted at my heauinesse, and of your owne good nature woulde gladlye finde meanely to recover that vnto mee, which my selfe am out of hope for ever to compass: I am content, though ill pleasing to my remembrance, and the rather also that by the extremity of the euilles your owne minde maie bee diawaded from anie further dealing in the cause, to shewe vnto you the good conditions of him you sue for, what manner a sonne hee hath alwayes beeene vnto mee, what reason thereby I have to commaunde him from mee, and howe farre wide you are, that in such sort as you declare, doe conceiue both of him, and of mee.

I neede not repeate heere vnto you, with what fatherlie care I haue brought him vppe to mannes estate, by what prouident foresight, I sough both with maintauncc and convenient place of credite, to continue him as a Gentleman, howe vnwilling I was to enter into the search of euorie small offence, but attributing the force thereof to his tyme of youth, was content to winke at that manie times, the sufferance whereof I doubted would turne to the ruine that it presentlie carrieth. I will but giue you an instaunce of the same, to the intent that as you shall knowe there-of, so may you in reuoluing the rest, consider the better howe unkindlie, yea, more then vnnaturallie I maie saie, hee hath rewarded me, and therewith will come to the present estate wherein he now remaineth.

It is I judge about three yeares sithence; to the intent to retaine him in some good order of life, I placed him with a right godlie and worshipfull Knight, Sir H. D. who for my sake both loued him, and I knoew tooke paines to the uttermost to reforme him, before that time I had placed him in an Inne of Courte, where with expences suufficent I kept him. In both of these places hee brought mee more then I will rehearse indebtedly ranne himselfe on the rookes, durt not besides (for that privilie hee had takyn) to flie off his head. Complaints were infinate against him, this man could not bee in quiet for him, that mans seruant hee misted, this partie hee decayued, that other hee highlie wronged: what could I doe vnto these thinges, but as one dehrous to reclaime him whom he knew to be his owne (though with a resolute vow never to...
I then had cast him off, yet by intreatie of his friends, and his earneft submission I received him againe. Sithence which too much it is to be revealed, how stubbornlie even in mine owne house, how inuriously among mine owne people, he hath behaued himselfe, by reason whereof as compelled for the quiet of mine owne familie, I appoynted him to goe from hence into S. there to remaine with his Vnkle. And because it was against a Christmaffe, and that I woulde not dismisse him unfurnished of that belonged vnto a Gentleman, (besides that, with a couple of good Geldings I horfed him and his man, and futed him of apparell, and what other needfull necessaries) I delivered him twentye pounds in his purse. Hee was no sooner gone to D. being not past twentie myles from my house, but the verie same night hee lofte all his money at dice; pawned his horses for twentie Nobles, and was faine of an honest friend of mine to borrow tenne poundes for his expences, and to redeeme his Geldings, one of my poore Tenants there refusing to supplie his wantses, hee fowlie beate, and if companie had not come in to the rescue, had like to have slaine him.

Nay, what hath hee done more, but knowing that these his ill demeanours comming once to mine eares, I woulde never after repute of him, hee hath confederated with a wicked rafeall that once was his man, who beeing the verie same night in his companie, the next day after came to my house and robbed me.

Are not these impieties (thynke you) verie strangue? What Nature is in such a sonne, nay, where in him are those district lawes of Nature become, that commonlie enforceth in all other children, an awfull love and reverence regarde vnto their parents? Where is the feare of diuine and humane lawes, the one threatening a sharpe scourge for such undutifulnesse, and the other punishing by penall forseytures and imprisonments, the manner of such detestable and disordered looseriffesse. To what issue is the ancienct right and laudable custome of our forefathers alreadie runne, that whomever by severse directions compelled the run Nagatere vsage of their children to a more district imposition and farre estranged exactioin theniovsed, of a more rare and singular obedience? Why is the common intendment earl in our predecessours tymes, of lawfull and good so accustomed vnsed, thus quite forworne, and in these our seas-
s (filled with all kind of carelesnes)s far forth disgraced? who is he that now recketh farther then his owne fantasie, or what sonne wil for any zeale or dutie once seek to repel his owne appetite? Whither are ye gone ye euiust and seuerc judges, by whose sentence and opinion definituell sharpe and bitter tortures were laid downe vnto them, that durst presume by any outward sheue in the world, but once so much as to countermaund the authoritie of their fathers?

O times more injurious then euill it selfe, by whose onely suffere,ance, mischief spreadeth her selfe so highly as it doth into such manifold branches. What would you have me to say in these things? thinke you not that I haue alreadie received discontentment enougb at such a ones hande? or would you wish me agaime by returning him home weetinglie, to sucke vp mine owne misfortune, and by nourishing an expugnable wickednesse, to see a demonstration of mine owne sorrowe and destruction daylie before mine eyes? No, no, cousin, I haue (I hope) taken order sufficient for these things, his presence I am resolved shal no more disquiet mee, by hearing or remembrance of him, if no friend of mine doe otherwise vexe me, for needes a vexation must it bee, but the leaft suppose, to conceiue that I haue yet remaining vnto mee such a sonne. Take heed (good Cousen) that as he hath deceyued a great manie others, but mee of all others most especiallie, he also doe not deceyue you. Drive him quicklie from your presence, and thinke that a greater plague can you not receyue into your familie, then a person so vile, and of all others demeaned so wickedlie. This is all that I can deluyer you of my present opinion, but not the leaft of a thousande other accidents occasioning the same. Whereon I am determined fullie to repose my selfe. Sending in the meane time my heartieest commendations and earnest thanks for the indifferent care had of my being both to you and your bedfellow, this of, &c.

An answer purgatorie of the sonne touching matters Innecline of the former Epistle.

W ere it not for that my presence might more offend you then Exordium, I wish, or by anie action of mine owne, would wil linglie deseure, I had (emboldened by the equitie and
right of my cause) in all humble reverence and dutie, tendered my self vnto you, but understanding how greatly the malice of mine ancient enemies haue prevailed towards mee, and that without the vertue pietie of your selfe, and equall regard, had to the true information of my cause, there is no place of favour left vnto me, I choose as the meekest to abandon for a while the yeelding vnto you (by my access) of ane such annoyance, and in the meane time, to frame these humble lines, pacifiers of your more then ordinary discontentments, that as true aduertisers of the course of that where with I am charged, they may plead pardon of your protested malice, and winne vnto me (as I hope) that entertainement againe, from which hitherto by the undeserved proceedings of mine aduersaries, I haue injuriously beene detained.

And albeit there is no reason why, in the measure of all your actions; I shoule or ought to deeme, that you doe, or enterprise any thing vnauuitedlie: yet for so much as the secret sling of malice is such, as is able to penetrate the wisest, and that where much is feared, the least inducer making thereunto is made occasion to question of: I do in as lowlie manner as I maie, beseech that but with indifference you will see howe and in what sort I am wronged, and giving credite to what hereby in mine owne defence alledged, you will confirme therevnto as to the respect of your fatherlie pietie appertained.

The weight of that, for which as I understand you are aggrieved, against mee, is that heretofore, you have had suggested vnto you that I am very worthyifie, that I keepe lewde companie, that I conspire al at dice, that I am a quarreller, and lafflie, that you surmise you were robbed by meane of mee, or by my auffent, all which to confirme mine aduersaries seeme to haue gathered vpon me great advantage, in that notwithstanding, beeing often forewarned the contrarie, I sithence fell into companie, played at dice, brake a mans head, and that my man that robbed you, was the night before in my companie.

Much more euill commonlie carrieth the reporter, in deliveringe an ill suppose of a reasonable conceyted matter; then oftentimes dooth the action it selfe, in the most woorst degree of truth that can bee, beeing equallie considered of, for example, was it

right or.
ever held a thing insufferable for a Gentleman to frequent company or to play at dice? May it not sometimes be justifiable to break a man's head? Is it a matter of prejudice that he who once did mee service was seene in my company? Yourselfe, sir, I knowe, will answere for mee to all these. No, Then will not I, not only not deny but I did all these, but by your favour, justifie to their faces, that honestlie, lawfullie, without offence against you, or reasonable mislike of any other, I have and might againe at any time enter into the like viole of all or any of these, as at that time I did, when they so complained of me.

The company whereof I am accused were such onely and none other as I found in mine. Gentlemen, such as you well known and of all men generally well reputed, the place that I vset was with them, the let by agreement not great, concluded vpon more to passe time, then whereof to make gaine. Hereunto commeth a bad fellow out of the towne accompanied with one of your tenaunts, who looking on a good while, abused at last hee might see; which being granted, a cast fell between him and me of a number to be decided; for his opinion he dared me a good time with twenty Nobles to my geldings, I accepted the wager, the boorde went with mee, your tenant excepted, who against all others stood against me, and hauing the wager in his custody would not deliver it mee. Words by such meanes multiplied, and they both arose against mee, whereupon forced to some impatience, my hand made way to my right, where with I quailed their resistance. Lo, now sir, the matter thus highly framed against me, lo here the loss, the pawning, the borrowing of money, and what killing and slaying against mee reported. See here, I beseech you the vnthriftines, the misrule, the ill company, and what else that malice could any waies delusive to overthrow mee.

And yet is but truly in their very supposes they should haue dealt with mee, what conceipe could they then haue found in all this to object against mee? Is it not a thing ordinary among Gentleman when they meete together to solace themselves with some one or other reasonable pastime, by allowance whereof, no one is ordered by himselfe, but by common liking of the rest? Is it not a thing natural to man, after wearisome trauels, to vie vnto his minde some honest recreation? Is it not according to civilitie to entertaine Ee 2, times
times and occasions? Affoorded you not therefore the money you
gaue mee, in companie well reputed, and in their honest exercises,
moderate to maintaine mee? Agreeeth not hereunto your onelie
dailie converstion, your entertainments, your continual use of com-
panie applied in your owne behauers, and in others commended be-
fore me?

\textit{Anshypophora.} What then may bee saide to condemne mee? the common name
(perchaunce) of the plaie, carying with it a continual surmise of in-
conuenience? I need not here lay vnto your souldome for my defence,
that as well therein, as in all other demeanors, there is use which is
allowed, and abuse, that in it selfe is insufferable. To commend the
moderate use hereof, I can induce nothing more than custom, and
for the choice of the best observation, the company must cleare mee.
Nowe, in avoiding the enormities, the charge (if I misconceiue not)
you gaue me, extended to the fellowship of the worst, in whose so-
cietie nothing is so common as ill usage, and in whose pleasures,
no one thing so ordinarie as vnthriftinefs, each of which occa-
sioning that euill which I seeke to shunne, hath bee neere herein so far ex-
empted, as I protest there resteth in veritie, no suspicion at all where-
with I may be charged.

\textit{Apostrophe.} But if nowe, sir, you will reason of your tanauntes hurt, what
therein may bee objected that shall not every wai further mee: who
is hee that by nature could bee so restrained, but by the verie in-
stinct thereof, hee will rather kill if neede bee, than stande to be kille-
\textit{Paradigm.} Hath not the Soueraigne mother of all out earthly being, ar-
med even the verie Beastes themselves to their owne defence: hath
not the Lyon his claws, the Bull his horns, the Dogge his teeth,
and the Boare his tuskès? Doe not the worthis lest sort of mankinde
also commit to be misprized, and naturallie couet where they bee
enforced, immediate to be revenged? Allotte not the lawe vnto
euerie man his right? Was it not by Covenant a greed, that the win-
ner shoulde haue the wager? And did not the winder fall sentence of
the whole boord, adjudge it to me? What resteth any waies then to
be for all alledged whereby in this action to accuse mee? Nay rather
what is vnleast herein to condemne him, that being your tanaunt,
hauing his luving of you and yours, beholding as hee is to all yours,
would ye yet bee to vile conceipted against any of yours, as not with or-
dinarie
dinary speeches alone, but with vexting tearmes, with violent force woulde goe about to withstande me, to hurt mee, yea des. Afnderson, peratelie to confederate with another of my life and money to be
reaue me.

But nowe to drawe vn to the laft parte that toucheth my man, standing as a coniecture for that hee was in my companie the night before, I must confpire with him to rob you, Do but confider Sir I pray you, what likelihood of truth this beareth: would any one be so mad as once to harme, or go about to hurt the posessions that in right is to no one so much as himselfe? Would Jeuer appear so vngracious as to confederate with a stranger, to no benefit but of himselfe, to rob and spoile my father? Alas, what could there be so aduerse vnto Nature, as should enforce in me so vnkinde a condition? You must needes Sir (by your favour) something confider, what one thing or moe might bee in mee occasioning vnto the same, it must either bee some vehement necessitie (which neuer hapened) constraining mee, some great extremity (which you know to bee contrary) wherewith by keeping mee too short of expence or maintenance you might enforce me, a kinde of wanton prodigality, whereof no wooldc can accuse me, ill counsell whereunto so far forth I neuer could yeeld me, or a most detestable and vile disposition graffed in my selfe, which no man euer found in me. These causes as I thinke are the most likest of all others inducing to those opinions, which howe farre they or any of them haue estranged my condition, let but the verie conſcien-
ces of my utmost aduerteries indifferently trie: me what if hee were in my company, is not that a thing that without any岌ption at all, might easieſt of all others happen vnto me? I am not weeting of mens thoughts, neither can I coniecture of any other but their outward demeanors: if he were ill, weigh I pray you, the fault proceedeth not from me. Sory I am that any such conceipt by any one of mine should so much offend you.

These things then falling out in such sort as they be, it may please you Sir, henceforth to allowe of this my inſt Apology, and by the selfe fame nature piety, and loathing condition, wherewith in all duty and o-
bedience I seeme firmeſly charged vnto you, in like sort to recognize and receive mee, who notwithstanding I conſefle many waies here-
tofore, to haue erred, yet heerein in no one point indifferent rest I Ee 3. rightlie
rightlie to be challenged. The expectation whereof hath made mee presume to the recommendation of these letters, attending therewith al the newes of your good conceit, and happy returne of this bearer. From, &c. this, &c.

To this defence, we will for the more variety suppose a reply to be made by the Father; the reasons whereof shall yet also consist in the selfe same estate absolute; proving thereby a more ample demonstration of the diversitie of constructions incident to those places, and how by the feasible applications of their special intendemes, they are, or may be caried to divers several purposes. Inasmuch, as like to their present bie in this defence they have bene suggested for confirmation and to the clearing of the soures faultines, herein also by the same connuence they shall be maintained by the confutation of all his former allegations, the matter whereof, in lost following may be considered:

A reply of the father confuting the allegations of the sonne, and maintaining the causes of the former insanity alleaged.

Exordium.

Our wiles (Sirra) and sophistical expositions of your owne misdemeanours, with sundrie confirmations therein vied, whereby to drive me from the verie suppose of that whereunto no one thing hath giuen more euident testimony, then the course and progression of your whole life, are either too newlie forges, to reape at my hands any sound crede, or the metall so light, as carieth in the weight thereof verie small substance, in my conceipt to be beleued.

Metaphora.

Well haue you applied your wits (no doubt) and to especiall good purpose haue your studies bin framed, that can so cunninglie coment as you have done vpon so bad a text, but withdraw your measure betimes, and cease this ouerweening, least by continuing your selfe in a fools paradice, and where al things are naught, supposing nothing to be amisse, you do (as by your desertes you haue sundry times endeauored to lose a father) so in the end frame a desperate meane to lose your selfe, when you may never be recouered.
The shame you have of your mischief done, and guiltiness of your owne confidence to come in my sight, together with a knowne mislike that you have receiv'd from me, either to see or hear from you; you use as a cloake, to couer the long pretext you have made in defence of your evils, you haue well shew'd that paper beareth no other hue but his owne, and the letters you imprint theruppon, carrie but their proper colour. Though they falsifie a thousande actions, and bolster with innumerable lies, it is not seene in their change, but in a shamefaile browne of him that were not past shame, the least of all these would quickly bee deciphered. Is it not enough you have done basely touching your self, vnkindlie demeaned your selfe towards your fathers friends, vnthriftily consumed your time in some one or other badde companie, run at randome euere way to your parents and your owne infamie, but that also in your behauior, you will not onlie dare to deny it, but which is worse, in your writing seek to defende it. It fitteth not that I shoule use reasoning, neither meane I to contend with your cautels, but for fashions fake, or (if so you lik) to beate that to your remembrance, whereof hitherto you abandon the notice, let me aske you this one question. In all your smooth passage and flourish made of your companie, their reputation, your cunility, small play, my allowance, and your construction vnpon the same, dooth it not drawe to this ende, that it was in an Imer, in a place filled with all vnthriftinesse, in a dieting Chamber, in a spectacle for all companies? Doth not the verie deliuerance of your owne fact condemne you, dooth not the verie sequell of his entrance, looking on, and plate (whome you termde to bee a base fellowe) impugne you? Dooth not your after quarrell and mischief done oppose it selfe agaynst you? What if all the information deliuered vnto me in particular, were not true? Is not the substance true: Nature counting recreation, is in him that will bee modestlie governed, to be measured as well by time and place, as by entertainment of companies; Custome carrying with it selfe anie secret insimulation of cun, is not to bee followed; cunility is not cunility, when it shall bee repugnant to a right governed modestie: can that be agreeing to Law, which in effect is discordant from anie good order of law? Induce you my allowance, as a confirmed sentence to your vaine opinions? Why, sirra, frequented I ever anie such play
in Innes? Nay rather did I not ever mislike it, alwaies spake against it, and in every action condemn it? Stood not my conceit that being in the best part it might be, though young men stooe neuer so much on their light gaming, and little hinderance, it was rather an allurements and incitement to unchristines then a pastime of any gentlenes, when it was vifed in a Gentlemans house, which is by sundrie defences more tolerable, and not in an Inne, the veftrie publike entretainer of all kinds of societies.

At your departing from mee, your journey laie to S. you were to traualie to my friendes house. In respect of the time, my reputation, your being, the place, and the companie, I furnished you with money, knowing that there, and with such persons, and in their feueziall pleasures you were to bee conformed to companies: Hereof gaue I euer allowance, the like whereof have I deemed meetest for the expence and societie of anie Gentleman, thither should you haue travelled, so in the honest distribution of that allowed for your maintenaunce, you had both amoyded the present mischiefe, already incurred, and prevented occasions, whereby manie times they are adventured.

It is not inough, not to doe euill, but we ought also to reftit the occasions of euill, what recreation I pray you, after trauell is more naturall then rest; Who more subiect to casualties, than they that hazarde themselves to most companys? What custome better, then to vse our Inne for repose, the onelie and sole intent whereunto it was prepared? Wherein is euallie more commended then in honest government? What more lawfully for any man then laudable to bee himselfe? Your demeanour is tied to your own behauiour, and not to anothers inclinations,your actions well disposed, are not offensive to what by others pleasures to bee continued; had you vifed the place as it serued for, who would haue beene discontented? Once it appeareth that euill is come of it, brawlings arise, men are hurt, standers ensuie, and infamy doth guerdon it.

Touching the latter part of your Letter I say little, till I haue more deliberatlie of the circumftance considered. Some, hoping more of that you will bee, then I dare intende what you maie bee, haue manie wayes in this action perswaded mee. Where much hath beene ouerpafted, it is reason that something at length do bee

The English
Secretorie.

Simplikitie in well doing, is farre more pleasing then a curious definition of well doing. When I finde proofe of your amendment, I shall then wish to see you. Meane while, it shall behoove you to enter into your selfe, and more circumspectly to consider what most fittest becometh you, where-with at this present my directions shall conclude. R. this, &c.

An example of another Epistile Inuictiue, pleasantly written against the humours and conditions of a vaineglorious person.

V V Ere the peculiarities of my conceits correspondent to those vaineglorious humours of yours, I could before and thence your exemplified discouers committed to my view, haue vpon occasion sufficient, devised how and wherewith to haue prevented or answered your accuستmomed causis. The first whereof not having performed, so could I willinglie also haue left the latter undone by determined speech to haue beene accomplished, were it not that having prooved the arrogancie to bee in you, wherewith vnjustly you charge me, I might by my overlong silence giue head to your follies, and whilest by an outrageous well liking of your selfe you become ignorant of your owne mischiefs, you might vse a scope not necessarie thereby more farther to abuse my sufferance, as heretofore you haue done a great many others by their common negligence.

For avoiding whereof, I haue (as my leisure would induce mee) thought good to giue place to mine owne determination, & to serve your humour so farre forth as to answe your letter, not being stung, as you fondlie and vainlie imagine, with the venom thereof, nor gallled with the opposed surmises of your munificence, wealth, credite, reputation, and I know not what besides, all which I do suppose either to be so skant, as no man can substantiallie discerne them, or otherwise that you would never so often as you do, without a surfeiting follie endouer to obtrude them.

The policies you vse with mee are nothing strange, which because they are nowe growne so stale, bee eueric waie therefore the lesse currant. Howe like you to a shamelesse woman, or some other base conceyted creature, you appeare in your wryting, but the matter of your Letter testifie, if because you haue both manlie
lie shape and countenance, you will admit neither of these similitudes, you must be either a child, or a fool, and so wear a bable, or take a horne booke at your girdle, and get you to schoole again.

You complain that I have done you injurie, if I haue, why then doe you not content your selfe to pursue the reuengement thereof, either with manlike or lawfull extremity? Would take you for a refuge these cankred foolish vpbraiding, womanish encounterings, unseemlie lyings, and childish threatenings. If we follow the rule you begin, we must straight waies bee children, and then I must wrangle why you stole away Tom's bread and butter, and you must threaten if I tell of that you will then complain of me for eating vp the fermentie that was kept for the child's breakesfaft, or how I drunke vp my grandams ale and toffe, or lick bread in the dripping panne, or some such like weightie caufes. A soueraine capacitie no doubt. Is this manner of dealing deriued I pray you from your Gentilitie, or had you it by education, or have you won it with your wealth, or is it incident to your reputation? Bee these your encounters? A braue canuifado, indeede, when to deface an honest minde, you have shot out all the venome of twentie yeares acquaintance that you haue stuffed togetheres, and all not worth a butterflie, then to tell to those that accompany you, howe brauellie you haue touched mee, howe with your learned ending to so manie read and shewed, you haue quencht mee, howe manie waies behinde my backe, if you were so ill disposed you could kill mee, and for default of other matter forsooth, howe they laughed at mee to whom I haue spake somewhat against you, and howe matter B. found Socrates in my Letter, and sent to seeke out your well reputed sence to expound it, not without the credit of your owne worshipfoltie to be admitted to the sight hereof: If I should for carrying this insight, not say you were a great Cleeke, your gravitie I knowe would condemme mee, and it would bee thought in your deeper studies, that my senses did faile me. But alas sir, what is it that I woulde denie you? It is not I, well I wot that haue abilitie, or if I had, woulde presume so far as to impugne you, what wold you more sir? I am come to your bow, and acknowledge your credit, your worshipful acquaintance, and all else you haue brought me to. But yet sir, after all these sporting deuises, hee is but a Nidcor, and that wise men can tell you
you, that will glory so much in such fruiles follies.

But say I tis your vaine glory? No, not so, it is but a Thrasonicall exercise. There bee that affirm the Gentilitie hath no deriuation, where is neither good nature, honesty, nor friendly condition. But what is that to you? A man may sit vnder a stall with credit, but to be laid on a stall, smellethe somwhat of beggership. Go to, I warrant him he is a proud fellow, and little of good maner knoweth, that so rude-ly will dare to speake of your maistership.

Yet nowe we be in, let vs goe to it by the weeke. In odde sooth I must tell you plainly, your occupations have benne too manifolde to thrive by your honesty. But perchance the terme is quaint, and you will sace this matter of honesty is besides your profession: Alacke sir, though it be, you must pardon the writer, it was but a mistake in his penning, by ill noting your pedegree.

Tush pedegree, pedegree, here is nothing with you in hande but twitting with pedegree. Cockes fifth, these proude fellowes that have nothing to liue vp to see how malapert they be, if they had ability to take to as you haue, & wherwithall to bee, vp their heads in your world as you do, such credit with honorable & worshipfull, who have multiplied your praises for noted good parts, apparently seem to be in you, what would then become of their doings? Very true sir, but will not this be sufficient to giue scope to the name of a gentleman? Faith sir, to be plaine with you, tis but as the wiser sort do hold opinion.

For in our believe it is faide, that a great deale better sheweth doth it make to giue but one certaine & true demonstration of a gentleman, then to yeeld twenty brauados, and never come neare the true meaning of them, railing, lying, backbiting, slandering, facing, vaunting, contemning, cogging, menacing, vpbraiding, taunting, and prowdie defacing other mens actions, deserts, qualities, behauiours, and vertues, are in right reckoning, in verie trueth but slender partes of a Gentleman.

You will say, I am too far bewitched to tell you of these things, you will rake at me, you will stone me, you will not beleeue me: you will alledge I am too different herein from all other opinions, your acquaintance doe like of you, praise you, and magnifie you, very true indeede, but they are but a fewe, and such also as doe it, have intent but to laugh at you, you are but the aquile whereout they hame.
their pastimes, they use you but as an instrument to be pliable to
their turnes. In this as to Will Sommers, they yeeld to your rages,
they soothe vp your passions, and cokes vp your humors. But vnto me,
to whom such fashions are loathsome, and in whose eares those base
purposes and surfeiting demeanors of yours are most ridiculous and
hateful, they are too intolerable.

The Peacocke when hee spreadeth his tayle, is glorious of his
beautie, but flopping downe to his feete, his feathers fall with the
selfe sight immediately. Woulde you but abase your eyes vnto the
lower part of your rising, you might then recognize your original,
and seeing the simple object whereout your prosperity hath beene
derived, confesse that tenne such glorious plumes as you studie to
haue advanced, without they were better qualified could scarce
make a thewe besemiing the lowest part of all that belongeth to a
Gentleman.

For my part it is not the shew you beare, but the pride wherewith
you are caried that despiteth me, the qualities you haue; and not the
malice you utter, that discontenteth me: whether your opinion stand
good or bad to me, it is not that I accompt of, as beeinge such a one
whole censures to my knowledge, neuer floode in that degree to bee
reckoned on. Onely doubting least ouerswole with your humours,
you should confume in your follies I haue written that I haue done,
leauing the rest to your own correction, if at least you haue any wit
at all whereby to amend them.

An example of an other Epistle Instructive, written in
cause of great desert against two
several parties.

Exordium.

I Am forie it falleth vnto my lot among matters more serious, that
I must at this present incomber my pen, and enforce my labours,
about so needful a purpose, as to decipher a knauie whom the
world koweth alreadie by his colours, and a companion of his that
will shortly giue profe of his facultie by his far spreading titles. And
yet the time hath bin when by their shadowes I could set them both
to viewe, and hauing cunningly deciphered them, could laugh at
the portraiture, imagining that there were more heades to carpe
at their villanies then honest meaning to excuse their treacheries.

It was not amisse said amongst the wife, that there ca be no friend-ship but amongst the good, and yet is society so common amongst men, that there is not the arranteft varlet in the world but he will find a companion, & why, because there is a likelihood, which although it cannot turn to friendship, yet growing ex similitudine morum, I find no reason but that a conjunction may be of knaves as well as a separation of honest men sometimes.

Leaving your yokefellowe M. whome I esteeme so base a fellow as comming out of the very Cell it selfe of all villanies, finelleth so strongly of the stench thereof, that he is not worthy to come within a mile of my paper, nor neare by a thousande Yarde vnto the worst parte of my fludie, I will speake two or three words vnto you matter F. which are his aduocate, and as it seemeth his second selfe, nay rather incorporated in his bowels, and become maklenezed, yea rather M. himselfe, for he hath taught you to handle his cause so cunninglie, that he neede not joine with you to lie for himselfe, for you will lie for both, and surelie(not thinking you haue it by nature, absit) I judge it rather y infection of him who hath so transmuted your disposition, that to boast, face, scold, and lie, and that without shame, credite, or honesty, you surpasse as I heare, why M. himselfe(of whom you are thought but the shadowe)cannot go beyond you. You have delivered forth in publique speaches, that I and my companions abused your Client with a false Leafe, that we led him by degrees into a deceitful marriage, that I wil come with my hat in mine hand to craue your Client's favor, that you know me well, and thereupon demaunded whether I was not once master L. his man, and being answered yea, you paused, and then said, belike you knew me then.

Remembring that you are become a M. (whom alwaies I note for a shameles lying knaue) I wonder the leffe at your impudencie, mari if you were an honest Gentleman, that did rather stonde vpon your credit, the vpon such base respects to get money, by bolstering whatsoever villanies you care not, I would then saie, tota eerras via. But not shewing you such favour, I must needestell you in shorte conclusion (You lie.) And so much the rather because in the deliverie thereof you make not a matter of information of it, but rather as it seemeth a thing of your owne knowledge.
And because the lie seemeth rather a word of course, then commonly of substance, without proofe added to manifest the certainty, I further affirm, that I will bring halfe a score, honest knowne then either you or your Client, to whom he hath confessed the contradic himselfe, and made knowne the same most ample into their owne understanding, who by the justifying thereof, will prove him a shamelesly lying knaue in his flaunderers, and you a prating foolish dolt in the rash delivery of the same vpon so slight a ground, to defame an honest man of more accompt then yourself; and that without occasion. And because you take vpon you to know me so well, and are yet of opinion that I will stoope to your Client, I must tel you there-in your wisdom greatly mustake both my nature and condition, for that I can never bee to disparaged in concept, but that I could alwaies find an Asse by his braying, and scorne a rascal though he were never so full of vaunting.

My dwelling with Mayster L. continued cuemore with reputation and credite sufficient euon to this present daie, I desire to be informed without pausing, what you canne say to impugne the same, and albeit I knowe a flaunderous mouth never wanteth whereof to gather, yet taking mee at that present state, you shall finde mee such in trueth as all your malice shall never bee able to disgrace mee.

You saie, I dare not walke abroade, that I cannot bee seen at Westminster as your Client is. It is indeeke spoken like a Tinker, and sauouring somewhat of a Coblers Stall, what betwixt choler and lying, your Client and you haue taken order, to speake nothing honestlie. And I wondcr not of it, for you haue not so much as a savour of honesty about you. Vile malicious deuourers of men, do you thinke it an easie thing; or matter of slighte purpose, to villainously to derogate a mans good name (then which to a generous minde nothing is more precious) or do you deeme all men of so base contempt as your selves; that they can willingly suffer all things to bee benefited by any thing? And when you haue shamefully vtttered your lies in place of audicne, dare not for your breeches to stand to the left word of smallest moment, that you let fall out of your overflowing venemous mouthes.

But de his taceo, the best is, you are both well knoune, for the
one of you, seek all London for a cogging, brabbling, boastling, ray-
ning shamelesse, and lying knaue. M. is the man, and hee shall doe it.
He seeking all the towne over for a facing Advocate, one that could
handle the matter like himselfe, F. was the man: Yee are both well
met together, continue your purpose, and see the ende for you meane
so, ray you will do it.

I vfe not F. as he vfed me, to brabble, and to lie of him to strangers
But hauing drawne his portraiture, I send the first counterfeite to
himselfe, that seeing hee may shunne his lewdnesse, which yet lieth
in secret, and if hee continue shall quickely bee published, and that to
his shame openlie.

I leave you both as I found you, my paper and present matter for
this time taking end. In apparant haft, hauing otherwise more weight-
tiie to impoy my selfe, this last of February, &c.


His Inuictive seemeth to have bene over sharpe in the
matter, but not in the maner, for the occasions there-
unto inducing might peraduenture merite that and
greater. And howbeit both the termes and conver-
ance are somewhat hard, yet is it in such cases vertie tolerable;
when either the vileneffe of the action, or base demeanour of the
partie both require it. And in this point there is a great Decorum
principalie to be observed, to use a bad person with termes cor-
respondent to his behauior & qualitie, as in any other laudable pur-
pose to entreate another party according to his calling or digni-
tie. And as this title of Inuictive, and that of Exprobratorie be-
fore going, are nereby attainted together, so also is the next here-
unto, which is called Comminatorie. The Etimologie or signifi-
cation whereof, is by menaces to threaten. Insonitu as partici-
pating with a kinde of Accusation for injuries committed, it ex-
postulatest not, no reasoneth of anie circumstance, oblication or
qualitie, but protesting a due desert in the partie challenged, me-
naceth thereupon a speedy and answerable revengement. This,
of this title is the substance and propertie. And so will we proceed
to the examples.
An example of an Epistle Comminatorie.

Exordium.

After D. I see well by some experience had of your dealings, that you have small regard of your honesty, or welfare, two things in mine opinion, whereof each one should be charg'd. Your honesty, in respect that you keep no promise: Your welfare, in that you neglect the oportunitie, for releasement of that, which in the ende must lie upon your owne shoulders. But seeing your inconsideration is so great, and the like respect you carriage of your owne good growne to be flender, blame not other men that breake with you upon desert, nor mislike at all their want of pittie, that have no meane to pittie your selfe. For my part looke for it, and you shall surelie finde it, that I will prosecute all meanes possible to arrest you, and beeing so arrested, I will not bee moved with intreatie, prayer, or other submis-

Prolepsis.

sion to releas you, till you haue payed the whole debt, charges and penalitie. And whereas you sent mee worde by my man, that you could not accustome your selfe, with one that trusted you to deale treacherously, I answeare againe, that if you make it so nice to bring him forth to bee arrest'd for whence you are suretie: paie then the debt your selfe, and satisfie me, and that speedilie: for if you do not I vow I will meet with you and that verie shortlie, when to your little content you shall perceyue that in fouling mee, you haue dealt most vnadvisedlie. Thine of it as you lift, and deale with me accordinglie: and so to your best consideration of your owne safetie, I leave you. This ninth of June, &c.

Peroratio.

An other example Comminatorie containing a greater vehementie in the delirie.

Vngracious offpring of hellish brood, whose heaven's permit for a plague, and the earth nourisheth as a peculiar mischief, monster of mankinde, and deuourer of men, what maie I tearme thee? With what ill founding titles maie I rasse my selfe upon thee? Thou scorne of the worlde, and not scorne, but worldes soule disdain, and enimie of all humaine condition, shall thy villanies scape for euer unpunished? Will the earth yet support thee

The menaces of this last Epistle you may well deme to have issued from a hot enraged Spirit: of which though the litle bee vehement, yet unto men alike humorous, the same may stand for a presenct. Such kinde of inventions and men so affected with such estranged passions, are as we see diuerslie found, whereof I thought good to give sooth this example to bee considered, the twisht nevertheless to bee measured as in the others before to the person and matter occurrent. And no we will we to the last of all this state judicial, which are the Epistles Deprecatorie. The title of these Epistles carrieth a name, accordant to the submissive matter in them contayned, for their efficacies are onlie carried by entreatie, request of favor, good opinion, allowance or pardon.
of any intent or offence conceived or committed. In good natures, it is a thing proper to weigh with themselves, how much any wains they stand charged, whether by respect of person, duty, friendship or feuraigitie, accordingly thereupon to frame their speeches or writings. Yet is not the matter hereof Supplicatio, as growing by wails of petition. But rather an honest and gentle submission to the good liking, estimate or friendlie respect of such, unto whom, or by whom we are either accused, tied, charged, or constrained, clearing, if it may be, or honestly otherwise mitigating or avoyning that sinifierly, or upon some intended conceit, may be Draun to be against vs, and of the ble hereof to be spoken let this now be sufficient.

An example of an Epistle Deprecatorie, where the partie is charged in good opinion.

Exordium.

When a Phisognomner by chance (hauling beene famous in other places) came into the forum of Athens, hee declared by the view of diuers mens faces the diuersitie of their conditions, whereupon (for better triall of his Arte) hee was de

maunded what (Prima facie) he thought of Socrates, he answered, by his countenance, to be a man of verie evil condition. The people which knew the contrarie, growing thereby into great rage, were readie to drue him out of the forum. But Socrates comming forth, Be not angrie (quoth he for such a one might I haue beene, if by Philosophie I had not corrected my maners.

By this might bee inferred (right Worshipfull) that at the first shewe, it is not good to give rash judgement of anye man, for the Phisognomner being able to judge what men might bee, was not able to say iustlie such they are: In like manner, your Worship hauing beene led by misreports, are able to say, thus it is spoken, but not so it is.

To my great grieue it is informed unto mee, that by the sinister report of mine aduersaries, you thinke hardly of me. And so much the rather haue I cause to bee grieued, for that in the mouth of an ignorant person, I am not thereby judged of, but by the sentence and opinion of the
the wife, held a man badly demeaned, careless, and such a one as beareth small reputation.

Beleeue mee sir, and if it please you to take further notice of me, you shall find it true, that it is more evil unto me to be adjudged loose of a wise man, then of a thousand base persons to be utterly condemned; for that the one speaketh of skill, and the other of a bad concept; the first wishing all men to bee good, the other confessing no man to be sufficient, that is not possessed with evil.

My aduersaries have brought many heavy informations vnto you tending in outward show to my great disgrace, naming me as it pleaseth them, a man (as they think of them selues) indifferent for all purposes. But because I know you to bee wise, and thinke it a matter of no small account to be well thought of at your hands: I am therefore the more careful to cleare my selfe, and do beseech you, that you will hold for firme what I do here set down: affirming your selfe, that whatsoever my aduersaries report of me, I doe make account what speeches passe from me: and those that I deliver vpon credite, I will performe with truft.

This then I say for aunsweere generall, to whatsoever they canne obiect, that if any parte of that in substance they haue delivered vnto you for certaine bee true, I will loose the credite of a Gentleman, and bee regarded as I repute them: and besides, will repay whatsoever is to me paid, and release what nowe I haue in suete against them.

Besides, pleaseth it your Worship for my credit sake to have the hearing of the cause, I will come face to face, and (though I knowe the one of them to have a shamelesse countenance) of himselfe, yet let bring what counsel he will with himselfe, if I overthowe not every matter objected, and prove my selfe an honest man, I will loose the debt and my credit too, which I account above all debts. Have not I then had great cause (hauing beene as vnto you, so in divers other places besides verie unprofitable railed at and defamed) to write vnto these persons, and inueigh against them for it? Behold my letter throughout, being well considered of, it shall bee eviident that I had great cause, and that very manifold to do it: for my part I knowe not what others deeme, but touching my selfe, I had rather lose my life then my good name, then which vnto me nothing is of more regard.

G g 2.
and I tell you sir, if F. or a better man then he maketh no more reckoning, but to defame me without a cause, he shall know and understand that my credit is deare vnto me, and that to maintaine the contrarie he shall find a hard reckoning.

I spende not my time in making of Lybels, but to write in reprofe of him that abuseth mee, which I take so highlie in griefe, as namelie, they shoulde be so shamelesse to report vnto your Worship which they cannot stonde to, that I holde it a wretchednes therein to be silent, and a mischiefe for credit sake not to discouer a trueth.

Befeeching your worship of fauour and credite, to me and my rude lines, I humblie take my leaue, beeing alwaies ready to auouch what here I haue set down, wherof not failing I remaine

Your worships whensoever to be commanded.

An example of an Epifile Deprecatory, in cause of wrong suppos'd to bee committed.

Sr, your Letters more troublesome to my conceipts, then fauing (as I am credibly led to thinke) of that your woonted most noble disposition vnto mee, I haue receiued. With what suportation and vnaccustomed grieve I haue retained them, I refer to anie one (guiltlesse accused and suspend from so high fauours as formerly by your bountie hath been to me performed) simiple to be conjectured. Long was it ere I could satisfie myselfe by any accessse that might bee to proffer my selfe or these humble Letters vnto you: Yet neuerthelesse weighing howe farre different these newe occurrences were from those your amicent fauours, I surmised with my selfe that the insftigation proceeded soly from others, hardlie perchaunce bearing those graces wherein I stooode with you, and becomming thence upon my bitter enemies, the sinister devise whereof, stooode vpon me wholly to overthrow or impugne. For which having no other or better meane at this instant, then these my submissive lines,
lines, I propose them vnto you, as solicitors of your former liking, confessing that if any waies I haue erred vnto you, as I will not vterlie recluse my selfe from any error, it was but as a young man, and rather by ignorance, then of malice anie waies to bee intended. And as touching any other obiection, let mee but crave pardon to haue access vnto your presence, and then judge as you finde mee. Two waies are onehe left, my accusers to my face, or mine owne simplicitie to cleare me. This is all I require, and so much I hope you will not denie nie. Wherewith resting in the due acknowledgement of that your former bounty, I humbly surcease. This fifteenth of November.

An example of an Epistle Deprecatory, pleasantly written to answere a former Letter.

The long sweating paines wherein your good selfe (my verie good friend A) haue lately travelled with your weatherbeaten barke, to answere my Letters, moueth mee (howe simply so ever) to reply a little to the same. Wherein pardon first craved for so meane a wit, at a suddaine, to take vppon it, to encounter so selected a file, wherewith your youthfull yeares are so replenished, I go to the matter.

Touching the iar you make of my formost writing, and late inciting you to the tediousnesse of your studying, which for the causes alledged, your curtesie yet vouchsafeth to allow of, I, with so friendlie a prospect as may be to so respective a judgement, do right curiously thank you. The compasse of your writing, according to the measure it beareth, being so much mystical, as that the grossenesse of my wit cannot well conceive of, having drawn thereinto as it seemeth, the very quintesence of those well performed partes, that in your person are resiuent, maketh me post off the answere, till by a more deepie consideration I may better conform me vnto it. Wherein I must confess in very deed, that all that may be within or without, ouer or vnder, or besides mater B, you haue to the vtermost strained.

For the paines you haue taken, I must pray you pardon though...
I render you no profit. My forgetfulness also in prizing the simple value I beare, with your worthines, & many other beautified parts of you; gentlenes,you must also let slip,otherwise I am vndone with the grieue, and so I would sir,your worship did take it.

Nowe as touching the forging complaint you thrust in of your wants.I could hardly beleue that in the action you beare you could so greatly be distrested. Neuertheless,for the little time I haue beene of your masterhips acquaintance, I haue understoode of some that weare a velvet suite with as small inheritance as your selfe, who haue vsed the matter as slenderlie as may be,by any great credit to bee accompted of.

Yet must you needes giue me leave to be gone,for the tide tarieth no man,but if you find your selfe in the lurch before I returne againe, the best is,at my home comming you know where to find me. Et sic valeas, gentle friend Topas.


With this pleasant direction I thinke meete at this present to conclude these last Letters Judiciaill, and there with also the verticende of all our Letters special, so tearned by me as alfoesfaide, for the special matters and consequence to them generallie appropiate. And nowe the next and last in turne, are those letters familiar, for the ordinarie causes and matters of handling in them likewise contained, so formerly named: Little informations neede here, more then the directions alreadie in the Chapters of the first Booke that have bene delievered, so their title and methode. Seeing the common matter in them usuallie frequented, challengeth no such distinguishe in partes or consequence, as was required in the others,only they for orders take as the rest,are herein to be distinguished (the better to be found out & known by their partes) under their generall titles. The first thereof appeareth to bee Narratory and Nunciatorie, both alike in their blisse, consisting onelie in advertisementes of affaires, from friends to friends, servant to master, or generallie to speake, from one person to an other
A Letter Nunciatorie from a sonne to his father or friends, touching his being in service.

My humble duty remembred, good father, unto you and my mother: These are to aduertisfe you, that I am, I thanke God, in good health. As touching my placing here with my maister, I doe like verie well of the trade, but I doe not thinke the service fit for me, as well for that it seemeth, that more for the money that shall bee giuen with mee, then for any desire to my good, hee is willing to haue mee. Besides, for ought that I can leaerne, my maister is verie backward in the worlde, so that what minde heuer you carrie to my placing here, I doubt it will turne to verie small purpose. Neuerthelie, as my dutie is, I doe gladly submit my selfe to your pleasure, and am willing as becommeth me, to do in all things according to your will. And even so with my heartie commendations to my Vnk'e and Aunt, with my brothers and sisters, I leave further to trouble you: desirous, if it may seeme good vnto you, that I may verie shortlie see you. From L. this thirteenth of Februarie, &c.

A Letter Nunciatorie in another sort of the selfe same matter.

God father, having the opportunitie of this bearer, I thought good to certifie you of my present being, giuing you to understaunde that I am, I thanke God and you, in good health, and verie well placed heere in London, where I am in hope to continue my heere being to some profitable purpose. My maister vseth mee in verie good sorte, and I lacke nothing that appertaineth vnto such a one as my selfe. I trust you shall have joy of mee, and ere a fewe yeares passed, I doubt not but so to behaue my selfe, that I shall well desiere this good lyking that alreadie I haue of my Maister, and further credit in all his handes, and imploymement about his businesse. I hope that you and my mother, and all our friends in the Country are in good health. I pray you that you will write
write vnto my Maister as occasion serueth, and thanke him for his
good service: and if you can to remember him with some convenient
token from the Countrey. Thus desiring your daylie blessings, and
remembering my humble dutie to you and my mother, I take leave,
From L, this of, &c.

These presents as they are here used, may be applied to any
the like purpose, of what qualitie soever the servant be, or the
service, where the same is delivered, there needs but change of
names, and contrary applications, according to the being of the
parties to be used, and this once for me to be observed and con-
tinued. And so will we now to the other examples.

An Epistle Narrativie containing advertisements from one
friend to another.

My good N. you shall understand by this bearer what speeches
I have had in your behalf, with Maister R. F. whom to tell
you trueth, I found at the first time verie strange, but after wee had a
while debated of the cause, and that I had enformed vnto him all
those reasons, which stoode both for your benefite and his owne sa-
tisfaction, he was verie well contented. You haue much to thanke
this Gentleman, who omitted no part of a friend to deliver in your
absence what he saw meetest to the purpose, and that in sooth with so
deliberate and sound resolution, as my selfe for your sake must needs
also thinke the better of him. I do refer the circumstance to both your
leysures to be debated on, And as touching that you willed me to
deale for, with your Uncle, it is, I see, to verie little profit, for that
his suspicious humours are such, as will not with anie reason what-
soever be diverted. I couldnt tell you a Historye of that matter, but I
leave all to our next meeting. My brother S. desired mee heartlie
to commend him vnto you, and so did your olde servant D. You
shall by the next Carrier either heartlie further of me, or else verie short-
lie thereupon you may except to see mee. And even so with my heart-
tiest commendations till then I bid you fare well, S. this fifteenth of
August, &c.
A Letter of advertisement from a Sonne to his Father.

My humble duty remembred good Father vnto you, and my Mother. It may please you to understand, that upon the receytte of your Letters sent mee by P. your man, I have done your commandement. And whereas you expected an answere by the carrier, for that P. went forward Westwardes in his journey, I could not till this present write vnto you to anie effect. I have receiued of Master N. the twentie poundes which shoulde haue bene paid at Easter last, and for the continuation of my herebeeing, I thinke it would turne you to some profite, so be it I may be furnished accordingly. Woels are as yet at high rate, but I thinke shortly they will fall, wherefore I have not yet thought meete to laie out anie monie about them. The next weeke you shall receive by C. the Carrier fortie poundes. And if it please you then to returne by him those parcels of wares that I last wrote vnto you of, they will now come in verie good time, respecting that the Faire at F. is nigh, and for ought I yet perceyve, they are like to bee well solde there. This is all I have to write vnto you at this present, sauing my heartie desire of your health, and likewise of my mother, with all my brothers and sisters. It is here sayde, G. hath verie lewdlie demeaned him selfe in his maisters business, whereby maister L. is like to bee much indangered. Praying your daylie-blessings vnto me, I humblie recommend you to the Almightie. From B. this thirtie of May.

A Teazant vnto this last Letter maie any servaunt frame him selfe to advertise his master of his affaires, altering onely the names of directions, and the matter as occasion serueth. Neuerthelesse so much as in causes of other accidents beyond the seas, both masters haue occasion to write vnto their servants of factes, and likewise the servant of factes to answer them againe, whereof perchance some examples in this methode might also be sought for. As were as my little guesse in those causes will serve me. I will let you down some directions. Noting by the way, that the infinite number of all occurrents are not herein to be satisfied, though to as many as bee needfull examples are intended to be given.
given. Only the learner must consider, that the true and proper intention hereof, is but for an orderly converse of every action to be prescribed, whereof one direction picked, must and may well serve for a number in that or the like degree, upon other occasions to be fueled. Nevertheless, that as well in this, as the former booke, we have omitted no trauell for the ease and better instruction of the studious to glue unto them, of every common or needfull matter, as manie severall directions, as that the leading along of the same herein, may bewel judged to be most plentiful. According whereunto, of these two last recited partes, we will now set you out some particular examples, of the first whereof from the master to the servant, you shall expect hereafter under the title Mandatorie; of the second this example ensuing may be a president.

A Letter from a servant or factor to his master.

Sir, my humble duty remembered unto you, and my good Master, you may please to understand that I have laden for your account in the good ship called the R of B. according to your remembrance sent unto me for the same, by master S, T. seven Butts of Secke, which cost the first pennie sevanteene Duckats the Butte: marked with your accustomed marke in the margin. Moreover, five Roues of Cochinellie, verie excellent good, and of fine colour: which cost after 7 Duckats the Kintall. All which I hope by Gods grace shall safely come unto your hands. I send you also herein inclosed your bill of lading: I wrote formerlie unto you for certaine commodities out of England by master D. L. who came along with the Fleet of L. and is as I understand, safely arrived from Lyons againe: Here is at this present small newes worth the writing unto you, wherefore, praying Almighty God for the health and prosperitie of you and all yours, I humbly take my leave. From L. this of &c.

Your faithful and ready servant at command.

opinion most fully exemple suffizing to this instruction. And for
as much as the conueniency of these letters, bee rather matters
private to merchants adventurers, then resting in publique for
anie other users, I have determined herein for that parte, under
this Narratorie, or Nunciatorie title to lay downe my limits, re-
serring the desiers of further direction, unto the writer of that
Booke, whose labour for that purpose, not without his spesiall de-
sert, cannot be by me or anie other to such end better furnished or
delivered, his teares me being most elevant to those kind of dea-
lings, and his methods also best answering unto the true passa-
ges thereof. For which in supplement of the residue of the re-
quired examples yet unsuffed to this my Secretorie, I will pro-
ceed unto the next title of these familiar letters, which appear to
be Remuneratorie. This title serveth to a Remuneration of thanks-
full acknowledgement of benefits received, and to such end is by
the examples thereof to be imploied. And in so much as unto es-
uerie one well conditioned, or of good and liberal education, it is
a thing pertinent, not to omit the respect of euerie benefit with-
out some thanskefull consideration, it shall behowe that according
to the estate or qualitie of the partie, from whome we receive the
same, we do frame our letters of thanks, which to our betters, or
quals and inferiors are in sundrie sortes to be delivered, and
according to the dignitie and worthinesse of euerie one, excelling
or going before vs, are ever to be measured, and with the more or
lesse submission and humble acknowledgement is alike to be car-
ed. Necertheless, that according to the efficacie of speech in each
of them delivered, the greatness and weightie respect of euerie:
good turne, is by the considerate and respectue regard thereof,
the more ample to be perceived.

An example of an Epistle Remuneratorie
from an inferior, to one far his better in
reputation and calling:

To recognize (Sir) in multitude of wordes; howe much charged
I flande, unto your bounteous and ever courteous regard towards
Hh 2, me
The English

My good L. how much I am bounde vnto your L. for multitude of favours, and especially that it pleased you to thinke so well of me, as to write your favourable letters in my behalfe: I can by no other waies expresse, then to continue your L. most humbly affectionate poore kinswoman, & will for euer acknowledge it as of your great goodnes, beyond any merit of mine owne. And as my bounden duty is, no day shal passe me that I will not pray to God for your L. health and prosperitie, and the redoubling of your daies. Befeeching your L. to excuse this my boldnes, and to pardon me that in person I cannot do my humble duty, but by writing, my Lady making such haste away, as so much time will not be permitted me, I most humbly therefore take my leaue of your L. From S. this eleuenth of Novemaber.

A Letter remuneratory from one friend to another.

Good M. D. my breach of promise in not having visited you with deserved sequitall, sithence my departure, maie breede suspition
suspicion and doubt of ingratitude, but I hope, and by hope presume, that of your owne good disposition towards all your acquaintance, you will yeilde into an approoved trial before you condemn. For my part, if I should not owe unto you all honest minde and fidelity, I shoulde much contrary your great curtesy, and deseruedlie incur the shame of ingratitude. You knowe that having swaied, as I have done, out of the limits of a commotted rule, and displeased so much thereby as my case hath bewraied unto you, those whom by nature and duty I ought to be awed unto, it is reason that by a more differet observance I make amends for the residue. My father it seemeth though not yet by me, hath otherwise understood how much I stand yoked unto you, and thinketh himself for all his sons unthriftinesses of what therein to be tied unto you. His meaning is one of these daies to intreat your paines hitherwards. But how euer deserts be noted, or care by nature doth binde, assure your selfe whilest life leadeth along this earthly course, I am and will bee alwaies most unfaignedlie yours. To whom, and your good bedfellowe, I most hartily and often commend me. From B, this of, &c.

A Letter remuneratorie from a Better to his inferior.

T. F. I have understood by my servaunt P. howe much I am beholding unto you for your paines taken in my behalfe, about such businesse as I sent him, for which I not onlie thank you for the present, but will remaine your willing friend to requite you in anie thing that I maie. It was tolde mee you had occasion to trauell this way verie shortly, I pray you if you doe, let mee see you. And looke you faile not to vie me as your good friende, if at anie time you fortune to have neede of me. Wherin doubt you not but you shall finde my readinesse as great as your forwardnesse hath beene already in my businesse. And so doe bid you hartily farewell. From T, this of, &c.

Your louing friend, &c.
Thus have wee delivered unto you of curtesie of these letters their severall examples, wherein you must note, that if you write to your better a letter Remuneratorie, you maye not promise unto him your grate fullnes with the berie word of requitall, but rather by the proffer of service or other affectionate meaning in you, to the answering of such curtesies as have beene receyued. And next herunto will we passe unto the title Locatarie. The letters of this lute are such as of some pleasant conceipted bain, do proceed from one familiar friend or acquaintance to another, rather of some sporting deneise then of anie important matter. The use is common among pleasant heades, and rather luted forth according to their present baines, then upon anie prescribed order. Such whereof is at the end of our Epistles Commenatorie, & one other under the title Consolatorie mentioned in the former of these booke, and likewise a third under the title Deprecatorie, written in this last part of letters, as like herunto was once written by my selfe, and thee or foure other of a merie acquaintance, to a person being oure familiar, and one of good nature and disposition in the country, wherein each one wrote a line of a severall hand, and as occasion fell out, inserted his sporting deneises, with many oode quips & inventions, wherewith the good Parson thought himselfe greatly wronged, till he knew from whence it came. But in so much as to an invention onlie naturallie to be expected, no method can be well prescribed; I leave the Epistles of this sort to the discretion of the writer, as his fantastical curtesie to be pursued. And goe to the next, which are called Gratulatorie. For as the one is a pleasant, merie and sporting baine, so is this a kind of reioicing, but in a more modest and curteous manner, ouer the good healths, fortune, or other good partes or preferments, of our friends, kindred, or acquaintance, whose examples to their proper purposes are nowe next to be delivered.
An Epistle Gratulatorie from one friend to another.

Sir, I was verie sore to understand by the common report of our neighbours of your great sicknes, as of such a one whom our countrie should mislike, and I promise you as much as anie poore welwiller of yours, I grieved thereat, but being certaintlie againe assured of your good recoverie, I praise God in my thought for the same, and do rejoice it hath pleased his goodnes to bring you to your former strength. Whereof having no better nor more apparant token at this present, then my heartie well wishing, I thought it parcell of an honest purpose to signifie the same vnto you by writing, especiallie having therunto so good and fitte oportunitie, as this beare, whom entirelie I knowe to loue and regard you. And even so with my heartie commendations to your selfe, and my good Cozen your wife, I heartilie bid you farwell. From B. this of &c.

A Letter Gratulatorie from a wife to her husband.

Good husbande, I am glad that you haue at the last rememberd your selfe by this beare, to write vnto me, who haue thought it verie long to heare from you. I doe greatlie rejoice of the good and prosperous successse of your journey, and chieflie that you haue endured your trauell so well, being in so good plight and strength of bodie, as I understand you are by your Letter. We are much beholding vnto our good friends in the Countrie, that haue giuen you so great and good entertainment. And I heartilie pray you to commend mee vnto them. Your businesse heere at London goeth well, thankes bee to God, and wee haue no want of any thing but your presence, which if you would once haften hitherward, it were a comfort vnto vs all to see you, hauing beene as me seemeth verie long absent. But maister C. and his friends where you are, vseth you so kindlie, that I thinke you cannot well tell howe to winde your selfe out from your good companie. Yet good husbande remember that at the last you must come home, and the sooner the better. I referre all to your good discretion, and so commend mee most heartilie vnto you. From L, this of &c.
A Letter Gratulatorie from one to his kinsman serving in London.

Good Cozen, I am glad to heare of your good preferment in London, and that, as I heare by your father and mother, you are so well placed there, and with so good a Master. It is no little comfort unto mee to understande, that you doe so resolutely, and with so good a minde dispose your selfe to your businesse, which I gladlie with you would continue. You must nowe remember that your friends with great charge, care and industrie haue brought you vp, and that their intent and meaning therein was, that in expectation thereof, they should haue joy and comfort of you in your elder yeares. For which, as you haue now bequeathed your selfe to this place of service, so must you for any feare of hard usage, bitterness of speech, or other mislike of tauntes or rebukes, make account to endure and continue. It may be, being yet vnacquainted with the customs and visages of London, you doe now at the beginning thinke well of that, which hereafter may turne to a discontentment: but good Cozen, so be it you haue no want of things needfull and necessarie, frame your selfe to forbear all other crosse matters whatsoever, and give you whole on Gods name, to the benefit of your service. You shall want therein no helpe, furtherance, or encouragement on mine and your friends behalfe, who rejoicing in that alreadie to see you so well behaued, doe daylie praise to God to prosper and blesse you. And thus with my heartie commendations I bid you fare well. B. this of, &c.

Your Unkle carefull of your well doing, T.B.

Of Epistles Obiurgatorie. Chap. 11.

These three examples may bee sufficient to serve to anie matter of this title: seeing in either of them is required but an alteration of the cause whereupon wee frame our Letter to rejoice upon: the forme of conveyance is all one. For which we will hence proceed to the next in course being Obiurgatorie, or a rebuking of the ill visages, demeanors or parts of any one.
It saueth somewhat of the Monitorie and Reprehensorie kindes before going, but in a different manner: for that the efficacity of those Epistles do beare force in matters publike or notorious, and these in blazes private and of lesse importance. The order thereof by the examples following make be the better percieued.

A Letter Obiurgatorie from a maister to his servant.

Among some other causes that lateley haue beene aduertized unto me from my good and louing friends, It is made knowne unto me,that you in my absence, as well towards your Mistresse, whom in my place I haue appointed ouer you, as among others your fellowe servants, doe take much vpon you. You runne and goe at your pleasure, wade into vnseemelie courses, and giue your selfe viuo some other matters, neither fitting the trust on you repose, nor answering vnto my seruice. The newes hereof, you must thinke pleaseth me not verie well, neither can I with patience digest, that a companion of your being, to whom by my sole fauour I haue giuen place of direc-
tion in my house, should be so imperious ouer my wife and her due command in mine absence. Your wide wandring & common haunts at your liking, cannot by all conjecture be vnto mine estate profitable. Wherefore in signification that I am nothing well pleased with these so lauish demaenors, if by the next report I hear not that they are better amended, you are shortlie thereupon likelie enough to find how ill contenting they be vnto my humours: with which private rebuke, if priuatelie so it may bee considered, being at this present resolued to conclude, I attend the redresse of these evils: and so giue my selfe to my further travels. From B, this of, &c.

Your maister to require you as you shall deserve.

Of Epistles Mandatorie, Chap.12.

The force of these Epistles, mingled, as I said before, with the other Titles in the last Chapter declared, may so further matter or other occasions therein required, draw & plenty of their examples from those repre-
My heartie desire of your good success and wel-fare intended, which I hope God will blesse, I maruell that I haue receyued no Letters from you since the fourth of March last, I hope you doe nevertheless continue your good care and trust in mine affaires, whereof I nothing doubt. I wrote by maister N. in the good ship called the P. of London vnto you, which will shortly by Gods grace arriue at B. and is bound for L. vnto my coosen T.R. for all your necessities to give you ayd as well in counsell as money: howbeit I hope you have no great want of either, considering those trusty friends I haue remaining where you are, and your owne allowed diligence which formerlie I haue proued. I do now send you by a bill of lading in the good ship called the S. of D. those commodities you last wrote vnto me of, viz. one paccke of verie fine broad cloathes, & twenty Tuns of Lead: the broad cloathes stand me with all charges in sixteen pounde a cloath. I hope you will haue regard to the selling of these commodities to my best aduauntoage, wherein I pray you do your best endeouer as the market serueth. And for the money arising thereof, I would haue you to emploie on these commodities there, which are here most vendible, whereof I principally wrote vnto you in my last letters, which I doubt not by this time you haue receiued. Otherwise I would haue you to confer with my coosen T.R. there abouts. And thus desiring Almighty God to blesse and prosper you, whom I desire you in all your actions and dealings to remember, I bid you heartily farewell L. this last of Mai.
A Letter mandatorie from a man to his sernaunt.

Albeit I have manie occasions to write vnto you by this bearer, which time will not suffer me to doe: Nevertheless such as are most needfull I will hereby remember you of. At my departure from N. I gaue order for certaine wares to bee sent vnto you from thence by the carier of C. and thereof did then write vnto you at large in a Letter, and sent inclosed in that letter a bill of the parcels. Now having sithence considered with my selfe of the matter, my desire is that you do not transporte them as I was determined, but let them rest vntill my home comming, for that there is a shippe shortly going for B. of M. Alderman H. with whom I am determined to joine in the whole freight, and meane by Gods grace therein to passe both those and some other commodities. About thursday next, there is one T. B. appointed by my coosen L. P. to come vnto you for fiftie pound, if he do come let him have the money, and take his note for the receipt, and this shall be your warrant. I would have you to looke to the waters side if the wind continue Southward, for it now serueth well, and I doubt not but to heare from Lisbon, for gladly would I understand of our shipping, and of such letters as shall be sent I wish you to take notice, and if I returne not before, vse circumspection I pray you to provide for their returne accordingly. The haste of this bearer will not suffer me to write more, only looke to my business, have care of the trust in you reposed, and commend me to your mistriffe, tel her I will hasten homewards as fast as I can. And so to God I commit you. R. this of, &c.

Your louing maister, &c.

A Letter mandatorie from a man to his wife.

Good wife, considering my hafty departure from you and my children, my hope is that you will haue that louing and respective care towards them and your familie, that appertaineth. I haue left many things raw by reason of the suddennes of my journey, which standeth vpon your good regard to be ordered, as namely the charge
The English

charge of my servantes, and disposition of some other affaires and businesse. You shall nowe shewe yourselfe a carefull and discreet wife, if in mine absence, you will a little take vpon you to be in my place.

Regard and consider with your selfe, that servantes are negligent and carelesse, and if the maister forget his owne profit, they are as readie as others to share with his gaines. Your painfull attendance to overlooke them, shall straine their labours to my vring; your desire to see into them, shall worke their vsage to my well servyng. You must now a little while forget neibourhood, and walking for company, considering the old proverbe: That when the Cat is away the mouse will go play: If maister and dame have both continued absence, servantes fall a wastyng, and do what they list. You know good wife, I haue now taken a great charge of late vpon me, which with some carefull looking to, may turne to good, let it not be greuous vnto you, nor thinke it hard, that I thus make you partaker of my charge, as I do of my profit.

For we are yoke fellowes you know, and the charge is equall be-twixt vs to be borne and supported. If as loving mates and companions wee drawe forth togethers, we doubtlesse shall by Gods blessed goodnes see the fruits of our labours. Our children shall participate with vs of our trauels, and God shal prosper our endeavours. And howbeit good wife, I haue alwaies found you such, as of whose care to my well doing I neede haue no doubt, yet if by the importance of my charge I bee driven thus much to write vnto you, thinke that in great trust of your modesty, respect of your love, & zeale to both our goods I haue done the same. And though no mistrust remaine of any one about me: yet doe I put you in minde what youth by too much suffe-rance and neglegt of libertie may be inclined to. This is al I would, and so much I hope as you gladly will yeeld vnto. Commend mee manie times to your selfe and likewise to all our friendes. From R. this third of Mai, &c.

Your assured louing husband, &c.

A Letter Mandatory from one friend to another:

MY harty commendations remembred vnto you, good maister R. These are to certifie you that I haue prelum'd so much on your
your friendship, as to put over certaine causes of mine in your name, for so much as for many respects I find myself too far insufficient to deale with the parties, I must therefore desire you to receive some instructions which I have herewith sent you by this bearer, and therein to vse such needfull furthenance as in like cases of friendship you may command at my handes. I pray you also that you will take so much more further paines for me, as at convenient leisure to walke towards S, and there to confer with my brother P. and upon sight and hearing of such matter as by him shall bee shewed and set forth vnto you, to deale accordingly. Thus with my earnest desire to see you here at L, where you shall most hartily finde your selfe welcome, I take leaue this of, &c.

Yourvery louing friend, &c.

Thus have I led along, as you see, this promised Methode by varietie of directions and examples, fitting to every purpose. I hope to the pleasing and content of all the indifferent readers: and here as a limit sufficient to that determined labour, doe I late downe my rest. If any faultes happen, as no doubt there will (so that from fault make bee free) let the learned I beseech them winke at it, the curteous overpasse it, and the considerate and well practised in such like travels censure me in it, seeing my endewour therein was done so, the best. And so doe I conclude my Methode.

FINIS.
A DECLARATION
of all such Tropes, Figures or Schemes,
as for excellencie and ornament in writing, are specially used in this Methode.

Collected and explained togither,
according to their applications,
usages, and properties.

By Angell Day.

Imprinted at London by P.S. for Cuthbert Burbie. 1599.
To the courteous Reader.

S in the two books before going (gentle Reader) my mind and purpose was to set forth vnto the learner, how much the phrase of our daylie speech by well ordering and deliuerie is graced with Figures and other ornaments of Art, and to such end and purpose, haue I in the margent of euerie Epistle, directlie against the places where they are vsed, quoted them to be seen. I haue now for better supplement of the learners knowledge, determined in this place to make a collection of them all, remembering with my selfe, that vnto such as are vnexperienced in their particular applications, they shall be but of verie slender moment in their quotations, without also they may be instructed by example, how, where, and in what tearmes, wordes or cariage, they are vsed, and wherein, and by what conueyance their efficacies are explained. For which cause, these briefe instructions following, containing, as in the title before going, a demonstration of their true & severall qualities, properties and natures, are to such ende deliuered: wherein my purpose is to omit nothing, which in my poore opinion may seeme vnto this deuised Methode any ways furthering. And howbeit my selfe in the writing of these collections, doe well consider the want I haue of other perfections, whereby to omisie the matter hereof, with examples correspodent, yet shall it by such means appeare vnto all fauourers of science, what will and desire I haue to deserue with the best, confessing (as by due profe I haue found) no speech to be accounted valuable or of weight, that is not graced with these parts. Thus hauing at large expostulated my true meaning herein, I commit the rest to your courteous censures, and my selfe to your good opinions.

Tours, A. D.
OF FIGURES, TROPES, and Schemes.

A Figure is a certaine meanes whereby from a simple and ordinarie kind of speaking, we growe into a more cunning and excellent delucrie.

A Figure is divided into Trope and Scheme.

A Trope is as much to say, as a variation of a word or sentence from the proper and apt signification, unto another neere unto the same, sometimes for pleasure, and other whiles for ornament sake, and there are tropes of words, and tropes of sentences.

A Scheme is a certaine new kind of some of writing and speaking, and for the excellencie thereof is called the ornament, light and colours of Rhetoricall speech.

Betweene a Trope and a Scheme the difference is, that the Trope changeth the signification, as in these words Generation of Vipers, meaning thereby homicides of their owne issue or antecedents, as the Viper devoureth her owne bride. The Scheme hath no change of signification, but retaineth the express meaning, as, Can so great anger be in heauenlie mindes? written of Juno in the Aeneidos of Virgill, whereas anger is indade onely a humane passion, yet without alteration is there allotted unto the heauenlie Gods. And of some there is helde in them small difference, in so much as often times they runne into one another's meaning.

The Tropes of wordes, are

Metaphora, which is, when a word from the proper or right signification is transferred to another neere unto the meaning, as to say; We see well, when wee mean we understand well, or to call them eaters or devourers of men and houses.
Tropes, Figures and Schemes.

Who bind the pose, or extract from them their goods or things: or to saie, a homelie or rude speaker doth braie, which to do belongeth to an Alle, or to attribute unto things the properties they have not, as if we should say, the ground wanting wet, doth thirst for raine, or fruits in their growth do labour, or corne by the statelie length and weightie care it carrieth, to bee proude, or Emphasis, that by defire, men are enflamed, by anger kindled, fallen by error: And lastlie, in praise of mans offspring, as to saie, the beautie of his Stocke, or to call the place of renowne, the well or seat of glorie, also to say, the flowers of speech, floods of eloquence, onelie for ornament in writing, without ane other proper affinitie, attribution or likelihood.

Syneodoche, when by one particular we understand a number, as to saie, the braue English was conquerour, as much to saie, as Englishmen were victours, or when by a part wee understand the whole, as to say, a blade for a sworde, a Hall for a house, or when by one thing we understand another, as to say, the highest fall for the deepest fall, the toppe for the bottome, Neptunes reignge for the Sea: or when we put the matter whereof a thing is made, for the thing itselfe: as to saie, the losse of Pine did scour the Seas, for the ship made of the Pine tre, or thus: With flashing Iron furious on his foes, "hee ruft, amaine, &c. for" with flashing swordes: Likewise hee put spurres to his horse, for he ranne his horse. They have lived, that is, they are dead, they flourish, for they are rich, bruit or happie.

Metonymia, or transnomination, the putting of one name for another, as the inuenter, for the thing invented, so do we call corne by the name of Ceres, we put Bacchus for wine, Venus for lust, Vulcane for fire, Neptune for the sea, Mars for warre: likewise the continent, for that which is contained, as if we should say, acceptable to the heavens, meaning to him that dweltech in the heavens, a happie soyle, meaning happie people in the soile, hee drunke vp the whole cup before him, for the wine in the cup before him. In like manner when the cause efficient is understood by the effect, as when we say, Pale death, sorrowfull dread, headlong rage, careless wine, vnshameself night: wherein is shewed, that dread causeth toowe, death palenes, wine carelesnes, and so of the rest. Further, when by her that holds the Scepter, wee signifie the Queens Maiestie,
Tropes, Figures and Schemes.

and likewise by mentioning the Sword, Magistracy.

Antonomasia, where to the person of one, we glue another name, then his own proper, as in stead of Christ, to saie the Holie one of God, as the worlds Saviour, of the Queenes Matrice, to saie the Virgin Queene, The Royall Maid, with other like appropiations setting to great an excellencie.

Onomatopoeia, where to a thing not having a proper terme, we saie or devise a name, as to saie, the murmure of the waters, the robing of the cannon, clashing of armour, such like: where neither murmure, robing nor clashing is by nature to these belonging.

Catachresis, where we accommodate a name to a thing that is not proper, as to saie, lend me your hand, or your aid, which terme of lending is more proper to money, or things that are borrowed, and to say, mens powers are short, or their counsels long, when in neither of both there is anie such measure.

Metaplesis, or Transumptio, when by a certaine number of degrees we go beyond that we intend in troth, and have meaning to speake of, as to saie: Accursed soile that bred my cause of woe, when we might as well crie out on the parties selfe that hath done the wo, not to go so far off as to the soile that bred him, or as Penelope bewailing her husbands overlong absence from her, exclaimed in her Epistle to Vlyffes, on Paris that had raped Helena, willing that he and all his fleet had perished, ere the rape had bin committed, intending that by that rape, the Grecians were drawn to the warres, and to the siege for tenne yeares space continued, and ten yeares after that, her husband forced by many landes and seas to have wandered. Of the original cause whereof her just complaint was derived.

Tropes of sentences are

Legoria, a kinde of insertinge or change of sentence, as when we say one thing in worde or signifie another in meaning, a Trope most usual amongst vs even in our common speaking, as when we saie, Bow the With while it is greene, meaning to correct children whilst they be young: or, There is no fire without smoake: meaning that there is no ill conceit without occasion.
Tropes, Figures and Schemes.

02, I smell a Rat, that is, I know your meaning, for other applications you have the same diversie quoted in our Epistles to bee seen in their margents.

Ænigma, a darke sentence, 02 as we ordinarylie say, a riddle, rather blod in high and deep mysteries, otherwise confused sometime in pleasant fancies, then accustomed in other writings.

Paræmia, called amongst vs an Adage 02 common sayings, as thus: Who so toucheth pitch shall bee defiled therewith: It earlie pricketh that will be a thorn: many hands make light worke, &c.

Ironia, a scoffe 02 shout, as when we saie, Alas good man, 02 to one that hath set debate 02 contention, you have spun a faire thred: 02 to him that hath made a long speach to no purpose, you have brought forth a mighty mole-hill, 02 to a lewd person, you are an honest man.

Sarcasmus, a bitter bob as wee saie, 02 envious derision, as of one arraigned for fellonte, to twit him, that hee had like to haue knockt his head against the gallowes, 02 of one suffering for treason to saie, that it made him hop headlesse.

Asteismus, a smooth, as we call it, as when one tells a thing repugnant to the present matter 02 companie, to saie, I had aslieue he told me it was new, when neither the time of the pearce, 02 present weather admetting, it knowe. 02 when one milseth of a number, to bid him take a flicke and tell it, 02 telling a lie, to bid him takke the hairie from his lips.

Antiphrasis, when a word scornefullie delivered, is understood by his contrarie, as of a diurate, to saie in tefft, what a gyant haue we here, 02 of him that teloth a matter ordinarye for strange, to saie, what a wonder teloth he, 02 to saie, the man hath a sharpe wit, when we intend he hath a vertie blunt capacitie, 02 of a blakke Moose woman, to saie, Will ye see a faire pigion.

Charientismus, as when we scoffe a man in his threatning mod to say, O good words, I pray you, 02 kill vs not at the first dash, 02 Bite not my nose off I pray you, and such like.

Hyperbole, when for the manifestation of a thing vehement 02 exceeding, the wordes of our speach doe goe beyond credite, as to saie, It would haue made a vertie hearte to weepe: hee wearied the heauens with his clamour: Shee was faire then beautie
Tropes, Figures and Schemes.

Tie her selfe, more cruel then Nero or Phaleris: worse then the Deuill: Whiter then snowe: fighting without ceasing, and infinite such like.

Of Schemes there are two sorts, that is, Grammaticall, and Rhetoricall.

Grammaticall are also divided into two parts, that is, Orthographicall, pertaining chieflie to Poesie: and Syntaxicall, which are to be applied to our verses.

Schemes Syntaxicall are, Clipser, that is a defect of sense in a word or necessary reason, answererable to the due construction, as when having spoken sufficiently of a matter, we close up the sentence with these words. But this for that let be, and now to the rest, where after let be, this word (sufficient) seemed to be wanting. Likewise, what might be more in the matter? for what might be more done or spoken in the matter. Also to late, you are not to answer, or compare with him, for you are not meete, sufficient, or able to answer or compare with him. Otherwise to say, a man of so rare vertue, so deeply to be over seen, for is it true that a man of so rare vertue should be so deeply be over seen.

Apologies, when by passing to another matter, we stop our speech on a sudden, as it were in an interrupted or discontented mood, as to say, are these the practices you take in hand? be these your deuises? hath your worthy courage endeuored so mighty effectes? But I will first tame your courses, and for the residue, I will hold you in so bridled a meane, that my selfe will warrant you henceforth from any such like further proceeding. Thus, a grateful creature, hast thou dealt well with me in thus conspiring my ill, that haue euuer sought thy good? Wee, I wil faire no more, but for thee & thy complices I wil take order, well enough to say you. Otherwise by way of a fearful rehearse: fall thus: What euer was there whereunto we were not subject? But
Tropes, Figures and Schemes.

whie dwell I in circumstances? wee were the men allotted to that purpose.

Zeugma, then one or more clauses are concluded under one
verb, as to saie, His loosenesse overcame all shame: his boldnesse,
scare: his madness, reason: where all these clauses are concluded
under this one verb, Overcame. O: thus: What availeth it to
shrine so much this vaine beauty, which either by long sickness,
extravagancy of old age, infinite sorrowes and cares, or a thousand mishaps
besides, is every day in daunger or subject to be viterlie erased: In
which all the clauses before going are concluded in this one verb
is in danger, &c.

Syllepsis, when one verb supplieth two clauses, one person two
rooms, or one word serveth to many senses, as thus: He runs for
pleasure, I for scare: where this verb be run, serveth to both purposes:
also thus: But scorneing so to be reproved, and with a manly resolution
by one stroke given, he acquitted his shame, his credit, and his person,
where this one word do acquire serveth to all clauses aforesaid and
following.

Prolepsis, where some thing generallie spoken, is afterwards
drawn into partes, as thus: Let vs take vpon vs one selfe charge,
I do direct abroad, you to order at home. O: other wise: Men divers-
lie do erre, some by an ignoraunt simplicitie, others by a most per-
uerse folly.

Pleonasmus, where with worlds seeming superfluous, we do in-
crease our reasons, as thus: With these eares I heard him speake it:
Or with mine eyes I behelde him sorrowing, where we well knowe
that without eares or eyes, we cannot well heare or see, yet carie in
this kind of speach, a vehemeney in enforcing the matter so plain:
lie, or thoughtlie to be hard or scarce.

Macrologia, where a clause is finalie added to the matter going
before, in seeming more then needes, as, Men of so high and excelling
vertue, let them ever live, and never die, here never die, seeming
superfluous, and yet notable we adddeth the sentence.

Anaphora, a preposterous inversion of words, besides their
common course, as when we say: soe faults, no man liueth without,
when order requireth we should saie: No man liueth without faults.
Long when he had confusedly thus liued, for when he had long time
thus confusedlie liued.

Hysteron
Hysteron proteron, where that which ought to be in the first place, is put in the second, as thus: After hee had giuen faile to the winde, and taken the Seas, for after he had taken the seas, and giuen faile to the wind. Also, That which of all others is most sacred and permanent, honoured, and ever shining vertue, chuse vnto your selues: for chuse vnto your selues honored and ever shining vertue, which of all others is most sacred and permanent: o, as commonly we say in our English speech, Pull off my bootes and spurs.

Tmesis of Diacope, a division of a word compound into two parts, as, What might be foucer vnto a man pleasing, that had he, for what so ever might be, &c. Hirther should he haue come to, when he finnished his argument: for hither to should he haue come, &c.

Parenthesis, an intercluding of a sentence in any reason common lie set betweene two halfe circles, as thus: I am content (not in respect you deserve so much at my hands) onelie for pitie sake to hearken vnto you, the knowledge hereof is ordinarie, and therefore I need speake the least of it.

Hypallage, when by change of propertie in application a thing is delivered, as to fate, Darke some wandring by the solitary night, for wandring solitarie by the darke some night, or the wicked wound thus giuen, for having thus wickedly wounded him. The bse hereof in Poetie is most rife.

Hendadys, when one thing of it selfe intire, is diversely lappe open, as to fate, Our iron and bithe champt, for on the iron bithe he champt: And parte and pray we got, for part of the pray: Alfo by surg and sea we past, for by surging sea we past. This also is rather Poeticall then other wise in vse.

Asyndeton, when two or three clauses or more disjoynd do follow one another, as to fate his house, his land, his purse, himselfe, his life, were all at his command, &c. thus, he scape, he ran, he ruffht, and fled away. &c. other wise, thy fame, thy wealth, thy friends, thy kin, and all hast thou lost togethers.

Polysyndeton, when in like sort by many conjunctions sundrie words one following the other are united together, as thus, Both sworde and fire and death, three dreadful scourges of the war were alwayes attendant vpon him. &c. thus, with faith and troth and plighted heart, and love he made him hers, &c.

Hirmos, where a contiuance of speech is used, untill the ende
Tropes, Figures and Schemes.

of the clause, as God in the beginning made heaven, earth, sea, firmament, sunne, moone, flarres, and all things in them contained: where you see all these words, heaven, earth, &c, have all one continuance untill the last end of the sentence.

Epitheton, then for ornament sake we adde unto a word, or for mislike do attribute somewhat unto the same, as then for ornament we say, Sweet beautie, precious loue, friendlie fortune: or contrariwise in mislike, unbridled lust, filthie gaine, wicked guile, deceitfull favour, fond fancie, &c.

Periphrasis, when by circumlocution anie thing is expressed, as when we say, The Prince of Peripateticks, for Aristotle, the subuerter of Carthage and Numantia, for Scipio. A man studious of wise-dome, for a Philosopher: A man diuersifie enriched, for one that is wealthe, &c.

Liptote, when by the leffe that is spoken, the more maie bee understood, as thus: What answerest it that that thou dost not despiete me, which is by the contrarie, that thou louest mee, the deliverie thereof is singular by the negative, for that giueth grace to the Figure, as it discontenteth me not to heare of you, but it giueth me to heare ill of you. We are not so ignorant of things, but we can perceiue somewhat. That is in the one, it pleaseth mee well to heare of you, and in the other, we haue skill to disserne of things, and thereby can perceiue somewhat.

Paradiastole, when with a milde interpretation or speech we colour others; our owne faults, as when we call a subtil person, wise: a bold fellow, courageous: a prodigall man liberall: a man furious or rash, valiant: a parasite, a companion: him that is proud, magnanimous, and such like.

Meosis, a manner of disabling, as when we saie, Alas sir, it is not in my power to doe it: or otherwise, little God wot could man doe in such a case.

Schemes Rhetoricall, are

A Naphora, or Repetitio, where by rehearseall of one word we make sundrie beginnings, as to saie, Learning bringeth to knowledge, learning maketh wise, learning enableth to vertue, learning is the ornament of the minde, finally, learning is the onely sub-

stantiall
Tropes, Figures and Schemes.

Flantall proppe and guide of mans life, without which nothing in a manner can bee pleasant, nothing savourie, nothing of value, &c. If thus, having committed so great evils, couldst thou yet dare to come in open shewe of the worlde, couldst thou dare to shewe thy selfe in the face of men, couldst thou dare to bee scene of anie one, that hast thus generallie deserved to bee hated of all; If other wise thus, When death commeth to challenge his due, what then shall availe beautie, what youth, what riches, what strength? where then shall become thy landes, where thy revenue, where thy possession? who shall argue thy cause, who stande for thee, who plead for thee?

Epanalepsis, when with one selfe word, we doe both begin and finn a sentence, the bce hereof is merelie appropriate to Poesie, Much asked he of Priams state, of Hector verie much. 

Epizeuxis, or a redoubling of a word, by vehementie to express a thing, as thus: Thou thou art he on whom I liue to be revenged. He, he it was that wrought all my care. Thus, thus behoueeth men of vertue and courage to doe.

Anadiplosis, when the last word of a comma or member of a sentence, is the beginner of another that followeth, as heaven: witness my fall, my fall: more grievous then may be well supported by common sorrow: no: thus, Fie, too much vngratious, vngratious to mee of all others, that so much at thy hands have deserved.

Antistrophoe, where manie members are drawn to ende with one and the same word, as, we haue our felicite of vertue, our renowne of vertue, our hope and expectation of vertue. If thus: men from their errours are reclaimed by loue, reclaimed by hope, reclaimed by feare.

Symphoe, where sundrie members have one selfe beginning and ending, as thus, If wee shall debate of the times present, what is I pray you the cause of all these evils? money: what hath beeene the decay of our estima: money: what the ruine of our soules? money: what the torment of our conscience? money: what the meane of all ambitious aspiringes, treacheries, and villanies? money: In fine, this cursed and wretched title of gaine, is it that bewitcheth all ages and seasc, and that oneliie by a fewe regarde and account given vnto money: If other wise thus in contempt. What sillie soule wast thou when I beganne first to like thee? nothing. What
when I took thee? nothing. What before I cherished and regarded thee? nothing. And now that by me thou hast beene made something, thou eftreemest me as nothing.

Ploche, when by an Emphazin, a word is either in praise or disgrace, reiterated or repeated, as thus: Though Scipio were never so much terrified with the Carthaginians in Spaine, with the Numidians in Africa, with aduersaries abroade, and with priuie enemies at home, yet ceased he not to be Scipio still, that is, sui similis, like unto himselfe still.

Polyptoton or Traductio, when one word is often repeated by variety of cases, as thus: Who hath in his life nothing so much pleasing as the verie life it selfe which he enjoyth, it is impossible that his life with vertue should anie wayes be adorned: or by translating of one word into divers names, as thus: What manhood call you this, so vmanlie to deale in those actions, that specially appertaineth to a man? Here is this word manhood translated into vmanlie and to man.

Membrum, or Partition, when one or moe members doe followe in equall sentences, as thus: See now by one fault how manie mischiefs thou hast heaped to thy selfe, thou hast consumed thy patrimony, grieved thy parents, estranged thy friends, defamed thy stocke, undone thy kindred, and heaped mischiefe a thousand fold to thy selfe more then can be avoided: or this with copulation: neither hast thou herein dealt discreetlie for thy selfe, nor respected thy friends, nor regarded thy being, nor studied of the euill, nor cared for the good that might happen, but leaving al at randon, thou hast done what in thee leth to worke all our vndoing.

Omorocoliton, or Smitter cadens, when words and sentences in one sort do stand together, as thus: Weeping, wailing, and her handes, wringing she moued all men to pitie her. O, thus: Thou liest maliciously, speakest hatefully, and vsest thy selfe cruelly. O, thus: Wee find it much better of wise men to be rebuked, then by slathie flatterie to be fondly deceived.

Prosonomasia, a pleasant kind of collusion in words, in significations divers, only by changing, detracting, or adding a letter or Allable in a word, as to say, No doubt he is a soole wise man, for a full wise man, for a Doctor, a Doctor, or otherwise, thou art no bewraier, but a betrayer of mens counsels. Of one religious thou art become prodigious.
Tropes, Figures and Schemes.

Antanaclasis, when we produce a word in a contrary significati-
on to that it commonly pretended; as to say, For my kindnesse you haue vsed me kindly, meaning indeede you haue vsed mee verie badly. And I can bee contented to pray with you though you pray not vpon me. Where this worde kindly is applied to the worser part, which of it selde carieth as wee see a far other meaning: and likewise pray in one sense being to entreate, is in another sense intended here to spoile. And as another said to a rude fellow, you are too course to keepe course in our companie, here is course for rudenes, and course in another sense to good order.

Erotema or Interrogatio, when by interrogation we lift out ane-	hing sometymes by demand, as to say, But you sir, now to whence I pray you, derive you your fancie? by allusion, as to say: Have you not in this action behaued your selfe excellent well? By commiseration, as to say: Alas what grounde may holde mee, what lande or shore may possesse mee, circumuended as I am with so many euils? By viging, as thus, What hadst thou to inter-
meddle in so bad a company? How long shall wee bee thus abused with so fained treachery? Art thou not ashamed seeing thy purpo-
ses thus revealed? Perceiuest thou not thy drifts to bee all discou-
ered? By indignation, as to say, Shall I yet couer thy villanies bei-
ing at thy handes thus hatefulie misused? or thus, Wicked and per-
verse kinde of people, howe long will you thus hatefulie deal with your favorers? By admiration, as to say, Good Lord, who woulde haue thought so much loosefesse in so chaste a countenance! But what is it that this blind and sotith love draweth not a man headlong into? And lastly, by doubting, as thus: What shall I say, or what fur-
ther speeches may I vsen to withdraw you from these euils? Or other-
wife: Whither shall I turne me to speake vnto you, or what wordes
may I vsen whereby to withdraw you from these vanities?

Anthypophora or Subjette, then to a question aske by vs, we an-
swered of our selues in our owne reasonings, the maner whereof is
accomplished three kinde of wales, as first when wee obiect into
our selues that which to others might be obiect, and answer it
againere. Secondlie, then we do (as it were) vsen those we speake
unto to answer vs, and so answering, do confute their sayings.
Thirdlie, then in a deliberative sort we propound divers things,
and refute them all one after another. Example of the first maie

L 12.
Tropes, Figures and Schemes.

Is this a maner of discipline? Doe men in such sort deliuer their instructions? Had they for this cause the authoritie of tutors to them giuen, that in vanities and misliked pleasures, they who are committed vnto their charge, shoulde consume their youth vnder them? Believe me I am of a farre other opinion, neither do I thinke, that the reasonable time of young men, being now fittest of all others for anie vertuous impression, shoulde thus cautelouslie be deluded of that, whereunto both their parents and birth do commend them. Of the second, this: Nowe after al these proffes of the happie comming and acknowledgement of our true and onelie Messias: Let me speake vnto you againe, yee Iewes, enemies, and maligners of our sole and onelie God and Saviour Christ Iesus, with what reasons strengthened doe you persift in your madness: Stande ye vpon the Oracles of Prophets: Wee haue made plaine vnto you that they are whole for vs. Looke ye after Moyses? It was only of our Christ, and none other that he that written. Waite ye on Types and Figures? They all in one do agree to bee in him fulfilled. Preferre you vs to miracles? Who could desire more then by him was chewed. Bring you against vs a number of consents? Alas you onely bring the smallest number, and lurking as it were in a corner, are the gainlayers of trueth, it selfe, thth the whole world round about you doth witnes for vs. Doth the hope of any event yet a little detaine you? Beholde your temple long since subuersted: your sacrifices quenched, your Citie rased, your people runnagare and dispersed, nor anie hope at all left vnto you to be relieved but by the clemencie of the Christians. Of the thirde, this. Tell mee I praise, what or wherein is it, that a worldlie man hath such meanes to glorie in? wherein shoulde hee bee proude, or for what cause should he thus puffe vp himselfe in vanitie? Is it for his riches? they never make a man either happy or blessed, so farre off are they many times from anie such event, as often wee do see, that they are the verie cause of their owners deatructions, they sundrie waies are meanes to inconueniences, and in our owne sight forfake their maisters in their life times, but seldom followe them for ought wee see to their graves. Is it for children? The keeping of them is then of riches farmore vnscertaine. Is it in respect of a wife, familie and other such like commodities? they are vexations, cares and griefes, nothing in them flable, nor such as may induce a man to any hoped tranquility, &c. There is also of this sort another example, by an immediate
Tropes, Figures and Schemes.

immediate answer to every question, as thus: Wherefore then is the law for transgressors, wherefore reward for well-doers. D; thus: Where is now their pride vanished, Where are their boastful deluded. Came they to aide vs no, rather to suppress vs. Came they to comfort vs no, but to kill vs.

Antenagoge, when having spoken as it were in the dispraise of a thing, we are about to help the same againe with a new colour to the matter. As to saie, It is a thing difficult to attain learning, but yet verie commodious. It is tedious to travell for sundry knowledges, but unto our liues it is a thing most necessary.

Ecphorosis 03 Exclamation, which hath signification of griefe or indignation of a thing, as of griefe thus: O cruel and lamentable times wherein we lieue, subject as we are to so manifolde miseries: Df indignation thus: O incredul boldnesse, or rather impudence of a shamelesse creature: not fit to bee suffered. Neither is this manner speaking, alwaies framed by the Interjection O, but rather otherwise, as thus: Unhappy man, made unhappy by so great a misfortune, what vnkinde destiny droue him to so imminent a perill? Howe miserable and uncertain is the state and condition of man, subject to so many and so huge calamities? D; otherwife, What kind of people are you to rage in so vile a madness? Was ever seene a multitude so fierce, a company so carelesse, an assembly so desperate? What inconsiderate dealing do you vse? I shame to see you, & grieve to behold you, &c.

Insultatio, when inaniously, or by a contumelious reproch we insult upon a mans doings, as thus: Trudge on with thy mischiefs, proceed in these thy insatiable cruelties, and he that hath power over all, wil one day I hope correct thee. D; otherwife, Pursue I pray you your glorious enterprize, you have, no doubt, very weightily begun, & we cannot but expect thereof a notable issue.

Aporia 02 Dubitatio, when wee make state or doubt holne to tearme a thing, or which wise to vade in a matter, as thus: What should I say, was it anger or an inueterate malice that led him to this mischiefe? Shall I call him cunning as cautelous, that procured it, and so well could shift himselfe of it? D; otherwise thus: May hee bee said to be beloved, or rather fortunate or blessed, to have escaped such daungers? is it to bee armed clemencie or rather piety to vse one so miserable with great curesse. D; thus: I am not well persuaded
Tropes, Figures and Schemes.

what course to take in these causes, shall I begin where others have
left? or of my self shall I renewe againe vnto you what you have so
often heard? &c.

Paradoxon, affined vnto that before, but with a kinde of mar-
nelling of wondering thereunto added, as thus: Could it possibly
bee thought that learning and place of good education might
ever have produced such monstrous effectes? Or otherwise: I
haue great maruell that men so generouS should so quickly be diuer-
ted from their honest purposes. Or thus, I would not never haue belee-
ued that such graue and considerate counsels shoulde so easily have
been subverted.

Epitropis, when by proposing a cause, wee reason that should
bee done therein, as thus: In times so troublesome and reasons so
tempestious, give now your aduise what is fit to bee done. If the case
were your owne, what would you doe, what would you say therein,
tell me I pray you, you that converse in these and such like actions, I
herein appeale vnto your wisdomes, your owne consciences, shewe
me but your mindes herein. And this figure is used in reasoning,
when as to conclude a matter, and seeming loath to trouble the
auditors anie further in the same, we pretend to reserve a great
part thereof, which we would refer to their judgements.

Parresia, or libertie to speake, when by winning of curtesie to
our speech we seek to avoid any offense thereof, as thus. Pardon if
I be tedious, the circumstance of the cause requireth it. If my speech
seeme vehement, the matter occasioning the same is vrgent. If what
I write seeme offensive vnto you, you haue to mislike the ill disposi-
tion of such as enforce it, and not with me to be agreed.

Apostrophe, or Anversio, when wee turne our speeches from one
person to thing to another, as if one having spoken much of the
vanitie of the world shoulde thereupon turne and saie unto the
world, O world, how sweete and pleasant are the shewes of those
things which thou produceth: but in taste, howe full of much bit-
ternes? Or in speaking of the certaintie of death, and the little res-
spect thereof bad, to turne a mans speach to death it selfe and
saieth, O death, how bitter is thy remembrance to a man hauing peace
and plenty in his riches, &c.

Prosopopoeia, when to things without life wee frame an action,
speech of person, setting a man, as if we shoulde saie of vertue, as of
Tropes, Figures and Schemes.

a living person, that her wayes were sweet, and replenished with all manner of delight, that she putteth her selfe forth to the worchiest to be receyued, and to the most honoured to be embraced. Do thee the ghosts from out their graves to prescribe good examples, or to rebuke the vices of men. Do our country to accuse be of our negligent regard unto it in these or such like speeches: Vnkind people and Citizens whom I haue engendred in my bowels, nourished with my paps, fostered with my delights, why do you thus ungratefullie not onelie abstaine to tender mee, but giue mee an open prey to my foes to suppreffe mee: yea, which is most loathsome of all others, become proper murtherers and paracides of your owne parentage and familie, cruell destroyers of your owne patrimonie, and wretched renderers and tearers of your mothers bowels, without all regard or pitie.

Synonymia, when we bring forth many wordes together of one signification, or sounding all to one purpose, as to say, thou haist spoiled thy Countrey, destroied thy Citie, and turned the Commonweale topie-curie: all which to last but to one purpose, for the expressing the hatefullnesse of the inuicte: or otherwise to say, What head haft thou to deuide such a thing, where was thy wit when thou wentst about it, what became of thy minde in purposing the same, whither was thy discretion caried in the prosecution: Here is head, wit, minde and discretion, all centreing to one thing. Also, what desired thou, what soughtest thou, what couldst thou wish or expect in the action. Here is desired, sought, wished and expected, being all to one meaning.

Auxesis or Incrementum, where by degrees we not onelie rise to the summite of euerie thing, but also sometimes go beyond, as to say, Hee first set upon him with reproachfull wordes, after aflayled him with his weapons, then wounded him, and lastlie did most miserablie murther him... Here by degrees is passed to the last excentgent. Now to the second. It is euill to reproch, wicked to slander, villanous vnwarilie to strike, detestable to murther. What shall I say to betray a man to all these. Here is now ultra summum, beyond all that was spoken to the uttermost. The excellencie of this figure is so much the more, by howe much euerie degree is still increased one above another, and goeth beyonde in comparison, as to say: golde, riches, honour, estate, treasure, kingdomes, life, and all be
he helde of no moment. Another kinde of recitall pertayned also to this figure short in repetition, but so vehement and wonderfull, as to say: Thou hast conspired the death of thy Prince, and in her the subversion of a whole kingdom, what should I say thou hast conspired the death of thy Prince. As who would enforce that no one thing then that could be greater: Finally, for inforcement of a thing, to say in reprehension of follies: If thou hadst done or spoken this in a private audience, among men of the ruder and meaner sort, among such as are leffe capable of skill then a great many others, thy fault could not have beene hid; but to doe it before thy better, in the presence of such as are adjudged both honorable and wise, in the hearing of those of great account of such as haue power to checke, and authoritie to compell thee, it was too too pescuish.

Sinathrismus, a heaping of words diversly signifying together, as to say, Hee was a man wholie malicious, exceedinglie proude, vterlie arrogant, altogether subtil, by nature cruell, and in speeches contentious. Or otherwife thus: What should I tell thee further of his partes, how wise, how sober, how honest, howe courteous, howe friendly, howe choicelie he liued.

Brachologia, when in single worps, without anye couplinggethers, we proceed in a broken kind of deliverie, and yet hasten forward as in the other: As to saie, love, hate, Ieyouise, frensie, furie, drew him from pitty.

Antithesis, or Contentio, when we amplifie by contraries, as to say, Being in my power to use as I listed, I cared for thee, and did not destroy thee. Thou wast charie unto me whoe no man regarded thee, and when my selfe also might have despised thee. Or otherwise: If you doe that is good, you haue the rewarde of praise, if you prose-cute badnesse, your merite is euill. Or thus: To thy enimies and those that maligne thee, thou art placable: to thy friends, inexorable. In coole matters thou art hotte: in the hottest causes, colde: Art thou called? Thou art gone. Thy absence required? we cannot be rid of thee.

Epanodos, carrying a reference to the matter proceeding, much like to the figure Prolepsis, but that figure Prolepsis hath relation onelie to the matter, this to the matter and teares therein used, the difference whereof you may see in some of mine epistles as the same is quoted in the margant where the figure is used.

Comparatio,
Comparatio, which taketh his increase of smaller matters, which
if they may seem great in all opinions, then that which we look to
amplifie must of necessitie seem greater, sometimes also by di-
munition of things great, to make the residue the greater, exam-
ple of the first may bee that saying of Cicero of Catiline, in these
words, Did the famous Scipio for a little ill government of the com-
mon weale, cause Tiberius Gracchus priuarelie to bee made awaie:
and shall wee preferre Catiline that goeth about to fill the whole
worlde with his slaughters? Here is Catiline compared to Grac-
chus, the state of a common wealth to the whole worlde, a small
living to an insufferable walking, and a private man to the whole
Senate. Or otherwise thus: Tell mee I praiie thee, if one had gi-
uen thee but a small summe of money to comfort thy neede with-
all, were it not humanitie to thanke him: If hee had giuen thee
possessions to liue vpon, were it not honestie to require him: If of a
slave hee made thee rich, shouldest thou not bee bounden vnto
him? Howe much more then to him that hath not alonelie done all
these, but farre more then these vnto thee, oughtest thou in the verie
bondes of nature and courtesie to bee both thankesfull and louing?
Example of the seconde sort for diminution might bee this: What
is it that you propose vnto mee these small matters of vnkindnesse, as
that the man is ingratefull, that hee hath no good remembrance of
courtesies, that there is in him not so much as an acknowledge-
ment, which is a thing farre from requittall, these I must confesse are
inuries to some, but vnto nice they are trifles, matters of no moment,
things not to bee reckoned of: what say you to him that betrayeth
his friend, seeketh his death that hath sought his life, worketh by all
possible meanes his overthrow, his destruction and vundoing? And
in this exaggeration of vices, so also might there bee the like of
Vertues, as if one should exhort a man to Pietie, after hee had set
fowth all the commoditie thereof, as the tranquilitie of minde,
peace of conscience, libertie of spirit, the communion with Saints,
from a bonflauie of the diuell to become the childe of God, the comfort
of the holy Ghost, which the Prophet denieth may be by man concei-
vued; it might inlie yonder, what things then these in all the worlde
could be greater, what more singular, what more happy, and yet if
they be conferred vnto that blessed heritage of immortalitie, if to the
life and joyes to come jsto that heauenlie Jerusalem, which certaintie
remaineth
Tropes, Figures and Schemes.

remaineth for all such as are endued with such a spirit: they are toies and things of no excellency or moment.

Methode, when by a sudden restraint of speech, wee give grace or mistake to a person, or thing, as to fate, worthlie achieved? nay rather honouurable attained, a man notable, we make rather fate, singular: Ah cruel man, and no man neither, but a beast: Oh rare clemencie, as rather most admirable patience. Hee is no thief, but a rauener: no murtherer, but a tyrant.

Aphorismus, a Scheme, like unto the other, but differing by a manner of reperception, as to fate. What lawes bee these, if at least wife they may be termed lawes, which bee in them so vile customs, and not rather firebrads of the citie, and the plague of the whole common weale. O, other wise: your counsellors, if such may be called counsellors, as draw into mischiefe, are utterlie unwertie to such kinde of assemblies.

Diminutio, when we goe about to extemnate things difficult, to make them lese in seeming, as to one that would shun learning, for the tediousness thereof in studie: We might shew that besides the great necessitie thereof in the life of man, wee shall in attaining thereof, take no other nor more laboursome course, then others before vs have done: that the way thercunto is verie plaine and easie, the labour (if anie be) sweet and pleasant. And whereas in all our ordinarie exercises of vanitie, there redoundeth for the most part in the ende but meere trauaile, and unprofitable charge: in this the commoditie is: as great as the delight, the gaine as ordinarie as the practise, wherein the studie is but the least part of a mans life, but the pleasure and commoditie infinite. And like as in this, so in all other things, conducting to good and landable exercises, the labour is still diminished, by proposing the worshipes, pleasure, honour, profit, and so of evils commonlie, by mitigation of the fault.

Climaxio; Gradatio, when each member in a sentence ariseth from the other afore going, beginning with that which endeth the former, as to say, His industrie bred him vertue: his vertue, praise: his praise, renowne: his renowne, glorie: and his glorie enuie. O, thus: What hope haue we of good, if what men lift, they may; and what they may they do, and what they doe they dare, and what they dare they prosecute, and what they prosecute, they are never ashamed of.
Tropes, Figures and Schemes.

**Antimetapoleos or Commutatio**, when a sentence by charge is inverted to the contrary, as thus: We must eat to live, and not live to eat: Not man for the Sabbath, but the Sabbath for man was ordained. They are happy whose wisdom is answerable to their fortune, and whose fortune answereth their wit.

**Sinaciosis**, when one contrary is attributed to another, or when two diverse things are in one put together, as thus: The prodigal and couetous doe offend alike, for neither doe live as they ought. Pleasure it selfe is sometimes a labour, and labour also is often a pleasure. To a couetous man is wanting as well that he hath, as that he hath not.

**Etiologia**, a figure like unto the other before going, and much resembling to Orismus, with defineth a matter by sorting the same into a distinction: but this noise telleth the cause or reason of that which is before occurred, and is as a confirmation thereunto given for the concluding of the same, you make of the examples as the figure is quoted in my Epistles.

**Paralepsis, or Occupatio**, when in seeming to overpass, omit, or let slip a thing, we then chiefly speake thereof, as thus: I will not here rehearse unto you how slippery and transitorie this life is, howe much laden with cares, exposed to dauncers, and attended with miferies, for we knowe it and sees it: But I will come to speake of the perdurable joys of the other, &c. Or thus, for my part I have no pleasure to laie open other mens errors, it is enough unto me, that by themselves they are made apparant, and that the whole world may see them. I omit to report unto you these and such like ordinary matters, which in comparision of that I will shew you are but trifles. I tell you not, or I talke not now of times past. It is not the matter wherein I am now occupied. His theft, his rapine, his spoile, and all his whole disorderlie course of life in those daies perpetrated, I nowe omit, and onely doe come to the times present. His counselling (I had almost said concealing) of good when time was, if it bee well noted, was it that procured our mischiefes, &c.

**Procatalepsis or Preoccupatio**, when we doe anticipate unto our selves that we know will be objected, as thus: what do you object unto me the times past, those seasons & ours are viterly unlike. But peraduenture you will say that these things are for children fit to bee considered, nay rather meetest of old men to be followed. You will...
happily say vnto me herein, that I am too light of credit: but I can tel you the profe is extant, and fit to be beleued.

Metaphasis or Tranfition, then in briefe wordes we passe from one thing to another, as thus. You haue hearde by this what you ought to consider, heare now I pray you what you are bounde to remember, These things you will say are pleasant, but the rest yet untold are far more delightfull. This already shewed vnto you seemeth to be tolerable, that which followes is no waies to be suffered, I haue now told you what was done in priuate, I will next shewe you what was handled in publike: these things he did at home, that which followeth was abroade in the filde: whilst hee was a young man, hee did this I told you, but the vertues of his age were far more different. You have understand of meanes, I will now speake vnto you of learning: I will not trouble you with many things further, only this one thing will I reheare vnto you. But of these enough, we will now go to the rest. I haue somthing bene caried away with these motions, but we will now go to the substance. But why tarry we so long in trifles? I will go to the head of the matter: what he promised I haue deliuered, what he performed you shall vnderstande: I haue thus shewed you how much he was charged vnto me, you shal now hear againe how gently he requited me.

Paralogia, where we grant one or more things meete to be marked or alleadged, and so forth we doe infer thereupon sufficiant whereby to obtrudowe it, as thus: I deny not but I haue here-tofore vset you in causes secreet, in matters weightie and of counsell, that I haue found you friendly, faithfull and ready: but what is all that to the purpose, when in a thing so important, and matter neerly concerninge me, as whereon dependeth the safegard of my whole house and familie, I haue founde you in both negligent and vntrustie.

Ootherwise thus: Be it or suppose you haue omitted nothing in your owne person, of a frende to be performed, that you were no partaker with him of those equell counsels: that you abstained to accompany him in the execution of his mischiefs, yet are you not therefor cleared. For it is not sufficient for a man not to doe euill of himselfe, but that by too much lenity he become not occasion of an others mischiefe.

Dichologia, then by a colour of mitigation wee defende our cause, as to saie: I fell, I confesse, but as a young man, I went astray, but
but as one willing to be reclaimed; I forsooke my friend indeede, but constrained by the lawes, I was a companion in their badnesse, but forced by threatening.

Orismus, definitio: or, finitio, wherein we briefly late forth the true properties of every thing, by impugning the contrarie, as thus: Men cannot be said in vertue to exceed, for in vertue there is ever an excellency, but never an exceed, with the exceede is only appropriate unto vices. This cannot be said to be care but courteous, for care hath onely respect to necessary vses, but in courteousnes, there is never any reasonable suffizance.

Hypothesis, when any thing is described in particular, or made knowne to the vsue, as thus: Shall I tell you what maner a one you haue preferred vnto mee, for his stature, a Dwarfe: for his person, a trunk: for his qualities a dog: for his countenance, a foxe: in behauiour a swine: in condition, an Ape: in sense, an Asle, and in vsage, a beast.

Merismus or Distributio, when that as maie bee generally spoken we distribuite for amplification into parts: as if in generall we said: He hath consumed all his substance in riot: By distribution we might amplifie thus: Whosoever patrimonie hee had from his father, what private enrichement by his deceased mother, what large assistance by friends, whereat the worlde never banked, what dowry sooever by his wife, which no doubt was very great, all this hath he consumed by a most dissolute and wanton living: mony, plate, lands, wealth, possessions and all, are gone to the devil, his cattle consumed, his household stuffe solde, his apparell spent, and the poore miser at this instant hath not left him a farthing.

Dialysis, a separation of one thing from another, both being absolved by a seuerall reason, in the nature of a Dilemma, as thus: When I have preached vnto you all I may, if you bee well giuen it auaileth, if graceles, forth you wil not be moued. Thus. What should I further set forth vnto you my good will, if you remember it, I haue said enoue, if not, my words wil not prouoke you.

Dialogismus or Sermocinatio, an imaginatieve speach, agreement to the quality of the person it is framed of. Whether he be batallant cruel, young, old, of what other condition, as if we shoulede sale of the times present. Were the ancient Apostles and olde Fathers of religion nowe living, which with great innocencie of life, and true
Tropes, Figures and Schemes.

picture, shined in their seasons, and should but behold the most corrupt and abominable estate of our times, subject as they bee to all kind of evils, would they not thinke, you straight proclaime against vs the vniust name of Christians, and challenge vs for the great want we haue of the true profession thereof? Would they not rather cry out of vs that deluding our selves only with a vaine title or name of Christians, we do not so much as seeke in the mean time to followe any part thereof?

Epiphonema, or conclusion to a matter before shelved, as thus: Of so wonderfull force was his wisdome, which was able to compasse that in short time, which a number haue diverslie fought for, and could never hetherto obtaine. Or thus: Such is the force of Nature which seldom wee doe see is ever chaunged by anie colours. Much haue they forsaken that haue cast all from themselves. It is commonly the conclusion or making vp of a discourse or sentence by some pithie manner of speaking. As if a man shoulde inweigh against drunkenesse, hee might thus conclude. Hee nowe that thinketh it parcell of humanity, by thrusting on of many cuppes to drive his friend into drunkenesse, let him also thinke it kindnes, by a venemous confection giuen, to drive him into madness.

Expeditio, or enumeratio, when many reasons of auerred being numbered togethers, we make a confutation of them, each one in particular, as thus: The goods in question being alladged to bee mine, it is requisite you prooue, either that you had them by chance, that you haue long held or enioied them, that you bought them with your money, or otherwised that by some gift you came to them, or laftly, in succession that you hauve obtained them. That you had them by chance it cannot be, for they were not lost from my keeping. Long haue you not held them, for they were alwaies till this in mine owne possession. It is plaine you never bought them, for you paid mee no mone for them. By gift you could not haue them, for the right was in me to giue them. The succession must be void, for my selfe am yet living. It remaineth then if you keep them, that liuing you doe cast me out of mine owne possession. This chiefly appertained to the Judicall Epistles in the state Coniecturall.

Ctioratio, when matters diverslie enlarged, are yet staid upon, and lastlie brought into one short conclusion, whereby the reasons are
sententious, A recital of some grave matter by waite of a notable saying or sentence, either by common custome admitted, or by some author delivered, examples whereof are plentifullie to bee scene in my Epistles.

exusciitation, A provocation or stirring up of others to the praise or dislike of a thing, as thus: What one is hee of so slender or contemptible a spirit amongst vs, or who of all our Nation would bee counted so envious, as upon so great and large a desert had by a man so worthie, woulde not willinglie render unto him all honour and due commendation? Likewise of the contrary so dispraise. Dost it not abhorre you to heare and understand of a rabble of so great and vnaccustomed lewdnesse, a man euery way so vile, to goe thus freelie unpunished? Surelie I doe thinke no honest minde but woulde be of this opinion, that of all creatures liuing, hee were most worthie to be extirped.

omiosis, The figure of resemblancce or similitude, whereby wee resemble one thing to another, as thus: Like as they greatlie doe offend, who going to a publike well, whence all a whole citie hath their water, doe infect the same with a most deadly poison: Even so do they most wickedly merit of the common weale, who depraying the mind of a Prince, doe lade and frequent the same with most mischieuous counsels. Or, thus: Is it scene that men at the blast or bying of a Viper, doe shrinke, and forthwith doe run for a medicine? How much more ought they the for the avoiding of a most horrible shame, y infamous thing whereof is far worse then all other poisons, to run to a remedie?

icon, An image or artificial description of that we meane to declare, as if in letting forth our most gracious Sovereigne, we shoulde saie, That Goddesse like adorned with high aspectes, or Statelie grace and maistrie divine. In Chariot deckt with Prince-like ornaments shee issueth forth, &c. Or, thus, laying out the
Tropes, Figures and Schemes.

Dreadfulnes of Warre. Fierce and untamed warre with eyes sparkling as the flaming fire, whose face caried in it selfe a terroure to the lookers on, and his countenance was as it were a present death. His gesture was as the furious assault of a Lion, and his mouth as a devouring pitte to swallow the bloud of multitudes. Armed hee was with fire, with famine, and with sword, crying revenge on the world, and persecuting all nations with a ceaselesse dread.

Paradigma, a manner of exhorting or withdrawing by example, as to fate, the Elephants engender not, but in places most remote, and any that by chance do see them in that time they kill. How much more then behooveth that betwene those of reason, a shamefaiines be included in executing that action. Thus. The nature of the Dolphin is not to suffer the young ones of her kinde to straggle undefenced, such care haue they of their firc: How much more befitting is it, that our procreation which are men, shoule not be suffered to runne at random without either guide or contolment.

Pareonalsis, or Digressio, a speech beside the matter in present spoken on, as to fate, But here let mee remember vnto you something of the deserts and eternized memorie of your worthie and most vertuous Parents. Thus: give me leave a little to digress from this purpose, to the ende that by laying out of something yet unspoken of, I may the better wade into the rest.

FINIS.
Of the partes, place and Office of a Secretorie.

Considering howe many woodechie and excellent men, not onely in our present age, but in manie yeares before vs have lived, none of all which (though questionless furnished with verie great ability) have to my certaine knowledge, ever written ought in our English tongue, touching this title: It make certaine questionable, how I the most discernished of manie others, and subject thereby to the insight and correction of all others, durs take upon mee to discourse thereupon, weighing with my selfe the subject I take in hand, to be of speciall qualitie, and to none so much fitting as to those that bee greatest learned, best advised, discreetest governed, and worthiest ruled, to treat vpon. No: doe my selfe by such presumption of mine, bee the same to be of lesse moment then it is. Howbeit, as one tind by a former promise, in that my first edition of this present methode of Epistles, have nowe taken vpon me (as you see) to write thereupon.

Truth is, that as I am none of those that maie daunt my selfe of any furniture sufficient to so speciall an end & purpose, yet have I not bin in some time of the yeares I have spent, altogether excluded from any savour; but that at one time or other I have (not without some considerate adverting) eyed the demeanours, inclinates, and dispositions of sundrie humours, by insight thereinto, and some (as to me) made of that which my selfe have practised in place of service, I am bold in this onelie discourse, to adventure the performance of that I have promised.

In the discouerie thereof, my minde is not, no shal be to prescribe unto any one, but to deliver what in mine owne opinion, I have conteended to be moste in such a person. Wel regarding the number of those who enabled by farre better skill, or guided by experience, and their owne proper vertue, can both search and wade further therein, then my poye ability may anie waies looke into.
Of the partes, place and

For which my purpose is, and shall be in this present discourse, onlie to set forth unto such, whose unripened parts, or want of deccrement, have not yet made them apt unto so speciall a being, and qualitie: what in my plaine conceit, unto the place and office of such a one, move and fit to be a secretorie, may be thought most consonant and worthie.

To the accomplishment thereof, as the best and meetest induction to such a matter, it shall not bee to slender purpose, to speake first of the name thereof, and to sift out by what meane the partes serving in such a place, had the originall title to be called a Secretorie. You shall then understand, that as nic seemeth, by speciall reason and judgement, this name Secretorie, impoying therein as it doth action of great consequence, doth breaie in it matter of more circumstance, then by equie one is considered, and how much the more honourable the place of attendance is, where such a one doth serve, by so much the more be seemeth the partes called unto such service, be a man choice and of worthie estimate, habilitie and judgement. So then am I not of opinion of the multitude, who holde that the praiseable endeour or ability of well writing or ordering the pen, is the matter that makes the Secretorie, (albeit the bie hereof is not the least part of many other things incident to the same office) but that carping with it selfe a purpose of much weightier effect, the person therunto named was as a derivative from that which containeth the chiefest title of credite, and place of greatest assurance that may be reposedit, in respect of the affinitie they both have of trust and sildelic, each with the other, by great conceyte and discretion, teameit to bee a Secretorie.

And albeit there happily maye be opinions some waies contraryng unto this my present delivery, touching the originall of this title: yet standing directly assur'd that they all being laid together, must of necessitie conclude on the bier Secrecie, trust and regard, speciallie imposed on him who breaith the same title: I will holdlie for this cause define, that in respect of such Secrecie, trust and assurance required at the hands of him who serveth in such place, the name was first given to be called a Secretorie, and that by the etymologic of the bier word it selfe, founding in true conjecture, quasienfes, or conservator secreti sibi commissi, a keeper or conseruer
Office of a Secretorie.

conserver of the secret into him committed.

By this reason, we do call the most secret place in the house, appropriate unto our own private studies, and wherein wee repose and deliberate by deep consideration of all our weightiest affaires, a Closer, in true intendment and meaning, a place where our dealings of importance are shut up, a room proper and peculiar to our selves. And whereas into each other place of the house, it is ordinary for every nere attendant about us to have access: in this place we doe solitarie and alone shut by our selves, of this we keepe the key our selves, and the key thereof alone doe onelie appropriate unto our selves.

And if we should run but into the nature of things secret, and consider by the name, what to such a matter is required, we shall find that of it owne selue it chalengeth so much, wherby with these things most speciallie it is saide to be fortified, viz. with couertnes, that it be closetie kept from the eyes, cares or understanding of others: Safetie, that securelie it be retained, and laid vp, both with choice respect and tendering: Assurance, that by no mistake, negligence, or defect of the partie having charge of such a secret, it may turne to a prejudice.

Thus then by the concurrence of these, it appeareth that unto every secret there is required a Closer, and the proper use of that Closer, is one lie for the couertnesse, safestie and assurance of the secret: all which considered, let us nowe see, if you will, what analogy or proportion they have with our Secretorie.

It hath beene alreadie before alledged, that by the vertue etimologie of the worde it selue, both Name and Office in one, doe conclude upon secrete: If so, then in respect of the couertnesse, safestie and assurance in him repose, and not otherwise, the partie serving in such place may be called a Secretorie. The Closer in every house, as it is a reposement of secrets, so is it one lie (as I saide before) at the owners, and not other wise, the partie serving in such place may be called a Secretorie. The Secretorie, as hee is a keeper and conserver of secrets, so is hee by his Lords; Master, and by none other to bee directed. To a Closer, there belongeth properlie, a doore, a Locke, and a key: to a Secretorie, there appertaineth incidetallie, Honeste, Care, and Fidelitie.
Of the partes, place and

And so as much as by the concurrence of these twaine, both Name and Office doe seeme in vsage and account to be of so great weightinesse, and that our Secretary, as well in title, as place standeth by such declaration, yet yeare tied unto so distinct an obser-

vance: let vs now a little further enter into the function and place he beareth in such kinde of service, and consider that being in one condition a Servant, he is at the pleasure and appointment of another to be commanded: and being in a second respect as a Friend, he is chartlie to have in eminate, the State, honor, reputation and being of him whom he serveth.

Touching the first of these, in that he is (I mean) a Servant, it is to be intended; that therunto belongeth a Superiour, by whose absolute direction, his actions of service, are to bee ordered and commaundd. And notwithstanding the reputation, credeite, and estate of being, to him giuen and allowed by his Lorde or Master, he is yet to consider, that the weight and summe thereof accrueth from his onelie sauor, countenance, and good opinion, and that by howe much the moare, hee liberalitie and of an honourable minde affoordeth unto him the respectes thereof: by so much the more seriously ought hee by all possible endeavours of service and industriu, as farre forth as in him is, to studie to conserve and up- holde the same.

And herein seemeth it not fruitlesse to oppose unto such a ones remembrance, some part of the considerations pertinent and an-

nered to the State of a Servant, and what dependancie in common reckoning resteth betwene them, who beareth in his swaip the au-
thoritie and rule of a Master, and the other, who in account that he is to be commanded, carrieth a manner of subjection to that partie, who for the time of such service, is at his hands to bee reueren-
ced and obeyed.

In regard of which, wee are to see, that by the title and pre-
gattie which euery maister hath generallie over his Servant, there is a certaine line of dutie, where with each one that serveth is trained to his obedience. There is also by that very name of Serv-

ant a kind of fideltie and trust required, more speciall then that betwene the sonne and the father, and that of so great efficac, as whereon (peraduenture) may rest not alonely the disposition of the goods, estate, principal affairs, but also oftentimes the hazard
Office of a Secretary.

A son cannot be said to owe fidelity to his parents, for which cause there is also no breach of trust on him to be imposed. If he deale contrary to the condition of a son, the bond by which he is strained proceedeth of nature, and so are his actions accordingly held for unhind, or unnaturally. But the servant not linked by nature, is tied in trust, and by contrarying of such trust, or not performing thereof, is held treacherous or unfaithfull. Besides, so great a predomination hath this name of fidelity in the hearts of a number, that many have refused to commit themselves in times of hazard to their children, but rather have relied themselves wholly on the assurance of their servants.

And holdest, most certain it is, that Nature wonderfullie swaileth manie times in her proper features, yet in this case hath the commonly lesse efficacie then in any others. For as a currant of water loseth his power in being turned backwarde, from his straightened course, but hath forcible passage in the waie that it holdeth: so is Nature in this acton of parentes and children, which running sowards from issue to issue, hath mighty operation, but when it should be returned backwarde, hath seldom anie power at all.

Contrariwise, whether it be the honestie of the name that leadeth it, or the common reputation that each faithfully sheweth care in the cares of good men, or a servenice of affection, linked properly to the place where anie trust is reposed, I will not now dispute upon, but questionly, of so charie regard we hath fidelity alwaies bere accounted, as immediate upon the name of a servant taken, it seemeth not alone to be unto the selfe title appropriate, but it is in a manner by the proper allowance thereofunto given, seuerely erazed.

Now, albeit this kind of creation and charge, seemeth in the deliverie thereof to bee indeed verie great, yet when wee that servant hath performed all that in such case is to be required: he can not say this: he alledge, that he hath effected anie more then whereunto by the verie loyalty of a servant he was enioyned, nor can he rightlie or properly affirme, that by an extraordinarie respect more then he ought, he hath accomplisht the same. For that in things whereunto a man is bounde, there can be no gra-
Of the parts, place and

tuitie opposed: but where a man aboue that hee is charged hath
further endeavoured, or more worthlie attained, therein of truth,
and not otherwise, shieth the greatest praise and glorie unto him
that male be.

For this cause then doe I saye of our Secretorie, that as hee
is in one degree in place of a servant, so is he in another degree in
place of a friend. A servant meanlie trained in some Mechanicall
Science, the wheet seditie to his Master, in an upright dealing
and disposition of his wares or goodes. Another in like sort
having the receipt of his Masters revenues, becometh a faithfull dispencer in his accounts and reckonings.
Some on the other side have almonie: the like seditie in keep-
ing of counsels. Others againe by a termed sacle unto their ma-
ters, have in recognizing their seditie did willinglie for their
favours.

Of all these sectes of Seditie, the last as I am sure it hath leste
seeming of credence or supposition of treth in common believing
then anie of the others. So is it (you will grant mee,) the most af-
sured and most moving pittie, praise and commendation, in all
reckoning above anie of the others. And that such are and have
beene, I could recite unto you sundrie remembraunces, and one
but of late yeares, that in verie sufficient knowledge fell out to
be effected, and thus was the circumstance, as my understanding
could beare it.

When Sir John of Desmond in Ireland, some number of years
past, of a rebellious and cruell minde to the state there being,
and prinsipallie to her Majesty, had solemnly conspired, and most
tyannously sworn the death and destruction of all English men
in his Countrey, there happened one Henrie Dauill an English
Gentleman to lie, at that verie blondie pretended seazon, in the
house of the saide Knight, and for two causes of him was thought
terrible to bee favoured, the one in respect that hee was his Chri-
tian Gospil, as they there terme it (a linke strong enough to have
purchased favour in that Countrey, had it not bane with a most
blondie tyrant) the other, in that hee was a Gentleman both cou-
teous, bountifull and valiant.

This Master Dauill had at that time one lie an Irish boy at-
tendant upon him, the time conspired so; this murder was at mid
night,
night, when all men carelesly were sleeping: About the watch 
whereof, Sir John and his companie entering the Chamber of ma-
ster Davill, wakened him from sleepe, opened the conspiracie, and 
would him to prepare him to his lot, assuring him that were it not 
he had without exception bowed in his heart, and sworn the death 
of all English men, he could desist not, as well for that he was his 
Christian Gossip, as for other love he ought him, have suffered his 
life, but all being appointed to die, he must go with the rest.

The boy having receiv'd into his eares the sound of his ma-
sters death, and therewith sundrie menacing strokes seeing read-
die to bee proffer'd, stirring (no question) by a most zealous Fideliti-
cie, clasped on his masters breast, and with such tender resistance 
as bee coulde, did bear off the blows, receyued oppon his owne 
bodie divers and sundrie wounds, and doe that they could, no one 
could pull or remove him from thence, till seething rage kindle-
d in these mercifull creatures, made them kill the Boy oppon 
his master, and his Master under the Boy, both at one instant 
togither.

The memory of this age, as it is most pitifull in rehearseall, 
so will it of a number bee thought verie Orange. If ane Fidelicie, 
have by severall bee accouunted off, this you will judge of ane 
others ought chieldie to be embraced. But yet not this, nor ane 
of the residue of those partes of Fidelicie by me alreadye delivered 
are such, as in this place I hold mete to be pursu'd. For howbeit 
the service of our Secretorie is properlie by it selve with all assu-
rance to be caried, yet doe wee not place him in so meane a degree 
as that by corruption of coin, he might be held for distrusted. no2 
on the other side would we have him of judement sodisfurnished, 
but that touching the difference of counsels, or tender of his life, 
he should make a decremente.

In this Boy voluntarilie as hee did, in the verie weakenesse 
of his yeares, to seeke by death his Masters safegarde, was no 
doubt, a thing woorthie to be admired. But in manifestacion 
of so great love, and testimonie of so loyall affection, had hee 
been by yeares more enabled, it would have beene thought verie 
fondlie of to haue done it, without thereby his Masters death 
might haue beene renuenged, or his life preserved: Els to that end 
is Fidelicie applied, or what sbe at all in reckoning, remaineth 
there
Of the parts, place and
date of it?

By discretion to discern, by sentence to judge, and by wisdom to resolve, how and which way the efficacie and assurance of all trust and fidelity ought to be carried, is a thing meetest in all reputation principallie to be observed. How can there otherwise appeare anie worthinesse, if affections lost to bee equall, or what distinguished may there be of spirits then mens judgmentes are common.

George Cavilioth, surnamed Scanderbeg, the terrorour while hee lived, and onlie man able to confound the Turkish forces, during his infancy, having bin trained up with Amurath father to Mahomet the second Empeour of the Turkes (so that in the conquest of Epirus by the same Amurath, the father of Scanderbeg being slaine, and his Signory subdued unto the Turk, hee was then with others led awaie into Turkys captiue.) When hee arrived to manlie yeares, and servd with great fortune and valor the saide Amurath in his warres: it happened that being in one great battell as general of the Turkish Armie against the Christians, and fighting against Hungarie, a remiss of confidence tooke him, in that hee being the sonne of a Christian Prince, professed in Christianitie, and vowed to God, should so wickedly become the confusion of his brethren, and warre against Christ and his kingdom.

And albeith he was never unfortunete in any sight, and at that time likeliest of all other to attaine the victory, yet regarding the state and maner of the conquest, hee faintingly withdrew, with great discouragement unto his people, gave power unto the enemy to be at that time a conquerour. Which done, himselfe with a few chiefe and principal persons his associates, toke themselves together in sight.

In this company, was a noble Gentleman, wise in behauiour, faithfull in counsell, and secret in trust, at that time Secretorie and of counsell to the great Turke. The place of their residence serving well to the purpose, him Scanderbeg (being of the others attred) toke onlie in hand to acquaint with his enterprise. And so much as his credence with the saide Amurath was such, as in the repose of his troth, resed both Signet, and warrant sufficienct, to put forwarde whatsoever direction or command in anie
Office of a Secretorie.

the Turkish signories, upon paine of death to be obeyed, Scanderbeg declaring his wearisomenesse of captituitie and servage, desire to visite his kingdome, and liking after that to live at liberty a christian, and therewithall howe often the Turk had promised to restore him, and yet still brake with him, enioyned the Secretorie to write letters of command in the Turkes name, to the Deputie of rulers of his fathers kingdome, that as their lawfull Prince and governour they shoulde then at that instant without more delate receive him, and therefore renounce and put from them these wanting charge and authoritie.

And albeit the power of Scanderbeg was in that place great, and the Secretorie nothing misdoubted at all his resolution, and therefore feared too much to contradict him in the same, knowing also that if he assented to that demand, having yet libertie to depart, he might timely enough aduertize the Turck to the prevention: yet bised he never the leste so manie effectuall speeches as for the present he could, to blamewade him, which not prevailing, hee assented at last for scare, and wrote as he required him.

The Letters orderlie signed and sealde, as to the importance belonged, Scanderbeg knowing the great wisedome, sidellitie and counsell of the Secretorie, thought it nowe a matter of no small worth, if by any facility he could win him also onto his companie, to passe in the same journey, or otherwise if he refused, then deemed he fit that he should not returne alive, to carrie newes to the Turk of his determined journey. And therefore first with as manie kind entreaties and offers of all honour, fauour, esteem, and advancement that could be, he assailed him, he proposed also the expectation of his own fortune, valour, power and strength of the everliving God whom he served, that was able to defende them, and all possible means, that otherwise could be devised to move him. But none of these in fine prevailing, he lastlie set before his eyes, that upon such refusal, hee for his owne best assurance must be enforced to kill him.

Which manner of speach, albeit moved in the Secretorie divers alterations, yet chose he as the most honestest part, no waies to defraunde the trust in him reposed, especiallly by assistance in his owne person thereunto given. And seeing he could by no means escape with life, advised suddenly rather to die in the handes of

Scanderbeg
Scanderbeg so that he had already done, then in to manifest an
action of disloyalty, to be found a principal act of treason a-
gainst his Lord and master.

Great is the linke of Virtue whereby the mindes of men sin-
gular are manie wapes bound, neither falleth it out in those of
weake spirite and capacitie to become partakers of the prais due
unto so high and honord excellencie. To men bazele concepted,
there is neither respect of troth,love,hono, duty, or other matter
whatsoever, whereby to drawe them from a sensual appetite or
carnall desire of their owne lining, saelie and commoditie; But
to those who are the two nee schollers of vertue, to whom true glory
is of price, who solie have in estimate to make choype of things
woothie: In these it sozeth to be a Shame,what others reckon for
land: to them a pseudice, what many hold for gaine,they commen-
ting by a solie vertue and discrée choice of the minde, what is be-
sides or lesse then that which accozeth to the true hono, and repre-
tation of well deserving,cannot content themselves to live where
their credite dieth,despite wealth, where honour is to be pursued,
neglect reputation, where loyaltie is not entertained, and expect
no fidelitie, where consequently the effects of an honest and woop;
thie mind,are not principallie to be caried.

As then,by what vs soever applied,I do in all things commend
Fidelitie and Tract to be perfec med where by distincnesse it is chal-
 lenged: So nove doe I in the carriage of this our Secretorie, loze
him forthe properlie from the residue by a differenc, for where in
persons of lesse conceit, and lower respect, some blazes are com-
 mendable, in him they are to bee presumed, as no wayes to bee
doubted of: neither is it to be expected,that the mould of such a one
should be so subject to imperfections, as that in common & mean
actions he shoulde thinke to be praised:seeing that where any breach
of those parts in men lower concepted might be found, it would
in them be holde as in comparison a thing no more then might be
doubted, but in him would it turne to a most vituperable basenes
with such intendens to be spotted.

And as I thus sequester him from the ordinarie blaze of that
held to be liked so doe I againe drawe in him a speciall choice, of
things high, and woorthie deserving, above others (lesse considere-
rate) in all things to bee caried, and wherein the summe of his
fidelitie
Office of a Secretarie.

delitie shall one lie be required. For seeing that by reason of the
place wherein hee standeth of employment, by reason of his sup-
posed education, birth, qualification, or other decernment, by reason of
the weight, more then of common trust, in him diversely imposed,
he seemeth to be a man euerie way proportionate to a farre other
end & purpose, then of euerie ordinary attendant is commonlie
required, it must needs the be of such a one conjectured, that by far
greater skill & measure he be in every of his actions demeaned,
with much greater modestie, care, respect, consideration and inte-
gritie, he doe by such means temper all his outward and inward
behaviours, and judgements, as beeing himselfe in reputation a
Gentleman, and concerning among such as have discretion to
done of a Gentleman, hee may least of all be touched with anie
thing, that leasteth 0; it be seemeth anie part of that, which princi-
pallie may appertaine to a Gentleman.

And whereas in any other attendant it is a matter praefe wor-
thie, to be beautified or advanced by some one or other speciall ver-
tue or qualification, in him it is of necessitie, who by how much the more
never he is in frequentation of any honorable place or calling, by
so much the more needefull is it, that he be accordinglie furnish'd
therewith in seemelic and laudable sort, to enter and approch the
same. And as in the service of every one that soever, it is specially
required, to be endued with all parts of dutifull attendance & loy-
altie: so is it for him to excell, and bee different, because in his im-
ployment, trust and otherwise, there is exacted at his hands a far
greater scope and efficacie, then therewith anie other seemeth to
be charged by anie proportion 0; qualitie.

By this measure noth of Fidelitie, truthe 0; loyall credit of a ser-
vant, in which place our Secretorie, as you see standeth bounden
by the first degree of his service, it mantle secondlie be conjectured,
in what respective estate, he ought for the residue of that which to
his attendance appertaineth, bee accounted a Friend. The li-
mits of Friendship (as it might bee objected) are freight, and
there can bee no Friend where an inequallitie remaineth. Twixt
the partie commanded and him that commanded, there is no
societie, and therefore no Friendship where resteth a Superio-
ricie. But I say and affirm, that if it bee true, that the summe
of all Friendship taketh his original of love, and that the true de-
Of the partes, place and demonstration of love groweth by a sympathetic of affections, of which affections Virtue is laid to be the whole & simple ground, then may this sympathetic of affections so grounded on virtue as above said, be turned into love, notwithstanding the inequality of estate or condition whereby a man vertuouslie disposed, being servant to such a one who is honourable inclined, may in that place of service in which hecontinueth, be reputed in proculse of time to become as a friend.

But if we shall goe to the true definition of friendship, you will then late, that this friendship so called and reputed among men, as it is a sympathetic of affections firmly united together, so is it such a uniting, as wherein that the one coueteth, the other desireth, in respect thereof worlds and life, and all are not desirous, but despised, I would not here be taken, that of any sorts of people that run into all or a number of these like effects, without exception of qualitie, I intend, that they therefore were also to beare the name of friends, for so men utterly vicious and lewdly given, consisting in wickednes, and other base exercises, in which each spendeth his life, or desparatlie dieth one for another, might be reputed as friends, I have no such meaning, no is my intent herein to so generall a purpose. But speaking of friendship, I only deal with such, whose actions and sincere desires have in virtue highest preeminence, for these, not by adventure, but by a deliberate counsel, and choice regard specially had, of things valuable and worthy, do accomplish their effects by a most honourable purpose.

To this then I answer, that if the weight of friendship so consisteth in a sympathetic of affection, uniting of hearts, courting another's good, and despising all that may be gained, in respect of the partie befriended: this yet make not our Secretoric as well as any other, merit not the lesse in this place of service at the hands of his L. or master, the name of a Friend: Why should he not therein as well as another hire that power in him planted, whereby to become a Friend? Touching the equalitie of affections, though it is still laid down that therein ought to be no difference, the commander and the commanded, do yet alwayes make a difference: I make never the lesse thus much deliver thereof, that by all common likelihood it is assuredlie to be conjectured, that no one person age of estate, lasteth choice upon such a one to serve so nigh about him, and to be in place of so great trust as appertaining to a man of
Office of a Secretary.

of that reckoning, but ere he long have bid him, he bindeth unto him at least some good part of his affection. For how can it otherwise be thought, but that our Secretorie being one of erie wate so weighttie to be employed as he is, partaking as he doeth with so manie causes of importance, and undiscovered secrets and counsels, standing as he must upon so nere attendance, as hee that is almost (as occasion serueth) erie minute of an houre to be bid, but that to his L.0? Master, he must of necessitie bee erie charie, and at the least wise more particulartie than manie others, by a great deale to be beloued.

Ye then thus finding in so noble a place, so honourable an account, our Secretorie being as he ought to be, a man of vertue, and worth, cannot chuse on yt other side, but frame his utmost thoughts correspondent in all things to those particular favours, his conversing, his nereenesse and attendance, turneth then to an affection, and this, heated by the dailie encrease of his Lord 0? masters liking towards him, groweth thence to a servenice, and on each vertue kindled by the others Grace, maketh at last a contination, which by the multitude of favours rising from the one, and a thankfull compensation allwapes procured in the other, groweth in the end to a sympathic unsceparable, and thereby by all intendment conclueth a most perfect uniting.

Panutius, the faithfull Secretorie and counsellour to the great Emperor and Philosopher surnamed Aurelius, for the high wi-dome, fidelity, and counsell by him in all his services continued towards the Prince during his life time, and even to the vertie entrance of his gracie, deserued before manie others, (secretly also in advice to the said Emperor) to be termed and called by the name of a friend. In whom much as he onlie daring to speake plainlie, what in others judgements might seeme to be offensive, & to perwade faithfullie, what he saw most agreeing to the present extremitie, made the Emperor pronounce himselfe fortunate, to have nourished one so discreet in his Palace, and most blessed of all, in that when each failed him in his dying, he onely was found assured unto him among all that were living.

In this friendlie knot of love, and that of serulie commannd, remains a most notable difference, especially for this matter of trust and fidelity, required in service, for quem me suum odium, whom
Of the parts, place and

whom men feare they hate: well may they for fashions fake please, but this sound kinde of affection is often far from their thought. And yet that there may bee an awed reverence, alwel in loue as in feare, whom doubteth it, yea and that rather far more assured and effectuall then the other. For where this grounded Loue by vereuce once strieeth confirmed, the humillitie and gentlenesse of the mind is it immediate that afterwards directeth the thoughts, we then doe gladlie honour the more, by how much the willinger we desire to serve, and more firmlie obrie, by how much the more entirclie we stand to be fauoeed. This friendliie FideUtie, not byged oz constrained by soueraign command, but of a zacle to wel doing voluntarily embraced: leadeth the reputation and estimate of our Secretory to be receiued as a friend.

As of FideUtie, besides Credit of counsell and riches, there are sumeie other branche, and directz deseuered partes that seriouliie may bee commendated, so are there of Friendship. The association of both twaine, combinceth and knitteth together all other perfections. Which granted,undoubtedlie must the partie frequenting to great a place of service, yone then to be a person of right speciell commendation, of answerable veruece, and of noted discretion. For that in doing service to his Lo:de oz maister, it seemeth a matter incident to his account, and to the better effecting the name of a friend,that in causeth vigent and needfull, he be not unpurerued in his owne person, herewith discretion, as occasion serueth, both to advise & counsell(though the very efficient matter wher in his enabled discretion may with greatest singularitie be perfoyned)the assurance whereof, by credit of most memorablie antquities, hath not onlie framed that of loyall servantes, such have bin entertained as faithfull friends, but also hath not beene fender occasion manie times, to the prevention of sundrie vehement and dangerous mischieues.

To accompanie the troubles, miseries, calamities and inopportunities of him to whom we are this wates, oz that wates in our seruice linked oz beholding, oz to beare willinglie, and with a sufferable mind for, his sake, whatsoever in declaration of our vertue seemeth to an honest disposition, to be either incident or appertaining, no man bearely denieth, but that they are assured & notable demonstrations of a verie exquisite performance. But what of that?
Office of a Secretary.

that the property and excellencie of this vertue is not therefore alwayses in that one only sort to bee caried, neither with the greatest estimate and commendation that thereunto is appropriate, is the worthinesse herof tholde to be commended.

To prevent mischiefs sometimes, and by a warie foresight and care had of the honoe and reputation of our commander, to fence (if need be) the same by a politike denne, without prejudice, from any tending of disgrace or dishonour, to dislodge or dehore faithfully, from things impeaching or offensive to their estates or nobility to reneale the hurt they know not, or caues important therunto, they are nothing privy, to countaile defraud of flatterie, and to oppose the good that least harmeth, and the euill that hath nearest remedy: these things as in their general considerations, they can as sufficientlie as antie others declare a man to be enuied, both with rare knowledge, and right excellent vertue, so who doubteth, but that the most slender of them all, weighe the as deeply as any other in cause of Fidelity. And yet if antie more special liking in one thing then other be to be attributed, where commonly men do seem to have generallie well deserved, then of necessitie must the same greatlie rather inue where euils most prejudicing are soe seene and avoided by politick wisdom, then where unskilfullie they are entred into, carping in their bosomes, either extreme hazard or inevitable undoing.

Such is the necessitie of the maister, Lord receiveth emer-
more of such a servant, in the charie affection and regard of whom appying himselfe assuredlie, he findeth he is not alone a commander of his outward actions, but the disposer of his vertie thoughts, yea he is the Soueraigne of all his desires, in whose bosome he holdeth the repose of his safety to be far more precious, then either estate, lining, or advancement, whereof men earthly minded are for the most part destrones.

Of all the abuses that have bene or at this date remaining in the attendance of honoeable personages, there is no euill so secret or persititious, as is the venom of flatterie, the court feating thereof, in men of all ages, humors, qualities and complexions, hath for the most part taken so vehement and deep impression, as it seemeth almost irrecoverable in the greatest soxes and numbers of persons to be avoided. The dalliance of this daintie claw
Of the parts, place and

back is smooth, the entrance pleasing, the progression subtle, the continuance forcible, but the ende falieath out evermore to bee deceitful.

Pen infected with this kind of scurrilitie, and basenesse of condition, being in proper designments Curious fables of the world, it is no maruell if having in common request, all theses possible of gratedd and found demeanours, they slide manie times into the opinions of the most notable and worjiest, for they have learned by art to acquaint themselves at the first with all sorts of humors and fashions, and being of their owne dispositions so platable as they be in all things, it is with them a manner of sacrifidge, to bee found flache or contrarious in anie thing, Dicunt? saie they, Dico, aitmt; aio. Finally, resolving truthlie to deal no wate, they doe use how it may be possible to frame themselves every way.

These and such as these impugning the plaine and simple dictts of honest meaning, have alwayes a face of base, therewith to shewe forwarde, and to foretell all what by the harmfull entendement of anie other, secemeth bafely fully to bee pursued, they are still pressing on, and evermore sliding, but if they once get handfast, or happily be after strained from the hope of that they would, their love then and attendance immediatly thereupon die at one instant togithers.

Ilorious me semeth, and too perilous is the approaching of these private whisperers, whose inward conversation, as in the verie first conceit and discoverie thereof, it appeareth unto a man vertuously given, to be altogether odious, so unto him that intendeth purely of himselfe, they are in the servises of Prodigal men evermore most thwarting and malicious, insomuch as if such a one staid with honestie, woule never so faithfullie, simplie and truthfully endeavour himselfe by all parts of outifull care and loyallie, hee shall yet never want of those pernicious creepers, that by one cautious suppose or other, will still be before hand, there with if it be possible to disgrace him utterlie.

That these and such other actions of vilitie, commonlie handled, as they are in honorable places, do become oftentimes barres to good meaning, and stumbling blockes to plaine dealing, there neverth (as I thinke) at this present verie small question. Neith­er would I be so milde, as to deeme, that there wanted either insight
inlight of judgment in many noble personages to discern them, for they are discerned &d, oftentimes spurned at, I know it right well, but what of that? This being also a common practice and occupation of the world, smoothly to slide through all things, and to meane truile in nothing, it is no maruell if by the too double diligence of such men, some one or other happen now and then to be deceived.

But so much as it is of necessity, that every honorable estate must and ought to bee served, and that there a multitude good are in attendance, there ensuch commonly to be among them some few that are evil, either of an anned propinquitie or opposition of good and bad, vertue and vice, emulating or rather en- bieng as we see the daily progression each of the other, or else so; that the world something addicted to perverse manners, sendeth forth oftentimes such imp's of her substance, as become monstrous disturbers of every honest endevor. It shall not withstanding behouse him whatsoever, whose end's expectation stretched to so sole desert, that of every laudable purpose is rightly to be attained, either in attaining from any occasion of blemish to his vertue that may happen, to resolve with himselfe never to serve at all, or learning, at the least wise so to arm his concep'tes for all manner of such like disgraces as that he make content himselfe in that being but truile censured as he ought, the ende of his determi- nations are certainlie to be adjudged honest, albeit his ill hap perchance such, as thereby he attain neither liking no; preferment or ifether he stand in present, or be in possibility to attain same, then not to be discouraged in the honest prosecution thereof, by anie practise or enuie whatsoever, resting in himselfe firmly assured, that time or the true discernement of him whoe he serueth, shall at length yield scope to that, whereunto by true degrees of vertue he sought to have aspired.

And seeing that in all causes of zeal and lone, where the mind is tied by an entire desire and care of well-doing, to him whom once in concept it seemed to growe chary ouer, the force thereof seldom or never pallate lightly at the first, without some blocke or other laid before it, thereby to hinder or discourage the proce- dings alredie determined, and that so farre forth as one while a man supposing the felicitie of his service might at a time be fully

Pp

...
Of the parts, place and

effect ed and discharged in the requisite delivery of some present
advice & counsell, yet terrified perchance, or otherwise dissuaded
with the resolution, mightinesse, or nobility of his L. o2 Palisser,
o2 fearing to be argued of presumption, o2 else in setting downe
the desire he hath of safeguard unkindlie to be mistaken. It shall
not therefore be consonant to this our Secretaries place of service
thereupon immediately to become silent, o2 so to suffer the enuill
which himselfe clearly saith, to passe unregarded, especiallie then
the case is either weightie, o2 neerelie otherwise concerneth his
nobiliteie whom he serveth, so2 should he by a kind of Puffillani-
mitie, become guiltie of the verie occasion, how great soever the
same should happen, which sometimes lying in his credit o2 coun-
sell, to have impugned, he of a weak disposition abstained neuer-
thelesse to see prevented. And yet is it not (needs must I saie and
confesse) a matter altogether untried, that men beingloisiouslie
minded, o2 arrogantlie otherwise intending of their owne proper
services,notoziouslie oftentimes do fall into this bain of presum-
tion, who picked on with the credit and savour to them given by
their L. o2 Palisser, and foolishly conceiving the reiof to lead their
thoughts in a string, do ignorantly o2 pænulie thereupon, take
in hande manie times to direct them in their serious affaires o2
counsels, and controlling in their inward thoughts whatsoever is
besides o2 contrarying to their own opinions, do of servants be-
come savcie: of men modest, malapert: of advisers, arrogant: and
consequentlie, running into exerce mispulsion of others, and
that else appertaining to a regardie of other mens actions, ap-
peare at length so imperious, as by the sole default of their owne
misdemeanours, they are turned at the last quite forth by the el-
bowes.

The defed hereof, so far discrepant as it is, from that steadie
kind of government hereby throughout concluded upon, needeth
not I thinke in the framing of this our Secretary, to be antie fur-
ther forewarned, who by making from his own person anie part
of the bilities that in others may seeme chieflie to be discommen-
ded, is herein to be ascertainment, that in nothing so greatly can the
excellent vertue o2 condition of any man shine, then in not first
committing anie action that may appeare vile, o2 hardlie to bee
bozne withall, and next in suppressing so much as in him is, what-
Office of a Secretorie.

Soever commendation or liking due to be annexed to his own proper deserving, wherein humility freed from all manner of base and servile purposes, shall then sufficientlie instruct him, that cur- rese is a vertue, lowliness a thing annexed unto gentility, to bee proud is a vice, to be contemptuous a filthines, simplicity is found, deceit to be abhorr'd, Loyalty a matter in estimation, Flattery to be held abominable. I will not here dispute how much excell- ent and needfull it were unto their estates, that the nearest attend- ance of honourable personages, were with men of such vertue and knowledge in this sort frequented, neither carping at sundry enormities, would I therby devise, to draw forth unto you a man unmatchable in qualitie, and thereof the woeful anie heaven besides, scarce wouldest either shadow or propertie, but proposing the woeful partes which of enervate one absolutelie are fittest to be acquired, I do only endeavour to late down no other matter or ground, then where with men that be speciall are at this date helde to be endued, and such as in all ages heretofore have been thought meritful to be followed.

What should I lade this discerse with numbred examples unto you of the great estime and regard of those, who to keep their faiths inviolable to their Lords, have some of them been so jea- lous of their honours, as for the safeguard thereof, have by great aduancement made a volunterie adventure of their dearest lives; some againe with great love and favour, entertained and reaped of by their Lords, and not able in theirservices as they thought, during their life times sufficiently to compensate the love and espe- ciall zeal they bare unto their Honours, have afterwards unto their children being in great disgrace with the state present, so fully effected the fruits of their wellwishing, as that by the tender accoempt, reverence and loyalty to them proposed, they haue right well declared that not unto times alone of estate & fortune, when little regard of such things might be at their hands expected, their vertues haue been limitted, but theislie in extremity and times of want, wherein their sundry fruitions, haue bin in most abundant maner supplied. Others likewise charged on the death bed with the secret affaires of their L, to be kept in speciall care and reckno- ning from the knowledge of other men, could not by multitudes of favours, by threatnings, or other large offers whatsoeuer, bee
Of the partes, place and

so far seduced, (as when the dead was quite pulled and gone out of the world, whereby they needed not at all to have doubted) they would yet be led in the least tìoe of all, to defraud the trust in them reposed, but have kept the same inviolable to their undoubted commendation, and further increase afterward of good liking to a far greater credit.

Just ite are the remembrances that of these, and such like occasions are and have been dailie recorded, the multitude thereof so brevity I do omit. Contenting my selfe that of these two chief and principal matters of service, I have thus far forth already in generalitie debated, leaving therefore what else to be considered therein to the known ability of others, I proceed unto the next part that in the continuance of this discourse was at the first intended. And so much as the exercise of these and such like peculiar vertues and qualities, appertaineth not, as I have partly before delivered, unto men that are of meane spirit, to such as are naturally touched with amie bad or vile coercement, capacities that be insensible or ignorant, such as have want of education, or whose demeanors are to virtue wholly insufficient. Let us then more particularly if ye will see what manner a one he ought to be touching his person, habilitie, and condition, that to the worthines and reputation hereof seemeth a man meetest and most allowable to be chosen a Secretary.

For the deliverie thereof, and the better to finde our Secretary, as more as either may bee gessett, or framed, such and none other indeed as in true and perfect meaning hee ought to be reputed, we will distinguish the several considerations and respects of such a one, in these special points looking to his office, solie and salut-yne in this place to be considered.

The first halfe of the person, touching his education or, being: the second of his conversation and order of living: the thirde of his sufficiencie, by skill, knowledge, and ability wherewith to discharge the place of his calling. Formerly then touching the regard of his person, it is requisite, that he be descended of honest familie or parents, the efficacie thereof conducted not a little to the contenture of a sound and honest condition: that he have also had good education, whereby the minde well disposed is often times framed to very good purpose. That he be of shape and co-

[Continues reading from next page]
OfKcc

																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
tenance proportionable to those required virtues, so so much as commonly ensueth, that Nature in producing all her creatures worketh in them effects answerable to their several constitutions, as to flowers of most exquisite proportion, the sunth the most excellent favour: the dog is not shaped like the lion, nor the curre as the Spanell: the Kennet tree is not as the Crabbe stocke, the one bearing an Apple, wholesome, delicate and pleasing, when it commeth to be tasted: the other puffing forth of the knifes, no other then the lappe of Tercyfco, when the best of it is intoped.

By the countenance we doe further also judge of the qualities and disposition of men, insomuch as the verie markes of favour have not too many judgements proved weak discoverers of some peoples good or bateward conditions, we have likewise in evident testimonio, that ill disposed nature confirmed by custom, seldom degenerates from the kind, either whence it is spring, or wherein it hath long time beene nourished.

To mankind there happeneth in the bodie manie deformities, which arising not by the defect of Nature, so much as by ill shape of those, who have had charge over them, cannot be amended, but being produced by Nature, doe pretend some one or other notable inconvenience: To beautifie such a shape with vertuous and honoured actions, is undoubtedly praise worthie, but to accord unto faire lineaments, postrailed with exquisite and baintie favour, a mind corrupt, bale, wretched and vile, that of all others is the most greatest and noted deformity.

Diogenes being of one passing by, rebuked of his presumptuous shape, and hard kinde of favour, aunswered, I with my vertues doe ornifie my shape, but thou with thy lewdnesse disgracest thy favour.

Touching the judgement of nature by the outstrayd face, many things might be allledged that diverslie have bene decreed, the matter therof needing small prose, more then our owne common experience, I forsame to debate upon, seeing my meaning is, but out of sundrie apparances to drawe forth the greatest likelihoode, and hence to repose a foundation consonant to his module or compasse of this my present intentiment. Onely let this be laid down for a certaine, that the finest ware receiveth the fairest figure, and purest metall the brightest colour, the damaske Rose carrieth the
Of the parts, place and
sweetest favour, and the most pliable part of virtue, is by greatest
observance planted in the most proportionate feature.

This being then sufficiently spoken of the person, let us now go
to the Conversation. This Conversation turnseth unto me in three
points, or special notes to be considered: that is, in the Qualities,
Disposition and order of company. Touching his Qualities, it is re-
quised, that first and above all other, he be a man sequestred from
all kind of pride, arrogance; base conceiving of himselfe, for
that the infection of these, are steps unto all maner of disorder,
contempt, malice, and presumption whatsoever: that he be not litt-
gious in argument, as one vainlie given to contend: that he be
no ordinary scoffer, or frivolous deluder of other mens speeches,
gestures, reasons, or conditions: that he be no quarler, lewd speaker,
plup carper, slanderer, or sniffer backbiter of other mens ac-
tions, or laudable indecours; but contrarie hereunto, that he be in
speech gentle, in gesture friendlie, in looks familiar, in talk courte-
ous, in argument not obstinate, but giving place to better opini-
ons, that gladlie of euery one he do suppose the best, be ready to
excuse infirmities, and to value imperfections, that in teasing he
become not another Democritus. or in carping a Zoilus, that his
tongue, eie, and thoughts, be indifferentlie framed to judge trulie
and impartiallie of euery one: that of all things he abhorre
private quarels, and open contentions, and as the rocks of Scylla,
does eschew of anie one absente snifferlie to speake, or otherwise
to enforme against them, for that in these qualities and condi-
tions properlie, each one carrieth a decernment of that which necessity
appertaineth to a Gentleman.

Now touching his disposition, it is enacted at his hands, that he
be not a man glutinous, or that he be not too much subject to
drinking, or drunkennes overcommeth the mind, but lieth the me-
moire, enfebleth the wits, maketh a man forgetful of himselfe, the
reputation he beareth, and the company wherein he sitteth. Wine
faith Ovid, is the discoverer of secrets, maketh a man often com-
mit, & which afterwards turneth to his great prejudice: in wine
the regard of a mans selfe, and likewise all others vanished, the
respect of his credite also and place wherein he sitteth: a man gi-
ven much to wine, hath no maisters over himselfe, and is not to
be trusted with matters that be importunt; a man talkatife and
Office of a Secretary.

one gien to wine are both likened together in disposition, for in the one the strength of the liquor incites to speak what he ought not, and in the other the dulness of the tongue gives the bitter answer many times to what it should not: Speech, faith the wise man, is a thing naturally given to every man, but he that observeth his words by discretion, leath the way to wisdome.

This vertue of ordering and keeping the tongue, is unto our Secretary not the least of manie other points wherewith he ought especiallie to be charged, in him that is disposed to speake much, it cannot but ensue that his often babbling must needs at one time or other, give proue that he hath in himselfe as little secrecy as silence. To prevent this incommenience, wise men have observed in nature a most notable and singular prouidence, who to the intent that men by her verie instigation, might be commended to silence, hath gien us two care to heare, and an attentive conceipte, whereby genecallie to debate and consider of all things, and but one mouth to speake, giving vs in testimonie thereby, that we ought to heare much, to know much, to understand much, and to speake but a little. Besides, that the tongue whereby deliverance is made, the hath first closed in with our teeth, and them covered againe with our lippes, so warning still thereby, that nothing ought thence to be discovered in half, not without especiall regard and distreet obsercance. For in this case also discrete Nature, after we have or ce receyued into our eares the sound of anie thing, the thence presereth it immediately into the minde, and thence to the heart to be considerd oy considerd upon: and last of all unto the tongue, to whole lot, as last of these it bealleth to bee partaker of it, so ought it from thence carefully, and not without especiall cause to be delivered.

The divine Philosopher foresaying in man, the manisefolds divers commodities oftentimes ensuing by losenes of the tongue, where all others were teachers to speake well, he only taught his scholers to be silence, judging thereby, that the vertue of the tongue consisted not only in speaking, but how or by what occasion to speake, and understanding first how to restraine the thing, that of it itselfe was pliable enoufth to bee used without measure, they might essay onlier and mean afterward to speake oftentimes to god purpose, and not to accustome themselves as they did before, to prattle without...
Of the parts, place and

without order of antie good or reasonable parte belonging to discretion.

For this cause: Silence, as the first garrd of all affaires, being either secret or important, is (unto men solemnly occupied or im-
ploied in the same) directly to be commended. Which manner of Silence, as it fullie instructeth in causes serious and of weight, to
speake nothing more then needeth, so committeth it also into the res-
nude of our behaviour, a modest and choice kind of government,
in all actions whatsoever, either of question or argument, to bee
with discretion pursued.

How much it importeth unto our Secretorie, to have notice
of the true and perfect ble hereof, who above all others ought right-
lie to know and discern, how, where, when, that, and to whom she
ought to speake, and when, and wherein, to be likewise silent: it may
by the reasons aforesaid be sufficiently collected. No, ought his
speech in troth to be so ordinarie as other mens, who for the midle
part limit themselves neither to time, place, occasion, or company,
the which in our Secretorie is, and ought to be farre otherwise.
And as touching the affaires, secrets or counsels committed to his
charge: It is in him principallie to advert and consider that he is
but the closet, whereof another hath both the key, use and command-
dement, that he ought therein to be as a thicke plated Doyle, were
through, without extraordinarie violence no man may enter, but
by the locke which is the tongue, and that to be of such efficacie, as
whereof no counterfeit key shoulde bee able to make a break, with-
out the selfe same instrument that by the direct: thereof is always
to be carted. By reason whereof, he is of more trust and
fidelitie in him repos'd, to become warie of his waies, and to
take the course needfull, whereby the least occasion of breach there-
of may prettelie be avoidd.

Dier and besides all this, it shall further appertaine to the
disposition of this our Secretorie, that in the wing himselfe asstable
to all, he doth not either by reason of his birth, qualitie or extent
that he hath of his L.0; maister, goe about to abuse or wret the
simplicitie of any one to a bad end or purpose, but rather enforce
himselfe gladsie to understand the states of the meanest, and to
give them aide and furtherance to his uttermost: herin shall bee
not a little advance the honor of his L.0; maister in preserving the
full
Office of a Secretorie.

First and lawfull petitions or complaints of the peace, & in helping them to speedie dispatch of that, therewith by reason of their simplicitie, they oftentimes are greatlie incumbered. It behooweth also so much as in him is, that he avoid all kind of intemperancies, either of choler or too much surfe, that he dispose not himselfe to bile or unbecoming tearmes of basenes or surquine; that he with the two extreames of covetousnes or prodigality be not touched, that naturallie he do incline to good, and hate the badnes of any, that he abhorre flatterie as a Toad, and giue himselfe of anie particular action, either to be utterlie silent, or els to speake troolie.

Lasse now, touching the third point of these three, consisting in order, appertaining to companie: Necessary it is that our Secretorie have in speciall remembrance the auncient saying, that common experience giveth to all men for approved, which is, that Such as a man of himselfe is, such alwayes are they with whom he conuergeth.

If therefore of his owne mind and disposition a man endeavoureth to bee good, and so to live and be accounted of, him then beseecheth chiestlie to have respect to the companie hee holbeth. For which occasion, the Philosopher adviseth, that men being good, doe choose to have familiaritie with men that are best, to the intent that by the societie of them, their Verteue may have encrease, and themselves learne to become better. The corruption of young men, by nothing so much accrueth, as by the slender respect they have of those with whom they do accompany, so that it resteth assuredlie out of doubt, that the evil example and encourage-ment of one vile and ill disposed person, hurteth more a great deale oftentimes in one daies companie keping, then seven yeares endeavours afterwards, maie release by anie good instruction. Wherein also the rather resteth unto our Secretorie, a most principall regard thereof to be had, so somuch as not the conversa-tion alone, wherein he is choselie to be affected, dependeth there-upon, but the matter also of his overthrow and discredite, so who seeth not in often appearance, that men simply conceited, and of their owne proper inclina vertie well givien, are more discredite and condemned many times, by occasion of the company wherin-
Of the parts, place and

to they have advertized, then of anie apparent euill that in their
owne persons ought publieke to be declared.

Hereunto accoounting the case of all common societie, wherein
men only of those that know them are judged as they be, but in
general lecturing, are ever cenasured according to the goodnesse
or badnesse of those, with whom they live familiarike. It followeth
therefore, that Who so will no euill doe, must doe nought that
longsthereo, for in good men it is not alwayes enough of them-
selves witnessinge not to have committed anie euill, but hee that
desireth to be good indeed, ought not so much as to become an oc-
casion or slander of euill. If men would but throughly enter into
the weight of their estates, and truely consider with themselves
what of dutie appertaineth to verie reputation indeede, they
would not then thinke it enougly to be in this credite, of that place,
of thus counteranced, of that wace enriched, arminge themselves
onelie thereby with vainglourious titles, but therewith would also
deepely imprinted, that them likewise behoved by certaine espe-
ciall insight had into their owne wapes, so to order and direct
themselves, as therby discernedlie they might beare the selfe same
account whole and unblemished, which in opinion they have car-
ried, the which cannot anie wapes bee, without in all their out-
ward and inward actions, they doe beare an especiall eie to the
matter of their owne credite. And what one thing is there in the
world (to him that by true degrees of verue endevoureth to be ad-
vaunced) more charie then the account and estimate had of his
name and fame? What one god more exceeding, nay what life
can be more precious? Much therefore ought the rearde hereof
be in choice into our Secretorie, as that which as an action most
singular I have judged fit to be exposed in this place unto him.

His herto have we endeavoured in person and behaviour to find
aman meet and convenient to the purpose hereof, wherein in my
intent hath bene not to omit anie thing which to that place and call-
ing might anie wapes be soludged necessarie. Now the circum-
stance of these proceedings leadeth vs next to consider of our Se-
cretories abilitie.

In this consideration, it falleth out, that for asmuch as his
Office of a Secretarie.

Office and place, calleth him altogether, or for the most part to the handling of deep and weightie affaires, wherein his capacitie shall sundrie wapes be exercised, and his wits throughlie tried, it behoveth he therefore be furnished with Skill and knowledge accordinglie, whereby the better to be adapted unto the ordinarie usage and employment thereof. To this end it is fitted that he be well studied, especially in the Latine tongue. It is likewise convenient that herewithall he have a ripe and quicke conceit, aptlie to receive, what on a sudden shall be to him delivered, and that he retaine with himselfe a sound and good memorie, for the conservation of those things that unto his charge shall daylie be committed. He ought for his owne furnitūre and instruction to bee a man not altogether unexperienced, to be well languaged, to bee sufficiently read in Histories and antiquities of times passed, to have notice both by reading and conference, of the situations, customs, maners & conditions of men, cities, countries, & common weals, to have familiaritie with strangers, and men of other nations, whereby the better to bee ascertained of their humours, behauiours, and dispositions: and twiselie to worke unto himself a peculiar insight into their estate, counsels and jurisdictions, being therewithall wiste that this association with such kind of people, worke not unto himselfe, or the affaires therewith he shall bee credited anie matter of prejudicce.

Now is it a matter often seene, and in common vs almost to be found, that a great many of men otherwise discrete, learned, experienced, and for their several callings questionlesse of very good deluerie, and every way to be deeme sufficient, some also that in the Grecce and Latine tongues are verie well studied, and are also with the use of foraigne languages laudable indeed, that notwithstanding have not in themselves the facultie and use of well writing, nor can orderlie, & upon a sudden lay down without much ado, and that many times also in very preposterous maner, when it is done, what so anie extraordinarie purpose seemeth to bee thought more convenient. Some againe in whom there is leste Skill, greater Ignorance of learned knowledge, and farre meaner application currie waie, wherewith to bee enabled with sufficient
Of the partes, place and sufficiency, have nevertheless a Conceit to rise, and are in wit to prompt and capable of any thing labe before them, as by and by there wanteth not (though in truth when they have done, they cannot learnedly anwrier for it) neither invention nor imitation, were with in very commendable lost to performe what them seemeth good, on a sodaine to deliver in writing.

What should be the cause hereof, I cannot else deine, but onlie a more instinct of Nature, who severallie poureth her gifts in their creation unto certainty one, whereunto others (exempted from that proportion) doe seldome by ante Arc studie reach unto, yet is Exercise no doubt in those that have any savour of learning, hereunto a great furtherance: But he that in this place must bee applied, how learned to ever he bee, must a little glue place unto his Schooles, and frame his penne and order of practice to pursue that forme of writing, which plainest meaning and aptest speech, hath in common deliuerie, the denuour thereof howe difficult the same will bee to one beeing rise in discourse, my selue have had some private testimonie, notwithstanding Ufe and continuall Praticle I knowe, is that which in time overmastreth all things.

To the beautifying then of this part of our Secretorie, it is needfull that he be somewhat therein appeced and furthered by Nature, to the intent his invention to every seueral occasion, may be the more easie and proper, and that without any often blurring or enterlining which commonlie happeneth to those, in whom long studie secimeeth so hardly to hew out their labours, as if by a manner of kinde of enforcement, the same from a hard rock were violently to be darteine forth and callt, which Bluntesse, as I maie tearme it, of Conceite, is not in this part of service in ante wise to be admitted. Neither am I for all this ignorant, how manifoldlie it often befalleth unto divers the readielest wittes, that at some one time more then at another, they have leste abilitie, and much harder is their deliuere a great deale, in matters esquisite to be performed, then severallie otherwise is by ordinarie triall unto them accustomed; the occasions whereof may be divers, whereby the fences are mane wapes dulled, as by too much repletion of meates
meates and drinkes exceedingly taken, by too great studie and often musing, drivling thereby into a melancholic passion, by motions too intemperate, happening unto the mind: and finally, upon sundrie other instincts and occasions, which I cease to remember, all which being offensive as they are, unto the necessarie regard of this our Secretories attendance, it standeth him greatly upon by all possible means to repress them, to the end that his wittes being as nere as by endevour can be compassed, alwayes in one self state and readinesse, he may not in times suddenlie requiring effectual and present dispatch, appear any wales disfurnished, of that which at his hands, is and must of necessitie in this place bee required.

It is not then learning alone (as you see) that is able to make a man meet to this kind of practice and study, but naturallie to be besides indued both with wit, understanding, and memory whereby to lead and conuee those necessarie events, that in this place are daily to be frequented, and therewith to have likewise care and regard, with modest and discreet maners and behaviours to preserve and kepe the same forces, whereby he may be the more readilie provided (as I said before) for all times and purposes. Nevertheless, how much needful it is to that place more then ordinallie to bee learned, yea with the greatest abilitie and perfection (if it were possible) to bee also euerie waise adorne, I have alreadie sufficientlie laid downe before hands, and still do propose the weight thereof, as a respect among others to be most especiallie embraced.

In this manner have we by sundrie degrees endeavoured to lead along our Secretary unto his appointed Place and Office, where in we have first discoursed largelie of the function hee beareth, respectuallie touching his service; next to frame him both in Person, Birth, Education, Qualitie, Disposition, Conversation, and Abilitie, a man meete for that purpose. It now resteth, that as the small determination of this labour we deliuer unto him his office. Of this then the part especiall and intention most principall, consisted, (as by experience is found) in the use and exercise of the Pen, the Wit and Inuocation togethers. The abilitie to practicke be-
Of the parts, place and

core required, and discoursed upon, is herein nowe to be put in
practise. To the execution of this office, it is requisite the Secreto-
ry, be for the perfection of his hand, in the varietie and neat deli-
uerie of his letters in writing, singularie to be commendede, that
he haue with himselfe also therein a verie readie ble, quicke, and
speedie conveyance for dispatch, that warlike he give bese to ob-
serve the order, methode and forme to him from his Lord or ma-
ter delivered, so much as in discharge hereof he is utterlie to re-
linguish anie affectation to his own doings, or leaning herein
to anie private judgement or fantasie. His pen in this action is
not his owne, but anothers, and for this cause the matter to him
committed are to depend upon the humor of his commander, and
not upon his own or any others directions.

Hereof is he exceedingly to become studious, and a zealous imi-
tato in all things, to the intent that knowing the effects of his
Lord, with what ends and purposes they are caried, s unto that
forme and maner of writing he is speciallie addicted, he may the
more easilie and with better contentment discharge that part of
his service, wherein by continuall occurrences he shall have occa-
sion daily to be impiozed.

He is in performance of this charge, to bee a man watchfull,
diligent, careful, industrious, not given to ease, to avoid all occa-
sions of sloth, to the end, (as I said before) by continuall exercise
of his wits, to retain his spirits apt, his memory fresh. For idle-
nes of it selfe is the proper nourishment of manie other evils, the
hinderer of each good purpose, and the deformed monster of all hu-
maine exercises. Whilst idleness attacheth the bodie, it giveth
scope to ill thoughts, occasioneth distemper, maketh unweldie to
labour, breedeth wearisomnes of vertuous exercises, enticed to
vanities, corrupteth with pleasures, and sedeth a man with trifes.
If therefore there shall bee anie time vacant of affaires unto our
Secretary, (as all seasones are not alike wherein still to be occupied)
the same shall he devote, either in pleasant recreation to bee spent
or in some other honest exercise or studye, where in whatsoever is
not improper unto a gentleman, shall be to him in speciall choise
and as an action fittest of all others to be receiued.
Office of a Secretary.

His office is likewise to entertain all manner of letters unto his Lord, to conceive and understand of their several occasions, and how much or how little, they or any of them do import, to answer the dispatch of the greatest with as much facilitie as he may, and those of lesser moment with discretion to remove, and put back, to the ende the walkies and passages of his Lord be not with the same and frivolous demeanors of fond people too often encumbred.

He ought also to have regard to times and places convenient, wherein to move his Lord upon anie special or urgent occasion, or in which he is to prefer unto his presence or hearing, the person or cause of any one. To see that the same returne not offensive unto his private liking, that the furtherance thereof bee not in times when hee is soly disposed to particular studies, or that he is otherwise busied in matters of estate or counsel. To consider first of the qualitie of euerie sute, and condition of the partie as neere as hee may be informed, ere he take upon him to acquaint his Lord with the parts thereof, and accordinglie, if he see cause, in his owne person to answere the same: for it is not seemlie he should trouble his Lord upon euerie light or ill becomming suggestion. To be circumspect in the dispatch of euerie thing to him declared, and in matters of weight and charge, to be also prudent and wary, honestly intending to the safe disposing of whatsoever requisite, from the eyes or knowledge of any other, whereunto none so much as himselfe ought to become privy.

He is likewise to avoid all manner of delacies, and not to accusse himselfe in any wise unto negligence, for that the use hерεof in overflipping of small trifles, induceth manie times, to pretermist things of larger circumstance, and of farre greater moment. It commeth him upon in the exercise of his office to bee altways as neere and as readie as may bee, in his ordinary attendance, for so much as being upon a sudden to bee used, it is needfull he be altways at hand, and is intended that his absence cannot therefore anie long time be spared. In conclusion, it is needfull in all things, that so far the hee bee addicted unto his present service, as that in respect thereof hee become utterly requestred from all private regard to affection of any thing, bounding to
Of the parts, place and
his owne appetite. Finally, being a man favour'd or estimable reputed of in his office, he may not for anie friendship, corruption or gaine whatsoever, by anie sinister practice, colour, or means, go about to abuse the countenance and credit to him gluen, by his Lord or maister, nor couetlie thereby suggest, or insinuate any thing, wherewith the good opinion of him selfe may afterwards be hazarded, or by the grant or assent of his Lord thereunto gluen, there maie in such cause accrue, whereby thereafter a great deale beile he may deserve to be trusted.

In these particularities have I at last concluded, I brought to ende the sum of all my former travell. The Secretory is nowe accomplished, by all respectes, circumstances, and inducements that maie bee, confirmed both in person and office: much have I to require of the generall perusers hereof, that I bee not anie wayes therein mistaken, so that asking immediatelee to the publique notice of all, there is no doubt but the verie particularities thereof, shall speedlie be therewith cenfured of all. By request is, that the skilfull and best experienced, will of their owne good conditions, not otherwise misdeeme thereof then what in equal truth maie bee unto them tendered, nor that the wise and discreetlie minded will have other concept of me, then as my weake abilitie sought herein at their hands to haue at the first deserued.

Touching any others letste able to speake or give sentence in the cause, as my will and desire is, favourable to be regarded of the whole in generall, so if anie one more of selfe-liking then of skil, will either carpe at, or peremptorily reject the labour by me undertaken, let him first consider with himselfe, how much easier it is to finde fault with a thing by another already finished and done, then for himselfe by private endensour to accomplishe the like: So shall he find, that men at all times see not into all things at once: and in prove hereof become assured, that hee, as I shall shone in the performance of anie labouz, make our selues objects of every common opinion, then with due account to deliver our travels, as that we may stand ascertained of their owne deserts, that they may be pleasing to all men. And
Office of a Secretorie.

And soasmuch as it resteth yet a thing doubtful, how well or ill, till the perusing this slender triste of mine map of all sortes be measured, I will in the meantime (as many others before me have done)affe my selfe in the hope and expectation of the best: Glad is in the connuence hereof, there may by my willing endevour, arife anie pleasure or profit to anie, which being the intention of me solie desired, I passe forst this (as the resuide) of the best and aptest faunders thereof, to be entertained.

FINIS. A.D.

Rr.
| Table shewing the principal matters contained in the first part of this Booke. |
|---|---|
| **Of Epistles, the commodities, and use thereof.**  pag. 1 | **Of Epistles Laudatory and vituperatory.** 33 |
| What is chiefly to be respected in framing of an Epistle.  2 | An example of a Laudatory epistle, touching the person.  35 |
| Of the habit and parts of an epistle.  8 | An example of an Epistle Vituperatorie concerning also the person.  42 |
| Of certain courts generally incident to al manner of Epistles. 11 |  |
| Divers orders of Greetinges, farewels and subscriptions.  13 | **Of epistles Deliberatiae.** 46 |
| Of Supercriptions and Direcctions.  17 | An example of an Epistle Exhortatory to the attaining of vertue.  50 |
| The Divisions of Letters, and under what titles all sorts of epistles are contained.  20 | **Of Epistles Responsoria.** 53 |
| Of epistles meerly Descriptory, & the parts thereof.  23 | An example Responsory to the last epistle before remembred.  54 |
| An example of a Letter Descriptive, wherein is particularly described an ancient Citie.  24 | An example of an epistle Hortatorie to the studie of learning.  55 |
| An other example wherein the State of a country is solic described.  26 | An other example Hortatorie wherein an honourable Gentleman is egged forwards to the profession of armes.  58 |
| An example wherein the death of a noble man is only described  27 | An example Swasory, wherein a Gentlewoman is counselled to marry.  62 |
| **Rt 2.** Another |  |
## The Table

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>65</th>
</tr>
</thead>
<tbody>
<tr>
<td>Another example of an Epistle Petitory, persuading the careful acceptance and regard of one brother to another.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Dehortatory and dissuasive</th>
<th>67</th>
</tr>
</thead>
<tbody>
<tr>
<td>An example of an Epistle Dehortatory, wherein a Noble gentleman is dehorted from insideliety or rebellion.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles conciliatory.</th>
<th>79</th>
</tr>
</thead>
<tbody>
<tr>
<td>An Epistle conciliatory, written from one of good account to his inferior.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Reconciliatory.</th>
<th>87</th>
</tr>
</thead>
<tbody>
<tr>
<td>An example Reconciliatory, from one friend to another.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory.</th>
<th>90</th>
</tr>
</thead>
<tbody>
<tr>
<td>An example of an Epistle Petitory, in a cause indifferente.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>93</th>
</tr>
</thead>
<tbody>
<tr>
<td>An example Petitory, in the nature of a reconciliatory from a son to his displeased father.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>94</th>
</tr>
</thead>
<tbody>
<tr>
<td>An Epistle Petitorie, wherein is caus'd trauell and counsell to be assistant upon urgent occasion.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>96</th>
</tr>
</thead>
<tbody>
<tr>
<td>Another of the same.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>97</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Letter Resporsorie to the same.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>99</th>
</tr>
</thead>
<tbody>
<tr>
<td>An example Petitorie, concluding a briefe request, and curreous remembrance of a thing before promised.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>100</th>
</tr>
</thead>
<tbody>
<tr>
<td>An other example of the like effect.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>102</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of Epistles Petitory, wherein is recommended to a noble man from his inferior, the conditions and behaviours of a person.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>103</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Letter Resporsorie to the same.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>104</th>
</tr>
</thead>
<tbody>
<tr>
<td>An other epistle Commendatorie of the sort before delivered.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>106</th>
</tr>
</thead>
<tbody>
<tr>
<td>An example Commendatorie from a noble man to his inferior, wherein one is recommended to an office.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>107</th>
</tr>
</thead>
<tbody>
<tr>
<td>An Epistle Commendatorie, from a noble man in preferment.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Of Epistles Petitory</th>
<th>108</th>
</tr>
</thead>
<tbody>
<tr>
<td>An other example of the same.</td>
<td></td>
</tr>
</tbody>
</table>
Another example wherein consent and allowance is given to the matter required. 108

The third Epistle Responsorie, wherein is doublefullie allowed, what to the same was recommended. 109

A letter Commendatorie pleasantly conceited in preferring an unprofitable servant. 110

Of Epistles Consolatorie. 112

An example Consolatorie of the first sort, wherein a Gentlewoman is comforted of the death of her sonne. 114

An Epistle Consolatorie of the same, wherein one is comforted in case of hard extremitie. 117

A Consolatorie epistle of the third sort, wherein a Gentlewoman is comforted of the death of her husband slain in the wars. 119

An example consolatory pleasantly written to one who had buried his old wife. 125

A Letter Responsorie to be con-

ferred to an Epistle consolatorie. 127

Of Epistles Monitorie and Reprehensorie.

An example Monitorie concerning a blasted and well governed life. 131

An other Epistle Monitorie, touching the reformation of a covetous life. 134

An Epistle Reprehensorie to a father, touching the lewde and ill demeanour of his sonne. 136

An example Reprehensorie, wherein a man of wealth sufficient is reprehended, for marriage of his daughter to the riches of an old wealthie miser. 138

An epistle Reprehensorie, to a young Gentleman. 141

Of Epistles Amatorie. 143

An example of an Epistle for the entreatie of the first good will. 154

An other example to that purpose. 146

An answer to the first of these Epistles. 147

A replie to the same answer. 147

An answer unto the second letter. 148

The Table of the second part of this Booke.

Of Epistles Judicall. pag. 1

A N example of an epistle Ac- cufatorie in the State con-

inculturall. 4

An example Exculatorie returned to the effects of this Conic- turall
The Table.

<table>
<thead>
<tr>
<th>Epistle Type</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>An epistle Purgatorie, from the partie challenged, in answer of the Epistle accusatorie before remembred.</td>
<td>6</td>
</tr>
<tr>
<td>An example of an Epistle accusatorie in the state Judic平al and Consectural.</td>
<td>7</td>
</tr>
<tr>
<td>A Letter Defensorie, answering by confutation of the objections in this former Epistle surmised.</td>
<td>9</td>
</tr>
<tr>
<td>Of Epistles expostulatorie</td>
<td>19</td>
</tr>
<tr>
<td>An example of an Epistle expostulatorie, touching certain injuries between two friends.</td>
<td>20</td>
</tr>
<tr>
<td>An answer Defensorie, unto the effects of the same epistle.</td>
<td>22</td>
</tr>
<tr>
<td>A replie to the said answer Defensorie, wherein the matter of the Epistle is more firmelie maintained.</td>
<td>24</td>
</tr>
<tr>
<td>A seconde answer to the like reasons of the Replie in further defence of the partie.</td>
<td>25</td>
</tr>
<tr>
<td>An example of an Epistle expostulatorie touching unkindness received.</td>
<td>26</td>
</tr>
<tr>
<td>An example of an Epistle expostulatory for breach of promise.</td>
<td>27</td>
</tr>
<tr>
<td>An example of an Epistle expostulatorie from an inferior Gentleman, to his fare better in degree, authoritie and calling.</td>
<td>30</td>
</tr>
<tr>
<td>An example of an Epistle exprobratorie touching ingratitude received.</td>
<td>31</td>
</tr>
<tr>
<td>An epistle exprobratorie morelargelie examplesd.</td>
<td>34</td>
</tr>
<tr>
<td>Of Letters inuictiue.</td>
<td>37</td>
</tr>
<tr>
<td>An example of an Epistle inuictiue from a father to his sonne</td>
<td>37</td>
</tr>
<tr>
<td>An answer purgatorie of the sonne touching the matters Inuictiue of the former epistle.</td>
<td>37</td>
</tr>
<tr>
<td>A reply of the father confuting the allegations of the sonne, and maintaining the causes of the former Inuictiue allledged.</td>
<td>42</td>
</tr>
<tr>
<td>An example of another epistle Inuictiue, pleasantlie written against the humors and conditions of a vainglorious person.</td>
<td>45</td>
</tr>
<tr>
<td>An example of another epistle Inuictiue, written in cause of great desert against two seuerall parties.</td>
<td>48</td>
</tr>
<tr>
<td>Of epistles Comminatorie.</td>
<td>61</td>
</tr>
<tr>
<td>An example of an epistle Comminatorie.</td>
<td>52</td>
</tr>
<tr>
<td>Another example Comminatorie containing a greater vehemencie in the deliverie. end.</td>
<td>54</td>
</tr>
<tr>
<td>Of epistles Deprecatorie.</td>
<td>54</td>
</tr>
<tr>
<td>An example of an epistle Deprecatorie, where the partie is charged in good opinion.</td>
<td>55</td>
</tr>
<tr>
<td>An example of an epistle Deprecatorie in cause of wrong supposed to be committed.</td>
<td>57</td>
</tr>
<tr>
<td>An example of an epistle Deprecatorie, pleasantlie written to answer a former letter.</td>
<td>58</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Of Epistles familiar</th>
<th>Of Epistles locutorie</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Letter Nunciatorie from a sonne to his father or friends, touching his being in service.</td>
<td>An epistle Gratulatorie, from one friend to another.</td>
</tr>
<tr>
<td>A Letter Nunciatorie in another sort of the same matter.</td>
<td>A Letter Gratulatorie from a wife to her husband.</td>
</tr>
<tr>
<td>An Epistle Narratorie, containing advertisements from one friend to another.</td>
<td>A Letter Gratulatorie from one to his kinsman serving in London.</td>
</tr>
<tr>
<td>A Letter of advertisements from a sonne to his father.</td>
<td>A Letter of advertisements from a maister to his servant.</td>
</tr>
<tr>
<td>A Letter from a servant or factor to his master.</td>
<td>Of epistles obiurgatorie.</td>
</tr>
<tr>
<td>Of epistles Remuneratorie.</td>
<td>Of epistles Mandatorie.</td>
</tr>
<tr>
<td>An example of an epistle Remuneratorie from an inferiour to one farre his better, in reputation and calling.</td>
<td>A Letter Mandatorie from a Maister to his Servant, or Factor being beyond the seas.</td>
</tr>
<tr>
<td>A Letter Remuneratorie from a Gentlewoman of good sort, to a noble man her kinsman.</td>
<td>An other Letter Mandatorie from a maister to his servant.</td>
</tr>
<tr>
<td>A Letter Remuneratorie from one friend to another.</td>
<td>A Letter Mandatorie from a man to his wife.</td>
</tr>
<tr>
<td>A Letter Remuneratorie from a better to his inferiour.</td>
<td>A letter Mandatory from one friend to another.</td>
</tr>
</tbody>
</table>

Of Figures, Tropes and Schemes.

Of the parts, place, and office of a Secretorie.

FINIS: