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2534 Seneca (the Philosopher) Concerning Benefyting, that is too say the 
Dooing, Receyuing, and Requyting of Good Turnes. Translated by 
Arthur Golding, 4to, BLACK LETTER, new, calf extra, rare. 18s 
London. J. Day, 1578
The worke of the excellent Philosopher Lucius Annaeus Seneca concerning Benefyting, that is too saie the dooing, receyuing, and requyting of good Turnes.

Translated out of Latin by Arthur Golding.


1578.
To the right honorable Sir Christopher Hatton Knight, Capiteine of the Queenes Ma-
ifestes Gard, Vicechamberlaine too her high-ness, and one of her Maiefties mofte honourable
privie Counfell, Arthur Golding wisheth
health and prosperitie with in-
crease in honour.

Under hope of your honorable fauor & good liking, I preace
now into the Court ageine
after long discontinewance,
attending as an interpreter
upon the worthy Philosopher
Seneca, sometime a Courtyper,
and also a Counseller of the
greatest state in the worlde. The matter which
he is too speake of, is the true maner of benefityng
or doynge of good turnes; a thing of all others most
profitable for mans life, and whiche maketh men
like unto God. In the declaration whereof, he
sheweth what a Benefite is; why, how, when, too
what ende, and on whom it is too bee bestowed;
what reward is too bee looked for in the doing
of it, and what frute it yeeldeth again. Likewife at
whose hande, with what mynde, and when a bene-
fitte is too bee receiued: how and when wee should
requite it, or remaine still betteres for it; and by
what means a man maie bee either beneficially or
thankfull,
The Epistle

thankfull, even without cost or paine. His principles and preceptes are, in substaunce, Divine; in form, Philosophical; in effect, frutefull. His sentences are short, quick, and full of matter; his words, sharpe, pithtie, and unaffected; his whole order of writynge grave, deep, and seuere; fitted altogether to the reforming of mennes myndes, and not too the delighting of their eares. But great is the libertie of truthe emong wise menne, and yet greater is the prerogatiue therof emoz good men. For wise men knowe that the wholesmost meete are not alwaies best in tait, noz the moste soucrein medicines alwaies pleasauentest, And good menne being desirous too haue their faultes rather cured than covered, doo finde as weel in infirmities of mynde, as of bodie, that the first step to heith is too discerne the disease, and the next is too receive the right Medicine for it: Onely too the unwise and wicked softe, truthe is troublesome and odious: because they cannot abyde the bryghtnesse of her countenance, noz the power and maiectie of her presence. I haue therefoere thought this woopke not unworthe too bee put intoo our Mootherung, that the mo myght take benefyte by it; noz yet unexpedient too conune in Courtyers handes, who shalbe so muche the greater Ornament too themselfes, and too the place whereof they take their name, as their Courtseles and Benefytes bee mo and greater towards others. And how woopthie it is too bee embrased of Counsellers; I referre mee too the jugdement of suche as shall voutsafe too
Dedicatorie.

too read it. Of this I am fully perswaded, that you will thinke it a verie fit present for mee too offer unto you in respect of the place wherinto you are called; and a sufficient Argument and Witness of my dutysfull good will towards you. And thus recommending this my trauell too your good and honourable protection, I humbly take my leave. Written at my House in the Parish of all Hal- 
lowes in the Wall in London the xvi. day of March.

1577.

Most humbly at your commaundement.

Arthur Golding.
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The firste booke of Lucius Annæus Seneca, concerning Benefyting, or the doing of Good turns, written too his freend E B V T I V S L I B E R A L I S.

The first Chapter.

Ydeere freend Liberalis, among the many and sundrye errors of our un- discretion and unadvised lyfe: I may well saie, there is in a maner nothing more hurtful, than that wee knowe not, either how too bestowe, or how too take good turns. For it followeth of consequence, that the good turns which are ill bestowed should be il owed. And therefore if the be not required, it is too late for vs too complayn, for as much eas the be lost in the verie bestowing of them. And it is no maruell that among so many and so greate byces, there is none more ryse than unthankful- ness. I see many causes thereof.

The first is, that wee choose not worthie persons too be- snowe upon. But if wee mynde too put out money too interest, wee make diligent inquierie of the landes and substaunce of our better. Wee cast no seede into huggrie and barreine soile. But as for our benefices (without any choycemaking) wee rather throwe them away, than bestowe them. And I can not easly say, whether it be more shame too deny a man a benefice, or too claime it ageine. For this is suche a kynde of credit, as a man must recewe no more of it, that is frankly offered hym. Where- of too mislike, truely it is the soulest shame that euer bee, even in this respect, that too the discharge of this credit, there needeth not welch, but will. For he requireth a good turne, that oweth it willingly. But whereas those are too blame, that cannot finde in their hart so muche as too acknowledge it: there is a faulte in vs also. Wey mynde many uncháckfull, but wee make mo. For one whyle wee bee bitter in uppraiding and challenging: an o-
The first booke
	hern whyl we bee fickle, and suche as anon after repent vs of our well-doing; and other whyles through our waywardnesse and syning fault at euer trisle, we vteerly disgrace all cout-
tesse, not onely after we bee have done good turnes, but also even in the vteedooing of them. For whiche of us is contained with lyght intreateance, or with once intreateance? What is he, whiche suspecting that somewhat should bee requested of him, hath not knit the browes, turned awaie his face, shewn buzi-
nesse, with long and endielle, by talle purposely cut of occasion of suit, and by sundrie deuiles valied out the necessitie that re-
quired speed? Or if he were taken as duuantage, either he hath made delays, or flatly laied nay too it. Or if he grained, it was hardly, it was with a lowde looke, it was with murmu-
ryng wordes scarce uttered from the lippes. But no man will gladly bee in ones daunger, for that whiche he geteth by im-
pozitunatenesse, and not by gentlenesse. Can any manne bee be-
holden too suche a one, as either fastened a good ture upon hym for a glorie, or forced it upon hym in a furie, or did it too.
bee rid of trouble, because he was weerie of hym? He mistakes his markes, whiche thinkes that partie bounde unto hym, whom he hath weered with long delaye, or comented with long lingeryng. Looke with what mynde a good ture is doon with the same it is due agene. And therefore it must not bee doon unadvisedly: (for a man oweth no thanke for the thing whiche he hath gotten at suche a ones hande, as witte not what he did) No slowly: (for siche the estimation of all courti-
tie dependeth chiefly upon the will of the doorer: he that is slow in dooing, may some too have bin unwilling.) No, nor yet dis-
deinfully: for inasmuch as Nature hath so framed vs, that nsed ternes fynke deeper in our stomaches than good turnes, so as the good bee soone forgotten, but the other fynke fast in remembrance: what can he loske for, whiche displeaseth euin in pleasuring? A manne is thankfull enough towards suche a one, if he doo but beare with his unkindely coutesse. But there is no cause why the multitude of thanklesse perso-
nes should make vs the flower too doo men good, For first (as}
of Benefyting.

I saied) wee our selues increas the number of them. Ageine, the Gods immortall are not dyuen from their needfull laushe-
nesse, though menne bee wicked and without regarde of them. They use their owne Nature, and beare with the wicked:pea, and they doo good euin too those that abuse their gifts. Lette us then followe the for our glydes, so muche as mannes frail-
tie ausebeth. Let vs give our good turnes, and not put them out too Usurie, Worthie is he to bee deceived, whiche mynde receiuing ageine, when he gaue. But he hath had ill successe.

Bothe children and wines deceiue our expectation:and yet wee bring vp children, and Harrie wpues still. And wee bee so headstrong against experience, that being vanquished wee go ageine too the warres, and after shipwreke, wee go ageine too the seas. How muche more then becommeth it vs to continue in doing good turnes:which if a man bestowe not, because he receiued not, then bestowe he too the end he may receive, so instifeth he the care of the unthankfull, undone whom it is a shame not too requisite if they sake. How many are unworthy of the lyght? And yet the die springeth still. How many be- waile that euery they were boynue? And yet Mynere yeeldeth neue issue, and suffereth those too bee, whiche had leuer not too bee. It is the propertie of a noble and vertuous minde, not too respect the profit of welldooing, but the welldooing:it selfe yea, and too doo good euin after it hath met with euill menne. For what nobleshedunellse were it too doo good too many, if no manne did deceiue? The crewe noblenesse then, is too be-
stowe benefices that shall never make returne, whereof the princely hart reapeth his fruite out of hand. Surely, so little ought that matter too discourage me, so too hinder the doing of so goodly a thing:that although I were past hope of finding a thankfull persone, yet should I rather so beeare the receiuing of good turnes, than the doing of them. For he that dooth the not, is unkynde before unkyndenesse be offered. Neverthelesse, to say as I thinke, he that rendereth not one good turne for an other, offendeth more than he that dooth it not speedily, a.is.  

The
If lauifhe too all men thou purpose too bee,
A like of thy benefites: holde thee content,
For one well bestowed, a number too see,
On persons unthankfull quyte lost and misspent.

In the first verse, a manne maie finde faulte with bothe the partes of it.
For neither are benefites to bee lashed out upon all men: and as for lauifhebenefite, it is uncommendable in any thing, and least commendable in benefites: for if youe take discretion from them, the cease too bee benefites, and maie rather bee called by what other name youe list. The residue that followeth, is woonderfull use, as which with the bestoyving of one good turne well, comforsteth the bestoyving of many amisse. But see I pray you, if it bee not bothe tewer, and more agreeable too the noble harte of a well doer: That we encourage him too too good turnes, even though he should bestowe none well. For it is a false grounde, too say that many must bee lost. None is lost, forasmuch as he that forgoth it, made his reckoning too hazardous. There is but one way for, thee too too good turnes bestowe them. If he render any thing, it is Clare gained: and if he render not, yet it is no toffe: I bestowed it too make a free-gift of it. No man keepes a register of his benefites: neither dooth the courteous Utuere call daily and hauely upon his better. A good man never thinketh upon the good courses he hath done: except he bee put in upnde by him that requyretch. For otherwise they passe intoo's nature of deectes. It is a yle Utuere too keep a reckoning of benefites, as of expenscs. Wha efore succeedeth so many benefites haue had, continue shou'd still in bestoyving upon others. Better is it for thee too let them rekening the unthankfull, while either shame, or occasion, or feare may at one tyme or other make thankful.
of Benefyting.

Cease not too bestowe: go through with thy woork, and accomplithe the dutie of a good man. Helpe this man with thy goodes, that man with thy credit, the thirde with thy fawour, an other with thy counsell, and an other with thy wholesome instructions.

The third Chapiter.

Ca euen wilde beastes perceiue who doth them good: neither is there any Beaste so sauge, but that by cherishing it, a man shall make it tame, and win it too love him. Lios suffer their keepers too handle their mouthes, and hurt them not. Prouender win-neth the wilde Elephants, euen un-to slaue the obedience. So much dooth the continuance of diligent cherishing overcome, euen those thinges that are without the compasse of understanding, and consideration of a benefite. A man perchaunce is unthankfull for one good turne: for an other he will not bee so. He hath for-gotten twoo: The third will bring hym too remembraunce of bothe the other that were flie away. That man hath lost his good turne, whiche in haste becrueth he hath lose it. But he that holdeth on, and loadeth benefite uppon benefite; yeesteth out kindnese, euen fom the churilie and sogetfull persone. He can not have the hart too lift by his eyes against so many. Wherefoener he turne himselfe too shunne his owne conscience there let him see thee. Besette him with thy benefites: and I will tell thee what the force and propretie of them is, if thou wilt first give me leave too ouerroune these thinges that per-taine not too the matter: namely why there bee three Graces, why they bee sisters, and why they go hand in hand: why they looke symbling, why they bee yoong, and why they bee maides, and appareled in looce and theere raiment. Some would have it ment thereby, that the one of them bestdowe the good turne the other receiuech it, and the thirde requirch it. Othersone,
The first booke

There bee three sortes of benefiting: that is too wit, of befriendyng, of requyting, and both of receyning and requyting together. But take whiche of these you list too bee crew. What dooth this mayer of knowledge profite vs? Why walkes that knot in a roundell hand in hand? It is in this respect, that a good turne passing orderly from hand too hand, dooth nevertheless returne too the giver: and the grace of the whole is mard, if it bee anywhere broken of; but is most beautifull, if it continew together, and kepe his course. The cause why they looke merylyng, is for that the countenances of such as descreue well, are cheerfull, like as theirs alfo is wonet too bee, both whiche beseowe, and which receive benefites. Young they bee, because the remembrance of good turnes must neuer wey old. Virgins they bee, because benefites must be without soyle, pure, and holy too al men, wherein there ought too bee no bondage noz contreint. And cherysoe they weare loose garmentes, howbeit very sheere and thin, because weelodoinges are willing too bee scene. Admit now that some man bee soo farre in thzaldomme too the Grekees, as too vpyhold that these things are necessarie: yet is there no man that can deeme these things following too perteyne too the matter: namely, that Agle should bee the eldste, Euphrosyne the middletmost, and Thaleia the third: whiche are names that Hesiodus gaue then, And whereas Hesiodus gaue them these names bypon pleasure: every man weysteth the interpretation of them according as hee thinkes they will best fit his owne purpose, and indeuereth too apply them unto some meening. Homere cherysoe chaunged the name of one of them, and called hire Pas- sitheah, Pea and he bought hire tooth unto a mariage: wherby ye may knowe they bee no close Runnes. I can fynd you another Poët, that bringes them tooth with Girdles about them, and Cares of Corne in their handes, Pea and Mercuie standeth with them: not because reason commendeth benefites, but because it so pleased the Poëter. Chrysippus also (in whom is so excellent sharpnesse of wit, and so percing into the bosome of the truthe, who speaketh altogether too the purpose,
of Benefyting.

and bleth no mo woordes than serue for the understanding of the matter: suffeth all his booke with these toyes: insomuch that he speakeoth very little of the maner of the bestowynge, receyuing, & requyting of benefices. Neither powdereth he these thinges with Fables, but fables with these thinges. For besides the said thinges (which Hecaton wypete) Chrysippus laieth, that the three Graces are the daughters of Jupiter and Eurynome, and that they bee yoonger than the Powyes, but farre more beautifull of face, and therefore are appointed too wait upon Venus. Motheuer he thinkes the name of their mother to make greatly too the matter. For he laieth she was called Eurynome, because he had neede too bee a man of grete welth, that should doo many men good. As who would say, that moother were woote too bee named after their daughters, or that Poetes reported crewe names. Nay verely, licye as a repoyter of newes bleth boldnesse in fted of memorie, and when he cannot readely hit upon mens names, give them some name of his owne making: even so Poetes thinke it not materiall too lay true the; but either upon forse of necessitie, or upon imagynation of comelinesse, they cearne a man by suche name as sometime makeneth trinly against them. Neither is it any cracke too their credit, though they enlange the matter with some newe devise of their owne. For the last mentioned Poet makes the foresaid Ladies to beare names of his appointyng. And that yee may knowe it too bee so, behold Thaleia (about whom is most adoo) is with Hesiodus one of the Graces, and with Homer one of the Muses.

The fourth Chapter.

At least I doo that thing myselfe, whiche I finde fault with in others: I will leave all these toyes, whiche are so farre out of the matter, that they come nothyng neere it nor about it. Onely stand thou in my defence, if any man charde me for controll ing of Chrysippus (in good sooth) a greate Clerke.
The first booke

clerk, but yet a Greek, whose sharpnes of wit being ouer thin, is soone blunted and ostentypnes turneth edge: when it see-
meth too doo somewhat, it priceth, but peace not through.
For what sharpnesse of wit is this? He should speake of Benefi-
tes, and set order in a thing that most of al other knitteth men
togather in fellowship: he should have made a lawe too line by,
so as neither unadvised phantenesse might bee seby under co-
our of gentlenesse: nor liberalitie (whiche ought too bee nei-
ther skant nor ouerlaud) bee restreined by the same rule that
goeth about too measure it. He should have taught men too
rescive willingly, and too requyte willingly: and that those
whiche bynd men by their deeds, prouoke them too a great
encounter, not onely how too matche them, but also how too
surmount them in good will, because that bee whiche must re-
quyte, neuer overtaketh, if he have not ouergone. The one soe:
tere too bee taught too upbzyd nothing: and the other soe too
thinke themselves the more in dette. Too this most hono-
rable striyng who might ouermatche other in dooing good,
Chryssipus exhorseth by telling vs, that inasmuchas the Gra-
ces bee Iupites daughters wee must beware that wee thinke it
not a small offence too their father, if we offer wrong too to
trim Ladies. Teach thou mee some of those thinges that may
make mee the sozertwarder too doo men good, and the thankful-
ner too suche as deserve well at my hand: whereby the mynds
of them that make men beholde, and of them that are behol-
den may strue: the bestowers too forget, and the betters too
beare in remembrace. And as for these toyes, leave them by
too Poetes, whose purpose is too delight mens ears, and too
frame pleasant tales. But as for those that meene too amend
mennes disposicions, and too maintaine faithfulnessse in world-
ly affaires, and too imprent the remembrace of good turnes
in mennes myndes: let them speake earnestly, and deale effec-
tually: bulate perchaunce thou imagin, that the overthowe
of gooddoeing (the thing of all others moste perillous and
hurtfull) may be letted by lyghte and fond fabling, and by olde
wines voting reasons.
of Benefyting.

The fifth Chapter.

But like as I must overroune superfluous things: so musse I needs shewe, that the first lesson which we ought too learne, is what we owe whte we have receiued agood turne. For some man thinkes he oweth the Pynne that be hath receiued, another the Consulship: another the Presidencie; and another the Presidentship. These things are badges of benefits, but not the benefits themselfes. The benefits it selfe may bee caried in hart, but it cannot be touched with hand. There is great difference betwene the matter of a benefits, and the benefits it selfe. Therefor, neither Gold, nor Silver, nor any of the things that we receive of our neighbours, is a benefits: but the good will of the gurer. Neverthelesse the unskilfull regardeth onely the thing that is seen with the eye, and delivered with the hande, and hold in possession: and as for the thing that is desire and precious in the matter, they set light by it. These things as we handle and sooke oppon, and which our greedinesse is so fast eyed vnderstand, are transitorie. But misfortune and force may take them from us. But a good turne endureth still; yea euene when the thing that was giuen is gone. For it is suche a good deed, as no force can vnndo. As for example: I haue reskewed my frend from Pirates: another enemy catches hym and castes hym in prison: now he bereeuer hym, nor of my benefitse, but of the use of my benefite. A-gaine I haue saued a mans childe from shipwrecke: I plucke them out of the fyre, and delivered them home too him: afterward either skynesse or unfortuniate milchaunce taketh them away from him: yee the thing that I gaue in them, continueth euene without them. All the things therefore that wrongfully usurp the name of a good turne, are but instrumentes whereby the friendly good Will, perceyveth it selfe. The same happe,
The first booke

peneth in other thinges likewise, insomuch that the slewe of the thing is one where, and the thing it self another where. The general of an Army rewardes some Souldier with gar-
dondes for skaling or for restewing: What preciousness hath the Garland or Crowne it self? what hath the Robe? what hath the Sceptre? what hath the Chapte of Estate? what hath the Chariot? None of all these thinges is honour, but the Badge of honour. Even so the thing that is seen is not a benefite, but the signe and token of a benefite.

The vi. Chapter.

Hat is a benefite the? It is a frendly good deede, giuing gladness and taking pleasure in giuing, parward and revie of it owne occyj, too dos the thing that it dooceth. And therfore it is not material what is done, or what is giuen, but with what mind. For the good turne consisteth not in the thing that is done of gi-uen: but in the verye intent of the dooer or giuer. And that there is greate difference betweene the sayd thinges, a man may perceive even by this, that the benefite it self is questionelie good: but the thing that is done or giuen, is neither good nor bad. It is the meening that adva-
ceth small thinges, and ennobleth base thinges: that imba-
ceth greate thinges, and disgrace thinges of estimation. For the thinges that are coueted, are of their owne nature neith-
er good nor euill: the matter standes altogether uppon the directing of them by the mynd, which hath the rule of them, and which giueth all thinges their ryght names. Then is it not the good turne it self, that is nombreed or deliered: like as also the honoring of God consisteth not in the slaughter of beastes, bee they never so fat and glittering with Gold: but in the venout and ryght meening of the woodeippers. Therfore are good men religious, though they offer but Bzan in Ear-then
then besetts: whereas on the other side, evil men escape not the blame of ungodliness, though they imbrewe the Altars with never so much blud.

The vii. Chapter.

If good turnes consisted in the things, and not in the very will of well-doing: thā should they bee so much the greater, as the things be greater which we receype: but that is not so. For oftentimes we bee most beholden too him that gaue vs small thinges, howbeit with greater good will: that with his heart did match the welch of Kings: that gaue but little, howbeit gladlie: which forgave his owne pooretie, too releve myne: who had not only a good will, but also a defte poorsesse too help mee: who thought himself too receype a good turne, when he did once: who gaue without mynding too receype, and received as though he had not giuen: who both sought, and also preventied occasion too doo mee good. Contrariwise, unacceptable (as I sayd) are the thinges, either that bee wrong out, or that slip from the bestower: seeme they never so great in the deed dooing, or in the outward appearance. And much more welcome is the thing that is giuen quckily, than the thing that is giuen with full hand. It was a small thing which that man bestowed uppon mee: but he was able too doo no more. Again: it is a great thing that this man gaue mee: but he cast doves but he made delayes: but he lyghed when he gaue it mee: but he gaue it disdeinfully: but he blazed it abrode, and he went not too please him too whom he gaue it: he gaue it too his ownebaynglozie, and not too mee.

The viii. Chapter.
The first booke

Such syne as manie men (eche one according to his abilitie) offered manie thinges unto Socrates: Aeschines being a poore scholer of his, said: 

"I fynde nothing of sufficient worth to inbless you, and by that meaning I feele myself too bee pooze. Therefore I give unto you the only thing that I have, even myself. This present, such as it is, I pray you take in good woorde: and consider that wheras others have giuen much unto you, they have left more too themselues. To whom Socrates answered: And why is not the gift that thou hast geven mee greater, as well as theirs? vnselie perchaunce thou thinke thy self little woorth. I will doo my indeuer therefor, too restore thee too thyself, better than I receyued thee. In this gift, Aeschines surmousted the mynd of Alcibiades mached with equal riches, and also the bountifulsesse of all the the welthye young men.

C The. ix. Chapter.

Du see how the hart may fynde wherwith too bee liberal, even in the vter distresse of pouertie. He seemeth too mee too haue sayd thus: D fortune, thou hast woonne nothing by making mee pooze. For I will neuer thelesse fynde out a gift meete for this man: and bycause I cannot give him of thyne, I will give him of myne owne. And there is no cause why pee should thinke he made small account of himself: he gave himself in exchange for Socrates. Like a wittie fellowe, he sowed the meaninges how too win Socrates too himself. We must not have respect how great things bee: what maner of persone he is that giueth them. Some seneheaded fellowe graunteh accurst euens unto such as are unmeasurable cryers, and soeth their importunate delyres with faire worde, mynding not too help them at all in deede. But pit wylse is he too bee liked of, who being churlish in speeche, and lowe in countenance, vettereth his..."
his case with disdeine. For men doo both sawne by pon him that is in prosperitie, and also enuye him: yea and they hate him that dooth but as themselves would doo, if they could. Some men, bycause they have dishonesty other mens wyes, (and that not priuely but openly) are content too lend their owne wyes unto other men, If there bee noie man that will not suffer his wye too setfooth his self too sale in hir Coche, and too bee launced from place too place as a gazing stock fo all men too roote at: he is a Rudelsbie, a Cloynge, and a cankred Carle, yea and a hating stocke among greae Ladies. If there bee any that hath not blased himself by some lower, or lent his Ring too another mannes wye: him doo the yuae Da- mes call a Hoodipaoke, a sozie Leacher, and a single said toofer. Heerupon commeth it too passe, that whose dorne is counted honest wedlocke: and in the opinion of unwyung Bachelers, waman hath wedded a wife, but he that hath inuegled hir from hir husbond. Furthermoree, they onewhile strive to waste whatsoever they can ray and rend: and anon with like cour- touseness they tryue, as fast too scrape toogether age in the thinges they have scattered. They leat all at six and at seuen, dis- depyning other mennes pouertie: and dreading their owne: and as for other harme, they feare none: They spare no wrong, but make hauocke of the weaker: foe, and kepe them under with soze and feare. For, that Provinces are pillled, and Officers choppes and chaunged with loving and hating from man too man: it is no wonder, considering that by the Lawe of al real- mes, a man may fell that whiche he hath bought.

The 2. Chapter.

But the matter itself hath provoked me too rage further than I thought too hawe doon. Therfoze let us so end it, as the blame lyght not altogether upon our present age. This haue our Fathers complayn of, this com- playn wee of, and this shall our posteritie complayn of: that good behaupour is subuerct, that lewdesse reigneth, and
The first booke

That the world decaying into all kind of wickednesse, groweth every day woosle than other. Notwithstanding, these things keepe at one stay, and shall keepe with small oddes under of other, like the waves of the Sea, which the Tyde at his flowing bringeth further in, and at his ebbing draweth back again in to the bearest points of the shye. Dye while men shall sin none in who doe one than in other vices, and chalke the halfe have no stay of himself. Another while outrageous feastings shall flourish, and the Kitchin shall most shamefully deuour mennes livinges. Another while the world shall bee given too overmuch curiousnelesse of apparell and regard of beautie, bewaping in the booye the deponentie of the mynde. In another age inordinate libertie shall turne too malapert behaour and flat Rustianerie. Otherwhyles men shall see wholly oppon crueltie as well publikly as privately, and shall go toogither by the eares like madfolk, wherby all Religion and ryght halbe co-founded. The mynde will come that Drunkenesse halbe had in estimation, and it halbe rounced a vertew too quaffe much wyne. Apes contynew not alwayes at one stay; but are evermore fleeting and at warre among themselves, and in turmopling doo heare one another by turnes. And yet so, all that wee may alwayes sing one song of ourselues: naught wee were, and (loth I am too say it) naught wee halbe. The world shall never bee without Purcherers, Tyrants, Thracers, Whoremongers, Execzioners, Churchrobbers, and Craytoys. Beneath all these were an unthankfull persone, sauing that at these propeece from a thanklesse mynde, without which there hath not lyghe grewen anie greate mischief. On chyne owne part elchew thou the committinge of this, as the greatest faule that can bee: but if another man commaite it, beare with it as a lyghe offence. For, all the harme that thou canst receyue by it, is but the losse of by good turne. But the best of it, (which is, that thou haft bestowed it) remayneth whole unto thee. Nowt then, like as heebe is too bee taken that we bestow our benefices specially upp to such as wil bee thankfull for them: so must wee bestowe and doo some good turnes, even.
even where wee have no good opinion at all; not only although
wee mistrust that they wil bee unthankfull hereafter, but also
though wee knowe them too haue bin so before. As for exam-
pie. If I can saue a chanklese mans childre[n from some great
daunger, and restore them too him without inconuenience too
myself; I shal not stick too doo it. As for a woorthy man, I
shall defend him with the losse of my bloud, and hazard myself
too doo hym good. Also if I can saue an unwoorthy man from
robbing by rapsing hew and krye: it shal not grewe mee too
aoozyd him my voyce too doo hym good, byeause he is a man.

Chapter.

T followeth that wee declare what
benefytes are too bee bestowed, and
how. First let us bestowe suche as bee
needfull, secondly suche as bee prof-
table, thirdly suche as are acceptable,
and in any wyse durable. But wee
must begin at suche as are needfull.
For thinges that concerne lyke o2 li-
uing, doo touche a mannes mynd o-
therwyse than the thinges that doo but garni
e, or furnishe
him. A man may well make lyght account of the thing that he
may eailye forbeare, of whiche it may bee sa[']d, I passe not for
the hauing of it, I am coent with that whiche I haue of myne
owne: yea, and when a man can synde in his harte, nor onely
too sende backe the thing that he receueth, but also too cast it
away. Of thinges that bee needfull, somme chalenge the cheve
roome, without whiche wee cannot liue: Somme chalenge the
second roome, without whiche wee should not liue; and
somme the thirde roome, without whiche wee would not liue.
Of the first sort bee suche as theis: too bee rescued out of
the handes of enemies, from the crueltie of Tyrauntes, from
arraignement, and from the loundie and uncertaine perilles
that besiege mannes lyfe. From whichefoever of theis thing-
ges wee rid a man, the greater and terribler it is: the more
thanke
The first booke

thanke shall wee win. For it commeth alwayes in their mynde, from how grete uniteries they were delievered, and the seare that went before, is an aduauancement of the good turne that ensueth. Yet notwithstanding, wee must not therefore use the little harte in sauing of a man, than wee can, too the ende that seare may make our good turne of more weight. Next vnto these, are the thinges without whiche wee may in deede live; howbeie it in such wise as a man had leuer bee dead: as liber-
tie, Chastitie, and a good mynd. After theis wee may place the thinges that are deere vnto vs by reason of Altanuce, kinred, customme, and long acquaintance: as children, wyues, howse-
hold and suche other thinges, whiche the mynd haeth so neerly alyped too it selfe, that it esteemes it a greater greef too bee pul-
led from them, than too dye. Then followe profitable thinges, whiche have sundrie and large groundes too woo, ke vpon.
Of this sorte is monye, not superfluous, but orderly prepared for necessarie uses. Of this sorte also is Honar, and the proce-
dinges of them that seeke too clyme by highnesse of all profees, the best too profe a mannes selfe. As touching the thinges that serue but for delighe, there is great store of them. In theis wee must induer, that they may bee acceptable to, their opportunitie, that they bee not comon, but such as see we have had, or seave. a one within that eyme; or ljuche as though they bee not precious of their owne Narture, may become accepta-
ble for the seacon of place of them. Let us consider what may too moste pleasure when it is offered, and what may oftees commo too hand with him that shall have it, so as it man stand tos insted as off as it is with him. In any wise let us beware, that wee send not base presences; as huntinge. a woman to an old man, or bookes vnto a Cloyne, or necessarie one that is given too studie and learnynge. Likewise wee must looke about vs on the contrarie part, that when wee mynd too send acceptable thinges, wee send not suche thinges as maye note a mannes diseale; as wyneto a drunkard, or Pottar iere to a likly man. For the thing becometh a Cozie, or not a Courtezie, where in the diseale of the receiuer is noted by it.
The choice of giving bee in our owne power, wee must chesex seeke durable thinges, that our gifts may not dye over hastily. For we are so thankful as too think upon a thing that they have received, when it is out of their sight. But even thanklesse persons stumble upon the remembrance of a gift, when they see it before their eyes, so as it suffereth them not too forget it, but presenteth and offereth unto them the giver of it. And cruely so muche the more durable thinges must wee seeke too give, because wee must never put the recepuer in mynd of them. Let the verie thinge it selfe reuype the remembrance of it that was vanisheing away, I had leuer give siluer wrought, than copned; and I had leuer give Images and pictures, than apparell of a thing that will soone bee wone out. Feawe thinken them selfes beholden for a thing when it is once gone. But there bee many that never mynd thinges given, longer than they serue their turne. Therefore if it bee possible, I will not have my gift consumable. Let it abide with my frend, let it dicke by hym, let it line and dye with hym. None is so foolishe as too neede warnyng, that he should not send twoo playlers, or bayinge beasts too him that is gone out of office; or that he should not give Sommer garments to weare in Winter, or Winter garments too weare in the hoate Sommer. Indesowing benefytes, let a man followe comon reason. Let him observe tyne, place, and person. For some thinges are acceptable, or unacceptable, according to their tymes. How much more thankfulwryth is it, if wee give a man the thing he hate not, than if wee give him that wherof he hath noye: Or a thing that he hath long sought and could not fynde, than a thing that is too bee had everywhere? Let presentes bee, not so muche costly, as rare and gentson: and sucheas may bid themselves welcome even unto a riche man: Like as comon Apples which within swawe dayes.
The first booke

after it will not be worth the eating, are well liked when they come more tymely than other frutes doe. Also it can not bee that suche thinges should bee unesstemed, as either none other man hath giuen them the like, or as wee oursetlvses have not giuen to others afoye.

The xiii. Chapter.

Suche tymes as Alexander King of Macedome toke vppon him aboue the face of a man, because he had conquered the East: the Corinthians sent their Ambassadors to recioper with him of his good successe, and offered too make him Lord of their Citie. When Alexander laughted at this kynd of Courtesie: Wee never (y one of the Ambassadors) gaue any man the protection of our Citie, saue you and Hercules. Then toke he willingly the honore that was offered him; and inter-reyning the Ambassadors with feasting and all other kynd of royall Courtesie, began to think with himself, not what they were that gaue him this honore, but what he himself was too whom they had giuen it. And being a man giuen all too glorie, (wherof he knew nepher the nature no measure) in following the foote-steppes of Liber and Hercules, (yea and not stayng there where they left of,) he turned his eie from the givers, too him with whom they had matched him in honore. As who would say, that bycause he was matched with Hercules, he had alredye gotten vp too heauen which he had apprehended in his owne bayne imaginacion. For what likenesse was there betweene Hercules and this mad Young springald, whom prospereous rashnesse served in stead of valantnesse? Hercules win-ning nothing too himself, traveled over the whole worlde, not conquering it, but setting it at libertie. For what could he win, that was an enemie too the euell, a defender of the good, and a paciyer bothe of sea and Land? But Alexander was from his chyldehood a Robber, a waster of Countries, a destroyer of his frends as well as of his foes, and such a one as made it his chief
check felicity too be a terror to all men: forgetting that not only the fiercest, but also even the cowardlyest beasts are feared for their hurtfull popson.

The fourteenth Chapter.

Now let vs returne againe to our purpose. The benefyty is bestowed oppon euery man without exception, is bestowed oppon nouman. Noman thinks himselfe beholde to one in keeper of too him that keepes an or- dinarie table, for his interciment. neyther dooth anye take himselfe for a hidden gwest, too him that makes a com-mon feast. Whereof it may bee sayd, what hath be bestowed upon marie euern as he bestowed upon this man whom be was scarce acquainted with, or upon that man that is his utter foe yea and perchance a verye barlet. What? did he think me a woorthie persone? no, he did it but too seede his owne humor. looke what shou wooldest haue well accepted, that make toue geze. Who can abyde too bee cloyd with any thing? Let nouma to conster theis woodis as though I went too restrin liberal- lice, and too repne it backe with a rough bit. Let it goe at as large scope as it listeth: but let it go, not gab. A ma may give in such wyle, as although a nomber receive all of one thing, yet eueryman that think himselfe too bee made more account of than h rest. Let eueryma haue some familiar token, whereby he may conceyue opinion, that he was better accepted than o- thers. Let him say, I haue receyued the same thing that he did: but myne was unrequested. I receyued the same that he did: but in shouer tyne, wheras he had deservd it log afore. There are that haue the same thing: but not given with like woodis, nor to like courtesie of the bewsower. He obteyned it by inter- tance: but I was increasde too take it. This man receyued as well as I; but he is able too requyte it easly, and he is such a one as his age and lacke of children promise great e things.

E.15. Although
Although he gave us all one thing: yet was his gift greater too immediately, because he gave where there is no hope too receive. Like as a courtizer so imparcell his self unto too many loyers, as none goeth away without some signe of his kynd hart: even so he that purposeth too have his good turnes well liked, deuyseth bothe how he may make manie beholden unto him, and yet that eche one of them may have some peculiar poynct, wherein too prefer himselfe before the resudew. But I will bee no hinderer of good doinges. The moe and the greater that they bee, the more commodacion doo they procure. Neuerthelesse, let discretion bee used. Soe noman can like well of the things, that are done at all adventures and unadustedly. Wherefore if anie man think vs (in giving theis precepts) too streighten the bounds of well doing, and not too gibe it free scope enough: undouteedly he mishconstrueth our lessons. For what vertue doo we more reverence? To what vertue gibe we more encouragement? Or too whom belogeth it so much to exhoze men ther too, as unto vs which induer too stabilish the societie of mankynde?

The xv. Chapter.

Hac theu? Inasmuch as there is no operation of the mynd commendable (no not although it proceed from a ryght intent) saving suche as is measured by the rule of vertew: I forbid liberality too comme royet. The bothe it a man good too receyue a benefite, (even with open handes) when reason leadeth it uncoo the woorthe, & not when every lyght occasion and unadusted gos sevenesse offereth it: the whiche a man may vaunt of as cleere gotten good, and thanke noman for it but himself. Termes thou them good turnes, the autho: whereas thou art ashamed too bee aekenowen of? How much more acceptable are they, and how much more deepe lyk they incoo a manies brief neuer
never too depart again, when he delieth hym too thinke, rather of whom, then what he hath received: Critipas Pas- sianus was moone too say, he had leuer have some mennes judg- ment than their benefyte, and some mennes benefyte than their judgement: and he added examples. I had leuer (sayeth he) too have the good opinion of the Emperour Augustus: and I had leuer have the benefyte of Claudius. But I am of o- pinion that nomannes benefyte is too bee despzed, whose dis- cretion is too bee mislyked. What then? was not the gift of Claudius too be receiued? His marie was it: Hower bee it as at fortures hand, who (as men know) may byanby become euill. Why then deuoyde we these thinges that are interlaced togeth- ther? It is no good turend which wanteth the beste part of its- self, that is too wit, too bee doone with discretion. Other- wise, a greate masse of Donnye (if it bee not given with discretion and with ryght meening) is no more a benefyte, than a Treasure.

There bee many thinges that aman may receiue, and yet not bee inde- ted for them.

The ende of the first Booke.
The second booke

The second booke of Lucius Annaeus Seneca, declaring in what wyse a benefyte or good turne ought too bee bestowed.

The first Chapter.

P verie good freend Liberalis, let vs consider that whiche remayneth of the former part: that is too wit, after what soyt good turnes are too bee doone, Whereof mee thinkes I can shewe a verie redie way. Let vs so doo, as wee would her dooen be too. Before all, let vs doo them willingely, speedely, & without sticking. Scarce woorh gramercie is the good turne, that cleaneth long too the handes of the bestower; whiche a man seemeth loth too forgo, and whiche he seemeth too depart with in suche wyse, as if it were wretten from hym perforce. If there happen any delay, lette vs in anywyse beware that wee seeme not too have cast doutes of the matter: for he that douteeth, is next cousin too him that denpyeth, and suche a one deserueth no thanks. For seing that in a benefite, the acceptabledst thing is the good will of the bestower: he that by his long lingeryng witnesseth himself too bestowe unwillingly, bestoweoth not at all. But uncowardely draweth backe from him that would payne hale him on. Name there bee that become liberall, because they have not the counternature too lay a man nay. Poste acceptable are those benefyttes that are redie at hand, that comme casely, and wherin there is no stop but the modestie of the receuier. The best poynet is too ouergo a mannes delBer, and the next is too followe it. But yet is it farbetter too preuente it, before wee bee requested. For inasmuchese an honest man is out of countenaunce, and ashamed too craue: he that releaceth him that ture,
of Benefyting.

ture, doubleth his good curtes. He that obteynes a thing by
intreatance, comemes not freely by it. For (as it seemeth too our
auncetres, who were men of verie grave consideration,) no-
thing is boughte more dearely, than that which is gotten by in-
treatance. Pen would pray verie seeldemme, if they should
pray openly: So muche had wee leuer to make our petitions
secrectly, and within oureselues, yea, even too the Gods, unto
whom wee may doo it with moste honestie.

The seconde Chapter.

Tis a sore and a heauie woode, yea,
and suche a woode as will make a man
too cast vonne his head in his bosome,
too say, I beseeche you sir. Wee must
discharge our frend of that woode, yea,
and whomsoever we purpose too make
our frend by our good vsage, Make he
never so muche halfe, yet giuehe he too
late, that giueth oppon intreatance. Therefoare wee must gesse
what euery man would have: and when wee understand it, wee
must caste them of that moste greuous necessitie.

Assure thyself that that benefyee dooeth a man good at the
harte, and will contynue we long in remembrance, whiche mee-
teth a man at the halfe turne. If it be not our hape to prevent
ones request: lette vs cut him off from many woode, least we
may seeme too bec beuved yntoo, and assoone as wee knowe his
innde, lette vs graunt it our of hand, and let vs shewe by our
hastembraking, that wee would haue done it unrequested. For
like as in sickfolke the compyng of some meate to bene tyme
hath broughte health, and the giuing of water in seaton hath re-
mede the diseas. Even so, bee the benefyee never so meane
and small, yet if it come rideilie without lingeringe or slo-
wyng of tyme, it greatly awaunceth it self, and winneth more
thanke than a costly present that is slowe in comning, and
long breasted upon.
The second booke

The third Chapter.

D'oeue but he that dooeth to ridly dooeth it willingly, and therefore he dooeth it cheerfully, with a countenaunce agreeable too his mynde. Somme men have disgraced their greate good turnes by countercetting a granitie and sobernesse in hol- ding their peace or speaking leisure-ly, because they graunted them with countenaunce of demyall. How muche better is it too matche good woordes with good bodes, and too beautify the thinges that thou performest, with courteous and gentle speche? Too the end the partie may blame himselfe for being too slowe in al- king. thou mayst fynd fault with him in suche familiar maner as this, I am angrie with you, that whereas you wanted any thing, you have not made mee privie too it sooner, or that you have troubled your self, too sewe for it, or that you have used any other meane than yourself. But for myne owne part, I am glad that it pleased you to try my good will. Whatsoeuer you have neede of hererafter, you shall commaund it at your pleasure. I will beare with your bashfulnesse for this once.

So shal thou make hym too se more by thy good wil, than by the thing that he came too desye, whatsoeuer it bee. Then is the bountifulnesse of the gifter greate, then is his courtesie greate: when the partie that is gone from him shall say too himself. This day haue I made a great purchase. It dooeth me more good that I haue found him such a one, than if the thing had come doubte, and treble too mee another way. For I shall never bee able too require this good will of his.

The fourth Chapter.

But there bee many that bring their benefyces in hatred by their rough woordes and slately lookes, us- ing such language and pyde, as it would irk a man too haue obeyed the thing at their handes. Againe, when
When they have granted, there folowe delays. But truly there is no greater coopie, than too bee driven too few for that which a man hath gosen graunt of alreadie. It is a harder matter too get a good turne out of some mennes hands, when it is graunted, than too get graunt of it; and such must bee called upon. One must bee prayed too put him in remembrance, and another too take it by. And so one gift is tollsed through many mennes handes,by meanes whereof the least part of thanke’s redoundeth too the gifter. For whosoever is feted unco afterward, must needs bee a derogation too the first graunter. Therefore if thou wilt have the performance of thy good turnes accepted thankfully: thou must deale so, as they may come whole and uncasted unco them whom thou haft promised, without anie abatement as they terme it. Let noman have too deale with them by the way. For nomā can make his owne thanke of that which thou myndest too gieue, but that he must diminish thyme.

The Fifth Chapter.

Oathing is more greuoule thā long lingering. Some can better beare a flat nap, than too bee loaded of. But it is the fault of divers men, too de-lay the performance of their promises through a fond vaingloixiousnesse, lest the number of their su-pers should abate. Of which soze are the Officers in Kingses Courtes, and such as beare authority about Princes, which have a pleasure too be hold the long crayne of their owne pypte, and think themselvesable too doo little, if they set not out their poste too every man, by making them daunce attendance a long whyle. They doo nothing one of hand, they dispatch nothing at once. They be swift too doo harme, but slow too doo good.

Wherefore assure thyself it is most crew which the Comical Poet sayeth: What perceiuest thou not that the longer thy delay is, the lesse is thy thanke? Pererupon come these spe-
The second booke

ches, which the gentle hart verereth with grief. If thou doest the thing, do it out of hand. Nothing is worth so much seere. I had never now too have a place, say: for I am so weere of wayting for the Benefyte, that my hart beginneth too hate it.

Can a man be thankful for such dealing? Like as it is a poynct of a most better crueltie, too prolong a mannes punishment, and a kynd of mercie too kill him out of hand, bycause speedie toment bringeth end too itself, and the tyme that goeth before execution, is the greatest part of the payne that followeth with it: even so, the lesse whyle a good tyme hath lingered, the better welcome is it. For, even in good thinges lingering is greewose too such as long for them. And wheras manie benefytes may remedy some mannes necessitie: he that ethere suffereth the partic too bee long martyred, whom he may dispatch out of hand, or delayeth his gladnesse: for dooth his benefyte with his owne handes. All courtesie makest half, and it is the proprietie of a welwooer, too doo thinges willingly and quickly. Pe that hath gienen slowly, and doone a man good with delay of tyme; hath not doone it with his hart. And so hath he lost twoo cheef thinges at once; that is too wit, both his tyme, and the tryall of his friendly good will. For too meene a thing slowly, is as much as not too meene it at all.

CThe vii. Chapter.

All matters (my freend Liberalis) the maner how any thing is sayd or doon, is not the small-lest part. Speedeinesse hath much holpen, and delay hath much hindered: like as in Darces the power of the Steele is all one, and yet there is exceeding grace oddes, whither they bee thrown by a possible Arme, or whither they bee let slip from a lazy hand. One selfsame Swoo od may both prickethe perce through: the mater is, with what force the Arme sendeth it. Likewise the thing that is gienen is all one; but the maner of the gieuing makest the difference. How swere and how precious is the gift, when he that gaued it suffered not himself too bee thanked for it, but forgate
forgate his giving of it by that tyne he had given it? For tos
checke a man though thou doo never so muche for him, or too
mingle taunces with thy good turnes, is a madnesse. Benes-
fytes therefore must not bee made bytinges, neyther must they
be sawed with any sowernelesse. If there bee any thing whereof
 thou wouldest warne him, take some other tyne for it.

**The vii. Chapter.**

Uch a good turne, hardly bestowed
by a churlish person, Fabius Veruco-
sus was wont too call stony head,
which a hungrie bodie must needes
take, though it bee too his peny.
Tyberius Cesar being deluyed of his
Nephew Marcus Antius sometime
Pretoz of Rome, to helpe him out of
dee, bade him give him a Bill of his
Creditors names. This was no rewarding, but a calling too-
gither of his Creditors. When the Bill was exhibited, he
wrote too his Nephewe, that he had given order for the pay-
ment of the Donnie. By which repsecfull admonition he
bought to passe, that his Kinsman was neither indicted too
others, nor beholde too him. Somewhat there was that Ty-
berius ment by it. I believe he was loth that an pe man should
truckle him with the like sewage. Peraduentur it myght bee a
spedie way too represssse mens importunate sues with shamez
But he that will bestowe benesfetes, must utterly folowe a clean
contrarie way.

**The vii. Chapter.**

In all things that thou giuest, too the intent it
may bee the moze acceptable, thou must beauti-
sie it by some means or other. This beating of
Tyberius, is not too voo a man a good turne, but
too take him in a trippe. And by the way, that I
may say what I think in this case also; It scarcely stadeth wise
D.i.s.
The second booke

the honour of a Prince, too reward a man too shame him with all. Yet for all that, Tyberius could not escape disquieting by that means that he thought too have done. For there were dyuers afterward, which made the same sette unto him: all whom he commanded too shewe the causes of their Dece the Senate, and therupon gave certain summes among them. This is not a liberalitie: it is a checche: it is a poore helpe, it is a Princeis almes. That is no Benefyte which I cannot re- member without blushing. I was sent too the Judge, and I wasayne to pleade my case before I could get any thing.

C The 1st. Chapter.

Perfoxe all Authors of wisdomme teache, that some benefices must be bestowed openly, and some secretly. Openly, which are a praye too at- tein:as rewardes of Chialtrie, and honour, and whatsouer else become more honourable by being known. But also the thinges that acquance not a mannes credit or estimation, but relieue his weaknesse, his wae, or his shame: they must bee giuen secretly, so as they may bee known too none but those that take good by them. Yea and sometimes even he that is too bee holpen must bee beguyled, so as he may have the thing, and yet not knowe of whom he had it.

C The 2nd. Chapter.

Ceesilans (as the report goeth) having a poore freund that cloked his owne pouerty, which was also sik and would not bee acknowledged of it, nor yet that he wanted wherwith to beeare out his need: full charges: considered how he was too bee suc- ceeded secretly, and put a Bag of Gold under his Bolster without making him priuy too it, to the intent that the man which was shamefast too his owne hinderance, might rather synde the
of Benefyting.

the thing that he wanted, than receive it. What then? Shall he not know of whom he had it? At the first let him not knowe it, lest the not knowing of it is a pece of the good turne. I will afterward doo many other thinges, and I will give hym manie thinges, whereby he may understand from where the other came. Finally though he knowe not whence he had it, yet shall I knowe who gave it. That is too small purpose, say you. Too small purpose in deede, if thou mynd too take I ban for it. But if thou mentest too give it in such wyse as myght most auayle him that received it; thou wilt give it ffrely, & thou will deliue no no witnesse but thy selfe. Otherwise thy meaning is not too doo wel by him, but too seeme too have done well by him. But (say you) I will have him knowe it. Then seeke you too make him your Deeter. No, but I would have him know it. What if it bee more for his behoove, not to knowe it? what if it be more for his honestie? what if it be more too his lyking? will you not bee of another mynd? I tell you I would have him knowe it. So shal thou not kepe the man in darkenesse. I deny not but that as oft as the case will beare it, a man may reape pleasure of the good wil of his receiver. But if he stand in neede of helpe, and is ashamed too have it knowne; if the thing that I bestow upp hym shal greeue him if it be not concealed from him: I will not make my benetste a matter of record. For why should I discover myselfe too him to have given it, seeinge it is one of the firste and moste necessarie Rules, neuer to up-brayd a man, no not neuer too Cypher it unco him? For the Lawe of benefyting betwene men is this: That the one must soothe with forget that he hath given, and the other muste neuer forget what he hath received. For the ofte rehearseall of good deservings, dooth greatly frette and greeue the mynd.

The xi. Chapiter.

D. iis.  I Could
The second booke

Could you in my hart too krye one,
as the man did that was not able too
bear the pride of a certain freend of
the Empozs, whiche had saued his
lyse as such lyne as the Trinumirs
proclamed traytoz whô they lifted.
Put mee into Celsars hand again,
(quoth he). How ofte sayest thou too
mee, I haue saued this, I haue deline-
red thee from death. If I make mention of it of myne owne
free will, it is lyse; but if shew put me in mynd of it, it is death.
If thy slaying of mee was too make a vaunt of mee, I owe thee
nough. How long wil shew lead mee about as a gazing-
stocke? how long wil it bee ere shew suffer mee too forgot
my misfortune? In thy triumph I shold haue bin led about but once.
Wee must never make woords of that which wee haue doone
for anie man. He that tells him of it, demandes it again. But
he must not bee urged, he must not bee put in remembrance,
othertwole than by reypung the former benespye by the be-
flowing of another: no, wee may not tell it unto other folks.
Let him that hath doone the good turne, hold his peace: and let
him that recived it blaze it abzode. For else it will bee sayd un-
too him, as one sayd too a man that was botting cuprewhere
of his good turne that he had doone: Will shew denye that
show haddest recôpence? and when he answered where o? whé?
Oftentymes and in manie places(sayed he); namely as often
and in as manie places as shew hath babbled of it abzode.
What needest shew too tell it owt? what needest shew too
take another mannes office out of his hand? There is another
man that might have doone it with more honesty, oppon whole
good report, this also would turne too shy praple, that show
tellest it not abzode thyself. Thow must needs condemne mee
for a hurle, if show think that noman should haue knownen it
but by thyne owne reporitng. Which dealing is so much too
bee eschewed, sh if a man should make report of our benefites be-
fore our faces, wee should answer, Truly he is ryght woorthe
of greater benefits, which I know myself more willing than able too performe. And this must be spoken, not as of one that would set himselfe too late, nor with such colorablenesse as some me put the things from them which they would saynest drawe too them. Besides this, there must be added all manner of courte. The husbandman shall lose that he hath sown, if he leave his labors at the seede. It requireth much patience too bring the seede too harvest. Nothing commeth too yeelding of fruite, if it bee not thorowly tended and husbanded from the first too the last. In like case is it with benefys. Can there bee any greater than those that fathers bestowe upon their children? Ne were all but lost, if they should give them over in their childhood, and not cherish their charge too thon with continuall kyndnese. All other benefys are in the same state. If you help them not to reward, you lose them, it is too small purpose too haue bestowed them, they must bee still cherished. If you will haue them thankfull whom you makest beholden unto thee: they must not only bee beneficial too them, but you must alfo love them. Inspecialy (as I sayd) let ys not trouble mennes cares. Reherseal by wedth irksonnelesse, and vpb, vpydine, hatred. In doing good turnes, nothing is too bee eschewed too much as pryde, what needeth anye high looks? what needeth anye greater woordds? The thing itself aduanueth thee. Wayne vaunting must bee put away. The things themselves will speake though we hold our peace. A good turne that is done with pryde, is not only thanklesse, but alfo hatefull.

The ground of all good dooing is loue from an vnfeyned hart.

The xi. Chapter.

As far gave Pompey of Affrike his lyfe (if at least wyse he may bee said too giue, which takest not away) : and afterward when he came too giue thankes for his Pardon, he offered him his left foote too kisse. Suche as excuse Cesar, say he did it not for anye pryde, but onely too shewe his Gilt op rather his Golden houset too with Pearle and Precious stones. And
And so, what dishonor was it for a noble man and a Consul to see, too kiss Gold and Pearl? And could that Captif, bothe for the nonce too change the customes of his free Countrie into Persian flaverie, could he (I say) pick out no slender part of all his body too bee hift? Thought there a fmal matter that an ancient Senator, that is farre abace his honor, as to cast himself downe at his feate, in the presence of Princes, in such sort as vanquished enemies have bin woone too couche at the feate of their Conquerors? He had found a place beneathe his knees, too thurst freedome and libertie downe unto. Is not this a trampling of the common weale under foote? In good faith (will some man lay) it can make nothing to the matter, that he did it with his left foote. For it had not bin a pranke of pyppa soule and outrageouse phowne, too fit uppon the lyse of a Consul's peece in hooes of Gold and Pearle, except that like a lustie Gallant, he had also thurst his goutie Fære into the Mouth of a Sena
tour.

The xiii. Chapter.

The pyppa of grete prosperitee! O most mischeuous foie! How happie is it too receive nothing at thy had! O how thou turnest every benefyce intoo bane! O how thou delightest too ouerdooo all things! O how all things disgrace thee, and the higher that thou adnaunceft thyself, the more art thou abased! Thou knowest thyself not to know these good things when with thou are so puffed by. What soever thou givest, thou marrest it. Therefore I would fayne were of the what it is that maketh thee so carelesse, what aereeth to thy looke & countenance, that thou hastest: lenuer have a viso then a face. Pleaunthe are the things that are giuen with a courteouse and gentle counte
nance, whiche when my superioz gaueme, he triumphed not over
of Benefyting.

over mee, but behaued himself as familiarly as could bee, and
made himself fellowlyke with mee, without any glorious set-
ing out of his gift, yetted a commodious time to pleasure
me, rather bypon occasion than bypon costleine. There is but
one way too perswade suche maner of men that they should not
marre their beneffte through their owne fastelinetse: namely
too swee them that their benefftes are not the greater, by-
cause they bee given with greater adoost, noz they themselves
the better thought of for so dooing: but that the greatnetse of
their pryde beyng fonde, causeth thinges otherwise woorth
of love, too bee hated.

Chapter.

Here are some thinges that would turne too the hurt of the receyuer; the which it is a bene-
ffee too deny, and not too perfoyn. And there-
fore we must rather consider the profit of the de-
manders, than their desire. For oftentimes wee
couete hurtfull thinges, and wee bee not able to dicerne
howe noysome they bee, bycause affection blundereth reason.
But when our passionate netse is well settled, and the rage of
the tyrde fury that chaced away discreti, is throughly alayed:
the hate wee the mil bestowers of these hurtfull giftes. Where-
sore like as we denye cold Water too sicksolkes, and weapon
too such as bee in sozowe oz rage; and whateuer the heat of
love desprieth too use againste it self, too suche as bee in love:
even so muste wee contine too denye hurtfull thinges too
those that earnestly, humbly, yea and oftentimes also rewfully
request them. It becommeth men too have an eye; bothe too
the beginning and too the ending of their benefftes and good
turnes, and too giue such thinges as may like a man, not only
at the receving of them, but also euer after. There bee manie
that will say, I knowe it will doo him no good: but what should
I doo? He intreateth mee, and I cannot withstand his request,
let him looke too himself, he shalnot blame mee. That is ou-
trew, for he shall blame thee, and that woorthely too, when he

E. j.
The second booke

is come too his ryght witnes ageine, and when the fe that inflamed his mynd is overpast, so? why should he not hate him, by whom he was furthered too his hurt and peril? It is a cruel kyndnesse too bee intreated too mischeef one. Like as it is a goodly point of charitie to save men that bee even loth and un-willing too bee saued; so is it a fawning and courteouse kynd of hatred, too grante thinges hurtfull too those that desyre them. Let our benefyce bee suche as the use of it may make it still better belpked, and suche as neuer may tume too harme. I sall not give a man monie, if I may know he will bestowe it upon a harlot, lest I bee found too bee a maynteyner of his ilchie act or purpose. If I can, I sall call him from it: if not, I sallnot further his wickednesse. Whither anger druine a man too doo that he ought not, or whither the heate Ambition with?awe him from his welfare: yet shall I not suffer him too mischeef himself, neyther shall I give him cause too say afterward, he sath the killed mee with his kyndnesse.

CThe. vi. Chapiter.

Fentymes there is no defferèce betwene the pleasuringes of frendes, and the practizes of foes. For tooke what the enemie could have wilhed, that booth the unseasionable overkyndnesse of the frend, bothe force vntoo, and arme vntoo. And what souler shayne can there bee, than that there should bee no defferèce betwene a bane and a benefate? which thing commeth too passe overosten. Lette vs neuer give thinges that sall redound to our owne shame. For seeing that the hyghest point of frendship, is for a man too sette as muche as his freend as by himself: bothe partiees must bee provided for alike. I will giue too him that wanteth, but so as I wante not myself, I will succour one that is like too perishe, but so as I perish not myself, excepte I maie bee the bo?owe of somme singular persone, or of somme greate thing. I will bestowe no suche benefyce, as I could not ake with out
I will neither inhaunce small things, nor suffer greater things too bee taken for small, for like as he that twiteth a man by that he hath givin him, dooth marre the grace of his gift: even so he that dooth but shewe, how muche he hath givin too one that abaceth the same, dooth but commendeth his gift, and not vpbyzado it.

Every man must have an eye to his owne abilitie and powr, that wee bestowe neither more nor lesse thā wee bee able. wee must consider the persone of him to whom wee giue. For somme things are too small too come from greater men: and somme are too greate for him that should receive them. And therefore wee with thysel, the persone of either of them. When thou unydest too bestowe, examine whither the thing bee more than the giuer can forbeare, or whither it bee too litle for him too bestowe: and againe, whither he that is too receive it, may hold skorne of it; or whither it bee more than is meete for him.

[The xvi. Chapter.

Alexander being undiscreee, and myndyng none but ouer greate things, gave one a Cicer. When he too whom it was giuen, measuring himselfe in himself, refused it for feare of being envye, so to greate a reward, saying it was not agreeable to his estate: I passe not (q Alexander) what becommeth thee to receive, but what it becommeth me too giue. It seemeth too bee a noble saying, and yet being a kinde saying, it is moste foolishe. For nothing becommeth any man, in respect of himselfe alone. The respectes that make it comly, are what, too whom, when, why, where, and suche other, without whiche there is no reasoe in doinge. Proude Peacocke, if it becommeth not him too receive it, neither becommeth it thee too giue it. There is a proportionable respect of persone and degress. And seeing that on either side, the vereew is the meane;
The second booke

as well is it a fault that overreache, as that whiche com- method too short. Well, admit it bee lawfull for the, and that Fortune hath so highly advaunced the, that thou mayst giue whole Cities for rewards, in the not receiuing whereof, there was more noble courage, than in the rechelesse gift of them: yet is there somme man too meane too haue a City thrust in- too his bosomme.

Caueling in doing good turnes.

Me of Diogenes sect desired Antigonus too giue him a Talent. Antigonus answered it was more than one of the Doggs the secte ought too craue. Uppon this denial he de- sired a penny. Antigonus answered it was lesse than became a king too giue. Suche caueling is too shamefull. He founde a shift too giue neither of bothe. In the penny he respected his owne royaltie, and in the Talent the others beggerie: whereas not- withstanding he might have giuen the penny as to a begger, and the Talent as a king. But admitte there may bee somme thing to greate for a beggar to receive: yet is there nothing so small, whiche the courestie of a Prince may not giue with his honour. If you demaund myne opinion, I allowe the dea- ling of Antigonus. For it is not too bee borne with, that a man should bothe craue monnie, and contemne it. Thou hast bowed the hatred of monnie; it is thy profession: thou hast taken that parte to playe: and thou must playe it thourghly. It is against right and reason, that thou shouldst gather monnie under the glory of begging. A man therefore must as well consider his owne persone, as the persone of him whom he myndeth too re- leue. I will use my frend Chrysippus similitude of the play at the ball, which doubtlesse falleth too the ground, if either the sender of the receiuer misse his stroke. It dooth then keepe his course, when it is fealy tussled and turned from hand too hand on bothe sides. It behoever the good player too strike it after one sozte, if his playfellow bee a tall man, & after another
if he bee a lowe man. In like case is it with a good turne. For except it bee sily applied to bothe persons, as well of the dooer, as of the receiuer; it shall neither passe from the one, nor come to the other in suche wise as it ought too doone. If wee have too doone with a practizer and skillfull player, wee maye strike the ball the boldlyer: for howsoever it commeth, a redye and nimble hande will strike it backe ageine. But if wee deale with a Novice and a learner, wee must not encounter him so roughly: no, with so full blowe, but wee must meete the Ball telesurely and softly, and as it were leade it into his hande ageine. The like thing is too bee done in benefytes. We must trayne on somme men, and thinke it enough if they put too the themselves, if they adventure, and if they bee willing. But commonly wee ourselves doone make menne unthankfull, and wee like well of it that it should bee so: as who would saye, our benefites were therefore the greater, because the partie is not able too require them, according to the maner of wrangleing gamesters, which he finde fault with their playfellowes for the nonce, to the intent too giue over the game, whiche cannot be continuwed but by consent. Many are of so bau coward a nature that they had leuer lose that whiche they have bestowed, than to see nee too have receiued aught, they bee too proude and so skornefull. But how muche better, and how muche greater courteous were it, too deale so as the other side might play their partes also; and so too beare with them, as they myght bee able too thewe themselves thankfull; and too consider all thinges too the best, and too like of him that yeeldeth thanks, no lesse than if he yeeld too recompence; and too behave ones self so gently, that looke whom he hath moste bound, him he is moste willing too discharge? The Usurer is wont too bee ill spoken of, if he bee too hasty in demanding: and as ilt he spoke of, if he seeke delapes and bee slowe and loth to receiue. As well is a good turne too bee receiued ageine, as not too bee exacted ageine. He is best that giueth ridely, and never exacteth ageine. He that receiueth the returne of a benefyee, with like mynd as if he receiued the first gift of it: is glad that it is rendered, and yee for-

E.tis. getteyth
The second booke

getteth in good earnest what he had seen for the other.

[The xviii. Chapter.

One men not onely bestowe good turnes skoynfully, but also receive them skoynfully; which is not too bee committed. For now wee will passe too the other part, and shewe how men ought too behaue themselves in receiuing good turnes. Therefore where a deweie consisteth of twoo parties, there is required as much of one as of other. When a man hath looked what manner a one a Father ought too bee, he shall understand, there remaines as muche woopke for him, too see what manner a one the Sonne ought too bee. There be cersin deweies requisite in the Pud bond; and no less is looked for in the wise. As muchas these doe require one of another, so much also doo they owe one another; and are to bee measured all by one ruie, which (as Hecaton sayeth) is hard. For al honest thinges are hard too atteine untoo, and so are the things that appoache neare too honestie. For they must not only bee doone, but they must bee doone with reason. Shee must be our gynde too followe us all our lyfe. All thinges both small and great must bee doone by her aduice according as shee counselleth, so must wee giue. The first thing that shee will teach vs, is that wee must not take at all mennes handes. Of whom then shall wee take? Too answer thee in seawe wordes, of them too whom it may be seeme vs too giue. For cerselle wee ought too bee more pypes in seeking too whom wee may make ourselfes decreers, than on whom wee may bestowe. For although there follow none other discocommoditie; (as ther followe bene many) Yet is it a great cozie too bee in danger too such a one as thou wouldst not. Contrariwise it is the greatest pleasure in the world, too haue receuued a good turne at such a mannes hand, as thou couldest fynd in thyne hartee too loue, even after he hath done thee wrong. But if a man too be driven too loue him of whom bee hath no liking, it is too an honest and shame-
that mynde, the greatest miserie that can bee. I must alwayes put you in remembrance, that I speake not of perfect wyte men: which lyke whatsoever they ought too doo, which have their willes at commaundement, which bynd themselves whereunto they list, and performe whatsoever they have bounde themselves unto: but of unperfect men, which have a desyre too folowe honestie, but their affections are stubborne in obeying. Therefor he must bee a chosen man, at whose hand I should recyve a benefytye. And cruely I ought too bee more heedfull too whom I indette myself for a benefytye, than for monie. For too him that lends mee monny, I must pape no more than I have taken: and when I have payd it, I am free and discharged. But unto the other I must pay more: and when I have requyred him, yet neverthelesse I am still beholde to hym. For when I have requyred I must begin new agein, & friendship warmeth mee to admit no unworthy person. So is the Law of benefytes a most holy law, wheroutof sprinke friendship. Some man will say, It lyes not alwayes in myne owne power too refyse; I must sommetyme take a good curfe whether I will o2 no. A cruell and testie Tyrant proffers mee a gift, & if I refyse it, he wil thinke I hold myselfe of hym. Shall I not take it? But the same case of a Murderer o2 a Pyracy, as of a Tyrant that hath a murdering and cheuell hart: what shall I doo? He is not worthie that I should bee beholde too him. When I say thou must make choyce too whom thou wilt bee beholden: I except force and scare, in whom preface choyce hath no place. If it bee free for thee, if it bee at thine owne discretion too take o2 refyse: then aduize thy selfe what to doo. But if constreint bare thee of thy libertie, thou must understand that thou doost not receive, but obey. Woman is bound by the receypung of that which he might not refyse. Withe thou know whither I bee willing o2 no? then set mee at libertie too bee unwilling if I list. But what and if he have given thee lyse? It makes no matter what it bee that is given, except it bee given willingly too oone that is willing too have it. Although thou haue taunc mee, yet are thou not therefore my Sain-
The second booke

our, Poplon hath some cyncies healed a man; and yet is it not therefore counted a wholesome thing. Somen thinges doo a man good, and yet they bynde him not.

Chapter VI.

Certein man that came too kill a Tyrant, happened too launce a Byle of his with his Sword: and yet the Tyrant kunde him no thank for his curing of that thinge by hurting him, which the Surgeons were afraid too sette hande unto. You see there is no greate weight in the deede it self. For he seemeth not to have done him a good turne, which did it with purpose to have done him harme. For he may thank chaunce for his good turne, the man for his harme. I sawe once a Lyon in the round Littes, which knowing one of the condemned men that had bin his Keeper aforesetymes, defended him from the assaults of the other beastes. Was not this Lyons help a benefite? No verely, because the Lyon nepther had will too doo it with al, noz did it of purpose to doo good. Looke in what case I put the wylo beaste, in the same put thou also the Tyrantqueller. For both he and the beaste gane lyse, and yet nepther he noz the beaste did a good turne, bycause that too bee compelled to recewe a good turne, is no good turne in deede. It is no benefiteing too make a man beholden whither he will or no. For first thou must give mee free libertie of myselfe, and the offer mee thy good turne.

Chapter VII.

This want too bee a question concerning Marcus Brutus, whither he ought to have accepted his life at Iulius Cæsars had, seing he judged Cæsar worthy of death. What reason led him to kill him, I will declare another tyme. For although in all other thinges he were a noble man; yet in this case
case me thinkes he was farre overshot, and desired not himself according to too the disciplyn of the Stoikes, inasmuch as he either feared the name of a King, whereas the best state of a common weale is under a rightfull king; or hoped for freedom where there was so great a reward both of soucreintie and flauerie; or imagined that the Civie might be brought batke again to her former state, when she had lost her former conditions, or that indifferencie of Justice might continue and Lawes stand in force, where he had seen so many thousand men fighting, too whither partie they should becommne slaves. But how quyte had he forgotten the nature of the world, or of his owne Countrie, where he believed that if one were dispatched, there were no mo of the same mynde; seeing that after so many kingses slayne by two or thyghteninges, there was yet stil a Targyune too be found? Yet, for al this, Brutus might have taken lyse at Care's hand; but he should not have accepted such a one for his father, as had willingly purchased that power too doo him good. For he saues not a man, which killes him, nor neyther dooth he beneeyte him, but diuistle him.

The xxx Chapter.

His may rather come in question, what a prisoner shoulde doo, when a man of sithie life and launderousse hung prouereth too pape his Raunfome for him. Shall I sffer my self too bee sauced by a varlet? And when he have saued mee, what thank shal I peeld him? Shall I live with a ribawdo? no. Shall I not live? my Raunsoner? no noother. What will you have me to doo theen? I will tell you. Cut of any such persone I may take mony too pay fo to raceome of my life. And I take it as a thing lent, but not as a benefitte, I will pay him his mony agin; and if occasion serue that I may saue him in danger, I will saue him also; but as too yourne friendship with him, which matcheth like too like, that will I not doe; neyther will I account him as my Saupour; but as an blurer, to whom I knowe
We must not receive too the hinderace of the giever.

knowledge I must restore that which I have receiv'd. Some man is woorthie too have a benefite receiv'd at his hand, but it will hurt him if he giveth it: therefore shall I not take it. As for example, as he is redy too bee nice good, too his owne hinderace, yea or also too his owne peril! (as peradventure he is willing too defend nice at the Barre; but by his standing in my defence he shall procure himself the king's displeasure): now were this enemy, if I should not doe that which myght bee done with his moaste case, y is too wit, if I should not stand too my he owne peril without him, seeing he would hazard himself for my sake. Hecaton putteth this fond and tryshing example of Arkesilau's, whom he reporteth too have refuse d monyie that was offered him by a manneres some pic under peeres of discretion, lest the chyld might have ronne in the dipleasure of his nigardly fa ther. What thing did he woorchie of payse? That he receiv'd not toole goods? and that he had rather not too receiv'ue than too bee druen too restitution? Not too receiv'ue other mennes goods, was a poyn't of stayednesse. But if we want an example of a noble mynd, let vs looke uppon that woorchie myght Gracinus Julius, whom Cains Cesar flew, for none other offence, but bycause he was a better man than it is expedient that any should bee too a Tyrant. At such tyme as this Gracinus tooke monyie of his frendes that made a contribution towards his charges of certein gaminges: one Fabius Persius sent him a greate somme of monyie, but he would in no wyse receive it. And when his frendes hauing respect too the gift and not too the giever, found fault with him for refusing it: shall I (quoth he) take a benefite at the hand of him, who I would not desce too pledge in a cup of drinke? Likewise when one Rebillus, a Consulles peere, but yet of the same rank that Fabius was, had sent him a greater somme, and was verie importunate uppon him too receive it: I praye you pardon mee (quhe) for I have taken none of Persius.
Whether was this a receiv'ng of gifts, or a
choosing of Senators? When we thinke it meete to receive, let us receive cheer-
fully with appearance of gladness, and let
that same bee manifester to the giver, that he
may reap some recompence thereof. For it is
a sure cause of gladness, too see a manner
friend glad, but it is a sure cause too have made him glad. Let
us shew, that we accept the thing thankfully, by pouying our
affections; and let us withke it, not only in his behoyn, but
also everywhere. Ps that hath taken a good curse thankfully,
hath payed the first payment of it.

The xxiii. Chapter.

Dinne will not receive a good curse, but
in secrete, patching too sake any manne as
visible, or prince of it. You maye see hew
this men recewe no good. Like as the
flower must bring his beneke to far too th
knowledge, as it maye delight him on
whom it is bestowed; so he that receives it
may make other a prickle bold. Lookke what shoue are shawned
too one, that receive thouer hore. Some
his thanks by
he lyt and in a corner, and in ones eare. This is
the shamefullness, but a scornfull too be aknowledgen of it. That
man is big
thankfull, whiche gabe these thanks in hoder her mothers. Some
men would bo, owenboun, and yet neither make the mystery
in the publyk Morals: private too. Yet gabe them of their
hande. As like the deale they, whiche murderkes. He keeps from
all matters knowledge of the good curse that is bestowed upon
them. They bee too bold a blaze is alreade, because they would
bee sayd to have compassed it by their owne compyn. Rather
shaky by any other manner helpe. They seldom shew any
courtenance to those, that they maye gabe to be too of
preference, and while they shone up, bee bounded and gott
bypon other menenes stone, they ronnes into the repastye of

F.ii. bethank.
The second booke

unthankfulness, whiche is woore.

C. The, xxi. Chapter.

Their owne speake woore of them that de-
serve better. A manne may more safely doo
soume men a displeasure, the a good turne.
For they secke too proue themselves no-
thing beholden too men, by hating them.
But we ought too labour for nothing
more, than that the remembrance of good
turnes, may allwayes sticke fast in our myndes: which must be
newe burnished from tyme to tyme, because none can requite a
good turne, but he that beareth it in mynde, and the verie bea-
ring of it in mynde is a requite. A man must receive neither
sternely, nor underlingly and basely. For he that is ne-
gligent in the first taking, when all good turnes like men best
because of their newness: what will he doo when the first plea-
sure of it is overpast?

One takes a good turne skornefully, as though he would
say, 'In good faithe I have no neede of it, but seying thou art so
greatly desirous, I am content thou shalt use my patience. An-
other takes it recklessly, so as he leaves the bestower in doubt,
whiche he perceived it or no. The third scarce openeth his
lippes, and plaies the chorle more than if he had hit his peace.
A man must speake ouer earnestly according to the greatnesse
of the matter: and he must knit it up with suche woordes as
theis: You have made me beholden too you more than you are
aware of. (For there is none but he is glad too have his good
turne extend with the surest.) You knowe not how much you
have doone for mee; but I assure you, it is much more than you
take it too bee.

He requyseth out of hap, which chargeh himself thus. I shall
never bee able too requyse your frendlienesse: But surely I
will never cease too repose everywhere that I am not able too
requyse it.
urnius did not in any thing more purchase himself the favour of the Emperor Augustus, and win him ease too graunt him other thinges, than that when he had gotten his fathers pardon, who had take part with Antonie against Augustus, he saied: This one wrong doo I receive at thy hand O Cesar, that thou hafte dealt in suche wise with me, as I must liue and dye unthankfull. What so great signe of a unthankfull mynde can bee, as by no meanes to satisfiue a mannes self, no not yet too conceiue any hope that ever he shall be able too come neere the requiting of a good turne? By this and suche other kynde of speches let us to deale, as our good will maye not lye hidden, but bee disclosed and come too light. Pea, and though woodes cease: yet if wee bee mynde as wee ought too bee, the conscience will bewraye it self in our counence. He that purposeth too bee thankfull, mynde eth requiting as soone as he receiueth. Chryfippus saeth he ought too bee disposed, like one that hath put himself in a redinesse too ronne, for a wager, and standeth within the listes, waiving for his cyne to step forward at the sounde of the Trumpet: And surely he had neede of grete swiftenesse, and grete inforcing of himselfe, that should overtake him that is gone afore him.

What thyn makest me unthankfull most.
The second booke

too bee bounde to nonian, supposing himselfe not too bee esteem'd according too his woodychesic. He gat me this (saith he): but how late, and after how muche trauell? How many mo thinges might I have obtayned in the while, if I had spent by pon suche a man, or suche a man, or if I had sought myne owne profit: I looked not for this. I am made a rascall. Could he be come mee no more than this? It had bin more honestie too have quite overtakpe mee.

C The xxvi. Chapter.

News Lentulus the Soothsaier, the greatest example of riches that euer was seen, before suche tythe as his Frankunges made him poore, (for he sawe Fower thousande Sestertia of his own. I spake properly in so saying, for he did no more but bee them) was as out of wit, as weake of courage, for although he was exceeding couetous: yet did he utter his monie fater than his woopen. So fater was he too slyke what too say. Whereas this man owed all his advancement to the Emperour Augustus, unto whom he had brought nothing but beggerie, distresed under the rule of Nobilitie: being now become cheef of the Citie, bothe in monie and favour: he was woont slyte tymes too make his monie too the Empero: so that he was drawn away from his studie, and that all theuer the Empero: had bestowed upon him was nothing in comparison of his losse, by giving up his studie of Eloquence. And yet emong other thinges, the Empero: Augustus had doen this for him also, that he had delivered him from being mocked, and from his banke labour. Couetousdisel suffetereth not any manne couet too thankfull. For whatsoever is given, is never enough too him that gapeth too more. The more wee haue the more wee couet, and much more eagar is the couetousdisel that is brazid in the raking togither of greater riches: like as the force of a flame is a thousande tymes seereer, according as the fire is the greater that is blazeth one of. Also after the same sorte, Ambition suffettereth
of Benefyting.

reth not any manne too rest within the measure of that honour, which he heretoospe he would haue bin ashamed too haue wish-
ved. Roman giueth thankes for a Tribuneship, but grudgeth that he is not advaunced too a Praetorship. Neither thinketh he
the Praetorship woorthe gramercie, if he comne not too the Co-
sulship. Neither will the Consulship suffize him, if he haue it not
more than once. Ambition stalketh still foeward, and never perceiueth when he is well, because he never looketh fro where he came, but alwaies whither he would. A more vehement and
persling maladie than all these is Eneic, which he vereth to with
making of comparisions. He bestoweth this uppon mee(sapeth
Eneic) but he bestowed more uppon him, and more spredily up-
on that man. Thus weyeth he no mannes care but his owne, and
fauour eth himself against all men.

The 388. Chapter.

Ow much playner deaing, and how much
more wisbomne were it, too advaunce a
good turne receiued, and to consider that
noman settes so much by onother, as every
man settes by himself.

I ought too haue haue moare at his hand,
but it was not for his case too foheare any
moare. There were many other too bee rewarde at his hanse
as well as I. This is a beginning; Let vs take it in good
woorthe, and toll him foewearse by accepting his good will
thankfully.

He hath done but a little at once: he will doo it the ofte-
ner. He hath preferred that man before mee, and mee before
many others. That man is not able too match mee in vercur
courtly behauio, but yet hath he his peculiar grace. By grud-
gin, I shall never make myself woorthy of greater benefites:
but I may make myself unwoorthy of those I haue alrebie.
There was moare given too those lewde wthristes. What is
that to mee? how shoule dooth fortune vs discretion? We
daply complayne that euill men bee luckie. Ofterenymes the
Paple
Hayle that overpassed the groundes of the woode folke, hath
striken the Towne of the best. Every man must hold him to his
Lot, as well in receivynge of friendhippe as in other things.
There is no benefite so perfect, whiche enuy can not my : no
no benefite so skane, whiche a good accepter may not inflaue.
There hal never want caules of complaint, if a man looke hy-
pon benefites on the woode lyfe.

[The xxiv. Chapter.

Growe undiferentelye Gods
giftes are esteemed, even of somre
that profess wildevonne. They fynd
faulee that wee bee not as bigge bo-
dyed as Elephants, as swift of
foote as Pentes, as light as Bir-
des, as strong as Bulles: that bea-
stes have substancialle hydes than
wee, that the fauow Dore hath after
rer beare, the Beare a thickeer, the Beuer a holfter: that Dog-
ges excell vs in smelting, Aegle in seeing, Raues in loongi-
ing, and divers beastes in caste and happie swimming. And
whereas nature suffereth not ceretin things to toyne toget-
ther in one, (as, that swiftenesse of boodye should bee machted
with equall strength: they call it an injurie, that man is not
compounded of diverse and disagreable properties: and they
blame the Gods of neglecting vs, bycause they have not given
vs perfect health, invincible strength and corgage, and know-
ledge what is too comine. Pea and they tracre theypsefes from rushyng into so shamelesse impudencie, as too
hate nature for making vs inferiour too the Goddes, and not
celowes with hem and full as good as they. How much more
meetere were we for vs too returne backe too the beholding of
their so many and so great benefites, and too yeeld them thans-
kes, that it hath pleased them too allot vs the second roome in
this mott beautifull house, and too make vs Lords of all earth-
ly things? Is there any comparision betwene vs and thole
beneftes
of Benefyting. 25.

bealtes whereof wee haue the souereinte? Whatsoever is de-
rned vs, could not be giuen vnto vs. And therefore whosoever
thou art that doost so vnder undertake mannes Lot, bethinke thee
how great thinges our souereine Parent hath giuen vs: how
much stronger creatures wee bring in subjection, how muche
swifter creatures wee ouertake, and how there is no more all
thing exempted from our power. Consider how many vertues
wee haue receiued, how many arcas, and what a mynd, which
perceeth through all thinges even in the same instant that it
perceeth it selfe vnto them, being moe swifter than the planettes,
whose courses it perceeth many hundred yeres before they
come too passe. Finally marke what plente of frutes, what a-
bundance of riches, what store of all thinges heaped one by
another bee bestowed upon vs. Well: Take the seue of all
thinges, and bycause thou canst fynde no one whole thing that
thou haddest leuer bee: picke out suche severall thinges as
thou wouldest wish too bee giuen the out of them al. So when
thou hast well weped the louing kyndnesse of nature, thou shalt
be forsett too confesse, that thou wert hit Dealing. And so it is
in deed. The Gods immortall haue loued vs and doo loue vs
most deere: and (which is the greatest honour that could bee
giuen) they haue placed vs next vnto themselves. Great thinges
haue wee receiued, and greater we could not take.

C The xxv. Chapter.

These thinges (my frend Liberalis)
haue I thought requisite too bee
spoken, both bycause it behooved mee
too saie somewhat of greate benefi-
tes when wee were talking of small
benefites: and also bycause the bold-
nes of his horribleypse floweth from
thence into all other thinges. For
unto whom will he become thank-
full, or what good turne will he esteeme greate or woorth the
requyting, which deliuyeth the hyghest benefites? Too whom
G.S. will

How greatly manne is beholden too
God for his benefites.

Unthankful-
nessee too God
breedeth un-
thankfulnesse
towards me.
Too requyte a good turne is an easye matter.

will he think himself beholden for his lyfe, which denyeth himself too have received lyfe of the Goddes, to whom he prayeth dayly for it? Whosoeuer then teacheth too bee thankfull, dealeth with the care both of men and Gods, too whom, notwithstanding that they neyther want aught not couet aught, wee may render thankesfullnesse neuerthelesse. There is no reason why any man should lay the blame of his thanklesse mynd uppon his owne weakenesse or povertie, and saue, what shall I too? How o? when may I require thankes too my superiors the Lords of all things? Too requyte is an easie matter: ye, if thou bee a Pigard, even without cost: and if thou bee slothfull, without labour. Truly, if thou lustest, thou mayst bee euyn with any man, euyn in the same instaunt that he makest thee beholden unto him. For he that hath received a benefite with a weldisposed mynd, hath requyted it.

The xxxi. Chapter.

In my opinion, this Paradox of the Stoikes, That he whiche hath received a good turne with a weldisposed mynd hath receyved it, is neyther strange nor incredi-ble. For inasmuche as wee measure all things by the mynd; looke how much a man is fully mynded too doe, so much hath he done. And forasmuch as Godlinesse, faithfullnesse, upright-nesse, and finallly all vertue is perfect in itsef; although a man could not put foorth his hand, yet mate he bee thankfull euyn with his hart. As off as a man compasseth his purpose, he receyveth the frute of his owne woork. What the purposeth he that bestoweth a benefite? Too profe the partie on whom he bestowes it, and to delight himself. Now if he have accomplished that which he ment, so as his good turne is come too my hades, and hath made bothe of us glad: he hath obtained that whiche he sought. For his intent was not too have anie thing in recom-pence: for then had it not bin a benefite but a bargeine. He hath layled well that comes too the hauen which he made his couer.
of Benefyting.

unto. The darte that hittech the marke it is thrown at, hath performed the part of a steady hand. Be that doeth a good turne, meaneth too have it accepted thankfully. If it bee well taken, he hath his desyre.

But he hoped for some commoditie by it. Then is it no benefite; the property whereof is too mynde no returne. As for the thing that I tooke, if I tooke it with like meaning as it was given, I haue requyred it. Otherwys the thing that of itself is best, were in woody case. Too the end I should bee thankful; I am sent unto fortune. If I cannot requyre for want of her favour, I will satisye good will with good will. What then? Shall I not dooe what I can too requyre, and seekke opportunitie of tyme, and matter, and indexe too fill the bolesome of him, at whose handes I have received anie thing? Yes. But yet the world went ill with good doing, if a man might not bee thankful even with emptie handes.

The xxvii. Chapter.

ETHAT hath received a good turne (sayest thou), although he haue taken it with neuer so well naeening a mynde; yet hath he not done his deuitie too the full. For there is a piece yet still behynd, namely too Requyre: like as at Tens it is somewhat tos take the ball conningly and rivily, and yet he is not called a good player, unlesse he send it backe agein as fast and fealty as he tooke it. This example is unlike. Whyso? Because the comendacion of this game, consisteth in the quicke stirring and nimbleness of the boode, and not in the mind. And therefore it is requisite that the whole should bee layd for the at large, where the epe must be judge. Yet will I not say all that, venpe him too bee a good player, that taketh the ball as he ought too doe, though he strike it not agein, so the fault bee not in himself. But (sayest thou) although there bee no want of comynge in the player, inasmuch as he diu part and was able too haue done the rest that he did not: yet is the game itself

is, mayned.
The second booke

mayned, which consisteth of taking and striking back the ball again. I will stand no longer about confusing in this case; let us graunte that there is some want in the playe and not in the player. So also in this matter which we treat of, there wanteth somewhat in respect of the thing that was giuen, whereunto another part is dew; but there wanteth nothing in respect of the mynd: he that hath found one like mynded too himself, hache accomplished his owne desire as muche as lyeth in him.

The xxviii. Chapter.

Each bestowed a good turne uppon mee, and I have accepted it even as he would haue wished. Now hath he the thing that he sought, peace the only thing that he sought: so I am thankfull. Herafter remaineth the use of mee, and some commoditie too re-bound too him by my thankfullnesse. This is not the remnant of an unperfecte beutie, but an income too a perfect one. Phidias makes an Image. The frute of his woorkmanship is one, and the frute of his woork is another. The end of his woorkmanship is too haue made the thing that he ment too make. The end of his woorkke is too haue done it soo some proffit. Phidias hache finished his woorkke, though he haue not sold it. He reapeth three frutes of his woork. The one is of his owne conceyte; and this he receiued alone as his woorkke is finished: the other is of his fame; and the third is of his proffit which he shall come unto him euyther by favour, or by sale, or by some other meanes. Likewyse of a benefyte or good turne, let the firste frute be the frute of a mans owne conceyte. This hath he reapeth whiche hath brought his gift thither as he would. The seconde frute is of fame: And the third frute is of suche thinges as may be performed by one towards another. Therefoze when a good turne is accepted frendly, he that bestowed it hath alreadie receiued recompence, but not reward. And thervice looke what is without the benefite itsel, it must bec
be repayed by taking the same well.

C The xxxiii. Chapter.

What then? hath he required, which hath done nothing? Nay he hath done verie much: he hath rendered good to a good will, yea & like for like also, which is the property of friendship. Againe the payment of a Benefite is one way, and the payment of a det is another way. You muste not looke that I should have my payment too the eye: the thing is done betweene mynd and mynd. Although the thing that I say, dooe seight at the first against thyne opinion: yet shall it not seeme hard unto thee, if thou wilt apply thyselfe unto mee, and consider how there be no thinges than woordes. There are a greete number of thinges without names, which wee vter not by their proper terme, but by terme applied from other thinges. For wee have this woord foote, of our sleues, of a Bed, of a Hanging, and of a Verse. Wee call by the name of Dogge, both a Hound, a Fisht, and a Sarrre. For wee have not woordes I now too yeeld unto every severall thing his severall name: and therefore when wee want, wee boiowe. Scourtnesse is a vertue that rigly despyseth perilles: or else it is a knowledge how to repulle, eschew, and aduenture oppon perilles. Yet notwithstanding wee say that a Fencer, and a leawd Servant whom rashnesse disproseth headlong too the contempt of deeth, are stout men. Sparingness is a knowledge how to eschew superfluous charges, or a skil how to use a mannes household provision measurably: and yet wee call hym a very sparing man, which is of a niggardly and pinchinge mynd, wheras notwithstanding there is infinite oddes betweene measurelenessse and pinchinge. These are of divers natures, and yet for wante of woordes, wee bee payne too call both the one and the other a Sparer. And also as well he that despyseth casuall perilles through reason, as he that rubseth out into perilles without reason, are called Stout men. So also, both the act of benefyting & the thing that
The second booke

is given o; done by that act, (as House, House, and Apparrel,) are called a benefyte. The name of both of them is all one, but truly the force and power of them is farre differing.

[The xxv. Chapter.]

Now thou perceivest that I say nothing whiche thyne opinion should mislike. That benefyte or good turne whiche is finished in the doyning of it, is required if wee take it thankfully. But also the other which is conceyned in the thing: wee haue not yet requited it, but we intend too requite it.

We haue latisthed good will with good will, and wee owe still thing for thing. Therefore although wee report him to have required, which taketh a good turne with a wellmeening mynde: yet doe wee will him too render some like thing unto that which he hath taken. Some of the thinges that wee speake, doe differ from common custome: and afterward another way they returne too custome again. Wee denye that a wyse man taketh any wrong: and yet the man that smite him with his fist halbe condemned of wrongdoinge. Wee denye that a foole hath any goodes of his owne: and yet if a man scale any thing from a foole, wee will condemne him of felonie. Wee say that all men bee mad, and yet wee cure not all men with Elleborus. Wee ghe voyses in election of officers, and wee committ autharizitie too the same men whom wee call mad. So also doe wee say that he which hath taken a good turne with a wellmeening mynde, hath requited it, but yet nevertheless wee leave him still in dette, too make recompence even when he hath requited. Our so saying is an exhortation, and not a renounning of the good turne. Wee neede not bee afrayed, that the burthen should bee so intolerable, as too beare vs done, and to baunt our hardes. Goodes bee ghen mee, my good name is defended, my miserie is taken from mee, I enjoy life and libertie.
of Benefyting.

eie. And how shall I requyte these thinges? when will the day come that I may shewe him my good will again? This is the day wherein he hath shewed his.

Take up the good turne, imbrace it, and bee glad: not for that thou takest, but for that thou requiest, and yet shalt thou abyde in this Decree still. Thou shalt not aduenture upon so greate a thing, as that mischance may make thee unthankful. I wil call no incomberances in thy way; let not thy hart sayle thee: shink not for dout of paynes and long thraldoine. I deffer thee not, it may bee boone with thinges that thou hast already. Thou shalt never bee thankful, if thou bee not thankfull out of hand. What must thou doo then? must thou not putt thyself in Armes? Perchaunce thou must. Must thou not layle over the Seas? Perhappes yes, pe even with blukering wyndes at thy settingwoorth. Wilt thou requyte a good turne? Take it in good woorth, and thou haste requiyyte it: not so as thou shouldest think thyself requyte discharged, but so as thou mayest owe it with the more hartes eale.

The end of the second Booke.
Of too bee thankfull for a good turne (my frend Eubalnus Lortalis,) is bothe a shame, and so counted emog all men. Therefore euen the unthankfull finde fault with them that bee unthankfull, when neverthelesse that cleauneth too them all, which all of them mislike. And wee bee so sroward that wee hate some men moste deadly, not onely after they have doen vs good, but also euen for doing vs good. I deny not but it happeneth in somme menne through the crabbednesse of their Nature: But in no because contineuance of tyme makest them forgetfull. For, the thinges that were freshe in mynd with them, while they were newly doen, dooe weare out of remembraunce in processe of tyme. Concerning whiche sort of men, I remember I haue had hard hold with you, bycause you termed them not unthankfull, but forgetfull. As who would say, that that thing should excute an unthankfull persone, which made him unthankfull: Or els that because some man happeneth too bee forgetfull, he shoule therefore not bee counted unthankfull, whereas noman happeneth too bee forgetfull, but the unthankfull. There are many kyndes of unthankfull persones, as Thoues and Murcherers: of whom the fault is all one, but there is greace diversitie in the circumstances. Unthankfull is he that denieth the receiuyng of a good turne whiche he hath receiued. Unthankfull is he that dissembleth it. Unthankfull is he that requiteth it not. But moste unthankfull of all, is he that hath forgotten it. For although the rest discharge not themselues; yet are they detters still, and there remaineth with the some pint of the good turnes
turnes, yet by within their euill conscience. And the time may come, that some cause or other may turne them too thankfulness, if either shame shall put them in minde, or some scope in pang of honest dealing, such as is wont too stare by for a tyme even in euill Nat: -, if occasion serve them too dooe it with their ease. But never can he become thankfull, that hath utterly forgotten the whole benefit. And whither thinkest thou him warre, in whom the thanke of a good tyme is lost, or him in whom the verie remembrance of it is loste also? Faultie are those eyes that cannot awaye with the lyght, but Stare blynde are those that see not at all. Not too loxe ones Parentes is a point of wikkednesse: But not too knowe them is Starke mad- nesse. Who is so thanklesse as he, which haung luche a thing as he ought too bekow in the foremost parte of his mynde, where it might alwayes bee revie at hand, hath laied it so farre backe, and call it so farre of, as he kneweth not of it at all? It shoule seeme he thoughte not ofte of requitynge, that could utterely forgete it.

The second Chapter.

ORD bee shote, too the requitynge of a good tyme there needeth cranell, and byrne, and abilitie, and sauourable Fortune. But he that beareth it in mynde, is thankfull without coste. He that perfoormeth not this, whereas too he needeth neither painstakning, nor welsch, nor good Fortune, hath no count to knowe himselfe withall. For never men:be too bee thankfull, which he did call a good tyme so farre of, that he bestowed it out of sight and remembrunce. Like as the thinges that are occupied, and daily handled, are never in perill of rusting, whereas the thinges that come not in sight, but lye out of the way as superfluous, doo gather soyle by continewance of time: Even so whatsoeuer is occupied & newe burnished by often thinking bypon, is never wozne out of memorie, which he loseth not any thing, saue that whiche it hath not often looked backe untoo.

P.s. The vyece of forgetfulness a hinderance too thankfulness.
The third booke

The third Chapter.

Elides this, there be other causes also, which close mennes greatest deserts in vs. The first and cheefe is, that beeyng alwaies busied about newe desires, we never consider what wee have, but what wee would have; beeyng our whole mynde, not vpon that which is obtained, but vpon that which is couered. For whatsoever wee haue in possesio, is nothing woorth. Now then it followeth, that almooste as the desire of newe thinges hath made a man see light by that which he hath received alreadie, the bestower of them must also growe out of estimation. Wee love some man and saigne vpon hym, and proesse him too bee the founder of our welfare, so long as the thinges that wee had at his handes dooe like vs. Anon after there steppeth intoo our conceit a greater likynge of other thinges, and our mynde roones vpon them, (as the maner of men is) after greete thinges couerieg still greater : areight waie is forgotten whatsoever wee termed heretooke by the name of a benefite. And wee looke not bypó declining those thinges that have preserued vs before others, but only bypó those thinges where in other men haue had the Fortune too outgo vs. But it is not possible for any man, bothe too repine and too bee thankful. For, to repine is thepropriety of hym that findeth faulte, and is discontented; but too give thankes, is the propriety of hym that is well pleased. Forsoever, although none of vs know but the tyme that is alreadie paste: yet dooe seawe of none calle backe there minde too thynges past. By meanes hereof it faules out, that Schoolemaisters and their wellooynges go too the grounde togethier, because wee leaue our whole childhod behinde vs. By meanes hereof it commes to past, that the thinges which are bestowed bypó vs in our youth are lost, bycause our youth never comes too hand again. Roman accounteth that which hath bin, as a thing past, but as a thing lost. And therefore flyghtfull will the remembrance bee of thinges that
of Benefyting.

That are too come.

Chapter.

In this place I must hold with Epictetus, who continually complaineth of our unthankfulness for things past, because that what good turns do ever we receive, we call none too remembrance, nor account them among pleasures: where as notwithstanding, there is no pleasure more certain, than that which he cannot be taken away anie more. Present good things are not yet whole and full; some mischance may cut them off. Good things too come doe hang in berrercinie. But that which is past is laid by in sagerie. How then can that man bee thankful towards suche as doo him good, who belloweth all his life in gazing uppon thinges present, and in gaping after thinges too come. It is myndfulness that maketh a man thankful. He that hangeth moste uppon hope, groundeth least uppon myndfulness.

Chapter.

Liberalis, like as some thinges once perceived doe stick fast in memorie; and in some thinges, the once lerning of them is not enough too make a manne cunning in them: (for the knowledge of them doeth not, if it bee not continewed by exercise, I mean Geometricie and Astronomie, and suche oother thinges as are slipperie by occasion of their subtiltie;)

Even so the greatnesse of some Benefices suffereth them not too bee forgotten; and some being leffe (though they bee verie many in number, and bestowed at sundrie tymes) doo slip quite awaye, because (as I said) wee doo not record them from tymes too tymes, nor willingly be thinking us how muche wee are in eche mannes detere. Perken what speeches sewers eate for thee, Every man saies he will beare it in mynde while he liues: C= P. is. ucrp
The third booke

very man protesteth and voweth himself too bee at comman-
dement, and whatsoeuer other lowely terme he can deuise too
ndaunger himself withall. But within a while after, the same
persones eschew their former woordes, as too bace and scarce
gentlemantlike; and finally they comme too that point whiche
(as I suppose) every of the leuest and unthankfullest to come
unto, that is to say, too fogette it. For euyn as unthankfull is
he that fogetteth, as he is thankfull that beareth in mynde.

The vi. Chapter.

But there rizeth a question, wether this
hatefull vice ought too bee unpunished, or
wether the lawe that is put in bte in schoo-
les, ought also too bee executed in Comon
weales; so as a man might haue his Action
against an unthankfull persone, whiche for-
meth indifferent Justice too all men. Why
not? Seeing that Realmes ybjiapd Realmes with the thyn-
ges they haue doon for them, and picke quarelles too the suc-
cessors, for the thynge that were bestowed uppone their prede-
cessors? Our ancetters being (as a man may perceiue) men of
noble courage, demandd only monnie of their enemies. As
for benefites, they bestowed them frankly, and bare the losse of
them as frankly. There was never yet action granted aginst
an unthankfull persone in any Nation, sauing in the Realme
of Macedonie. And this is a greaete reason why noone should
have bin granted; because that whereas we have given con-
tent too the punishment of all other misdemes, so as bothe for
manslaughter, witchcraft, unnaturall murder, and breache of
Religion, there are in sundrie places sundrie punishmentes, and
in all places some: This fault which is ryfeste of all, is every-
where mistlke, but nowhere punished. Yet too wee not ac-
quite it: But so as the triall of so uncertein a matter
would bee verie hard: wee haue but condemned it too bee ha-
ted, loaning it among those thynge, whiche wee put ouer too
the vengeaunce of the Goddes.
Finde many reasons, why this fault ought not too bee made a matter in Lawe. First of all, the better part of the benefite of a good turne perishe, if a manne should have his Action for it, as he vleeh too have for lending of monnie, for bargaines of byzing and letting out. For the greatest grace of a good turne, is that we have doon it, even though wee should lose it, so as wee haue put the matter wholly too the courtesie of the receivers. But if I arrest him: If I call him before a Judge: It beginneth too bee a dete, and not a benefite. Again whereas it is a most commendable thing too requeite: It rea- seeth too bee commendable, if it comme too bee of necessitie. For no man will commend a thankfull persone, more than him that hath restored a thing that was delivered him too kepe, or discharged his deee without being sewed. So shall wee mare twoo thinges at once, that is too witte, a thankfull man, and a beneficall man; than whiche, there are not any goodlier thinges in mannes life. For what grace point of excellencie is there, either in the one if he bestowe not his good turne freely, but lende it; or in the other if he requite, not because he is willing, but because he needes must? It deserveth no praise too bee thankfull, except a man may safely bee unthankfull. Doreouer this inconuenience would infewe: that all Courtes would bee too little for this Lawe. Who is he that myght not swee; who is he that might not bee sued? All men extoll their owne doo- inges, all men inlarge the thinges that they haue bestowed up- upon others, bee they never so small. Furthermore, whatsoever thinges too fall within the compasse of examination, may bee determined without giving the Judge infinite libertie. And therefore the state of a good caee, someth better if it bee put too a Judge, than if it bee put too an umpire, because the Judge is bounde too an order, and hath his certeine boundes set him, whiche he may not passe: But the umpirs confience beypng
The third booke

free, and eke too no boundes, may bothe addre and take awaye, and directe his sentence, not according as Lawe and Justice counsell him, but according as humanitie and pietie shall move him. An Actio of Lyonynouelle would not bynde the Judge, but sette him at libertie to rule thinges as he listeth. For it is not certain what a benefite should bee. Again, how greater soever it bee, it were muche too the matter, how favourably the Judge would consider it. No Lawe defineth what an unthankfull persone is. Oftentimes he that hath rendered as muche as he received, is unthankfull: and he that hath not rendered, is thankfull. Also there be some matters, whiche even an unskilfull Judge maye dispiseth the Court of: as in cases where the parties must confesse a deede, or no deede. Where the opening of the Evidence dispaucheth all doutes: where verie reason is able to determine the ryght. But when menne myndes must bee conjectured of: when a thing commeth in question, whiche onely wisedome is able too discerne: in suche cases a man cannot take him for a Judge, that is called to office for his riches, or because he is a gentleman borne.

The, viii. Chapiter.

His thing therfore seemed not very bumeet too haue bin made a matter in Lawe, but that nonan could bee found too bee a competent judge in the case. Whiche thing thou wilt not thinke straunge, if thou consider how hardly he should bee graunted, whiche should enter into the ouer ruling of suche cases. Some man giueth a great peecce of Money: but he is a riche man, and suche a one as can not feele the losse of it. Another giueth likewyle, but with daunger of forgoing his whole inheritance: The some is all one, but the benefite is not all one. Pea let vs yet adde further: that the one payeth Money for a wellwille of his, but he hath it at home lying by him: and that the other giueth as muche, but he is fayne to take it upp Interest, or too borrow it with much increa-
intreatance, and too in danger himself greatly too him that lent it. Thinkest thou there was no oddes betwixt him that bestowed his good turne with ease, and this other that bozo-

ved too give? Some things become great for their season, and not for their summe.

The giving of a piece of ground, whose frutefulnesse may ease the birth of Cose, is a benefite. And one Loan of Bread given in tyme of Famin, is a benefite also.

Too glue a man whole Countries with many great Rivers in them able too beare Shippes, is a benefite. And too shewe a Watersping too suche as are thirsty and scarce able to fetche their breath for oppynesse, is a benefite also.

Who shall compare these things together? who shall wey them thoroughy? Hard is the determinaciō of that race, which requyrec the force of a thing, and not the thing it self. The things may bee all one; and yet the maner of bestowing them shall alter the estimation of them. A man hath done me a good turne; but hee did it unwillingly; hee was soe he when hee had done it: he looked soznesfullye upon him than he was woont out of doo: hee did it with suche lingerer, as he had pleased mee muche more too haue sayd mee flat nay out of hande. How that a ludge make an estimate of these thinges, when the speeche, and the douter, and the countenaunce if a man mape marr the grace of his good turne.

The ix. Chapter.

Grin, some things are termed Benefites, because they bee overmuch despised: and other some being not of that common sorte, but much greater, doo beare a lesse showe. Bee call it a benefite too haue made a man free of the head Citie of our pu-

issant commonweale, and too haue auaunced him too honour, or to haue fauended him bypon an Inditement of Life and Death. And what call you it too haue given a man good counsell? too haue wrested the Sword out of a mannes hand, that was redy too haue sopoone himself? too haue recomforted a soznoine persone,
The third booke

persone with effectuat perswations? and too haue broughe
him backe again too the fellowship of lyfe, from his wilfull so-
king of that which he longed for? What think you it too bee,
to haue sit by a liske man; and whereas his health consisted in
tending him, too haue given him his Meales when his Sto-
macke would serve him best, and too haue refreshed his feeble
pulses with Wyne, and too haue holpen him too a Phisician
when bee was like too dye? Who shall value these things?
who that comnaund these benefites too bee recompenced with
the like?

Some man perchaunce hath given that a house: and I have
forewarned thee that thyne owne is falling vnone vpon thy
head. He hath given thee Landes and Goods: and I have gi-
uen thee a Boord too flete vpon in shipwecke. Another hath
fought for thee and was wounded: and I haue saued thy lyfe by
holding my peace. Seeing that a good tune is soon one way,
and recompenced another: it is a hard matter too make them
matches.

C The p. Chapter.

Uthermoore, there is no day set for
the requyting of a good tune, as
there is for repayement of Donnye
that is lent. Therefore he that hath
not requyted, may requyte. For I
would haue thee too tell mee with-
in what lyne a man may bee found
too bee unthankfull. The greatest
benefites have no tryall at all. Of-
tentimes they lye hidden betwene the conscience of the two
parties, unspoken of. Shall wee bring the wyre too that
punkt, that wee may not doo a good tune without witnesse?
What punishment then shall wee appoint for the unthankfull?
Shall wee punish all alike, whereas the benefites bee unlike?
Or shall wee appoint diversitie of punishments, greater or les-
sfer, accorpyng too the measure of eche mannes benefite? Per-
aduen-
adventure you will have the penaltie too bee but a monny matter. Why? Some benefites concerne lyfe,ye and are greater than lyfe. What penaltie halbee appointed for those? Lesse than the benefite? That were not indifferent. Acquall and deadly? What can bee moare unkindly,than that the end of benefites should be bluddie?&

The,vi. Chapter.

Certaine prerogatives (say you) are given too Parentes. Looke howe consideration is had of these extra-ordinarily:so must consideration bee had of other mennes benefites like-wise. We have pruised the state of Fatheres and Soothers,bycause it was expedient too have Children bred and brought vp,They were too bee incojaged too this trauell, bycause they adventure uppon incertaine chaunce. It cannot bee sayde too them as may bee sayd too others that be lowe benefriers: If thou bee deceived, take one that is meece for thee and helpe him. In bringing vp of Children, it is not at the choyce of the Parentes too have them suche as they list: all that they can doe, is but too wishe well and hope well. Therefore too the intente they myght the moare willingly adventure this chaunce, it was reason that some pre:ogative should bee given them. Agin the case standeth otherwise with Parentes: for they both doe and will still bestowe benefites uppon their Children, although they have done never so muche for them alreadie: and it is not too bee feared that they will beepe themselues in giving. Certesse in all other men, it may stande uppon tryall,not onely whicher they have receyued, but also whicher they have given o2 no. But assy the deseeres of Parentes, they bee aways to bee taken for matter confessed. And bycause it is bee housfull bee Youth to bee ruled: wee have see as it were household magistrates over them too keep them in awe. Belydes this, the bene-


The third booke

neysting of all Parentes is after one sorte, and therefore it
might bee valueld all after one rate. But the benestynges
that are doone by others, are dyuerse and unlike, and there is
infinite oodes of difference betwixe them; by reason whereof
they could not fall within the compasse of any lawe; for as much
as it were more reason that all should bee let alone, than that
all should bee made equall.

Chapter.

S

Dumne chynges are costly too the giuers,
and some are muehe woorth too the recei-
uers, and yet stand the giuers in no chyng.
Some chynges are giuen too frendes,
and somne too solkes of no acquaintance.
It is more (though the thing that is giuen
be all one) if thou giue it too suche a one,
as thou beginnest thy first acquaintance with him by thy good
turne. This man giueth releef, that man preferment, and an-
other man comfoyte. Ye shal finde somme man that thinkes not
any thing more pleasaunte, or any thing greater, than too have
one that may bee a stape too him in his miserie. Ageine ye shal
finde some man more carefull for his honestie, than for his sake-
tie. And there bee other somme that would thinke themselves
more beholde too him by alone meanes they might liue at
their ease, than too him by alone meanes, they might liue in
somme countenaunce of estimation. Therefore these thinges
would fall out too bee greater or letter, according as the Jud-
ges mynde were bent too the one, or too the other. Further-
more, I am at myne owne choyce for my credite: but now and
then I take a good turne of him: that I would not, and some-
tyme am bounde ere I wote of it. What wilt thou doo? Wilt
thou call him unthankfull, that had thy good turne cast uppon
him, and with it not; who if he had known it, would not have
received it? And wilt thou not call him unthankfull, who after
a sorte accepted it, and yet required it not?
Man hath done me a good turne, and afterward he dooceth me a threube turne. How whither dooceth that one good turne of his, bynde me too beare all displeasures at his hand; or whither is it all one as if I had required him, because he himself hath cutte of his owne good turne, by dooying me wrong afterwarde? A geinc how wilt thou viscerne, whither that bee more wherein I was pleased, or that wherein I was harmed? Tyne would faile me, if I should take upon me too reckon by all inconveniences. Some man will say, that we make men flower too doo good, when wee chalenge not the things that are given, but suffer the denyers too scape unpunished. But you must bethinke you of this also on the contrary parte: that men wilbee mucho loteher to receive benefices, if they shall stande in perill of answering to the case. Also, by this means wee our selues shall become the loteher too doo men good: for no man will gladly pleasure men Against their wills. But whooener is pouoked too pleasure menne of his owne goodnesse, and for the verie goodnesse of the thing istelfe he will bee willing too doo good, even unto souch as shall think themselves no more beholden too him, than they list. For the commendation of that benefice of good turne is mained, which carieeth a posrulo with it.

Of Benefyting.

C The.xviii. Chapiter.

O shall there bee seuer good turnes.

Pea, but they shalbee trewer. And where

harme is it too haue the rashnesse of bene-

fisting restrained? For eue this sought he

whiche made no Lawe for it: namely, that

wee should bee the circumstrect what we

bestowed, and the warer in choosinge on

whom we bestowed. Consider througheely too who thou giuest.

A.f. So
The third booke

So that there be no sewing, so shall there bee no chalendging. Thou art deceived if thou think that anye judge can help thee. No Lawe is able too set thee cleere again. One ly have thou an eye too the faithfulnesse of the receyuer. So shall benefyces kepe their estimacon, and contynw honoryable. Thou staynest them, if thou make them a matter of Lawe. In dettes it is a most upright speche and agreeable too the Lawe of all Realymes, too say, Pay that thou owest. But it is the fouwest woody than can bee in benefycting, too say, Pay. For what shall he pay? Admire he owe lyfe, Dignitie, saferie, welfare, of health? All things that are of the cheysett lore, are unpayable. Let him (say you) pay somewhat of like vaise. This is it that I spake of: namely that the estimation of so noble a thing should perish, if wee make a merchandyze of benefites. The mynd is not too bee pronoked untoue countouslyell, repnying, and discyord: it runneth intoo these thinges of the owne accord. Let vs withstand them as muche as wee can, and let vs out of occasions of complaint.

The xv. Chapter.

Would wee could perswade men too take no monnye again that they haue Lent uppo credit, saue only of suche as were willing too repay it. Whould God that no loretie myght be taken of the purchacer by the seller, no, bargaynes and covenantes bee made vnder hand & seale: but rather, that the performance of them were referred too the faithfulnesse and upright meenyng of mennes consciences. But men haue preferred profit before honestie, and thei haue leuer unto for men too bee faithfull, than too finde them faithfull. One manne by meanes of Brokers taketh by monnye of divers men, upon as surgeance in wyting, and witenesses are called on bothe parties. Another is not contented with sufficient loreties, unlesse he hath also a paunne in his hande. O shamefull bewaying of the deceitfulnesse of man, and of the leaunese that is commonly yscd.
of Benefyting.

35. Our Seales are more sette by than our soules. For what purpose are worshipfull men called to record? Why sette they too their handes? Surely least the partie should deny the receipt of that, whiche he hath received. Would not a man take suche too bee vncorrupte persones, and maintaineers of the trueth? And yet even they also by and by after cannot bee trusted for any monnie, but upon like dealynge. Had it not bin more hones-stie, too let some menne go with the breaking of their credit, than that all men should bee mistrusted of unfaithfullnesse? Courteousnesse wanteth onely but this one point, namely that wee should doo noman good without suretiship. It is the propertie of a Gentlemanlike and Noble harte, too helpe and profite othenes. He that dooth men good freely, resembleth the Goddes: but he that lookes for recompence, resembleth the Usurers. Why then abace wee our selues too chose vilest sorte of rake-helles, by resembling them.

C The xbi. Chapter.

At is no Action may ipe againste a thanklesse persone, there will ( sayest thou) bee the mo thanklesse persones. Nay rather there will bee the leaver: for men will take the better hebe too the bestowing of their benefices. Again it is not good too haue it known too the world, what a number of unthankfull persones there bee. For the multitude of offenders taketh away the shame of a deece; and a comon crype receath too bee counted a reppoch. Is there almost any woman now adapes ashamed of dynoacement. Since the crype that cæstit of the noble Ladyes and Gentlewomen have made account of their pearces, not by the number of Cons-fulles but by the number of their hus handes, and haue gone from their hus handes too bee marayed, and marayed too bee dy-noced? So long as Dynoacement was rare, so long was it feared. But after that seame Mariages were cōtinewed without Dynoace: the ofteN heering of it taught them too bse it. Is any Woman now a dayes ashamed of whoredome, since 3

I. iif. the
The third booke

The world is come to that point, that fewe take a Husband but too cike their Whoredome? Chastitie is a token of deso-
mitie. Where shall a man synde so very a Wretch of so very a
Puzzle, that one papre of Adulterers may suspyze hit? Nay,
thee doceth and is to muche of the old stamppe, whiche knowes
not that the keeping of one Leman is counted good wedlock.
Like as too bee ashamed at these faultes ts vanished away at
these dayses, since the thing began too get larger scope: so shal
thou make the thanklesse soe boch mo and more bolde, if they
may once begin too muster themselues.

CThe .xv. Chapter.

Hathen? Shall the thanklesse persone
scape unpunished?

What becomes of the malicious? what
becomes of the courteouse? what becomes
of him that hath no stap of himself? What
becomes of the cruell man? Thinkest thou
that the thinges whiche are hached, are un-
punished? Or thinkest thou that there can bee a sofer punish-
ment, than too bee hasted of all men? It is a punishment, that
hee dares not take a good turne at any mannes haunte, that hee
dares not bestowe a good turne vpon any man, that he is a
gazingstocke too all men, or at leastwyse beliethes himself too
bee so, and that he hath forgone the understanding of the thing
that was both singularly good and singularly sweete. Callest
thou him unhappie that wanteth his eyesight, or whose eares
bee stopped by some disesace: wilt thou not call him a wretch,
that hath lost the feeling of Benefites? Pee is a softlyed of the
Gods the witnes bearers against al unthankful persons. The
disappointing of him of benefiting, or being benefited, freteeth
and gnaweth his conscience; and finally it is punished great
enough, that (as I says afose) he hath forgone the fruition of
so sweete a thing. But he whom it deligeth too have recep-
ted a good turne, sooeth a measurable and continuall plea-
sure,
of Benefyting.

Sure, and it dooth him good too behold, not the thing, but the
mynd of him at whose hand he had it. A good turne delighteth
a thankful persone ever, and an unthankfull persone but once.
Belythes this, let eyther of their lyues bee compared with o-
thers. The one is sad and sorrowfull, and suche as a denyer and
decpurer is woone too bee, who hath no dew regard of Father
and Brother; or of them that brought him vp, or of his Te-
chers. The other is merry, cheerfull, longing for occasion too
requyete, and taking great pleasure of the same delyte; not see-
king in what wise, too whom, or in what thing, but how he may
answre most fully and bounteously: not onely too his Paren-
tes and Frenedes, but also too Folke of the meanest sorte. For
though it bee a Bondman that hath doon him the good turne:
he regardeth not of whom, but what he hath receiued.

But some men (among whom Hecaton is
one) demanded whether a Bondman
can benefite his Master or no. For there
bee that make this distinction: That some
thinges are Benefices, somne deditios,
and somme services: and that a benefite is
that whiche is done by a Freeman: (A
Freeman is suche a one as might have left the thing undone
without blame.) That deditio is of children, of wife, & of those
persones whom he reed, or alliance stirrith vp, and will he too
help vs: And that service is of the Slawe or Bondman, whom
his degree hath put in suche state, as he cannot chalenge his
superior for any thing that he dooeth for him.

Norwithstanding all this, he that benyeth that Bondmen
made sometime doo their Masters a good turne, is ignozaunte
of the Lawe of Nature. For it skillies not of what calling the
man bee that dooeth the good turne, but of what mynde he is.
Vertue is forstalled from woman: She is set open for all men:
She admiteth all men: She allureth all men: Gentlemen,
Franklinges,
The third booke

Frankt ringes, Bondmen, Ringes, and Banished men: She can
cryeth neithir house nor Substance, but is contented with the
bare man. For what safeguard should there bee ageinste casual-
ties, or what could the noble barte assure itself of; if Fortune
could alter vertue by substance? If the Bondman cannot doo
his Master a good turne: neither can the Subjecte doe it for
his Prince, nor the Souldier for his Capitain. For what mat-
ter makes it, in what state of subjection a man bee, if he bee in
any? For if necessitate and fear of extreme die doo barre a Bond-
man from acceining the name of deseter: the same thing will
also barre him that is under a King, or a Capitaine, because
they haue like auctoritee over him, though by unlike title. But
men doo good turnes too their Princes, and menne doo good
turnes too their Capitaines: Ergo they mape also doo good
turnes too their Masters. A Bondman mape be iiust, he may
bee valiant, he mape bee of a noble co:age: Ergo he mape also
benefite, or doo a man a good turne, for even that also is a point
of vertue, Yea, and it is so possible for Bondmen too beneficiate
their Masters, that oftentimes they haue bounte their Mai-
sters to the by their good turnes. There is doubt but a Bond-
man mape beneficiate any other man: and why then should he not
bee able too beneficiate his master also?

CThe xix. Chapiter.

Ecaurse (sayest thou) he cannot become his
Masters credicoz, though he should lende
his Master monnie. Otherwise he should
daily make his Master beholden unto
him. For he lacketh after him when he
tourneyst, he tendeth him in his sicknesse,
he coolest himselfe out of his skin too doo
him ease: And yet all these thinges (which he should bee called
good turnes, if another bodie did them) are but services as
long as a Bondman dooreth them. For that is a good turne,
which is done by a manne that was at his owne free choyce,
whiche
of Benefyting.

whither he would doo it or no. But a Bondman hath not libertie too say nay. And therefore he dooth not benetifie, but obey: neither can he boaste of his dooing, whiche too refuse he hadde no power.

How will I cast thee; in thyne owne turne, I will bring a Bondman so farre sooth, as too many things he shalbee free. But tell me by the waye. If I shewe thee a Bondman fighting for his Maister's safeguard, without respecte of himself, and striken through with many woundes, and yet still speding the rest of his bloud, even from the verie harte, and by his owne death, making respite that his Maister maye haue leisure too scape: wilte thou saye he did not his Maister a good turne, because he is his Bondman: If I shewe thee one that by no promises of a Tyrant could bee corrupted, by no threats bee feared, by no toymentes bee forced too bewaze his Maisters secretes, but (as much as he could) removed all suspicions that were surmised, and spent his life too kepe his faithfullnesse: wilte thou deny him too haue done his Maister a good turne, because he was his Bondman: See rather if it bee not too much the grater good turne, as the example of vertewe is rarer in Bondmen: and consequently so muche the more woop the thankes, for that whereas superiectie is commonly hated, and all constreint greevous: yet the loue of some one towards his Maister, hath surmounted the common hatred of bondage. So the it is not therefore no good turne because it proceeded from a Bondman: but it is so muche the greater good turne, for that not eu en bondage could crave him from dooing of it.

The xx. Chapter.

If any bode thinke that bondage entereth into the whole man: he is deceive. The better part of him is priviledged; mennes bodies are subject and typed too their Maisters. But the mynd is at his owne libertie; whiche of itself is so free and unbound, as it cannot bee hid, no not eu en within this prison wherein it is inclosed, but blesch his foize, and woopkeeth
The third booke

great things, and pallest beyond all boundes in compasse with the heavenly lights. It is the body of the wise, which he for taine hath given to the matter. This he buyeth, this he selleth. After that inward part, it cannot bee brought in bondage. Whatsoever is noweth from that, is free. For neither may we matters in all things command, neither may our bondmen in all things obey. They shall obey no commandement against the common weale; they shall put their baines too no wickednesse.

The. iii. Chapter.

Here be some things which Lawes neyer did noz for bid a man too doo. In these hath a bondman a matter too woorke a good turne upon. As long as no moze is done than is woorke too be exacted of bondmen: it is service. But when a bondman dooth more than he is bound too doo, it is a Benefite. When it pallest into the affection of a servand, it ceaseth too bee called service. There be some things which the Master is bounde too blesowe upon his Bondman: as booke and raiment. A man will terme this a benefite. But if he have dealt saucably with him, and have brought him up like a gentleman, and trained him in the Sciences that are taught unto gentlemen; it is a benefite. The same thing is donee on the contrary parte, in the person of the Bondman. Whatsoever it is that exceedeth the rate of a Bondmanes dute, which is not donee of aue, but of good will: it is a benefite, if it bee so great as it maye beare that name, if any other man doo it.

The. xiv. Chapter.

Bondman (as it liketh Crysippus) is a continentall hyreling. Now like as the hyreling bestrangeth a manne, whom he dooth more than hee was hyred too doo; so when the Bondman of good will towardes his Master, surmounteth the measure of his degree, and atteempteth some higher mat-
ecr. Whiche might becomme even one of noble birth, and ouer-

goath his Maiters hope: It is a friendship sounde at home

within his house. Seemeth it indifferent unto thee, that with

whom wee are offended, if they doo lese than their deuice; wee

should not bee beholding to them, if they doo more than deuice

and ordinarie? Wilt thou knowe when it is no benefite? It is

then none, when it may bee said, he shall neither will not choose

but doo it. But when he dooth that whiche he needed not, ex-

cept he had list, it is praiseworthy that he list. A good turne

and a breue turne are contraries. If he make take wrong at

his Maiters haune, he may also doe his Maiter a good turne.

But concerning the wronges done to Bowmen by their

Maiters, there is one lette in office too heare their cares, who

hath autheritie too rufreyne bothe their crueltie, and their

leudnesse, and their nigardship in giving their Bowmen need-

full thinges too true by. What then? Dooth a Maiter receive

a good turne of his Bowman? Nay, rather one man receiveth

a good turne of another. Too bee shorte, he hath doone what

was in his power too doo: He hath benefited his Maiter. Not

too receiveth it at thy Bundayes hande, that is in thy power.

But who is so great, whom Fortune compelleth not too have

neede even of the basest: I will strept waiies rehearse many exa-

ples of befrending, bothe unlike, and some also contrary one

too another. Some have sauced their Maiters life, somme

have bin in their Maiters death. Another hath saued his Mait-

fer from perishing; and (if that bee but a small matter) he hath

taxed bin by perishing himself. One hath furnished his Mait-

ers death, & another hath saued his master by beguiling him.

The viii. Chapter.

Landius Quadrigarius in his viii. booke of Chroni-

cles, reporteth that when the Citye, Graniment

was besieged, and stood in utter perill to bee

lost, twoe Bowmen stede too the enimie, and

tooke wages too serve him. Afterward when the

Tune was taken, and the Conquerors overranne all places:

K.is. the
The third booke

the Bondmen raine afoze by privie wayes, to the house where they had served, and drawe out their Pistrelle before them. And being demanded what shee was; they said she was their Haistrelle, and the cruellest woman that ever lived, and that they caried her out to putte her to death. But alone as they had her without the walles, they hid her close till the rage of the enemy was alayed. And afterward when the Romane soldiours were satisfied and comme ageine to their owne disposition (which was done done) the Bondmen also returned too their owne side ageine, and set their Pistrelle at her libertie. Shee immediatly made them bothe free, and disdeined not too haue taken life at the hands of those, over whom shee herself had had power of life and death. Pea, so muche the more for that, had shee cause too thinke herself happie. For had shee bin sau'd otherwise, it had bin no strange matter, nor any thing els than a point of common and ordinarie gentlenesse. But being sau'd after this maner, shee became a famous bywoode, and an example of two Cities. In so greate hurriedly at the taking of the Cithé, when everyman shifted for himself, all creatures for-looke her saue the runnegates. But they (too shewe with that mynde they had reuolte afoze) flede ageine from the conquerours too a captiue, pretending the countenaunce of murthellers, which was the greatest point in that benefite. So muche thought they it better too see the murthellers of their Pistrelle than that shee should have bin murthred in deeds. It is not, beleeue me, it is not the point of a flauishe courage, to compasse a noble face with the flaunter of wickedness. As Antonius the Payer of the Paris, was leade to the Lieutenant Generall of the Romanes, a Bondman of his plukte out the Souldyers two, of that lede him, and firste snewe his Maister. And haung done so, it is tyne for me (sayeth he) to prouide for my self. I haue alredie given my Maister his freeome: and with that woode he strake himself thorow with one blowe. Shewe me any that hath saue'd his Maister more stoutly.

[The, xiii. Chapter]
Aesar besieged Corinum and Domitius being set up within the Towne, comman-
ded his Phisician (who was a Bondman of his) too popson him. When he sawe him
make Curteuse at the matter; why stickest thou (by he) as though the matter lay who-
ly in thy power? I that desyres death am ar-
med. Then his Bondman agreed and gaue him a hurtlesse me-
dicine too drinke, wherwith he cast him intoo a dead sleepe, and
going out of hand too his Sonne, sayd: Sir, cammaund mee
too bee kept but so long till you perceyue by the sequele, whi-
ther I haue popsoned your father or no. Domitius escaped and
had his lyse pardoned by Caesar: but yet his bondman had sa-
ved him first.

Chapter 35.

In the tyne of the Civil warres, a Bondman
hid his maister that was proclaimed Taitour.
And when he had put his Maisters Ringes on
his Fingers, and arayed himself in his Appa-
rell, he went out too the Executioners, and tel-
ing them that hee cruaued no favoure, bade them execute their
Commission, and therewithall hido out his necke for them too
cut of. How great manhood was it for him too preel himself too
death for his Maister; in a tyne when faithfulness was gefor:
and too ber loth that his Maister should dye in the common
crueltie; peau and too be founde so crueltie when trecherie was
universall, as too cruau death in compence of his faithfull-
es, euen when Treson was most highly rewarded?

Chapter 36.

Will not let passe the Examples of myne owne
tyne. Under Tiberins Caesar, the outrage of ap-
peaching men was very ryse, and in maner co-
mon: whiche thing gaue a sofer wound too the
settled state of this Cittie, than at the Civil war-
res
The third booke

res had boone: Advantage was taken of dronkenmens talke, and of things spoken simply in mirth, nothing was in safestie. Every occasion of picking thankes was liked of. And men mused not what should become of them that were accused, for they were all served with one lawre. One Paulus a ma of hono; being at a certain feast, had on his finger a ring, with a riche stone, ricking out, whereon was ingraue the image of the Emperor Tyburn. I should play the fool too much, if I should make necesite too tell you how he tooke a Chamberpotte, which thing oner Maro a common known prometer of that tym, coucke good heede of. But a bondman of this dronkenmā for whom the bate was ingaged, pulled of his masters ring. And when Maro bade the guestes herte witnesse, that he had put the Emperours image too his priuities, and theruppo would have framed a bill for them too have subscribed: the bondman shewed him the ring bypon his owne finger. If a man may call this man a slave, he may also call the other an honest gwell.

The xxvii. Chapter.

In the tym of the Emperor Augustus, before mens woods were yet creation, though they bred them crumble: one Russes a Senatorus peer (as he late at Supper) wished that the Emperour might not come home againstly from a progress whiche hee then intended: adding furthermore, that all Bulles and Calues wished the same. There were that tooke good heede of those words. Assoone as next morning came, a bondman of his that had wayted upon him at Supper over night, tolde him what woordes hee had cast foothe in his drunkeennesse as hee was at Supper, and counsellde him too hie him too the Emperour before hand, and too hie his owne accuser. His matter following his advicee, met the Emperour at his first comming abowe. And when hee had two yearto him that he was not well
The Emperor granted his favour to the person who came to seek it, unless he gave them some thing. Therefore they all asked to try some of Pope, and obtained it. And if my part (saying the Emperor) will induce that I may never bee displeased with thee. Honourably did the Emperor deal with him; both in pardoning him, and also in matching liberalitie with his gentlenesse. Whosoever shall heere of this example, must needs paye the Emperor: but yet hee must paye the Bondman first. Do ye not looke I should tell thee that he was made free for dоеing this deede? He was so: but not for nought: for the Emperor payed for his manumission.

For so many examples, there is no doubt but a Master may receave a freendly turne at his Bondmannes hand. Why should the persone ra- ther imbrace the thing, than the thing innoble the persone? All men have one beginning, and all spring out of one Roote. Noman is more Gentleman than oth- her, sauing he that hath a better disposed nature, and more apt too good artes. Thy they sessooth their Pedegreees & their aunceters on a long rowe interlyned with many braunches of Collateral descents on the forestune of their houses, are ra- ther notious than noble. There is but one parent of all men, even the world. Whither it be by famous or base descēt, every man conveys his first Pedegree from him. There is no caule why these that keepe tale of their aunceters should be- guile thee. Whersoever the world hath made any man renown- med, by and by they syne him too bee a God. Delpize no man though his Pedegree bee twice out of remembrance, and finallly furthered by unfreendly fortune. Whither your auncers were freemen, or bondmen, or Aleances; bee of good ca- rage.
The third booke

rage hardly, and whatsoever benevolence lieth in your way, leave over it. Greatenoblenesse abyodth for you alse. Why should Pydde puste vs by into so great sonnneselle, that wee should disdepue too take a good curue at our Bondmenmes handes; and looke so much at their degree, that wee should forget their de-

lertes? Callest thou any man Slave, being chysself the bond-

slave of Lecherie and Gluttonie, and the comon kickhooze, not of one Strumpet but of manye? Callest thou any man slave?

Whether a Gods name doo these Colecariers tauncchee, carryng this thy Touch vp to doun? Whether doo these Cole-

ken like a soft of hauve Soldadoes, whither (I say) doo they conuep thee? Too the dooe of loyte doozkeeper, or else too the Garden of some Rascal that hath not so much as an ordi-

nary office. And yet denyest thou chysself too bee beholden too thyn owne Servante, which thinkest it too bee a great frend-

ship too get a kisse of an other mans Servaunt? How happe-

neth it that thou art so at oddes with chysself? At one instance thou both desyppself and honoureest slaves. Within dooes thou art Lordly and full of commaundementes: and without doo-

res Louelyke and as muche skynned as skynsfull. Foe none are sooner out of countenance, than they that take most stouly upp on them in all naughtiness. Neither are any folke buzper too trcat others under soote, than suche as haue learned too ryde bypon others, by putting by reproche at other mennes handes themselues.

The xxix. Chapter

These thinges were too bee spoken, to pull downe the pydye of men that hang ypon fortune, and too recover uncoo bondme the ryght of benefitting, in likewyse as it is too bee yeelded uncoo children. For it is a que-

stion, whether childer can by anie meanes bee more beneficial too their pareetes, than their pareentes have been uncoo them? This is a playne care, that manie sunnes have become greater, and of more abilitie than
than their fathers, and in that respect have bin better than their fathers: which thing being admitted, it may also fall out that they have doone more for them, considering that bothe their abilitie was greater, and their will better. Wherefore will I say that the sonne dooth for his father, it is lesse than his father hath doone for him, because he had not bin in rale too have doon it, if it had not bin for his father. So can no benefiting surmount him that is the grounds of the surmounting of itself.

First it is too bee considered, that some things take their beginning of other, and yet are greater than their beginnings. Neither is any thing therefore lesse than that for whence it hath his beginning, so that it could not have grown too that greatness, excepte it had had a beginning. There is almost nothing but it farre exceedeth his firste originall. See- des are the causes of all things, and yet are they the least part of the things that growe of them. Look upon Rhine, looke uppon Euphrates: too be short, looke uppon all noble Rivers: and what are they, if you measure them by their heades from whence they spring? Whatsoever they bee fearedso? whatsoever they bee renowned for, they have purchased it in their far going. Take away rootes, and there shall bee no woodes; neither shall the greatneffe Mountaynes bee clad with Trees. Look upon the growing timbertrees. If ye regard the great heighth and hougenesse of their Bodies, or the great thicknesse and knoe speeding out of their Boughes: how small a thing in comparison of these, is that which is contained in the Roote with his syne little stringes? Temples stand upon their foundations, and so doo the Walles of this famous Citie: and yet the things that beare up the whole worke, Ipe hidden in the ground. The same cometh too passe in all other things. The greatness that groweth out, dooth alwayes overspied his owne originall. I could not attayne too any thing, excepte my Parents had first begotten mee. Yet is not every thing that I have attaine too, lesse therfoere than the thing without which I had not attayne unto it. If my Nurce had not cherished mee
The thirdbooke

mee when I was a Babe, I could have compassed none of the chinges which I now doo both with head and hande: neyther shoule I haue comme to this renowne and honour whiche I haue earned with my crauell both in peace and warre. Will thou therefore preferre my Nureis dooinges before my greatest deeds? And what difference is there, seeing I could no more haue comme too any thing without the benefyte of my Nure, than without the benefyte of my father?

C The XXX. Chapiter.

At it all that euer I am now able too doo, ought too bee imputed too my firste original: You must consider that my Father is not my beginner, no nor my Grandfather nother. For alwaies the further yee go, there shalbe still some other beginning of the beginning that went last afoxe. But no man will saye I am moze beholde too myne Ancestors whom I never knewe, and whiche are passed the reache of remembrance, than too my Father. But I should bee moze beholde too them than too my Father, if I bee beholde too myne ancestors that I had a Father to beget mee.

Whatsoever I haue donee for my Father, though it bee never so much, yet (sauest thou) it is nothing in respect of my Fathers descrees, because I had not bin if he had not begett mee. After this manner of reasoning, if any man haue haile my Father when he was sicke and at deathes dooze: there is nothing that I can doo for him, but it is lesse than he deserveth, because my Father had not begett mee if hee had not bin recoverd. But see if this carte not a moze likelihood of truthe:that the thing which I both could doo and have done, should bee esteemed as myne owne, and in myne owne power, and at myne owne will. That I am borne, if thou looke thowly what a thing it is, thou shalt synde it a small matter and an uncernein, and an occasion of good and euill alpke, doutelesse the firste steppe unto all thinges, but yet not byandby greater than all thinges because it is the first of all thinges.
I have saved my Father's life and advanced him to a high estate, and made him a Prince in his Country, and I have not only in nobled him with deeds done by mee, but also given him a large and ease ground to work upon himself, no less body of peril than full of renowne. I have heaped upon him both honour, and welthe, and whatsoever may allure mannes mynd uncoo it: and whereas I was above all other men, I submitted myself under hym. Tell mee now: that a man is able too doo these things, cometh it of his Father? I will answer for thee. Daunbdutedly if too the doing of these things, it was enough too tryly borne. But if too liuing well, the least part bee too liue: or if thou have given mee no more, than that whiche wyld Beastes and other liuing thinges (whereof some are very smal, and some moste yle) have as well as I: then chalenge not that too thyself, whiche I have not of thee, though I have it not without thee. But the case I have rendered lyse for lyse. In so doing I have surmounted thy gift, in asmuchas I have given it wittingly, and thou hast received it wittingly: & in that I have given it thee, not so? myne owne pleasures sake, or at least wyse not through pleurys: and finally in that it is so much a greater thing too kepe lyse still than too receive lyse, as it is a lyghther matter too dye before a body can seare death, than afterward.

C The ppri. Chapter.

Gane life too thee when thou mightest use it out of hande: but thou gauest life uncoomee, when I could not tell whiche erer I should enioye it or no. I gaue thee life wha thee wert aseyd of death: thou gauest mee life, that I might dye. I gaue thee a full and perfecte life: thou begettest mee boype of reason, and another bodies burchen. Wilst thou knowe how smal a benefite it is too gue life in suche wise? Thou shouldest have cast mee awaye: or thou dibdest mee wrong too beget me. Whereby I gather, that the begettynge by the Father and Moother, is the least benefite that ca bee, unlese there go with it.
The third booke

it all other thinges, whiche ought too folowe this enteraunce of benefiting, whiche is too bee ratified with other naturall duties. It is not good too live: but too live well. But I live well: yea, and I might haue lived ill. So is there no more thyne, but that I live. If thou byprayde mee with a life, whiche of it self is naked, and witlesse, and vaunteft of it as of a gracie good thing: remember that thou euypest mee by suche a good thing, as is comon too Flyes and Woorbes. Agerine, (that I maye alladge none other matter, than the applyng of my self too good learning, too the intent too direct the race of my life in the right waie): If I live well, thou haaste euen in this bene- site, received a greater thing than thou gauest. For thou gauest mee too myself, rude and unskillfull; but I haue rendered thee thy sonne suche a one, as thou mayest bee glad that euer thou begauest him.

The xxvii. Chapter.

My Father hath cherished mee: if I dooe the same too him, I render with an overpluss, because it dooth him good, not onely too haue cherished his sonne, but also too bee cherished by his sonne: and he taketh more pleasure of my good will, than of the verie deed. But his cherishing of mee, wente no further than too my bodie. What if a manne had proceeded so farre, that for his Eloquence, his Justice, or his Chivalrie, he were become famous in so reine Realmes, and had also made his Father highly renowned, by making the bachenelle of his birth to shine soothe by the brightenelle of his vercues? should he not bestowe an inestimable benefite upon his parentes? Should any man haue knownen Aristotle and Gryllus, but for Xenophon and Plato their sonnes? Socrates sufferrith not Sophroniscus too dye. It were a long matter too recken by the rest that live, for none other cause but that the excellent vertew of their Children hath commended them to posteritie. Whether was Marcus Agrippa moze beholden to his Father, who was
was not so much as known after the decease of Agrippa; or his Father more beholden to him, who nobly attained a Sea
garlande (the highest honour among all the rewards of Chi
valrie); and builded so many great woorkes in the Tice, sur-
mounting the royaltie of all former woorkes, and unable too
bee march'd of any that were made after? Whither did Octa-
nius more for his Sonne Augustus: or the Emperor Augustus
more for his Father Octanius? howbeit that the Shadowe of the
Father by adoption, did overcouver the Father by nature. How
would it have rejoiced his heart, if he had seene him reigning
in quiet peace, after the Civell warres were ended? He had
bin more happie than he could have perceived; and as often as
he had looked uppon himself, he would scarcely have beleued,
that so noble a persone could have bin bozne in his house.
What should I now proceede with any mo, whom forgetful-
ness had outwoyne long ago, had not the glopie of their chil-
dren delued them out of darkness, and kepte them still in the
light? He easer let vs not aske, whither any Sonne hath doon
more for his Father, than his Father hath done for him; but
whither it bee possible for any Sonne, to doo more for his Fa-
ther, or no? Although the examples that I have reherced alre-
die doo not yet satisfi the chee, or surmount the beneftes of their
Parentes; yet is it possible by Nature too bee done, howbe-
it that no age hath hither too brought sooth any suche as hath
doone it. For albeite that no one beneftio no mo severally, bee
able too surmount the greatnesse of the Parentes deserces: yet
maye many knit togethre in one surmount them.

C The xxii. Chapter.

Cipio laueth his Father in battell: and be-
ing scarce man grown, seteth Spurres
too his hoefe, and giuench charge uppon his
enemies. Is it but a small thing, that for
desire too rescowe his father, he regardeth
not so many perilles, so many noble Capit-
aine, so many things atteyning him, so
Llis. many
The third booke

many stoppes in encountering him? That being a rawe souldier, and the stiffe ryme that ever he came into the feelde, he over-runneth the old expert souldyers, and outgoeth his owne pee-
res? Ad hereunto that he defendeth his Father arraigned, and deliuereth him from the conspiracie of his enemies that were
too strong for him: That he makes his Consul twice or thrice and preferreth him too other offices of honoe, more too bee cow-
tered even of Consulles, and Consulles peeers: That he relie-
ueath his povercy with gooddes gotten by the Lawe afromew, and (which is the honorablest thing of all among menne of
warre) mricheth him with the spoile of enemies. If all this
bee too little, putte too further, that he contine with him in ex-
traordinarie offices, and in the gourneiment of Provinces: ad-
also, that by overthowing of mostie mightie Citiees, he alone
without fellowe, being the founder and mainteiner of the Ro-
maine Empire, that was too comne from Calle too West, ad-
uauueath the noblenesse of his noble Father. She weere the
mateche of this Scipio, and there is no dout but the common be-
netiere of begetting; Halbee surmounted by the singular good-
nesse and wretwe of suche a one, I am not able too saye, whi-
 ther too the greater welfare, or too the greater honour of his
countrie.

The xxxiii. Chapiter.

Dreower, if all this bee too little: admierte that somme man haue discharged his Fa-
ther from topmences, and taken them too himself. For you maye intarge the weeloo-
ings of a soune, as farre as you list, con-
dering that the beneficinge of the Father is
simple and easie, pea, and also delightfull to
the dooer. What neede wee many woordes? The father giueh life he knowes not too whom. And in dooyng of it he hath a
Coparntner: he hath an eye too the Lawe of fatherhood, too the
reward of fathers, too the continewance of his house and fam-
lie, and unto all thinges rather, than him too whom he did it.

Wha
What if a man hauing obtained wisedome, doe teach the same to his father? (For wee will reason upon that point also:) whether he doone more for his father, in teaching him to live a blessed life: or his father more for him in giving him life onely? Whatsoever thou dost (will somme menme space) and whatsoever thou art able too bestowe, it is by the beneffite of thy father. As well maye my Schoolemaister claime it for his beneffite, that I have profited in the liberall Sciences under him: and yet wee excelle those that have taught vs such things: at leastwise those that have taught vs our first principles. And although no manne can atteine any thing without them: yet is not all that a manne hath atteined, inferiour to them. There is great difference betwene the firste things, and the greatest things. The firste things are not by and by comparable too the greatest things, because the greatest can not bee atteined unto without the firste things.

**The xxxiv. Chapter.**

Ow it is tymefor me to bring somwhat out of myne owne store, if I maie so termme it.

He that bestoweth suche a beneffite as may bee bettered, may bee surmounted. The father hath givyn his sonne lyfe: but there are things better than lyfe: Ergo the father maie be surmounted, bycause there is some better thing than the beneffite that he hath bestowed.

Yea if one that hath givyn a man lyfe bee once or twiee deliuered from perill of death for it, he hath receyued a greater beneffite than he gaue: Ergo if the Sonne saue his father of tenepymes from danger of death, the father receyued a better turne than he bestowed.

He that receyued a good turne, receyued so much the greater good turne, as he hath moze neede of it: But he that liueth hath moze neede of lyfe than he that is not yet boyn, (as who can
The third booke

can finde no way at all of it): Ergo the father receieth a greater benefite in his sonnes lauing of his life, than the sonne receyued in his fathers begetting of him.

[But thou sayest still, that] the fathers benefites cannot be overmatched by the sonnes benefites. Why so? Because he hath receyued lyfe of his father, which he if he had not receyued, he could have doen no good turnes at all. This case of the father is common too all menne that haue preserved anie bodyes lyfe: for they could not have requyed, if they had not receyued lyfe.

By the same reason it is not possible too reward a Philisician above his defere, (for a Philisician is woont too give lyfe): not a mariner if he haue saued a man from shipwrecke. But the benefites as well of these men, as of all others that by anie meanes haue given vs lyfe, may bee surmounted: Ergo the benefites of parents may bee surmounted also.

If a man haue bestowed suche a benefite uppon mee as hath neede too bee furthered by the benefites of manic men: and I bestowe suche a benefite uppon him, as should neede the help of oneman: I haue bestowed a greater than I haue receiued.

The father giueth his chylde suche a lyfe as should haue perished out of hand, if there had not folowed manic things too mainthe in it: But if the sonne saue his Fathers lyfe, he giueth him suche a lyfe as wanteth the helpe of no man, as too the con tinewance of it: Ergo the Father that hath receiued lyfe at his sonnes hande, hath receiued a greater benefite than he gaue.

C The xxxvi. Chapter.

These thinges diminish the not the reverence towards Parents, ne make their Child:en wooze too them, but rather better. For by Nature Vertewe is desirous of praise, and preacheth too outgo the fornest. The chylde loue wil be the more cheresful, if it goe on too requite benefites, with hope of surmounting. If this maye comphe too pase by the mutuall content of the Fathers and the Children: sozalnuche as there bee
of Benefyting.

45.

bee many things wherein wee maye bee banquished too our owne behoofe: what luckier encounter, what greater felicitie can there bee to Parentes: than too bee druen too contente the selues, overmatched by their Children in weidooyng? If wee bee not of this opinion: wee gie our Children cause of excuse, and make them the flower too render thankfulness, whereas wee ought rather to spurre them foremost, and too lay? So good sonnes there is an honouable wager layed betwene the Fathers and the Sonnes, whicher they shall haue gien or receiued greater benefites. They haue not thereforowe wonne the wager, because they haue begunne firste: Oulye plucke by a good harte as becomes you, and faint not, that ye may overconne them that would bee glad of it. In so goodly an enterpise, you cannot want Capitaines too incozage, you too doo as they haue done alsoo you, and too haste you foremost in their owne foode steppes, too the victorie whiche they haue often heretofore gotten of their Parentes.

The xxvii. Chapite.

Eneas overmatched his father. For whereas his father had borne him a Babe when he was a light and safe carriage; he tooke by his father beastie with age, and caried him through the thickest peace of his enemies, and through the ruines of the Citie falling doun about him, at what tyne the devout old man holding his holy Relikes and houshold gods in in his armes, loved him with another burchen heuyer than himself. Yet bare he him in the syze, yea and (what is not natural love able too doo?) he bare him thoroughe, and shyped him too be wooshhipped among the Founders of the Romaine Empire. The youngmen of Sicilie overmatched their Father. For when Mount Aetna bursting soothe with greater force than was accustomed, had cast soothe his syze into the Townes, into the Feeldes, and into the greatest parte of the Islande: they caught up their Parentes, and men beleue that the Flame
The third booke

moselaue a sunder, and withdrawing on either lyde of them, did let open a gap for those most worthy poongmen too romme oute, that they might safely perfore theire great attempt. The like victory belee to Antigonus: who hauing vanquisshed his enemies in a sore Battell, did put the reward of the victorious over too his father, and gave the kingdom of Ciprus into his handes. The crewe reigneing, is, not to reigne when thou mayst. Manlius also overcame his sondly father. For when his father had put him away for a tyne, by cause of the brutishness & dulness of his youth: he came to a Tribune of the people that had comonned his father too answeer too an inditement: when the Tribune (in hope he had hated his father, and would therefore have bin a Traptour too him) believing he should have done the poongman a pleasure, whose banishment (among other things) he objected too Manlius as a heynouse cryme, ) demaunded of him the tyne that his Father had set him: The poongman getting him alone, drew out a Dagger that hee had hidden in his fleue, and laid too hym. If thou sweare not too mee to discharge my fater of his Indytmem, I will chistle thee throughe with this Dagger. It is in thy choyce after what sorte my Father shall have no accuser. The Tribune sweare, and kept touch with him, certifying the Court of the cause why he let his Action fall. It had not bin so; any other man thus too have ouerruled the Tribune, and too have gone cleere away with it.

Titus Manlius, the Sone of Lucius Manlius. Looke in the vii. booke of the first Decad. Marcus Pomponius.

Here are examples upon examples, concerning suche as have delievered their Parentes out of Daungers, aduanced them from the bacest degree to the highest state; and lifting them from the common and rascall sorte, have commended them too the world, never too bee forgotten. No sorte of woosys, no excellentie of wit.
is able too express, how great, how commendable, and how
woorthie a matter it is too bee had alwayes in remembrance,
for a man too bee able too say: I haue obeyed my parentes, I
have giuen place too their commaundementes were they right
or wrong, ease or hard, I haue behaued myself obediently and
with submission: In this one point onely haue I bin willfull:
that I myght not bee overmatched in well doing. Con-}
Cende you also I pray you: and when you bee vanquished, give
a newe onset. Happie are those that shall to vanquish; happie
are those that haue bee so vanquished. What thing can bee
more noble, than that young man which myght save too
himself, (for it is not lawfull for him too save it too any
other body) I haue overmatched my father in wel-
dooing? What thing can bee more fortunate
than that old man, which might every
where make his vaunte unto all
men, that his sonne hath
overgone him in
wellooing?
And

what greater felicitee can
there bee, than too
yelp in such
scare?

The end of the third Booke.
The fourth booke of Lucius Annaeus Seneca, concerning Benefices.

The first Chapter.

If all the thinges that we haue discoursed (my frende Ebiamus Libera-
lis,) it may seeme that no one thing is so needefull, or (as Sainct saith)
too bee treated of with more heed, than that which we bee nowe in hand
with: namely whether the dooing of good turnes, and the rendering of
thankfulness, are thinges too bee
desired for themselves. There are too bee found, which set not
by honestie but for advantage sake, and whiche like not ver-
true without reward: whiche notwithstanding hach no noble-
nesse in it, if it haue any thing sette too sale. For what swaller
shame can there bee, than for a man too make reckening what
it may bee woorth too him too bee honesett? when as Verteue is
neuer allured with gayne, nor trayed away with losse, and is
so farre from bypris any man with proffers or promises, that
hee willeth men too too spend all upon hir, and is commonly
with them that give themselves freely unto hir? He that will
go into hir, must cread proffe underfoote. Whither soever the
caleth, wethersoever hee sendeth; thither must a man go
without regard of his worldly goods, peace and sometyme with-
out sparing his owne blud, and he must never refuse too doe
her commaundement. What that I gayne (layest thou) if I doe
this thing vateantly, or that thing bountifullly? There is no-
thing promised thee for the dooing of it: if any proffe happen
too thee, take it for a vantage. The price of honest thinges is
in themselves. For as muche then as every honest thing is too
bee desired for it self, and good doing is an honest thing: it
must needs bee in the same case, seeing it is of the same na-
ture. But that the thing which is honest, is too bee desired for
it self: it is often and sufficiently proued alreadie.
The second Chapter.

In this point I muste wage Bateell against the delicate and ynce companye of Epicures, whose Philosophie is in their feasting, among whom Vercue is the Handmaund of pleasures. Then shee stoopes untoo, then shee attendes upon, then shee beholde above hir. There is no pleasure (layeth the Epicure) without vertue. But why is pleasure put before vertue?

Thou realonest concerning the order. Our question concerneth the whole thing, and thou arguest upon a part of it. Vercue is not vertue if shee can folowe. Vercue chalengeth the cheepest preheminence. Shee muste leade, shee muste command, shee muste stand in hyghest place: and thou biddest hir fetch hir watchwoood at another.

What skilles it thee, sayst thou? for I also doe deny that there can bee any blissed lyfe without vertue. I myself alse disallowe and condemne the pleasure whiche I folowe, and to whiche I have pelved myself in bondage, if vertue bee seuered from it.

The only thing that is in question, is whither vertue bee the cause of the souerein good, or the souerein good it self.

Admit that these bee the onely thing in question. Supposest thou that the asking of it concerneth but the transposling of the order onely? Certesse it were a verie confusion and a manifest blindnesse, too set the Cart before the Horse. I am not displeased that vertue is marshalled before pleasure: but that shee is in any wyse matched with pleasure. Shee is the disdeynere & enemy of pleasure, and shyneth her as farre as shee can. Shee is better acquayncted with penyfulnesse and greese, and more meete too be grafted into manly misfortune, than into this womanish felicite.

The third Chapter.

M.iii. These
The fourth booke

These things were too bee spoken (my Liberalis) bycause the dooyng of good turnes (which is the matter whereof wee create) is a poynct of vertue: & it is a soule shame that it should bee doone in any other respect, than to haue it doone. For if wee should doo it in hope of receyuing again: then should wee doo it too the richest, and not too the woorthest. But now wee preferre the poore man before the grede riche man. That is no benefyce, which hath an eye too the welth of the persone. 

For soever, if only profitt should allure men too doo good: they should doo least good, that best might: namely riche men, men of authoritie, and Kings, bycause they have least neede of other mennes helpe. And afores the Goddes, they should bestowe none of these their manifold gifts which they power our upon vs Right and Day without ceasing. For their owne nature suffizeth them in all things, and mainteyneth them in abundance, in safetie, and in impossibilitie too bee annoyed. Therefore shall they doo good too none, if the onely cause of doomiung good bee the regarde of themselves & their owne profitt. Too looke about one, nor where it may bee best bestowed, but where it may bee bestowed too most aduauntage, and from whence it may bee taken away with most ease: is not beneficen
tesse, but drurie. But soe as muchas suche dealing is farre of from the Goddes: It foloweth that they bee rightly liberall. For if the onely cause of doomiung good bee the profitt of the doorer: Sich God can looke for no profitt at our hande: there is no cause why God should doo us any good.

The fourth Chapter.

Knowe what aunswere is made too this. Surely God dooth no good turnes at all, but is carelesse and regardlesse of vs, and being quite given from the world, buzyth himself about other matters, or (whiche secneth too the Epicure too bee the soueraine felicitie) about nothing, nor is arie more
more inclined to benefitying, than too doing wrong, He that
so lapeth, thinketh not, God heere the vapors of them that
pray, nor of them, everywhere list by their hands too heauen
in making their bowes bothe private and publike. Which
thing doubtlesse had never comm to passe, neither would all
the world have agreed too be so mad, as too make fewe but too
deaf Gods and helpiffle Jovilles, except they had felt their
benefityes in vertue deede, one whyle freely bestowed, another-
whyle giv en upon prayer, and the same too be greate, sent
in dewe season, and by their tyuely comming ridding men fro
greate miseries that manaced them. And who is so muche a
wretch or so finally regarded? who was ever borne too so hard
a destinie and too so sore penance, that he hath not felt this so
greate bountifullnesse of God? Look upon the miserablest of
them, even when they lamet and bewayle their owne case: and
pee shall not finde them altogether voyde of the heavenly bene-
sytes, pee Pee shall fynd none that hath not drawen somewhat
out of that most bountifull sountaine. Is it a small thing that
is given indifferently too all men in their birth? Or (too let
passe the things that are distributed afterward in unequall pro-
position) did nature giue a small thing when hee gaue herself?

Chapter.

Doeth not God bestowe benefityes?
from whence the hast thou these thinges whereof thou art owner? which
thou giuest? whiche thou Denyst? whiche thou keepest? whiche thou
catchest? From whence comme these innumerable thinges that delighte the
eyes, the cares, and the minde. From
whence is this abundance that fur-
nisbeth euuen our roustous excel lse? For, not only our necessaries
are provided for, but euuen our pleasures also are tendered.
Whence haue wools, same trees bearing sundrie sortes of
frutes, so manie wholesome herbes, and so manie diversities of
meates serving for all seasons through the whole yeaere inso-much as the verie foode that commeth of the eartth wee were not howe, were able too finde an unpuruying sluggard. What should I speake of all kynde of living thinges, some breeding upp by the drye and hard ground, some within the moyst waters, and some sent soune from aloft, soo the end that every piece of nature should yeeld some tribute unto vs? what should I lay of Rivers, some with moste pleasaunt wyndshalles inuironing the feldes, and othere some passing soothe with huge streams able too beare shippes, and intermedling themselves with the sea? Wherooffome,accerteine ordinarie dayes,take woonder-full increace, so as the soodein foze of the somers flud, moyste-neth the groundes that are sicute under the Droughttie and burninge clymeate. What shall I lay of the vepnes of medicin-able waters?what shall I lay of the boyling up of what Bathes even upon the verie hopees?
And what of these o Mighty Lare, and Benacus which swell With roaring Bilowes like the Sea whiche windes doo make it selfe

The fourth booke

[Image]

[Image]

F euphrates, Tybris, Nilus, Po, & others.
a house wherein there were a little glistening Marble, and a roofe shining with gold or vernished with colours; woollens thou call it a meane benefite? God hath builded thee a great house, out of peril of burning or falling, wherein thou seest, not little pieces and chimney than the Chizell itself wherein they were heaven, but entire huge Halles of most Precious stone, whole through out of sundrie and severall woorkeman-ship, the small pieces whereof thou wounderesthat; the roofe of whiche house shyneth after one softe in the day tyme, and after another in the night tyme; and dooth thou now denye that thou hast receiv'd anie benefite at all? Agein, whereas thou sectest great roofe by these thinges whiche thou hast: thinkest thou (whiche is the point of a thankfull persone) that thou art beholden too nobodie for them? from whence hast thou thys breath which thou drawest? from whence hast thou thys light, whereby thou dispolest and overterest the dooinges of thy lyfe? from whiche hast thou thy blud, by whole mean thy lyuely heate is mainteyned? from whence hast thou these thinges whiche with their excellent taste pouoke thyne appetye, even more than thy stomachke can beare? from whence hast thou these incyencemes of pleasure even till thou bee weerie of it? from whiche hast thou this eafe wherin thou welterest and witherest awaye? wilt thou not (if thou bee thankfull) say?

God giues this eafe, and he shall bee my God for euermore:

His altars shal my tender Lambses imbrewe ful off therefore,
For he it is that makes my Neate to wander (as ye see)

And giues mee powre on Ote Reede to pype with merry glee.
God is hee, not that hath sent out a scawe Oxen, but whiche hath dispersed whole heroes of all maner of Catell into the whole world; which giueth pasture too the fockes that stray here and there in all quarters; which giueth Somerfaede and Winterfæde one under another; which not only hath taught men too playe uppon a reede, and after some maner too sing & rude and homely song unto it; but also hath devised so many artes, so many varieties of woods, and so many soundes, too yeeld sundrie tunes, some by force of our owne brith, and some

N.5.
The fourth booke

by outward wynd. For wee can no more say, that the thinges whiche we haue invented, are our owne dooings : than that it is our owne dooing that wee growe, or that the bodie hath his full proportion and properties according to his determi-
nate tymes: as the falling away of teeth in childhood, the lusti-
ness of yowch growing buto yeeres of more discretion, and the stronguette of maunes estate passing from chence into the last age: which peecheth the boundes of our flyge full lyfe. There are sown in us the seeds of all ages, and of all ages: and God as a schoolemaster dooth secretly crayne sooth our natural dispositions.

Aturc (sayest thou) giuer methese thinges. Percepyest thou more, that when thou sayest so, thou doost but change Gods name? For what else is Nature, than God, and Gods or-
dinance planted in the world and in the partes thereof? As often as thou listest, thou mayst call him, some-
tymes the author of all thinges, and sometimes Ioue, that is too say, the moste gracioule and most myghtie. Alio thou mayst wel terme him J Thunderer, and the Stander: for he is the verie Saster, and Steper: not bycause the battell of the Romans which was slooping, stayed and stood still after the making of their bow, (as our historiographers have reported): but bycause all thinges stand and are staped by his benetite. Thereover if thou call him Fate, thou shalt not ly. For whereas Fate is nothing else but a holding on of cau-
ses linked one within another: he is the first cause wherupon all the rest depend. Finally thou mayst properly apply too him what names so ever thou wilt, which conteine anie force and effect of heavenly thinges. Looke how manie properties ope-
peracious he hath: so manie names may he haue.
of Benefyting.

The viii. Chapter.

Men doo also terme him father Liber, and Hercules, and Mercurie, Father Liber, bycause he is the father of all things, by whom was first found out the power of seeds, which should bee the maynecence of all things through pleasure. Hercules, bycause his power is incincible, and shall returne into fire when it is wearie of working. And Mercurie, bycause Reason, and number, and order, and cunning are in his power, Whithersoever thou turne thyself, thou shalt finde meeting thee. Nothing is exempted from him. He himself filleth his woork too the full. Therefore thou unthankfullest of all wightes, thou talkest daynily when thou lapest thou art not beholden too God, but too nature. For neither is nature without God, nor God without nature; but both are one thing, without difference of office. If for a thing that thou haddest receiued of Seneca, thou wooldest lay that thou art better too Aneas, or Lucius, thou shouldest not thereby change the persone of thy Creditor, but his name: bycause that whither thou call him by his so: ename, his proper name or his Sirname, yet shall he bee but all one man. Even so, whither thou use the termes of Nature, Fate, or Fortune, it makes no matter: bycause they all are the names of the selfsame God, using his power diversely. Justice, Honeste, Wiserome, Panliness, and Christinellse are the goods of the mynd whiche is but one. If thou lyke any of these thou lykest the mynd.

The ix. Chapter.

But too the intent I raunge not alwayde into bymatters: I lay that God bestoweth right manie and exceeding great benefices vpon us, without hope of receyving ought againe, bycause that he isleth he weyeth anything too bee bestowed vpon him, no; we are able too bestowe anything vpon him. Ergo Benefyting is a thing
The fourth booke

too bee desired for it owesel, and nothing is too bee respected in it but only the receuyers commoditie. This is the thing that wee must tend unto, setting as ye our owne commodities. But (as he) thou hast told vs we must make ware choyce on whom we bestowe our good turnes: bycause that not even the husbandman will betake his seede too the land: Ergo wee must secke our owne profit in dooing good turnes, yke as wee doo in tilling and sowing: for too lowe is not a thing too bee desired for it self. Besides this, yee take aduysement in dooing your good turne: which thing ought not too bee, if the dooing of good Turnes were a thing too bee desired for it self: for in what place so ever and in what wyze so ever it were doone, it were still a good turne.

Wee followe the thing that is honest, for none other cause than for it self. And although none other thing bee too bee sought in in it: Yet notwithstanding wee bethinke our selues what wee may doo, and when, and after what for, for in these thinges it consisteth. Therefore when I bethinke mee upon whom I may bestowe my good turne: I indeuer that it may bee a good turne in seene. For if it bee bestowed upon an unhonest persone; it can bee nepther honest, nor a good turne.

C The x. Chapter.

OD restore a thing that a man hath taken too kepe, is a thing too bee desyred for it self: Yet shall I not alwayes restore it, nor in all places, nor at all tymes, Sometime my better denying of it may bee as good as the open restoring of it. I must have an eye too the profit of him to whom I should restore it: and if the deliverance wilt doo him harme, I shall kepe it still from him. The same thing must I doe in benefyting. I must consider, too whom I giue, when I giue, in what wyse, and wherefoze. For nothing is too bee done without discretion. It is no good turne except it bee done upon reason: bycause reason is the companion of all honestie. How oft have
of Benefyting.

we herde men that fouend faute with them selues for their unadvised bestowing, caste forth thele woodes? I had leuer I had lost it, than bestowd it where I did. It is the fouleste kynd of bestowing that can bee, too bestowe unadvisedly; and it is muche more grete too haue bestowed a good tyme amisse, than not too haue receyved any. For it is the faute of other men that wee have receyved none: but it is our owne faute that wee made no choyce in bestowing. In making my choyce, I will respect nothing lesse than that where I shoue surmyself: name-ly of whom i shalbe best recompenced. For I will choose such a one as wilbe thankfull, and not suche a one as will make re- compence. Oftentymes, hee that shall never require, shalbe thankfull, and hee that hath requered shalbe unthankfull. I make estimation of him by his mynde. Therefore I ouerpasse the riche man, if hee bee unwoorthy: & bestowe uppon the poore man that is good. For in extreme pouerrie, he wilbe thanfull: and when he wande al things, his hart shal yeld abundance. I hunte not for gayne by my good tyme, nor for pleasure, nor for glozie. Contenting myselfe too please but one, I will bestow too the ende too doo as I ought to doo: And that whiche I ought to doo, is not too bee done without choyse. That ma- ner of choyse the same shalbe, that doo you demaund.

The xi. Chapter.

Will choose a man that is honest, playne, myndful, thankfull, not grip- ple of other mennes goodes, nor co- vetously pinching his owne, and such a one as is well mynde. When I haue found such a man, although for- tune lend him nothing wherwith too require: yet is the matter saime out as I wished. If selfmynde and stichie fozeereckyng uppon gayne doo make mee liberal; If I shal befreend non, but bycause he should befreend mee agein: then shal I not benetife him that is taking his journey into forrein

and
The fourth booke

and farre countries: then shall I not pleasure suche a one as must dwell auaie for ever: then shall I now doe for one that is so like as hee is past all hope of recoverie: Then shall I not bestowe aught when I am passing out of the world myself: for I shall have no tyne too recompence friendship again. But to the intent thou mayst knowe, that the doing of good turnes is a thing too be counted for itself: we must relieue the strangers that arriued but euen now upon our coast, and shall go away by and by ageine. If a stranger suffer shipwrecke, wee must give him a ship rebid rigged too conuey him home again. Hee goes his way scarce knowing the woorke of his welfare: and never thinking to come in our sight again, he set:eth vs over too the Goddes for his Def, and prayeth them too make recompence for him. In the meane while wee bee delighted with the remembrance of a barren Benefite. I praye you, when wee bee hard at decehes dooze, and when wee make our Wills doe we not distribute beneficte that shall nothing prostrate ourselves? How muche tyne spend wee, how long debate wee in secret, how muche wee may give, and too whom? But what skilles is too whom wee give, seeing wee shal receive of none? May rather, wee bee never more wære in bestowing, nor wee never streyne our wittes more than at that tyne, when all profit set alwayes, there standeth nothing before our eyes but honestie. For so long as feare, of the dolce of voluptuosesse corrupth of judgement, wee continwe euill judges of deuities and deserter. But when death hath soetalled all thinges, and sent an uncorrupt judge to give sentence: Then seke wee the worthiess too bestowe our thinges upon. Neither haue we any reasonable care to set anie thing at a stape, than that whiche perteyneth no longer unto vs.

The xii. Chapter.

And in good sooth, it is euen then a greate pleasure soz a man too thinke with himselfe, I haue made suche a one welthier: and by increasing his riches, I haue advaunce the countenance of his estate. If wee shal doe no good, but when wee may receyve
of Benefyting.

You anowch(sayth he) that a benefite is an undischargeable Dette: but a Dette is not a thing too bee covered fo himself: Ergo benefyting or gooddooyng is not too bee desyred foitself. When we bee terme it a Dette, wee bee a reilemblancie and a borrowed speche. For lykewise we know that Lawe is the rule of right and wrong: and yet that a rule is not a thing too bee covered foitself. Our falling into these termeis, is fo the better opening of the matter. When I lay a Det, I meene as it were a Det. And that thou mayst knowe my meening to bee so, I ad, undischargeable, when as there is no Dette but it eather may or ought too bee discharged. So little ought a good turne too bee done for lakers sake, that oftestymes (as I layd) wee must do it with our losse, and peril. As for examples I relke a man beset with theene, so as he is sufferd too go away safely. I defend an accused persone that is in daunger to bee oppessted by parcialitie, and purchase the displeasure of grace men for my labour; so as they charge mee with mayntenance; and the miserie that I dispatched him our of lighteeb perchance by on myself, whereas I might have gone against him, or safely have stitten still as a looker on in another mans matter. Yea I undertake for him when judgement is past against him, and suffer not execution to go out upon his goods, but offer too bee bound for him too his creditors; and too the intent I may save him from outlawing. I romme in daunger to be outlawed myself. Woman being redy too purchase the Haines of Tusculum or of Tyburt for his heales sake, or too repose himself in it in the summer season, will stand debating for what yeeres he shall bupe it, when he hath bought it, he must hold him too it. The like reason is in benefyting. For if yee aske what it should peld again, I answer, a good conscience. What dooch Benefyting peld? Tell thou mee what Justice peldeth, what innocencie peldeth, what noblenesse of souge peldeth, what chastitie peldeth, what aduplednesh peldeth, and whither thou exactest any moze of these, than the versenes themselves.
The fourth booke

What purpose accomplisheth the world his due course? For what purpose doth the Sunne lengthen and shorten the daye? All these bee benefices: for they bee doones for our behoofe. Like as it is the duttie of the world to care thinges aboue in order: And as it is the duttie of the Sunne to shift his place from where he riseth, too the coast where he seteth: and too do these thinges for our welfare, without reward: even so is it mannes duttie, among other thinges, too do good turnses also. Whereas then dooeth he them? Least he should not doo them, and so lose occasion of well doing. It is a pleasure too you too accustome the lither bodie to lazie slumber, and too seeke a kynde of ease verie like theirs that are in a slumber: and too lurke under a couercte shadowe, feeding the sluggishenesse of your drouzie myndes, with moste nyce co-reites, which you termne quietnesse: and too pamper your vn-woeldie carc金沙 till they wer wan, with meates and drinkes in the lurkingholes of your gardeines. But as for vs, we have a manlie pleasure: namely too doo good turnses, either too our owne paine while wee ease other menne of their paines; or too our owne peril, while wee plucke other solikes out of peril; or too the increase of our owne charges, while wee releue the necessities and distresses of others. What matter is it too mee, whither I receive any good turnses or no? For when I have received, then mutte I bestowe. Benefiting hath respecte too the commoditie of him on whom it is bestowed, and not too our owne. Otherwise wee bestowe it on our selves, and not on him. Therefore many thinges that greatly profite other men, doe lose their grace and thanke, because they bee doone for gaine. The Merchantman dooeth good too his Countrie, the Philislian too sicke persones, the Poorecourser too his Chap-men: and yet all these menne make not those beholden to them that receive good by them, because that in their profiting of others
of Benefyting.

...they seeke their owne gaine.

**The xxxiii. Chapter.**

It is no benefite, that is let too sale. This will I give, this will I take, is plaine bargaining. I cannot call her a charke woman which hath given her Louter a repulse too let him the Harper. Shee that keepes her self honest for seare of the Lawe, or seare of her houseband, is not honest. For as Oxid laicth,

*The wife that lyes chastly compelled thereto,*

*Because that shee dareth none otherwise dos:*

*Deserues too bee counted as ill in eftecte,*

*As shee whom her doinges too plainly dect.*

Not undeservedly is shee accounted in the number of offenders, which shee kept her self honest for seare, and not for honefties sake. In semblable wise, he that doeth a good turne too the intence too receive another, doeth none at all. Otherwise it might bee inferred, that wee benefite the brute beasts, which wee cherish either for our service, or for our soode: and that wee benefite our Dicpardes when wee tender them, that they maye not decaye through dought or binding of the looiple, for want of digging and looking too. But it is not, in respect of right and equitie, that any manne taked in haunde too Panure the grounde, or to doo any other thing whose frute is without it self. Neither is it a courtouse and skichie thought, that leadeh a man too doo good turnes: but it is a manly and a franke harte, desirous too bestowe euyn when it hath bestowed alredie; and too augment the old with freshe and newe, not regarding how gainful they maye bee too the bestower. For els, too doo good because it is a mannes owne prouicte, is a bace thing, praiselesse and commendacionlesse. What excellence is it for a man too love himself, too spaire himself, and to gather for him self? The true purpose of beneficitng, calleth a man awaie from all these thinges: and laiyng haunde upon him, draweth him too...
The fourth booke

loose, it so sakeith itself post, and togeth exceedingli in the verie acte of gooddoomyng.

C The xv. Chapter.

So there any douce, but harme is contrarie too doomyng good? Like as too doo harme is a thing too be eschewed and shunned for it self; even so too doo good, is a thing too bee couered for it self. In the first, the shame of dishonestie prevaileth against all rewarves that allure to wickednesse: in the other the beautifulnesse of honestie, being effectaul of it self, allureth men but too it. I shall speake no untruche, if I saye there is no man but he loueth his owne benefites; no? no man but he is of that mynde, that he would bee the gladder too see him, for who he hath done muche; no? no man that would so beare too done one good, because he had done so him once afope. Whiche thing could not come too passe, except the welldoomyng it self delighted vs. How often shall ye here men saye? I cannot finde in my harte too for sake him whose love I have saued, and whom I have delivered out of daunger. He requesteth me too stande on his syde against men of authoricie, I am loch too doo it: but what shall I doo? I haue befreended him once or twice alredie. See you not how in this case, there is a ceretin peculiar force whiche compelleth vs too doo men good? For because it be- houch too doo it: afterward because wee haue done it alredie? Upon whom wee had no cause too bestowe any thing at the first, upon him wee bestowe somewhat afterward, even in respecte that wee haue done so him alredie. Pea, and so little dooth our owne profite movse vs too benefsite; that wee pers- seuer in tendering and maintaining the same, even without profite, only for love of dooming good. And it is as naturall a thing too beare with our unluckie bestowing, as to beare with our children when they doo amisse.

C The, xvi, Chapter.
The same persons beare vs in hande, that men render thankfulnessse also, not for, that it is honest so too doo, but because it is pro-
fitable. Whiche thing maye bee dispoyned with the leste lap, because that looke with what argumentes wee have gathered, that the dooynge of good curnes, is a thing too-
bee desired for it self; by the same wape wee also gather, that the rendering of thankfulnessse is of the same sort. This is once an unnoiseable ground, from whence wee seethe our proues for the rest, that the thing whiche is honest is too bee followed, for none other cause, then for that it is honeste. And who is so fond as too doute, whither it bee an honelle matter too bee thankfull? Who would not derest an unthankfull persone unp-
profitable too himself? When thou hearest of one that is un-
thankfull to his freendes that hath bin very beneficial to too him, how wilt thou confider it? That he hath plaied an unhonest part in so dooing: O that he hath dote soundly, in omitting the thing that was fo his commoditie and proue: I truwe thou wilt take him too bee the wicked man, whiche hath naue of punishment, and not him whiche hath neede of an ouersee too looke too the orderynge of thinges too his proue. Whiche thing shoule not fall out so, unlesse thankfulnessse were a thing bothe honest and too bee desired for itself. Other thinges perhapes too leste uerre their owne worthinesse, and haue neede of an in-
terpreter too tell whither they bee honeste or no. But this is more apparuance & beautifull, than that the brightnessse there-
of should cauie but a dimme and glimeryng light. What is so commendable, what is so univerually received in the myndes of all men: as to render thankfulnessse for, good desertes?

The xvii. Chapter.
Enues this: tell me what cause leadez vs too bee thankfull? Gaine: who soever despiseth not gaine is unthankfull, Ambition? And what hagge is it too haue payed that whiche thou owest? Feare? A manne naues not bee atraayed too bee unthank-
full.

D. is.
The fourth booke

full. For as though Nature had provided sufficiently in that behalf: we haue made no Lawe for it, like as there is no Lawe too bynde children too love their Parentes, or Parentes too tender their children: For it is more than neede, too inforce vs too that thing wherevntoo wee are inclined of Nature. And like as no man needes too bee incraised too selfloue, because he hath it by kynd: So is no man too bee excroied too co-set honest things for their owne sake, because they like vs of their owne nature. Yea and vertue is so gracious a thing: that too allowe of good things, is ingrassaed euyn in emill menne. Who is he that would not seeme beneficaull? who couets not too bee counted good, euyn when he dooeth moste wickednisse and wrong? Who is he that settes not somme colour of right, uppon the things that he hath doone moste outrageously? Or that would not see me too haue bin good matter, euyn too those whom he hath harmed? Therefore are they concetted too receive thankes of those whom they have vexed. And because they cannot shewe them selues too bee good and liberall in deedee:they sete a good face uppon the matter. Whiche thing they would not doo, unless the thing that is honest, and too bee desired for itself, compelled them too seeke an opinion contrarie too their disposition, and too cloke the naughtinessse whollie fruicc they couette, though they hate the thing itself, and are ashamed of it. Neither hath any man revoluted so farre from the Lawe of Nature, and degenerated so farre out of kynde, that he would bee naught for none other cause, but for his myndes sake onely. Alke any of these that line uppon the spoyle, whether they had not leuer too comme by the things which they seeke, by good meanes, than by robbing and stealing? He that makes his gaine of letting uppon men by the highwapes side, and of killing meanes that passe by, would wishe too finde those things, rather than too take them by force. Yea, ye shall finde no man, whose harte would not faine inioye the reward of his naughtinessse, without the dooing of the naughtie deedee it self. Moste highly are wee bounde too Nature in this respect, that vertue sheadeh her light so incoo mennes myndes, as even
Do the end thou mayst knowe that the affection of a thankful mynde, is a thing too bee desyred for itself: too bee unthankfull is a thing too bee eschewed for itself: Nothing dooth so much vnknit and plucke alunder the concupsde of mankynd, as that vyce. For in what other thing haue wee so muche safetie, as in helping one another to mutuall frendlynes? Though this onely one intercourse of good turnes, our life is both better furnished, and better fenced against soden attaules. But eueryman too himselfe alone, and what are wee? A pray for beasts, a slaughter for sacrifice, and very eazye to haue our blind sheede. Because the rest of living creatures, should have strengthe enough for their owne defence: as manie of them as are byed too stray abrode, and too lye solitarie by themselves, are armed. Danis henned in with weakenesse. Nature hath giuen him twoo thinges (namely Reason and Fellowship) which he make him strongest of all, whereas else he should bee undoneing too all. And so, he that by himselfe alone could be able too make one, by means of fellowship ouermatched al. Fellowship hath giuen him the souereintie of all thinges. Whereas he is borne but for the Land: Fellowship hath conveyed him into the souereintie of another nature, and made him Lord of the Sea also. This hath restrepned the rage of Discales, provided helps aforehand for old age, and giuen comfort against soowes. This makest vs strong: so as we may bee able too hold pleae against fortune. Take away this fellowship, and yee end aunder the unite of mankynd, whereby our ipse is mainteyned. But yee take it away, if yee bring too passe that a thanklesse mynde is not too bee eschewed for itself, but because it should stande in feare.
The fourth booke

The viii. Chapter.

O man that is found of his Wits, seeketh the Goodes, for it is a madness too scarce wholesome thinges. Neither doeth any man love those whom he seareth.

Belyke then thou Epicure disarmedest God. Thou hast bereft him of all his weapons, and of all his power. And least anie man might bee astackd of him, thou hast coopd him up in a corner, beyond the reach of scarce. For such thou hast inclosed him within to house a wal, where it is not possible for him too get out, and hast separated him so farce from men, as he can neither touche them nor see them: it were no reason thou shouldest bee astackd of him, for he hath nothing to bele with thee, eyther too doo thee good or harme. Sitting in a middle roome betwixe this Heaven and another, all alone without companie of anie creature, without anie thing, he shunseth the ruines of the worlds falling done about him and about him, neither herkening too our prayers, nor having any care at all of vs. And yet thou wilt needes seeme too wooship him as thy Father, onely (as I weare) of a thankfull mynd. O, if thou wilt not seeme thankfull, because thou art not benefited by him, but are casually & at all aduentures clumped together by these little instes and synne erommes of thyne: why dost thou wooship him? For his excellent maestie (layest thou) and for his singular nature. I grant, thou dost so: and then doest thou it not upon perswasion of any reward: Ergo there is some thing too bee desired for itself, the verie woorichinelle wherof draweth theer unto it: and that is honefic. But what is more honesst, than too bee thankfull?
of Benefyting.

full? The substance of this verse is spreadeth out as farre as doth our lyre.

Chapter.

But in this good thing (sayst thou) there is some profit: for in what verse is there not profit?

May verely, that thing is laid to bee counted for it self, which though it have some commodities without it self, is notwithstanding well looked of, even when those commodi tites bee set aspide and taken away. It profiteth mee too bee thankfull: pra, and I will bee thank full though it were too my harme. What seeketh bee that is thankfull? That his thankfulness may win him no frendes and no good turnes. But what if it should procure him displeasure? what if a man shall perceyue himself too bee so farre from gayning any thing at all by it, that he must forgo muche, eu en of that whiche he had gotten and layd by in tope? Shall he not willingly hazard his owne losse? He is a Churle which beares a sick man companie, bycause he is about too make his will: or hath his mynd running upp on the Heritage or Legacies that shall bee bequeathed him. For although bee doe all things that a good frend and one that is myndfull of his dukie ought too doe: yet notwithstanding, if his mynd waueth in hope, if he long for lucker, if he casteth his angle, if he linger for the death of the partie and houer about his Carkeffe, like Caryon Crowes whiche stand spying neere at hande for the fall of Cascar with the Roce: bee is but a Churle. The thankfull mynd is led with the goodness of his owne purpose.

Chapter.

Wilt
Illethou bee sure that this is so, and that a thankfull persone is not corrupted with gayne? There bee two kynodes of thankfulness. He is called thankfull which he rendeth somewhat for that which he hath received. This man perhaps maye vaunt himself, he hath whereof too boast, he hath too allege for himself. And he is called thankfull also, which he hath taken a goodynere with good will, and with good will oweth it. This man is shep by within his owne conscience. What profit can be saf at him of his owne hidden affection? Yet is this man thankfull, if he bee able too doenomore; fo, he loueth, he oweth, and he would sayne require. Whatsoever is wanting else, the lacke is not in him. A woorkma is a woorkma though he want tooles too woork withall: and a cunning Musician is a Musician, though his voyce cannot bee harde for the noyse of trampler. If I bee willing too require, yet is there some-what behynd: not that may make mee thankfull: but that maye make mee free. For oftentymes he that hath requyted is un-thankfull, and he that hath not, is thankfull. For like as of all other vertues, so of this also, the whole estimation reboundeth too the mynde. As long as he dooreh his deuicie: whatsoever wanteth belydes, is the fault of fortune. In like maner as an eloquent man is eloquent though he hold his peace; and a strong man is strong, even when his handes are fet together, yet as fast bound: and as a Pylot is a Pylot though he bee upon the dry Land: because either is no want of perfectenesse in their skill, although there bee some let that their skill cannot shoue itselfe: Even so also is he thankfull that onely hath a deuyse too bee thankfull, and hath none other recopd of his willingnesse but himself. Nay, I will say thus muche more: Sommerly even he is thankfull, which he seemeth unthankfull, and whom miswee-ning opinion hath requyted too bee blameworthy. What other thing now hath suche a one too stick too, but his owne con-science: which he gladdeth even when it is overwhelmed; which kryeth cotrarie too the multeude and the reyope of common bruyce;
Ic The.xxx. Chapiter.

Have (layeth he) that I would hate, and that I despyred. It repentes mee not, ne shall repent mee, neither shall fortune doe the woodit & e(a) gyeing mee too the poynte that I shoulde say: what ment I? what hache my good will booted mee? It booteeth mee even bypon the Racke; It booteeth mee even in the fire. For though it should bee put too every meber one after another, and confume the bodie aline by pereomeal; yet too a man that knowes well by himselfe, whose hart being good is full fraught with the dreame of a cleere conscience, the fire shalbe welcome, where-throgh the lyghtnesse of his good conscience shal lyne toote. Now also let this argument alsoe layd come in place againste: namely, what is the caufe that moneth vs too bee so frendly at the pyme of our beache? Why walshoulde we eche persones desere? Why wee should insole our memoirie too crome and examine all our former lyse, and by all meanes introduc tre thewe that we haue not forgonnt anie inanues by noble? At that pyme there remarneeth nothing for: hope too linger upon; and pere standing at the pimes brim, our desire is too depart this world as frendly as mate bee: Accelype may see there is a greate reward of the wood, in the very kering of it. And great is the power of homely too allure inanues harces but it. For the beauty the of harpyich mens minde, and ranthech them with singular pleasure in beholding the lyghtnesse of his lyght.
The fourth booke

But manie commodities ensue of it, and good melone more in safttie, yea and (according to the judgment of good men) more at ease too, where innocencie and a thankfull minde goe with it. For nature had boone vs too muche wrong, if it had made this to grete a good thing, too haue bene miserable, and uncertaine, and barren.

But looke thus muche further: whether chou couldest finde in thyn hare, too make thy way unto this vertew, whiche (ostentiously hath a lake and easie passage unto it) by stones and rockes, or by a passage beset with savage bestes and Serpences.

The xxni. Chapter.

This is not therefore the least too be desir'd for it owne sake, because it hath somme forrein profite cleaving unto it too boote. For commonely the goodliest things are all of them accompaunied with manie casuall commodities: but yet so, as they drawe those commodities after them, and they theselues goe before. Is there any doubt, but that the Sonne and the Poone doe govern this dwelling place of mankynd, by keeping their turnes in palling about? or that by the heat of the Sonne, all boopes bee cherished, the earth reconcled, superfustious moisture abated, & the irksomness of winter that bynderth all things alayed? or that by the effectuall & percing warmth of the Poone, the rippening frutes are moystened? Or that the fruitfulnesse of man is answerable too the course of her? Or that the Sonne by his farre compassing, makesthe yeere discernable; and the Poone by her turning in shorter space, makest the moneth? But admite chou tookest these thinges away: were not the Sonne of itselfe a meerce sight for the eyes to beholde, and worshie too be seen in estimation, though he did no more but passe by vs? were not the Poone worthie to be reuerenced, though shee ranne by vs but as an ypole Starre? When the Skye casteth forth his fyres by night, shyninge with such an innumerable multitude of Starres; whom doth it
it not soce too looke earnestly upo it? And who thinketh then of anie profit by them, when he so wondereth at them? Behold these things that gyde aloft in the still Skye, after what sorte hyde they their swiftinesse under appearance of a standing and vounable woork? How much is done in this night, which thou observest onely fo, a reckoning and difference from the dayes? what a multitude of things is wound out in this kilnesse? what a rowe of Destinies doth this certeine bound bring forth? These things which thou regardest not otherwise than as things dispersed for beautifying, are every one of them occupied in woorking. For thou must not thinke, that only the seuen Planets doo move, and all the reste stande still. We comprehend the mouinges of seawe, but there bee Gods innumerable and withdrawn far from our sight, whiche both go and come. And of those that our sight can perceiue, dyuerse walk an elendge course, & passe in couert. Why then shoulandest thou not be delighted to behold so houge a woork, peat though it ruled thee not, preferred thee not, cherished thee not, ingendered thee not, ne watered thee not, with his spirit?

Chapter.

Dw like as in these things, although they bee most behooffull and are both necessary and profficable, yet is it the maiesty of them that occupyeth the whole mynde: Even so all herue, (and specially the dertue of thankfulnesse,) yee doeth very much proffe, but it will not be lovd for the same, for it hath yet a further thing in it, neither is it sufficiently understande of hym, which accownteth it among gainfull chynnes.

A man is thankful because it is for his owne proffite: Ego, also he is thankful but so muche as is for his proffite. Verue interreteeth not a miserly lover. A man must not come vnued hir streptlaced. The Churche thinketh thus: I would sayne requyte kyndnesse, but I am afraied of cost: I am afraied of daun-
The fourth booke

ger: I am afraid of displeasure: I will rather doo that which is for myne ease. One selfsame cause of dealing cannot make a man both thankfull and unthankfull. As their woop kinges are dyuers, so are their purposes dyuers. The one is unthankfull though he ought not, because it is for his profit. The other is thankful though he bee not for his profit, because he ought so too bee.

C The pr. Chapiter.

UR purpose is too line according too Nature, and too folowe the example of the Gods. But whatsoever the Gods doo, no other reason lea\veth them too doo it, saue onely the deede it selfe: unlesse peradventure thou imaginest them too receyue the reward of their dooinges, from the smoke of bratles Howlies, and fro the ranke sene of Frankincence. See how great things they daily bring too passe: how greate things they bestow among men: with how greate foyszon of Fruices they repleni\sh the earth: with how reasonable wyndes and fitte too carie at all howes, they blowe through the Seas: and with how greate Showres soordinly powred downe, they soften the ground, refreshing the dyed Uynes of the Spinges, and renewing them by hea\ving couert nourishment intoo them. All these things doo they without any profite coming too themselves thereby. Therfore let our Reason also (if it diuegree not from his Patterne) keepe the same course, that it come not as an hyzeling too honest things. Let it bee ashamed too make sale\ware of any welchoowing. Wee haue the Goddes francke and free. If thou folowe the example of the Goddes, thou must too good even to the thanklesse: For, the Sonne ryseth upon the wicked, and the Seas are open too Pyraes.

C T. redi. Chapiter.
In this place they demand, whether a good man shall do a thankless person a good turne, knowing him too bee thankless. Give me leave too say somewhat by the way, least I bee overtaken with this capricious question. You must understand, that after the constitutions of the Stoikes, there bee two maner of thankless persones. The one of these thankless persones, is the Fool. For a fool is hee that is euill; but he that is euill, is void of no vpce: Ergo he is also unthankfull. Likewise we see saie that all euill men are haddie, covetouse, lecherous, and malicious. Not bycause all these great vices are notorious in every euill person: but bycause they may bee, and are in them though they bee undiscouered. The other thankless person is hee that is commonly layd too bee naturally inclyned too the vpce of unthankfulness. To that thankless person which hath the vpce of thankfulness, none otherwise but as he hath ali other vices, a good man must doo good turnes. For if he should withholding from suche: he should doo good too noman. But after the other thankless person, too whom all is fis that comes too Nette, and which he makes no conscience at all of the matter: he shall nomoze belowe a good turne upon him, than upon a Theek. Who will put an untrust in trust with his Monie, or leave a Pledge in the hande of him that hath forsworne many men their Pledges before? Wee call him searefull which he is foolish, and led by naughtiropacks that are beset with all kynd of vaces without exception. Also he is properly called searefull by nature, which is frighted at every thing rozze. The soole hath ali vices, yet is he not naturally given to them all. One is given too Rigardship, another too Lecher, and another too malapertuelle.

The xviii. Chapter.
Hey doo amisse therefore, which say to the stories: What then? Is Achilles fearless? What then? Is Aristeides (who is renowned for justice) valorous? What then? Is Fabius (who upheld the Roman weale by his pausing) rash? What then? Is Decius afraid of Death? Is Mutila a traitor? Is Camillus a foole? Wee saie not that all vices are after like soe in all men, as they better themselves severally in some men: but wee say that an euill man and a foole, are not otterly voyde of any vice, in so muche that wee acquire not the bold man of steele, nor discharge the prodigall man of nigardlynes. Like as men have all senses, and yet all men have not eyesight like untoo Lycon. Even so all Fowles have not all vices so ferre and beatie, as some of them have some vices. All vices are in all men: But yet all vater not chem selues in every man. One man is naturally beyde untoe Courteousnesse, another untoo Lecherie, and the third is giuen too Drunkenesse: Or if he be not yet giue once too it, at leastwise he is so framed too it, that his disposition draweth him towards it. Therefoye (too the intente I maye turne agayn too my purpose,) There is no man but he is unthankfull, because there is no man but he is euill; for he hath the seedes of all naughtineesse in him. Notwithstanding, properly he is called unthankfull, which he is bene too the vice of unthankfulness. Upon suche a one shall I bestowe no benefite. For like as he proudeth ill for his daughter, that marrayeth her to a man disfamed and often divorced: and like as he is countred an ill housholder, which maketh such a one Steward of his house, as hath bin condemned of false dealing: and like as he shall make a derie madde will, which he leaueth suche a one too be his soures Gardiner, as is a spoyler of Fatherlesse Children: So shall he bee thought too bestowe his benefites verie unadvisedly, which he picketh ouer thanklesse persones, on whom all that is bestowed is loste.
He Goddes (saith he) give many things too the thanklesse, whereas they had prepared them onely for good men. Nay, they happen also too the euill, because they cannot bee parted asunder. And it is more reason too proosite euem the badde for the goodes sake, than too faile the good for the baddes sake. For according to thyne owne saying, the Daye, the Sunne, the intercourse of Winter and Summer, the middle temperatenesse of Springtyme and Harueste, the Showers and Waterspringes, and the ordinarie blastes of the Windes were devised by the Goddes for all men in generall, and they could not barre menne from them in euemall. The king giues promotions too the worthie, and dole euem too the unworthie. As well the Theefe as the periured persone, and the Whoremonger, and without exception, whosoever is a citizeen, takes parte of the common graine. When there is any thing too bee bestowed simply as uppon a Citizeen, and not as uppon a good Citizeen; bothe the good and the badde receive of it indifferently. God also hath graunted somme thinges in common too all mankynde, from whiche no man is exclued. For it could not bee, that one self same winde should bee prosperous too good men, and contrary too euill men. Now then, that the sea should bee open for trafficke, and that the dominion of mankind should have a larger scope: it was so, the common benefite of all men. Again, it was not possible too hynde the Rayne too any Lawe installyng, so as it should thinne the groundes of euill and wicked menne. Somme thinges are sette indifferently. Citiees are builded as well for euill men as for good. The monumences of wittes are published by settyng foorth, and shall commende the bandes euem of the unworthie. Leache of the ministereth helpe euem too the wicked. Roman suppressed the making of wholsomme Saines, for doute least the unworthie should bee healed. Seekethou a streit examination and vaelwyng of persone,
The fourth booke

fones, in the thynge that are bestowed generally as bypon the
worthie, and not in the thinges that admte every rascal with-
out exceotion. For there is grete difference betweene the
not excluding of a man, and the choosynge of a man The right
of the Lawe is priclitz roo all men, Cuen Duxherers inoyn-
the peace, and thote that have taken awaye other mennes good-
des recover their owne. Succhae are cote too quarell, and
too strike euer manne in tyme of peace, are defendeed from
the enimie with a wall in tyme of warre. Succhae as have offended
moiste heinously against the Lawe, are defendeed by protection
of the Lawe. Somme thinges are of that Nature, that they
could not happen too any in seuerall, if they were not permi-
ted too all in generall. Wherefore there is no cause why thou
shouldest make any talke of these thinges, whereunto wee bee
called in comon. But as for the thynge that must comme too a-
other man by my discretion, I will not bestowe it upon suche
a one as I knowe too bee a Churle.

The xxir. Chapter.

Itte thou then (saith he) neither give a
Churle counsell if he alke thyne advice,
not suffer him too drawe water, no, hewe
him his wave if he bee out of it? O wilte
thou doo these thinges, but not bestowe a-
ything upon him?

I will make a distinction in this case, or
at leastwise I will allaye too make one. A benefite is a behoof-
full deede, and yet is not euer behooffull deede a Benefite.
For somme thinges are so small as they atteine not too the
name of a benefite. Twoo thinges must meece in the makeynge
of a benefite. First, Greetnesse: for some thinges are farre un-
der the reache of that name, Who euer termed it a benefite, too
have gotten a shiffer of bread, or a vile Dodkin by beggyng?
O too have gotten leave too light a Candell at an other ma-
nes fire? And pet now and then, these thynge isande a man in
more stead than the grecest thinges. But the profite of them
bere euerth
henceveth them of their grace, even when the necessitie of the
tyme maketh them needestfull. Ageine (which is of greatest
force) it must fall out that I doo my good turne for his sake
too whom I would have it come, and that I deeme him wor-
thie of it, and that I give it with a good will, as one that is
glad of his welfare. Of whiche pointes there is none at all in
these thinges that wee speake of. For wee bestowe them not as
bypon wortchie persones, but carelesely as small thinges: and
wee give them not for the names sake, but for maners sake.

Chapter.

Deny not but I maye now and then be-
stowe somme thinges, even bypon the un-
worthie, for other mannes sakes: like as
in seates of promotion, somme that were
verie unhonest haue for their nobilitie bin
preferred before those that were full of ac-
tivity: and not without reason. For holie
is the memorials of great vertewes, and it prouoketh the mo
too bee good, when the thanke of their well dooyges dieth
not with them selues. What thing made Ciceres sonne Con-
ful, but his Father: What chyng received Cinna now alate
out of the enemies Campe too the Consulship: What thing
admitted Sextus Pompeius and the other Pompeies likewise,
but the greatnesse of that one manne Cneus Pompeius, who
had been of suche reputation, that even his verie fall was
ynough too his posteritie? What made Fabius Persicus (whose
moute even the siltie force of menne were lothe too kille)
what made him preste (I saie) in mo Colledges than one,
but the Urrucoses and Allobrogikes, and those three hundred
whiche adventured their whole familie, in defence of the com-
mon weale, against the invasion of the enemie? So muchere are
we beholden untoo vertewes, that we ought too hono: them,
not onely while they bee presence, but also when they bee gone
out of our sight. For like as those persones haue delte in suche
wise, as they not onely did good untoo one age, but also lefte

D.s. their
The fourth booke

their benefactors behind them: so also are we thankfull too then in more ages than one. This man hath begotten noble personages: he is twelfth of good turnes whatsoever he himself is, because he hath brought soore and suche. Another is borne of noble auncetors: whatsoever he himself is, lett him bee spawed under the shadowe of his foefathers. Like as uncleane places bee lightened by the brightenesse of the Sunne: so let unchistenes bee overshined with the brightenesse of their auncetors.

The ffirft Chapter.

My freend Liberalis, Here I meene too excuse the Goode, For ostentymes wee bee woont too syp, what prudence was it too make Arrhiedens king? Thinkest thou that this besell hym for his owne sake? No: it besell him for his fathers and his brothers takes. Why did God give the souereignty of the world too Caligula, a man so overdesprous of mannes blud, that he made it too comme spouting out before his face, as if he would have receyued it in his mouth. Weithen, supposed thou he had this preferment for his owne sake? No; it was for his father Germanicus sake; it was for his grandfauther and greatgrandfathers sake; and for other of his auncetors sake afore them, who were as noble as they, though they liued a private life no hygher in degree than other mee. What? when thou thyself madest Mamerus Scaurus consul, wilt thou not in what filthinesse he wallowed with his lasses? Fo, did he himself dissemble the matter? Had he anie will too seeme honest? I will rehearse a sayling of his whiche I remember is commonly spawed, and which he was praved in his owne present. Using a Ribausly terme, he sayd too one Pollio Annins, that he would doe a thing too him whiche he had leuer have done too himselfe. And when he sawe Pollio begin too knit the browes at him; if I have said amisse (is he) too myself and to myne owne head bee it spoken. This sayling of his, he himselfe blazed aboide. Paste thou admitted a man so openly sittie, too the
of Benefyting.  

Pace and the Judgementseate? Aereely when thou thoughtst upon the auncient Scaurus the cheef president of the Se-nate, it greued thee that his offspring should bee imbaced.

C The xxxii. Chapter.

It is a likely hoo that the Gods doe the fa-moable with some men for their Parents and Aunceteres sake: and with othersome for the towardnesse that haibee in their Childern and childers childern, and in the issue of them a great whyle too come. For they knowe the successe of their woork, and the knowledge of all things that shall passe throu-rowe their handes, is alwayes manifest unto them: but it stre-leth upon vs out of the couert. The thinges that wee suppose too be casuall and soodein, are foreseen and famillier unto them. Let these bee Kingses (say they) though their Aunceteres were none, because they have accounted Justice and abstinence too bee the highest soucreincie, & because they have applied themselves to the comonwelth, & not the comowelth to themselves. Let these reigne because some good mane was their greatgrandfather, whose mynd surmounted his fortune, who in ciuill dis-sention chose rather too bee banquished than too banquish, because it was for the profite of the comon weale. His goodnesse could not bee requited so long a whyle. In respect of that man, let this man have preheminence ove others; not because he is of knowledge and abilitie too use it, but because the other hath deserved it foze him. For peradventure this man is of bodic mishapen, of cowntenance lothsome, and will bee a flaunder too the place and persons of his aduauncement. Now will men fynde faulte with vs, and say I am bynde and rash, and ignoant where too bestowe the thinges that are due too the cheefest and excellencet persons. But I knowe that my giuing of this thing too the one, is a paying of it too the other too whom it was due long ago. Whereby (say they) doe you knowe that this man that was suche a thunner of gloe when it folowed him, that he aduentured upon peril with the same D, is, 

coent-
The fourth booke

countenance that others escape it, and that he never made difference betweene his owne profit and the profit of the common weale? Where is this man? who is he? how know you him? These reckenings of suche Receites and Paymentes are striken out of my booke. I know what I owe too every man. Too soonie I make payment after long tymne, too othere some I give aforesaid: and all else I deale with them according as occasion and the abilities of my substance will beare.

Chapter.

Then shal I now and then beseowe somewhat upon the unthankfull, but not for his owne sake. But (saith he) what if you knowe not whether he be thankfull or unthankfull? Will you carie till you maye knowe? Or will you not lette slip your tymne of benefiting? You maye carie too long. For (as Plato saith) it is hard too conjecture a mannes mynde. And not too carie is a point of rashness. Hereunto I answer: That wee never carie for the exacte boultyng out of thynges, because the trial of truehe is farre of: but wee procede by that waye, whiche likelihood of truehe leadeth. This is the path that all dueties trace. So doo wee owe, so doo wee saile, so goe wee on warrarre, so Marrie wee winnes, so bring wee by children: and yet the falling out of them all is uncerteine. Wree adventure upon those things wherof we think there is good hope. For who ca warrant increa too him that soweth, a hauen too him that saileth, victory too him that goeth awarfare, a chastie wise too him that marrieth, or godlie children too the Father? We followe that waye whiche reason daweth, and not that waye whiche truch daweth. Stande lingering and doo nothing, till thou be assure of the success, or meddle thou with nothing till thou bee assured of the truehe: and then shal thou doo nothing at all, thy lyfe is at a stape. So long as likelihoodes of truehe maye moue mee
of Benefyting.

too this o? that, I will not shynke too doo a good turne, to suche a one as is likely too bee thankfull.

The.xxxiii.Chapter.

Any thinges (sayest thou) will steppe in, where through an euill man maye crepe by for a good, and a good man bee mistakyn for an euill. For the appareances of thinges that wee trueth too, are deceifull.

Who sayes naye too that? But I finde none other thing whereby too direct my meaning. By these footstepes muste I purswe the trueth. Certeiner meanes I haue none. I will doo the better I can too wepe them througly, and I will not bee hastie in yeelding too them. For it maye so happen in batc-cell, that my hande beynge misguided by somme mistaking, may thyst at myne owne fellowe, and spare myne enemie as if he were my frende. But it shall sibome happen so, and not through myne owne faulce, who am purposed too strike myne enemie, and too defend my countryman. If I may knowe him too bee thanklesse, I will caste awaye no benefite bypon him. But what if he haue krept in bypon me and begyled me? In this case I am not too blame for my bestowing, because I haue done it as too a thankfull persone.

If thou haue promised one a good turne (sayeth he) and afterward understand him too bee thanklesse, wilt thou perfoyne it o? no? If thou perfoyne it wittingly, thou offendest; for thou doest it too whom thou oughtest not. And if thou refuse too doe it, thou offendest that way also, because thou performedst not thy promises. Thus your conscience staggereth in this behalf, and so saphleth that proude hag of yours, that a wyleman neuer repenteth him of his dooing, noz neuer repealeth that whiche he hath done, noz altereth his determination.

A wyle man altereth not his determination, so bee it that all thinges continew as they were at the tyme of his determining. And therefo he is neuer touched with repentance, because at that tyme no better thing could haue bin done than was done.
The fourth booke

not better thing have bene determined than was determined.

Nevertheless, his adventuring upon all things is with

ception, if nothing beypde that may bee a let. And chesfore wee

ay that all things fall out well unto him, and that nothing

happeneth contrary too his opinion: because he forecastile in

his mynd, that somewhat may step in by the way too hinder his
determinations. It is a fond presumption too assure ones self
of Fortune. But a wiseman bethinke methim of bothe her par-
tes. He knoweth what swape errour bearch, how unceraine
worldly things bee, and how many things maye withstande
mennes determinations. Too the doutfull and slippreie locie
of things he proceeth with suffence, and to the uncerain
fallinges out of them he proceeth with certein advisedones.
And so his exception, (without which he determineth not any
thing, ne enteryppsele anie thing ) defendeth him in this case
also.

The, xxx, Chapter.

Have promised a good turne, so there happen no-
thing why I should not perfoyme it. For what if
my Countrie so?bid mee to perfoyme that which
I have promised him? What if a Lawe be made
that noman shall doo the thing that I had promi-
sed too doo so? my freend? But the case I have promised thee
my daughter in mariage, & afterward it fallinge out that thou
are a straunger borne, and I may not alpe myself with a Far-
reiner. The same thing defendeth mee whiche so?bidde meth mee.
Then let mee bee counted a promiseeaker, then let mee bee
blamed of unconstance, if all things contineing the same
cases were at any promisemaking, I bee not full as good as my
wooy. Otherwyse, what soever is altered, lettes me free too
take delperation new agen, and dischargeth mee of discredite.
I promis you too bee your advocate; and afterward it appre-
reth that the same case tendeth to the preeudence of my Father:
I promis to go a journey with you, and wooyd is brought mee
that the waye is lapd with Theues: I should have come too
some presente buisinesse of yowres, but my Childes sicknestte
of Benefyting.

of my Wyues labour kepe mee at home. If yee will bynde the credit of him that promised, all thinges must continwe in the same state as they were at the promismaking. But what greater alteration can there bee, than if I have found thee an euill and unthankfull man? Looke what I promised thee as too a woorthe, and will I withhold from thee as from an unwooorthe; yea and I shall have good cause too bee angrie with thee for deceuying me.

The xxxvi. Chapter.

Guerethelesse, I will looke uppon the thing that thou claynest, and see how greete it is. The manner of the thing promised shal counsell mee, If it bee but a small thing, I will let thee haue it, not because thou art woorthe, but for my promis sake. And yee will I not doe it as too pleasure thee, but as too redeem my woord, and I will wyng my self by the Care. By rashnesse in promising, I will punish with my losse. Lo, (say I too my self) too the intent it may greeue thee, and that thou mayst bee better aduysed ere thou speake hereafter, I will giue thee a Barnacle as we terme it. But if it bee too great a thing, I wyl not bee so costly (as Aetenas speche) as too hoype myne owne blame with a hundred Sestertiusse. For I will compare the oddes of both together. It is somewhat woorth too bee as good as a mans promis; agein it is mucbe woorth not too bee too precepte in pleasing an unwooortthie Person. So greate a matter as this must bee considered accordingly. If it bee a lyght thing, wee may wincke at it. But if it may bee cyther greatly too my losse, or greatly to my shame; I had leuer blame my selfe once for denying it, than continually for performing it. All the weight of the matter resteth (I say) uppon this point: namely, at how muche I am woorthe, too bee amerced for my woords. For if it bee muche, I shalnot onely withhold the thing that I promised

That is CC.I of our Monye.
The fourth booke

promised rashly; but also I shall call that backe againe which I have bestowed amisse. He is out of his wittes, which performe meth for his errour sake.

Philip King of Macedonie had a call Louder, and a stout man of his handes, whose service hee had founde profitable in many voyages. He had diverse tymes rewarded him with parte of the booties fo'' his hardinesse. And because hee was a man that had his soule too säl, heuermore kindled his voyaże with ofte payes.

This man suffering shipweck, was cast a land on the Hannoy of a certain Macedonian. Who having woode chercof, came running to him out of hand, and recoverynge life of him, conuayed him home too his laied Hanour, and laied him in his owne bedde, refreshed him ill at eale and halfe deade, tended him thirtie daies at his owne charges, recovered him, and at his departure gaue him wherewith too beare his charges by the waye. And the other said ofte tymes unto him, I will require thy kyndenesse, if euer I maye comme where I maye see my King and Capitein. He told Philip of his Shipwecke, but he spake not a woode of his succour, but by and by desired him too giue him a certeine mannes Landes. The manne was euene he that had bin his hoste, euene he that had taken him vp, and recovered him. Per maye see by the waye, how Kings ex now and the (and specially in warre) giue many thinges with their eyes the. One iust manne is not of power enough against so many armed lustes. A man cannot doo the dutties of a good man, and of a good Capitein bothe at once. How shall so many thousandes of unfacliable men bee satisfied? What should they have, if every man maye kepe his owne? So did Philip saue too himself, when he gaue commandement, for the putting of him in possession of the gooddes that he had crazed. The manne that was violently thrust from his possessions, did not putte by the wrong with silence like a cloype, and holde him well appaied that
that he himself had not bin given awaie too: But wrote a letter unto Philip, bothe rough and full of libertie. At the receiue whereof, Philip was in suche a chafe, that without delaye, he commanded Panianias to restore the first owner to his goodes againe; and too imprinted upon that leawde Souldier, that unkinde guest, and that concous seabeaten wretch, suche marks as might witnessse him too bee an unthankfull Gueste. Beleeue me, he that could finde in his harte, too stripe his house out of all that euer he had, and too driue him like one that had suffered Shipwrecke, too the same place where he him self had lye; was worthy too have had those Letters, not Imprinted, but ingraven upon his face. But let us see what measure had bin too bee kepte in his punishement. In deede, the thing that he had most wickedly intruded upon, was too bee taken from him againe. And who would have bin soe for the punishement of him, whose face was so heinous, as no manne could have pitied him, had he bin never so pitifull?

The xxxviii. Chapter.

Use Philip bee as good too thee as his promise: Even though there bee cause too the contrary? Though he should doe wrong: Though he should doe a wicked deed: Though by that one face of his, he should barre all Shipwreckes from the hawe? It is no point of lightnesse for a ma to soe take a knowne and condemned error. A man ought rather too confesse plainly and too saue, I mistooke the case, I am deceived. For it is a point of wilfull pride and solie, too bee so heedie as too say, Looke what I have once spoken, bee what it bee maie, I will abide by it, and make good my woopde. It is no dishonestie too alter a mannes mynde, when the matter requireth. Soe too, if Philip ha maintaied the Souldier in possession of those groundes, which he had R.s. gotten
The fourth booke

But you then (sayeth he) by our souer Zeno? for whereas he had promised too lend me one hundred pence, and afterward found him too bee scarce a meece man: Yet contrarie too the persuasion of his frendes, he persevered in trusting him for love of his promis. First the case is otherwise in a credit, than in a benefice. If I lend monny amisse, I maye call for it againe, and I may arrest my wette at his day. And if he dyne mee too selwe him, I shall recouere part. But also, a benefice, is lost euer wheit and out of hande. For euer this is the poync of an euil man, and the other is but a poynct of an ill proynder for himself. Agein, Nepher would Zeno haue persevered too haue credite him, if the summe had bin greater. It was but spure hundred pence. One sicke man may waste him so muche as men are woont too say. It was not woorth the renoking of a mannes promis. If I promis a man too suppe with him, I will goe though it bee cold, but not if it snowe. I will ryle too goe to a wedding, for my promis sake, though I have not digested my meate: but not if I have a fit of an Age. I will come too give my woord for thee bycause I haue promised: but not if thou wouldest make me ginne my woord bypon unceretencie, or bynd mee too the forsepyure of all that I haue. I sasy there is alwayes this couert condition implied: so I bee able and so
it bee Lawfull. If thinges must bee performed; se the matter in the same state when thou demandest, that it was in when I promised, and have with thee. But it can bee no poynte of lighteness to disappoint one, If there happen anie alteration by the waye. For why shouldst thou thinke it strange, that a man should alter his determination; when the state of the promiser is altered? Make mee all thinges so bee the same that they were: and I am the same man that I was. Wee by vs our selves too appeare at a day, and appeere not: Yet shalnot the sofer bee taken in all cases. A greater extremitie shall excuse the deault of appeareance.

The pl. Chapiter.

HE same may serve thee for a full answer too thy sayed question, whither kyndnesse bee too be requyted in any wyse, or whither a good turne bee euermore too bee performed. I am bound too peele a thankfull harte: but also, too requyte, somme cyne myne owne unfortunatynesse, and somme cyne his fortunatynesse too whom I am indebted, wylnot suffer mee. For what recompence can I make too a King, or too a Prince, or too a greatest riche man? specially being that somme are of that nature, that they thinke they have wrong, if they reopeue a good turne at a nother mannes hande: and they are alwayes loading of men with benefites one upo another. What help have I against suche persones, more than too be willing? For I may not thersowe refuse his new benefites, bycaus I have not requyted the old. I will take it with as good a will as it is offered, and I will peele myself too my freend as a mould of large recepue, fit for him too woole his goodnesse in. He that is tothe too recepue anewe, is sozie that he hath receiued alreadie.

I require not. What is that too the matter? If I wante either occasion or abilitie, that lacke is not in mee. But he performed unto meeward, I graunte it, and he had bothe occasion.
The fourth booke

and ability too doe it, Whither is he a good manne, or a bad? Whither is he a good manne, my case is good enough: with a bad manne I will not please. Truely I thinke not that wee ought too bee so eagre, as too require in poste haste, whither men will. If no, if too peace bypon them when they refuse. It is no requiting of kyndenesse, too render that thing against a mannes will, whither thou receivedst with his will. Somme menne when they bee presented with somme small gifts, sende another by and by ageine out of season, and saye they owe him nought. This sending of another out of hande agein, and this dsiyng of one present out of boozes with another, is a kynde of reiecting. Somceyme I shal not requyte a good turne though I can. When is that? when I shal more hinder myself by it than profite him. When hee shal seele himself nothing amended by recepyng it, and I shal seele myself greatly impayed by forsaying it. Wherefore, hee that hasteth too requyte, hath not the hare of a thankfull person, but of a good Deeter. And too conclude in seame woordes, hee that desyret too discharge himself too hasty, ly, is loth too owe, and hee that is loth too owe is unthankfull.

The end of the fourth Booke.
The fifth booke of Lucius Annaeus Seneca, concerning Benefits.

Chapter.

Day well seeme too have accomplished my purpose alreadie in my former bookes, forasmuche as I have shewed after what maner a good turne is too bee done, and after what maner it is too bee taken. For those are the enues of that duerie. Whatsoever I tarie upon further, is not of necessitie, but for the welpping of the matter: which must bee solowe so farre as it leadeth, but not so farre as it allureth. For there will continually ryle some one thing or other, which may intyre the mynd with some sweetenesse, rather unsuperfluous than necessarie. Neverthelesse Sith you will have it so: now that wee have dispatched the thinges that concined the pitch: let vs also go forword in searching the thinges that are as appurtinances too them, but not percei of them; whiche who so considereth diligently, neyther doeth a thing ful woorth his labour, nor yet loseth his labour. But unto thee my Ebutius Liberalis, who art of a singular good nature and so forward too benefiting, no commendacion of it can suffize. Never yet sawe I anie man that was so freldly an esteeemer of good turnes, were they never so small. Yea and so farre as thy goodnesse proceeded, that whatsoever good turne is done too any man, thou accountest it done too thyself. And because no man should repent him of his woldoing, thou art revie too make recommence for the unthankfull: and thou art so farre from all bragging, and so belyous out of hand too unburthen those whom thou byndest unto thee, that whatsoever thou bestowest upon anie manne, thou wouldest seeme, not too performe it, but too pay it. And therefore the thinges that thou bestowest so, returne too thee more plenteously,
Outly. For commonly good turnses pursue him that doth not challenge them. And like as glorious soloweeth more and more after suche as bee from it: so the frute of gooddoings redoundeth more thankfully, too suceh as give men leaue too be thankfulle if they list. Lercely there is no let in thee, but that suche as haue receyued good turnses, may freely call for new: and thou wilt not refuse too bestowe moe upon them: but rather sup-perssing and dissimbling the souer, thou addest moe and great-er. It is the poure of a singular good nature and of a verie no-bile impude, too bee with a thankfulle persone, so long till he haue made him thankfull. Neither dooeth this reckening de-recyue thee. For Apees sinke boone under vertues, if a man make not too mucho hatte too hate them over soue.

The seconde, Chapter.

You haaste a singular lyking of this sayling, as most princely, That it is a shame too bee overcome in doing good. Which sayling, whither it bee crew o? no, there is good reason too demaund: so it is a farre other thing than thou weneest. It is no shame at all too bee overcome in the incounter of honest things, so thou haue a desyre too vanquishe even when thou art overcome, and cast not away thy weapons. Al men bying not like strength too a good enterpyse, no? like abilitie, no? like fortune, which alony oudereth the sucresey, euen of the best determinations. The will of him that oudereth aright is too bee commened, although another man haue outgone him by swiftnesse of pace. It is not in this case as it is in wa-gers that are made at Gaminges, where the victorie sweeth who is best: albeit that in those also, chance dooth ofenterpyse more preferre the woorse. For: Wheras the matter standeth uppon frendsinelle, which eycher partie couereth too have performed too the full: Although the one bee of better abilitie, and have sufficient at hande wherewith too woozke his will, so as fortune giueth him leaue too doo what he listeth: If the other haue as good will as he, though he peeldie smaller thinges than he receiued
The Lacedemonians so had ane of theirs too contend in Pancracie or in bussieing with Bagges, where the confession of the parte the wheth who is overcome, the runner that cometh first too the races end, hath outgone his Harrow in solemanship, but not in mynd. The wrestler that is caste them, hath looke the wager, but not yeelded the wager. Because the Lacedemonians made great account of it too have their Countrymen unvanquished, they barred them from all Wagers wherein the victorie was too bee determined, not by judgement nor by the falling out, but by the confession of the vanquished partie yeelding himself at the commandment of his adversary. Look what they refused too their countrymen, that both honestie manhood and good nature perswade in all men; namely, that they should never bee vanquished; for verely the mynd that can not bee overcome, is even in the same case as if it overcame. Roman therefore saizeth that the three hundred Eabnisses were vanquished, but that they were slayne. Regulus also was taken prisoner by the Carthaginensies, but not vanquished, and the like may bee said of anie other, who being borne downe by the violence and weight of raging fortune, doth not cast downe his
The fifth booke

his hart. The race is all one in good turnes. What though a man have receiued greater thinges and oftener? Yet is he not overcome. Peradventure his benefites are overmatched with benefites, in respect of the things that are gienen and receiued. But if yee compare the giever with the receiuer, whose mynds also must bee considered apart by themselues: neither of them both shal haue woonne the upper hand. For it is woonen too come too passe, that when somme man is mangled with manie woundes, and his aduersarie is but lightly hurt: they bee lapy too haue gone awaie of even hand, though the one of them may seeme too haue gone by the woose.

The iii. Chapter.

RGO no man can bee overcome in benefi-
ting. That man knoweth how too bee be-
holden, whiche is willing too requite, and
supplyeth the thing with his harte, whiche
he cannot doo with his goodes. So long
as he holdeth at that staye, and so long as
he contineweth in this mynde, he ratifich
his thankfull hart by signes. What skilles it on whicher part
no giftes can bee reckened? Thou art able too gie many
thinges, and I am able onely too take. Good Fortune is on
thy side, and good will is on myne. And yet for all that, I am as
able too matche thee, as a seawe naked or light armed menne
are able too matche many armed too the proose. Therefore no
man needes too bee overcome in good turnes: because he may
bee as thankfull as he listeth. For if it bee a shame too bee o-
vermatched with benefites: wee muste take none at their han-
des, that bee farre our superious, whom wee cannot requite. I
meane Kingses and Princes, whom Fortune hath staid in
suche estate, as they are able too gie many thinges, and can
receive vertue seawe thinges, and those farre inferiour too their
giftes. I saie Kingses and Princes, too who notwithstanding
there may bee service done, as whose excellent preeminence
is upheld by the content of mennes myndes, and by their ser-
ices.
of Benefyting.

nices. There bee some that are withdrawn without the compasse of coueteousnesse, and are scarcely touched with any worldly desires, whom Fortune her self is not able to pleasure at all. I must needs bee overcomne by Socrates in benefites. I must needs bee overcomne by Diogenes, who walked naked through the middes of the wealtthe of the Macedonians, trampling the kinges riches under his seete. Might not he ther who therely have seemed, (bothe too himself and too all others, whose eyes were not too dimme too espie out the cruche) too surmount him that had all thinges under him? Truely he was muche mightier and richer than Alexander, who at that tyme was Loze of all the worlde. For ther was more that Diogenes would not take, than there was that Alexander was able too giue.

CT. v. Chapter.

It is no shame too be overcomne by suche. For neither am I the woeulle man of my handes, thoughpee marche mee with an enimie that cannot bee wounded; neyther hath the yse the lesse nature of burning, though it light oppon some ystfuse that cannot bee hurt by yse; neither hath an edge-coole therefore lost his propertie of cutting, because it is put too the cluying of somme stone that is ouer hard and of nature invincible against the edge of thinges. The same thing doo I answere you for a thankfull persone. It is no shame for hym too bee overcomne in benefiting, if he bee bound too suche men, as the greatnesse of their state, or the prerogacie of their vertue, stoppeth by the wayer that benefites should returne by. Commonly wee bee overcomne by our Parentes. For as long as wee deeme them generous unto vs, and as long as wee want discretion too consider their benefites: so long doo wee mistlike them. But asone as age hath gathered somme discretion, and it beginnes too appeare, that they deserved Loue at our handes for the same thinges for whiche wee mistliked them.

S.f. namely
The fifth booke

namely for their admonishmentes, for their streghtenesse, and for their diligent hyding of our undiscreete youth: then are wee rauished with the love of them. For we have lived so long, as to reape the true fruite of their children. The rest haue selte their children but in burchenwise. Yet is it no shame too bee outgone by a mannes Parentes in benefiting. And why should it not bee no shame at all, seeinge it is no shame too bee overgone by any man? For some there bee too whom wee bee bothe matches, and no matches. Patches in mynde, which is the onely thing that they seeke; and the onely thing that wee promise: and no matches in abilitie, whereby though wee bee hindered too require, yet muste wee not therefore bee ashamed, as though wee were quite overcomme. It is no shame not too overtake, so a manne purswe stille. Ocassymes wee bee driven too require newe benefices, before wee haue requited the old. Neither doo wee therefore leave craving, or crave too our shame, because wee runne further in deere, beeyng unable too require. For wee would haue bee thankfull if wee might: But there steppeth in some sorte in thing by the way, which he letteth by. Yet shall wee not bee overmatched in harte, neither shall it rebounde too our shame, too bee overmatched in suche thinges as are not in our owne power.

The vi. Chapter.

Alexander King of Macedonie was wont too boaste, that neuer manne overmatched him in benefices. There was no cause, why he being over high munde, should regard the Macedones, Greces, Carians, Persians, and other Nations, whom he him selfe had distrested, and lest without force. But lest he should think, that his kingdome (which he stretched from the corner of Thrace, to the hope of the unknowen sea) had given him that prerogative: Socrates might boaste in that behalf als well as he, and so might Diogenes too, who overmatched hym. For why should he not bee thought too bee overmatched that
dape, when he swellyng aboue the measure of worldly Pride, lawe one whom he could neither gie any thing too, nor take any thing from: Kyng Archelaus requested Socrates to come to too him: and it was reported that Socrates should answere, he was toth too come too suche a one, as at whose handes he should receive freendshippe, eyeing he could not require the like ageyme. Fo; it was in Socrates power not too receive; and secondly, he him self began firste to shewe freendshippe. Fo; he came at his request, and gave him that thing, whiche he doubtlesse could never gie Socrates ageine. Fo; whereas Archelaus should give Golde and Siluer: he was to receive the contempt of Golde and Siluer. Could not Socrates then have required the kyndnesse of Archelaus: What thing could he have received so greate as he had given, if he had shewed hym the knowledge of life and death, and throughly taught him the endes of the bothe? D? if he had made the King acquainted with the nature of things, who went astray in the open light, and was so igno;ant,that on a dape when the Sunne was eclipsed he set in his Court gates, and polled his Sunnes heade, (as meune are wont doo in mourning and aduerstie) : How greate a benefite had it bin, if he had drawen him out of his lurking hole, and willed him too plucke by a good harte, saiyng? This is no sayling of the Sunne, but a meeting of the twoo Planetettes, wherein the Moone running the lower way, hath put her Circle directly under the Sunne, and hidden him by setting her self betweene him and vs. Sometyme hydyng a small parte of him, if shee caste him lightely in her pailling by: and sometyme coueryng more, if shee beare moze fully upon hym: and sometyme hydyng him whole out of sight, if shee gottte full underneath him, betwixte him and the yeare. But anon the swiftnesse of these Planetettes will carpe them a funder, one onewe and another another wate: anon the yeare shall recouer her woned light, and this order shall contine newe for ever. They have their dapes certaine and sozertold, wherein the Sunne is hindered too shewe too:the the fullnesse of his rayses, by reason of the comming in of the Moone, Tary awhile, and he will for
The fifth booke

Take as it were this cloudiness, and strait waies he halbe rid of all impediments, and he will glie sooth his woned light freely again. Could not Socrates haue done as much for Archelaus, as Archelaus should haue done for him? What if he had taught him how to reign? As little as you make of it, it had bin so greate a benefite, as he could haue givn Socrates none like it. Wherefoe then did Socrates saue so? Beiyng a pleasant conceited manne, and wont too veer his mynde in figurative speeches, and a Fester with all men (but specially with greate menne) he thought rather too saue him naye cunningly, than stoutly and prouudly. He said he would receive no benefites at suche a mannes hande, as he could not render him the like. Perchaunce he feared least he might haue bin compelled too take thinges that he would not. Somne will saue if he would not, he might haue refuzen. But then should he have prouoked the kingses displeasure, who was haute, and would haue all thinges highly esteemed whiche came from him. It is all one with kingses, whiche you will gue them nothing, or take no thing of them. Either of the gainsainges are too them alike. And too a proude Prince, it is a greater cozie too bee disayned, than not too bee feared. Whyle thou knowe what Socrates was so loch of? He whose freeness he a free Citie could not awaie with, was loch too goe into wilfull bondage.

The vii. Chapter.

As I suppose, wee have sufficietly discussed this point, whither it bee a shame too bee overconme in benefiting. Which question who so demaundeth, knoweth that men are not wont too bestowe benefites upon themselves. For it had bin manifest, that it is no shame for a man too bee vanquished of himself. Notwithstanding, among somme Stoikes it is also debated, whither a man can benefite himself, and whither he ought too require himself with thankfulnes. The causes why this seemed a question too bee moued, were these. We are wont too sate,
say, I maie thanke myself, I can complayne of none but myself, I am angrie with myself, I will punish myself, and I hate myself. And mane suche other thinges doe wee saye, wherein echeman speakah of himself as of another. If I can hurt myself (sayeth he) why can I not also doe myself a good turne? Against, why should not the thinges bee called benefites when I bestowe them uppoun myselfe, whiche should bee called so if I bestowed them uppoun anotherman? why should I not bee beholding too myselfe for giving too myselfe, as well as bee beholding too anotherman for receivin at his hande? why should I bee unthankfull too myselfe, whiche is no lesse shame than too bee rigardly too myselfe, or than too bee hard and cruel too myselfe, or to bee carelesse of myselfe. A Bawde is defamed as well for his owne bodie as for anotheres. Verey a Flatterer and a soother of other mens woordes, and suche a one as is readie too iustifie vntruches, is blameworthy. And no lesse is he too bee blamed, which standeth in his owne conceypte, and hath an overweening of himselfe, and (as a man myght terme him) is a self-flatterer. Vices are facefull, not onely when they preindice others, but also when they redound unto mens owne selues. Whom will ye more commend, than him that overmapstereth himself, and hath himselfe at his owne commandement? It is easyer too ouerrule the barbarous nacions that cannot abde too have their heads under another mannes girdle, than too byde a mannes owne affections, & too make obedient the too himselfe. Plato (sayeth he) thankest Socrates for that whiche he lerner at his hande: and whyshe should not Socrates thanke himself for teaching himself? Marcus Cato sayeth: That whiche thou wantest, borrow of thyselfe: And if I can lende too myselfe, why should I not giue too myselfe? Innumerable are the thinges wherein custome denseth us. Wee bee wont too saye mee alone, I will talke with myselfe, and I will twitch myselfe by the Care. If these thinges bee true: then likey as a man may bee angrie with himselfe: so may bee also thanke himselfe. Like as he may rebuke himselfe, so may he also praise himselfe. Like as he maye hinder himselfe, so may e he also further himselfe. For an
ill turne and a good turne are contraries. If wee may say, hee hath done himself harme: wee may also say he hath done himself good. By nature (tayest thou) he hath done it. Nature requireth that a manne should first owe before he can requyte. A Deeter is not without a Credito, none more than a husband is without a wise, or a father without a childe.

Chapter.

Do the intent there may bee a recepuer, there must first bee a giver. Too conuey out of the left hand in to the right, is nepther giving nor recepying. Like as noman carpeteth himself although hee moue and remoue his bodie fro place too place: Like as noman is costed his owne Advocate, though hee have pleased his owne case: Like as noman settes by an Image too himself as his owne founder: and like as a sick man demandeth not reward of himself for recovering himself by his owne cunning: So in all other matters, although a man have done never so well, yet can he not requyte his owne kyndnesse, because he hath not towards whom too requyte it. But admit that it bee a bestowing of a good turne, when a man is both the giever and recepuer thereof of himself. And admit it bee a recepying of a good turne, when he is both the taker and the giever. The returne (as men terme it) is made at his owne doome, and it passeth away soothwise, as a name of valynce. For he that giever is none other than hee that recepuest, but they bee both one. This word O we hath no place, but betweene twoo several parties. How then continueth not he still in one, which dischargeth himself by bynding himself? Even as in a Bowle or a Ball nothing is neethermost, nothing is uppermost, nothing last, no nothing first, because the order of it is shifted by mowing, so as the thinges go before that came behinde, and the thinges come by that went done, and all thinges, howsoever they
they go, returne into one: even so must thou thinke it falleth out in man. Change thou him into newe so mane thinges, and yet is he the same partie still. He hath beaten himself: he hath no man no sewe so dooing him wrong. He hath tyed or shut up himself: he can have no action or false imprisonment. He hath done himself a good turne: he requityed it even with the dooing of it. The nature of the thing cannot bee sayd too haue for gone augeth, because that whatsoeuer is plucked from it, returneth into it aegin: neither can anie thing bee loste, whiche hath noe where out of too palle, but wyndeth backe again into whence it came. What lykenesse (sayeth hee) hath this example too the queftion propounded? I will tell thee. Put the case thou bee thankefull too thyself: yet is not this good turne lost: for the bestower of it hath it still. But the case thou wilt not receive it: thou haft it with thee before it bee delivered thee. Thou canst not forgo augeth: for whatsoeuer is taken from thee, is gotten too thee. The Whéel is turned within thyself: In taking, thou giuest, in giving, thou takest.

Chapter,

Man (sayeth hee) must doo himself a good turne, so he must also requyte it. The Antecedent is false, whereupon the consequent haugeth, for no man dooeth good turnses too himself, but he followeth his owne Naturue, whiche hath framed him too a certain selflone, by meanes whereof he hath a singular regard to eschew thinges hurtful, and too secke after thinges that may doe him good. Therefore, neither is he liberal, that giueth too himself, nor mercifull that forgiueth himself, nor pitifull that reweth his owne miseries. That whiche were liberalitie, Mercie, and Pitie, if it were done too another, man, is but nature, being doone too a mannes self.

A good turne is a free thing: but too doo good too ones self, is of naturall necelitie. The moe good turnses a man dooeth, the moe beneficall is he. But who was ever praysed for helping
The fifth booke

ping himself, or for defending himself from robbers: Roman
destroyeth a benefite upon himself, nomore than he destroyeth
intercourse upon himself: Roman giueth too himself, no-
more than he lendeth too himself. If a man befriend himself:
he dooth it always and without ceasing: He cannot keepe a just
reckoning of his friendships: and how shall he then requite
them, so that by his requiting, he benefiteth himself againe?
for how should a man discern, whether he doe himself a good
turne or requite one, seeing the matter is wrought all in one
person? I have deliveried myself out of some daunger: have
I now bestowed a benefite upon myself? I deliver myself a
benefite from daunger: now whiche doe I bestowe or requite?
Moreover, although I should graunte thee the first part: namely
that wee bestowe benefites upon our selues: Yet will I not
graunte thee that whiche folowe: Yet albeit we do bestowe,
yet doe we not owe. Why? Because we receive ageine out
of hande. In benefiting, it behooueth vs, first too receive, then
too owe, and afterward too requyte: But here is no syne of
owing, inasmuch as wee receive ageine without carpaunce.
There is no giving, but too another man: there is no requi-
ting, but too another man. This thing, whiche so oftenynes
requyseth twoo properties, is not possible too bee done still in
one.

The first Chapter.

Do have done a thing too a manannes beh-
hoof, is a benefite. Yea, so the woodde doo,
haue respect too an other man. For if no
men thinke him too bee out of his wittes,
that shall say he hath sold a thing too him-
selv, so selling is an alienacio of a thing
that is a manannes owne, and a conveying o-
ter of his right in the same too another man. And like as too
sell, so also too giue, is too passe away a thing from thyself, and
too make anotherman owner of that whiche was thyne afose.
Now if benefiting bee of the same sorte: then can nonian bene-

of Benefyting.

Of Benefyting.

For then should two contraries close in one; so as giving and taking should bee al one thing. But there is great difference betwixt giving and taking. And good cause why: considering how those woordes are matched full butte one against another. I sayd a little afoe, how some woordes haue relation too other-solkes, and are of suche nature, that the whole signification of them departeth from ourselves. I am a brother, howbeit too anotherman: so no man is brother too himself. I am a peer; but too anotherman: so no man is peer too himself. The thing that is compared, is not understoode without his match; and the thing that is cuppled is not without a felowe. So also, the thing that is giuen, is not without a receuuer: neither is a Benefite without another too bee benefict by it. The same thing appeareth by the verie Terme wherein this benefscting is côteined. But no man benefisth himself, no more than hee favoureth himself or taketh part with himself. Wee may prosecute this matter yet longer and with mo examples. And why not? sith a benefite is to bee counted in the number of those thinges whiche require a second partie. Some thinges, though they bee honest, verie goodly, and right excellent ly vertuous: yet haue they not their effect, but in a copartner. Faithfulness is commended and honoured for one of the greatest things belonging too mankind. And yet, is any man sayd too haue bin faithfull or to haue kept promises with himself?

The xi. Chapter.

How comme I too the last partie that requyete a good turne, must forgoe somme what, like as hee doeth that payeth monye. But he forgoeth nothing, whiche rendereth too himself: no more than hee gapeareth, whiche receueth of himself. Benefyting, and Requyting must passe too and fro: but within one man there is no intercourse. He that requythings must pleasure the partie that hath pleasured him afoe. He that
The fifth booke

that requyretch too himself, whom pleasureth he? Himself. But what man lookes not for the requital of a benefite one where, and for the benefite itselfe another where? He that requiteth too himself, pleasureth himself. And whether there ever so ranke a course that would not doe that? Yea rather, who hath not played the Carle, too doe that? If we may thanke our selues (sayth he), we may also requyte kyndnesse to our selues. We say, I thank myselfe that I cooke not suche a woman too wyse, and that I entered no fellowship with suche a man. In so say ing wee praise uselues, and for the better allowing of our fact, we abuse the wooydes of thanking. That is a benefite, whiche is at libertie not too bee receyued, even when it is in performing: But he that bestowed a benefite uppon himself cannot but receyue his owne profer: Ergo it is no benefite. A benefite is receyued at one tyne, and requyted at another. And in benefeting, the thing that is most allowable, the thing that is most commendable, is that a man forgeteth his owne profit too doo anotherman good, and taketh from himselfe to giue to anotherman. But so dooth not hee that benefseth himself. Benefeting is a felowlike thing: it purchaseth fauour: it maketh men beholden. But in giuing too a mans selfe there is no fellowship at all, there is nomans fauour purchased, it maketh noman beholding, it incogareth noman too say. This man deserveth too bee much made of, he hath done suche a man a good turne, and he will doo mee one too. That is a benefite, whiche a man giueth not for his owne sake, but for the partes sake to whom hee giueth it. But hee that dooth himselfe a good turne, dooth it for his owne sake: Ergo it is no benefite.

The xi. Chapter.

Ezemeth it now, unto thee, too bee untrue whiche I sayd at the beginning? Thou sayest I am quyte gone from dooing that whiche is woorth my labour, or rather that I lose all my labour in good sadnesse. Give mee leave a little, and thou shalt haue yet better cause too say so, when I that haue brought thee too such ambushes, as when thou
though you are straied out of them, thou shalt have gapped no more by it, but that thou mayst wynd thee out of such narrow pointes, as thou needest not too have come into; except thou hast list it. For too what purpose is it too busy a mannesself, in untying the knottes which he himself made too unyse? But like as some are so twisted togethre for pleasure and pastyme, as an unskillfull bodie shall hardly unknotte them; and yet bee that twisted them undoore them with ease, because he knoweth the places and letters of them, whiche notwithstanding have some pleasure in them, (for they trye by sharines of mens wittes, and make them too take heed): Even so, those thinges which seeme subtle and captious, too rid mennes myndes fro Securitie, Dulnicelle, and Sloch: and therefore the feid wherein they wakke, must now and then bee strewed with suche thinges, and some hardnecelle and toughnecelle must be whyles bee cast in their way, so as they may but even creep out, and take the better heed where they set their footes. It is sayd, that no man is unthankfull: and that is gathered thus. A benefite is that which prosteeth: but as you Storke upholde, woman can proste an euill man: Ergo an unthankfull man taketh no benefite: and so consequencly he is not unthankfull. Agein, a benefite is an honest and allowable thing, but an honest and allowable thing cannot bee fastned uppon an euill man: neyther then can a benefite be fastened uppon an euill man. But if he cannot receypue it, then ought he not too request it: and so is he not unthankfull. On the other lyde, (as you say) a good man dooth all thinges aright: But if he doo all thinges aright, then can he not be unthankfull: Ergo inasmuch he as a good man requesth, and an euill man taketh not: it followeth that there is neyther good man noz euill man unthankfull: and so unthankfull and thanklesse are but warr termes among men, and bettely without signification. There is but one good thing among bs, and that is benefite. This cannot light uppon an euill man. For he causeth too be euill, asone as vertue entered into him. But as long as he is euill, woman can fasten a good turn uppon him, because good and
things and evil things are as disagreeable among themselves, and cannot close in one. The same also is the reason why no man can profite him, because that whatsoever commeth to him, he marreth it by abusing it. For like as the stomacke that is infected with sickness and acloyed with choler, chaungeth all the meates that it receyveth, and curnceth all food into the nourishment of his disease: Even so a blunted mynde, whatsoever you commit unto it, maketh it a burreth, a mischief, and an occasion of miserie vnto it selfe. But the greater prosperity and welch that euill men haue, the more is their excelle of outrage: and they seele themselves so much the lesse, as they have lighted into greater matter wherein too soute: Ergo nothing can come too euill menne, which should doo them good: Ox rather, nothing can come at them that shall not doo them hurt. For whatsoever befallles them, they change it into their owne nature, and the things that of themselves should bee verie goodly and profitable if they were bestowed vpon a good man, are vnto them right nolesome. Therefore, neyther can they doo a good curne (for no man can doo that whiche is not in him too doo) neyther haue they any will too doo good.

[The viii. Chapter.

Ell, though these things were as you say; Dec may an euill man receive things like vnto no benefites, for the not requiring whereof he shall be unthankfull. There bee goodes of the mynde, goodes of the bodie, and goodes of fortune. The goodes of the minde are barred from a fool and an euill man. But he is admitted too the goodes of fortune, and he is able too receive them, and bound too require them; and if he requyte not, he is unthankfull. And this is not our constitution onely. For the Peripateikes (who give vrie large and wyde scope too mannes felicite) laye that the smaller sort of benefites doe befall unto euill men also. Now he that requyteeth not those, is unthankful. But as like as not that those things should bee
of Benefyting. 75.

bee called benefites, whereby the minde fareth not the better. Howbeit wee denye not that they bee commodities: and wee denye not but they bee too bee couered. These bee the thynge's that an euill man may both give too a good man and take of a good man: as monyope rayment, promotions, & lyse. Which if he require not, he calleth into his blame of an unthankful person.

But how can you call him unthankfull, soz not requiting of that which you say is no benefite?

Somme things, although they bee not the crow things themselves: Yet are compreheended under the same terme, by reason of their likenelike untoo them. So terme wee Scalop scheles though they bee made of siluer or gold. So terme wee him unlearned, not only which is altogether without lerning, but also which hath not acquired too somme deepe knowledge. So a man that hath scene one thinclothed and altoo ragged, lapes he hath scene a naked man. After the same maner, these thynge's are no benefites, but yet they beare the countenance of benefites.

Then like as these bee as it were benefites, and not benefite's in deed: so is he as it were unthankfull, and not unthankfull in deede.

That is false, bycause that as well he that receueth them as he that giveth them, doe boche acoount them as benefites.

And therefore as muchoe is he unthankfull, whiche receueth vnder presence of taking a crow benefite: as he is a poulsomer whiche giveth a man Poyzon, in stead of good Jewce.

C. The viii. Chapter.

Leaunthes dealth yet more rigorously. Althouogh (fayeth he) it bee no benefite, whiche he receueth: yet is he unthankfull, bycause he would not have required, though it had bin one. So also is a man a Purcherer, before he have stayned his handes: bycause he is alredie armed, and fully purposed too rob and seel. The beste dooe doeth put his naughtines in exe-
The fifth booke

cution, and disclose it, but not begin it. The thing that he received was not a good turne, but was so termed. Churchreyt
yors are punished though none of them can take hand upon the
Goddes.

But how (sayeth he) can any body bee unthankfull towards
an enuill man, seeing that a beneitce cannot bee fastened upon
an enuill man? meerly in this respect, that he hath received of
him, somme of the thinges that goe for good among the un-
skilfull: and therefore enuill though he bee, yet must he bee thank-
full towards him with somme like thing: and seeing he tooke
them for good, he must require them for good, whatsoever they
bee. They are layed too have borrowed monnye, bothe he that
oweth gold, and also be that oweth Lether copned with the co-
mon stampe, luche as was among the Lacedemonians, bycause
it sertuer the turne of current monnye. Looke in what kynde
of thing thou art bounde, in the same kindes discharge though
credit.

C The. tv. Chapter.

And that thing benefittees bee, and whether
the maiestie of that noble name ought
too bee plucked downe too this style
and bace geere, it skilles not you, it
is demaunded for other folkses takes.
Settle you your myndes upon the
outwarde shewe of the truthe, and
when yee speake of honeste, whatsoever it bee that is byued by the name
of honest, that hold you your selues in too.

As by you (sayeth he) no man is thanklesse: so agenie by you
all men are thanklesse. For you hold opinion that all enuill men
are foole: and he that hath one byce hath all byces: and so are
all men foole: so almoennes all are enuill: Ergo all men are un-
thankfull. Now what then? doeth not the reproche light uni-
versally upon all mankyn? Is it not a common complaint,
that good turnes are lost, and that there be vertes scarce which
require
requite not evil too suche as have deserved well? There is no
cause why p*e should thinke this too be the grudge of vs only:
and that we alone doo thinke all thinges be eniill and starke-
naught that fall not out euen and just with the Rule of right.
Behold, I wot not what a voyce, (not sence out of the house of
the Philosophers, but out of the middes of the common multi-
type,) condemning whole Peoples and Nacions, kryeth out.
The Guest may scarcely tru$t his house, nor yet the house his Guest:
Nor fathers war their sonlawes. Yea seeldome tymes doth rest
Betweene borne brothers such accord as brothers ought to haue.
The man would bring his wyfe, she wyfe his husband to his grave:
This is more than I spake of. Benefites are turned into Bar-
nes, and the blud is not spared of those for who blud ought too
be spent. We persecute benefites with Swoord & poploning.
Too rebell against a mannes owne Countrie, & too oppress it
with his owne Swoord, is now repued for puissance and woode-
chinesse. Hee that hath not mouted aboue the Comon weale,
thinkes himselfe too stand very lowelike an underling. The ar-
mies received of hir, are turned too hir confusion, and it is be-
come a Captainely exhortation too say: Sirs, fight against your
Wines, fight against your Children, make assault bypon your
owne Churches, your houses, & your Goddes. You that ought
not too haue entered into the Citie, no not euen to a triumph,
without the leaue of the Senate: and you that ought too haue
hild your Courtes without the Walles, euen when you being
home your armies with victorie: now marche ye intoo the Ci-
tie with Banners displayed, after you have murthered your
owne Countrimen, and bached your selues in the blud of your
owne Kindmen. Let libertie be clean driven out among Soul-
dyers Ensignes, and let that people whiche is the Conque-
rour and Subdewer of Nacions, be nowe at length besieged
within hir owne Walles, and bee put in feare of hir owne Ba-
ners after the hath chaced away all outward Warres, and sup-
pressed all foe in feare.
The fifth booke

Nykyn was Coriolanus, who becomming pitifull too late, layd awaye Weapon after repentance of his wickednesse, howbeit in the middes of Civill slaught're, Unkynde was Catelain, who thought it but a small matter too conquer his owne Countrie, except he might lay it waste, and bring in the Armies of Sany and Delphynois, and cal in the enemies from beyond the Alpes, too weaken their old and native hatred bypon the Citie, so as the Romane Captaines myght pay the yere mynds thewe of log tymne too the Tumbs of the Galles. Unkynde was Caius Marius, who being called from the Gallifloy to the Consulship, could not feele his displeasure sufficiently revenged, nor himself well settled in his former state, till he had overmatched all former slaughters to the slaught're of the Cimbrians, and not only blowen up a Trumpet, but also bin himself as a Trumpet too the banishment and Civill slaught're of his Countrimen. Unkynd was Lucius Sylla, in healing his Countrie with sofer remedies than the perilles themselves were. Who having gone bypon mannes blud from the Towre of Prenef too the Gate Collina, made new Battels and new slaughters in the Citie, and cooping up twoo Legions in a corner, murthered them euerychone, both after victorie, (which was a crueltie) and after Pardon, which he was against all conscience; and afterward set-foot a Proclamation, (good God) that hee whiche killed a Citizen of Rome, should not onely scape unpunished, but also receyue Domny, and welneere bee crowned with a Citiigar-land. Unkynd was Caues Pompeius, who for his three Consulshippes, for his three Triumphes, and for his Romanie honours which (for the most part) hee had aspired to before hee was of ryce yeeres; rendered this thanke too the Common weale, that hee put others in possession of it also, as though he might have made his owne preheminence the felle enuyed, by making the thing lawfull for many men, which he was lawfull
for many men, which was lawfull for no man. For while he sought extraordinary governements, while he distributed provinces to take the choyce of them to himself: while he required the common weale too the Thesmex, so as two partes of it remaind in his owne house: hee brought the People of Rome too suche an afterdeke, as they could not continue in saftie, but by the benefite of bondage. Unkind was the verie enemie and vanquisher of Pompei, Caius Julius Cesar: who, for all his tendering of the Comon weale, and for all his fawning uppom the Comonalcie, led the Warres about from Fraunce and Germanie intoo the Citie, and piched his Campe in the Circle of Flaminius, nest above Pompeia had done. In deede, right did temper the rigour of his victorie, and he performed his ordinarie sayng, which was that he new noman but if he were in Armes. What faule had he then? Whereas the rest- due used their weapons more bluddily yet at length they were satisfied, & layd them downe again. But this man did soone put by his Swoode, but he never layd it away. Unthankfull was Antonie, too his owne preferrer, in that hee auowed him too bee lawfully payne, and admitted his murderers too provinces and governement. And when hee had come his Countrie with proscriptions, invasions, and battelles: after all these mischiefes, he gave it over intoo bondage: and that not unto Romane Kingses, but after suche a soyle, as the same Comon weale which had fullie restored right libertie, and frendome, too the Achayas, Rhodians and many other noble Cities,showd it self pay tribute too gelded men.

The xvii. Chapter.

Ymee would sayle me if I should recken up all that haue bin unthankfull, even with the verer destruction of their countries. And as end- lese a matter would it bee, too Ronne over the excellent and weldisposed men, too whom the Comon weale itself hath bin unthankck- full: and too shewe how she hath ofentymes offended no U.s. l esse
The fifth booke

Telle against other, than other have offended against her.

In banished Camillus, it sent Scipio out of the waie, and it outlawed Cæro even after he had suppressed Catiline, beating downe his house, spoiling his goodes, and doeing whatsoever Catiline himself would have done too him if he had gotten the victorie, Rutilius was rewarded for his innocencie, too goe hyde his head in Asia. The people of Rome layed Cæro nap of the Pecorihip, and vceerly denped him the consulship. We be commonly unthankfull all of ys. Let every man aske his owne conscience. Eche man complaynes of others unthankfulness. But it could not fall out that all shou'd complayn, unde there were cause too complayn of all. Are all men then but only unthankfull? Yis, they be also all courtose, all malicio- louse, and all fearfull, specially those that seemo too bee most hardie. Yea I say further, they bee all ambitione, and all un- godly. But there is no cause why pec should bee angrie with them: rather heare with the, for they bee all out of their wittes. I willo not call thee base too uncertainies, I prey thee see how unthankfull youth is. Who is he, (bee he neuer fo innocent, meeke, and kyndharte,) that doeth not wish, waie, and long for his fathers death? Where is there one among a number, that would be loth his wyse should dye, and not rather, maketh reckening upon her death, bee thee neuer so good a wyse? I pray you, what man being intangled in the Lawe, and rid out of it by somme other mannes helpe, will bee so greate a be- nefice in minde, anie longer than till the next matter that comes may put it out of his head? This we bee sure of: there is noman dyeth without gurdging; there is noman that at his last hour dares saie,

Now welcom death whiche endes the race

That fortunate game mee heere too trage.

Who departeth not unwillingly? who departeth not sighting? But it is the poine of an unthankfull persone, not too bee con- tented with the tyme forepast. Alwayes the daies of a mannes life will bee fewe, if he fall too numbering them. Consider how the souerein goode consteste not in tyme, How long o? how so ever.
ener thy spry bee, take it in good wootth. The prolonging of thy beathe 4ay anaypleth the nothing too blissedness, because that by eonewance the life is not made the blissfuller but the longer. How muche better were it, too bee thankful for the pleasures that a man hath recewed, and not too fland counting of other mennes yeeres, but too esteeme his owne gently, and too take them for a baunctage? This hath God voultaved bypon mee; this is eough, he could have given mee more, but euen this also is his benefite. Let vs bee thankful too the Goddes, thankful too men, thankful too suche as haue belewed aught bypon us, and thankful too those also whiche haue done good too anie of ours.

The vyth. Chapiter.

You hyndest mee out of measure (lapyk thou) when thou lapyest Ours. Therefor see mee somme end. By your lapyng, he that dooth a good turne too the chyld, dooth it also too the father. First I would haue thee too see mee somme bound; and afterwarde too tell mee, if a good turne bee done too the father, whither the same extend also too the brother, too the uncle, too the groundfather, too the wyfe, and too the fatherinlawe? Tell mee where I may stop, and how far I shall pursel the pedegree of persones? If I tell thy Lande for thee, I shall doe thee a good turne; and if I quench thy house that is on a light fire, or kepe it in reparacions that it decay not, shall I doe thee none? If thou saue but my flame, I shall thinke myselfe beholden too thee: and wilt not thou count it a benefite if I saue thy sonne?

The viro. Chapiter.

You seekest doone unlike examples. For he that tells meh my Lande, benefiseth not my Lande, but mee. And he that shoocheth by my house that is fall nat, dooth the pleasure god mee; for the house itself is
The fifth booke

sentlenesse. I am his better for it, or otherwise he hath none. Also he that tilleth my grounde, doeth it not too deserue well of my grounde, but of mee. The same doe I saye of my Bondman, for he is a part of my charrelles, & is saued for mee, and therefore I am better for him. But my sonne is himselfe capable of a good turne. Therefor is it that receiveth it, and I am glad of his wellspeeding. I am touched with him, but not bound with him.

Well then: I would sayne that thou which thinkest not thyself bound, shouldest answer mee; whether the helth, welfare, and prosperitie of the sonne percepyne not too the father? He shal be the happyer if he haue his sonne safe, and the unhappyer if he forgoe him. Now then, if by my meanes he bee made the more happier, and deluiered from the daunger of extreme miserie; receiveth he no benefite?

No, sayes he. For somme chunges are bestowed only oppon othermen, though they reach to us vs. And therefore the thing is too bee demanded at nomannes hande but his that receiueth it: like as monnye is demanded of the partie too whom it was lent, although the same did in somme wyse come too my handes also. There is no benefite whose commodite extendeth not too them that bee next hand, yea & now and then also too suche as bee furtherof. Our controversy is not, too whom the good turne is passed over from him that had it bestowed oppon him; but where it is bestowed first. Thou must seeke the thankes at the partie himselfe, and at the verie welles head.

Good then I pray thee, when thou acknowledgest that I have given thee thy sonne, and that if he had miscarped thou hadst not bin alioye: Art thou not in debt of a good turne for the life of him whole lyke thou pioferrest before thyne owne? At suche tyme as I saued thy sonne, thou fellest doune at my feete, thou paydest thy vowes untoo the Goddes, as if thou haddest bin saued thyself, and thou diddest cast forth suche woordes as these: It is all one too mee as if you had saued mee; you have saued twoo, and mee most of both. Wherefore spaketh thou so, if thou receivest no good turne?

Because that if my sonne haue a perce of monnye, I will
pay his credito; but not as a dewtie of myne owne. And if my sonne bee taken in abuwotrie, I wil bee ashamed of it; but yet shall not I therefore bee the adulterer. I say I am bound too the for my sonne: not bycause I am so in dece, but bycause I am contented too offer myselfe too be thy decter of myne owne free will. But thou allegedst, that by thy lauing of my sonne, I receivd greate pleasure and commoditie, and escaped the grosse cozie of being chylbelse. The question is not now, whether you have pleased me, but whither you have benefited me. For a beast, or a Stone, or an herbe may pleasure vs; but yet they beneicte vs not: for a beneicte cannot bee bestowed, but by a thing that is indewed with will. Now then, thy will was not too bestowe uppon the father, but uppon the sonne, and it may be, that thou knewest not the father. Therefore, when thou sayest, I have benefited the father by my lauing of his Sonne, saie thus also on the other side, I have benefited one that I never knew no; never thought of. Besides this, now and then it failes out, that a man maye hate the father and yet laue the sonne; and wilt thou seeme too have benefited him, too whom thou ware an enemie at the tyme of the deede doosing? But too the intene too set aside this altercation of intertalke, and too answer like a counseler in Lawe: the mynde of the bestower must bee considerd. Looke on whom his will was too bestowe his good turne, on him he bestowed it. If he did it for the fathers sake, the father receivd a beneicte. Otherwise, the father is not bound by the beneicte bestowed uppon his sonne, although he have fruition of it. Notwithstanding, if opportunitie serve him, he himself also will too sommewhat for him: not as bounde of necessitie, but as taking occasion too begin. The beneicte is not too bee clamned at the fathers hande. If he dos anie thing of courtesie for his sonnes sake, he is just, but not thankful. For it were an infinite matter, if the beneicte that I bestowed uppon the sonne, were lyable to his father, and his mother, and his graundfather, and his greate uncle, and his children, and his kinnsfolke, and his frendes, and his servantes, and his countrie.
Where then beginneth a benefite too stay? For now cometh in the inoouie kreeper, which is hard too retteyn, because it heedeth up by inchmeale, and never leaues keeping. Men are woon to put suche a cause as this. Twoo brothes are at variance. If I saue the one of them: whither doe I benefite the other, who will bee soe that his brothe perished not? No dout but that like as it is no benefite if I doo a man good against my will: so is it a benefite too doo an unwillying man a good turne against his will.

CT. xx. Chapter.

Ernest thou it a good turne (sayes he) wherewith a man is offended and greued? Manye good turnes have a soowfull and lower looke, as the cutting and tearing of a man too heale him, and the brydlying of men by imprisonment. A man must noe looke whither one bee soe at the receyping of a good turne; but whither hee haue cause too bee glad. A pece of Copne is not the woode because an Alient and one that knowes not the common stamp resuyedt it. Hee both hatech the good turne, and receyvedt it. Now is it doo him good, and that the intent of the bestower was too doo him good: it makes no matter though a man receypue the good turne with an euill will. Good, turne this the contrarie waye. A man hatech his Brothe, whom it were so; his behoof too haue still alpue. Him doe I sica. It is no benefite, alibert that hee take it soe, one, and bee glad of it. Possie truerly dooch he hurt, whiche getteth thankes for dooing harme.

I understand you. Because a thing dooch good, therefore it is a benefite: and if it doo harme, it is therefore no benefite.

Behold I will bring you a thing that hal doo neither good nor hame, and yet it halbe a benefite. I sad a mans father beade in wildeurnesse, and I burpe his bodie. I haue doone the deed-

man
man no good, (for what had it skilled him after what manner he had bin consumed?) not yet too his sonne: for what commodie had he thereby?

I will tell thee what the Sonne gotte. By mee he performed a reverence and necessarie dutie. I have done that thing for his father, which hee himselfe both would and should have done. Now, if I did it not for commone pitie and manners sake only, as I might have buried any other dead mans bodie: but knewe the carkesse, and thought bypon the Sonne at the same tyme, and did it for his sake: then is it a Benefite. But if I call earth bypon an unknowne persone: I have no better for this courtesie, because it was but a poynct of Publik humane.

Some man will say why make you suche a question on who you bestowe your benefite, as though you ment too clayme it ageine at some tyme or other?

There are that thinke it ought never too bee claymed ageine, and they allege these causes. He that is unworthy will not render though it bee claymed: and a worthy persone will render of his owne accorde. Moreover if thou have bestowed bypon a good man, take heed thou doo him not wrong in calling bypon him, as though he would not have required of his owne free will. And if thou have bestowed bypon an evil man, bee so as thy dooyng: but disgrace not thy benefite with thy owne waynes, by making it a Det. Furtheremore, looke what the Law of benefiting hath not commanded to bee claymed, that hath it forbidden too bee claymed.

These bee but woordes. For as long as nothing pincheth mee, and as long as misfortune compelles mee not: I will rather let my good turne slip than chalenge it. But if my Children stand in hazard of their lyfe, if my wyfe bee brought in perill, if the welfare and libertie of my Countrie fende mee too suche a place as I am loth too come to: I will streyne courtesie with my name, and I will shewe myselfe too have done at that euer I could doo, that I might not have needed the helpe of a Charle. In fine, the necessitate of receiuing a good tyme, shall overcome the shame of clayming it. Again when I be-

of Benefyting. 80.
The fifth booke

Nowe a benefite vpon a good man, I bestowe it in suche wise as I will never call for it ageyne, Untele necessitie insoyre mee. But the Lawe (layth he) in not giving leave too clapme, forbideth thee too clapme.

CTh. xxi. Chapter.

Anie thinges have neither Lawe, no? Action. But custome of mans lyfe, whiche is of more force than all Lawe, bringeth them in. No Lawe forbideth a man too bewaye his frenedes secretes, noe byndeth a man too kepe promis with his foe. Yea what Lawe byndeth vs too bee iuft of our woord too anie man? None.

Yet will I saye fault with him that shall bewaye my talke had with him in secret, and I wil bee discontented with him that shall gyue mee his faith and not kepe it.

By this meanes (layth he) of a benefite thou makest a Det. No, not so. For I doo not exact it, but request it ageyne, no? request it agein, but warne him of it. For uter necessitie may vnde mee so farre, that I shall come vnto him. Alfo? him that is so churlish, that a warning will not luy syze him, but I must bee sayne too stryue with him: I will passe him ouer, and not make so muche account of him, as too soze him too bee thankfull. For likewyse as there bee some Detters whom a Credeour wil not cal vpon, because he knoweth they have wa-""
Here bee many that knowe neither how too deny that which they have receyved, noz howe too require it: which sode are neither so good as thankful, noz lo bad as unthankful, but are dull and grosswitted, and lowe Paynayers, howbeiy not ciill. Too such as these I will make no clapme: but I wil admonish them and crayne them foorth too their dutie whyle they bee otherwise occupied, so as they hall byandby answere me in this wyse. I pray you beare with mee. In good faith I knewe not that you had neede of this; for had I knowen it, I would have offered it you. I beseech you think not any unkindnesse in me; I remember well what you have done so for mee.

Why should I strike too make suche as these, both better too mee, and better too themselves? If I can, I hall keepe any man from offending: and specially from offending against my selfe. In not suffering him too become a Thurle, I lebow another benefite upon him. Yet shall I not roughly upbraid him with that whiche I haue done so for him: but too the ende I may give him leave too render frendship, I hall with gentle-nesse renew the remembrance of it, and request him too doo mee some pleasure: and alfo my clapning, leere him espe that himself. Now and then also I Hail thee somewhat quicker words, if I hope he may bee amended by them. But if he bee past recoverie, I Hail not stire his patience, least of my saigne frend I make him myne vetter foe. For if wee let the unthankful slip without prompting them by some remembrance, wee shall make them but the flouwr too require. Agin there bee otherwise with in compass of recovery, whome may be brought too goodnesse if they bee a little bieten: whom wee shall suffer too come too naughtee by withdrawing admonishment, wherethrough the facher otherwise hath amended his Soule, and the wyse reclaymee his straping Husband, and the frend quickened by the faithfulness of his faining frend.
The fifth booke

Chapter.

OD wake some men, you must stt strike them, but log them. After the same maner, the assurednesse of somme men in requiting kyndnesse, dooth not cease, but saigne; and these must wee log. Turne not thy good-turne into a shewd turne. For thou dost mee wrong if thou chalendge not somme-tyme, too the ende I should bee thankfull. What if I knowe not whereof thou haste want? What if I espied not the occasion, bycause I was buzved in weightie affaires, and called too other matters? Shew mee what I maye doe, and what thou wouldest haue. Wherefoere despayrest thou before thou haue cryed? Wherefoere makest thou suche haue too lose bothe thy benefite and thy freend? How knowest thou whither I wilnot, or whither I wolt not, whither I wot will, or whither I want abilitie? Tryeme.

Then will I admonishe him, not bitterly, nor openly, but with our reproche, so as he mate thinke he calleth it too mynde of himself, and is not put in minde of it by mee.

Chapter.

NE Publins Militia an old souldier, of Ins- lines Cesar, had a sest, before, him against his nepboures, and was like to haue gone by the woospe. Capteine (quoct he) remem- ber you not how you spet your ancle once about Sucre in Spayne? His layed Cesar. Then you remember also, that when you went too sit done under a certaine tree that cast beatie little shadow, (for the sone was exceeding whote and the place very rough in whiche that only one tree grew out from among the ragged clisses): one of your souldiers did fixed his cloke under you. When Cesar had answered, peace marrie, why should I not remember it? for when I was nyght read soz 'thirst hycause.
I was not able too good too the next spring by reason of my
foote. I would have kepre thys ber upon all fower, but that a
shoubber of myne, a tall floute felowe, brought mee water in his
burganet, Captaine (quoth he) and doo you knowe that man,
or that burganet if you see them ageine? Cefar sayed he knew
not the burganet, but the man he knew very well. And (as I
thanke being angrie with him for withdrawing him from the
hearing of the matter too that old staie pageant) he added, but
I am sure thou art not he. Cefar (quoth he) I blame you not
though you knowe mee not. For when this was done, I was
whole and sounde. But after warr myne eye was stricken out in
the battell at Munda, and splitters of bones were pike out of
my skull. Nether could ye nowe know that Burganet if you saw
it. For it was elyued alunder with a Spanish holberd. Here-
upon Cefar commendeth that this shoubber should bee crub-
bbed no further, and gave him the grounde through which the
waxe take that made this strike and fewe betweene him and his
neighboures.

The xxv. Chapter.

Was then? Should he not clayne the good
turne at his Captaines hande, whome me-
morie the multitude of thinges had con-
sounded, and whom the greatness of his
charge in ordering whole armyes suffered
not too think upon euyry severall shoubber?
This is not a claying of a benefite, but
a fetchinge of it in a good place, where it was layed up in store
and rede for him. And yet if a man will have it, he must reache
out his hande too take it. Therefore, forasmuche as the thing
that I will do, shalbee either too myne owne necessites sake,
or too his sake of whom I demande it; I will challenge it. As
one was laying too Tyberius Cefar, Remember you? at the first
day, before he could vter any manne tokenes of olde acquain-
tance, I remember not (quoth hee) what I haue bin. How long
should a man haue forboye the claying of a benefite at this
place, in mannes
The fifth booke

mannes hande? He stopped his mouth with forgetfulness. He could not away with the acquaptance of ane of his frendes and companions. His presente rate was the only thing that he would haue them too looke at, too thinke uppon, and too speake of. After an old frend, he tooke him but for a lye. A man must bee more choyce in taking of his tympe when he will clayne a benedict, than when he will request one; and he must use a discretion in his woordes, so as even the unthankfull maie not be able too dissamble. If wee lived among wyse men, we should hold our peace and tarie their lespure. And yet is it good too make wyse men pruie too our estate. For wee craue of the Goddes, from whom the knowledge of nothing is hidden, and yet doe not prayers certifie them, but intreate them. Pea truly, that *Prest in Homere appointeth services and altars de

nently haunted; even too the verpe Goddes, therby too make them plyable, and they inclyne ontoo him. Too bee willing and inclynable too be admonished, is a principall vertue. The mynde of suche (which in seawe mene is the beste riter of itself) must bee repned, lestly this wai te and that wai te. The next are suche as amende bypon admonishment: and suche are not too bee lestte destitute of a Guyde. When a mannes eyes are bloundfolded, the light of them is the same it was, but it standes him in no steede, till the Goddes doo let in the lyght too them, and call them soothey too their accustomed servis. The instrumentes reale, except the woorkman applyethem too their woork. Likewyle, there is a good will in our myndes: but it is benommed onewhyle with pleasures, anotherwhyle with restinesse, and another whyle with ignorance of our bewtie. This must wee make profitable, and not through impaciencye leave it in the stockes. But lyke as schoolemasters doo pa
tiently beare with the tenpes of their young scholer, that happen though slipperiness of memorie, and bring them soo lave their whole lessons without booke, by prompting the a woode of toayne: Even so must men bee reclauned too require kyndenesse, by gentle admonishment.

The end of the fifth Booke.
The sixth booke of Lucius Annaeus Seneca, concerning Benefices.

Chapter I.

Some things (my friend Liberalis) are sought only for exercise of wit, and ye always without the lyfe, and othersome are both delightful in the seeking, and profitable when they bee found: I will make thee partaker of them all. According as thou thinkest good, command thou them too bee either gone through with, or too bee brought in, but to let goth the order of the game, Yea and even in these things also there will be some good noon, if thou bid mee dispatch them out of hand. For it is good too knowe even that thing which is supersfluouse too lerne, Therefore I will hang uppon thy countenance, and according as that shall counsell mee, somme things I will stand long uppon, somme I will dispatch out of hand, and other some I will abridge.

Chapter II.

It is a question whither a Benefit ce can bee taken awaye from a man. Somme say it can not, because it is not a substance, but a dæde. For like as a present is one thing, & the presencing of it is another; and like as he that sayleth is one thing, and the sayling itselis is another: And albe it that a sicke man bee not without sickness yet is not the sicke man and his sickness al one thing: So likewise the benefite itsel is one thing, and the thing that commeth too eche of vs with the Benefite, is another thing.

The benefite itsel is a bodi lesse thing, and cannot bee made good.
boyd: but the matter of it is to set too and fro, and changeth his Hypster. Therefore although thou take it away, yet can not nature call backe that which she hath given. Nature may beake of her benefites, but she cannot revoke them. He that is dead, hath bin alspue: and he that hath lost his eyes, hath also scene. It may bee brought too passe that the thinges whiche are come too us, may cease too bee: but that they may not haue bin, it is impossible. A part of a benefite, yea and the fairest part of a benefite, is that whiche hath bin. Diuers tyme we bee lettered too into the ple of a benefite anie long tym: but the benefite itself cannot bee razed out. Although nature should call all her powers about hire too doo it, yet should she not bee able too undo that whiche is once done. Houses, Pouynge, Bondmen, and whatsoever else the name of a benefite cleauch unto, may bee taken away. But the Benefite itself is fierfull and vnmoveable. No soe we can bring too passe, that the one shal not haue gien, and the other receyued.

The viii. Chapter.

EE thinkes it was very well done of Marcus Antonius (in the Poetrie of Rabirius) when he sawe his good fortune passing away, and nothing left him saue the right of death, whereof he was like too bee disapointed also (if he took it not becomines) too krye out: What I saue, I haue. O how muche myght he haue had, if he had lifte? These bee the assured riches whiche shall alwayes abbye in one place (let the world turne whiche waite it will) and the greater that they bee, the lesse shall they bee enuied. Why sparedst thou them as though they were thyne owne? Thou art but an Amner. All these thinges whiche make you swell, and boyle you up about mannes estate, causing you too forget your owne travilie: which you keepe in yeon chistes garded with armed men: which you purchase with othermennes blud, and defend with your owne: for which you send toouch, Maules too dye the Seased with
of Benefyting. 84.

With blud: for whiche you shake Cities, and yet you knowe not what store of Artillerie Fortune hath prepared against youre selues: for whiche with so often breache of the Leagues of Alliance, frendship, and fellowship, the whole world is crushed betwixt you two whyle you tryue for the Sole: of these things (I lay) are none of yours, they are but as things comitted too your custodie, whereof another man is alreadie the right owner, and whiche shall shortly bee possessed either by your open enemie, or by one that hath an open enemiees hart.

Thou asket how these things may bee made thyne? By givving them away. Prouyde thou then for thyne owne estate, and put thyself in sure and unanswerable possession of them: so haie thou make them, not onely more honorable, but also more cer- cein. The things whiche thou makest so mucche of, whereby thou thinkest thyself riche and puissante, lyke under a base name, as long as thou keyst them: for they bee but Houses, Ser- vantes, and Sonnye. But when thou haste given them, they are a benefite.

Chapter iii.

On graunt (sayeth hee) that some- tyme we are not in his Dee, of whom we have receiv'd a good turne: Er- go we are bereft of it again.

There are many causes why we cease too bee beholden for a benefite: not because it is taken away from us againe, but because it is marred by him that receiveth it. Admit a man have defended mee at the barre, and afterward he raucheth my Wife by force. In so doing he hath not bereft mee of his for- mer benefite, but he hath discharged mee of being indebted, by matching it with as greate a wrong. And if he have done mee more barme then he had erst done mee pleasure: I not onely owe him no thankes, but also am set at libertie to revenge myself and too krye upon him, because that in comparision, the
wrong outwepeth the benefice: and so the benefice is not be-
rest but overcountered.

What? are not somme fathers so hard harted and wicked,
that of good right a man maye lothe them and eschew them?
Doo suche then bereeceu their children of the thinges they had
given them?

No. But yet the unnaturalnesse whiche they vse afterward,
taketh awaie the commendacion of all their former kyndnesse.
The benefite is not taken awaie, but the thank of the benefite:
and it commeth too pale, not that I have it not, but that I am
not beholde for it. A man leues mee Denype, and he burns
my House. By lose dischargeeth my Detee, and though I paye
him nought, yet I owe him nought.

Guen so standes the case here. Though a man in somme
poynt deale frendly and liberally with mee: yet if he after-
ward deale proude repzochsfully and cruelly with mee manie
waies: he hath seeth mee in suche case, that I am as free from him,
as if I had never received ought at his hande. He hath over-
throwne his owne benefites. If the Landloype treade out his
Fermours coine oppon the grounde, and sell daune his frute-
eres: the Fermor standes not bound too him though the In-
dentures remayne uncancelled. Not bycause the Landloype
hath received the which he couenanted for: but bycause that
he himselfe was the let that he could not receive it. So also dy-
ners tyme the credito  is cast in damages too his decter, whe
he hach by somme other meanes taken more from him than the
dct came too. Not only betwene the credito and the decter
liette the Judge too sappe: Tho haue lent him monype. But
what for thate? Tho haue vziuen away his Cateell, tho haft
flaine his Servaunces, thou holdest away his ground which he
should pay thee for. Ageth these thinges one with another, and
tho that cameth hither a credito, haft depart hence a decter.

Mannie tyme also the benefite remayneth, and yet is not the
receuier beholde for it: as for example, if the bestower repe-
ted him of his gift, if he found fault with himselfe for giving it,
if in departing from it he sighed, or looked big, or thought he
loft
lost and not giuen, if he gave it for his owne sake, or at least wyse not for myne, if he ceased not too twyte mee by it, if he boasted of it, if he blazed it abrode, or if he made his gift irksome. The benefite therefore remaineth, although it bee not too bee required, in lykewyse as somme vettes are owing and yet shalnot bee recovered, bycause the creditoz can have no Lawe against the partie.

C The v. Chapter.

Here is also an Audit too be kept betwene goodturnes and badturnes. A man dooth mee a pleasure, and afterward he dooth mee a displeasure. There is bothe chankes new too his good turne, and reuenement too his shewd turne. For neither ought he to bee chanked of mee, no I too bee reueneged of him. Either quitted ocher. Whē I say I have requpte his good turne; I meene not that I have reddelivered the same thing I received, but that I have yeelded somme other thing for it. For too requpte is too giue one thing for another. And why not, seing that in all payments, it is not the selfsame thing, but as muche that is restored. For we bee lapt too haue payed our dette, although wee render golde for silver, and although wee deliver no monnye at all, but make our payment by setting ocher, o2 by exchaunge. Bee thinges I haue the saie, thou lostest thy labour. For what am I the better by knowing whither the thing that is not owed abyde still o2 no? These are pretie nyce popytes of Lawyers, which hold opinion how it is not the inheritaunce itselfl that can bee enjoyned, but the things that are conteyned in the inheritaunce. As who should saye, the inheritaunce were ought else then the thinges that are conteyned in the inheritaunce. Nay rasher, dispatch mee of this voye, which may make too the purpose: namely, when the same man that hath done mee a good turne dooth mee afterward a displeasure, whither ought I bothe too requpte his good turne, and yet my

P.6. uerchelelle
The fixth booke

The fixth booke

Therefore too bee revenged of him, and so to make even with him severally, as in severall respectes; or else to set the one a
geinst the other, and too make no more adoe of it: so as the displeaseure shall wype away the good turne, & the good turne
wype away the dislikease? For I see that that is the order of
this count. What is the law of your schoole, looke you to that.
Actions must be pleaded severally, and looke whereof we commence,
too the same must we bee answeres. If a man that hath
committed Donnie to my keeping, doe afterward steale it from
me, and I seee him of felonie and he answer mee of Det, the
manner of pleading is confounded.

The vi. Chapter.

By frend Liberalus, the examples that
you haue alleged, are conseued within certain bounds which must
needs be followed. For one Lawe
is not intermingled with the other.
Either of them keepeth his owne
course, utterly as well is there a pec-
cular action fo? gages, as fo? theft.
But benefiting is not subject to any
Lawe. It referreth itself too myne owne discretion. It is law-
full for mee too compare, how eche man hath profited mee or
hindered mee. And when I haue done, I may give sentence
whicher I bee moore in his sence, or he in myne. In Lawematters
wee haue no power of our selues, wee must folowe as wee bee
led. But in benefiting I haue full authoritie in my selfe: and
therefore I neither separate not deuise them, but bring as well
the wronges as the benefites, boht before one Judge. Other-
wise thou wouldest haue mee both too love and too hate, and to
give thankes, all at once; which is an impossibleitie in nature.
May rather, by comparing the benefite and wronge togethier,
I shall see who is most in others det. For, like as if a man should
write other lyues ato seppon my wryttinges, he should deface
the
the first letters but not take them away: Even the displeasure that foloweth upon a good turne, doth but blemishe the good turne.

The third Chapter.

By countenance (too the government whereof I have submitted myself) gathereth wrinkles and frowneth upon mee, as though I ran at random. Hee thinkes I heere that say; whiche raungest thou mee out so farre on the Right hande? drawe more hitherward and keepe thee too the stope.

I can keepe no nener. Therefore if thou thinke I haue satisfied thee in this point; let vs passe to the other; namely whether wee bee allege thing beholden too him that hath done one vs good against his will. I could haue spoken this more plainly, but that the proposition must bee somewhat confused, too the enbe that the distinction immediately inewing may thewe how I demand, both whether wee bee beholden too him that hath done one vs good and men it not, and also whether wee bee beholding to him that hath done one vs good and will it not. For if a man be foper too doo vs good, it is more manifest that he byndeth vs not, than that any proverb should bee spent in the prooe of it. This question, and all other that may bee moued like unto it, is rasely discussed; if wee beeare this priciple continually in mynde; namely that it is no benefite at all, which is not but by some meaneatment towards vs, and therewithall to both frendly and courteoue. And therefore wee thankes not the Riuers although they beeare greate Shippes, and com in large continuall streames too convey home stope of wellethes not for the roning full of sile, and with pleasure through battling groundes, Roman thinkeith himself more bound too Neros for the good bee received by it, than heeareth his for his swelling over high, or for his falling away too slowly. Nay.

P. is. ther
The sixth booke

The wynd bestowed a benedicte, though it blowe genile and prosperous: noz our meate because it nourishe, and is wholesome. For he that shall benedict mee, must not onely doo mee good, but also have an intent to doo it. Therefore men bee not indebted to the dumb beasts: and yet what a number have bin delivered from daunger by the swines of their horses? noz yet too the Trees: and yet how many have bin succored with the shadowe of their boughes in extremitie of heate? What slilles it mee whither bee that dooth mee good knowe not, that he doth it, or bee not able too knowe it: sith that both of them wanted will too doo it? And what difference is there whither you would haue mee too owe a good turne too a ship, or a Charyot, or a Speare, or too suche a man as no whit more purposed too benedicte mee, than anie of those thinges did: but did mee good by hap only?

The viii. Chapter.

Man may receive a benedicte unwitting, but he cannot bestowed unwitting. For like as manie men bee healed by mischaunes and yet the same mischaunes are no medicines, as for example, the falling intoo a river with greate rush, hath intoo some men bin a cause of health, and somme haue bin rid of a quartane by whipping, so as the love in seare haath disappointed the sit by turning the minde too another thought, and yet are none of these thinges helthfull though they haue wrought helth for the tyme: Even so somme men doo vs good when they meene it not, or rather by meening the contrary, and yet wee are not their betteres of a good turne. What if fortune haue turned their hurtfull intentes too my good? Suppose you I am anie whiche beholding too him whose hand strake at mee and hit myne enemie, and had hure me if it had not swarve? Of sentymes the periurie of a mannes enemie hath discrediced him byapon crew allegations and witnesse, and made the defendant too bee pitied, as unrappyed by conspiracie. The
mayne force that opprest somne man hath bin the cause of his deliverance, and the judges would not condemne him for pitie, whom they would have condemned for his care. Yet have none of these benefited mee, though they have saued mee. For the question is, what at the dar was throwen, and not what it did hit: and the thing that purreth the difference betweene a benefite and a wrong, is not the falling out, but the intent. Myne aduerarie offendeth the judge with his pype, and furthereth my care by speaking contraries, and by putting himself rashly upon one witnesse. I ask not whither he mistbea ved himself too pleasure mee or no: for his will was bence against mee.

The ir. Chapter.

Erly too the end I maie be thankfull. I must have a will too doo as he hath done too mee: like as it behooved him too have an intent too doo mee good, too the end too benefite mee. For what greater wrong can there bee, than too hate a man for readeing on his soote in a chong, or for spitting upon him, or for chusing him whither he would not. And yet so much as there is misusage in the bee: what other thing is it that can excuse him from blame, than that he will not what he did? The same thing that execratch the one from being thought too haue done wrong, execratch the other also from being thought too haue done a pleasure. It is the intent that maketh friend or foe. Danie have bin excused from warfare by sicknesse. Somne have bin held from meeting with the fall of their owne house, by keeping their date of appearance at the suite of their enemies. And some by shipwrecke have escaped the handes of Pyrates. Yet owe wee none of these a good turne, because chance is without the compasse of cursette: Neuer the am I anie thing behoden too myne enemie, whole suite saued mee.
why he crubled mee and hild mee awaie. It is no good turue except it proceed from a good will, and except the partie that did it wist it, Hath a man profited mee, and knewe not of it? I am nothing in his deit for it. Did he mee good when he would have hurt mee? I will solowe his example.

The x. Chapter.

This turne againe too the first popye: That too the end I should bee thankful, thou wilt have mee too doo sommewhat; and yet the other, too benedite mee, hath done nothing at all. Secondly thou wilt have mee too bee so kyndhearted, that I must requyte that thing willingly, whiche I received of him against his will. For what should I speake of the third, whose harne turned too my benedite? If thou wilt have mee too owe thee a good turune, it is not enouge for thee too bee onely willing too doo mee good. But too make mee unbehouden too thee, it is enouge that thou mentest it not towards mee. For the bare will maketh not a benedite. And like as it is no beneite if there what successee of performance, though the will bee never so well disposed and benee too doo good: so likewise it is no beneite, except good will go befoe the successee of the reedey doing. For if thou wilt have mee beholden too thee: thou wilt not onely too mee good, but also thou must too it purposely.

The xi. Chapter.

Learneth vseth suche an example as this. I sent out twoo boyes (fareth he) into the Academie too seeke Plato, and tooy bring him too mee. The one of them searched all the Walkes and Galeries, and ranne see-king him through all other places where hee thought hee might bee found, and yet came home weerie and disappointed. The other of them fave him
of Benefyting. 88.

him done at the newe Puppet players, and afterward gadding about the Streets like a Stray, fell in company with other wagges, and as he was playing, spied Plato pale by, whom he never sought. I (layeth Cleanthes) will commend the Boy whiche (as much as in him lay) did the thing hee was commanded; and I will beate the other Boy that was recklessly, for all his good lucke. It is the will that wooeth mee friendship: the intent whereof must be considered, if thou wilt have it, too bynd mee too be thy better. It is small wootth to meene a man good, vulese thou doo it. For put the case a man went too glie mee somewhate, and gave it not: loothly I have his hark, but not his good turne, which he requirreth both the deed and the intent, to make it perfect. For like as I owe ought to him that mynded too lend mee Monie, and lent it not: so likewyle, unto him that was mynded to doo mee good and could not, I shall beare good will, but I shall not bee bound. And I meene too doo for him, because he went too haue doon for mee. Norwithstanding, if good fortune servis mee to doo ought for him; in so dooing, I shall be the first doer of a good turne, and not the requerter of a good turne. It halbee his duee to render thankes, and the entrance of his thankfulness shall have proceed from mee.

The rui. Chapter.

Perceite alreadie what thou ineedrest too demand. Thou needest not too tell mee, thy countenance tellleth it mee. If a man have done good for his owne sake, are we any thing indented too him layest thou? For these thee complaizing offynes of this, that men too many things for themselves, and challenge o-

Other men for them.

I shall tell thee my Liberalitas: But first I will diuide this question, and see the righte slander frome the wrong. For it is

much
The sixth booke

much too the purpose, whither a man too vs a good ture for his owne sake, or for our sake, or for his owne and ours togeth. See that hath regard to all wholly too himself, and dooth vs good by cause he can none otherwise profit himself: seemeth unto mee too be all one with him, that provideth winterstower and Sommerstede before hand for his Cartell, or that feedeth wel his Prisoners too tell them the better, or that stalleth and currieth his payre Oxen too make the redyer utterance of them, or lyke a Master of Fence that exercyleth his Usurers with all care, too set them out as brave as he can. There is grete oppes (sayeth Cleanthes) betweene benefticing and bar-

ganing.

[The, viii. Chapiter.]

Geine, I am not so strept laced, that I would bee nothing beholde too him that hath profited himself by dooing mee good. For I requyre not that he should pleasure mee without regard to himself: but rather I wish with all my hart, that the bene-

fite bestowed upon mee, may ture too the greater auaple of the bestower; condicionally that he had an eye too boche of vs in bestowing it, and had an intent too part the stake betweene him and mee, though the greater share fell too himself. If he made mee his partner and went it too vs boche: I not only doo him wrong, but also am a ranck churle if I retaype not the same thing profited him which profited mee. It is the greatest churlishnesse that can be, too account a thing too bee no benefite, except it bee somme discommoditie too the bestower. But also, him that respecte only himself when he profited mee, I will aanswer him otherwyse. Seeing thou didst see mee but too servce thyn owne ture, why shouldest thou say thou didst pleasure me, rather than that I plea-

ured thee? But the case (sayeth he) that I could not otherwyse bee admitted too somme office, than if I raunsowed ten of my countrymen from out of a grete number of prisoners. If I re-

deeme
redeeme thee for one of the ten, wilt thou think thyself nothing beholden to mee for delivering thee out of thyaloomne and bondes? And yet I doo it for myne owne sake. Presented I answer: In this case thou dost somewhat for thyne owne sake, and somewhat for myne. Thy ransominge of mee is for thyne owne sake, and thy choosing of mee is for myne. For the accomplishment of thy purpose, it was sufficient for thee too have redeemed any ten. And therefore I am beholding too thee, not for redeeminge mee, but for choosing mee. For thou mightest have obtained the same thing, by ransominge of some other as well as mee. Thou irputed the profite of the thing to mee, and admitted mee too thy benefite whiche shall turne too the behooff of vs both. This thou profest me before others, and this thou doest wholly for my sake. But if thy redeeming of ten prisoners should make thee Precytor of the Citie, and there were no moe but ten prisoners of vs in all, none of vs should bee beholding unto thee, bycause thou couldest not sake thone haddest done ought for anie of vs, whiche respected not thyne owne peculiar profite. I am not a misconstrouwer of good turnes, neither couet I that they should rebound too myself only, but also untoo thee.

The piii. Chapiter.

But (sayeth he) what if I had put your names into a Lorrie, and that thy name had bin drawen for one of those that should bee ransomed: shouldst thou bee nothing beholden too mee? Bis março shoulde I, howbeeit verye little. And what that is, I will tell thee. Thou didest somewhat for my sake, in that thou diddest put mee in the lot of ransominge. That my name is drawen, I am beholden too fortune: That it could bee drawen, I am beholding too thee. Thou hast given mee an entrance too thy benefite, the more parte wherof I owe too good lucke: but yet I am also beholden too thee, for that I might bee beholden too good fortune. Also those that make a
merchantize of their good turnes, passing not too whom they doo them, but how muche too their owne aduauntage, so as they maie awaies returne home too themselves: I will quite oucrpast them. As for example: A man selles mee coyne, and I shoulde haue if I boughe it not: yet am I not beholden too him for my life: because I payd for it. Neither reckon I how muche I stooed in neede of the thing wherwith out I could not haue luyed: but what an unkyndnesse it was that I had gone without it, if I had not payd for it: in the bringing in whereof, the chapman thought not how too releue mee, but how too make his owne gayne. Thus am I not beholden for that whiche I have boughe.

\textbf{The xv. Chapter.}

By this reckening (sapech he) thou wilt say thou owest nothing too thy Philisicion, because thou hast given him a little fee, noy too thy Schoolemaister, because thou hast payd him some wages. But among vs there is greate loue and great reverence yeelded unto suche. Too this wee answerere thus: that some thinges are moze woorre than is payd for them. Of the Philisicion thou buyest lyse and health: and of thy Schoolemaister, gentlemanly behavour and furniture of nyndo which are thinges inestimable, Therefore unto these wee paye, not the pypce of the thing, but the pypce of their paynes, for that they serve our turnes, and for that they were called away from their owne businesses, too unploy their tyme upon vs. They reape the reward, not of their desert, but of their crave. Yet may another thing bee more cruelly alleged, whiche I will anon declare, when I haue first shewed how this may bee disproued. Some thinges (sapech he) are woorre moze than they cost: and therefore albeit that thou boughtest them, yet thou owest moze some what over and besides for them.
First, what skill is it how much they be worth, seeing
the price was agreed upon between the buyer and the sel-
er? Again, the buyer did not set the price upon the thing, but
though he said it, it is more worth laideth here than it
was sold for. But (say I) it could be sold for: no more. The
price of things yeareth and falleth according to the tyne.
When thou hast paid them too the utmost, they are
worth but as much as may be gotten for them. By this
hee that bought good cheap, oweth his Chapman no-
thing. Pooreour although these things be more woorth:
yet is it no Godhamercie too thee, considering that the estimation
of these things dependeth not upon the use and effect of
them, but upon the custome and derth of them. What price
will thou set upon him, who in passing the seas (peac en
through the thickest of the Surges,) when he is out of sight of
the Land, keepeth his course certain, & so seeling the stormes
at hand, when all men thinke least of it, dooth soodeinly bid
them strike Saile and let dwayne the Takling, and too stand in
a redines against the sodein comming and brunt of the storme?
None: and yet is the Ponne which is payd too suche a one
for his Fare, a full recompence for his trouell. How muche
worth esteeme you a lodgynge in a Wildernesse, a House in a
howse, and a stowpe or a syze when a man is acold? Any yet I
knowe how muche these things will cost thee when I come
too myne Inne. How muche doth he so for vs, whiche shopeth by
our decaped house, and by wondersfull cunning hangeth it up
like an Ile, from the foundatyon whiche is riuen? Yet is the
price of suche shoping, both certain and easie too bee payed. A
wall defendeth vs from our enemies, and saueth vs from the
sodeine invasions of Robbers: yet is it knowne what the Pa-
son that buildeth those Bulgarykes for, defence of the common
weale, may earne by the day for his Wages.

C The 15. Chapter.
The sixth booke

It would bee an endless matter, if I should
ratiﬁge furthe in alledging the examples,
wherby it may appeare, how great things
are solde cheape. Whate then? Why one
I somme further thing to my phisician and
schoolmastesr, so as my paying of their
fee dischargeth mee not?

Bycause that from a phisician and schoolmaste's they passe
in to a freend, and their bynding of vs, is not by their arce
which they sell; but by their freendly and familiar good will.
And therefore a few the phisician that dooth no moze, but feele
my pulse, & recke mee but as one of those who he visiteth in his
ordinarie walke, prescribing what is to be done or e chewed
without further affection: I am no whyte in his Dee, bycause
he visiteth mee not as a freend, but as a customer of his. Nep-
cher is there anie reason why I should reverence my school-
master, if he made none other account of mee than as of a co-
mon scholer, no thought mee woor bys of any simgular and pe-
culiar care; no euer let his mynde specially oppon mee, inso-
much that when he powred out the things that he knew among
vs, I rather cooke them than was taught them. What is the
cause then why I should chinke myself muche beholding too
suche as these? Not for that the thing whiche they have solde,
is moze woor than it cost, but bycause they have done somme
speciall thing too myself. The Phisician did moze for mee than
he needed, too haue done. He was carefull for mee, & not for the
report of his counying. He was not contented too shewe mee
the medicine, but also ministred it. In the meane whyle he late
carefully by mee, and resorted too mee at tymes of daunger.
No paynestaking was painfull too him, no payne was lost
comme too him. It greeued him tos here my Groninges. A
mong a number of patieutes that called uppon him, I was his
chief cure. He bestowed no moze leysure uppon others, than the
tyming of mee would give him leaue. I am bound too suche a
one, not as too a Phisician, but as too a freend. Ageine, the
scholemaster tooke greate labour and payne in teaching mee.

Besides
Besides the thinges that he taught in common to my fellows as well as mee, he craved and instructed mee in certain other thinges: sometyme he quickened by my good inclination by exhorting mee; and gave mee courage by commending mee: and otherwhythes he dwayne away my slothe by calling upon mee. Furthermore he dwayne so reward my dull and lingering wit, as it were by laying hand upon it, and he was not nighardlie in bestowing his knowledge upon mee too make mee haue neede of him the longer, but coueted too haue powred it out into mee all at once, if he had could. Unthankfull were I if I loved him not as on of the dearest and neerest of my kinne.

CT. xvi. Chapter.

EE giue somewhat more than covenante, evne too the teachers of the bacest handicraftes. And if wee find a Pyloco, or handicraftes ma, or a labourer that is hyzed by 3 day moe earnest & peinfull at his worke than of ordinarie; wee giue him a sprinceling more than his ordinarie wages. Unthankfull then is he that in the best arces, whiche either preserue or adoptemantes lyse, thinkes himself too owe no more than hee covenantes for. Ad heerentoo, that the teaching of suche arces liuketh mennes myndes together: in consideration whereof, as well too the Philiscian as too the Schoolmaister, the reward of their paynes is payd, but the reward of their good wille is owinge still.

CT. xviii. Chapter.

When a certain Ferriman had caried Plato over a River, and demaunnded nothing of him for his fare: Plato beleuynge he had done it for courte sher too himward, sayd he would kepe his courte sh in hope for him. Within a while after, when Plato sawe him ferrepe over others with like diligence, and of free cost: he denies that he kept any courte sh of his in hope for him.
him. For if a man will have mee too bee a better for the thing that he dooth too mee, it befooeth him too doo it, not only too mee, but also for my sake. Thou canst not challenge any one man, for that which thou laukakest out among a multitude. What then is there nothing owinge for this? No, nothing, as at anye one mannes hand. For I will pay with all men, that which I owe with all men.

The sixth booke

Enpep thou (sayeth hee) that that manne hath befreended mee at all, which hath brought mee vp the River Po in his Ship for nothing? I deny it. He dooth mee some good, but hee befreended mee not. For he dooth it for his owne sake, or at leastwye not for myne. Too bee short, not even hee himself ducketh himself too bestowe a benefite upon mee: but he dooth it either for the common weate, or for the next townechip, or for his owne vayne glozie, or else in lew thereof he lookeoth for somme further commoditie, than hee should have had by taking cuerie mans fare. But what if the Emperor should make all frenchmen Fravonizeus, or let all Spaynevres free from luctation? Should none of them severally owe aught in this case?  Yes, why should they not? Notwithstanding, they shall owe, not as for a peculiar benefite, but as for a piece of a publik benefite.

He never thought on mee at all (sayeth hee) at the time that he did good to all. Hee ment not precisely too make mee free of the Citie, neither did hee set his mynd upon mee. And so, why should I bee in Dere too him, who purposed not upon mee when he incended the thing that he did?

First when hee purpose too doo good to all Frenchmen, he purposed too doo good too mee also, so I was a Frenchman: and although hee marked mee not out by name, yet hee compie-
comprehended mee under the generall mark. And therefor, I shall see his Detec, not as a peculiar persone, but as one of the whole multitude. And I shall not require it as in myne owne behalf, but I shall contributarie too it as in the behalf of my Country.

The xx. Chapter.

A man lend Sonny too my countrey, I shall not account myselfe his detec, neither shall I acknowledge it as my Det, either too sewe or tost bee sewed: and yet shall I give my portion too the payment of it. Even so I venye myselfe too be Detec for the beneficer that is bestowed uppon all in commone, because that although he bestowed it, pease upon mee also. Yet did he it not too my sake, neither knewe he whither he did it too mee or no. Nevertheelesse, I ought too knowe that my part must bee in the papering of it, because it came by a long circumstance even unto mee also. The thinge that should bynde mee, should bee done peculiarly too my owne sake.

By this reckening (layeth he) thou art not beholden too the Moone not too the Sonne. For they move not peculiarly for thy sake.

No: and yet notwithstanding, forasmuch as their moving is too preserve all thinges in generalle, they move too mee too. For I am a part of the whole. Doreover, the state of these thinges of us is unlike. For he that doeth mee good, only to proftis himselfe therby, hath not beneficed mee, because he made mee but the instrument of his owne proftis. But asfor the Sonne and the Moone, although they doo vs good for their owne sakes: yet the intent of their dooing good unto vs, is not too proftis themselves thereby. For what can wee beftowe upon them?

C The, xxx, Chapter.
The sixth booke

Might be sure (sayeth he) that the Sonne and the Moone are willing too doo vs good, if it late in their power too bee unwilling: But they cannot but moue. Let them stand still a little and rest from their woork.

See how many wypes this maie be confused, A man is not therefore the lelle willing bycauе he cannot bee unwilling. But it is a greate proof of a steadfast will, that it cannot bee altered. A good man cannot doo otherwise than well, for he should not bee a good man if he did not well. Ergo a good man bestoweth no benefte, bycauе he dooth but as he ought to doo, and he cannot doo otherwise than as he ought to doo. Besides this, there is greate difference whither you saie, he cannot but doo this thing bycauе he is compelled too doo it: and whither you saie, he cannot bee unwilling too doo it. For if he must needs doo it whither he will or no: then am I not beholden unto him for my good turne, but too the partie that compelled him. But if the necessitie of his willingneisse procede of this, that he cannot will but well: then compelled he himself. And so, looke fo for what thing I should not have bin beholden too him as compelled by others: for the same shal I bee beholden too him as too the compeller.

Yea, but let them ceasse too bee unwilling, sayeth he.

Consider thou here, who is too farre out of this wittes, as too denye that too bee willingneisse, which is not in perill of ceasing, or of altering it self too the contrary: seeing that on the other side, no man maye of ryght seeme so willing, as he whose will is so vesterly certaine, that it is eternity: If he bee willing, whiche male anow after bee unwilling: Shalnot he bee thought too bee willing, whos is of that nature that he cannot bee unwilling?

Ch. The cxi. Chapter.

Doo, (sayeth he) let them doo otherwise, if they can.

This is it that thou meanest: namely, that all these thinges which are seuered agreate waie asunder, and
and settled in diverse places for the preservation of the whole, should so take their standings: that the Starres should rush together through soodem confusion: that the heavenly things should haste their concom: and conue to decay: that the exceeding violent swiftnes of the Skyes should stand still in the middles of their race; and dispoint the interchamges be- lighted for so many ages pet to come; and that the things which nowe go and comme interchamgeably in seannable course, guying the wold by indifferent way: should bee burned by with sodein syze, and bee quicke let loose from so greate varietie, and be confounded all incoo one. Let syze consume all thinges, and afterward let dooopy night overwhelme the syze, and consequently let the deeppe Gulf of confusion swallowe by so mane Gods: And let all this cost bee bestowed, only too dis- sproue tho. They can peeld thee these things even against thy will, and kepe on their course for thy sake, now beeit that there is another greater and former cause then these.

The xxxiii. Chapter.

Do further, that outward thinges compell not the Goddes: but their owne everla- ting will is as a Lawe too themselves. The thinges that they haue decreed, are such as they ment not too alter. Therefore they cannot seeme to doo any thing against their will. For whatsoever they cannot cease too doo, that was it their will too continewe. Neither dooth it ever repent the Goddes of their firste determination. Douclee they can not both bee stable, and starting too the contrarie. Norwithstanding, albeite that their owne power hold them in their determination: yet is not their continewing in it, of weaknese: but because it is not for them too stepp a syze from the best thinges, and because they have determined to too go. At that firste determination of theirs when they disposed all thinges, they sawe our affaires also and had regard of man. Therefore they cannot seeme too kepe their courses, and too
The sixth booke

Jay out their woorkes for their sakes alone: for euell we also are a part of the woork. Then ar we indebted to the Sonne, and the Goone, and the other heauenly powers for their benefites, because that although they bee better than the thinges whereinto they hunte: yet they helpe us too the attaining of greater thinges: And also, that they helpe us of set purpose; And therefore wee, bee the more bound vnto them. For wee stumble not vpon their benefites without their knowledge but they will well wee should receuwe these thinges which wee receuwe. And although they have somme greater purpose and somme greater fruite of their woorkes, than the preservacion of mostall thinges: yet notwithstanding, euell for our wealesake also, there was a providence lent before at the first beginning of thinges, and there was suche order estaished in the world, as it may appeere there was no small regard had of vs. Wee owe dutifulnesse too our Parentes: and yet manie of them matched not toogither too beget Children. The Gods cannot same too haue doone they will not what, considering how they have procured sooode and all other thinges: aforesaid for all men, neyther begate they vs unwares for whom they have created so many thinges. For nature mynded vs before shee made vs: and wee are not so flyght a woork, that wee could slip from hir unwares. See how muche shee hath permitted vs, and how farre mannes dominion stetcheth further than ouer man enely. See how farre our bodyes may raundge, and how Nature hath not restrayned them withing the boundes of any Landes, but hath gien them free scope into every part of himself. See how muche mennes myndes dare adventure, and how they onely eyther knowe oz seeke the Gods, aspyring too heauenly thinges, by the mynd whiche is gien too mount aoff. You may perceuwe how man is not an unaduplesd piece of woork clumpered upp in haft. Among the greatest woorkes of nature, there is nothing wherein nature moze gloppeth, oz at leastwyse wherein shee may moze glozie. How great amad- nesze is it too quarell with the Gods for their owne giftes? How will he bee thankfull towaers those that cannot bee re- quyted.
quered without cost: who denyeth himself too have received
aught at their handes, which will ever give and neuer receive?
And what a crowndenesse is it for a man not to think himself
beholden too one, even because he is good too him that denyeth
it, and too say that the vertu continuance and holding on of his
goodnesse, is but a token that hee could not otherwyse too
though he would: Say thou, I will none of it, let him kepe it
too himself, who craued it at his hand: and packe thou to so gi-
ther all the woopdes of a thanklesse mynd: yet shal thou not
therefore send the lesse goodnesse in him, where heuenteuines
commeth unto thee, even whyle thou denyest it, and of whose
benefites even this is one of the greatesst, that he will giue
unto thee, even though thou grudgest against him,

C The xxiii. Chapter.

Cef thou not bow parences inhors the
tender chylbode of their childeen too the
imurice of good & wholesome things: With
heedful care too theye cherish their bodies,
even though the childeen wepe & crye against
it. And least untymelie losenesse might
make them growe wrype: they bynd them
strepte too make them growe right, and anon after instruct
them in liberall scientes, restreyning them with fear if they
bee unwilling. Moreover, they frame and apply their headie
youth untoo thir tamefaine, and good maners, if they
folowe them not of themselves. Alfo why they be men growen,
and haue some parte of themselves, if then they recerde their
remedies through theepishnesse or oneullinesse: they use force to
strepte haying under: Therefore the greatesst benefites that was
receifue of our parences, are those that we receive either un-
wittingly of else unwittingly.

C The xxiv. Chapter.
Nor these unthankfull folk which refuse good turnses, not becausse they cannot find in their hartes too haue them, but becausse they cannot finde in their hartes too bee beholde for them: they be like ou the con-
trarie parte, whiche through overmuche kyndesse, are woont too with somme in-
conuenience or adversitie vntoo those, too whom they bee mosle beholde, by be too thewe how myndfull affection they beare them for their beneftit received. Whicche they doo this thing aright and of a good will, it is a question: eth their mynd is like too theirs, who burning in leaue love, doo with their lower banishment, too the ende they might accompanie her in her distrelle and departure: or pouertie, too the ende they might releue her want: or knelde, too the ende they might myght sit by her too rend her: and finallly whicche under profession of Love, doo with whatsoever her enimie would have wished vntoo her. Theerfor the ende of Hatred and of Frenetike love is wel-
neere all one. The like thing also beypeth too those that with their frondes harme, too the intent that they maie rid them of it, and make waie too beneftit by dooing them wrong: where-
as it were muche better, even beeterly too leaue of, than too secke occasion of beneftit, by meanes of wickedness. Whet-
if a matter of a hip should praye the Goddes too ende cruell tortes and compelles, too the intent too make his conning the better liked for the daunger? What if the generall of a field should defiere the Goddes, that a greace multitude of enimies myght besiege his Camp, and with loouem violence fill up the trenches and pull dowe the rampyr, and to the greace terror of his armie)advance their anceliones in at the verie gates, too the intent that when thinges were under foote and as the last eale, he himself might make all safe againe too his owne greater glozie? All these conuey their beneftitse by a cursed waie, when they call the Goddes agenst him whom they thenselues would sucer, and verye too haue him first throwen dowe, that they themselues might raiple him vp. It is an un-
natural
naturall and uncowarde maner of kyndnesse, too with millyone tune too suche a one as a man cannot with honesty foake.

The xxvi. Chapter.

By wish (sayeth he) hurceth him not, bycause I wish the perill and the remedie bothe at once:

That is as muche too say, as thou art not alcoogither cleere from offence: but thou offedest lesse than if thou sholdest wishe him harme without help. It were but a leaowpart too thyst a man into the water too the intent too pull him out ageine: oz too thowe him done, to the intent too sette him at libertie. It is no benefiting too make an ende of doing wrong: neyther is is a poynt of kyndnesse for a man too wichdrawe that thing from one, whiche hee himselfse had lapd uppon him. I had leuer that thou shouldest not wound me, than that thou shouldest heale me. It is woorth Godhai mercie if thou gue me a Playster because I am wounded, but not if thou wound mee too gue me a Playster. A man never liked too have a Skarre, but in comparison of the wound and yet as well the like of the closing of it, he had leuer to haue him without it. If thou sholdest wish to too one that thou ware nothing beholden, it were an unkynd wpysh and much more unkynd were it for too wish too unto him that hath done the frendship.

The xxvii. Chapter.

Withe therewith (sayeth he) that I may be able too succour him. First, (so) I will ere the of in the middes of thy wise thou art alreadie unkynd. Ihere not yet what thou wouldest too for him: but I knowe what thou wouldest have him suffer. Thou wouldest him perplextie, scare, or some greatere inconuenience, too the ende he may have neede of thy helpe.

Aa,ii. This
This is once against him. Thou wouldst he shoulde have neede of thy help, This is so, thyselfe. Thy incurring is not too succour him, but too pay him. He that so pokest, would fayne have him payd, but hee would not bee Paymaster him selfe. And so the only thing that bare a countenance of honestie in thy wish, (namely the thinking long too be out of Dect), is unhonest and unfriendly. For thou wishest not that it may lye in thy lot to requite kyndnesse: but that he may bee infused too cruele thy succour. Thou makest thyselfe his superiour, and (whiche is a wickednesse) thou castest him doone to thy feece, who hath deserved well at thy hand. How much Meeter were it too owe with an honest good will, than to bee discharged by euill meanes. Thou shouldst have offended lesse, if thou haddest so-wozne the thing that thou hast receyued. For he should have lost no more but his gift. But now thou wilt have him become thy underling with the losse of his goodes, and bee pulled so low by the alteration of his state, that his owne benefices must overmaller him. Shall I graunnt thee too bee frendly? with it too his face whom thou meenesst too too pleasure. Termest thou it a kynd wisce, whiche may as well become a foe as a frend, and whiche no dout but an aduersarie, and an enempe would have made, the latter pointes excepted? Even moe all enempe haue wished too take some Citie, too the intent they might haue them: to over come some men, too the intent too pardon them. And yet were not suche wishes the lesse enempyleke, considering how the maked part of them commeth after crueltie. Finally what manner of wishes deemeest thou them to bee, whiche noman would lesse too take effect, than hee unto whom thou wishest them? Too euill doost thou deale with him, whom thou wouldest have hurcd by the Goddes, and helped by thyselfe pea and too leawardly dealt thou with the Goddes, for thou puttest over the crueltie wico them, and reseruest the kyndnes too thyselfe. Too the intent that thou mayst too good, the Gods must too harms. If thou shouldest subozne an accursar, and afterward remoue him thy selfe, or if thou shouldest intangle him in some sewte, and afterward rid him out of
of Benefyting. 96.

it: no man would dout but thou delieth wickedly. And what
skilles it whither suche a thing bee gone about by couin oz by
wishing, sauing that thou wisseth him overstrong adversa-
ries: Thou canst not saue, what wroght doo I too him? Thy
wishing is either needlese, oz wrongfull: nay rather, it is wrong-
full though it wanc successe. That thou bringest it not too
passe, it is Gods gift: but thy wishing of it, is playne wrong.
Thou hast doone inough. And wee ought to bee no lesse offen-
ved with thee, than if thou haddest brought it too full effect.

C The. xvi. Chapter.

If my prayers (sayer be) had preuapled,
they had preuapled too thy safetie.

First thou wisseth mee certeine harme
under vncertain help. And secondly, though
bothe were certeine: yee is that first, which
hurreth. Besides this, the condition of thy
wishing is knowne but too thyselfe; alsoe mee I
am surpysed in the meane while by the tempest, and wore not
whither I shall finde harbozough oz succo? What a coyment
is it (trowe you) too have wanted, though I happen too ob-
tayne relief? oz too have bin in scare, though I fortune too bee
laued? oz too have hilde by my hande at the barre, though I
chaunce too bee quieter? No ende of scare can bee so well liked
of; but that the sounde and unappayzed quietvess should bee
better liked of. Wish that thou mayest bee able too requyte
my benefite, if I should stande in neede of thee: but not that I
should stand in neede of thee. If the thing that thou wisseth had
bin in thyne owne power, thou haddest done it thyselfe.

C The. xxiv. Chapter.

OWI muche more honestie is it too will-
thus? I praye God contine new him in suche
state, as he maie alwayes deale benefites, and neuer neede too recieue. Let suche abil-
ite euermore solowe him, as maie suflfye
him too use bountisfull poweing out and re-
leuing, so as he maie neuer make nyce too

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The sixth booke

doo good, nor repent him of that he hath done. God grant that his nature which is foreward of itself to all kynde of courteouse, pite, and mercie, maie bee stirred up and provok'd by the multitude of thankfull persons, of whom God sende him love, but yet so as he maie never have neede of them. I would he should bee untreatable too woman, no, have neede too increace anie man. I would that fortune might perseuer with so equall favor towards him, as woman might bee able too bee thankfull too him, otherwise than in hart. How muche more rightfull are these willsnes, which bee thee not of too waye for occasion, but make thee thankfull out of hande? For what should bee thee too requyte friendship too him that is in prosperite? How manie thinges are there whereby wee maie requite, even towards suche as haue the world at will, bee we neuer so far in their bee? As for example, faithfull counsell, continewall attendance, gentle calke and pleasant without flatterie, cares (if he bee my lord too debate thinges) needfull, and (if he commit anie thing too them) trustie, and familiar conversation. Prosperite neuer advaunced any man to high, but bee might so muche the more seele the want of a freend, as he found lesse want of all other thinges.

C The xxx. Chapter.

His irksomme wishing is too bee banished and driven far away with hart and mynde, Canst thou not bee thankfull, but thou muite haue the Gods displeased with thy freend? Or understandest thou not how thou siumest in this behalfe, that thou dealest better with him too whom thou are unkynd? Let thy mynde cone upon imprisonment, bonds, stinke, thaldome, batcell and beggerie. These are the occasions that thou wistesst for: and they are such as if a man haue conenanced with thee, they shall saue him harmelesse of his bond against thee. Why werldest thou
of Benefyting.

that thou not rather have him continue in ableness and prosperity, too whom thou art so greatly beholden? for (as I sayd) what letteth thee too requyse kyndnesse, even towards those that are in happuest statee, stich thou mayst fynde wherewith too doo it abundantly? What? knowest thou not that men paye their Deetes even too the welthie? Too the intent I streyne thee not against thy will; be it so that welthye prosperity have excluded all things: yet will I shewe thee what thing it is that great stastes have great scarfnesse of, and what it is that they want whiche are owners of all things, Verely even such a one as speaketh the truthe; who fynding a man in a maze among flatterers, and brought too veeer ignorance of the truthe by veyr custome of herkening too pleasant thinges in stede of right thinges, reclaymething him from the lyking and allowing of false felowes. Seest thou not how the louse of their libertie drieueth them headlong into fhauishe chaldome through their fond beleeve, whyle woman counteleth or dissuadeth them as he thinketh, but every man styues who may flatter most, and all the servisableness and all the labour of all their frendes tendeth only too this one point, namely by what meannes they may deceuy them moste pleasantly? They knewe not their owne strength, and therefore whyle they beleuued themselves too be as greete as they were borne in hand too bee, they brought upon themselves both needlesse warres, and such warres as did fall out to the peril of all thinges: they brake necessarie and profytable concord; and following unrefreyned wache, they shed the blud of manie men, at the last their owne too. Whyle they refueged untrysted quarrelles for tryed, esteeming it no lesse dishonour too bee perswaded than too bee vanquished, and thought the thinges too bee durable, which stagger them most when they bee brought too the hyghett; they overthrew great kindomes upon themselves and theirs: neither percepued they that upon that stage so glittering with goodes that are both bayne and lightfull, it stoodem in hand too have lookd for muche adversitie, specially from that tyne forth that they could heere no truthe.
The sixth booke

The xxxi. Chapter.

Thus the time as Xerxes proclaimed warre against Greece, there was no man but he picked foremost his courage which of itself was puffed up and forgetful how sike the thinges were that he trusted too. One said that the Greekses would never take the first tyndings of the warre, but would come away at the first brute of his arrivall. Another said, there was no done but his houge multitude was able not only to conquer, but also to overcome all Greece, and that it was rather too bee feared, least they should finde the Cities empyte and devolte, so as his enemies should bee fled away, and nothing bee left for him but wast wildernes, therewith should want whereupon too imploy his so great power. Another bare him in hande that the whole world was scarce wyde enoogh for him, that there was not Seacroome on the water for his shippes, nor elbowroom on the Lando for his horses too incamp in, nor champiounground enough for his houge men too marche in, not scope enough in the apple too let fly the arrows & dardes that should bee sent out of all handes. When manie bagges had bin made in this wyse, too picke foremost partic that was alredie besides his wittes through overweening: Ouly Demaratus the Lacedemonian told him, that the selfsame disordered and houge multitude wherof he had so great ayling, was too bee feared of him that should leade it, because it was rather combersomme than strong: for overgreate thinges cannot bee ruled, and whatsoever cannot bee ruled cannot long endure. The Lacedemonians (sayd he) will enconer thee at the very boorde of the Hill, and giv thee a rapall of their force. Thogh hundred menesse will hold taycke against thee so many thousands of people. They will stand fast uppon their ground, too defend the narrow Streights, closyng them by agaynste thee with their owne boodies. All Asia shall not remove them out of their place. As straye as they be, they...
they will withstand the rage of the Batterie, and the Brute in
manner of whole mankind rushing in upon them, When na-
ture hath altered sir order too conveyn chee over, thou shalt bee
gravelled at the first step; and when thou hast cast thy Carevus
how much the fireyes of Thermopple stand there in, thou shalt
bee able too make an estimate of thy further lose thereafter.
Thou shalt then leane that thou mayst bee vanquished, when
thou shalt perceve that thou mayst bee encountered. Hereby
they will shunne thee at the first, in manie places, as carried a-
way by the hougenesse of some foode in watersho, whose first
creame commeth gushing with great terror; but anon after
they will ryle whole togethier against thee on all sydes, and
distresse thee with thyne owne powre. The report is true that
the Furniture for this Ware is greater than can bee recey-
ued of those Countries where thou purposed too assayle. But
this thing makes most against thee. For even therefore that
Greece vanquished thee, because it cannot receive thee. Thou
canst not use thy whole force. Moreover, (whiche is the onely
safeguard of thinges) thou canst not besiege thee too prevent
the first brunt of thinges, thou canst not succour thinges at the
pinche, nor reuexe and strengthen them when they go too
wreck. Thou shalt bee vanquished a great while ere thou shalt
perceve it. Thou must not thinke that thyne Armes cannot
therefore bee withfoode because the Causcine himself knowes
not the number of it. Nothing is so greate but it may pericher
and though other occasions wanted, yet would destruction
growe unto it by it owne overgreasy. The thinges that
Demaratus foreshak, came too pale. He that made himselfe
of all thinges percYMng as well too God, as too man, and bare
doune all thinges that floode in his wape, was stopped of his
course by three hundred mey. And so Xerxes being overthro-
wen everywhere throughout all Greece, understand how scarce
odees there is betweene an Army & a multitude, Xerxes there-
fore being more soowful to his shame than for his lost than-
ked Demaratus for that he slyly had told him the true the, and
gane him leave too ask what hee would. Demaratus deferyd

By is, that
The sixth booke

that he might enter into Sardis the greatest Citie of Asia, in a Charyt, with a high Cap of maintenaunce uppon his head, which was a thing Lawfull for none but Rynges too doo. He was worthy of the reward before he sued for it. But how wretched a Nation was that, where there was no man that would tell the king the truthe, knowing he that told it too his owne losse?

The xxii. Chapter.

The Emperor Augustus had banished his Daughter for stepping of hir honour by the breeche of hir chastitie, and had blazed abrode the scandal of the imperial house. As how shee had admitted Adulterers too hir by heapes: how shee had gadded over all the Citie, with nightrevelinges: how shee had hauntede the very Judgementcourt it selfe with hir whozedome, yea euene the comon Hall wherein her Father had made a Lawe ag&tust whozedome: and how shee ran dapey too the Market, becomming of a priuie Adulteresse, an open drum-pet, and seeking all libertie of licentious loosenesse, by dealing with unknowen Adulterers. These things, where a Prince ought sometime as well too conceale as too punish, (for the shame of some thinges reboundeth also too the punisher) the Emperor being unable too mayster his owne wrath, had published abrode. Afterward when by continuance of tymene, remorse had succeeded in the place of anger: then sygning that he had not suppressed those thinges with silence, whiche he had bin ignorant of so long till it was a shame too speake of them; he keped out ostentpnes, none of those thinges had happened too mee, if either Agrippa or Maecenas had bin alpue. So hard a matter was it for him that had so manye thousand menne, too supplye the lyke of twoo his Legions were slayne, and by and by newe were leuyed. His Fleece was lost by wecke, and within seawe daynes after a new was afoote. Fy'e had defaced the common buildinges, and there grewe by other better than those that were burnte. But the places of Maecenas and Agrippa were
were emptie all his lyfe long. What should I thincke? That there wanted the lyke of them to bee taken into their roomes? or that the faulce was in him selfe, who had rather complayne, than secke? It is not too bee thought that onely Agrippa and Mecenas were woont too tell him the truthe, who if they had bin aluye, should haue bin dissemblers as well as the rest. It is the guysse of Kyngly natures, too prayse thinges forepast in derogation of thinges present, and too attribute the vertue of truthe telling unto choyse, at whose handes they bee past perill of heering the truthe any more.

C The xxviii. Chapeter.

But too the end I maie bring myselfe backe bynne too my purpose, thou seest how easie a matter it is too requyse kyndonesse, even towards suche as are in prosperitie, and seteled in the sege of worldly welth. Tell them, not what they list too heere presentely, but what they maie like too heere ever. A trew saying may perhaps somme tymes enter intoo the eares that bee full of slattereringes. Give thou sounde counsell. Askst thou what thou mayst do for him that is in prosperitie? Bring too paule that he wate put no trut in his prosperitie, and let him understande that the same hath neede of manie and faithfull handes too holde it fast. Is it but a small thing that thou doost for him, if thou rid him from his sounneste of beleeving that his good socnyne shall continew ataways with him; and teache him that the thinges are mouable whiche chance hath given him, in somuche as they sty aweate faster than they came, and that men recyze not doune ageine by the same greee-ces that they went up too the top by, but [fall so headlong] that oftenytymes there is no distance betweene choyse prosperitie and deere most aduerstie? Thou knowest not of how greace valew frendship is, if thou understand not, thou givest it him a great thing, too whom thou givest a frend, a thing gezon too bee founde, not only in howles, but also in whole worlde, whiche
is not anie where more mistling, than where it is thought most
too abound. What? supposest thou that these billes which
scarcely the remembrance, or handes of their Clerkes com-
prehend, are the billes of their frendes? These that stande in
great thongs kneching at their gates, and are admitted by
now somme and then somme, are not frendes. It is an old cu-
nome of kinques and of suche as counterfeit kinques, too late
out the multitude of their frendes. And it is the property of
ypde, so; a man too make grete account of giving men leaue
too somme within his bowse, and too thynke he dooth men ho-
no; too let them sit at his gate, or too bee the persones that
shall set foote first within his bowse, wherein afterward there
bee manie mo dooies too kepe them out when they bee come
in.

CT.xxviii. Chapter.

Dougest us, the first that made anie sortinge
of their company, by admitting somme in-
too secret familiaritie, somme in companie
of many, and other some with all men were
Gracchus, and afterwaerde Longus Darius.
These men, therfore had frendes of a first
 sorte, and of a second sorte, but neuer any of
the crew sorte. Tellest thou hym a frende, that must tarie his
turne ere he can salute thee? Canst thou assure thyself of his
faithfulness, whiche entereth not in, but crowdeth in at thy
gate half against thy will? Dare that man peace unto thee
with full use of his libertie, whiche may not be God save thee,
(a common ype wode and ordinarily used ever too the un-
knowne) but in his turne? Therefore too whomsoever of these
thou commest, whose greeting makest the whole Cittie assure
thyself, that although thou finde the tounes perfected with re-
sort of folke, and either sides of the streates changed with
peace of commers and goers: thou commest into a place re-
plished with people, but noyde of frendes. A freend is too
be fought in the bart, and not in the hall. From thence must he
bee
bee interteyned, there must he bee kept, and in the verie intraples must he bee lodged. Teach this, and thou art thankfull. Thou hast an ill opinion of thyself, if thou canst stand in no stede but in aduerstitie, 0f if thou thinke there is no neede of thee in prosperitie. According as thou behauest thyself wisely, bothe in doutfull fortune, and in aduerstitie, and in prosperitie, dealing in doutfull state discretly, in aduerstitie howtly, and in prosperitie stavedly; so mayst thou yeeld thyself profitable too thy freend in all respectes, if thou neyther abandon him in his aduerstitie, nor with aduerstitie too him. In so greate varietie, mane thinges will fall in by the way, and minister thee matter too wonke thy faithfulnesse uppon, although thou with them not. In like maner as he that wisheth a man riches too the end too bee vertaker of them himself, seke more his owne auyples, though he seeme too wish for the other. Even so he that wisheth his freend anie misfortune, too rid him of it by his owne helpe, and faithfulnesse, preueereth himself before his freend, (whiche is the poynte of an unkynd persone), and standeth so muche uppon his owne repuation, that he would have his freende in miserie too the ende that he himselfe might bee thankfull, and therefore in the verie same respect he is unthankfull. For his meaneing is too unloade himself, and too bee discharged of a heauie burthen. There is great difference whither a mannes hasting too requyte kyndesse, bee too yeeld on good turne for another; or bycause he is loth too bee in det. See that myndeth too requite, will apply himself to the others commoditie, and wish that there maye comme a convenient tyme for it. But he that meaneth nothing els but too bee discharged, will couete too comme too his purpose by anie meanes, whyche is the pro- pertie of a verpe ill disposed minde.

The xxxv. Chapter.

Art thou that this ouermuche hastemaking is a poynct of unkyndesse? I cannot expresse it more playfully, than by repeating that which I have spoken alreadie. For thy meaneing is not too requite the good turne
The sixth booke

turne received, but too escape from it. Thou 

homest to say thus: when shall I have rid my 

handes of it? I must labour by all 

means possible, that I may not bee bound 

too him. If thou 

houldest with too paine him of his owne, thou mightest see 

farre wybe from a thankfull man: and yet is this wish of thyne 

a greater wrong. For thou cursed him, and with thy cruell 
miswishing, disshent out the Haynes of him whom thou ought-

rest most to honour. I think there is woman that would doute 
of the crueltie of thy mynd, if thou shouldest with him pouerty, 

bondage, famit, of feare, openly. And what sipes is there be-
tweene wishing it in woordes, and wishing it in harte? For if 

thou bee well in thy wittes, thou wilt wish none of these thin-
ges. So now, and count this too bee a point of thankfulnessse, 

which even the thanklesse persone would not do, so be were not 
come too the hating of the partie, but onely too the benvall of 

his benefite.

The.xxxi. Chapter.

Wo would call Aneas godly, if he would 

have had his countrie conquered, too the 

end he might saue his Father from capti-

uitie? Who would thinke anie naturall 

love in the yoongmen of Sicile, if they had 
wished that Pount Anea might have bro-

cen out with abundance of lyce farre be-

ond his accustomed wont, too yeelde them occasion too vetter 

their dutifull goodwill toward their Parentes, by carryng 

them hastely through the middes of the lyce, too the ende they 
might leave good examples too their Children? Rome is no-
thing beholden to Scipio, if he wished the continuance of our 
warres with Africk, too the intent that her himselfe might 
make an ende of them. Rome is nothing beholden too the Dec-
cusses for sauing their countrie by the death of themselfes, if 
they first wished that our vetter necessitie might make place for 
theirmost manly vow. It is the greatest shame that can be, for 
a Phisicion to make woode for the Phisicion. Many that had 
increased
increased the diseases of their Patients or let them back, to the ende too purchase themselves the more glose in curing them: oftentimes either have not bin able to drive the diseases away at al, or else have martyred the poor Souls in healing them.

C The xxxvii. Chapter.

This layed (for surely to reporteth Hecaton) that when Callistratus fled his countrie, (the seditionousnesse and unhoped libertie whereof had banished manie other with him,) at what tyme one wished that the Athenians might have neede too call home their Outlawes, he envyed such maner of returne. But our A ristius delt yet more courageously. For when one comforted him and told him that Civil Warres were at haue, by means whereof it would shortly come to palle, that al Outlawes should returne aynce: What harme haue I done theee (quoth hee) that thou shouldest wishe mee a worse comming home, then going out? I had leuer that my countrie should bee ashamed of my banishment, than bewayle my returne. It is no banishment, whereof every man is more ashamed then the partie that is banished. Like as these men performed the dutie of good Citizens, in that they would not bee restored to their natuye soyle with the Domage of the Publicke weale, because it was more reason that twoo should bee grieved unequitly, then that all should bee grieved for the hurte of the Common weale. Euen so bee obserued not the dutie of a thankfull persone, which would haue his benefactor fall into distresse, too the intent that he himselfe might rid him out of miserie. For though that man meene well, yet wisheth he ill. It is not too bee defended, and muche lesse too be commended, if a man quencheth a fyre that bee himselfe hath kindled. In some Comion weale a wicked wish hath bin hilde so? a wicked dece.
Ctese at Athens, Demades condemned one that sold baryallware, upon proof that hee had wished greete gapne, which could not happen to him without the death of muche people. Yet is it woont too bee a question, whither he were unjustly condemned or no? For peradventure his wishing was not too sel into mane folkes, but too sel at hygh pyce, and to buye the thing's cheape which he sold by recuple. Sith that bargayning consisteth of buying and selling: why weste thou his wish to the one spede, whereas the gapne wynsh by both? Furthermore thou mayst as well condemn all other men that use the same trade of occupying: so all of them men one same thing, and all of them wishe one selfsame thing in their hares. Thou shalt condemn the greatest part of men, For whose gapne wynsh not by another mannes toll? The Souldier wisheth ware for his owne glory. Deth of Coyne seeres by the Husbandman. The trimmest Lawyers despize nose of pleas. A contagious peree is for the Phisicians ad-vantage. Corrupt youth enricheth the Pillarcers and Paperdachers, and all suche as sel fyne Wares. Lot no syne no? wether appayze houses, and the Carpenter may goe ype doun and slope. One mannes wish was caught hold on, and all mennes wishes are alike. Thinkest thou that Aruntius and Asterius, and the rest that have proffesed the art of Eretico?shippe, with not the same thinges in their hares, which the Peraulces and Poozners doe at Funerallles? For these knowe not whose deaches they wishe: but the other with the deaches of their nearist acquaintance, and of those too whom they pretend more frendship, for their goothes sake. The one sofhave no loste by nomans life: but if men live long, the other sofare undoone. And therefore their wishings is, not only too receive that which they have earned by their sickic trade, but also too bee discharged of their paymentes, No dout therefor, but that they which count
count his life their hinderance by whose death they make have
gayne, yet one are beyonde the other in wilshing the thing that
is condemned. And yet are the wishes of all suche men as well
known, as unpunished. Too bee shot, let eche man examine
himself, and enter into the secret of his owne hart, and see
there what he hath wished too himself. How many wishes are
there whiche, it is a shame for a man too bee acknowledwen of too
himself? And how scarce be there whiche we make inlike be-
foze witnesse?

The. xx. Chap. ter.

Et must not every thing that is
blamewoorpye, bee byandby con-
demned: as this wish of the frendes
that misufe the good will, and fal-
tich into the yee that he shunneeth,
wherwith wee bee now in hand. For
in making overmuch haff too chewe
a thankfull minde, he becomes un-
thankfull. Let my frendes fall into
my daunger (speth he): let him haue neede of my sauo; let him
not bee able too mayntayne his welfare, honestie, and safetie
without mee; let him bee brought too suche an afterveele, that
whateower I doo in recompense of his fornier friendedship, it
mate bee as a free benefite unto him. Let the Gods hem him
in on the onelide, and let the treason of his owne howse hem
him in on the otherside, and let mee only bee able too rid him
out of it. Let a mightie and foze enemie assault him with a rout
of his deadly foes, and not unarmed. Let his creditors and his
accuser bee seerce and extreme bypon him.

The. xi. Chap. ter.

See how indifferently thou dealest. Thou would-
dest with none of these thinges unto him if he
had not done thee good. Too terpasse other gree-
nowser faults whiche thou commutest in requi-
ting cuill for good, cernenly thou offende in this.
Cr. 25. that
The sixth booke

that thou art pest not the proper time of eche thing, the preventing whereof is no lesse offence, then the not taking of it when it commeth. For like as a benefite is not too bee taken at all tymes; so also is it not too bee requyred at all tymes. If thou shouldest render it before I have neede or desyre of it, thou shouldest bee unthankfull. And how muche more unthankfull then are thou, in compelling mee too have neede of it? Tarpe thy tymes. Wherefore wilt thou not have my gift too rest with thee? Wherefore is it a payne too thee too bee beholden too mee? Wherefore doost thou haaste too make an euen reckening with mee, as if it were with somme nipping vsurer? Why seekest thou my trubble? Why seest thou the Gods against mee? After what sorte wouldest thou yemaunde, that doost so requyte?

Chapter.

Irst and foremost then my friend Liberalis, Let vs lerne too owe good curtesies quietly, and too want for opportunitie too requyte, and not too make them by force. Let vs beare in mind, that this despyousnesse of discharging ones self in parte haste, is the point of a Carle. For no man is willing too requyte that whiche he is unwilling too owe. Looke what he is loth too have too rest with him, he diemeth it a burthen, and not a benefite. How muche better and moze rightfull is it too beare the descrees of our frendes in remembrance, and too offer them kyndnesse, but not too cheape it oppon them, no? too think our selues too muche in their det? For almuche then as a benefite is a common bond, and linketh cuples togethers; lade thou thus. I willnot bee against it that thyn owne shoule returne unco thee: my desyre is that thou mapest haue it againe cheerefully: if any of vs bothe bee overtaken with necessitie, so as it failes out by somme vestinie, then either thou must bee payne too receive thy good turne again; o? I bee faine too take another at thy hand.
let him give still that was wont afore. I am ready, there is no
let in Turnus: I will shewe this my willing mynde as one as
yme serueth: In the mean while let the Goddes bee my wis-
nesses.

C The plii. Chapter.

My Liberalis, I am wont too marke
this affection in thee, and as it were
too grope it with my hand: that thou
fearest and frettest, least thou shoul-
dest bee too slowe in anie kynde of
courtesie. It besemeth not a thank-
full mynde too have anie carefull
misconceit against the assured con-
sidence of it self. For the conscience
of true love is quicke rid of all carefull
esse. It is as greate a
reprieuee too receiue that which thou oughtest not, as not too
giue that which thou oughtest. Let the first bestower of a be-
neffe have alwayes this prerogatyue: That he maye as well
choose his tyme too receiue, as bee chose too bestowe. But I
am afrayed (layest thou) lest men will misreport mee. He de-
aleth euill, which is thankfull for reports sake, and not for
cosience sake. Thou hast two judges of this case: Him, whom
thou mayest receive and thy self, whom thou canst not deceive.

Then what if no occasion happen? Shall I bee in his dete-
er?

Yea, ever: and that openly, and gladly, and thou must take
greate pleasure too behide his gage laid up with thee. It re-
peneth that man of the taking of a benefite, whom it greece that
he hath not yeere required it. Why shouldst thou think him
woorshipped too have thee long his better, at whose hande thou
couldst finde in thy harte too take a good turne?

C The plii. Chapter.
Thee be verie farre exceedinge, which
thinke it the propercie of a noble
harte, too laie out, too giue, or too
all the bolesomes and howses of ma-
nie men: when as ostentymes it is
not a grete courage, but a grete a-
bilitie that dooth these things.
They knowe not how muche it is a
greater and harder matter at some
tyme, too cake, than too poure out. For too the intent I maye
imbace neither of them, forasmuche as either of them is others
peere, as long as it is done vertuously: (I saie) it is no lesse
propercie of a noble harte too owe a benefite, than too bestowe
one. But yet so muche the more labo; somme is this than the o-
ther, as the keeping of thinges receiued requyret more heed-
fulnesse, than dooth the giuing of them. Therefore wee must
not stande in feare lest wee should not requyte loone pough,
no; make haile too doo it out of sease. For even as muche of-
fendereth he that haileth too requyte kyndnesse out of dew tyme,
as he that requyreteth not in dew sease. It is layed vp with me
for him. Neither in his behalfe, no; in myne owne, am I
afraied. He hath provided well for himself. For he cannot lose
this good turne but with the losse of mee, no; no; with the losse
of mee nother. I haue chankaed him, and that is as muche too
saye as I haue requyted. He that myndeth the requyting of a
benefite too muche, imagineth the other too mynd the recei-
uing of it too much. Let a man yeede himself easie boch waies,
If he be willing too take the returne of his benefite, let vs
render it and requyte it cheerfully. But if he had leuer have it
too remayne still in our keeping: Why should wee thawe his
treasure out of doojes? Why refuse wee too bee his storers?
He is woorthe too haue his owne choyce. As my opinion and
report, let vs for stainc of them, as of thinges that should waite
uppon vs, and not leave vs.

The end of the sixth booke.
The seventh and last Booke of Lucius Annaeus Seneca, concerning Benefits.

The first Chapter.

By liberality, take a good heart to thee, even in the bottom of hell.
I will not here withhold thee long, I will not beate about.
The bush, nor yet with windlasses suspense thee long in doubt.

This booke is but a packet of loose Romances. Now that I have spent my stusse, I looke about mee, not what I have too-sate, but what I have not said. Notwithstanding, thou must take in good woorch whatsoever is of overplus, seeing the overplus is for thy sake. If I had spent too of my self too sate, this woork should have grewen by little and little, and that part of it should have bin reserved too come last, where every man would have desyred even though he had bin glutted. Whatsoever was most needesfull, that have I conveyed intoo the firste beginning. If anie thing have escaped mee, that too I now gather uppe. And in good faith, seeing that the things which direct mennes manners are spoken of already; If you should examine mee uppon my conscience, I thinke it not greatly too the purpose, too pursue the rest, whiche are influenced, not for amendment of lyse, but for exercye of wit. For it was excellently sayd of doggish Demetrius (a man in my opinion right excellent, even though he were compared to the excellentest) that it is more woorch for a man too knowe a few Rules of Wysdomme, to he beare them in remembrance and practize them: than if he lerne never so manie, and have them not reppy at hand. For (sayeth he) lyke as that man is a greace Wrestler, not whiche hath lerned all Triches and slegaryes, (whiche hee shall leidome have occasion too put in ye ageinst his aduerarie) but whiche hath well and diligently practized him-
himself in some one or two, and watcheth earnestly too take the advantage of them: (for it skillles not how seave things he knowe, so he knowe inough too get the maystrie:) Even so in this kynd of studie, there bee manie things that delight, but seave that profite. Although thou know not the reason why the mayne Sea dooth ebe and flowe: or why every seuenthe yeere impiinteth a signe uppon mannes age: or why the wydowynesse of a Churche keepeth not his ful array, wherefore the burthes and sunnydes grow into a narowynesse, as the toppes of the Pillars and Pincakes grow into one: or what it is that separate the conception of Twinnes and topneth their birth; whether one companying of the Parentes bee dispersed into twayne, or whether the twoo bee begotten at twoo severall tymes: or why those that bee boyn at one burthen haue sundry destinies, and whereas there is small distance or none betwixt their births, yet they haue as great difference as may bee in their lyues: It is no great harne too theee too leet such things passe, which are neyther possible nor profitable too bee known. The truth lyeth wrappd up toogither aloft. Bee haue wee no cause too blame Nature of unkyndnesse: for nothing is uneasie too bee found, save suche as when they bee found, peeld vs no further frute than the onely synding of them. But whateuer may make vs soth better and more blissed, that hath nature let euer open too vs, or neere at hand too vs. If the mynde can despyle casualties: if it casudge not into endlessely despynes through couetous hope, but have lerned too seeke hir riches in hirself. If it haue shaken of the flowers seare of Gods and menne, and knowe that menne are not too bee feared muche, and GOD nothing at all: if it despyle all those thinges wherewith the lyfe is Racked whyle it is decked with them, and bee come too that point that bee manifestly perceiued death too bee the cause of no cuilt, but the end of manie euilles: if a man haue yeved his mynde into vertue, and coun the way plane whichsoever the calleth: if he bee a fellowly wyght, and (as one borne too the behooff all men) esteeme the whole world but as one household:
household: if he lay his conscience open before the Gods, and line continually as if all men beheld him, standing more in awe of himself than of othermen: He hath withdrawen himself from all Senses, and is harrowed in the calme and seuer Peace; he hath accepted too the necessarie and profitable knowledge. The residue be but pleasures too passe away idle time. For when a man hath once withdrawen his mynde into safety, he may then also start out into these things, whiche garnish mennes vices but strengthen them not.

The second Chapter.

Here are the things whiche our friend Demetrius willeth him that mynde of his owne profite too take holde on with both his handes, and never too let them go, but rather to fasten them too him, and too make them part of himself, and too proceede so farre by daily mynding of them, that wholesomme things may meete him of their owne accord, and everywhere bee treyghete redy at hand with a wishe, and that the distinction of honest and shamefull may came too his mynde without taryance, assuring himselfe that nothing is euill but that whiche is unhonest, nor any thing good but that whiche is honest. Let this be his Rule too order his dooinges by: let this bee his Lawe too voo and demand all thinges by: and let him count those too bee the miserablest of all men, (gladder they never so muche in riches) whiche are giuen too the belly and the bedde, whose mynd is Scotted in lazie idlenesse. Let him say too himself: Pleasure is fraple and short: soone weerie of the thinges whereon it wooeth; the grevylper it is haled in, the sooner it turnseth too greee; it is alwayes of necessitie accompa- nyed either with repentance, or with shame; and there is nothing in it either noble or becomming the nature of man which resembleth the Gods. It is a base thing, proceeding from the servis of the shamefull and byle members, and in the ende...
filthy. The pleasure that is meete for a man, yea and for a manly man, is not the cramming and pampering of the body, nor the stirring up of the lustes which doo least harme when they be moste at rest: but too bee void of unquietnesse of mynde, as well of that sort whiche the ambitiousnesse of men provoketh when they quarrel among themselves, as of that sort whiche conseth of intolerable lostinnesse, when wee deeme of the Gods by repoze of fame, and esteeme them as sinfull as our selves. This pleasure which is always alike, always void of seare, and shal never bee weere of itself, both the man injoy whom wee frame; whio being (as pee would say) most skilful both of Gods Lawe and mannes Lawe, taketh fruition of the thinges present, and hangeth not uppon that whiche is too come. For he that yeeldeth too untiryness, hath never anie friniennesse. Therefore being ridde of greate cares, and such as racke the mynde in piece, he hopeth for nothynge, hee couereth nothing, neither purcheth he himselfe uppon untiryness, but is contente with his owne. And thou must not imagin that he is contented with a little, for all thinges are his. Howbeit, not so as they were Alexanders, who, even when he was come too the Shore of the Red Sea, wanted more than he left behinde him from whence he came. Surely they were not his: no not even the thinges that he possesed and had conquered. When Oppo-crius the Admiral of his Fleete was sent before him, to rouse above in the Ocean lyke a Pyrate, too seeke newe warres in an unknown Sea: did it not sufficiently appeare that he was poore, seing he advanced his warres without the boundes of nature, and thrust himselfe headlong into a Sea of suche depth, of unmeasurabyle ypomes, and unsearched any where, only for blynd couetousnesse? Whate matter makes it how many realms he won by force: how manie Kingdomes he gave away, or how manie Countries hee bought under trifique? Looke how muche he couered, so muche he wanted.

C The third Chapter.
And this is not the fault of Alexander alone, whom luckie rashnesse djaue beyond the steppes of Liber and Hercules: but it is the fault of all suche as fortune hath made eage by overfilling them. Looke uppon Cyrus and Cambyse, and uppon all the whole Pedegree of the Persian Kings through out: and which of them shal by you fynd satisfied with the largenesse of his Empire, or that finished not his lyfe in the purpose of proceeding still further and further? And no wondere at all. For whatsoever courtesye:es catcheth hold on, he swaloweth it doune and devoureth it quyte; and it makes no matter how muche a man cast into a thing that cannot be filled. The wyse man is the only he that is owner of all things, & they put him not too any trubble in the keeping. He hath no Ambassadours too fende beyond the Sea, no Tentes too bee pitched in the Marches of his enemies. He hath no neede of Garrisons too bee placed in convenient Fortresses, he hath no neede of Legions no Bandes of Horsemen. Like as the Gods innoxtall doo gouerne their kingdome, and maynereine their state aloft in quicenesse, without Armour: even so the wyseman performeth his dutie without trubblesonnesse, though he have never so much too doo. And being himselfe the mightiest and best, hee saeth all men else too bee underneath him. As much as thoukonest it, yet is it the propirtie of a right high couage, for a man (when he hath bewed [the whole worlde] from East too West by light of mynd, where perceh even the furthest thinges and suche as are fortified with wildernesses, and haeth beheld the infinite number of living Creatures and the great abundance of other thinges, which nature hath mooste bounteously pouzed out) too vter this saying meece so? GOD. All these thinges are myne. So commeth it too passe, that he coueteth nothing, because there cannot bee anie more than all.

The, iii, Chapter.
This is it (saies thou) that I willed you for: I have thee at advantage. I will see how thou canst ride thyself out of these snares whereinto thou art false by thyne owne seeking. Tell mee how a man maye give any thing to a wise manne, if all things be a wise mans? For the same thing that is giuen hym, is his owne already. Therefore a Benefice cannot be bestowed uppon a wise manne, because that whatsoever is giuen too a wise man, is his a Pigge of his owne Sowe. But you saie that a giue maye bee giuen too a wise manne. The same question demand I also concerning frendes, you say, all things are common among them. Ergo no man can giue his frende any thing, for his frende hath as good interest in them, as he himself.

Nothyng lettech, but that a thyng maye bee bothe a wise-mannes, and also his that posteth it, too whom the gifte and asignment of it belongeth. I saie that all thinges are a wise-mannes, howberic in suchwise, as every manne nevertheless hath his peculiar ownershipe in the thing that is his. By the Civill Lawe, all thynge are the kynges. And yet the same thinges whereof the uniersall possession pertaineth too the kyng, are leste too severall owners, and every thynge hath his peculiar proprietarie. Therefore wee maye giue the kyng, bothe House, and Villaynes, and Donnie, and yet not bee saied too giue hym of his owne goodde. For the prerogative of all thynge belongeth too kynges, and the proprietie too ech severall persone. Wee terme it the territio of Athens, or Campaine, whiche otherwise the neighbours parte among themselves by private bounds: and yet is all the whole Territio belonging either too the one common weale, or too the other, and afterward ech parcel remaineth too his severall owner. Therefore I maye giue my Landes too the Common weale, although it bee saied too belong too the same, because they...
they bee the Comon weales in one respecte, and myne in another. Is there any doute but a bondman, and all that he hath is his Loydes? Yet maye he give his Lootde a presence. For the Bondman hath not therefore nothyng because hee shoule have nothyng if his Landlozde listeth. Neither is it therefore the lesse a gisfe, when he hath presenteth it wilfully, because it might haue bin taken from hym whither he would or no. What shoule we stande proyng of all thynges? For it is already agreed betwixte vs, that all thynges are a wisemannes. Leete vs gather that whiche is in question: namely how there maye remaine matter of liberalitie towards hym, whom we have graunted too bee owner of all thynges. All thynges that Children possesse, are their Fathers: and yet who knoweth not that the Sonne maye giue somewhat too the Father? All things are the Goddes; yet offer wee gisfestoo the Goddes, and cast offerynges into their hole. That whiche I haue is not therefore none of myne, because myne is thyne: For it maye so happen that one self same thyng maie be bothe myne & thyne.

He (saiesst thou) that is owner of Comon Harlozces, is a Baude: but a wise man is owner of all thynges, and emong all thynges are also comon Harlozces: Ergo a wise man is a baude By the same reason they barre a wise manne from buyng. For (saye they) no man buyeth his owne gooddes: but all thynges are a wise mannes: Ergo a wise man buyeth nothyng. So doo they also barre hym from bozowyn, because no manne payeth interest for his owne Donney. Innumerabe are the thynges that they quarell about, whereas they understand well inough what our meenyng is.

CHThe,y.Chapter.

Do bee flat with you, I uphold that all thynges are a wise mannes, in suche wise as every man hath nevertheless his proper ownership in his owne gooddes: Like as in a good Monarchie, the Kynge possesseith all thinges by way of sourcintie, and eche man seuerally by way of propertie. A
The Seuenth booke

eyme will come to proue this matter. In the meane while it is
enough to this question, that I maye giue a wise manne that
tych, whiche in diverse respects is bothe his and myne. And
it is no marrie, that somewhat maye bee giuen too hym that
is owner of the whole. Perc the case I haue hyzed a Ferme of
thee. Verein, somewhat is thyne, and somewhat is myne. The
thing itself is thyne, and the occupying of it is myne. There-
foze thou shalt not meddle with the frutes, without thy Fer-
mours leauoe, though they growe bypon thyne owne grounde.
And if there come a derch of Tore, or a tyne of Famine, yet
shall it not boote thee (alas) too beholde his greate foze, that
groweth bypon thyne owne grounde, that is layed by in thyne
owne Bernes, and that shall goe into thyne owne Garners.
Thou shalt not enter into my Ferme,though thou be Loide
of it, nor take awaye thy Bondman that is my hyzed servaunt.
For I will ferche hym from thee ageine, if I haue payed for
hym, and thou shalt accept it as a courtesie, if I giue thee leau
too ride in thyne owne wagon. Thus thou seest, that a manne
maye receive a frendly cure, in receiuing his owne goodes.

The vi. Chapter.

All these thinges whiche I haue refer-
led, bothe the parties are owners of one
selfe thing. How so? Because the one is ow-
er of the verie thing, and the other is ow-
er of the bse or occupying of it. We saye
these Bookes are Ciceroes; and Dorus the
Bookeseller saiech they bee his: and bothe
bee true. The one chalenge them as Authour of them,
and the other as his wares; and so are they rightely layed too
bee the Bookes of either of them. For they bee so, howbeit
not after one maner. So maye Titus Livius take of gisste, or
huyse his owne bookees of Dorus. I maye giue a wiseman that
whiche in seueralitie is myne, though otherwiste all thynges
bee his. For seyng that he possesteth all thynges in common like
as Princes doo, and yet neverethelesse the propertie of thinges
is
is dispersed to every person in severall: he maye bothe take a good vaine, and owe one, and alfo bothe bupe and hyre. The Emperor hath all tyngs, and yet none but his prynate goodes, and peculiar revenues doo come too his Erchequer. All thinges in the Empire are his: and yet properly he hath no more of his owne, but his peculiar heritage. What is his, and what is not his without impeachment of his Empire, that is the queation. For even that which is given away from hym by vertue as none of his is his againe in another respecte. So likewise, in mynde a wiseman is owner of all thinges: and by lawe & possession, he oweth but his proper and private goodes.

The vii. Chapter.

By suche maner of reasoning, Biron was woont too gather sommetyme that all men were churchrobbers, and sometyme that none were so. When he mynded too put them all too their vnkuerse, he reasoned thus. Whosoever hath stolen ought that perteyned too the Gods, o2 spent it, o2 turned the same to his owne vse, is a churchrobbre. But all thinges perteyned too the Gods; Therefore whatsoeuer thing a man taketh away, he taketh it from the Gods. Foasmucho as all thinges are theirs: Ergo, whosoever taketh away ane thing, is a Churchrobbre. Againe when he would haue Churches broken vp, and the Capitol spoyled, he would saie there was no Churchrobbrie committred, because that whatsoever is taken out of one place that perteyned too the Gods, the same is conveyed into another place that perteyned too the Gods likewise. Heere it is too be answered, that all thinges in vnde are the Gods, but not that all thinges are dedicated too the Gods: and that Churchrobbing is in those thinges that Religion hath dedicated by too God. So saie we that the whole word is the temple of the Gods immortal, alwayes deeming their greatness and majestie: and yet notwithstanding...
In the seuenth booke there is a difference betweene holsie and unholsie, and that it is not Lawfull too doo all those thinges in the Bookes that wee termie by the name of Churches or Chap- pelles, whiche are Lawfull too bee done under the open skye and in the light of the Starres. A Churchrobber cannot too any harne untoo God, whom his owne Godhead hath set out of mannes reache, but yet is he punished, bycause he hath done se as it were too God. The opinion of vs and of the offender himself byadch him too punishment. Therefore looke in what maner he that takeh awaye anye halowed thing seemeth a Churchrobber, although the thing that he hath stolne (carve it whither he will) remayneth still within the boundes of the world after the same maner also mate these bee committed against a wyse man. For there is sommewhat conveyed from him, not as he is owner of thinges in universall, but as he is incyled too them in particular, and as they belong untoo him in seuerall. That other ownership he will acknowledge: But also, this, he woulde not haue it though he might, but woulde burde out into this laping whiche the Romane Graundcapteine did cast toothy, when it was decreed, that for his prowesse and his good servis too the comon welch, he shoulde haue as muche Lande giuen him as he could plough about in one day. You haue no neede (quoch be) of anie suche Citizen, as hath neede of more than one Citizens living. How muche more hono? (thinke you) was it for that man too refuse so greate a rewarde, than too haue desered it? For manie Capteines haue remoued the Boundes of other menne, but never any did see boundes too himselfe.

The viii. Chapter.

Therefore when wee beholde how the wyse- mannes minde ouermapstreth all thinges and palleth through all thinges: we say all thinges are his. And if the case require that he must bee taxed by the powle too this opinarie right: there is greaue difference whither his ownership bee too bee esteemed by
by his minde and by his owne greatnesse, or by his substance.

Too have all these thinges whereof thou speakest, it would be lothe him. I will not tell thee of Socrates, Crisippus, Zeno, and other Philosophers that were great in deede, howbeere so muche the greater, because enuie withstandeth not the prudence of those of old tymes. A little afoxe, I spake of Demetrius, wherin our nature seemeth to have bred in our daies, of purpose too shew how hee was the man that neither could bee corrupted by vs, nor wee corrected by him: a man (though he himself would not bee acknowledged of it) of perfect wisedome and assured constanctie in such thinges as he had purposed: yea and of such eloquence, as was most seemely for stout matters, not too gay nor too precise in terms, but settingsooth his matters with great courage, according as the earnestnesse of his case occasioned hym. I dout not but the heavenly providence gave him suche lyke and suche abilitie of vcerance, too the intent there should not want either example, or reproche to our age.

The io. Chapter.

If some one of the Goddes would giue Demetrius the possession of all thinges in this world, upon condition that he should not giue aught awaye: I dare abide by it he would refuse them, and would lye: I will not bynde myself too to undischargable a burthen, nor caste this burdened burce of myne into that fincke of thinges. Why presentest thou me with the mischeevses of all people, whiche I would not receive, ne not even too giue awaye, because I see many thinges that are not comely for mee too giue? Sette thou foote the in my sight, the thinges that blee the eyes of whole Nations and Kingses. Lette mee see the thinges for whiche men sell their lives, and their soules. Lye before mee the cheere thinges whereof I reche daunceth?
choose whither thou wiltie bUNDLE them in ORDER one after another; or (which is better) deliver them in one grosse comme together. I see rоoses of housees cunningly wrought with curious boules, and helles of bore and mossie bise and sluggisbe heales, bought at exCCtнe prices, where in the selfe same varie-
tie that delighteth, is made of counterfette colours, accopyng
too the likenesse of the thinges them selues. I see there tables, 
and a peace of woode balewed at an. Aldermannes substauce, 
counted so muche the preciouster, as the warrinelle of the Tree
hath wyped it into no knurre. I see there Christall glasses
the bifflenesse whereof anauuuceth their estimation. For e-
mong the vns kiwsull, euene the verie daungerousnesse of thinges 
whiche should cause them too bee eschewed, makes them
too bee the better beliked. I see Cuppes of Diurthe, as who
would bave that Riote were not costly enough of it self, excepe
they made them greete Boultz of Jewelles, too quafe by
that thing one too another, whiche they should bee faine anon
after too bomite out ageine. I see Perles no than one alone
fittoe too eche care (for now womens cares are inured too car-
tie burthens): and they bee linked together by cupples, with a
chirde hanging under them bothe. Venue had not bin subjecte
enough too womens madnasse, if they had not hanged tooo of
three mennes substaines at either of their eares. I see silken
garmentes, if at leastwise a manne may terme them garmentes,
in whiche there is nothing whereby either the bodie of
womanhood maie bee garnished: whiche when a woman hath
putte on, shee maie safely sweare shee is little better than stark
naked. And these thinges are setched at greate prises by tral-
sike, euene from unknownen Nations, too the ende that our La-
dies should not discoure muche more of their bodies too their
paramours in their Chamberes, than they bese openly too all
mennes in the streetes.
What peuailest thou of courteousnesse? How many thinges are there whiche in daile we surmount eth golde? All the thinges that I haue spoken of, are of more estimation, and of greater price. How will I peruse eth riches, I meene the plates of both the metalles, at the sight whereof our courteousnesse Dazeleth. In good soothe, the peare (whiche hath layed toozthe whatsoeuer maye bee for our beholde) hath delued these thinges dpeepe, and sunken them into the grounde, pea, and the lyeth uppon them with all her whole might, as uppon noysome thinges that could not come abone, but too the hurce of all Nations. And least there should want either instrument, or reward of manslaughter: I see Pyon fethched forth of the same Caues, that Golde and Siluer are digged out of. Peu have these thinges somme substanziall matter in them: there is somewhat in them that maye cause the mynde too bee ledde by the erroure of the eyes. But I see ther Patentes, Indentures, and Obligations, which are but empirc Images of greedinesse, and a cerceine shadowe of egre Courteousnesse, seruynge too beguile the mynde, that delighteth in opinion of vaine thinges. For what are these thynges? What is interest? What are Journalles or Dapebooke? What is Usurie, but names of mannes courteousnesse, whiche Nature is not acquainted with? I could finde fault with Nature, that shee hidde not Golde and Siluer further out of reache, and that shee laied not a greater weight uppon them than could have bin remoued. What are these conueniences in writing? What are these Reckewnynes, and the fate of syme, and these bloody hundredches? Uereely the bee wiffull mischeues, grounded upon our owne constitutions, wherein there is not any thing that can bee discerned by eye, or hide with hande: Demeanes the bee of vaine courteousnesse. O wyche the whosoever he is, that delighteth too have a grace. Inuentorie of substancce, of large De-meannes too bee Titled by Bondmen, or insinate Herdes and Flockes that maie require whole Countries and Realmes.
too severe them, or a household greater than some Warlike Nations; or private buildinges, exceeding the wydenesse of good great e counties. When he hath thoroughtly viewed these thinges, whereon he hath laied foure and spred out his riches and made him selfe proude: if he compare what whiche he hath, too that whiche he couereth: he is but a poore man. Let me go, and restore me agein to those riches of myne owne. I knowe the kingdome of wisdome too bee boche great and daunger-lesse: I will have all thinges in suche wise, as all menne maye neverthelesse have their owne propertie in them.

The vii. Chapter.

Percythe when Caesar proffered the same De- mercius two hundred Talentes, hee smiled and forsooke them: not deeming it too bee a somme of suche vallewe, as the refuzall there- of were woode the boastling of. O GOD how silie a somme was that, either too honof or corrupt so noble a mynde withall? For I must needes yelde so singular a man his due commendacion. I haue herd a great thing reported of him: That when he had wondered at the lack of discretion of Cains Caesar for imagining that so small a matter could haue altered him, he spak thus: if he had ment to trye mee, he should haue temptid mee with his whole Empire.

The xxii. Chapter.

Hen may sommewhat bee givn too the wyse man, though all thinges bee his. Lykewise there is no let but that sommewhat may bee givn too a frend, though wee say that all thinges bee commong among frendes. For I haue not thinges after suche sort in commong with my frend, as with a partner, so as my pate and his should bee both one: but in suche wyse as Children are commong to the Fa- ther
cher and the brother: who having twoo betwixt them, have not eche of them one, but twoo a piece. First of all I will bring too passe, that this man (whatsoeuer he is that chalendgeth co-partnership with mee) shall understand, he hath nothing in common with mee. Whys? Because this kynd of intercomoning is onely among wyse men, betweene whom there is also frendship. The rest are no more frendes, than they bee coparteners. Ageine, thinges may bee common diversse wayes. Thinges belonging too the degree of Knighthood are common too all knighthes of Rome: and yet if I have take a place in sitting, the same is properly myne owne: and if I depart with it too some other knight, although I depart with a thing that is ours in common, yet seeme I to have giuen him somewhat. Some thinges are common to men oppon certein conditions. As, I have a place among the knightes: not too sell it, not too let it out, not too dwell oppon it; but too fit and see thinges. And therefore if I come into the Theatre when the knightes places bee all full furnished and can have no roome because the place is taken by some, by those that have as good right in it as I: I shall make no fame though I lay still that I have a place among the knightes, because I have right too a place there, and because I have priviledge too sit there. Thineke thou that the case standeth in lyke wyse among frendes. Whatsoeuer our frend hath, is common unto vs: and yet is the proprioetie of it his that possesseth it: and therefore may I not occupie it against his will.

Thou mockest mee, sayest thou. For if the thing that is my frendes bee myne: is it not lawfull for mee too sell it? No. For thou mayst not sell the rightes of Knighthood, and yet are they common too thee with the residue of the same order. It is not a proof that a thing should not be thyne because thou canst not sell it, or because thou mayst not spende it, or because thou mayst not change it for better or for worse. For that is thyne also, which is thyne oppon any condition: and although I receyue such a thing of thee, yet haue thou it still necerchelesse.

C The, xiv, Chapter.  
Ee. iis,  
Let
ET me not hold thee too long. A benefite itself cannot bee greater or smaller: but the things whereby a benefite or good turne is performed, maie bee greater or lesser: and the things wherein good will beveth it-self, maie bee moe or seauer: so it may sowe it-self, according as lowers are wrought too doo, whose stoke of kisses and freight embracinges, doo exercise loue, but not increace it. This question also that ineweth, is discoursed in the premises: and therefore it shalbee touched but lightly. For the argumets that are applied unto the other things, maie also bee drawn unto this. The question is, whither he that hath done all things towards the requyting of a benefite, haue requyted it or no. Too the intent (sayeth he) that you maie knowe he hath not requyted: he did all that he could too requyte. Whereby it appeareth that the thing is not done which he wanted occasion too doo. For that man can not bee saped too haue payed a peice of monnie, who hath every-where sought his credito, too paye him, and could not spying him. Somme things are of that sort, that they requyre a performance in deed: and in somme things it is as muche too haue done what a man could, as too haue performed the verie deed in effect. If a Phisician haue done all that he could too heale, he hath done his parte. If an Orato be too much cunning as could bee, he is too bee counted eloquent though his clients care bee overthrown. Though a Generall or a Captaine be overcommen: yet are they woorthy of commendations, if they have not wanted diligence, nor prowesse. He hath done what he might too requyte thy good turne, and he could not so; thy greate good hap. Nothing could happen nozze hard too the tryall of crew friende ships. He could not rewarde a man of welche he could not tende a man in helth, he could not relieve a man in prosperitie. Yet hath he requyted, though thou haue received no benefite at his bande. For he that hath alwayes bent himself thereunto, waunting opportunitie for the same, and using with great care and diligence thereaboutes: hath doone
of Benefyting.

The xi. Chapter.

The example of the better is unlike, inasmuch as it is not enough for him so have sought his creditor, unless he have payed him his mony. For in that case the cruel creditor standeth over his head, who will take the advantage of his date. But in this case thou art matched with a most courteouse creditor, who perceiving how thou troostest up and doun carefull and unquiet, will saie: awaye with this case out of thy harte; cease too bee so earnest too thyne owne trubble. I have all of thee. Thou doonest mee wrong, if thou thinke I seeke animose at thy hande. Thy good will is comme unto mee too the full.

But tell mee (saith he) wouldest thou saie that hee hath required a benefite, whiche hath required none otherwise than so? By this reckenynge, he that hath required, and he that hath not required should bee all one.

Well then sette this against it. If he had forgotten the benefite that he received, or if he had not once proposed too bee thanksfull, thou wouldest deny hym too haue required. But this man hath weered hym self daie and night, and neglected all other deuices, peelyng hym selfe whole for this one, and waforting narrowly that no occasion might escape hym. Now then, shall the case bee all one, as well of him that never had any care of requityng, as of hym that never lefte seeking how too doe it? Thou doonest mee wrong, if thou challenge the verde at my hande, when thou seest I wanted no will too dooe it. Too bee thore, put the case thou wert taken prisoner, and that I haung laid all my goddes too gage too my creditor, too make money for thy rauemome, doe faile in a soe Winter by caules all laied with Pyrates, and therewith all doo passe through all perill.
The leuenth booke

perill, that the sea can yeeld besides the annoyances which is hath of it owne, and that afterward having coursed through many deserces, and commyng at length too the same Searens which all other men shunned and I sought, I finde thee raunsomed alreadie by another man: wilt thou deny mee too have required thy kyndnesse? Furthermore, if in that voyage of myne, I lofe the Dounay by Shipwrecke whiche I had made too dooe thee good with, yea, or if I falle intoo captivitie myself, while I eekc too rid thee out of captivitie: wilt thou deny mee too have required thy kyndnesse? Truely, the Athenians call Harmodium and Aristogiton Tyrantquellers: And Matisse leading of his hande uppon the Altar of the enemie, was almine as if he had slaine Porsena, and vehantine that we:stliech against Fortune, dooceth alwaies gette the upper hande, though shee byng not the woorske of her purpose to effecte. He that hath pursueded occasions flying from hym, and ever hunte: after newe, whereby he might require kyndnesse: hath per:formed moore than he whom speedie opportunitie hath made thankfull at the first pulse, without painestaking.

CT pv.Chapiter.

Hy benefactor, sayeth he, hath yeelded thee twoo things: namely his Will and his Doe: and therefore thou owest him twoo things likewise. Woorthe, thy myghtest thou saye this to him that hath yeelded thee an idle will. But thou canst not say it into him, that both is willing and also indueerech, lea:ving nothing unassayled: for he hath performed both the partes, as muchas in him lyeth. Agein, it is not alwayses required that number should bee matched with number. For some one thing is woorthe ewayne. Thetherso:re so toreward a will and so defyrouse to requyee, standeth in stead of the dece:dooning. But if the will without the deede:dooning bee not anayleable too requyee kyndnesse: then is woman thankfull to God, upon whom nothing is bestowed but the will, Towarde the Gods (sayeth (he
he) we can performe nothing else but our will. Well then, if
I bee able too render nothing else untro the same man also
whom I owe a good turne untro: why should I not bee thank-
full in peeling that thing too a man, than whiche I can be-
towe no greater upon the Gods?

CThe.xvi.Chapter.

ET thou demaundest what I think of the
matter: and thou wilt have me too shape
thee a full answere. I say, let the one think
his good turne requypte: and let the other
assure himself he hath not requypte. Let the
giuer hold the recepyuer discharged, and let
the recepyuer acknowledge himselfe bound
still. Let the one say, I haue it: and let the other say I owe it.
In all matters of controversy let vs ever sette the welfare of
both partes before vs. The unthankful must be she out from
all excuses whereunto they might haue recourse too colour
their wrangling withall. I haue doone all that might bee. Yea
and doo so still. What? Thinkest thou our Auncetters were so
unwise, that they understoode it not too bee better wrong?, too
haue put no difference betweene him that hath wasted awaye
the Donnie that he hath borrowed, in whose name oz at Dyce:
and him that hath lost both his owne goods and other menues
too, by Fyce oz by Robbing, oz by some other heauier misfor-
tune? And yet too the intent that men should know, that faith-
fulnesse was in any wayle to be perfomned, they admittted none
excuse at all. For it were better that a seawe should bee put
euen from their just excuce, than that all should pretend some
excuse oz other. Thou haft doone what thou coudest too re-
quyte. Let him acceyte it as sufficient, but think thou it too lit-
tle. For like as if hee can fynde in his hart too passe ouer thynne
earned and diligent indeuer unregardde, he is unworthy too
bee requypte with kindnesse: Euen so also art thou a vere
Churle, if thou on the othersyde, in respect that he accepteth

FF.s, thy
The seuenthe booke

The good will for payment, bee not so muche the more willingly beholde to him because thou art released. Thou must not catch the hawd of it, nor call witnesses upon it: but thou must secke occasion nevertheless to a requyse. Requyse the one because he claymeth it and the other because he releaseth thee. Requyse the one because he is euil, and the other because he is not euill. And therfore there is no cause why thou shouldest thynke thyself too haue anie interest in this question, namely whither a man that hath receiued a benefite of a wyleman, ought too requyse it him if he este too bee a wyleman, and is became an euill man. For thou oughtest too, redeliver the gage that thou haiste taken of a wyleman, peac and too discharge thy credit too an euill man: and why shouldest thou not also requyse his good turne? Bycause he is chaunged, shall he change thee? What if thou haddest taken a thing of a man in helth? Shouldest thou not restore it too him if he were sick? wee, ought alwayes too beare more with our frendes weakness, than that comes to. Surely suche a man is sick in minde: let him bee helped, let him bee borne withall. For holie is a disease of the minde. Too the ende that this naie bee the better understood, I thinke it good too make a distinction.

[The xviii. Chapter]

Here are too kyndes of Benefites or good turnes. The one a perfect and crew benefite, which cannot bee given but by a wyleman and too a wyleman: The other a bulgar and comon benefite, whereof the intercourse is among vs that have no skil. As for this latter, there is no boute but I ought too requyse it too him that I owe it, whatsoever he is: whither he bee become a murtherer, a thief, or an adulterer. Felonies have their Lawes: and judgement will better redyse suche cases than unthankfullnesse. Let no man make thee euill, becausse he is euill. Uppon an euill man I will cast away a good turne.
of Benefyting.

Sure: and unto a good man I will render it, and will re- 
quire the good man, because I owe it: and the evil man, be- 
because I would not bee in his debt.

The xiii. Chapter.

If the other kind of benefite, there is some 
doec: as that if I could not take it but be- 
yng wise, neither could I render it, but too 
one that continued wise. For put the care 
I render: ye cannot he receive it, because 
he is not master of himself in this behalfe, 
but hath fordone the knowledge how to 
use it. It is all one as if pee should bid mee, strike the ball backe 
too a mane hande. It is a sallie too gone a mane the thing 
that he cannot take.

That I maie begin too answere thee from this last pointe, 
I will not give him that which he cannot take, but I will re- 
done, though he cannot receive it. For I can bynde no manne 
but him that taketh; but I maie discharge myself, if I doo but 
onely deliver. What is he cannot use it: Let him looke too that:
The saile halbee in hym, and not in me.

CThe, xiv. Chapter.

OD redeliver (laid he) is too deliever again 
too sache a one as shall receve? For what if 
you owe a man Waine, and he bidde you powre 
it into a Racket or a Shooe? Will you sake you 
that agene, which shall be spure between you in 
delivering?

Two redeliver, repaire, render, repaire, is too peels again 
the thing that a man owes: but too hym that hath interest in it, 
when he liketh to have it. And that is the onely thing too be 
performed on vpp behalfe. Too owe hym the keeping of the 
thing when he hath taken it agene of mee, that is now a fur-

Fl. is. thee
ther charge. I owe hym the performance of it, but not the keeping of it: And I had muche leuer that he should so go it, than that I should not retoze it. I must paye my credito: that which I have had of hym, though he will goe with it by and by into the Stewes. Although he would sende mee a harlotce too receive it, yet should I paye it hym; and albeit it that he would put the moneny that he receueth of mee into his loosse boleome, yet shall I paye it. For I must yeelede it again: but when I have once yelded it, I am not bounde too stand still too the keeping and sauyng of it. I am bounde too kepe his benefite while it is in my hande unrestored. As long as it is with mee. reason would I should save it. But if it bee called for, it must bee deliuered though it should bee spilte in the handes of the receuier. I will render it too a good man, when it shalbe expedient for hym: and too an euill man when he calleth for it.

Thou canst not (saie th he) render hym his benefite after suche loze as thou receueth it. For thou receuethst it of a wise man, and thou renderest it too a foole.

I render now unto hym, in suche wise as he is now able too receive: and it is not made the woosse by mee, but by hym: and therefor I will restoze that whiche I have received. Like too whom I would render suche a maner of benefite as I received, if he came too wisedome agiain: too him will I (as long as he is euill) render suche a one as he can receive. But (saie th he) what if he bee become, not onely euill, but also beastly and outrageous, as Appollodorus and Phalaris were? Whyle thou also render too suche a one the benefite that thou receuethst of hym?

Nature suffereith not so greate an alteration in a wise man. For in falling from the beste too the woosse, it cannot bee but some printes of goodnesse must remaine in hym, even when he is become euill. Uere we is never so veverly wipped out, but that the leauec somme surer markes in the mynde, than any change can scrape quite and cleane out. When the wild beastes that haue bin broughte by euill vs, doo brake awake in too the wooddes, they kepe still somme parte of their former camenelles:
of Benefityng.

cuirante: and looke how muche they bee wilder than the ta-
mest beasts, so muche are they tamer than the wildest beastes, and suche as never were used too mannes hande. No man that ever stakke vnto wisedome, hath saune intoo extreme wicked-
ness. He is died of a deeper bewe, than maie bee utterly washed out, or altered quite into another colour. Agein I demaunded of thee, whither this wilde man bee become to too hymself one-
ly, or whither his woodness burketh out too the hurt of all the common weale? For thou telell me of Apollodorus and Phala-
ris the tyrant, whose nature if a man haue, and kepe his naugh-
tiness coo himself, why should I not render suche a one his be-
ness, too the ende I may quite and cleane ridde my handes of
hym for cuer? But if he not onely delight and take pleasure in
mannes bloud, but also executeh unfaciable crueltie in murr-
thering folke of all ages, and rage not for anger, but of a cer-
taine gevindinelle too bœe cruel: If he cutte the chil-
dren before their Parents faces: if he bœ not contented with
simple Death, but dooch toyment folke, and not onely burneth
those that must dyc, but also bjecteth them: if he make an arce
of murver, and bœ alwaies in goje bloud: the nonrendering of
a benefite is too smal a punishment for suche a one. Whatev-
er it was whereby he and I were linked together, that hath
he quite cutte of by breaking the bondes of the Lawe of Na-
ture. If a manne haue doone aught for mœ, and afterward ma-
keth warre againste my Countrie: In so dooyng he hath loste
whatsoever he had deserved, and it were a wickedness to ren-
der any kynonelle uncon hym. Agein, if he assaile not my coun-
treyp, but yet is noysomme too his owne, and keepng separeted
from my coountreyp, troubleh his owne: That so greate leaw-
dinesse of his harce hath neuerthelesse cutte hym of: and though
it haue not made him an open enemie too mœ, yet hach it made
hym hatefull too mœ: and I must haue a former and a more
speciaall regard of that dewtie which I owe too all mankynde,
than of that whiche I owe too any seuerall persone.
The seventh booke

But although this be so, and that I stand free in all respects from that crime foorth that he by violating all Lawe, hath brought too passe that nothing may bee unlawful against hym: yet I beleue there is this measure too bee observed on my behalf, that if my benefite shall neither augment his power to the destruction of the common state, nor stablinthe that whiche he hath alreadie, and so consequently may bee rendered without prejudice of the common weale: I shall renue it. I shall save his child lying in the Cradle. For what doth this benefite hurt any of those whom his cruelitie search in pieces? But I shall not feede him with Mony to mainteyne his Gard in wages. If he desire Har- dle or Lyne cloth of me: my furnishing of his superfluitie can hurt no man. But also, men & Armour. I shall not help him with them. If he desire as a great gift, to have cunning Players of Enterludes, Leman, and such other things as may tayne his feecence: I will willingly offer them. Though I would not send him Galpes and Shippes: yet would I sende him Row-barges and Chamber Shippes upon the water. And though he bee dreely past all hope: yet shall I render unto him, with the same hande that I bestow benefites upon others. Howbeit (too sapp the true the) the best remedie foz suche dispositions is the shortening of their lyfe. And the best thing that can bee for him that will never bee reclaimed, is too bee dead. But it is a rare thing too fynde one so farre gone; and it hath alwayes bin counted a wonder, like as the opening of the Earth, and breaking forth of fyre out of the Caves of the Sea. Therefore let vs withdraw ourselues from it, and speake of suche things as wee may mislyke without terror. Too the ordinarie sull petrone whom a man may fynde in every Parke, and of whom every man is afraid, I shall render the good fortune that I have receyued. I must not make my gapp of his naughtynes. Looke what is not myne, let it returne too the owner, bee he good or bad.
of Benefyting.

bad. How diligently would I list this thing if I should not render, but bestowe? This place craunch a merrie tale.

C The xxi. Chapter

Cerene Philosopher of Pythagoras sect, having bought a cuple of Ragges of a Taylour vppon trust (a greace matter) came ageine within a seawe dayes after to his shop too paphym, and found it shet vp. And when hee had knocked a good whyle, one being disposed to iest at the Pythagorine sayd; wherefore losst thou thy labour? The Taylour whom thou losst is dead and buryed, where the thing is a grea vnsee, vs that forgo our frendes for ever, but peradventure not vato thee that knowest thee shall bee borne ageine. Hereupon this our Philosopher carped home his three of lowers Pence verie glad, shaking them divers tymes in his hand as he went. Afterward spuing fault with this his secret pleasure of non-payment, and perceiving his owne overliking of that simple gayne: he returned too the Shop, and sayd too himself: he liethe to theeward, and therefor pay that thou owen thee. With that wood he throst the lower Pence intoo the Shop at a cranie of the wall where the closing of the panel was shpoonk, and there left them, laying punishment vppon himself for his fond desire, lest hee myghe aequyrut himselfe with the counting of other mennes goodes.

C The xxii. Chapter.

If thou owe a man any thing, seeke too pay it. And if noman demaund it, call thou uppon thyselfe. Bee he good or bee he bad, it makes no matter too thee. For his naughtinesse ought not too vauntage thee. Render and blame thyselfe, and forsee not in what maner the duertes bee dupped bee-twixt you. Unto him wee have injoyned sogetfulnesse, and unco
The seventhe booke

too theee wee have commandte myndfulnesse. Notwithstanding, when wee saye that hee whiche hath done a good tyme should forget it: that man mistaketh vs, which imagine not that wee would have him put the rememberance of the thing (speciallly being a most honest thing) quyre out of his head. Wee intoyne some thinges above measure, too the end they may returne too their true & proper measure. When wee say he must not remember it: our meaning is, that he must not proclame it, nor brag of it, nor greue the partie with it. For if some folke doo a man a pleasure: they make at the wold priuie to it. Their tale is of it in their sobrenesse, and they cannot holde it in in their bzenkenesse. They blab it out too straungers, and they tell it in counsell too their frendes: Too alay this overfreshke and upbrayding myndfulnesse: wee willed him that had done the good tyme, too forget it: and by intoyning him more than could bee perfozned, wee counselled him too keepe silence.

C The. xxiii. Chapter.

So oft as thou hast too deale with suche as are of small trust, thou mayest exact more than inough, too the ende that inough may bee perfozned. To this end serue the overreachinge spaches, y by an underche, men may come too the very truch. Therfore he that sayde there were some that were wyther that snowe, and wyghter than the wynd (which is impossible to be) sayd too the end that the most which could bee, should bee beleued. And he that sayd: more vnuomuable than these Rockes, and more violent thare this streamement to perswade no moze, but that some man is as vnuomuable as a Rock. An overreach neuer requireth so muche as it precedeth. But it advoucheth thinges incredible, that it may atteyn too the credible. When wee say, let him that hath bestowed a benefite forgett it: our meaning is hee should bee as one that had forgotten it. Let not the remembering of it appeare, nor thy mynd ronne bpon it. And when wee say that a benefyce must not be chalenged again, wee
of Benefyting. 117.

Do not wholly take away the demanding of it again: for oftentimes evil men have neede of a chalender, and good men have neede of a remembrance. For why? If a man bee ignorant of the opportunity, may I not shewe it him? may I not discover my neede unto him? Why should he bee ye himself, or bee soe that he knew it not? Let a watche wound bee now and then vedi, howbeit after a modest sort, nor with exacting not with clapping of newtie.

The xxviii. Chapter.

Socrates spake in audience of his frendes: I would saye buye mee a Cloke if I had mony. He craued of no man, yet admonished he them all hand every man demed that he woulde take it of him. And why should they not? For how small a thing was it that Socrates received? But it was a great matter too have descrued too bee the man of whom Socrates would receive. He could not have gien them any incling more meekly. I had bought mee a Cloke (quoch he) if I had had mony. After this, who so ever made most haste, gaue too late. For Socrates had wanted alreadie. Thus for the bitter chalenderers takes, wee forbid clapping: not that it should never bee vedi: but that it should bee vedi verie Modemne.

The xxx. Chapter.

Rositippus being on a thyne delighted with an ornament, spake: euill commé too these effeminate fellowes that have dissaimed to trim a savour. The same Euill commé too them, is too bee laped too these leawd and impor- tunate huddlers up of benetties, who have barred so goodly a thing as the admonishment of frendes. Yet notwithstanding I will vle the Lawe of frendship, and will clayne a good turne at his hande, of whom I would have craued once: and he shall accept it as another be-

Eg. 9. neite,
The Seuenth booke
neke, that he might requyte it. I shall never sate in waie of
complaynt.
I tooke him vp poore sillie soule by shipwreke cast on shore,
And made him partener of my Realme: More soole am I therefore.
This is not an admonishing, but rather a coupling. This is
euen too byng benefites into hadred. This is even the hygh
waie too make it eyther lawfull or delightfull too bee thank-
lesse. It is enouge and too muche, too call a man too remem-
derance with suche lowly woordes as these. If euer I have
pleased you, or if euer you have had lyking of anie thing of
myne. And let him saie ageine on the other side:
Yea truly, you have pleasurde mee; you tooke mee vp right poore.
And needy when that I was cast by shipwreke on your shore.
CThe pchi. Chapter.
Ur(sayth he) this kynd of dealing boosteeth
vs not. For he diemblech, and hath forgot-
ten it. What should I too? Thou demana-
dest a thing most necessarie, and wherein is
becommeth this matter too bee finished:
namely after what sozthanklesse persones
are too bee boyne with. Truly even with a
quiet, mecke, and stout minde. Let never unkinde, bumpynsfull,
and unthankfull persones so muchose offende thee, but that ne-
verchlesse it maie still delight thee too have giuen. Let never
any wrong compelle thee to saine, I would I had not doone it.
Let euer the unluckynes of thy benefite like thoe. It shall repe-
thim ever, if thou repent never. Thou must not bee greued, as
though some strange thing had happenede: but thou mightest
rather wonder if it had not happened. Some are scarde awaie
with paines, some with cost, some with perill, some with shame
full shamefastnesse, lest by requityng thei might acknowledge
themselves to have receiued; some through ignorance of their
ducte, some through slothe, and other some by being overbus-
zied. See how the unmeasurable lustes of menue bee alwares
gaping and always craveing. Thou canst not woorde too see
noman
roman requyte where noman recepeth enough. Whiche of these is of so stedy and sound a mynde, that a man may safely put him in trust with a benefite? One outrageth in Lecherie; anoth-er serveth his Panache; another is given all too gayne, and yet he hath the Diuell and al adelic; another is accepted with enuie: and another is ready to come upon the Swordes point through ambition. Hereunto ad dullenesse of wit and do-thing old age, and contrarwyspe the eurmouling and coninew-all unquietenesse of a restesse mynde. And heervnto the ourrre-garding of a mannes ownessel, and his strange dwelling sof which he is too bee despyped. What shall I speake of the stro-wardenesle of suche as stype too bee ouerchwarting, or of the hyghenesle of suche as are ever sisking coo and fro? Put untoo these, headerathnesse, and fearfulnesse whiche never giueth faithfull costeell, and a thousand other errours that we tumble in too: as the malapere b'agg'ng of them that be most cowar-dly, the disco' of them that bee most familiar, and (which is a comon maladie) the trus'ting of those cha: bee most unsue, the despyz'ng of thinges that men haue in possession, and the wis-thing sof suche thinges as there is no hope too obteyne.

CThe.xxvii.Chapter.

Eeketh thou faithfulness whiche is a thing most quiet, among the affectio'ns whiche are thinges most un-quiet? If thou set the trewe Image of our lyfe befoze thee, thou wilt thinke thou beholdest the Porscap-ture of a great Citye that is taken, where all regard of shame and right is shaken of, f'orce reigneeth insted of sace aduyce, as though a trumpet were blowen to make ha-nocke of al thinges. Neether fire noy Sword is spared; misch'ceff is broken looke from law; and religion itself, which hath shal-red Supplyantes eu'n amid the weapons of their enemies, Og.xii. cannot
cannot stop them awhit from their running to the people. One
snatches out of a private place, another out of a public place,
the third out of an unhailew place, and the fourth out of a ha-
lowed place. This man breaks ype, that man leapes over,
another man mislaying the narrownes of his wai, overthrow-
eth the thinges that stop him, and commeth too his laker by
caiting downe of thinges. One wasteth without blusheth, an-
other bearre his bootie in bludde hande, and there is woman
but he catches somewhat from another man. In this gree-
dinesse of mankinde, verely thou art too to forget full of the
comon race, whiche seeketh a soberman among snatchers. If
thou be greeued at thanklesse persone, bee greeued also at
rvaious persone, bee greeued at nigardes, bee greeued at
unchaste folkes, bee greeued at slkfolke, at mishapenfolke, and
at palefolke. It is in deede a greevous fault, an intollerable
fault, a fault that breaketh the fellowship of mankinde, and a
fault that cuteth asunder the concepde wherwith our weake-
nelle is underpropped, and showeth it too the grounde. Ne-
verthelesse, it is so comon a thing, that not even he that com-
playmeth most of it, can cleere himself of it.

The xxviii. Chapter.

Inamne hyself whiche thou haste rende-
erd kindnesse too every man that deserued
it at thy hande: or whiche there was ever
anie good turne lost upon thee: or whiche
thou beare in minde all the good turnes
that ever were done thee: and thou shalt
see that the thinges whiche were given
in thy childhooe, were forgotten ere thou wast a stripling:
and that the thinges whiche were bestowed upon thee in thy
youth, continewed not stil in minde unto thyne old age. Some
thinges wee haue lost, somme we haue cast from us, somme
haue kep out of our sight by little and little, and from some
wee ourselues haue turned our eyes. Too the ende I maie ex-
clause
cuse thys weakness for thee: first memory is brittle, and not sufficient for the number of things. It must needs sende one as muche as it taketh in; and overtay the forrest things with the newest. So commeth it too passe that thy Nurse can heare no swappe with thee, because the age inleewing hath laped her benedite far of from thy hande. So commeth it too passe that thou hast no regarde of thy schoolemaiter: So commeth it too passe, that whye thou art buzie in seweing for the Constship, or standest for the preestd, he that gaue thee his volce for the Treasurership is forgotten. Peradventure, if thou serch thyself thorowly, the fault that thou lookest for, wilt bee founde in thyne owne bodome. Thou doost wroge too bee angrie with a general fault, and thou doest foolishly in not being angrie with thyne owne fault. Too the ende thou mayst bee acquitted thyself, beare with others. Thou mayest perchaunce make him better by forbearing him, but thou shalt doubtlesse make him woosse by upbraiding him. There is no reason that thou shouldest harden his harte: If there bee anie shame left in him, give him leaue too keepe it. Of tymes where as shame was but somewhat crazed, the querdopen reproving of ite faceth it allcoogther. A man is ashamed too bee that, whiche he is scene to bee, A man groweth past shame when he is openly detected.

The xxi. Chapter.

Have lost my goodurie*. Doo we ternie the things lost, whiche wee have consecrated too a holy use? A benedite is of the nober of things that are halowed, pe a though it haue ill successe where as it was well bestowed. * He is not the manne wee tooke him for. * Let vs contine we suche as wee were, unlike tood him. The losse was even then, but it appeered not till now. A thak-lesse persone is not brought to light without our owne shame.

*Gg.iii.*
The seuenthe booke

because our synving of fault with the losse of our benedike, is a token wee looked not well too the bestowinge of it. As muche as we can, let vs plesse his care with our selues, thus: peradu-
enture he will it not, peraduenture hee will doo it hereafter. The patient and wyle Credeio, hath made somesectors too become good, by bearing with them and by tendering their care with respect. The same thing must wee doo. Ue must che-
rish the sainting faith.

CThe, r:x. Chapter.

Hauie losse my good turne ⁹. Thou foon, thou discernest not the cynes of thy losse. Thou hast lost it indeed: but that was at thy first bestowing of it, and now it is come too light. Discretion hath greatly prevyaped even in those things that seemed as good as lost. As the diseases of the bodie are too be handled softly, so are the diseases of the mynde also. Oftentimes the thing that would have bin unwound with leasure, is broken of by the roughnesse of him that pulles it out. What neede euill woopes? what needes complaint? what needeth howling? Why doost thou discharge him? Why doost thou let him go? If he bee unthankfull, now oweth he thee nothing. What rea-
son is it tow let him on a chace. Upon whom thou hast bestowed many things, that of a doubtfull freend hee may become an undouted enemie, and seek, too excuse himselfe by rasping a flaunder upon thee? There are inow that will say, I am sure there is some greate matter in it, that he could not beare with him too whom hee was so much behouden. Somewhat there is in it: There is noman but hee may stayne the estimation of his better by complauning of him, although he utterly deface him not. Neither will a manne bee contented too surmyze lyghte
things, when he seeke to credie by the greatnesse of his un-
truthes.

CThe
How much is the other way better, whereby the hope of friendship is referre to him, yea and the verie friendship itself, if he will returne too his right mynd? wilfull goodnesse overcometh euill men. And there is not any man so hard harted, no so deadly an enemy in his mynd against things that are worthie too bee loved, but he touch good men euem when he is at his worst, specially fynying himselfe beholde too them euem in this respect also, that bee susteyneth no displeasure at their handes for no requerying, Therefore bende thyselfe too thincke thus: By kyndnesse is unrequyred: what that I do? Even as the Gods the best Paternes of all thinges too, who begin too benetitien man when he knowes it not, and continew it towards him when bee is unthankfull for it. One chargeth them with carelesnesse of vs, another with vnindifferenceness, and the third thrusts them out of this world, and leaves them alone, Nothingness & dumpish, without light or without woorking. And whereas wee bee beholde too the Sonne for our distinction betweene the cyme of Labour and Rest: for escaping the confusion of endlesse nyght so as we bee not drowned in darkness: for gowing the perche by his course, for nourishing of our bodies, for making seades too sprout forth and for rippening of our frues: Yet there are that termne him some lyrie stone, or a ball of flere packed together by chance, & what yeelse will rather than a God. And yet for all that, the Gods lyke good parents that lyp at the ill language of their young Children, cease not too heape benefites upon those that dout of § Authors of them: but holding on with their goodnesse in equall race, dowe distribute them too all Nations, hauing this one propertie peculiar too themselves, namely to dowe good. They bespinkle the eart with seasonable howces: they move the Seas with the windes: they disseuer the cymes by the course of the Scarres: they meeken both the Winter and
The seveneth booke

and the Sommer with the intercourse of a milder aire: quietly and mercifully doe they beare with the error of our dyse soules. Let vs follow their example. Let vs giue still, though we have giuen many thinges in bynie afoye. Let vs giue neuertheless unto others: yea and let vs giue againe too the same partie by whom we have sufferned losse. The fallyng downe of a House neuer made man asrayd too build. When our dwelling is consumed by Pyre, wee lay foundacion againe ere the flooze bee through cold: and when Citiees are destroyed, wee ostentiously revee them againe on the samePlot. So subdoune is the mynd toward good hope. Dennes woorkes would bee at a point boche by Sea and by Land, if they list not too aduenture againe upp things misdecaup.

C The xxxii. Chapter.

Ets a man unthankful. He hath not hure mee, but himsellfe. When I bestowed my Benefite, I used it as I thought good. And I wil not therefore bee the flower, but the water in guing. Looke what I have lost in this man. I will recouer in another. Yea I will doo the same man good still: and lyke a good husbandman, I wil overcome the barrennesse of the soyle, with composte and tilleth. I have lost my good curne, and bee hath lost all mennes hares. It is no poine of noble rolage too giue and lose, but too lose and giue.

FINIS.

All honour, thankes, and praye bee giuen too God alwayes.

A M E N.