## Acerca de este libro

Esta es una copia digital de un libro que, durante generaciones, se ha conservado en las estanterías de una biblioteca, hasta que Google ha decidido escanearlo como parte de un proyecto que pretende que sea posible descubrir en línea libros de todo el mundo.
Ha sobrevivido tantos años como para que los derechos de autor hayan expirado y el libro pase a ser de dominio público. El que un libro sea de dominio público significa que nunca ha estado protegido por derechos de autor, o bien que el período legal de estos derechos ya ha expirado. Es posible que una misma obra sea de dominio público en unos países y, sin embargo, no lo sea en otros. Los libros de dominio público son nuestras puertas hacia el pasado, suponen un patrimonio histórico, cultural y de conocimientos que, a menudo, resulta difícil de descubrir.
Todas las anotaciones, marcas y otras señales en los márgenes que estén presentes en el volumen original aparecerán también en este archivo como testimonio del largo viaje que el libro ha recorrido desde el editor hasta la biblioteca y, finalmente, hasta usted.

## Normas de uso

Google se enorgullece de poder colaborar con distintas bibliotecas para digitalizar los materiales de dominio público a fin de hacerlos accesibles a todo el mundo. Los libros de dominio público son patrimonio de todos, nosotros somos sus humildes guardianes. No obstante, se trata de un trabajo caro. Por este motivo, y para poder ofrecer este recurso, hemos tomado medidas para evitar que se produzca un abuso por parte de terceros con fines comerciales, y hemos incluido restricciones técnicas sobre las solicitudes automatizadas.
Asimismo, le pedimos que:

+ Haga un uso exclusivamente no comercial de estos archivos Hemos diseñado la Búsqueda de libros de Google para el uso de particulares; como tal, le pedimos que utilice estos archivos con fines personales, y no comerciales.
+ No envíe solicitudes automatizadas Por favor, no envíe solicitudes automatizadas de ningún tipo al sistema de Google. Si está llevando a cabo una investigación sobre traducción automática, reconocimiento óptico de caracteres u otros campos para los que resulte útil disfrutar de acceso a una gran cantidad de texto, por favor, envíenos un mensaje. Fomentamos el uso de materiales de dominio público con estos propósitos y seguro que podremos ayudarle.
+ Conserve la atribución La filigrana de Google que verá en todos los archivos es fundamental para informar a los usuarios sobre este proyecto y ayudarles a encontrar materiales adicionales en la Búsqueda de libros de Google. Por favor, no la elimine.
+ Manténgase siempre dentro de la legalidad Sea cual sea el uso que haga de estos materiales, recuerde que es responsable de asegurarse de que todo lo que hace es legal. No dé por sentado que, por el hecho de que una obra se considere de dominio público para los usuarios de los Estados Unidos, lo será también para los usuarios de otros países. La legislación sobre derechos de autor varía de un país a otro, y no podemos facilitar información sobre si está permitido un uso específico de algún libro. Por favor, no suponga que la aparición de un libro en nuestro programa significa que se puede utilizar de igual manera en todo el mundo. La responsabilidad ante la infracción de los derechos de autor puede ser muy grave.


## Acerca de la Búsqueda de libros de Google

El objetivo de Google consiste en organizar información procedente de todo el mundo y hacerla accesible y útil de forma universal. El programa de Búsqueda de libros de Google ayuda a los lectores a descubrir los libros de todo el mundo a la vez que ayuda a autores y editores a llegar a nuevas audiencias. Podrá realizar búsquedas en el texto completo de este libro en la web, en la páginahttp://books.google.com

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

## Google books <br> https://books.google.com <br> 



$$
270 \mathrm{~g} \cdot 185 .
$$

THE SCHOLEMASTER.

至
-

## THE SCHOLEMASTER,

## BY ROGER ASCHAM.

## ns ara

## EDITED WITH NOTES

BY JOHN E. B. MAYOR, MA.

FELLOW of ST. JOHN's COLLEGE,

CAMBRIDGE.


LONDON:
BELL AND DALDY, 186, FLEET STREET.
1863.




## ADVERTISEMENT.



HE Schoolmafter of Roger Afcham has a twofold claim upon the attention of Scholars, befide the intereft which belongs to it as an early example of clafical Englifh profe. It fets forth in a clear and lively manner the only found method of acquiring a dead language; a method which is fo far from being univerfally adopted among $f$ us, that Afcham's denunciation of the authors of 'Latines,'-thofe treacherous middlemen who pufh forward to 'introduce' the fchoolboy to the clafical authors,-is now more needed than ever.

But the main attraltion of the book is the piEture which it prefents of the ftate of learning, and incidentally of life and manners, in England at the era of the Re-
formation. The tale of Lady Fane Grey and her Phado rivals in popularity that of Tenterden fteeple and Goodwin Sands, or any other houfehold word from Latimer. In Afcham too, as in Hooker, we are amazed at the rapidity and catholicity of literary commerce in days when the means of communication were fo limited.

A few words may fuffice to explain the plan of this reprint. The text is that of the firft edition, corrected here and there by the edition of 157 I . In conformity with modern ufage u and v , i and j , are difingui/hed, and abbreviations extended. The Latin and Greek quotations have been tacitly revijed; the ferw changes made in the Englifh text are pointed out in the notes. With thefe exceptions, I have friven accurately to reproduce my original. In the commentary, while verifying quotations and clearing up allufions to the beft of my power, I have made it my chief aim to furni/h new materials for the hiforian of learning and of the univerfities, to whom minuteness of detail will not be unwelcome. The glofary, which includes the more remarkable words
both in the text and notes, may, I hope, be of. Service to lexicographers. Surely it is a difgrace to Englifb literature that fo many ftandard authors are reprinted every year without thofe 'indexes of words and things' which have for centuries accompanied the ancient claffics, and by help of which alone our knowledge of the facts, whether of hiftory or language, can gradually approach to completene/s.

For two quotations (from Sidney, p. 223, and from Marfton, p. 225) I am indebted to W. A. Wright, Efq., of Trinity College. F. E. B. M.

By Afcham's Englifh Works underftand the edition of London, $1815,8 v o$; by Afchami Epift., Elfob's edition, Oxf. 1703, 8vo.; by Erajmi Epift., the edition of Lond. 1642, fol.; by ' Gräfe,' the Lehrbuch einer allgemeinen Literärgefchichte of Dr. F. G. Theod. Gräfe, publijhed at Leipzig (1837-1859) in 4 vols. or 8 parts, $8 v o .$, an indifpenfable aid to the fudent of literary biftory.

$$
1
$$

,


## CONTENTS.



ITLE of ed. 1570

## Page

Margaret Afcham's Dedication to Cecill . . . . . xi, xii Prefacz . . . . . xiii-xxiii Converfation on education at Windfor, 1563 .

The Firet Boox traching the bringing up of Youth.
Making of Latins marreth children ..... 1, 2
Horman and Whittington ..... 2
Cicero's method; tranflation and re-tranflation ..... 2-5
Gentlenefs in teaching ..... 4
Ufe of the grammar ..... 5
Latin not to be fpoken too early ..... 6, 7
Metaphors, fynonyms, phrafes, etc. to be noted ..... 8, 9
Gentlenefs in teaching ..... 9, feq.
Quick and hard wits ..... 11, feq.
Mathematical heads 14, 15
Ill choice of wits for learning ..... 17.20
Schoolmafters ill rewarded ..... 20
Socrates' notes of a good wit for learning ..... 21.26
Gentlenefs allures to learning ..... 27-33
Example of Lady Jane Grey ..... 33-35
Authorities ..... 35
Page
Schoolmafters and governors ..... 35
Too much liberty of youth in England ..... 36, 37
Dutifulnefs of Cyrus and Samfon ..... 37, $3^{8}$
Great men's fons worft brought up ..... 39-42
Grace of Court ..... 42-44
Servants corrupt their young mafters ..... 45
Corruption of manners in England ..... 46-49
Difcipline of youth at Athens, and its fruits ..... 49-52
Contemners of learning ..... 53
Learned French nobles ..... 53
Experience without learning ..... 54-57
Example of Sir Roger Chamloe ..... 55
Learning joined with paftimes ..... 57-59
Afcham's apology for writing 'The Cokpitte' and other trifles ..... 59-6I
The Cortegian ..... 6I
Good examples; king Edward, the duke of Suffolk, queen Elizabeth, etc. ..... 62, 64
Evil examples, in religion, and apparel, etc. ..... 64-67
Praife of thooting ..... 66
Englifhmen Italianated ..... 68-91
Ulyffes the wifeft of travellers ..... 70-73
Bifhop Wation ..... 71
The herb Moly ..... 76
Italian books trannlated ..... 79-83
Morte Arthur ..... 8I
Italian atheifm ..... 84, 86
Afcham's experience of Venice ..... 87, 88
Stews licenfed at Rome ..... 88
Contempt of marriage ..... 89
Affectation of fingularity ..... 89-91
The Second Book teaching the ready way to the Latin Tongue.Order of reading (refumed from p. 9); Cicero, Terence;Plautus, Cæfar, Livy to be read, and Englifh tranf-lations from Cicero to be done into Latin92-95
Afcham's fchool-days ..... 94
Tranflation from Englifh into Latin ..... 96
Afcham's pupil John Whitney ..... 96-99
Six Methods of learning a language: ist, Translation, especially double translation.
Paraphrafe and Metaphrafe ..... 101, 102
Double tranllation commended by Pliny . . 102, 103

## Contents.

| Dio Chryfoftom Queen Elizabeth . |  |
| :---: | :---: |
| 2nd method, Paraphrase. |  |
| Approved by Carbo and Quintilian ; rejected by Cicero |  |
| and Pliny | 106 |
| Caftalio | 107 |
| Repetitions in Homer, Xenophon, Demofthenes, etc. | 108 |
| Paraphrafe rather fit for mafters than for fcholars | 108-114 |
| Omphalius, Sadoletus, Oforius | 110 |
| Melancthon's ftyle injured by his ufe of paraphrafe | 11 |
| Models of ftyle ; Cicero, Demothenes | 112 |
| Sturm's warning againft paraphrafe | 13 |
| Double tranflation | 113, 114 |
| Paraphrafe from one dialect into another | 114 |
| Example of paraphrafe from Cicero | 116,117 |

## zrd method, Metaphrasz.

Approved by Socrates and Quintilian; difallowed in fchools by Cicero and Afcham

118-125
Example from Plato . . . . . . 119-121
Examples from Sophocles, St. Bafil, Cicero and Livy 122, 123
Example from Horace . . . . . . 124
4th method, Epitome.
Trogus, Livy, Feftus, fupplanted by their epitomators 125
Epitomes good to the compiler, harmful to others ; 126
e.g. Textor, Whittington, Horman . . .
Moft harmful in divinity . . . . . 126
Lucian's epitome of Ifocrates . . . . 127
Hall's Chronicle needs pruning . . . . 127, 128
Exuberance of Oforius' 'tyle . . . . . 128-1 32
Epitomes of Canter, Cythreus, Melanethon . . 132
Epitome moft ufeful in a man's own writing; fo ufed by Virgil

132-I 34
Examples of Moryfine and Gardiner, of Galba and Hortenfius . . . . . . . 134, 135

## 5th method, imitation.

All languages learnt by imitation
135
The beft ancient writers for matter beft alfo for fyle $136-138$
Three kinds of imitation: 1. dramatic; 2. choice of
models; 3. choice of means and inftruments - 138, 139
Examples; Virgil, Cicero, Horace, Terence . . 139
Page
Parallel paffages not merely to be compared, as by Ma- crobius, but the reafons for any variations to be examined 140-142
Rules borrowed from Cheke and Sturm ..... 141
Minute rules for imitation vindicated by the authority of Cic. in the de Orat. and elfewhere ..... 142-146
Writers on imitation ; Dionyfius, Quintilian, Erafmus, Longolius, Budæus, Melancthon, Camerarius, Sam- bucus, Cortefius, Bembus, Sturm, Riccius 146-150
151
Tranflations no fubftitute for originals151, 152
Eralmus order in his ftudies
Cicero to be compared with Plato, Xenophon, Ifo-
Cicero to be compared with Plato, Xenophon, Ifo- crates, Demofthenes, Arifotle
Perionius, Stephanus, Victorius, Macrobius, Heffus, defective ..... 154
Horace to be compared with Pindar ; Seneca with Sophocles and Euripides; Livy with Dionyfius, Polybius, Thucydides ..... 155,156
Afcham's projected treatife ' of Imitation' ..... 157,172
Ariftotle's collection of examples for his Topics ..... 157
Tomitanus' collection of examples from Plato to il- luftrate Ariftotle ..... 158
State of learning in Cambridge ..... 158-166
Dr. Medcalfe's good management and care of learning at St. John's ..... 159-1 62
Northern men why preferred there ..... 160
Medcalfe's bounty ..... 160
Afcham in trouble ( 1534 ) for fpeaking againft the pope, but hielded by Medcalfe. ..... 161
Flourifhing ftate of St. John's ..... 162
Confufion and overthrow of learning in Mary's reign; the fchoolmen reftored ..... 163-165
Cambridge again flourihing under Cecil ..... 165
Difference of authors according to Cheke ..... 166-172
Watfon's Abfalom ..... 168-170
Sigonius and Sturm on imitation of philofophers ..... 170, 171
Cheke's rules for the imitation of Latin authors ..... 172-199
Ancient Latin: Plautus, Terence . ..... 173-185
Cheke, Afcham and Wation condemn rhyme as Gothic ..... 176-183
Englifh metrical tranflators; Chaucer, Norton, Sur- rey, Wyatt, Phaer ..... 177, 178
Englifh hexameters ..... 178-180
Lewd ballads ..... 179
Chaucer and Petrarch ..... 180, 181
Contents. ..... vii
Simmias Rhodius
Page ..... 181
Surrey's Virgil ; Perez' Odyffey ..... 181
Felice Figliucci ..... 182
Cicero's verfes; his railing at England ..... 183,184
Cicero's contemporaries
His correfpondents ..... 186
Varro ..... 187-191
Salluft ..... 191-198
Cheke cenfured his laboured ftyle, his archaifms, his imitations of Thucydides ..... ibid.
Cafar, faultlefs ..... 198, 199
[The whole account of the fixth method, Diclamation
(p. 99), and the part of Imitation relating to Cicero (pp. 187,199), are wanting.]
Notes.
Afcham's fons and wife ..... 201, 202
The plague of 1563 ..... 202
Sir William Peter, Dr. Nich. Wotton, Sir Walter Mild- maye, Walter Haddon, John Aftely ..... 203
Cecil's love of learning ..... 204
Severity of Nich. Udall and of Cranmer's fchool- mafter ..... 205
Rd. Goodricke, Sir Thos. Smith, Sturm ..... 206
New year's gifts ..... 206
Afcham's poverty and weaknefs ..... 207
Horman, Whittington, Sturm ..... 208
Budxus ..... 209
Afcham's diliike of mathematics ..... 209, 210
His 'Toxophilus' ..... 210
Sweeting, rennet ..... 210
Sir John Cheke ..... 211
Maximilian's flogging mafter ..... 212
Lady Jane Grey ..... 213,214
Bifhop Aylmer, Sturm ..... 214
Englifhmen's vanity of apparel ..... 215,216
Peek goos ..... 216
Without all reafon ..... 217
Langrus, Bellæus, Vidam of Chartres, Sir Roger Chamloe ..... 218
The 'Cokpitte,' 'Toxophilus,' the Cortegian, Sir T. Hobbye, Edw. VI. ..... 219
The duke of Suffolk, Sir John Cheke ..... 220
Univerfity of Louvain ..... 220, 221, 258
Queen Elizabeth's learning Page ..... 221
Excefs in apparel ..... 221
Travelling into Italy
Bp. Wation ..... 222
Sicilian luxury, Englifhman Italianate, lewd ballads ..... 223, 224
Afcham's theological ftudies ..... 224
Morte Arthur ..... 225
Englifhman Italianate, Italian Atheifm ..... 225,226
Italian church in London, Pighius, Machiavel ..... 226
Pantocle ..... 227
Pius $V$. attempts in vain to fupprefs the Roman ftews 227,228
Aphthonius ..... 229
Afcham's pupil Elizabeth ..... 229, 232
Sir Ant. Denny ..... 230
Ramus ..... 230, 23 I
Seb. Caftalio ..... 232
Omphalius, Sadoletus, Oforius ..... 233, 234
Melancthon's fyle ..... 234
The odde man ..... 234
To bear the bell ..... 235
Hurt of epitomes, efpecially in divinity ..... 236-238
Epitheta Textoris ..... 236,237
Brocardus, Sambucus, Sir F. Bryan, Oforius ..... 238, 239
Moryfine, Gardiner ..... 240
Erafmus on the Ciceronians ..... 241, 242
Longolius, Budæus, Melancthon, Camerarius ..... 242, 243
Sambucus, Cortefius, Bembus, Sturmius . ..... 243, 244
Riccius, Longolius ..... 244
Good cheape ..... 244
Obfcurantifts' denunciations of Greek learning ..... 244-248
An evill imped wing ..... 249
Tomitanus, Redman, Medcalfe ..... 250
North and South in the Univerities ..... 250
Flourihing ftate of St. John's ..... 251
'Ignorance better than knowledge' ..... 252
Fette ..... 252
Tonfure in college ..... 252
Porteffe and pie ..... 252-254
Sophiftrie, Duns, at Cambridge ..... 254, 255
Ariftotle and other Greek authors ftudied at Cam- bridge ..... 255-258
Archery at Cambridge ..... 258
Cheke ..... 259
Watfon's Abfalom ..... 259, 260
Buchanan's Jephtha ..... 260

## Contents.

## viii

An other manner care ..... Page
Pelting ..... 261
Our rude beggerly ryming ..... 261, 262, cf. 222
Chaucer, Norton, etc. ..... 262
Gonfalvo Perez ..... 263, 264
The Scholemafter unfinifhed ..... 267
Teftimonies to Roger Ascham and his Works.
Leland, Haddon, Bale ..... 268
Sir T. Smith, Buchanan ..... 269
Queen Elizabeth, dean Nowell, E. Grant ..... 270, 271
Walt. Barker ..... 271,272
Gabr. Harvey ..... 272-274
Dr. Thos. Wilfon ..... 274
Mulcafter, in commendation of the Toxophilus ..... 274
The fame, citing Cheke's authority againft Afcham's difparagement of mathematics ..... 275
R. Robinfon, Pilkington, Swan, Camden (the charge of 'dicing' brought againft Afcham) ..... 276, 277
T. Nafh (on the fame of St. John's) ..... 277
Thuanus, Bacon, Naudæus, Fuller ..... 278,279
Hotman, de Marets ..... 279
Morhof, Schmidt ..... 280
Editions of Ascham's Works in St. John's Col- LIGE • • • . . . . . 280, 281
Additions and Corrections ..... - 281, 282
Index ..... - 283-293
Glossary ..... 294-296
THE

## SCHOLEMASTER

Or plaine and perfite way of teachyng children, to underfand, write, and /peake, the Latin tong, but Jpecially purpofed for the private brynging up of youth in fentlemen and Noble mens houfes, and commodious alfo for all fuch, as bave forgot the Latin tonge, and would, by themfelves, without a Scholemafter, in fhort tyme, and with fmall paines, recover a fufficient babilitie, to underfand, write, and Jpeake Latin.

IT By Roger Afcham.

ब $A n .1570$.
ATLONDON.
Printed by John Daye, dwelling over Aldergate.
I Cum Gratia $\begin{gathered}\text { Privilegio.Regia Majefatis, } \\ \text {, }\end{gathered}$ per Decennium.


## IT To the honorable Sir William

 Cecill Knight, principall Secretarie to the Quenes moft excellent Majeftie.

Ondry and reafonable be the caufes why learned men have ufed to offer and dedicate fuch workes as they put abrode, to fome fuch perfonage as they thinke fitteft, either in respect of abilitie of defenfe, or Jkill for jugement, or private regard of kindene $\int$ e and dutie. Every one of thofe confiderations, Syr, move me of right to offer this my late bufbands M. Afchams worke unto you. For well remembryng how much all good learnyng oweth unto you for defenfe therof, as the Univerfitie of Cambrige, of which my faid late bufband was a member, have in chofing you their worthy Chaunceller acknowledged, and bow happily you have fpent your time in fuch fudies and caried the ufe therof to the right ende, to the good fervice of the Quenes Majeftie and your contrey to all our benefites, thyrdly how much my fayd bufband was many wayes bound unto you, and bow gladly and comfortably be ufed in hys lyfe to recognife and report your goodnefle toward hym, leavyng with
me then hys poore widow and a great fort of orphanes a good comfort in the hope of your good continuance, which I have truly found to me and myne, and therfore do duely and dayly pray for you and yours: I could not finde any man for whofe name this booke was more agreable for bope of protection, more mete for fubmifion to judgement, nor more due for refpect of worthynefle of your part and thankefulnefle of $m y$ bufbandes and myne. Good I truff it fhall do, as I am put in great hope by many very well learned that can well judge therof. Mete therefore I compt it that fuch good as my bufband was able to do and leave to the common weale, it fhould be received under your name, and that the world hould owe thanke therof to you, to whom my bufband the authour of it was for good receyved of you, moft dutiefully bounden. And fo befechyng you, to take on you the defenfe of this booke, to avaunce the good that may come of it by your allowance and furtherance to publike ufe and benefite, and to accept the thankefull recognition of me and my poore children, truftyng of the continuance of your good memorie of M. Afcham and bis, and dayly commendyng the prosperous effate of you and yours to God whom you ferve and whoes you are, I reft to trouble you.

## Your humble Margaret Afcham.



## \%(1) A Praface to the

Reader.
 Hen the great plage was at London, the yeare 1563. the Quenes Majeftie Queene Elizabeth lay at her Caftle of Windfore: Where, upon the 10. day of December, it fortuned, that in Sir William Cicells chamber, hir Highneffe Principall Secretarie, there dined togither thefe perfonages, M. Secretarie him felfe, Syr William Peter, Syr F. Mafon, D. Wotton, Syr Richard Sackville Treafurer of the Exchecker, Syr Walter Mildmaye Chauncellor of the Exchecker, M. Haddon Mafter of Requeftes, M. Fobn Aftely Mafter of the Jewell houfe, M. Bernard Hampton, M. Nicafius, and $\mathcal{F}$. Of which number, the moft part were of hir Majefties moft honourable privie Counfell, and the reaft ferving hir in verie good place. I was glad than, and do rejoice yet to remember, that my chance was fo happie, to be there that day in the companie of fo manie wife and good men togither,
xiv A Preface to the Reader.
as hardly than could have bene piked out againe out of all England befide.
M. Secretarie hath this accuftomed maner, though his head be never fo full of moft weightie affaires of the Realme, yet at diner time he doth feeme to lay them alwaies afide: and findeth ever fitte occafion to taulke pleafantlie of other matters, but moft gladlie of fome matter of learning: wherein he will curteflie heare the minde of the meaneft at his Table.

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

A Praface to the Reader. $\mathbf{x v}$
M. Wotton, a man milde of nature, with foft voice and fewe wordes inclined to M. Secretaries judgement, and faid, in mine opinion the Scholehoure fhould be in deede, as it is called by name, the houre of playe and pleafure, and not of feare and bondage : and as I do remember, fo faith Socrates in one place of Plato. And therefore, if a Rodde carie the feare of a Sworde, it is no marvell, if thofe that be fearefull of nature chofe rather to forfake the Plaie, than to ftand alwaies within the feare of a Sworde in a fonde mans handling. M. Mafon, after his maner, was verie m. Mafon. merie with both parties, pleafantlie playing both with the fhrewde touches of many courfte boyes, and with the fmall difcretion of many leude Scholemafters. M. Haddon was fullie m. Haddon. of M. Peters opinion, and faid, that the beft Scholemafter of our time was the greateft beater, and named the Perfon. Though, quoth I, it was his good fortune to fend from his Schole unto the Univerfitie one of the beft Scholers in deede of all our time, yet wife men do thinke, that that came fo to paffe rather by the great towardnes of the Scholer, than by the great beating of the Mafter : and whether this be true or no, you your felfe are beft witnes. I faid fomewhat farder in the matter, how and whie yong children were foner allured by love, than driven by beating,

The Author of this booke.
xvi A Preface to the Reader.
to atteyne good learning: wherein I was the bolder to fay my minde, bicaufe M. Secretarie curteflie provoked me thereunto: or elfe in fuch a companie, and namelie in his prefence, my wonte is, to be more willing to ufe mine eares, than to occupie my tonge.

Syr Walter Mildmaye, M. Aftey, and the reft, faid verie litle : onelie Syr Rich. Sackvill faid nothing at all. After dinner I went up to read with the Queenes Majeftie. We red than togither in the Greke tonge, as I well

Demof. $\pi \varepsilon \rho i \pi a \rho \alpha-$ $\pi \rho \varepsilon \sigma \beta$. Syr R. Sackviles communication with the Author of this booke. remember, that noble Oration of Demofthenes againft $E$ Efchines for his falfe dealing in his Ambaffage to king Philip of Macedonie. Syr Rich. Sackvile came up fone after : and finding me in hir Majefties privie chamber, he tooke me by the hand, and carying me to a windoe, faid, M. Afcham, I would not for a good deale of monie have bene this daie abfent from diner. Where, though I faid nothing, yet I gave as good eare and do confider as well the taulke that paffed, as any one did there. M. Secretarie faid very wifely and moft truely, that many yong wittes be driven to hate learninge, before they know what learninge is. I can be good witnes to this my felfe : For a fond Scholemafter, before I was fullie fourtene yeare olde, drave me fo with feare of beating from all love of learninge, as nowe, when I know what difference it is, to have

## A Praface to the Reader. xvii

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

We had than farther taulke togither, of The cheife bringing up of children: of the nature of pointes of this booke. quicke and hard wittes: of the right choice of a good witte: of Feare and love in teachinge children. We paffed from children and came to yong men, namely Jentlemen: we taulked of their to moch libertie to live as they luft : of their letting loufe to fone to over-
xviii A Praface to the Reader.
moch experience of ill, contrarie to the good order of many good olde common welthes of the Perfians and Grekes: of witte gathered and good fortune gotten by fome, onely by experience without learning. And laftlie, he required of me verie earneftlie to fhewe, what I thought of the common goinge of Englifhe men into Italie. But, fayth he, bicaufe this place and this tyme will not fuffer fo long taulke as thefe good matters require, therefore I pray you at my requeft and at your leyfure put in fome order of writing the cheife pointes of this our taulke, concerning the right order of teachinge and honeftie of living for the good bringing up of children and yong men. And furelie, befide contentinge me, you fhall both pleafe and profit verie many others. I made fome excure by lacke of habilitie and weakenes of bodie : well, fayth he, I am not now to learne, what you can do. Our deare frende, good M. Goodricke, whofe judgement I could well beleve, did once for all fatisfie me fullie therein. Againe, I heard you fay not long agoe, that you may thanke Syr fobn Cbeke for all the learninge you have: And I know verie well my felfe, that you did teach the Quene. And therefore feing God did fo bleffe you, to make you the Scholer of the beft Mafter, and alfo the Scholemafter of the beft Scholer, that ever were in our tyme, furelie you thould pleafe

A Praface to the Reader. xix
God, benefite your countrie, and honeft your owne name, if you would take the paines to impart to others, what you learned of foch a Mafter, and how ye taught foch a fcholer. And in uttering the ftuffe ye received of the one, in declaring the order ye tooke with the other, ye fhall never lacke neither matter nor maner, what to write, nor how to write in this kinde of Argument.
I beginning fome farther excufe, fodeinlie was called to cum to the Queene. The night following I flept litle, my head was fo full of this our former taulke, and I fo mindefull fomewhat to fatisfie the honeft requeft of fo deare a frend. I thought to prepare fome lite treatife for a New yeares gift that Chriftmas. But as it chanceth to bufie builders, fo in building thys my poore Scholehoure (the rather bicaufe the forme of it is fomewhat new, and differing from others) the worke rofe dailie higher and wider, than I thought it would at the beginninge.
And though it appeare now, and be in verie deede, but a fmall cotage, poore for the fuffe and rude for the workemanfhip, yet in going forward I found the fite fo good, as I was lothe to give it over, but the making fo cofllie, outreaching my habilitie, as many tymes I wihhed, that fome one of thofe three, my deare frendes, with full purfes, Syr Tho. Smithe,
xx A Praface to the Reader.
M. $\left\{\begin{array}{l}\text { Smith. } \\ \text { Haddon. } \\ \text { Watfon. }\end{array}\right.$ M. Haddon, or M. Watfon, had had the doing of it. Yet, nevertheleffe, I my felfe, fpending gladlie that litle that I gatte at home by good Syrf.Cbeke. Syr Jobn Cbeke, and that that I borrowed 7. Sturmius. abroad of my frend Sturmius, befide fomewhat that was left me in Reverfion by my olde MafPlato. Arifotle. Cicero. ters, Plato, Arifotle, and Cicero, I have at laft patched it up, as I could, and as you fee. If the matter be meane and meanly handled, I pray you beare both with me and it: for never worke went up in worfe wether, with mo lettes and ftoppes, than this poore Scholehoufe of mine. Weftminfter Hall can beare fome witneffe, befide moch weakenes of bodie, but more trouble of minde, by fome foch fores as greve me to toche them my felfe, and therefore I purpofe not to open them to others. And, in middes of outward injuries and inward cares,

Syr R. Sackvill. to encreafe them withall, good Syr Rich. Sackvile dieth, that worthie Jentleman: That earneft favorer and furtherer of Gods true Religion: That faithfull Servitor to his Prince and Countrie: A lover of learning and all learned men: Wife in all doinges: Curteffe to all perfons: fhewing fite to none : doing good to many : and as I well found, to me fo faft a frend, as I never loft the like before. Whan he was gone, my hart was dead. There was not one that woare a blacke gowne for him, who caried a hevier hart for him, than I. Whan he

## A Praface to the Reader. xxi

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

Sopb. in Oed.
Col. [1129.]

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

Yet fome men, frendly enough of nature, but of fmall judgement in learninge, do thinke I take to moch paines and fpend to moch time in fettinge forth thefe childrens affaires. But
xxii A Praface to the Reader.
thofe good men were never brought up in Socrates Schole, who faith plainlie, that no man

Plato, in initio Theagis. [p. 122, B.] o $\dot{v} \gamma \dot{\alpha} \rho$
 örov $\theta$ ยוoт́̂povä ä$\theta \rho \omega \pi$ os $a \nu$ ßovגєúrat$\tau 0, \eta ̀ \pi \varepsilon \rho i$ тalóias кai $\tau \tilde{\omega} \nu$ aข̀zoṽ кaì $\tau \tilde{\nu} \nu$ oi$\boldsymbol{r \varepsilon i} \omega \nu$. goeth about a more godlie purpofe, than he that is mindfull of the good bringing up both of hys owne and other mens children.

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

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

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

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

## A Praface to the Reader. xxiii

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

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

Yet if my Scholemafter, for love he beareth to hys Scholer, fhall teach hym fomewhat for hys furtherance and better judgement in learning, that may ferve him feven yeare after in the Univerfitie, he doth hys Scholer no more wrong nor deferveth no worfe name therby, than he doth in London, who felling filke or cloth unto his frend, doth give hym better meafure, than either hys promife or bargaine was.

> Farewell in Cbrift.


## THE FIRST BOOKE FOR THE YOUTH.

䁷FTER the childe hath learned perfitlie the eight partes of feach, let him then learne the right joyning togither of fubftantives with adjectives, the nowne with the verbe, the relative with the antecedent. And in learninge farther hys Syntaxis, by mine advice, he fhall not ufe the common order in common fcholes, for making of latines: wherby, the childe commonlie learneth, firft, an evill choice of wordes, (and right choice of wordes, faith Cefar, is the foundation of eloquence) than, Cic. de Cla. or. a wrong placing of wordes: and laftlie, an ill framing of the fentence, with a perverfe judgement, both of wordes and fentences. Thefe faultes, taking once roote in yougthe, be never, or hardlie, pluckt away in age. Moreover, there is no one thing, that hath more, either dulled the wittes, or taken awaye the will of children from learning, then the

[^0]care they have, to fatisfie their mafters, in making of latines.

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

Horman. Wbittington.

Two fcholemafters have fet forth in print, either of them a booke, of foch kinde of latines, Horman and Whittington.

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

There is a waie, touched in the firft booke

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

The waie is this. After the three Concordances learned, as I touched before, let the
mafter read unto hym the Epiftles of Cicero, gathered togither and chofen out by Sturmius, for the capacitie of children.

Firft, let him teach the childe, cherefullie and plainlie, the caufe, and matter of the letorder of teaching. ter: then, let him conftrue it into Englifhe, fo oft, as the childe may eafilie carie awaie the underftanding of it: Laflie, parfe it over perfitlie. This done thus, let the childe, by and by, both conftrue and parfe it over againe: fo, that it may appeare, that the childe douteth in nothing, that his mafter taught him before. After this, the childe muft take a paper booke, and fitting in fome place, where no man fhall prompe him, by him felf, let him tranflate into Englifhe his former leffon. Then Thewing it to his mafter, let the mafter take from him

Two paper bokes. his latin booke, and paufing an houre, at the leaft, than let the childe tranflate his owne Englifhe into latin againe, in an other paper booke. When the childe bringeth it, turned into latin, the mafter muft compare it with Tullies booke, and laie them both togither: and where the childe doth well, either in chofing, or true placing of Tullies wordes, let the mafter praife him, and faie here ye do well. For I affure you, there is no fuch whetftone, to fharpen a good witte and encourage a will to learninge, as is praife. But if the childe miffe, either in forgetting

Children learne by prayfe.
a worde, or in chaunging a good with a worfe, or mifordering the fentence, I would not have the mafter, either froune, or chide with him, if the childe have done his diligence, and ufed

Jentlenes in teaching. no trewandfhip therein. For I know by good experience, that a childe fhall take more profit of two fautes, jentlie warned of, then of foure thinges, rightly hitt. For than, the mafter fhall have good occafion to faie unto him : $N$. Tullie would have ufed fuch a worde, not this: Tullie would have placed this worde here, not there: would have ufed this cafe, this number, this perfon, this degree, this gender: he would have ufed this moode, this tens, this fimple, rather than this compound : this adverbe here, not there : he would have ended the fentence with this verbe, not with that nowne or participle, \&c.

In thefe fewe lines, I have wrapped up the moft tedious part of Grammer : and alfo the ground of almoft all the Rewles, that are fo bufilie taught by the Mafter, and fo hardlie learned by the Scholer, in all common Scholes : which after this fort, the mafter fhall teach without all error, and the fcholer fhall learne without great paine: the mafter being led by fo fure a guide, and the fcholer being brought into fo plaine and eafie a waie. And therefore, we do not contemne Rewles, but we gladlie teach Rewles: and teach them, more
plainlie, fenfiblie, and orderlie, than they be commonlie taught in common Scholes. For whan the Mafter fhall compare Tullies booke with his Scholers tranflation, let the Mafter, at the firft, lead and teach his Scholer, to joyne the Rewles of his Grammer booke, with the examples of his prefent leffon, untill the Scholer, by him felfe, be hable to fetch out of his Grammer, everie Rewle, for everie Example: So, as the Grammer booke be ever in the Scholers hand, and alfo ufed of him, as a Dictionarie, for everie prefent ufe. This is a lively and perfite waie of teaching of Rewles: where the common waie, ufed in common Scholes, to read the Grammer alone by it felfe, is tedious for the Mafter, hard for the Scholer, colde and uncumfortable for them bothe.

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

With this waie, of good underftanding the mater, plaine conftruinge, diligent parfinge, dalie tranflatinge, cherefull admonifhinge, and
heedefull amendinge of faultes: never leavinge behinde jufte praife for well doinge, I would have the Scholer brought up withall, till he had red, and tranflated over the firft booke of Epiftles chofen out by Sturmius, with a good peece of a Comedie of Terence alfo.

Latin fpeakyng.

All this while, by mine advife, the childe Thall ufe to fpeake no latine: For, as Cicero faith in like mater, with like wordes, loquendo, male loqui difcunt. And, that excellent learned G. Budaus. man, G. Budaus, in his Greeke Commentaries, fore complaineth, that whan he began to learne the latin tonge, ufe of feaking latin at the table, and elfewhere, unadvifedlie, did bring him to foch an evill choice of wordes, to foch a crooked framing of fentences, that no one thing did hurt or hinder him more, all the daies of his life afterward, both for redineffe in fpeaking, and alfo good judgement in writinge.

In very deede, if children were brought up, in foch a houfe, or foch a Schole, where the latin tonge were properlie and perfitlie fpoken, as Tib. and Ca. Gracci were brought up, in their mother Cornelias houfe, furelie, than the dailie ufe of fpeaking were the beft and readieft waie, to learne the latin tong. But, now, commonlie, in the beft Scholes in England, for wordes, right choice is fmallie regarded, true proprietie whollie neglected, confufion
the brynging up of Youth.
is brought in, barbarioufneffe is bred up fo in yong wittes, as afterward they be, not onelie marde for fpeaking, but alfo corrupted in judgement : as with moch adoe, or never at all, they be brought to right frame againe.

Yet all men covet to have their children fpeake latin: and fo do I verie earneftlie too. We bothe have one purpofe: we agree in defire, we wifh one end: but we differ fomewhat in order and waie, that leadeth rightlie to that end. Other would have them fpeake at all adventures : and, fo they be fpeakinge, to fpeake, the Mafter careth not, the Scholer knoweth not, what. This is, to feeme, and not to bee : except it be, to be bolde without fhame, rafhe without fkill, full of wordes without witte. I wifh to have them fpeake fo, as it may well appeare, that the braine doth governe the tonge, and that reafon leadeth forth the taulke. Socrates doctrine is true in Plato, and well marked, and truely uttered by Horace in Arte Poetica, that, where fo ever knowledge doth accompanie the witte, there beft utterance doth alwaies awaite upon the tonge : For, good underftanding muft firft be bred in the childe, which, being nurifhed with fkill, and ufe of writing (as I will teach more largelie hereafter) is the onelie waie to bring

Much writyng breedeth ready fpeakyng. him to judgement and readineffe in fpeakinge: and that in farre fhorter time (if he followe
conftantlie the trade of this litle leffon) than he fhall do, by common teachinge of the common fcholes in England.

But, to go forward, as you perceive your fcholer to goe better and better on awaie, firft, with underftanding his leffon more quicklie, with parfing more readelie, with tranflating more fpedelie and perfitlie then he was wonte, after, give him longer leffons to tranflate : and withall, begin to teach him, both in nownes,

The fecond degree and order in teachyng. and verbes, what is Proprium, and what is Tranflatum, what Synonymum, what Diverfum, which be Contraria, and which be moft notable Phrafes in all his lecture.

## As:-

Proprium. Rex Sepultus eft magnificè.
Tranfatum. $\left\{\begin{array}{l}\text { Cum illo principe, } \\ \text { Sepulta eft et gloria } \\ \text { et Salus Reipublica. }\end{array}\right.$
Synonyma. $\quad\left\{\begin{array}{l}\text { Enfis, Gladius. } \\ \text { Laudare, pradicare. }\end{array}\right.$
Diverfa. $\quad\left\{\begin{array}{l}\text { Diligere, Amare. } \\ \text { Calere, Exardefcere. } \\ \text { Inimicus, Hoftis. }\end{array}\right.$
Contraria. $\quad\left\{\begin{array}{l}\text { Acerbum et luctuofumbellum. } \\ \text { Dulcis et lata Pax. }\end{array}\right.$
Phrafes. $\quad\left\{\begin{array}{l}\text { Dare verba. } \\ \text { abicere obedientiam. }\end{array}\right.$

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

$$
\text { 2uatuor. }\left\{\begin{array}{l}
\text { Propria. } \\
\text { Trangata. } \\
\text { Synonyma. } \\
\text { Diverfa. } \\
\text { Contraria. } \\
\text { Phrafes. }
\end{array}\right.
$$

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

$$
\left\{\begin{array}{l}
\text { Diverfa nulla. } \\
\text { Contraria nulla, etc. } .
\end{array}\right.
$$

This diligent tranlating, joyned with this heedefull marking, in the forefaid Epiftles, and afterwarde in fome plaine Oration of Tullie, as, pro lege Manil., pro Archia Poeta, or in thofe three ad C. Cas., fhall worke foch a right choife of wordes, fo ftreight a framing of fentences, foch a true judgement, both to write fkilfullie, and fpeake wittelie, as wife men fhall both praife, and marvell at.
If your fcholer do miffe fometimes, in Jentenes in marking rightlie thefe forefaid fixe thinges, reaching. chide not haftelie: for that fhall, both dull
his witte, and difcorage his diligence: but monifh him gentelie: which fhall make him, both willing to amende, and glad to go forward in love and hope of learning.

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

Common Scholes.

With the common ufe of teaching and beating in common fcholes of England, I will not greatlie contend: which if I did, it were but a fmall grammaticall controverfie, neither belonging to herefie nor treafon, nor greatly touching God nor the Prince: although in very deede, in the end, the good or ill bringing up of children, doth as much ferve to the good or ill fervice, of God, our Prince, and our whole countrie, as any one thing doth befide.

I do gladlie agree with all good Scholemafters in thefe pointes: to have children brought to good perfitnes in learning: to all honeftie in maners: to have all fautes rightlie amended: to have everie vice feverelie corrected : but for the order and waie that leadeth rightlie to thefe pointes, we fomewhat differ. For commonlie, many fcholemafters,
fome, as I have feen, moe, as I have heard tell, be of fo crooked a nature, as, when they meete with a hard witted fcholer, they rather breake him, than bowe him, rather marre him, than mend him. For whan the fcholemafter is angrie with fome other matter, then will he foneft faul to beate his fcholer: and though he him felfe fhould be punifhed for his folie, yet muft he beate fome fcholer for his pleafure: though there be no caufe for him to do fo, nor yet fault in the fcholer to deferve fo. Thefe ye will fay, be fond fcholemafters, and fewe they be, that be found to be foch. They be fond in deede, but furelie overmany foch be found everie where. But this will I fay, that even the wifeft of your great beaters, do as oft punifhe nature, as they do correcte faultes. Yea, many times, the better nature is forer punifhed: For, if one, by quicknes of witte, take his leffon readelie, an other, by hardnes of witte, taketh it not fo fpeedelie : the firft is alwaies commended, the other is commonlie punifhed: whan a wife fcholemafter fhould rather difcretelie confider the right difpofition of both their natures, and not fo moch wey what either of them is able to do now, as what either of them is likelie to do hereafter. For this I know, not onelie by reading of bookes in my ftudie, but alfo by experience of life, abrode in the world, that

Sharpe Scholemafters.
thofe, which be commonlie the wifeft, the beft learned, and beft men alfo, when they be olde, were never commonlie the quickeft of witte, when they were yonge. The caufes why, amongeft other, which be many, that move me thus to thinke, be thefe fewe, which I will recken. Quicke wittes commonlie be apte to take, unapte to keepe : foone hote and defirous of this and that: as colde and fone wery of the fame againe: more quicke to enter fpedelie, than hable to pearfe farre: even like over fharpe tooles, whofe edges be verie foone turned. Soch wittes delite them felves in eafie and pleafant ftudies, and never paffe farre forward in hie and hard fciences. And therfore the quickeft wittes commonlie may prove the beft Poetes, but not the wifeft Orators: readie of tonge to fpeake boldlie, not deepe of judgement, either for good coun-

Quicke wittes for maners and lyfe. fell or wife writing. Alfo, for maners and life, quicke wittes commonlie be, in defire, newfangle, in purpofe, unconftant, light to promife any thing, readie to forget every thing : both benefite and injurie : and therby neither faft to frend, nor fearefull to foe : inquifitive of every trifle, not fecret in greateft affaires: bolde, with any perfon: bufie, in every matter: fothing, foch as be prefent: nipping any that is abfent : of nature alfo, alwaies, flattering their betters, envying their
equals, defpifing their inferiors: and, by quicknes of witte, verie quicke and readie, to like none fo well as them felves.

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

## 14 The firft booke teachyng

like trees, that fhewe forth faire bloffoms and broad leaves in fpring time, but bring out fmall and not long lafting fruite in harveft time : and that onelie foch, as fall, and rotte, before they be ripe, and fo, never, or feldome, cum to any good at all. For this ye fhall finde moft true by experience, that amongeft a number of quicke wittes in youthe, fewe be found, in the end, either verie fortunate for them felves, or verie profitable to ferve the common wealth, but decay and vanifh, men know not which way: except a very fewe, to whom peradventure blood and happie parentage may perchance purchace a long ftanding upon the ftage. The which felicitie, becaufe it commeth by others procuring, not by their owne defervinge, and* ftand by other mens feete, and not by their own, what outward brag fo ever is borne by them, is in deed, of it felfe, and in wife mens eyes, of no great eftimation.

Som fciences hurt mens wits, and mar mens maners.

Mathematicall heades.

Some wittes, moderate enough by nature, be many tymes marde by over moch ftudie and ufe of fome fciences, namelie, Muficke, Arithmetick, and Geometrie. Thies fciences, as they fharpen mens wittes over moch, fo they change mens maners over fore, if they be not moderatlie mingled, and wifelie applied to fom good ufe of life. Marke all Mathemati-

[^1]call heades, which be onely and wholy bent to thofe fciences, how folitarie they be themfelves, how unfit to live with others, and how unapte to ferve in the world. This is not onelie knowen now by common experience, but uttered long before by wife mens Judgement and fentence. Galene faith, moch Mu- Galen. fick marreth mens maners: and Plato hath a Plato. notable place of the fame thing in his bookes de Rep. well marked alfo, and excellentlie tranflated by Tullie himfelf. Of this matter, I wrote once more at large, xx . yeare a go, in my booke of fhoting : now I thought but to touch it, to prove, that over moch quicknes of witte, either given by nature, or Charpened by ftudie, doth not commonlie bring forth, eyther greateft learning, beft maners, or happieft life in the end.

Contrariewife, a witte in youth, that is not over dulle, heavie, knottie and lumpifhe, but in learning. hard, rough, and though fomewhat ftaffifhe, as Tullie wifheth otium, quietum, non languidum: and negotium cum labore, non cum periculo, fuch a witte I fay, if it be, at the firft well handled by the mother, and rightlie fmothed and wrought as it hould, not overthwartlie, and againft the wood, by the fcholemafter, both for learning, and hole courfe of living, proveth alwaies the beft. In woode and ftone, not the fofteft, but hardeft, be alwaies
apteft, for portrature, both faireft for pleafure, and moft durable for proffit. Hard wittes be hard to receive, but fure to keepe : painefull without werineffe, hedefull without wavering, conftant without newfanglenes: bearing heavie thinges, thoughe not lightlie, yet willinglie : entring hard thinges, though not eafelie, yet depelie, and fo cum to that perfitnes of learning in the ende, that quicke wittes feeme in hope, but do not in deede, or elfe verie fel-

Hard wits in maners and lyfe. dome, ever attaine unto. Alfo, for maners and life, hard wittes commonlie ar hardlie caried, either to defire everie new thing, or elfe to mervell at every ftrange thinge: and therfore they be carefull and diligent in their own matters, not curious and bufey in other mens affaires: and fo, they becum wife them felves, and alfo ar counted honeft by others. They be grave, ftedfaft, filent of tong, fecret of hart. Not haftie in making, but conftant in keping any promife. Not rafhe in uttering, but ware in confidering every matter: and therby, not quicke in fpeaking, but deepe of judgement, whether they write, or give counfell in all waightie affaires. And theis be the men, that becum in the end, both moft happie for themfelves, and alwaife beft efteemed abrode in the world.

I have bene longer in defcribing the nature, the good or ill fucceffe, of the quicke
and hard witte, than perchance fom will thinke, this place and matter doth require. But my purpofe was hereby, plainlie to utter, what injurie is offered to all learninge, and to the common welthe alfo, firft, by the fond father in chofing, but chieflie by the lewd fcholemafter in beating and driving away the beft natures from learning. A childe that is ftill, filent, conftant, and fomwhat hard of witte, is either never chofen by the father to be made a fcholer, or elfe, when he commeth to the fchole, he is fmally regarded, little looked unto, he lacketh teaching, he lacketh coraging, he lacketh all thinges, onelie he never lacketh beating, nor any word, that may move him to hate learninge, nor any deed that may drive him from learning, to any other kinde of living.
And when this fadde natured, and hard witted child, is bette from his booke, and becummeth after eyther ftudent of the common lawe, or page in the Court, or fervingman, or bound prentice to a merchant, or to fom handiecrafte, he proveth in the ende, wifer, happier and many tymes honefter too, than many of theis quick wittes do, by their learninge.
Learning is, both hindred and injured to, by the ill choice of them, that fend yong fcholers to the univerfities. Of whom muft
wittes driven from learnyng, to other livyng.
nedes cum all oure Divines, Lawyers, and Phyficions.

The ill choice of wittes for learnyng.

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

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

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

But it is notable and trewe, that Socrates Plato in faith in Plato to his frende Crito. That, that Critone. number of men is feweft, which far excede, either in good or ill, in wifdom or folie, but the meane betwixt both, be the greateft number: which he proveth trewe in diverfe other thinges: as in greyhoundes, emonges which fewe are found, exceding greate, or exceding

Verie good, or verie ill men, be feweft in number. litle, exceding fwift, or exceding flowe: And therfore, I fpeaking of quick and hard wittes, I ment, the common number of quicke and hard wittes, emonges the which, for the moft parte, the hard witte proveth manie times the better learned, wifer and honefter man: and therfore, do I the more lament, that foch wittes commonlie be either kepte from learning, by fond fathers, or bet from learning by lewde fcholemafters.

And fpeaking thus moche of the wittes of children for learning, the opportunitie of the place, and goodnes of the matter might re-

Horfemen be wifer in knowledge of a good

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

A good Rider better rewarded than a good Scholemafter.

Horfe well broken, children ill taught.

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

But concerning the trewe notes of the beft. wittes for learning in a childe, I will reporte, not myne own opinion, but the very judgement of him, that was counted the beft teacher and wifeft man that learning maketh mention of, and that is Socrates in Plato, who expreffeth orderlie thies feven plaine notes to choife a good witte in a child for learninge.

And bicaufe I write Englifh, and to Englifhemen, I will plainlie declare in Englifhe both, what thies wordes of Plato meane, and how aptlie they be linked, and how orderlie they folow one an other.

## 1. Eùquins.

Is he, that is apte by goodnes of witte, and witte. appliable by readines of will, to learning, hav- will. ing all other qualities of the minde and partes of the bodie, that muft an other day ferve learning, not trobled, mangled, and halfed, but founde, whole, full, and hable to do their office : as, a tong, not ftamering, or over The tong. hardlie drawing forth wordes, but plaine, and redie to deliver the meaning of the minde: a voice, not fofte, weake, piping, womannifhe, The voice. but audible, ftronge, and manlike : a counte- Face. nance, not werifhe and crabbed, but faire and cumlie: a perfonage, not wretched and de- Stature. formed, but taule and goodlie: for furelie, a Learning cumlie countenance, with a goodlie ftature, joyned with geveth credit to learning, and authoritie to perfonage.
the perfon: otherwife commonlie, either open contempte, or privie disfavour doth hurte, or hinder, both perfon and learning. And, even as a faire ftone requireth to be fette in the fineft gold, with the beft workmanhyyp, or elfe it lefeth moch of the Grace and price, even fo, excellencye in learning, and namely Divinitie, joyned with a cumlie perfonage, is a mervelous Jewell in the world. And how can a cumlie bodie be better employed, than to ferve the faireft exercife of Goddes greateft gifte, and that is learning? But commonlie, the faireft bodies ar beftowed on the fouleft purpofes. I would it were not fo: and with examples herein I will not medle : yet I wifhe, that thofe fhold, both mynde it, and medle with it, which have moft occafion to looke to it, as good and wife fathers fhold do, and greateft authoritie to amend it, as good and wife magiftrates ought to do: And yet I will not let, openlie to lament the unfortunate cafe of learning herein.

Deformed creatures commonlie fet to learnyng.

For, if a father have foure fonnes, three faire and well formed both mynde and bodie, the fourth, wretched, lame, and deformed, his choice fhal be, to put the worft to learning, as one good enoughe to becum a fcholer. I have fpent the moft parte of my life in the Univerfitie, and therfore I can beare good witnes that many fathers commonlie do thus :
wherof, I have hard many wife, 1earned, and as good men as ever I knew, make great, and oft complainte : a good horfeman will choife no foch colte, neither for his own, nor yet for his mafters fadle. And thus moch of the firft note.
2. Mvín $\omega v$.

Good of memorie: a feeciall parte of the Memorie. firft note $\varepsilon \dot{i} \varphi u^{\prime} s$, and a mere benefite of nature : yet it is fo neceffarie for learning, as Plato maketh it a feparate and perfite note of it felfe, and that fo principall a note, as without it, all other giftes of nature do fmall fervice to learning. Afranius, that olde Latin Poete, Aul. Gel. maketh Memorie the mother of learning and wifdome, faying thus.

Ufus me genuit, Mater peperit memoria, and though it be the mere gifte of nature, yet is memorie well preferved by ufe, and moch encreafed by order, as our fcholer muft learne an other day in the Univerfitie: but in a childe, a good memorie is well known, by three properties : that is, if it be, quicke in Three fure receyving, fure in keping, and redie in delivering forthe againe.

## 3. Фเлома日йs.

Given to love learning: for though a child have all the giftes of nature at wifhe, and per-
fection of memorie at wil, yet if he have not a feciall love to learning, he fhall never attaine to moch learning. And therfore IJocrates, one of the nobleft fcholemafters, that is in memorie of learning, who taught Kinges and Princes, as Halicarnalfaus writeth, and out of whofe fchole, as Tullie faith, came forth, mo noble Capitanes, mo wife Councelors, than did out of Epeius horfe at Troie. This Ifocrates, I fay, did caufe to be written, at the entrie of his fchole, in golden letters,
 $\mu x \theta$ 's s, which excellentlie faid in Greeke, is thus rudelie in Englifhe, if thou loveft learning, thou fhalt attayne to moch learning.
4. Фııótovos.

Is he, that hath a luft to labor, and a will to take paines. For, if a childe have all the benefites of nature, with perfection of memorie, love, like, and praife learning never fo moch, yet if he be not of him felfe painfull, he fhall never attayne unto it. And yet where love is prefent, labor is feldom abfent, and namelie in ftudie of learning, and matters of the mynde : and therfore did Ifocrates rightlie judge, that if his fcholer were $\varphi$ inouatís, he cared for no more. Arifotle, varying from Ifocrates in private affaires of life, but agreing with Ifocrates in common judgement of learn-
ing, for love and labor in learning, is of the fame opinion, uttered in thefe wordes, in his Rhetorike ad Theodecten. Libertie kindleth love : Love refufeth no labor: and labor ob-
2. Rbet.ad Tbeod. teyneth what fo ever it feeketh. And yet nevertheleffe, Goodnes of nature may do litle good: Perfection of memorie, may ferve to fmall ufe: All love may be employed in vayne: Any labor may be fone gravaled, if a man truft alwaies to his own finguler witte, and will not be glad fomtyme to heare, take advife, and learne of an other : And therfore doth Socrates very notablie adde the fifte note.

$$
\text { 5. } \Phi_{1} \lambda_{n \prime x} \text { oos. }
$$

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

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

$$
\text { 7. } \Phi_{t} \lambda^{\prime} \pi \alpha_{1 v o s . ~}^{\text {. }}
$$

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

The two firfte poyntes be fpeciall benefites of nature: which nevertheleffe, be well preferved, and moch encreafed by good order. But as for the five lafte, love, labor, gladnes to learne of others, boldnes to anke doutes, and will to wynne praife, be wonne and maintened
by the onelie wifedome and difcretion of the fcholemafter. Which five poyntes, whether a fcholemafter fhall worke foner in a childe, by fearefull beating, or curtefe handling, you that be wife, judge.

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

Yes forfothe: as wife as they be, either in other mens opinion, or in their owne conceite, I will bring the contrarie judgement of him, who, they them felves fhall confeffe, was as wife as they are; or elfe they may be juftlie thought to have fmall witte at all: and that is Socrates, whofe judgement in Plato is plainlie this in thefe words: which, bicaufe they be verie notable, I will recite them in his owne



 learning ought to be learned with bondage : For, bodelie labors, wrought by compulfion,
hurt not the bodie: but any learning learned by compulfion, tarieth not long in the mynde : And why? For what foever the mynde doth learne unwillinglie with feare, the fame it doth quicklie forget without care. And left proude wittes, that love not to be contraryed, but have luft to wrangle or trifle away troth, will fay, that Socrates meaneth not this of childrens teaching, but of fom other higher learnyng,
[p. 536 E.$]$ heare, what Socrates in the fame place doth

 that is to fay, and therfore, my deare frend, bring not up your children in learning by compulfion and feare, but by playing and pleafure.

The right readyng of Plato.

Young Jentlemen, be wifelier taught to And you, that do read Plato, as ye fhold, do well perceive, that thefe be no Queftions afked by Socrates, as doutes, but they be Sentences, firft affirmed by Socrates, as mere trothes, and after, given forth by Socraites, as right Rules, moft neceffarie to be marked, and fitte to be folowed of all them, that would have children taughte, as they fhould. And in this counfell, judgement, and authoritie of Socrates I will repofe my felfe, untill I meete with a man of the contrarie mynde, whom I may juftlie take to be wifer, than I thinke Socrates was. Fonde fcholemafters neither can underftand, nor will folow this good counfell of Socrates, but wife ryders, in their office, can and will
do both : which is the onelie caufe, that commonly, the yong jentlemen of England, go fo unwillinglie to fchole, and run fo fafte to the ftable: For in verie deede fond fcholemafters, by feare, do beate into them the hatred of learning, and wife riders, by jentle allurementes, do breed up in them the love of riding. They finde feare, and bondage in fcholes, They feele libertie and freedome in ftables: which caufeth them, utterlie to abhorre the one, and moft gladlie to haunt the other. And I do not write this, that in exhorting to the one, I would diffuade yong jentlemen from the other: yea I am forie, with all my harte, that they be given no more to riding, then they be : For, of all outward qua- Ryding. lities, to ride faire, is moft cumelie for him felfe, moft neceffarie for his contrey, and the greater he is in blood, the greater is his praife, the more he doth excede all other therein. It was one of the three excellent praifes, amongeft the noble jentlemen of the old Perfians, Alwaife to fay troth, to ride faire, and fhote well: and fo it was engraven upon $D a$ rius tumbe, as Strabo beareth witneffe.

Darius the king, lieth buried heare,
Who in riding and fhoting had never peare.
But, to our purpofe, yong men, by any meanes, leefing the love of learning, whan by
tyme they cum to their owne rule, they carie commonlie from the fchole with them a perpetuall hatred of their mafter, and a continuall contempt of learning. If ten Jentlemen be afked, why they forget fo fone in Court, that which they were learning fo long in fchole, eight of them, or let me be blamed, will laie the fault on their ill handling, by their fcholemafters.

Cufpinian doth report, that that noble Emperour Maximilian would lament verie oft his misfortune herein.
Pafime. Yet, fome will fay, that children of nature, Learnyng. love paftime, and minlike learning: bicaufe, in their kinde, the one is eafie and pleafant, the other hard and werifom : which is an opinion not fo trewe, as fome men weene: For, the matter lieth not fo much in the difpofition of them that be yong, as in the order and maner of bringing up, by them that be old, nor yet in the difference of learnyng and paftime. For, beate a child, if he daunce not well, and cherifh him, though he learne not well, ye fhall have him, unwilling to go to daunce, and glad to go to his booke. Knocke him alwaies, when he draweth his Chaft ill, and favor him againe, though he faut at his booke, ye fhall have hym verie loth to be in the field, and verie willing to be in the fchole. Yea, I faie more, and not of my felfe, but by

## the brynging up of Youth. 31

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

And thus, will in children, wifelie $\mid$ will wrought withall, maie eafilie be won to be verie well willing to learne. And witte in children, by nature, witte namelie memorie, the onely keie and keper of all learning, is readieft to receive, and fureft to kepe anie maner of thing, that is learned in yougth : This, lewde and learned, by common experience, know to be moft trewe. For we remember nothyng fo well when we be olde, as thofe thinges which we learned when we were yong: And this is not ftraunge, but common in all natures workes. Every man fees, Yong yeares (as I fayd before) new wax is beft for printapteft for learnyng. yng : new claie, fitteft for working: new fhorne wooll, apteft for fone and fureft dying: new frefh flefh, for good and durable falting. And this fimilitude is not rude, nor borowed of the larder houfe, but out of his fcholehoufe,
of whom the wifeft of England neede not be afhamed to learne. Yong Graftes grow not onelie foneft, but alfo faireft, and bring alwayes forth the beft and fweeteft frute: yong whelpes learne eafelie to carie: yong Popingeis learne quicklie to fpeake: And fo, to be fhort, if in all other thinges, though they lacke reafon, fens, and life, the fimilitude of youth is fitteft to all goodneffe, furelie nature, in mankinde, is moft beneficiall and effectuall in this behalfe.

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

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

$$
\text { * filed] filled. } 1571 .
$$

fardeft pointe in all mifchief, as Xenophon doth Xen. 1. Cyri moft trewlie and moft wittelie marke.
Therfore, to love or to hate, to like or contemne, to plie this waie or that waie to good or to bad, ye fhall have as ye ufe a child in his youth.

And one example, whether love or feare doth worke more in a child, for vertue and learning, I will gladlie report : which maie be hard with fome pleafure, and folowed with more profit. Before I went into Germanie, I came to Brodegate in Leceterhire, to take my leave of that noble Ladie fane Grey, to Lady Jane whom I was exceding moch beholdinge. Hir Grey. parentes, the Duke and the Duches, with all the houfhould, Gentlemen and Gentlewomen, were huntinge in the Parke: I founde her, in her Chamber, readinge Phadon Platonis in Greeke, and that with as moch delite, as fom jentleman wold read a merie tale in Bocafe. After falutation, and dewtie done, with fom other taulke, I afked hir, whie fhe wold leefe foch paftime in the Parke? fmiling the anfwered me: I wiffe, all their fporte in the Parke is but a fhadoe to that pleafure, that I find in Plato: Alas good folke, they never felt, what trewe pleafure ment. And howe came you Madame, quoth I, to this deepe knowledge of pleafure, and what did chieflie allure you unto it : feinge, not many women,
but verie fewe men have atteined thereunto? I will tell you, quoth the, and tell you a troth, which perchance ye will mervell at. One of the greateft benefites, that ever God gave me, is, that he fent me fo fharpe and fevere Parentes, and fo jentle a fcholemafter. For when I am in prefence either of father or mother, whether I fpeake, kepe filence, fit, ftand, or go, eate, drinke, be merie, or fad, be fowyng, plaiyng, dauncing, or doing anie thing els, I muft do it, as it were, in foch weight, mefure, and number, even fo perfitelie, as God made the world, or elfe I am fo fharplie taunted, fo cruellie threatened, yea prefentlie fome tymes, with pinches, nippes, and bobbes, and other waies, which I will not name, for the honor I beare them, fo without meafure mifordered, that I thinke my felfe in hell, till tyme cum, that I muft go to $M$. Elmer, who teacheth me fo jentlie, fo pleafantlie, with foch faire allurementes to learning, that I thinke all the tyme nothing, whiles I am with him. And when I am called from him, I fall on weeping, becaufe, what foever I do els, but learning, is ful of grief, trouble, feare, and whole milliking unto me: And thus my booke, hath bene fo moch my pleafure, and bringeth dayly to me more pleafure and more, that in refpect of it, all other pleafures, in very deede, be but trifles and troubles unto me. I remember this talke

## the brynging up of Youth. 35

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

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

The godlie counfels of Salomon and $\mathfrak{F e f u s}$ the fonne of Sirach, for fharpe kepinge in, and bridleinge of youth, are ment rather, for fatherlie correction, then mafterlie beating, rather for maners, than for learninge : for other places, than for fcholes. For God forbid, but all evill touches, wantonnes, lyinge, pickinge, flouthe, will, ftubburnneffe, and difobedience, fhold be with fharpe chaftifement, daily cut away.

This difcipline was well knowen, and diligentlie ufed, among the Gracians, and old Romanes, as doth appeare in Arifophanes, Ifocrates, and Plato, and alfo in the Comedies of Plautus: where we fee that children were under the rule of three perfones: Praceptore, Padagogo, Parente: the fcholemafter taught him learnyng with all jentlenes: the Governour corrected his maners, with moch harpeneffe: The father held the fterne of his whole obedience: And

Sturmius de Inft. Princ. 2ui parcit virga, odit filium.

1. Scholemafter.
2. Governour.
3. Father.

The fchole houfe.

## 36

The firft booke teachyng
fo, he that ufed to teache, did not commonlie ufe to beate, but remitted that over to an other mans charge. But what fhall we faie, whan now in our dayes, the fcholemafter is ufed, both for Praceptor in learnyng, and Padagogus in maners. Surelie, I wold he fhold not confound their offices, but difcretelie ufe the dewtie of both fo, that neither ill touches fhold be left unpunifhed, nor jentleffe in teaching anie wife omitted. And he fhall well do both, if wifelie he do appointe diverfitie of tyme, and feparate place, for either purpofe: ufing alwaife foch difcrete moderation, as the fcholehoufe fhould be counted a fanctuarie againft feare : and verie well learning, a common pardon for ill doing, if the fault of it felfe be not over heinous.

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

Youth of England brought up with to much libertie.

There is an other difcommoditie, befides crueltie in fcholemafters in beating away the love of learning from children, which hindreth learning and vertue, and good bringing up of youth, and namelie yong jentlemen, verie moch

## the brynging up of Youth. <br> 37

in England. This fault is cleane contrary to the firft. I wifhed before, to have love of learning bred up in children: I wifhe as moch now, to have yong men brought up in good order of living, and in fome more fevere difcipline, then commonlie they be. We have lacke in England of foch good order, as the old noble Perfians fo carefullie ufed: whofe children, to the age of xxi. yeare, were brought

Xen. 7. Cyri Pad. up in learnyng, and exercifes of labor, and that in foch place, where they fhould, neither fee that was uncumlie, nor heare that was unhoneft. Yea, a yong jentleman was never free, to go where he would, and do what he lifte him felf, but under the kepe, and by the counfell, of fome grave governour, untill he was, either maryed, or cald to beare fome office in the common wealth.

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

Xen. 8. wordes, as they be uttered by Xenophon, ${ }_{\omega}^{\gamma}$ KvaCyri Pad.

 $\mu \eta \tau$ gòs тaìтá $\sigma 01$ ouvaıvéval, छ'c. that is to fay: Uncle Cyaxeris, I commend the ftocke, I like the maide, and I allow well the dowrie, but (fayth he) by the counfell and confent of my father and mother, I will determine farther of thies matters.

Strong Samfon alfo in Scripture faw a maide that liked him, but he fpake not to hir, but went home to his father and his mother, and defired both father and mother to make the mariage for him. Doth this modeftie, doth this obedience, that was in great kyng Cyrus, and foute Samfon, remaine in our yong men at this daie? no furelie: For we live not longer after them by tyme, than we live farre different from them by good order. Our tyme is fo farre from that old difcipline and obedience, as now, not onelie yong jentlemen, but even verie girles dare without all feare, though not without open fhame, where they lift, and how they lift, marie them felves in fpite of father, mother, God, good order, and all. The caufe of this evill is, that youth is leaft looked unto, when they ftand moft neede of good kepe and regard. It availeth not, to fee them well taught in yong yeares, and after whan they cum to
luft and youthfull dayes, to give them licence to live as they luft them felves. For, if ye fuffer the eye of a yong Jentleman, once to be entangled with vaine fightes, and the eare to be corrupted with fond or filthie taulke, the mynde fhall quicklie fall ficke, and foone vomit and caft up all the holefome doctrine, that he received in childhoode, though he were never fo well brought up before. And being once inglutted with vanitie, he will ftreight way loth all learning, and all good counfell to the fame. And the parentes, for all their great coft and charge, reape onelie in the end, the frute of grief and care.

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

Great mens fonnes worft brought up.

Wife men fond fathers.

[^2]father wold feek fome remedie-herein, yet the mother (if the houfe hold of our Lady) had rather, yea, and will to, have her fonne cunnyng and bold, in making him to lyve trimlie when he is yong, than by learning and travell, to be able to ferve his Prince and his contrie, both wifelie in peace, and ftoutelie in warre, whan he is old.

Meane mens fonnes come to . great authoritic.

Nobilitie without wifedome.

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

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

The greateft fhippe in deede commonlie carieth the greateft burden, but yet alwayes with the greateft jeoperdie, not onelie for the perfons and goodes committed unto it, but even for the fhyppe it felfe, except it be governed with the greateft wifedome.
the brynging up of Youth. 41
But Nobilitie, governed by learning and wifedome, is in deede moft like a faire fhippe, havyng tide and winde at will, under the rule of a kilfull mafter: whan contrarie wife, a fhippe, caried, yea with the hieft Nobilitie with tide and greateft winde, lacking a fkilfull mafter, moft commonlie, doth either finck it felfe upon fandes, or breake it felfe upon rockes. And even fo, how manie have bene either drowned in vaine pleafure, or overwhelmed by ftout wilfulneffe, the hiftories of England be able to affourde over many examples unto us. Therfore, ye great and noble mens children, if ye will have rightfullie that praife, and enjoie furelie that place, which your fathers have, and elders had, and left unto you, ye muft kepe it, as they gat it, and that is, by the onelie waie of vertue, wifedome, and worthineffe.

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

But yong Jentlemen are faine commonlie to

Nobilitie with wifedome. Wifedom.
out wifedome.

Vaine pleafure, and ftoute wilfulnes, two greateft enemies to Nobilitie.
do in the Court, as yong Archers do in the field : that is take foch markes, as be nie them, although they be never fo foule to fhoote at.
Ill compa- I meene, they be driven to kepe companie nie marreth youth.

The Court judgeth worft of the beft natures in youth.

Xen. in I . Cyr. Pad.

The Grace in Courte. with the worfte: and what force ill companie hath, to corrupt good wittes, the wifeft men know beft.

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

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

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

## the brynging up of Youth.

bluhh at nothing. And blurhyng in youth, fayth Arifotle, is nothyng els, but feare to do ill: which feare beyng once luftely fraid away from youth, then foloweth, to dare do any mifchief, to contemne ftoutly any goodneffe, to be bufie in every matter, to be fkilfull in every thyng, to acknowledge no ignorance at all. To do thus in Court, is counted of fome the chief and greateft grace of all : and termed by the name of a vertue, called Corage and boldneffe, whan Craffus in Cicero teacheth the cleane contrarie, and that moft wittelie, faying thus: Audere, cum bonis etiam rebus conjunctum, per feipfum eft magnopere fugiendum. Which is to fay, to be bold, yea in a good matter, is for it felf, greatlie to be efchewed.
Moreover, where the fwing goeth, there to follow, fawne, flatter, laugh and lie luftelie at

Grace of Courte.

Cic. 3. de Or.

Boldnes
yea in a good matter, not to be praifed.

More Grace of Courte. other mens liking. To face, ftand formeft, thove backe : and to the meaner man, or unknowne in the Court, to feeme fomwhat folemne, coye, big, and dangerous of looke, taulk, and anfwere: To thinke well of him felfe, to be luftie in contemning of others, to have fome trim grace in a privie mock. And in greater prefens, to beare a brave looke to be warlike, though he never looked enemie in the face in warre : yet fom warlike figne muft be ufed, either a flovinglie bufking, or an over-

44 The firft booke teachyng
ftaring frounced hed, as though out of everie heeres toppe fhould fuddenlie ftart out a good big othe, when nede requireth, yet praifed be

Men of warre, beft of conditions. God, England hath at this time manie worthie Capitaines and good fouldiours, which be in deede, fo honeft of behaviour, fo cumlie of conditions, fo milde of maners, as they may be examples of good order, to a good fort of others, which never came in warre. But to retorne, where I left : In place alfo, to be able to raife taulke, and make difcourfe of everie rifhe:* to have a verie good will, to heare Palmitrie. him felfe fpeake: To be feene in Palmeftrie, wherby to conveie to chaft eares, fom fond or filthie taulke.

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

* rifhe] 1570, 1571; rufh, Upton.
the brynging up of Youth.
To laughe, to lie, to flatter, to face: Foure waies in Court to win men grace.
$\{$ If thou be thrall to none of thiefe, Away good Peek goos, hence John Cheefe : Marke well my word, and marke their dede, And thinke this verfe part of thy Crede.
Would to God, this taulke were not trewe, and that fom mens doinges were not thus: I write not to hurte any, but to proffit fom : to accufe none, but to monifh foch, who, allured by ill counfell, and folowing ill example, contrarie to, their good bringyng up, and againft their owne good nature, yeld overmoch to thies folies and faultes: I know many ferving men, of good order, and well ftaide :
And againe, I heare faie, there be fom ferving men do but ill fervice to their yong mafters. Yea, rede Terence and Plaut. advifedlie over, and ye fhall finde in thofe two wife writers, almoft in every commedie, no unthriftie yong man, that is not brought thereunto by the fotle inticement of fom lewd. fervant. And even now in our dayes Geta and Davi, Gnatos and manie bold bawdie $P$ hormios to, be preafing in, to pratle on everie ftage, to medle in everie matter, whan honeft Parmenos fhall not be hard, but beare fmall fwing with their mafters. Their companie, their taulke, their over great experience in mifchief, doth eafelie corrupt the beft natures, and beft brought up wittes.


## 46

The firft booke teachyng

Miforders in the countrey.

Contempt of Gods trewe Religion.

But I mervell the leffe, that thies miforders be emonges fom in the Court, for commonlie in the contrie alfo everie where, innocencie is gone: Bafhfulneffe is banifhed: moch prefumption in yougthe : fmall authoritie in aige : Reverence is neglected : dewties be confounded : and to be fhorte, difobedience doth overflowe the bankes of good order, almofte in everie place, almofte in everie degree of man.

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

We have caufe alfo in England to beware of unkindneffe, who have had, in fo fewe yeares, the Candel of Goddes woorde, fo oft lightned, fo oft put out, and yet will venture

## the brynging up of Youth.

by our unthankfulneffe in doctrine and finfull life, to leefe againe, lighte, Candle, Candle-

Doftrina.
Mores. fticke and all.

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

The remedie of this, doth not ftand onelie, in making good common lawes for the hole

Publica Leges. Realme, but alfo, (and perchance chieflie) in obferving private difcipline everie man carefullie in his own houfe : and namelie, if fpeciall regard be had to yougth : and that, not fo moch, in teaching them what is good, as in keping them from that, that is ill.
Therefore, if wife fathers be not as well ware in weeding from their Children ill thinges, and ill companie, as they were before, in graftinge in them learninge, and providing for them good fcholemafters, what frute they fhall reape of all their cofte and care, common experience doth tell.
Here is the place, in yougthe is the time whan fom ignorance is as neceffarie, as moch knowledge, and not in matters of our dewtie towardes God, as fom wilful wittes willinglie againfte their owne knowledge, perniciounlie againfte their owne confcience, have of late

## 48 <br> The firlt booke teachyng

Chrijof. de openlie taught. In deede S. Cbryfofome, that Fato.

Fulia. Apofat.

Innocency in youth. noble and eloquent Doctor, in a fermon contra fatum, and the curious ferchinge of nativities, doth wifelie faie, that ignorance therein is better than knowledge: But to wring this fentence, to wrefte thereby out of mens handes the knowledge of Goddes doctrine, is without all reafon, againft common fence, contrarie to the judgement alfo of them, which be the difcreteft men, and beft learned, on their own fide. I know, fulianus Apoftata did fo, but I never hard or red, that any auncyent father of the primitive chirch, either thought or wrote fo.

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

This laft fomer, I was in a Jentlemans houfe:

A childe ill brought up. where a yong childe, fomwhat paft fower yeare olde, cold in no wife frame his tonge, to faie a little fhorte grace: and yet he could roundlie rap out fo many ugle othes, and thofe of the neweft facion, as fom good man of fourefcore yeare old hath never hard named before: and Ill Parents. that which was moft deteftable of all, his father

## the brynging up of Youth.

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

And it maie be a great wonder, but a greater thame, to us Chriftian men, to underftand, what a heathen writer, Ifocrates, doth leave in memorie of writing, concerning the care, that the noble Citie of Athens had, to bring up their yougthe in honeft companie and vertuous difcipline, whofe taulke in Greke is to this effect in Englifhe.
" The Citie was not more carefull to fee $I_{n}$ Orat. " their Children well taughte, than to fee their Ariopag. " yong men well governed: which they brought " to paffe, not fo much by common lawe, as " by private difcipline. For they had more "regard, that their yougthe by good order " fhold not offend, than how, by lawe, they

```
* over] Upton; ever, 1570, 1571.
```

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

Good feede, worthie frute.

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

## the brynging up of Youth.

of yougthe, did breede up, within the circuite of that one Citie, within the compas of one hondred yeare, within the memorie of one mans life, fo manie notable Capitaines in warre, for worthineffe, wifdome and learning, as be fcarfe matchable, no not in the ftate of Rome, in the Roma. compas of thofe feaven hondred yeares, whan it florifhed mofte.

And bicaufe I will not onelie faie it, but alfo prove it, the names of them be thefe. Miltiades, Themiftocles, Xantippus, Pericles, Cymon, Alcybiades, Thrafybulus, Conon, Iphicrates, Xenophon, Timotheus, Theopompus, Demetrius and divers other mo: of which everie one maie juftelie be fpoken that worthie praife, which was geven to Scipio Africanus, who, Cicero douteth, whether he were more noble Capitaine in warre, or more eloquent and wife councelor in peace. And if ye beleve not me, read diligentlie $\not \subset m i l i u s$ Probus in Latin, and Plutarche in Greke, which two had no caufe either to flatter or lie upon anie of thofe which I have recited.

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

Emil. Probus.
Plutarcbus.

The noble
Capitaines of Athens.
thofe Authors, which, by injurie of tyme, by negligence of men, by crueltie of fier and fworde, be loft, but even of thofe, which by Goddes grace are left yet unto us: of which I thank God, even my poore ftudie lacketh not one. As, in Philofophie, Plato, Arifotle, Xenophon, Euclide, and Theophraft: In eloquens and Civill lawe, Demofthenes, $A$ (chines, Lycurgus, Dinarchus, Demades, Ifocrates, Ifaus, Lyfias, Antifthenes, Andocides: In hiftories, Herodotus, Thucydides, Xenophon: and which we lacke, to oure great loffe, Theopompus and Ephorus: In Poetrie, Efchylus, Sophocles, Euripides, Arifophanes, and fomewhat of Menander, Demofthenes fifter fonne.

Learnyng chiefly conteined in the Greke, and in no other tong.

Now, let Italian, and Latin it felf, Spanifhe, French, Douch, and Englifhe bring forth their lerning, and recite their Authors, Cicero onelie excepted, and one or two moe in Latin, they be all patched cloutes and ragges, in comparifon. of faire woven broade clothes. And trewelie, if there be any good in them, it is either lerned, borowed, or ftolne, from fome one of thofe worthie wittes of Athens.

The remembrance of foch a common welthe, ufing foch difcipline and order for yougthe, and thereby bringing forth to their praife, and leaving to us for our example, fuch Capitaines for warre, foch Councelors for peace, and matcheles mafters for all kinde of learninge, is plea-
fant for me to recite, and not irkfum, I truft, for other to heare, except it be foch, as make neither counte of vertue nor learninge.

And whether there be anie foch or no, I can not well tell : yet I heare faie, fome yong Jentlemen of oures count it their fhame to be counted learned: and perchance, they count it their fhame to be counted honeft alfo, for I heare faie, they medle as litle with the one, as with the other. A mervelous cafe, that Jentlemen fhold fo be afhamed of good learning, and never a whit afhamed of ill maners: foch do laie for them, that the Jentlemen of France do fo: which is a lie, as God will have it. Langaus and Bellaus that be dead, and the noble Vidam of Chartres, that is alive, and infinite mo in France, which I heare tell of, prove this to be moft falfe. And though fom, in France, which will nedes be Jentlemen, whether men will or no, and have more jentlethipe in their hat, than in their hed, be at deadlie feude with both learning and honeftie, yet I beleve, if that noble Prince, king Francis the firft were alive, they fhold have neither place in his Courte, nor penfion in his warres, if he

Francifcus 1. Nobilif. Francorum Rex. had knowledge of them. This opinion is not French, but plaine Turckifhe: from whens fom Frenche fetche moe faultes, than this: which, I praie God, kepe out of England, and fend alfo thofe of oures better mindes, which
bend them felves againfte vertue and learninge, to the contempte of God, difhonor of their contrie, to the hurt of manie others, and at length, to the greateft harme, and utter deftruction of themfelves.
Som other, having better nature, but leffe witte, (for ill commonlie have over moch witte)

Experience without learnyng. do not utterlie difpraife learning, but they faie, that without learning, common experience, knowledge of all facions, and haunting all companies, fhall worke in yougthe both wifdome and habilitie, to execute anie weightie affaire. Surelie long experience doth proffet moch, but mofte, and almoft onelie to him (if we meane honeft affaires) that is diligentlie before inftructed with preceptes of well doinge. For good precepts of learning be the eyes of the minde, to looke wifelie before a man, which waie to go right, and which not.
Learnyng. Learning teacheth more in one yeare than experience in twentie: And learning teacheth
Experience. fafelie, when experience maketh mo miferable then wife. He hafardeth fore, that waxeth wife by experience. An unhappie Mafter he is, that is made cunning by manie fhippewrakes: A miferable merchant, that is neither riche nor wife, but after fom bankroutes. It is coftlie wifdom, that is bought by experience. We know by experience it felfe, that it is a mervelous paine, to finde oute but a fhort waie
by long wandering. And furelie, he that wold prove wife by experience, he maie be wittie in deede, but even like a fwift runner, that runneth faft out of his waie, and upon the night, he knoweth not whither. And verilie they be feweft of number, that be happie or wife by unlearned experience. And looke well upon the former life of thofe fewe, whether your example be old or yonge, who without learning have gathered, by long experience, a litle wifdom, and fom happines: and whan you do confider, what mifcheife they have committed, what dangers they have efcaped (and yet twenty for one do perifhe in the adventure) than thinke well with yourfelfe, whether ye wold, that your owne fon fhold cum to wifdom and happines by the waie of foch experience or no.

It is a notable tale, that old Syr Roger Chamloe, fometime cheife Juftice, wold tell of him

Syr Roger Cbamloe. felfe. Whan he was Auncient in Inne of Courte, certaine yong Jentlemen were brought before him, to be corrected for certaine miforders: And one of the luftieft faide: Syr, we be yong jentlemen, and wife men before us have proved all facions, and yet thofe have done full well : this they faid, becaufe it was well knowen, that Syr Roger had bene a good feloe in his yougth. But he aunfwered them verie wifelie. In deede ${ }_{2}$ faith he, in
yougthe, I was, as you ar now : and I had twelve feloes like unto my felf, but not one of them came to a good ende. And therfore, folow not my example in yougth, but folow my councell in aige, if ever ye thinke to cum to this place, or to thies years, that I am cum unto, leffe ye meete either with povertie or Tiburn in the way.
Experience.
Thus, experience of all facions in yougthe, beinge, in profe, alwaife dangerous, in iffue, feldom luckie, is a waie, in deede, to overmoch knowledge, yet ufed commonlie of foch men, which be either caried by fom curious affection of mynde, or driven by fom hard neceffitie of life, to hafard the triall of over manie perilous adventures.
Erafmus. Erafmus the honor of learning of all oure

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

But will ye fee a fit Similitude of this adventured experience. A Father, that doth let loufe his fon to all experiences, is moft like a fond Hunter, that letteth llippe a whelpe to
the hole herde. Twentie to one, he fhall fall upon a rafcall, and let go the faire game. Men that hunt fo, be either ignorant perfones, previe ftealers, or night walkers.

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

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

And I do not meene, by all this my taulke, that yong Jentlemen fhould alwaies be poring on a booke, and by ufing good ftudies fhold leefe honeft pleafure, and haunt no good paftime, I meene nothinge leffe: For it is well knowne, that I both like and love, and have alwaies, and do yet ftill ufe, all exercifes and

How experience may proffet.

Diligent learninge ought to be joyned with pleafant paftimes, namelie in a jentleman.

## 58 <br> The firft booke teachyng

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

Therefore, I wold wifhe, that, befide fome good time, fitlie appointed, and conftantlie kepte, to encreafe by readinge the knowledge of the tonges and learning, yong jentlemen fhold ufe, and delite in all Courtelie exercifes, and Jentlemanlike paftimes. And good caufe

Learnyng joyned with paftimes.

Muja.

Apollo.

Pallas. whie: For the felf fame noble Citie of Athenes, juftlie commended of me before, did wifelie and upon great confideration appoint the Mufes, Apollo, and Pallas, to be patrones of learning to their youghte. For the Mufes, befides learning, were alfo Ladies of dauncinge, mirthe, and minftrelfie: Apollo was god of fhooting, and Author of cunning playing upon Inftrumentes: Pallas alfo was Laidie miftres in warres. Wherbie was nothing elfe ment, but that learninge fhold be alwaife mingled with honeft mirthe and cumlie exercifes: and that warre alfo fhold be governed by learning, and moderated by wifdom, as did well appeare in thofe Capitaines of Athenes named by me before, and alfo in Scipio and Cafar, the two Diamondes of Rome.

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

Therefore, to ride cumlie: to run faire at the tilte or ring : to plaie at all weapones : to fhoote faire in bow, or furelie in gon: to vaut luftely: to runne : to leape : to wreftle: to fwimme: To daunce cumlie: to fing, and playe of inftrumentes cunnyngly: to Hawke: to hunte : to playe at tennes, and all paftimes generally, which be joyned with labor, ufed in open place, and on the day light, conteining either fome fitte exercife for warre, or fome pleafant paftime for peace, be not onelie cumlie and decent, but alfo verie neceffarie, for a Courtlie Jentleman to ufe.

But of all kinde of paftimes fitte for a Jentleman, I will, God willing, in fitter place, more at large, declare fullie, in my booke of the Cockpitte: which I do write, to fatisfie fom, I truft, with fom reafon, that be more curious in marking other mens doinges, than carefull in mendyng their owne faultes. And fom alfo will nedes bufie them felves in merveling, and adding thereunto unfrendlie taulke, why I, a man of good yeares, and of no ill place, I thanke God and my Prince, do make choife to fpend foch tyme in writyng of trifles,
as the fchole of Chooting, the Cockpitte, and this booke of the firft Principles of Grammer, rather than to take fome weightie matter in hand, either of Religion, or Civill difcipline.

Wife men, I know, will well allow of my choife herein : and as for fuch, who have not witte of themfelves, but muft learne of others, to judge right of mens doynges, let them read

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

The right choife, to chofe a fitte Argument to write upon. that wife Poet Horace in his Arte Poetica, who willeth wife men to be ware of hie and loftie Titles. For great fhippes require coftlie tackling, and alfo afterward dangerous government : Small boates be neither verie chargeable in makyng, nor verie oft in great jeoperdie: and yet they cary many tymes as good and coftlie ware, as greater veffels do. A meane Argument may eafelie beare the light burden of a fmall faute, and have alwaife at hand a ready excufe for ill handling: And fome praife it is, if it fo chaunce, to be better in deede, than a man dare venture to feeme. A hye title doth charge a man with the heavie burden of to great a promife : and ther-
Hor. in Arte Poet. fore fayth Horace verie wittelie, that that Poete was a verie foole, that began hys booke with a goodlie verfe in deede, but over proude a promife.

Fortunam Priami cantabo et nobile bellum.
And after, as wifelie.
Quantò rectiùs hic, qui nil molitur ineptè, etc.

Meaning Homer, who, within the compaffe of a fmal Argument, of one harlot, and of one good wife, did utter fo moch learning in all kinde of fciences, as, by the judgement of Quintilian, he deferveth fo hie a praife, that no man yet deferved to fit in the fecond degree beneth him. And thus moch out of my way, concerning my purpofe in fpending penne, and paper, and tyme, upon trifles, and namelie to aunfwere fome, that have neither witte nor learning, to do any thyng them felves, neither will nor honeftie, to fay well of other.
To joyne learnyng with cumlie exercifes, Conte Baldefar Cafiglione in his booke, Cortegiano, doth trimlie teache : which booke, advifedlie read, and diligentlie folowed, but one yeare at home in England, would do a yong jentleman more good, I wiffe, then three yeares travell abrode fpent in Italie. And I mervell this booke is no more read in the Court, than it is, feying it is fo well tranflated
into Englifh by a worthie Jentleman Syr Th. Hobbie, who was many wayes well furnifhed

Syr $T b o$. Hobbye. with learnyng, and very expert in knowledge of divers tonges.
And befide good preceptes in bookes, in all kinde of tonges, this Court alfo never lacked many faire examples, for yong jentlemen to folow : And furelie, one example is more valiable, both to good and ill, than twenty pre-

Examples better then preceptes.

Homers wifdom in choice of his Argument.

The Cortegian, an excellent booke for a jentleman.
$62 \quad$ The firft booke teachyng
ceptes written in bookes: and fo Plato, not in one or two, but diverfe places, doth plainlie teach.
King Ed. 6. If kyng Edward had lived a litle longer, his onely example had breed foch a rafe of worthie learned jentlemen, as this Realme never yet did affourde.

And, in the fecond degree, two noble Prime-

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

Syr fobn Cbeke. D. Readman. rofes of Nobilitie, the yong Duke of Suffolke, and Lord H. Matrevers, were foch two examples to the Courte for learnyng, as our tyme may rather wifhe, than looke for agayne.

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

Prefent examples of this prefent tyme I lift

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

It is your fhame, (I fpeake to you all, you yong Jentlemen of England) that one mayd fhould go beyond you all, in excellencie of learnyng and knowledge of diverstonges. Pointe forth fix of the beft given Jentlemen of this Court, and all they together fhew not fo much good will, fpend not fo much tyme, beftow not fo many houres, dayly, orderly and conftantly, for the increafe of learning and knowledge, as doth the Queenes Majeftie her felfe. Yea I beleve, that befide her perfit readines in Latin, Italian, French and Spani/h, fhe readeth here now at Windfore more Greeke every day than fome Prebendarie of this Chirch doth read $L a$ tin in a whole weeke. And that which is moft praife worthie of all, within the walles of her privie chamber the hath obteyned that excellencie of learnyng, to underftand, fpeake and write, both wittely with head, and faire with hand, as fcarfe one or two rare wittes in both the Univerfities have in many yeares reached unto. Amongeft all the benefites that God hath bleffed me with all, next the knowledge of Chriftes true Religion, I counte this the greatef, that it pleafed God to call me to be one poore minifter in fettyng forward thefe excellent giftes of learnyng in this moft excellent Prince. Whofe onely example if the reft of our nobilitie would folow, than might England be for learnyng and wifedome in nobilitie a fpectacle to all the

64 The firft booke teachyng
Ill Examples world befide. But fee the mifhap of men: The have more force, then good examples.

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

Example in Religion. beft examples have never fuch force to move to any goodnes, as the bad, vaine, light and fond, have to all ilnes.

And one example, though out of the compas of learning, yet not out of the order of good maners, was notable in this Courte not fullie xxiiii. yeares a go, when all the actes of Parlament, many good Proclamations, diverfe ftrait commaundementes, fore punifhment openlie, fpeciall regarde privatelie, cold not do fo moch to take away one miforder, as the example of one big one of this Courte did, ftill to kepe up the fame : The memorie whereof doth yet remaine in a common proverbe of Birching lane.

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

## the brynging up of Youth.

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

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

Example in apparell.

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

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

What praife fhold they wynne to themfelves,
the brynging up of Youth.
what commoditie fhold they bring to their contrey, that would thus deferve to be pointed at : Beholde, there goeth the author of good order, the guide of good men. I cold fay more, and yet not overmoch. But perchance fom will fay, I have ftepte to farre, out of my fchole into the common welthe, from teaching a yong fcholer to monifhe greate and noble men: yet I truft good and wife men will thinke and judge of me, that my minde was not fo moch to be bufie and bold with them, that be great now, as to give trewe advife to them, that may

Written not
for great men, but for great mens children. be great hereafter. Who, if they do, as I wihe them to do, how great fo ever they be now by blood and other mens meanes, they fhall becum a greate deale greater hereafter by learninge, vertue and their owne defertes: which is trewe praife, right worthines and verie Nobilitie in deede. Yet, if fom will needes preffe me, that I am to bold with great men and ftray to farre from my matter, I will aunfwere them with S. Paul, five per contentionem, five quocunque modo, modò Cbrifus pradicetur, etc. even fo, whether in place, or out of place, with my matter, or befide my matter, if I can hereby either provoke the good, or ftaye the ill, I Thall thinke my writing herein well imployed.

But, to cum downe from greate men and hier matters to my little children and poore fcholehoufe againe, I will, God willing, go for-
warde orderlie, as I purpofed, to inftructe Children and yong men, both for learninge and maners.

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

Syr Richard Sackvile, that worthy Jentleman of worthy memorie, as I fayd in the begynnynge, in the Queenes privie Chamber at

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

## the brynging up of Youth.

will toward me, was a fufficient commaundement unto me to fatisfie his pleafure with utteryng plainlie my opinion in that matter. Syr, quoth I, I take goyng thither and living there, for a yonge jentleman, that doth not goe under the kepe and garde of fuch a man as both by wifedome can and authoritie dare rewle him, to be mervelous dangerous. And whie I faid fo than, I will declare at large now : which I faid than privatelie and write now openlie, not bicaufe I do contemne, either the knowledge of ftrange and diverfe tonges, and namelie the

Italian tonge, which next the Greeke and Latin tonge I like and love above all other: or

The Italian tong. elfe bicaufe I do defpife the learning that is gotten, or the experience that is gathered in ftrange contries : or for any private malice that I beare to Italie : which contrie and in it namelie Rome, I have alwayes fpeciallie honored : bicaufe tyme was, whan Italie and Rome have Roma. bene, to the greate good of us that now live, the beft breeders and bringers up of the worthieft men, not onelie for wife fpeakinge but alfo for well doing, in all Civill affaires, that ever was in the worlde. But now that tyme is gone, and though the place remayne, yet the olde and prefent maners do differ as farre, as blacke and white, as vertue and vice. Vertue once made that contrie Miftres over all the worlde. Vice now maketh that contrie flave

## 70

The first booke teachyng
to them, that before were glad to ferve it. All men feeth it: They themfelves confeffe it, namelie foch as be bet and wifeft amongeft them. For fine by luff and vanitie hath and doth breed up every where common contempt of Gods word, private contention in many families, open factions in every Cities: and fo, makyng them felves bode to vanitie and vice at home, they are content to beare the yoke of fervyng ftraungers abroad. Italie now is not that Italic that it was wont to be: and therfore now not fo fitte a place, as forme do counts it, for yong men to fetch either wifedome or honeftie from thence. For furelie they will make other but bad Scholers, that be fo ill Matters to them felves. Yet, if a jentleman will nedes ravel into Italie, he fall do well to looks on the life of the wifeft traveler that ever traveled thether, feet out by the wifeft writer that ever spake with tong, Gods doctrine onelie excepted: and that is Ulyfes in Homere. Ulyfes and Homers. his travel I wifhe our travelers to looke upon, not fo much to feare them with the great daungers that he many tymes fuffered, as to inftruct them with his excellent wifedome which he always and everywhere ufed. Yea even thole that be learned and wittie travelers, when they be difpofed to prayfe traveling, as a great commendacion and the beft Scripture they have for it, they gladlie recite the third

## the brynging up of Youth. 71

verfe of Homere in his firft booke of Odyfea, 'oiva. a. conteinyng a great prayfe of Ulyfes for the witte he gathered and wifedome he ufed in his traveling.

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

Homerus. [Od. I. 3.]


> Horatius. [A. P. 142.]

Qui mores hominum multorum vidit et urbes.

> M. Watfon.

All travellers do gladly report great praye of Ulyfes, For that he knew many mens maners, and farw many Cities.


$$
\text { the brynging up of Youth. } 73
$$

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

Therfore if wife men will nedes fend their fonnes into Italie, let them do it wifelie, under the kepe and garde of him who by his wifedome and honeftie, by his example and authoritie, may be hable to kepe them fafe and found, in the feare of God, in Chriftes trewe Religion, in good order and honeftie of livyng: except they will have them run headlong into overmany jeoperdies, as Ulyfes had done many tymes, if Pallas had not alwayes governed him : if he had not ufed to ftop his eares with waxe : to bind him felfe to the maft of his hhyp: to feede dayly upon that fwete herbe Moly with the blacke roote and white floure, given unto hym by Mercurie to avoide all the inchantmentes of Circes. Wherby the Divine Poete Homer ment covertlie (as wife and Godly men do judge) that love of honeftie and hatred of ill, which David more plainly doth call the Pfalm 33 . feare of God : the onely remedie agaynft all inchantementes of finne.
I know diverfe noble perfonages and many worthie Jentlemen of England, whom all the Siren fonges of Italie could never untwyne from the mafte of Gods word : nor no inchantment of vanitie overturne them from the feare of God and love of honeftie.
But I know as many or mo, and fome fome-

## 74 The firft booke teachyng

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

Plat.ad Diony. Epif. 3. [p. 315.c.] fo Plato, like a wife Philofopher, doth plainlie declare, that pleafure by licentious vanitie, that fweete and perilous poyfon of all youth, doth ingender in all thofe that yeld up themfelves to her foure notorious properties.
the brynging up of Youth.

The fruits of vayne pleafure.

Caufes, why men returne out of Italie leffe learned and worfe manered. opinion, and baren of difcretion to make trewe difference betwixt good and ill, betwixt troth and vanitie: the fourth, a proude difdainfulnes of other good men in all honeft matters. Homere and Plato have both one meanyng, looke both to one end. For if a man inglutte him felfe with vanitie or walter in filthines like a Swyne, all learnyng, all goodnes, is fone forgotten. Than quicklie fhall he becum a dull Affe, to underftand either learnyng or honeftie: and yet fhall he be as futle as a Foxe, in breedyng of mifchief, in bringyng in miforder, with a bufie head, a difcourfing tong, and a factious harte, in every private affaire, in all matters of ftate, with this pretie propertie, alwayes glad to commend the worfe partie, and ever ready to defend the falfer opinion. And why? For where will is given from goodnes to vanitie, the mynde is fone caryed from right judgement to any fond opinion in Religion, in Philofophie, or any other kynde of learning. The fourth fruite of vaine vepls. pride in them felves, contempt of others, the very badge of all thofe that ferve in Circes Court. The trewe meenyng of both Homer and Plato is plainlie declared in one fhort fen-

Hieremias, 4. Cap. [v. 22.]

Hefiodus de virtute. [Op. et D. 289.]

Homerus, divinus Poeta. tence of the holy Prophet of God Hieremie, crying out of the vaine and vicious life of the Ifraelites. This people (fayth he) be fooles and dulhedes to all goodnes, but fotle, cunning and bolde, in any mifchiefe, etc.

The true medicine againft the inchantmentes of Circes, the vanitie of licencious pleafure, the inticementes of all finne, is in Homere the herbe Moly, with the blacke roote and white flouer, fower at the firft, but fweete in the end: which $H_{e f o d u s ~ t e r m e t h ~ t h e ~ f t u d y ~ o f ~}^{\text {f }}$ vertue, hard and irkfome in the beginnyng, but in the end eafie and pleafant. And that which is moft to be marveled at, the divine Poete Homere fayth plainlie that this medicine againft finne and vanitie is not found out by man, but given and taught by God. And for fome one fake that will have delite to read that fweete and Godlie Verfe, I will recite the very wordes of Homere and alfo turne them into rude Englifh metre.
'0iv. к.
[305, 306.]
 In Englif thus:
No mortall man with fweat of browe, or toile of minde, But onely God, who can do all, that herbe doth finde.
the brynging up of Youth. 77
Plato alfo, that divine Philofopher, hath many Godly medicines agaynft the poyfon of vayne pleafure in many places, but fpecially in his Epiftles to Dionifus the tyrant of Sicilie: yet agaynft thofe that will nedes becum beaftes with fervyng of Circes, the Prophet David crieth moft loude, Nolite fieri ficut equus et mulus : and by and by giveth the right medicine, the trewe herbe Moly, In camo et freno maxillas corum conftringe, that is to fay, let Gods grace be the bitte, let Gods feare be the bridle, to ftay them from runnyng headlong into vice and to turne them into the right way agayne. David in the fecond Pfalme after giveth the fame medicine, but in thefe plainer PJalm 34. wordes, Diverte a malo et fac bonum. But I am affraide that over many of our travelers into ltalie do not exchewe the way to Circes Court: but go and ryde and runne and flie thether, they make great haft to cum to her : they make great fute to ferve her : yea, I could point out fome with my finger that never had gone out of England, but onelie to ferve Circes in Italic. Vanitie and vice and any licence to ill livyng in England was counted ftale and rude unto them. And fo, beyng Mules and Horfes before they went, returned verie Swyne and Affes home agayne : yet everie where verie Foxes with futtle and bufie heades: and where they may, verie wolves with cruell ma-

A trewe picture of a knight of Circes Court.
licious hartes. A mervelous monfter, which for filthines of livyng, for dulnes to learning him felfe, for wilineffe in dealing with others, for malice in hurting without caufe, fhould carie at once in one bodie the belie of a Swyne, the head of an Affe, the brayne of a Foxe, the wombe of a wolfe. If you thinke we judge amiffe and write to fore againft you, heare what

The Italians judgement of Englifhmen brought up in Italie. the Italian fayth of the Englih man, what the mafter reporteth of the fcholer: who uttereth playnlie, what is taught by him and what is learned by you, faying, Englefe Italianato e un diabolo incarnato, that is to fay, you remaine men in fhape and facion, but becum devils in life and condition. This is not the opinion of one for fome private fpite, but the judgement of all in a common Proverbe, which rifeth of that learnyng and thofe maners which you gather in Italie: a good Scholehoufe of wholefome doctrine, and worthy Mafters of commendable Scholers, where the Mafter had rather diffame hym felfe for hys teachyng, than not fhame his Scholer for his learning. A good nature of the maifter, and faire conditions of the fcholers. And now chofe you, you Italian Englifh men, whether you will be angrie with us for calling you monfters, or with the Italianes for callyng you devils, or elfe with your owne felves that take fo much paines and go fo farre to make your felves both.

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

If fome yet do not well underftand, what is an

Englifh man Italianated, I will plainlie tell him. He that by living and traveling in Italie bring-

An Englih man Italianated.
eth home into England out of Italie the Religion, the learning, the policie, the experience, the maners of Italie. That is to fay, for Religion, Papiftrie or worfe: $\quad$ I. Religion for learnyng, leffe commonly than they caried out with them : for pollicie, a factious hart, a difcourfing head, a mynde to medle in all mens matters : for experience, plentie of new mifchieves never knowne in England before: for maners, varietie of vanities and chaunge of filthy lyving. Thefe be the inchantementes of Circes, brought out of Italic to marre mens maners in England: much by example of ill life, but more by preceptes of fonde bookes, of late tranflated out of Italian into Englifh, fold in every fhop in London, commended by honeft titles the foner to corrupt honeft maners : dedicated over boldlie to vertuous and honorable perfonages, the eafielier to begile fimple and innocent wittes. It is pitie, that thofe which have authoritie

## Italian

 bokes tranilated into Englif. and charge to allow and diffalow bookes to be printed, be no more circumfpect herein than they are. Ten Sermons at Paules Croffe do
## 80 The firft booke teachyng

not fo moch good for movyng men to trewe doctrine, as one of thofe bookes do harme with inticing men to ill living. Yea, I fay farder, thofe bookes tend not fo much to corrupt honeft livyng, as they do to fubvert trewe Religion. Mo Papiftes be made by your mery bookes of Italie, than by your earneft bookes of Lovain. And bicaufe our great Phificians do winke at the matter, and make no counte of this fore, $I$, though not admitted one of their felowfhip, yet havyng bene many yeares a prentice to Gods trewe Religion, and truft to continewe a poore journey man therein all dayes of my life, for the dewtie I owe and love I beare both to trewe doctrine and honeft living, though I have no authoritie to amend the fore my felfe, yet I will declare my good will to difcover the fore to others.
Ad. Gal. 5. S. Paul faith, that fectes and ill opinions be [19.] the workes of the flefh and frutes of finne; this is fpoken no more trewlie for the doctrine, than fenfiblie for the reafon. And why? For ill doinges breed ill thinkinges. And of cor-
$\left.\begin{array}{l}\text { Voluntas } \\ \text { Mens }\end{array}\right\}$ Refpicit $\left\{\begin{array}{l}\text { Bonum. } \begin{array}{l}\text { rupted maners fpryng perverted } \\ \text { judgementes. And how ? there } \\ \text { be in man two fpeciall thinges: } \\ \text { Mans will, mans mynde. Where }\end{array} \\ V_{e r u m .}\end{array}\right.$ will inclineth to goodnes, the mynde is bent to troth : Where will is caried from goodnes to vanitie, the mynde is fone drawne from troth
to falfe opinion. And fo the readieft way to entangle the mynde with falfe doctrine is firft to intice the will to wanton livyng. Therfore, when the bufie and open Papiftes abroad could not by their contentious bookes turne men in England faft enough from troth and right judgement in doctrine, than the futle and fecrete Papiftes at home procured bawdie bookes to be trannated out of the Italian tonge, where- . by over many yong willes and wittes allured to wantonnes do now boldly contemne all fevere bookes that founde to honeftie and godlines. In our forefathers tyme, whan Papiftrie, as a ftandyng poole, covered and overflowed all England, fewe bookes were read in our tong, favyng certaine bookes of Chevalrie, as they fayd, for paftime and pleafure, which, as fome fay, were made in Monafteries by idle Monkes or wanton Chanons: as one for example, Morte Artbure: the whole pleafure of which booke ftandeth in two feeciall poyntes, Morte Ar. thur. in open mans flaughter and bold bawdrye: In which booke thofe be counted the nobleft Knightes, that do kill moft men without any quarell, and commit fowleft aduoulteres by futleft fhiftes: as Sir Launcelote with the wife of King Arthure his mafter: Syr Triftram with the wife of kyng Marke his uncle : Syr Lamerocke with the wife of king Lote, that was his own aunte. This is good ftuffe for wife men

## 82 <br> The firft booke teachyng

to laughe at, or honeft men to take pleafure at. Yet I know, when Gods Bible was banifhed the Court, and Morte Arthure received into the Princes chamber. What toyes the dayly readyng of fuch a booke may worke in the will of a yong jentleman or a yong mayde, that liveth welthelie and idlelie, wife men can judge and honeft men do pitie. And yet ten Morte Arthures do not the tenth part fo much harme, as one of thefe bookes made in Italie
05 and tranflated in England. They open, not fond and common wayes to vice, but fuch futle, cunnyng, new and diverfe fhiftes, to cary yong willes to vanitie and yong wittes to mifchief, to teach old bawdes new fchole poyntes, as the fimple head of an Englifh man is not hable to invent, nor never was hard of in England before, yea when Papiftrie overflowed all. Suffer thefe bookes to be read, and they fhall foone difplace all bookes of godly learnyng.
15 For they, carying the will to vanitie and marryng good maners, fhall eafily corrupt the mynde with ill opinions and falfe judgement in doctrine : firft, to thinke ill of all trewe Religion, and at laft to thinke nothyng of God hym felfe, one fpeciall pointe that is to be learned
0 in Italie and Italian bookes. And that which is moft to be lamented, and therfore more nedefull to be looked to, there be moe of thefe ungratious bookes fet out in Printe within
thefe fewe monethes, than have bene fene in England many fcore yeare before. And bicaufe our Englifh men made Italians can not hurt, but certaine perfons and in certaine places, therfore thefe Italian bookes are made Englifh, to bryng mifchief enough openly and boldly to all ftates great and meane, yong and old, every where.

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

That Italian, that firft invented the Italian Proverbe againft our Engliihe men Italianated, ment no more their vanitie in living, than their

The Italian proverbe expounded. lewd opinion in Religion: For in calling them Deviles he carieth them cleane from God: and yet he carieth them no farder, than they willinglie go themfelves, that is, where they may freely fay their mindes, to the open contempte of God and all godlines, both in living and doctrine.

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

84 The firft booke teachyng
Pfal. 14. abhominabiles facti in ftudiis fuis, thinke verily $[1,2$.$] \quad and finge gladlie the verfe before, Dixit infi-$ piens in corde fuo, non eft Deus: that is to fay, they geving themfelves up to vanitie, fhakinge of the motions of Grace, driving from them the feare of God and running headlong into all finne, firft luftelie contemne God, than fcornefullie mocke his worde and alfo fpitefullie hate and hurte all well willers thereof. Than they have in more reverence the triumphes of Pe trarche than the Genefis of Mofes: They make more accounte of Tullies offices than S. Paules epifles: of a tale in Bocace, than a ftorie of the Bible. Than they counte as Fa bles the holie mifteries of Chriftian Religion. They make Chrift and his Gofpell onelie ferve Civill pollicie: Than neyther Religion cummeth amiffe to them : In tyme they be Promoters of both openlie: in place againe mockers of both privilie, as I wrote once in a rude ryme.

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

For where they dare, in cumpanie where they like, they boldlie laughe to fcorne both proteftant and Papif. They care for no fcripture : They make no counte of generall councels: they contemne the confent of the Chirch : They paffe for no Doctores: They mocke the
the brynging up of Youth.
Pope: They raile on Luther: They allow neyther fide: They like none, but onelie themfelves: The marke they fhote at, the ende they looke for, the heaven they defire, is onelie their owne prefent pleafure and private proffit: whereby they plainlie declare, of whofe fchole, of what Religion they be : that is, Epicures in living, and $\check{a} s \varepsilon 0$ in doctrine : this laft worde is no more unknowne now to plaine Englife men, than the Perfon was unknown fomtyme in England, untill fom Englifhe man tooke peines to fetch that develifh opinion out of Italie. Thies men, thus Italianated abroad, can not abide our Godlie Italian Chirch at home: they be not of that Parih, they be not of that felowlhyp: they like not the preacher: they heare not his fermons: Excepte fomtymes for companie, they cum thither to heare the Italian tonge naturally fpoken, not to heare Gods doctrine trewly preached.
And yet thies men in matters of Divinitie openlie pretend a great knowledge, and have privatelie to them felves a verie compendious undertanding of all, which nevertheles they will utter when and where they lifte: And that is this: All the mifteries of Mofes, the whole lawe and Cerimonies, the Pfalmes and Prophetes, Chrift and his Gorpell, GOD and the Devill, Heaven and Hell, Faith, Confcience, Sinne, Death, and all they fhortlie

The Italian Chirche in London.
wrap up, they quickly expounde with this one halfe verfe of Horace. [Sat. 1. 5. 100.]

Credat Judxus Apella.
Yet though in Italie they may freely be of no Religion, as they are in England in verie deede to, nevertheleffe returning home into England they muft countenance the profeffion of the one or the other, howfoever inwardlie they laugh to fcorne both. And though for their private matters they can follow, fawne, and flatter noble Perfonages, contrarie to them in all refpectes, yet commonlie they allie themfelves with the worft Papiftes, to whom they
Papiftrie and impietie agree in three opinions.

Pigius. Macbiavelus.

Wife and honeft travelers. be wedded, and do well agree togither in three proper opinions: In open contempte of Goddes worde : in a fecret fecuritie of finne: and in a bloodie defire to have all taken away by fword or burning, that be not of their faction. They that do read with indifferent judgement Pygius and Machiavel, two indifferent Pa triarches of thies two Religions, do know full well that I fay trewe.

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

## the brynging up of Youth.

felves there where Chriftes doctrine, the feare Germani. of God, punifhment of finne and difcipline of honeftie, were had in fpeciall regarde.

I was once in Italie my felfe : but I thanke God, my abode there was but ix. dayes: And yet I fawe in that litle tyme, in one Citie, Venice. more libertie to finne, than ever I hard tell of in our noble Citie of London in ix. yeare. London. I fawe, it was there as free to finne, not onelie without all punifhment, but alfo without any mans marking, as it is free in the Citie of London to chofe without all blame, whether a man luft to weare Shoo or pantocle. And good caufe why: For being unlike in troth of Religion, they muft nedes be unlike in honeftie of living. For bleffed be Chrift, in our Citie of London commonlie the commandementes of God be more diligentlie taught, and the fervice of God more reverentlie ufed, and that daylie, in many private mens houfes, than they be in Italie once a weeke in their common Chirches: where malking Ceremonies to delite the eye, and vaine foundes to pleafe the eare, do quite thruft out of the Chirches all fervice of God in fpirit and troth. Yea, the Lord Maior of London, being but a Civill officer, is commonlie for his tyme more diligent in punifhing finne, the bent enemie againft God and good order, than all the bloodie Inquifitors in Italie be in feaven yeare. For

## Service of God in England. <br> Service of God in Italie.

The Lord Maior of London.

## The Inqui-

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

Our Italians bring home with them other faultes from Italie, though not fo great as this of Religion, yet a great deale greater than many good men can well beare. For commonlie they cum home common contemners
of mariage and readie perfuaders of all other to the fame : not becaufe they love virginitie,

Contempt of mariage. nor yet becaufe they hate prettie yong virgines, but, being free in Italie to go whither fo ever luft will cary them, they do not like that lawe and honeftie fhould be foch a barre to their like libertie at home in England. And yet they be the greateft makers of love, the daylie daliers, with fuch pleafant wordes, with fuch fmilyng and fecret countenances, with fuch fignes, tokens, wagers, purpofed to be loft, before they were purpofed to be made, with bargaines of wearing colours, floures and herbes, to breede occafion of ofter meeting of him and her, and bolder talking of this and that etc. And although I have feene fome innocent of all ill and ftayde in all honeftie, that have ufed thefe thinges without all harme, without all fufpicion of harme, yet thefe knackes were brought firft into England by them, that learned them before in Italie in Circes Court : and how Courtlie curteffes fo ever they be counted now, yet, if the meaning and maners of fome that do ufe them were fomewhat amended, it were no great hurt, neither to them felves, nor to others.

An other propertie of this our Englifh Italians is, to be mervelous fingular in all their matters : Singular in knowledge, ignorant of nothyng: So fingular in wifedome (in their
owne opinion) as fcarfe they counte the beft Counfellor the Prince hath comparable with them: Common difcourfers of all matters: bufie fearchers of moft fecret affaires: open flatterers of great men : privie minlikers of good men : Faire fpeakers, with fmiling countenances and much curteffie openlie to all men; ready backbiters, fore nippers and fpitefull reporters privilie of good men. And beyng brought up in Italie in fome free Citie, as all Cities be there : where a man may freelie difcourfe againft what he will, againft whom he luft: againf any Prince, agaynft any governement, yea againt God him felfe and his whole Religion: where he muft be either Guelphe or Gibiline, either French or Spani/h: and alwayes compelled to be of fome partie, of fome faction, he fhall never be compelled to be of any Religion: And if he medle not over much with Chriftes true Religion, he fhall have free libertie to embrace all Religions, and becum, if he luft, at once, without any let or punifhment, Jewifh, Turkifh, Papih and Devillifh.
A yong Jentleman thus bred up in this goodly fchole, to learne the next and readie way to finne, to have a bufie head, a factious hart, a talkative tonge: fed with difcourfing of factions, led to contemne God and his Religion, fhall cum home into England, but verie ill taught, either to be an honeft man him felfe,
the brynging up of Youth.
a quiet fubject to his Prince, or willyng to ferve God under the obedience of trewe doctrine, or with in the order of honeft living.

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

And thus farre have I wandred from my firft purpofe of teaching a child, yet not altogether out of the way, bicaufe this whole taulke hath tended to the onelie advauncement of trothe in Religion, and honeftie of living: and hath bene wholie within the compaffe of learning and good maners, the fecciall pointes belonging in the right bringyng up of youth.

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

THE ENDE OF THE FIRST BOOKE.


## THE SECOND BOOKE.



FTER that your fcholer, as I fayd before, fhall cum in deede, firft, to a readie perfitnes in tranflating, than, to a ripe and fkilfull choice in markyng out hys fixe pointes, as,

$$
\left\{\begin{array}{l}
\text { 1. Proprium. } \\
\text { 2. Tranfatum. } \\
\text { 3. Synonymum } . \\
\text { 4. Contrarium. } \\
\text { 5. Diverfum. } \\
\text { 6. Pbrafes. }
\end{array}\right.
$$

Cicero.

Terentius. Plautus.

Than take this order with him : Read dayly unto him fome booke of Tullie, as the third booke of Epiftles chofen out by Sturmius, de Amicitia, de Senectute, or that excellent Epiftle conteinyng almoft the whole firft booke ad 2. fra. fome Comedie of Terence or Plautus: but in Plautus fkilfull choice muft be ufed by the mafter, to traine his Scholer to a judgement in cutting out perfitelie over old and un-, ful. Cajar. proper wordes: Cas. Commentaries are to be
the ready way to the Latin tong. 93
read with all curiofitie, wherein fpecially without all exception to be made, either by frende or foe, is feene the unfpotted proprietie of the Latin tong, even whan it was, as the Grecians fay, in $\dot{\alpha} x \mu \tilde{\eta}$, that is, at the hieft pitch of all perfiteneffe: or fome Orations of T. Livius, r. Livius. fuch as be both longeft and plaineft.

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

## The fecond booke teachyng

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

## the ready way to the Latin tong. 95

they tooke great paynes about learning: but employed fmall labour in learning: Whan by this way prefcribed in this booke, being ftreight, plaine and eafie, the fcholer is alwayes laboring with pleafure, and ever going right on forward with proffit : Alwayes laboring I fay, for, or he have conftrued, parfed, twife tranflated over by good advifement, marked out his fix pointes by fkilfull judgement, he thall have neceffarie occafion to read over every lecture a dozen tymes at the leaft. Which bicaufe he fhall do alwayes in order, he fhall do it alwayes with pleafure: And pleafure allureth love: love hath luft to labor: labor alwayes obteineth his purpofe, as moft trewly both Arifotle in his Rhetoricke and Oedipus in Sophocles do teach, faying, $\pi \tilde{\alpha} \nu$ үà $\rho$ छ̇ктоvoú $\mu \varepsilon v o v a ̈ \lambda \lambda \sigma к \varepsilon, *$ et cet., and this oft reading is the verie right folowing of that good Counfell, which Plinie doth geve to his frende Fufcus, faying, Multum non multa. But to my purpofe againe :
Whan by this diligent and fpedie reading over thofe forenamed good bokes of Tullie, Terence, Cafar and Livie, and by this fecond kinde of tranflating out of your Englifh, tyme fhall breed fkill and ufe fhall bring perfection, than ye may trie, if you will, your fcholer with the third kinde of tranflation: although the two firft wayes by myne opinion be not onelie fuf-

[^3]ficient of them felves, but alfo furer, both for the Mafters teaching and fcholers learnyng, than this third way is: Which is thus. Write you in Englifh fome letter, as it were from him to his father or to fome other frende, naturallie, according to the difpofition of the child, or fome tale, or fable, or plaine narration, according as Aphthonius beginneth his exercifes of learning, and let him tranflate it into Latin againe, abiding in foch place, where no other fcholer may prompt him. But yet ufe you your felfe foch difcretion for choice therein, as the matter may be within the compas, both for wordes and fentences, of his former learning and reading. And now take heede, left your fcholer do not better in fome point, than you your felfe, except ye have bene diligentlie exercifed in thefe kindes of tranflating before.

I had once a profe hereof, tried by good experience by a deare frende of myne, whan I came firft from Cambrige to ferve the Queenes Majeftie, than Ladie Elizabeth, lying at worthie Syr Ant. Denys in Chefton. Fobn Whitneye, a yong jentleman, was my bedfeloe, who willyng by good nature and provoked by mine advife, began to learne the Latin tong, after the order declared in this booke. We began after Chriftmas: I read unto him Tullie de Amicitia, which he did everie day twife tranflate, out of Latin into Englifh, and out of

## the ready way to the Latin tong. 97

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

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

Myne owne John Whitney, now farewell, now death doth parte us twaine,
No death, but partyng for a while, whom life fhall joyne agayne.
Therfore, my hart, ceafe fighes and fobbes, ceafe forowes feede to fow,
Wherof no gaine, but greater grief and hurtfull care may grow.
Yet, whan I thinke upon foch giftes of grace as God him lent,
My loffe, his gaine, I muft a while with joyfull teares lament.
Yong yeares to yelde foch fruite in Court, where feede of vice is fowne,
Is fometime read, in fome place feene, amongft us feldom knowne.
His life he ledde Chriftes lore to learne, with will to worke the fame,
He read to know, and knew to live, and lived to praife his name.
So faft to frende, fo foe to few, fo good to every wight,
I may well wifhe, but fcarcelie hope, agayne to have in fight.
The greater joye his life to me, his death the greater payne:
His life in Chrift fo furelie fet, doth glad my harte agayne:
His life fo good, his death better, do mingle mirth with care,
My fpirit with joye, my flefh with grief, fo deare a frend to fpare.
the ready way to the Latin tong. 99
Thus God the good, while they be good, doth take, and leaves us ill,
That we fhould mend our finfull life, in life to tary ftill.
Thus we well left, he better reft, in heaven to take his place,
That by like life, and death at laft, we may obteine like grace.
Myne owne John Whiteney agayne fairewell, a while thus parte in twaine,
Whom payne doth part in earth, in heaven great joye fhall joyne agayne.

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

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

$$
\left\{\begin{array}{l}
\text { 1. Tranflatio linguarum. } \\
\text { 2. Paraphrafis. } \\
\text { 3. Metaphrafis. } \\
\text { 4. Epitome. } \\
\text { 5. Imitatio. } \\
\text { 6. Declamatio. }
\end{array}\right.
$$

All theis be ufed and commended, but in

$$
* i s,] \text { in, } 1570,1571,1711
$$

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

## II Iranfatio Linguarum.

Tranflation is eafie in the beginning for the fcholer, and bringeth alfo moch learning and great judgement to the Mafter. It is moft common and moft commendable of all other exercifes for youth : moft common, for all your conftructions in Grammer fcholes be nothing els but tranflations: but becaufe they be not double tranflations, as I do require, they bring forth but fimple and fingle commoditie, and bicaufe alfo they lacke the daily ufe of writing, which is the onely thing that breedeth deepe roote, both in the witte for good underftanding, and in the memorie for fure keeping of all that is learned : moft commendable alfo, and that by the judgement of all authors which intreate of 1. de Or. [c. theis exercifes. Tullie in the perfon of L.Craffus, 34. § 1 54.] whom he maketh his example of eloquence
the ready way to the Latin tong. Ior
and trewe judgement in learning, doth not onely praife fpecially and chofe this way of tranflation for a yong man, but doth alfo difcommend and refufe his owne former wont, in exercifing Paraphrafin et Metaphrafin. Paraphrafis is to take fome eloquent Oration or fome notable common place in Latin, and expreffe it with other wordes: Metaphrafis is to take fome notable place out of a good Poete, and turne the fame fens into meter, or into other wordes in Profe. Craffus, or rather Tullie, doth millike both thefe wayes, bicaufe the Author, either Orator or Poete, had chofen out before the fitteft wordes and apteft compofition for that matter, and fo he, in feeking other, was driven to ufe the worfe.

Quintilian alfo preferreth tranflation before Quint. x. all other exercifes: yet having a luft to diffent from Tullie (as he doth in very many places, if a man read his Rhetoricke over advifedlie, and that rather of an envious minde, than of any juft caufe) doth greatlie commend Paraphrafis, croffing fpitefullie Tullies judgement in refufing the fame: and fo do Ramus and $T_{a}$ laus even at this day in France to. But fuch fingularitie in diffenting from the beft mens judgementes, in liking onelie their owne opinions, is moch milliked of all them, that joyne with learning difcretion and wifedome. For he, that can neither like Ariftotle in Logicke

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

But to leave thefe hye pointes of divinitie, furelie, in this quiet and harmeles controverfie, for the liking or minliking of Paraphrafis for a yong fcholer, even as far as Tullie goeth beyond Quintilian, Ramus and Talaus in perfite Eloquence, even fo moch by myne opinion cum they behinde Tullie for trew judgement in teaching the fame.

* Plinius Secundus, a wife Senator, of great experience, excellentlie learned him felfe, a liberall Patrone of learned men, and the pureft writer in myne opinion of all his age, I except
* Plinius Secundus. Plinius dedit Quintiliano preceptori fuo, in matrimonium filix, 50000 numum. Lib. vi. Epift. [32.]
the ready way to the Latin tong. 103 not Suetonius, his two fcholemafters Quintilian and Tacitus, nor yet his moft excellent learned Uncle, the Elder Plinius, doth expreffe in an Epiftle to his frende Fufcus many good wayes for order in ftudie: but he beginneth with Lib. vii. Epif. [9. §2.] tranflation, and preferreth it to all the reft: and bicaufe his wordes be notable, I will recite them.

> Utile in primis, ut multi pracipiunt, ex Graco in Latinum et ex Latino vertere in Gracum : Quo genere exercitationis proprietas/plendorque verborum, apta ftructura fententiarum, figurarum copia et explicandi vis colligitur. Praterea imitatione optimorum facultas fimilia inveniendi paratur: et qua legentem fefellifent, transferentem fugere non poffunt. Intelligentia ex hoc et judicium acquiritur.

Ye perceive how Plinie teacheth, that by this exercife of double tranflating is learned eafely, fenfiblie, by litle and litle, not onelie all the hard congruities of Grammer, the choice of apteft wordes, the right framing of wordes and fentences, cumlines of figures and formes, fitte for everie matter and proper for everie tong, but that which is greater alfo, in marking dayly and folowing diligentlie thus the fteppes of the beft Autors, like invention of Argumentes, like order in difpofition, like utterance in Elocution is eafelie gathered up: whereby your fcholer fhall be brought not onelie to like eloquence, but alfo to all trewe underftanding

104
The Second booke teachyng
and right judgement, both for writing and fpeaking. And where Dionys. Halicarnaffous hath written two excellent bookes, the one de delectu optimorum verborum, the which, I feare, is loft, the other of the right framing of wordes and fentences, which doth remaine yet in Greeke, to the great proffet of all them that trewlie Itudie for eloquence, yet this waie of double tranflating thall bring the whole proffet of both thefe bookes to a diligent fcholer, and that eafelie and pleafantlie, both for fitte choice of wordes and apt compofition of fentences. And by theis authorities and reafons am I moved to thinke this waie of double tranflating, either onelie or chieflie, to be fitteft for the fpedy and perfit atteyning of any tong. And for fpedy atteyning, I durft venture a good wager, if a fcholer, in whom is aptnes, love, diligence and conftancie, would but tranflate after this forte one litle booke in Tullie, as de fenectute, with two Epiftles, the firft ad 2. fra. the other ad Lentulum, the laft fave one in the firft booke, that fcholer, I fay, fhould cum to a better knowledge in the Latin tong, than the moft part do, that fpend foure or five yeares in toffing all the rules of Grammer in common fcholes. In deede this one booke with thefe two Epiftles is not fufficient to affourde all Latin wordes (which is not neceffarie for a yong fcholer to know) but it is able to furnifhe him fully for
the ready way to the Latin tong. IO5
all pointes of Grammer with the right placing, ordering and ufe of wordes in all kinde of matter. And why not? for it is read, that Dion. Pruflaus, that wife Philofopher and excellent orator of all his tyme, did cum to the great learning and utterance that was in him by reading and folowing onelie two bookes, Phadon Platonis and Demofthenes moft notable oration $\pi \varepsilon \rho \stackrel{y}{c}$ $\pi \alpha р а \pi \rho \varepsilon \sigma \beta \varepsilon i a c$. And a better and nerer example herein may be our moft noble Queene Elizabeth, who never toke yet Greeke nor Latin Grammer in her hand, after the firft declining of a nowne and a verbe, but onely by this double tranflating of Demofthenes and Ifocrates dailie without miffing everie forenone, and likewife fom part of Tullie every afternone, for the fpace of a yeare or two, hath atteyned to foch a perfite underttanding in both the tonges, and to foch a readie utterance of the latin, and that wyth foch a judgement, as they be fewe in nomber in both the univerfities or els where in England, that be in both tonges comparable with her Majeftie. And to conclude in a fhort rowme the commodities of double tranflation; furelie the mynde by dailie marking, firft, the caufe and matter: than, the wordes and phrafes: next, the order and compofition: after, the reafon and argumentes: than, the formes and figures of both the tonges: laftelie, the meafure and compas of everie fentence, muft nedes

106 The Second booke teachyng
by litle and litle drawe unto it the like Chape of eloquence, as the author doth ufe, which is red.

And thus much for double tranflation.
Paraphrafis.

Paraphrafis, the fecond point, is not onelie to expreffe at large with moe wordes, but to Lib. x.[c. ftrive and contend (as 2uintilian faith) to 5. §5.] tranflate the beft latin authors into other latin wordes, as many or thereaboutes.

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

Soch kinde of Paraphrafis, in turning, chopping and changing the beft to worfe either in the mynte or fcholes, (though M. Brokke and Quintilian both fay the contrary) is moch mif-
the ready way to the Latin tong. 107
liked of the beft and wifeft men. I can better allow an other kinde of Paraphrafis, to turne rude and barbarous into proper and eloquent: which nevertheleffe is an exercife not fitte for a fcholer, but for a perfite mafter, who in plentie hath good choife, in copie hath right judgement and grounded fkill, as did appeare to be in Sebaftian Caftalio, in tranllating Kemppes booke de Imitando Cbrifto.

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

The olde and beft authors that ever wrote were content, if occafion required to fpeake twife of one matter, not to change the wordes, but $\dot{\rho} \eta \tau \tilde{\omega} s$, that is, worde for worde, to expreffe it againe. For they thought, that a matter well expreffed with fitte wordes and apt compofition was not to be altered, but liking it well their felves, they thought it would alfo be well allowed of others.

A fcholemafter (foch one as I require) knoweth that I fay trewe.

He readeth in Homer, almoft in everie booke, Homeras. and fpeciallie in Secundo et nono Iliados, not onelie fom verfes, but whole leaves, not to be ' $\mathrm{I} .\left\{\begin{array}{l}\mathbf{2} . \\ \mathrm{g} .\end{array}\right.$ altered with new, but to be uttered with the old felfefame wordes.

He knoweth, that Xenophon writing twife of Xenophon.

108 The Second booke teachyng
Agefilaus, once in his life, againe in the hiftorie of the Greekes, in one matter, kepeth alwayes the felfe fame wordes. He doth the like fpeaking of Socrates, both in the beginning of his Apologie and in the laft ende of $\dot{\alpha} \pi о \mu \nu n \mu \nu v \varepsilon \nu-$ $\mu \alpha ́ \tau \omega \nu$.
Demofbenes. Demofthenes alfo in 4. Philippica doth borow his owne wordes uttered before in his oration de Cherfonefo. He doth the like, and that more at large, in his orations againft Androtion and Timocrates.

Cicero. Virgilius.

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

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

The fcholer fhall winne nothing by Paraphrafis, but onelie, if we may beleve Tullie, to choofe worfe wordes, to place them out of
the ready way to the Latin tong. 109 order, to feare overmoch the judgement of the mafter, to millike overmuch the hardnes of learning, and by ufe to gather up faultes, which hardlie will be left of againe.
The mafter in teaching it Chall rather encreafe hys owne labor, than his fcholers proffet: for when the fcholer fhall bring unto his mafter a peece of Tullie or Cafar turned into other latin, then muft the mafter cum to Quintilians goodlie leffon de Emendatione, which (as he faith) is the moft profitable part of teaching, but not in myne opinion, and namelie for youthe in Grammer fcholes. For the mafter nowe taketh double paynes: firft, to marke what is amiffe: againe, to invent what may be fayd better. And here perchance a verie good mafter may eafelie both deceive himfelfe, and lead his fcholer into error:

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

$$
\left\{\begin{array}{l}
\text { Mutare quod ineptum eft: } \\
\text { Tranfmutare quod perverfum eft: } \\
\text { Replere quod deeft: } \\
\text { Detrabere quod obef: } \\
\text { Expungere quod inane eff. }
\end{array}\right.
$$

And that which requireth more fkill and deaper confideracion

$$
\left\{\begin{array}{l}
\text { Premere tumentia: } \\
\text { Extollere bumilia: } \\
\text { Aftringere luxuriantia: } \\
\text { Componere difoluta. }
\end{array}\right.
$$

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

$$
\left\{\begin{array}{l}
\text { Sublime, et tumidum: } \\
\text { Grande, et immodicum: } \\
\text { Decorum, et ineptum: } \\
\text { Perfectum, et nimium. }
\end{array}\right.
$$

Some men of our time, counted perfite Maifters of eloquence, in their owne opinion the beft, in other mens judgementes very good, as Omphalius everie where, Sadoletus in many places, yea alfo my frende Oforius, namelie in his Epiftle to the Queene and in his whole booke de Fuftitia, have fo over reached them felves, in making trew difference in the poyntes afore rehearfed, as though they had bene brought up in fome fchole in Afia to learne to decline, rather then in Athens with Plato, Arifotle, and Demofthenes, (from whence Tullie fetched his eloquence) to underftand, what in everie matter to be fpoken or written on, is in verie deede Nimium, Satis, Parum, that is
the ready way to the Latin tong. III
for to fay, to all confiderations, Decorum, which, as it is the hardeft point in all learning, fo is it the faireft and onelie marke that fcholers in all their ftudie muft alwayes fhote at, if they purpofe an other day to be either founde in Religion, or wife and difcrete in any vocation of the common wealth.

Agayne, in the loweft degree it is no low point of learnyng and judgement for a Scholemafter to make trew difference betwixt

$$
\left\{\begin{array}{l}
\text { Humile, et depreffum: } \\
\text { Lene, et remiffum: } \\
\text { Siccum, et aridum: } \\
\text { Exile, et macrum: } \\
\text { Inaffectatum, et neglectum. }
\end{array}\right.
$$

In thefe poyntes fome, loving Melancthon well, as he was well worthie, but yet not confidering well nor wifelie, how he of nature, and all his life and ftudie by judgement, was wholy fpent in genere Difciplinabili, that is, in teaching, reading, and expounding plainlie and aptlie fchole matters, and therefore imployed thereunto a fitte, fenfible and caulme kinde of fpeaking and writing, fome I fay, with very well livyng, but not with verie well weying Melancthones doinges, do frame them felves a ftyle, cold, leane and weake, though the matter be never fo warme and earneft, not moch unlike unto one, that had a pleafure in a
roughe, raynie, winter day, to clothe him felfe with nothing els, but a demie bukram caffok, plaine without plites, and fingle with out lyning: which will neither beare of winde nor wether, nor yet kepe out the funne in any hote day.

Some fuppofe, and that by good reafon, that Melancthon him felfe came to this low kinde of writyng by ufing over moch Paraphrafis in reading : For ftudying therbie to make everie thing ftreight and eafie, in fmothing and playning all things to much never leaveth, whiles the fence it felfe be left both lowfe and lafie. And fome of thofe Paraphrafes of Melancthon be fet out in Printe, as Pro Archia Poeta, et Marco Marcello: But a fcholer by mine opinion is better occupied in playing or fleping, than in fpendyng tyme not onelie vainlie but alfo harmefullie in foch a kinde of exercife.

If a Mafter would have a perfite example to folow, how in Genere fublimi to avoide Nimium, or in Mediocri, to atteyne Satis, or in Humili, to exchew Parum, let him read diligently for Cicro. the firft, Secundam Pbilippicam, for the meane, De Natura Deorum, and for the loweft, Partitiones. Or if in an other tong ye looke for like example in like perfection, for all thofe
Demofbens. three degrees, read Pro Ctefiphonte, Ad Leptinem, et Contra Olympiodorum, and what witte, Arte and diligence is hable to affourde, ye fhall plainely fee.
the ready way to the Latin tong. II3
For our tyme the odde man to performe all three perfitlie, whatfoever he doth, and to know the way to do them kkilfullie, whan fo ever he lift, is in my poore opinion foannes foan. Stur. Sturmius.
He alfo councelleth all fcholers to beware of Paraphrafis, except it be from worfe to better, from rude and barbarous, to proper and pure latin, and yet no man to exercife that neyther, except foch one as is alreadie furnifhed with plentie of learning, and grounded with ftedfaft judgement before.

All theis faultes, that thus manie wife men do finde with the exercife of Paraphrafis, in turning the beft latin into other as good as they can, that is, ye may be fure, into a great deale worfe than it was, both in right choice for proprietie, and trewe placing for good order, are committed alfo commonlie in all common fcholes by the fcholemafters, in toffing and trobling yong wittes (as I fayd in the beginning) with that boocherlie feare in making of Latins.
Therefore in place of Latines for yong fcholers and of Paraphrafis for the mafters, I wold have double tranflation fpecially ufed. For in double tranflating a perfite peece of Tullie or Cafar neyther the fcholer in learning, nor the Mafter in teaching can erre. A true tochftone, a fure metwand lieth before both their eyes. For all right congruitie, proprietie of

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

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

There is a kinde of Paraphrafis, which may be ufed without all hurt to moch proffet : but it ferveth onely the Greke and not the latin, nor no other tong, as to alter linguam Ionicam aut Doricam into meram Atticam: A notable example there is left unto us by a notable learned man Diony. Halicarn. who in his booke $\pi \varepsilon \varrho \grave{i}$ $\sigma u \tau \alpha \dot{\alpha} \xi \leqslant \omega \varsigma$ doth tranflate the goodlie ftorie of Candaules and Gyges in 1. Herodoti out of
the ready way to the Latin tong. 115
Ionica lingua into Atticam. Read the place, and ye fhall take both pleafure and proffet in conference of it. A man that is exercifed in reading Thucydides, Xenophon, Plato and $D_{e}$ mofthenes, in ufing to turne like places of $\mathrm{He}_{e}$ rodotus after like forte fhold fhortlie cum to foch a knowledge, in underftanding, fpeaking and writing the Greeke tong, as fewe or none hath yet atteyned in England. The like exercife out of Dorica lingua may be alfo ufed, if a man take that little booke of Plato, Timaus Locrus, De Animo et natura, which is written Dorice, and turne it into foch Greeke as Plato ufeth in other workes. The booke is but two leaves: and the labor wold be but two weekes: but furelie the proffet, for eafie underftanding and trewe writing the Greeke tonge, wold contervaile wyth the toile, that fom men taketh in otherwife coldlie reading that tonge, two yeares.

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

I16 The fecond booke teachyng
tend in two fondrie places to expreffe one matter with diverfe wordes: and that is Paraphrafis, faith Quintilian. The matter, I fuppofe, is taken out of Panctius: and therefore being tranflated out of Greeke at divers times, is uttered for his purpofe with divers wordes and formes: which kinde of exercife for perfite learned men is verie profitable.
2. De Finib. [c. 14. §§ 45, 46.]
a. Homo enim Rationem habet a natura menti datam, qua et caufas rerum et confecutiones videt, et fimilitudines transfert, et disjuncta conjungit, et cum prafentibus futura copulat, omnemque complectitur vita confequentis fatum. b. Eademque ratio facit hominem hominum appetentem, cumque his natura et fermone et ufu congruentem: ut profectus a caritate domefticorum ac fuorum, currat longius, et fe implicet primo civium, deinde omnium mortalium focietati: utque non fibi foli fe natum meminerit, fed patria, fed fuis, ut exigua pars ipfi relinquatur. c. Et quoniam eadem natura cupiditatem ingenuit homini veri inveniendi, quod facillime apparet, cum vacui curis, etiam quid in calo fiat, fcire avemus, etc.

1. Officiorum, [c. 4. §§ 11 -13.]
a. Homo autem, qui rationis eft particeps, per quam confequentia cernit, et caufas rerum videt, earumque progreffus et quafi antecefiones non ignorat, /imilitudines comparat, rebufque prafentibus adjungit atque annectit futuras, facile totius vita curfum videt, ad eamque degendam pra-
the ready way to the Latin tong. 117
parat res neceffarias. b. Eademque natura wi rationis hominem conciliat homini, et ad Orationis, et ad vita focietatem : ingeneratque imprimis pracipuum quendam amorem in eos, qui procreati funt, impellitque ut hominum coetus et celebrari inter fe, et a fe obiri* velit, ob eafque caufas fudeat parare ea, qua fuppeditent ad cultum et ad victum, nec $\sqrt{b} b i$ foli, fed conjugi, liberis, ceterifque quos charos habeat tuerique debeat. c. Que cura exfufcitat etiam animos, et majores ad rem gerendam facit : imprimifque hominis eft propria veri inquiftio atque inveftigatio: ita cum fumus neceffariis negotiis curifque vacui, tum avemus aliquid videre, audire, addifcere, cognitionemque rerum mirabilium, etc.

The conference of thefe two places, conteinyng fo excellent a peece of learning as this is, expreffed by fo worthy a witte as Tullies was, muft needes bring great pleafure and proffit to him, that maketh trew counte of learning and honeftie. But if we had the Greke Author, the firft Paterne of all, and thereby to fee, how Tullies witte did worke at diverfe tymes, how out of one excellent Image might be framed two other, one in face and favor, but fom what differing in forme, figure and color, furelie, fuch a peece of workemanfhip compared with the Paterne it felfe would better pleafe the eyes of honeft, wife and learned myndes,

[^4]than two of the faireft Venuffes, that ever Apelles made.

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

## Metaphrafis.

This kinde of exercife is all one with Paraphrafis, fave it is out of verfe either into profe, or into fome other kinde of meter : or els out of profe into verfe, which was Socrates exercife

Plato is Pbadone. and paftime (as Plato reporteth) when he was in prifon, to tranllate $\not \subset$ fopes Fabules into verfe. Quintilian doth greatlie praife alfo this exercife: but bicaufe Tullie doth difalow it in yong men, by myne opinion it were not well to ufe it in Grammer Scholes, even for the felfe fame caufes that be recited againft Paraphrafis. And therfore for the ufe or mifufe of it the fame is to be thought, that is fpoken of Paraphrafis before. This was Sulpicius exercife: and he gathering up thereby a Poeticall kinde of talke, is juftlie named of Cicero grandis et Tragicus Orator: which I think is fpoken not for his praife, but for other mens warning, to exchew
the like faulte. Yet nevertheles, if our Scholemafter for his owne inftruction be defirous to fee a perfite example hereof, I will recite one, which I thinke no man is fo bold, will fay, that he can amend it : and that is Cbryfes the Prieftes Oration to the Grekes in the beginnyng of Homers Ilias, turned excellentlie into profe by Socrates him felfe, and that advifedlie and

Hom. I. Il.
Pla. 3. Rep. purpofelie for other to folow: and therfore he calleth this exercife in the fame place $\mu_{i}^{\prime} \mu n \sigma t s$, that is, Imitatio, which is moft trew : but in this booke, for teachyng fake, I will name it Metaphrafis, reteinyng the word that all teachers in this cafe do ufe.

Homerus. 1. 'iníad. [12-42.]
































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

> Фрáซa үàp ăvev $\mu \varepsilon ́ \tau \rho o u$,
> oủ үàp вípì тoıntıxóg.













 Béגsety.

To compare Homer and Plato together, two
the ready way to the Latin tong. 121
wonders of nature and arte for witte and eloquence, is moft pleafant and profitable for a man of ripe judgement. Platos turning of Homer in this place doth not ride a loft in Poeticall termes, but goeth low and foft on foote, as profe and Pedeftris oratio hould do. If Sulpicius had had Platos confideration in right ufing this exercife, he had not deferved the name of Tragicus Orator, who fhould rather have ftudied to expreffe vim Demoffenis, than furorem Poeta, how good foever he was, whom he did folow.

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

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

## 122 The fecond booke teachyng

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

Hefiodus. ["Epra. 293-297.]






II Thus rudelie turned into bafe Englifh.

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

Sophocles in Antigone. [720-723.]
1.





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

## the ready way to the Latin tong. 123

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




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

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

Cicero doth not plainlie expreffe the laft fentence, but doth invent it fitlie for his purpofe, to taunt the folie and fimplicitie in his adverfarie Attius, not weying wifelie the futle doynges of Cbryogonus and Stalenus.

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

1. Sape ego audivi, milites, eum primum effe virum, qui ipfe confulat, quid in rem fit: 2. Secundum eum, qui bene monenti obediat: 3. Qui, nec ipfe confulere, nec alteri parere fcit, eum extremi efe ingenii.
Now, which of all thefe foure, Sophocles, S. Bafil, Cicero, or Livie, hath expreffed Hefiodus beft, the judgement is as hard, as the workemanfhip of everie one is moft excellent in deede. An other example out of the Latin tong alfo I will recite, for the worthines of the workeman therof, and that is Horace, who hath fo turned the begynning of Terence Eu-

## 124 The Second booke teachyng

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

II Terentius in Eunucho. [I. 1.]
Quid igitur faciam? non eam? ne nunc quidem cum accerfor ultrò ? an potius ita me comparem, non perpeti meretricum contumelias? exclufit; revocat : redeam? non, fi me obfecret. (Parmeno a litle after.) Here, quæ res in fe neque confilium neque modum habet ullum, eam confilio regere non potes. In Amore hæc omnia infunt vitia, injurix, fufpiciones, inimicitix, induciæ, bellum, pax rurfum. Incerta hæc fi tu poftules ratione certa facere, nihilo plus agas, quam fi des operam, ut cum ratione infanias.

If Horatius, lib. Ser. 2. Saty. 3. [262-271.]
Nec nunc, cum me vocet ultro, Accedam? an potius mediter finire dolores? Exclufit; revocat : redeam? non, fi obfecret. Ecce Servus non paulo fapientior : o Here, quæ res Nec modum habet neque confilium, ratione modóque Tractari non vult. In amore hæc funt mala, bellum, Pax rurfum : hæc fi quis tempeftatis prope ritu Mobilia, et crea fluitantia forte, laboret Reddere certa fibi, nihilo plus explicet, ac fi Infanire paret certa ratione modoque.

This exercife may bring moch profite to ripe heads and ftayd judgementes: bicaufe in
the ready way to the Latin tong. 125
traveling in it the mynde muft nedes be verie attentive and bufilie occupide, in turning and toffing it felfe many wayes and conferryng with great pleafure the varietie of worthie wittes and judgementes togither: But this harme may fone cum therby, and namelie to yong Scholers, lefte in feeking other wordes and new forme of fentences they chance upon the worfe : for the which onelie caufe Cicero thinketh this exercife not to be fit for yong men.

## Epitome.

This is a way of ftudie belonging rather to matter than to wordes: to memorie, than to utterance: to thofe that be learned alreadie, and hath fmall place at all amonges yong fcholers in Grammer fcholes. It may proffet privately fome learned men, but it hath hurt generallie learning it felfe very moch. For by it have we loft whole Trogus, the beft part of T. Livius, the goodlie Dictionarie of Pompeius Fefus, a great deale of the Civill lawe, and other many notable bookes, for the which caure I do the more millike this exercife both in old and yong.

Epitome is good privatelie for himfelfe that doth worke it, but ill commonlie for all other that ufe other mens labor therein: a filie poore kinde of ftudie, not unlike to the doing of thofe poore folke, which neyther till, nor fowe, nor

## 126 The fecond booke teachyng

reape themfelves, but gleane by ftelth upon other miens growndes. Soch have emptie barnes for deare yeares.

Grammer fcholes have fewe Epitomes to hurt them, except Epitheta Textoris, and fuch beggarlie gatheringes, as Horman, Whittington, and other like vulgares for making of latines: yea I do wifhe, that all rules for yong fcholers were fhorter than they be. For without doute Grammatica it felfe is fooner and furer learned by examples of good authors, than by the naked rewles of Grammarians. Epitome hurteth more in the univerfities and ftudie of Philofophie: but moft of all in divinitie it felfe.

In deede bookes of common places be verie neceffarie to induce a man into an orderlie generall knowledge, how to referre orderlie all that he readeth ad certa rerum Capita, and not wander in ftudie. And to that end did P. Lombardus, the mafter of fentences, and Ph. Melancthon in our daies, write two notable bookes of common places.

But to dwell in Epitomes and bookes of common places, and not to binde himfelfe dailie by orderlie ftudie, to reade with all diligence principallie the holyeft fcripture and withall the beft Doctors, and fo to learne to make trewe difference betwixt the authoritie of the one and the Counfell of the other, maketh fo many feeming and funburnt minifters as we
the ready way to the Latin tong. 127
have, whofe learning is gotten in a fommer heat, and wafhed away with a Chriftmas fnow againe : who nevertheleffe are leffe to be blamed, than thofe blind buffardes, who in late yeares of willfull malicioufnes would neyther learne themfelves, nor could teach others any thing at all.

Paraphrafis hath done leffe hurt to learning, than Epitome: for no Paraphrafis, though there be many, hall ever take away Davids Pfalter. Erafmus Paraphrafis being never fo good, fhall never banifhe the New Teftament. And in an other fchole, the Paraphrafis of Brocardus or Sambucus fhal never take Arifotles Rhetoricke, nor Horace de Arte Poetica, out of learned mens handes.

But as concerning a fchole Epitome, he that wold have an example of it, let him read Lu cian $\pi \varepsilon \rho \grave{\iota}$ x'́ $\lambda \lambda 0 u s$, which is the verie Epitome of Ifocrates oration de laudibus Helena, whereby he may learne at the leaft this wife leffon, that a man ought to beware to be over bold in altering an excellent mans worke.

Nevertheles fome kinde of Epitome may be ufed by men of kilful judgement to the great proffet alfo of others. As if a wife man would take Halles Cronicle, where moch good matter is quite marde with Indenture Englifhe, and firft change ftrange and inkhorne tearmes into proper and commonlie ufed wordes : next

128 The fecond booke teachyng
fpecially to wede out that that is fuperfluous and idle, not onelie where wordes be vainlie heaped one upon an other, but alfo where many fentences of one meaning be fo clowted up together, as though $M$. Hall had bene not writing the ftorie of England, but varying a fentence in Hitching fchole : furelie a wife learned man by this way of Epitome, in cutting away wordes and fentences and diminifhing nothing at all of the matter, fhold leave to mens ufe a ftorie, halfe as moch as it was in quantitie, but twife as good as it was, both for pleafure and alfo commoditie.

An other kinde of Epitome may be ufed likewife very well to moch proffet. Som man either by luftines of nature, or brought by ill teaching to a wrong judgement, is over full of words, fentences, and matter, and yet all his words be proper, apt and well chofen : all his fentences be rownd and trimlie framed: his whole matter grownded upon good reafon and ftuffed with full arguments for his intent and purpofe. Yet when his talke fhal be heard or his writing be red of foch one, as is either of my two deareft frendes, M. Haddon at home, or fobn Sturmius in Germanie; that Nimium in him, which fóoles and unlearned will moft commend, fhall eyther of thies two bite his lippe, or fhake his heade at it.

This fulnes, as it is not to be minliked in a
the ready way to the Latin tong. 129
yong man, fo in farder aige, in greater fkill, and weightier affaires, it is to be temperated, or elfe difcretion and judgement fhall feeme to be wanting in him. But if his ftile be ftill over rancke and luftie, as fome men being never fo old and fpent by yeares will ftill be full of youthfull conditions, as was Syr F. Bryan and evermore wold have bene: foch a rancke and full writer muft ufe, if he will do wifelie, the exercife of a verie good kinde of Epitome, and do as certaine wife men do, that be over fat and flefhie: who leaving their owne full and plentifull table, go to fojorne abrode from home for a while, at the temperate diet of fome fober man: and fo by litle and litle cut away the grofneffe that is in them. As for an example: If Oforius would leave of his luftines in ftriving againft S. Auffen, and his over rancke rayling againft poore Luther and the troth of God's doctrine, and give his whole ftudie, not to write any thing of his owne for a while, but to tranflate Demofthenes with fo ftraite, faft, and temperate a ftyle in latine, as he is in Greeke, he would becume fo perfit and pure a writer, I beleve, as hath bene fewe or none fence $\mathrm{Ci}^{-}$ ceroes dayes: And fo by doing himfelf and all learned moch good do others leffe harme, and Chriftes doctrine leffe injury, than he doth : and with all wyn unto himfelfe many worthy frends, who agreing with him gladly in the love

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

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

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

But as for all the bloodie beaftes, as that fat
Pfal. 80. Boore of the wood: or thofe brauling Bulles of Bafan: or any lurking Dormous, blinde not by nature, but by malice, and as may be gathered of their owne teftimonie, given over to
the ready way to the Latin tong. I 31
blindnes, for giving over God and his word: or foch as be fo luftie runnegates, as firft runne from God and his trew doctrine, than from their Lordes, Mafters, and all dewtie, next from themfelves and out of their wittes, laftly from their Prince, contrey and all dew allegeance, whether they ought rather to be pitied of good men for their miferie, or contemned of wife men for their malicious folie, let good and wife men determine.

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

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

132 The fecond booke teachyng
nes in latin, as is in Demofthenes in Greeke. And this to be moft trew, may eafelie be gathered, not onelie of L. Craffus talke in i. de Or., but fpeciallie of Ciceroes owne deede in tranflating Demofthenes and $E$ /chines orations $\pi \varepsilon \rho i \sigma \tau \varepsilon \varphi$. to that verie ende and purpofe.

And although a man growndlie learned all readie may take moch proffet him felfe in ufing by Epitome to draw other mens workes for his owne memorie fake into fhorter rowme, as Canterus hath done verie well the whole $M e$ tamorphofis of Ovid, and David Cythraus a great deale better the ix. Mufes of Herodotus, and Melancthon in myne opinion far beft of all the whole ftorie of Time, not onelie to his owne ufe, but to other mens proffet and hys great prayfe, yet Epitome is moft neceffarie of all in a mans owne writing, as we learne of that noble Poet Virgill, who, if Donatus fay trewe, in writing that perfite worke of the Georgickes ufed dailie, whan he had written 40 . or 50. verfes, not to ceafe cutting, paring, and pollifhing of them, till he had brought them to the nomber of $x$. or xii.

And this exercife is not more nedefullie done in a great worke, than wifelie done in your common dailie writing either of letter or other thing elfe, that is to fay, to perufe diligentlie and fee and fpie wifelie, what is alwaies more then nedeth : For twenty to one offend more
in writing to moch, than to litle: even as twentie to one fall into fickneffe rather by over moch fulnes, than by anie lacke or emptineffe. And therefore is he alwaies the beft Englifh Phyfition, that beft can geve a purgation, that is, by way of Epitome to cut all over much away. And furelie mens bodies be not more full of ill humors, than commonlie mens myndes (if they be yong, luftie, proude, like and love them felves well, as moft men do) be full of fanfies, opinions, errors, and faultes, not onelie in inward invention, but alfo in all their utterance, either by pen or taulke.

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

And therefore readie fpeakers generallie be not the beft, playneft, and wifeft writers, nor

## 134 The fecond booke teachyng

yet the deepeft judgers in weightie affaires, bicaufe they do not tarry to weye and judge all thinges, as they fhould: but having their heades over full of matter, be like pennes over full of incke, which will foner blotte, than make any faire letter at all. Tyme was, whan I had experience of two Ambaffadors in one place, the one of a hote head to invent and of a haftie hand to write, the other, colde and ftayd in both: but what difference of their doinges was made by wife men, is not unknowne to fome perfons. The Bifhop of Winchefter Steph. Gardiner had a quicke head and a readie tong, and yet was not the beft writer in England. c. 24. §92.] tium, fayth Cicero, peringeniofis hominibus neque
[Cic. Brutus, c. 23 feq. § 91 feq.; Orat. c. $3^{8}$. § 132.$]$
[Brutus, Cicero in Brutus doth wifelie note the fame in Serg. Galba, and 2. Hortenfius, who were both hote, luftie and plaine fpeakers, but colde, flowe and rough writers: And Tullie telleth the caufe why, faying, whan they fpake, their tong was naturally caried with full tyde and wynde of their witte : whan they wrote, their head was folitarie, dull and caulme, and fo their ftyle fatis doctis plerumque accidit.

And therfore all quick inventors and readie faire fpeakers muft be carefull, that to their goodnes of nature they adde alfo in any wife ftudie, labor, leafure, learning and judgement, and than they fhall in deede paffe all other, as
the ready way to the Latin tong. I 35
I know fome do, in whome all thofe qualities are fullie planted, or elfe if they give over moch to their witte, and over litle to their labor and learning, they will foneft over reach in taulke, and fardeft cum behinde in writing whatfoever they take in hand. The methode of Epitome is moft necefflarie for foch kinde of men. And thus much concerning the ufe or mifure of all kinde of Epitomes in matters of learning.

## * Imitatio.

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

But to our purpofe, all languages, both learned and mother tonges, be gotten, and gotten onelie by Imitation. For as ye ufe to heare, fo ye learne to fpeake: if ye heare no other, ye fpeake not your felfe : and whome ye onelie heare, of them ye onelie learne.
And therefore, if ye would fpeake as the beft and wifeft do, ye muft be converfant, where the beft and wifeft are: but if yow be borne or brought up in a rude contrie, ye fhall not chofe but fpeake rudelie: the rudeft man of all knoweth this to be trewe.

Yet nevertheleffe the rudenes of common

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

And contrariwife in thofe two tonges all writers, either in Religion or any fect of Philofophie, who fo ever be founde fonde in judgement of matter, be commonlie found as rude in uttering their mynde. For Stoickes, Anabaptiftes, and Friers, with Epicures, Libertines and Monkes, being moft like in learning and life, are no fonder and pernicious in their opinions, than they be rude and barbarous in their writinges. They be not wife therefore that fay, what care I for a mans wordes and utterance, if his matter and reafons be good? Soch men fay fo, not fo moch of ignorance, as eyther of fome fingular pride in themfelves, or fome fpeciall malice of other, or for fome private and parciall matter, either in Religion or other kinde of learning. For good and choice meates be no
the ready way to the Latin tong. 137
more requifite for helthie bodies, than proper and apte wordes be for good matters, and alfo plaine and fenfible utterance for the beft and depeft reafons: in which two pointes ftandeth perfite eloquence, one of the faireft and rareft giftes that God doth geve to man.

Ye know not, what hurt ye do to learning, that care not for wordes, but for matter, and fo make a devorfe betwixt the tong and the hart. For marke all aiges: looke upon the whole courfe of both the Greeke and Latin tonge, and ye fhall furelie finde, that, whan apte and good wordes began to be neglected, and properties of thofe two tonges to be confounded, than alfo began ill deedes to fpring, ftrange maners to oppreffe good orders, newe and fond opinions to ftrive with olde and trewe doctrine, firft in Philofophie, and after in Religion; right judgement of all thinges to be perverted, and fo vertue with learning is contemned, and ftudie left of: of ill thoughtes cummeth perverfe judgement: of ill deedes fpringeth lewde taulke. Which fower miforders, as they mar mans life, fo deftroy they good learning withall.

But behold the goodneffe of God's providence for learning: all olde authors and fectes of Philofophy, which were fondeft in opinion and rudeft in utterance, as Stoickes and Epicures, firft contemned of wife men, and after

## 138 The fecond booke teachyng

forgotten of all men, be fo confumed by tymes, as they be now not onelie out of ufe, but alfo out of memorie of man : which thing, I furelie thinke, will fhortlie chance to the whole doctrine and all the bookes of phantafticall Anabaptiftes and Friers, and of the beaflie Libertines and Monkes.

Againe behold on the other fide, how Gods wifdome hath wrought, that of Academici and Peripatetici, thofe that were wifeft in judgement of matters and pureft in uttering their myndes, the firft and chiefeft, that wrote moft and beft in either tong, as Plato and Arifotle in Greeke, Tullie in Latin, be fo either wholie or fufficiently left unto us, as I never knew yet fcholer, that gave himfelfe to like and love and folow chieflie thofe three Authors, but he proved both learned, wife, and alfo an honeft man, if he joyned with all the trewe doctrine of Gods holie Bible, without the which the other three be but fine edge tooles in a fole or mad mans hand.

But to returne to Imitation agayne: There be three kindes of it in matters of learning.

The whole doctrine of Comedies and Tragedies is a perfite imitation, or faire livelie painted picture of the life of everie degree of man. Of this Imitation writeth Plato at large in 3. de Rep., but it doth not moch belong at this time to our purpofe.
the ready way to the Latin tong. I 39
The fecond kind of Imitation is to folow for learning of tonges and fciences the beft authors. Here rifeth emonges proude and envious wittes a great controverfie, whether one or many are to be folowed : and if one, who is that one: Seneca or Cicero: Saluft or Cafar, and fo forth in Greeke and Latin.
The third kinde of Imitation belongeth to the fecond: as when you be determined, whether ye will folow one or mo, to know perfitlie and which way to folow that one: in what place: by what meane and order: by what tooles and inftrumentes ye fhall do it: by what \{kill and judgement ye fhall trewelie difcerne, whether ye folow rightlie or no.
This Imitatio is diflimilis materiei fınilis tractatio: and alfo, fimilis materiei difimilis tractatio, as Virgill folowed Homer: but the Argument to the one was Ulyfes, to the other Eneas. Tullie perfecuted Antonie with the fame weapons of eloquence, that Demofthenes ufed before againft Pbilippe.

Horace foloweth Pindar, but either of them his owne Argument and Perfon: as the one, Hiero king of Sicilie, the other Auguftus the Emperor : and yet both for like refpectes, that is, for their coragious ftoutnes in warre and juft government in peace.

One of the beft examples for right Imitation we lacke, and that is Menander, whom our

140 The fecond booke teachyng
Terence, (as the matter required) in like argument, in the fame Perfons, with equall eloquence, foote by foote did folow.

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

Erafmus, the ornament of learning in our tyme, doth wifh that fom man of learning and diligence would take the like paines in Demofthenes and Tullie, that Macrobius hath done in Homer and Virgill, that is, to write out and joyne together, where the one doth imitate the other. Erafmus wifhe is good, but furelie it is not good enough : for Macrobius gatherings for the AEneis out of Homer, and Eobanus $H_{e} / \int u s$ more diligent gatherings for the Bucolikes out of Theocritus, as they be not fullie taken out of the whole heape, as they fhould be, but even as though they had not fought for them of purpofe, but fownd them fcatered here and there by chance in their way, even fo onelie to point out and nakedlie to joyne togither their fentences, with no farder declaring the maner and way, how the one doth folow the other, were but a colde helpe to the encreafe of learning.

But if a man would take this paine alfo, whan he hath layd two places, of Homer and Virgill, or of Demofthenes and Tullie togither, to teach plainlie withall, after this fort.

[^5]the ready way to the Latin tong. 141
I. Tullie reteyneth thus moch of the matter, thies fentences, thies wordes:
2. This and that he leaveth out, which he doth wittelie to this end and purpofe.
3. This he addeth here.
4. This he diminifheth there.
5. This he ordereth thus, with placing that here, not there.
6. This he altereth and changeth, either in propertie of wordes, in forme of fentence, in fubftance of the matter, or in one or other convenient circumftance of the authors prefent purpofe. In thies fewe rude Englifh wordes, are wrapt up all the neceffarie tooles and inftrumentes, where with trewe Imitation is rightlie wrought withall in any tonge. Which tooles, I openlie confeffe, be not of myne owne forging, but partlie left unto me by the cunningeft Mafter and one of the worthieft Jentlemen that ever England bred, Syr Fohn Cheke: partelie borowed by me out of the fhoppe of the deareft frende I have out of England, Io. St. And therefore I am the bolder to borow of him, and here to leave them to other, and namelie to my Children: which tooles, if it pleafe God, that an other day they may be able to ufe rightlie, as I do wifh and daylie pray they may do, I fhal be more glad, than if I were able to leave them a great quantitie of land.

This forefaide order and doctrine of Imita-

## 142 The fecond booke teachyng

tion would bring forth more learning and breed up trewer judgement, than any other exercife that can be ufed, but not for yong beginners, bicaufe they fhall not be able to confider dulie therof. And trewelie it may be a fhame to good ftudentes who having fo faire examples to folow, as Plato and Tullie, do not ufe fo wife wayes in folowing them for the obteyning of wifdome and learning, as rude ignorant Artificers do for gayning a fmall commoditie. For furelie the meaneft painter ufeth more witte, better arte, greater diligence, in hys fhoppe, in folowing the Picture of any meane mans face, than commonlie the beft ftudentes do, even in the univerfitie; for the atteining of learning it felfe.

Some ignorant, unlearned and idle ftudent, or fome bufie looker upon this litle poore booke, that hath neither will to do good him felfe nor fkill to judge right of others, but can luftelie contemne by pride and ignorance all painfull diligence and right order in ftudy, will perchance fay, that I am to precife, to curious, in marking and pidling thus about the imitation of others: and that the old worthie Authors did never bufie their heades and wittes in folowyng fo precifelie either the matter what other men wrote, or els the maner how other men wrote. They will fay, it were a plaine flaverie and injurie to, to Chakkle and tye a
the ready way to the Latin tong. 143
good witte and hinder the courfe of a mans good nature with fuch bondes of fervitude in folowyng other.

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

The beft booke that ever Tullie wrote, by all mens judgement and by his owne teftimonie to, in writyng wherof he employed moft care, ftudie, learnyng and judgement, is his booke de Orat. ad 2; F. Now let us fee, what he did for the matter and alfo for the maner of writing therof. For the whole booke confifteth in thefe two pointes onelie: In good matter, and good handling of the matter. And firft, for the matter, it is whole Arifotles, what fo ever Antonie in the fecond, and Crafus in the third doth teach. Truft not me, but beleve Tullie him felfe, who writeth fo, firf, in that goodlie long Epiftle ad P. Lentulum, and after in diverfe places ad Atticum. And in the verie booke it felfe Tullie will not have it hidden, but both Catulus and Craffus do oft and pleafantly lay that ftelth to Antonius charge. Now for the handling of the matter: $W$ as Tullie fo precife and curious rather to follow an other mans Paterne, than to invent fome new fhape him felfe, namelie in that booke, wherin he purpofed to leave to pofteritie the glorie of his witte? yea forfoth, that he did.

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

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

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

[^6]the ready way to the Latin tong. i 45
libri mexonoriay habent, ut fcis. Huic joculatoria dijputationi fenem illum, ut noras, intereffe fanè nolui.

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

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

## 146 The fecond booke teachyng

not fullie declared by Ant. in 2. de Orat.: and afterward in Orat. ad Brutum, for the liking and minliking of Ifocrates: and the contrarie judgement of Tullie againft Calvus, Brutus, and Calidius, de genere dicendi Attico et Afiatico.
Dio.Halicar.
Dionis. Halic. $\pi \varepsilon \varrho \grave{\jmath} \mu \mu \mu \dot{n} \sigma \varepsilon \omega_{5}$ I feare is loft: which Author next Arifotle, Plato, and Tullie, of all other that write of eloquence, by the judgement of them that be beft learned, deferveth the next prayfe and place.

Ph. Melancb.
foa. Camer.

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

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

Budreus in his Commentaries roughlie and obfcurelie, after his kinde of writyng: and for the matter, caryed fomwhat out of the way in overmuch mifliking the Imitation of Tullie.

Phil. Melancthon, learnedlie and trewlie.
Camerarius largely with a learned judgement, but fomewhat confufedly and with over rough a ftile.
the ready way to the Latin tong. 147
Sambucus largely, with a right judgement, Sambucus. but fomewhat a crooked ftile.

Other have written alfo, as Cortefius to Po- Cortefius. litian, and that verie well: Bembus ad Picum P. Bembus. a great deale better, but Foan. Sturmius de Yoan.SurNobilitate literata et de Amiffa dicendi ratione mius. farre beft of all, in myne opinion, that ever tooke this matter in hand. For all the reft declare chiefly this point, whether one, or many, or all, are to be followed: but Sturmius onelie hath moft learnedlie declared, who is to be followed, what is to be followed, and the beft point of all, by what way and order trew Imitation is rightlie to be exercifed. And although Sturmius herein doth farre paffe all other, yet hath he not fo fullie and perfitelie done it, as I do wifhe he had, and as I know he could. For though he hath done it perfitelie for precept, yet hath he not done it perfitelie enough for example: which he did, neither for lacke of $\mathbf{1 k i l l}$, nor by negligence, but of purpofe, contented with one or two examples, bicaufe he was mynded in thofe two bookes, to write of it both Thortlie, and alfo had to touch other matters.

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

## 148 The fecond booke teachyng

judgement and order, femeth to be borowed out of 70 . Stur. bookes. He addeth alfo examples, the beft kinde of teaching: wherein he doth well, but not well enough : in deede he committeth no faulte, but yet deferveth fmall praife. He is content with the meane, and followeth not the beft : as a man, that would feede upon Acornes, whan he may eate as good cheape the fineft wheat bread. He teacheth for example, where and how two or three late Italian Poetes do folow Virgil: and how Virgil him felfe in the ftorie of Dido doth wholie Imitate Catullus in the like matter of Ariadna: Wherein I like better his diligence and order of teaching, than his judgement in choice of examples for Imitation. But if he had done thus: if he had declared where and how, how oft and how many wayes Virgil doth folow Homer, as for example the comming of Ulyffes to Alcynous and Calypfo, with the comming of Eneas to Cartage and Dido: Likewife the games, running, wrefling, and fhoting, that Achilles maketh in Homer, with the felfe fame games, that Eneas maketh in Virgil: The harneffe of Acbilles, with the harneffe of Eneas, and the maner of making of them both by Vul cane: The notable combate betwixt Acbilles and Hector, with as notable a combate betwixt Eneas and Turnus. The going downe to hell of Ulyges in Homer, with the going downe to
the ready way to the Latin tong. 149
hell of EXeas in Virgil: and other places infinite mo, as fimilitudes, narrations, meffages, difcriptions of perfones, places, battels, tempeftes, Chipwrackes, and common places for diverfe purpofes, which be as precifely taken out of Homer, as ever did Painter in London follow the picture of any faire perfonage. And when thies places had bene gathered together by this way of diligence, than to have conferred them together by this order of teaching, as diligently to marke what is kept and ufed in either author, in wordes, in fentences, in matter : what is added : what is left out: what ordered otherwife, either praponendo, interponendo, or poftponendo: And what is altered for any refpect, in word, phrafe, fentence, figure, reafon, argument, or by any way of circumftance: If Riccius had done this, he had not onely bene well liked for his diligence in teaching, but alfo juftlie commended for his right judgement in right choice of examples for the beft Imitation.

Riccius alfo for Imitation of profe declareth where and how Longolius doth folow Tullie, but as for Longolius, I would not have him the paterne of our Imitation. In deede in Longolius fhoppe be proper and faire fhewing colers, but as for Mhape, figure, and naturall cumlines, by the judgement of beft judging artificers, he is rather allowed as one to be

## 150 The fecond booke teachyng

borne withall, than fpeciallie commended, as one chieflie to be folowed.

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

This he confeffeth himfelfe: this he uttereth in many places, as thofe can tell beft, that ufe to read him moft.
the ready way to the Latin tong. 151
Therefore thou, that fhoteft at perfection in the Latin tong, thinke not thy felfe wifer than Tullie was, in choice of the way that leadeth rightlie to the fame: thinke not thy witte better than Tullies was, as though that may ferve thee that was not fufficient for him. For even as a hauke flieth not hie with one wing: even fo a man reacheth not to excellency with one tong.

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

152 The fecond booke teachyng
as will nedes fo flie, may flie at a Pye, and catch a Dawe: And foch runners, as commonlie they fhove and fholder to ftand formoft, yet in the end they cum behind others, and deferve but the hopinakles, if the Mafters of the game be right judgers.

Optima ratio Imitationis.

Therefore in perufing thus fo many diverfe bookes for Imitation, it came into my head that a verie profitable booke might be made de Imitatione, after an other fort, than ever yet was attempted of that matter, conteyning a certaine fewe fitte preceptes, unto the which fhould be gathered and applied plentie of examples, out of the choifeft authors of both the tonges. This worke would ftand rather in good diligence for the gathering, and right judgement for the apte applying of thofe examples, than any great learning or utterance at all.

The doing thereof would be more pleafant than painfull, and would bring alfo moch proffet to all that fhould read it, and great praife to him would take it in hand, with juft defert of thankes.

Erafinus order in his ftudie.

Erafmus, giving him felfe to read over all Authors Greke and Latin, feemeth to have prefcribed to him felfe this order of readyng: that is, to note out by the way three fpeciall pointes: All Adagies, all fimilitudes, and all wittie fayinges of moft notable perfonages:
the ready way to the Latin tong. 153
And fo by one labour he left to pofteritie three notable bookes, and namelie two, his Cbiliades, Apophthegmata and Similia. Likewife if a good ftudent would bend him felfe to read diligently over Tullie, and with him alfo at the fame tyme as diligently Plato and Xenophon with his bookes of Philofophie, Ifocrates and Demofthenes with his Orations, and Arifotle with his Rhetorickes: which five of all other be thofe,

Plato.
Xenopbon.
Ifocrates.
Demofib.
Arifotoles.
whom Tullie beft loved and fpecially followed: and would marke diligently in Tullie, where he doth exprimere or effingere (which be the verie propre wordes of Imitation) either Copiam Platonis or venuftatem Xenophontis, fuavitatem Ifocratis or vim Demofthenis, propriam et puram fubtilitatem Arifotelis, and not onelie write out the places diligentlie and lay them together orderlie, but alfo to conferre them with nkilfull judgement by thofe few rules, which I have expreffed now twife before: if that diligence were taken, if that order were ufed, what perfite knowledge of both the tonges, what readie and pithie utterance in all matters, what right and deepe judgement in all kinde of learnyng would follow, is fcarfe credible to be beleved.

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

## 154 The fecond booke teachyng

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

Some men alreadie in our dayes have put to their helping handes to this worke of Imita-

Perionius. H. Steph. P. ViEZorius. tion. As Perionius, Henr. Stephanus in dictionario Ciceroniano, and P.Victorius moft praifeworthelie of all, in that his learned worke conteyning xxv. bookes de varia lectione: in which bookes be joyned diligentlie together the beft Authors of both the tonges, where one doth feeme to imitate an other.

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

## the ready way to the Latin tong. 155

The like diligence I would wifh to be taken in Pindar and Horace, an equall match for all refpectes.

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

In hiftories, and namelie in Livie, the like diligence of Imitation could bring excellent learning, and breede ftayde judgement, in taking any like matter in hand.
Onely Livie were a fufficient talke for one mans ftudie, to compare him firft with his fellow for all refpectes, Dion. Halicarnafous: who both lived in one tyme, tooke both one hiftorie in hand to write, deferved both like prayfe of learnyng and eloquence : than with Polybius that wife writer, whom Livie pro- Polybius. feffeth to follow : and if he would denie it, yet it is plaine, that the beft part of the thyrd $D_{\epsilon-}$

Pindarus. Horatius. Sophocles. Euripides. Seneca.

156 The fecond booke teachyng
cade in Livie, is in a maner tranlated out of the thyrd and reft of Polibius: Laftlie with
Tbucydides. Thucydides, to whofe Imitation Livie is curiouflie bent, as may well appeare by that one

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

Thucyd. [1. 32-36.] Oration of thofe of Campania, afking aide of the Romanes agaynft the Samnites, which is wholie taken, Sentence, Reafon, Argument, and order, out of the Oration of Corcyra, akking like aide of the Atbenienfes againft them of Corinth. If fome diligent ftudent would take paynes to compare them togither, he fhould eafelie perceive, that I do fay trew. A booke thus wholie filled with examples of Imitation, firft out of Tullie compared with Plato, Xenophon, Ifocrates, Demofthenes and Arifotle: than out of Virgil and Horace, with Homer and Pindar: next out of Seneca, with Sophocles and Euripides: Laftlie out of Livie, with Thucydides, Polibius and Halicarnaffaus, gathered with good diligence and compared with right order, as I have expreffed before, were an other maner of worke for all kinde of learning, and namely for eloquence, than be thofe cold gatheringes of Macrobius, Hefus, Perionius, Stephanus and Victorius, which may be ufed, as I fayd before, in this cafe, as porters and caryers, deferving like prayfe, as foch men do wages, but onely Sturmius is he, out of whom the trew furvey and whole workemanifhip is fpeciallie to be learned.

## the ready way to the Latin tong. 157

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

This diligence to gather examples, to give light and underftandyng to good preceptes, is no new invention, but feciallie ufed of the beft Authors and oldeft writers. For Ariftotle him felfe (as Diog. Laertius declareth) when he had written that goodlie booke of the $T_{0-}$ pickes, did gather out of ftories and Orators fo many examples as filled xv. bookes, onelie to expreffe the rules of his Topickes. Thefe were the Commentaries, that Ariftotle thought fit for hys Topickes: And therefore to fpeake as I thinke, I never faw yet any Commentarie upon Arifotles Logicke, either in Greke or Latin, that ever I lyked, bicaufe they be rather fpent in declaryng fcholepoynt rules, than in gathering fit examples for ufe and utterance, either by pen or talke. For preceptes in all Authors, and namelie in Arifotle, without applying unto them the Imitation of examples, be hard, drie and cold, and therfore barrayn,

Opus de refa imitandi ratione.

Commentarii Graci et Latini in Dialeet. Arifotelis.

Arifotcles.

Pracepta in Arifiot. Exempla in Platone.

158 The fecond booke teachyng
unfruitfull and unpleafant: But Arifotle, namelie in his Topickes and Elenches, Thould be not onelie fruitfull, but alfo pleafant to, if examples out of Plato and other good Authors were diligentlie gathered and aptlie applied unto his moft perfit preceptes there. And it is notable, that my frende Sturmius writeth herein, that there is no precept in Arifotles Topickes, wherof plentie of examples be not manifeft in Platos workes. And I heare fay, that an excellent learned man, Tomitanus in Italie, hath expreffed everie fallacion in Ariftotle with diverfe examples out of Plato. Would to God, I might once fee fome worthie ftudent of Ariftotle and Plato in Cambrige, that would joyne in one booke the preceptes of the one with the examples of the other. For fuch a labor were one fpeciall peece of that worke of Imitation, which I do wifhe were gathered together in one Volume.

Cambrige, at my firf comming thither, but not at my going away, committed this fault in reading the preceptes of Arifotle without the examples of other Authors: But herein in my tyme thies men of worthie memorie, M. Redman, M. Cbeke, M. Smith, M. Haddon, M. Watfon, put fo to their helping handes, as that univerfitie and all ftudentes there, as long as learning fhall laft, fhall be bounde unto them, if that trade in ftudie be trewlie folowed, which thofe men left behinde them there.
the ready way to the Latin tong. 159
By this fmall mention of Cambridge I am caryed into three imaginations : firf, into a fweete remembrance of my tyme fent there : than, into fom carefull thoughts, for the grevous alteration that folowed fone after: laftlie, into much joy to heare tell of the good recoverie and earneft forwardnes in all good learning there agayne.

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

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

160 The fecond booke teachyng
being liberallie rewarded in the fervice of their Prince, beftowed it as liberallie for the good of their Contrie. Som men thought therefore,

The parcialitie of Northren men in S. Jobnes Colledge. that D. Medcalfe was parciall to Northrenmen, but fure I am of this, that Northrenmen were parciall, in doing more good and geving more landes to the forderance of learning, than any other contrie men in thofe dayes did: which deede fhould have bene rather an example of goodnes for other to folowe, than matter of malice for any to envie, as fome there were that did.

Trewly D. Medcalfe was parciall to none, but indifferent to all : a mafter for the whole, a father to every one in that Colledge. There was none fo poore, if he had either wil to goodnes, or wit to learning, that could lacke being there, or thould depart from thence for any need. I am witnes my felfe, that mony many tymes was brought into yong mens fludies by ftrangers whom they knew not. In which doing, this worthy Nicolaus folowed the fteppes of good olde S. Nicolaus, that learned Bifhop. He was a Papift in deede, but would to God, amonges all us Proteftants I might once fee but one, that would winne like praife in doing like good for the advancement of learning and vertue. And yet, though he were a Papift, if any yong man, geven to new learning (as they termed it), went beyond his fellowes in
the ready way to the Latin tong. 161
witte, labor and towardnes, even the fame neyther lacked open praife to encorage him, nor private exhibition to mainteyne hym, as worthy Syr I. Cheke, if he were alive, would beare good witnes, and fo can many mo. I my felfe, one of the meaneft of a great number in that Colledge, becaufe there appeared in me fom fmall thew of towardnes and diligence, lacked not his favor to forder me in learning.

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

## 162 The fecond booke teachyng

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

This his goodnes ftood not fill in one or two, but flowed aboundantlie over all that Colledge, and brake out alfo to norifhe good wittes in every part of that univerfitie : whereby at his departing thence, he left foch a companie of fellowes and fcholers in S. Fohnes Colledge, as can fcarfe be found now in fom whole univerfitie: which either for divinitie, on the one fide or other, or for Civill fervice to their Prince and contrie, have bene, and are yet to this day, notable ornaments to this whole Realme : Yea $S$. Fobnes did then fo florifh, as Trinitie college, that Princely houfe now, at the firft erection was but Colonia deducta out of $S$. Fobnes, not onelie for their Mafter, fellowes and fcholers, but alfo, which is more, for their whole both order of learning, and difcipline of maners: and yet to this day it never tooke Mafter but fuch as was bred up before in S. Fobnes: doing the dewtie of a good Colonia to her Metropolis, as the auncient Cities in Greice, and fome yet in Italie at this day are accuftomed to do.
the ready way to the Latin tong. 163
$S$. Fobnes ftoode in this ftate, untill thofe hevie tymes and that grevous change that chanced, An. 1553, whan mo perfite fcholers were difperfed from thence in one moneth, than many yeares can reare up againe. For, whan Aper de Sylva had paffed the feas and Pfal. 8o. faftned his foote againe in England, not onely [13.] the two faire groves of learning in England were eyther cut up by the roote, or troden downe to the ground and wholelie went to wracke, but the yong fpring there, and everie where elfe, was pitifullie nipt and overtroden by very beaftes, and alfo the faireft ftanders of all were rooted up and caft into the fire, to the great weakning even at this day of Chriftes Chirch in England, both for Religion and learning.

And what good could chance than to the univerfities, whan fom of the greateft, though not of the wifeft nor beft learned, nor beft men neither of that fide, did labor to perfwade, that ignorance was better than knowledge, which they ment not for the laitie onelie, but alfo for the greateft rable of their fpiritualitie, what other pretenfe openlie fo ever they made : and therefore did fom of them at Cambrige (whom I will not name openlie,) caufe hedge prieftes fette out of the contrie, to be made fellowes in the univerfitie: faying in their talke privilie, and declaring by their deedes openlie, that he

164 The fecond booke teachyng
was felow good enough for their tyme, if he could were a gowne and a tipet cumlie, and have hys crowne fhorne faire and roundlie, and could turne his Porteffe and pie readilie: which I feake not to reprove any order either of apparell or other dewtie, that may be well and indifferentlie ufed, but to note the miferie of that time, whan the benefites provided for learning were fo fowlie mifufed. And what was the frute of this feade? Verely, judgement in doctrine was wholy altered : order in difcipline very fore changed: the love of good learning began fodenly to wax cold : the knowledge of the tonges (in fpite of fome that therein had florifhed) was manifefly contemned: and fo, the way of right ftudie purpofely perverted: the choice of good authors of mallice confownded. Olde fophiftrie (I fay not well) not olde, but that new rotten fophiftrie began to beard and fholder logicke in her owne tong: yea, I know, that heades were caft together and counfell devifed, that Duns, with all the rable of barbarous queftioniftes, fhould have difpoffeffed of their place and rowmes Arifotle,

Arifoteles. Plato. Cicero. Demof. Plato, Tullie and Demofthenes, whom good $M$. Redman, and thofe two worthy ftarres of that univerfitie, M. Cheke and M. Smith, with their fcholers had brought to florifhe as notable in Cambrige, as ever they did in Grece and in Italie: and for the doctrine of thofe fowre,
the ready way to the Latin tong. 165
the fowre pillers of learning, Cambrige than geving no place to no univerfitie, neither in France, Spaine, Germanie, nor Italie. Alfo in outward behaviour, than began fimplicitie in apparell to be layd afide: Courtlie galantnes to be taken up : frugalitie in diet was privately milliked: Towne going to good cheare openly ufed : honeft paftimes joyned with labor left Shoting. of in the fieldes: unthrifty and idle games haunted corners, and occupied the nightes : contention in youth no where for learning: factions in the elders every where for trifles. All which miferies at length, by Gods providence, had their end 16. Novemb. 1558. Since which tyme the yong fpring hath fhot up fo faire, as now there be in Cambrige againe many goodly plantes (as did well appeare at the Queenes Majefties late being there) which are like to grow to mightie great timber, to the honor of learning and great good of their contrie, if they may ftand their tyme, as the beft plantes there were wont to do: and if fom old dotterell trees with ftanding over nie them and dropping upon them do not either hinder, or crooke their growing, wherein my feare is the leffe, feeing fo worthie a Juftice of an Oyre hath the prefent overfight of that whole chace, who was himfelfe fomtym, in the faireft fpring that ever was there of learning, one of the forwardeft yong plantes in all that worthy Col-

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

Now to returne to that Queftion, whether one, a few, many or all, are to be folowed, my aunfwere fhalbe fhort: All, for him that is defirous to know all : yea, the worft of all, as Queftioniftes, and all the barbarous nation of fcholemen, helpe for one or other confideration: But in everie feparate kinde of learnyng and ftudie by it felfe ye muft follow choifelie a few, and chieflie fome one, and that namelie in our fchole of eloquence, either for penne or talke. And as in portracture and paintyng, wife men chofe not that workman, that can onelie make a faire hand or a well facioned legge, but foch one, as can furnih up fullie all the fetures of the whole body of a man, woman and child: and with all is able to by good fkill to give to everie one of thefe three, in their proper kinde, the right forme, the trew figure, the naturall color, that is fit and dew to the dignitie of a man, to the bewtie of a woman, to the fweetnes of a yong babe: even likewife do we feeke foch one in our
the ready way to the Latin tong. 167
fchole to folow, who is able alwayes, in all matters, to teach plainlie, to delite pleafantlie, and to cary away by force of wife talke, all that fhall heare or read him : and is fo excellent in deed, as witte is able, or wifhe can hope, to attaine unto: And this not onelie to ferve in the Latin or Greke tong, but alfo in our own Englifh language. But yet, bicaufe the providence of God hath left unto us in no other tong, fave onelie in the Greke and Latin tong, the trew preceptes and perfite examples of eloquence, therefore muft we feeke in the Authors onelie of thofe two tonges the trew Paterne of Eloquence, if in any other mother tong we looke to attaine either to perfit utterance of it our felves, or fkilfull judgement of it in others.

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

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

168 The fecond booke teachyng
diocre, et grande, but as the matter of everie Author requireth, as

$$
\text { in Genus }\left\{\begin{array}{l}
\text { Poeticum. } \\
\text { Hiforicum. } \\
\text { Philofophicum. } . \\
\text { Oratorium. }
\end{array}\right.
$$

Thefe differre one from an other in choice of wordes, in framyng of Sentences, in handling of Argumentes, and ufe of right forme, figure, and number, proper and fitte for everie matter, and everie one of thefe is diverfe alfo in it felfe, as the firft

$$
\text { Poeticum, in }\left\{\begin{array}{l}
\text { Comicum. } \\
\text { Tragicum. } \\
\text { Epicum. } \\
\text { Melicum. } .
\end{array}\right.
$$

And here who foever hath bene diligent to read advifedlie over Terence, Seneca, Virgil, Horace, or els Ariftophanes, Sophocles, Homer, and Pindar, and fhall diligently marke the difference they ufe in proprietie of wordes, in forme of fentence, in handlyng of their matter, he fhall eafelie perceive what is fitte and decorum in everie one, to the trew ufe of perfite Imitation. Whan M. Watfon in S. Johns College at Cambrige wrote his excellent Tragedie of Abfalon, M. Cheke, he and I , for that part of trew Imitation had many pleafant talkes togither, in comparing the preceptes of Arifotle
the ready way to the Latin tong. 169 and Horace de Arte Poetica, with the examples of Euripides, Sophocles, and Seneca. Few men in writyng of Tragedies in our dayes have fhot at this marke. Some in England, moe in France, Germanie, and Italie, alfo have written Tragedies in our tyme: of the which not one I am fure is able to abyde the trew touch of Ariftotles preceptes and Euripides examples, fave onely two, that ever I faw, M. Watfons AbJalon, and Georgius Buckananus fepbthe. One man in Cambrige, well liked of many, but beft liked of him felfe, was many tymes bold and bufie to bryng matters upon ftages, which he called Tragedies. In one, whereby he looked to wynne his fpurres, and whereat many ignorant felowes faft clapped their handes, he began the Protafis with Trochais Octonariis: which kinde of verfe, as it is but feldome and rare in Tragedies, fo is it never ufed, fave onelie in Epitafi: whan the Tragedie is hieft and hotteft, and full of greateft troubles. I remember ful well what $M$. Wat fon merelie fayd unto me of his blindneffe and boldnes in that behalfe : although otherwife there paffed much frendfhip betwene them. M. Watfon had an other maner care of perfection, with a feare and reverence of the judgement of the beft learned: Who to this day would never fuffer yet his $A b f a l o n$ to go abroad, and that onelie bicaure in locis paribus Anapefus is twife or
thrife ufed in ftede of Iambus. A fmal faulte, and fuch one, as perchance would never be marked, no neither in Italie nor France. This I write, not fo much to note the firft or praife the laft, as to leave in memorie of writing for good example to pofteritie what perfection in any* tyme was moft diligentlie fought for in like maner in all kinde of learnyng in that moft worthie College of S. Johns in Cambrige.

$$
\text { Hiftoricum in }\left\{\begin{array}{l}
\text { Diaria. } \\
\text { Annales. } \\
\text { Commentarios. } \\
\text { fuftam Hiforiam. }
\end{array}\right.
$$

For what proprietie in wordes, fimplicitie in fentences, plainneffe and light, is cumelie for thefe kindes, Cafar and Livie for the two laft are perfite examples of Imitation: And for the two firft, the old paternes be loft ; and as for fome that be prefent and of late tyme, they be fitter to be read once for fome pleafure, than oft to be perufed for any good Imitation of them.

> Contentionem, as, the Dialogues of Plato, Xenophon, and Cicero.

Of which kinde of learnyng and right Imitation thereof Carolus Sigonius hath written of

- any] qu. my?
the ready way to the Latin tong. 171
late both learnedlie and eloquentlie : but beft of all my frende foan. Sturmius in hys Commentaries upon Gorgias Platonis, which booke I have in writyng, and is not yet fet out in Print.

$$
\text { Oratorium in }\left\{\begin{array}{l}
\text { Humile. } \\
\text { Mediocre. } \\
\text { Sublime. }
\end{array}\right.
$$

Examples of the thefe three in the Greke tong be plentifull and perfite, as $L y$ fias, Ifocrates, $L y$ faas. and Demofthenes: and all three in onelie De- IJccrates. mofthenes, in diverfe orations, as contra Olimpio- Demof. dorum, in Leptinem, and pro Ctefiphonte. And trew it is, that Hermogenes writeth of Demofthenes, that all formes of Eloquence be perfite in him. In Ciceroes Orations, Medium et fub- Cicero. lime be moft excellentlie handled, but Humile in his Orations is feldome fene : yet nevertheleffe in other bookes, as in fome part of his offices, and fpecially in Partitionibus, he is comparable in hoc humili et difciplinabili genere, even with the beft that ever wrote in Greke. But of Cicero more fullie in fitter place. And thus the trew difference of ftiles in everie Author and everie kinde of learnyng may eafelie be knowne by this divifion

$$
\text { in Genus }\left\{\begin{array}{l}
\text { Poeticum. } \\
\text { Hiforicum. } \\
\text { Philofophicum. } \\
\text { Oratorium. }
\end{array}\right.
$$

## 172 The Second booke teachyng

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

Now, to touch more particularlie, which of thofe Authors, that be now moft commonlie in mens handes, will fone affourd you fome peece of Eloquence, and what maner a peece of eloquence, and what is to be liked and folowed, and what to be milliked and efchewed in them : and how fome agayne will furnifh you fully withall, rightly and wifely confidered, fomwhat I will write as I have heard Syr foon Cbeke many tymes fay.

The Latin tong, concerning any part of pureneffe of it from the fpring to the decay of the fame, did not endure moch longer than is the life of a well aged man, fcarfe one hundred yeares from the tyme of the laft Scipio Africanus and Lalius to the Empire of Auguftus. And it is notable, that Velleius Paterculus writeth of Tullie, how that the perfection of eloquence did fo remayne onelie in him and in his time, as before him were few, which might moch delight a man, or after him any worthy admiration, but foch as Tullie might have feene, and fuch as might have feene Tullic. And good caufe why: for no perfection is durable. Encreafe hath a time, and decay likewife, but all perfit ripeneffe remaineth but a moment :
the ready way to the Latin tong. 173
as is plainly feen in fruits, plummes and cherries: but more fenfibly in flowers, as Rofes and fuch like, and yet as trewlie in all greater matters. For what naturallie can go no hier, muft naturallie yeld and ftoupe againe.

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

Terence is alfo a ftorehoufe of the fame tong for an other tyme, following foone after, and

## 174 The fecond booke teachyng

although he be not fo full and plentiful as Plautus is for multitude of matters and diverfitie of wordes, yet his wordes be chofen fo purelie, placed fo orderly, and all his ftuffe fo neetlie packed up and wittely compaffed in everie place, as by all wife mens judgement he is counted the cunninger workeman, and to have his fhop, for the rowme that is in it, more finely appointed and trimlier ordered, than Plautus is.

Three thinges chiefly, both in Plautus and Terence, are to be feecially confidered: the matter, the utterance, the words, the meter. The matter in both is altogether within the compaffe of the meaneft mens maners, and doth not ftretch to any thing of any great weight at all, but ftandeth chiefly in utteryng the thoughtes and conditions of hard fathers, foolih mothers, unthrifty yong men, craftie fervantes, fotle bawdes, and wilie harlots, and fo is moch fpent in finding out fine fetches and packing up pelting matters, foch as in London commonlie cum to the hearing of the Mafters of Bridewell. Here is bafe ftuffe for that fcholer, that fhould becum hereafter either a good minifter in Religion or a Civill Jentleman in fervice of his Prince and contrie: except the preacher do know foch matters to confute them, whan ignorance furelie in all foch thinges were better for a Civill Jentleman than know-

## the ready way to the Latin tong. 175

lege. And thus for matter, both Plautus and Terence be like meane painters, that worke by halfes, and be cunning onelie in making the worft part of the picture, as if one were fkilfull in painting the bodie of a naked perfon from the navell downward, but nothing elfe.
For word and fpeach Plautus is more plentifull, and Terence more pure and proper: And for one refpect Terence is to be embraced above all that ever wrote in hys kinde of argument : Bicaufe it is well known by good recorde of learning, and that by Ciceroes owne witnes, that fome Comedies bearyng Terence name were written by worthy Scipio and wife Lalius, and namely Heauton. and Adelphi. And therefore as oft as I reade thofe Comedies, fo oft doth found in myne eare the pure fine talke of Rome, which was ufed by the floure of the worthieft nobilitie that ever Rome bred. Let the wifeft man and beft learned that liveth read advifedlie over the firft fcene of Heauton. and the firft fcene of Adelphi, and let him confideratelie judge, whether it is the talke of a fervile ftranger borne, or rather even that milde eloquent wife fpeach, which Cicero in Brutus doth fo lively expreffe in Lalius. And yet nevertheleffe, in all this good proprietie of wordes and pureneffe of phrafes which be in Terence, ye muft not follow him alwayes in placing of them, bicaufe for the meter fake

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

Meter in Plautus and Terence.

The meter and verfe of Plautus and Terence be verie meane, and not to be followed: which is not their reproch, but the fault of the tyme wherein they wrote, whan no kinde of Poetrie in the Latin tong was brought to perfection, as doth well appeare in the fragmentes of $\mathrm{En}_{\mathrm{n}}$ nius, Caciilius, and others, and evidentlie in Plautus and Terence, if thies in Latin be compared with right fkil with Homer, Euripides, Ariftophanes, and other in Greeke of like fort. Cicero him felfe doth complaine of this unperfitnes, but more plainly Quintilian, faying, in Comoedia maximè claudicamus, et vix levem conSequimur umbram: and moft earneftly of all Horace in Arte Poetica, which he doth namely" propter carmen Iambicum, and referreth all good ftudentes herein to the Imitation of the Greeke tong, faying,

Exemplaria Graca Nocturna verfate manu, verfate diurna.
This matter maketh me gladly remember my fweete tyme fpent at Cambrige, and the pleafant talke which I had oft with M. Cheke and M. Watfon of this fault, not onely in the
olde Latin Poets, but alfo in our new Englifh Rymers at this day. They wifhed, as Virgil and Horace were not wedded to follow the faultes of former fathers (a fhrewd mariage in greater matters) but by right Imitation of the perfit Grecians had brought Poetrie to perfitneffe alfo in the Latin tong, that we Englifhmen likewife would acknowledge and underftand rightfully our rude beggerly ryming, brought firft into Italie by Gothes and Hunnes, whan all good verfes and all good learning to were deftroyd by them, and after caryed into France and Germanie, and at laft receyved into England by men of excellent wit in deede, but of fmall learning and leffe judgement in that behalfe.

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

178 The fecond booke teachyng
by tyme and cuftome to content themfelves with that barbarous and rude Ryming, emonges their other worthy praifes, which they have juftly deferved, this had not bene the leaft, to be counted emonges men of learning and $\mathbf{~ k i l l}$ more like unto the Grecians, than unto the Gothians, in handling of their verfe.

In deed our Englifh tong, having in ufe chiefly wordes of one fyllable which commonly be long, doth not well receive the nature of Carmen Heroicum, bicaufe dactylus, the apteft foote for that verfe, conteining one long and two fhort, is feldom therefore found in Englifh : and doth alfo rather ftumble than ftand upon Monafyllables. 2uintilian in hys learned Chapiter de Compofitione geveth this leffon de
IT Monafyllabis before me: and in the fame place doth juftlie invey againft all Ryming, that if there be any, who be angrie with me for mifliking of Ryming, may be angry for company to with Quintilian alfo, for the fame thing: And yet $2 u$ untilian had not fo juft caufe to millike of it than, as men have at this day.

And although Carmen Hexametrum doth rather trotte and hoble, than runne fmothly in our Englifh tong, yet I am fure our Englifh tong will receive carmen Iambicum as naturallie, as either Greke or Latin. But for ignorance men can not like, and for idlenes men will not labor, to cum to any perfitenes at all. For, as
the ready way to the Latin tong. 179
the worthie Poetes in Atbens and Rome were more carefull to fatisfie the judgement of one learned, than rafhe in pleafing the humor of a rude multitude, even fo if men in England now had the like reverend regard to learning, Ikill and judgement, and durft not prefume to write, except they came with the like learnyng, and alfo did ufe like diligence in fearchyng out not onelie juft meafure in everie meter, as everie ignorant perfon may eafely do, but alfo trew quantitie in every foote and fillable, as onelie the learned fhalbe able to do, and as the Grekes and Romanes were wont to do, furelie than rafh ignorant heads, which now can eafely recken up fourten fillables and eafelie ftumble on every Ryme, either durft not for lacke of fuch learnyng, or els would not, in avoyding fuch labor, be fo bufie, as everie where they be: and fhoppes in London fhould not be fo full of lewd and rude rymes, as commonlie they are. But now the ripeft of tong be readieft to write : And many dayly in fetting out bookes and balettes make great fhew of bloffomes and buddes, in whom is neither roote of learnyng, nor frute of wifedome at all. Some that make Cbaucer in Englifh and Petrarch in Italian their Gods in verfes, and yet be not able to make trew difference, what is a fault, and what is a juft prayfe in thofe two worthie wittes, will moch millike this my writyng.

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

This millikyng of Ryming beginneth not now of any newfangle fingularitie, but hath bene long milliked of many, and that of men of greateft learnyng and deepeft judgement. And foch, that defend it, do fo either for lacke of knowledge what is beft, or els of verie envie, that any fhould performe that in learnyng, whereunto they, as I fayd before, either for ignorance can not, or for idlenes will not, labor to attaine unto.

And you that prayfe this Ryming, bicaufe ye neither have reafon, why to like it, nor can fhew learning to defend it, yet I will helpe you with the authoritie of the oldeft and learnedft tyme. In Greece, whan Poetrie was even at the hieft pitch of perfitnes, one Simmias Rbodius of a certaine fingularitie wrote a booke in ryming Greke verfes, naming it ${ }^{\circ} \mathrm{o} v$, conteyning the fable, how fupiter in likenes of a fwan gat that egge upon Leda, whereof came Caftor, Pollux and faire Helena. This booke was fo liked, that it had few to read it, but none to folow it: But was prefentlie contemned. and fone after both Author and booke fo forgotten by men, and confumed by tyme, as fcarfe the name of either is kept in memorie of learnyng : And the like folie was never folowed of any, many hondred yeares after, untill the Hunnes and Gothians and other barbarous nations of ignorance and rude fingularitie did revive the fame folie agayne.

The noble Lord Th. Earle of Surrey, firft of all Englifh men, in tranflating the fourth booke of Virgill: and Gonfalvo Periz, that excellent learned man and Secretarie to kyng

Th. Earle of Surrey.

Gonfalve
Perix. Pbilip of Spaine, in tranflating the Ulifes of Homer out of Greke into Spani/h, have both by good judgement avoyded the fault of Ryming, yet neither of them hath fullie hitte perfite and trew verfifiyng. In deede they obferve juft number and even feete: but here is the fault, that their feete be feete without joyntes, that is to fay, not diftinct by trew quantitie of fillables: And fo foch feete be but numme feete: and be even as unfitte for a verfe to turne and runne roundly withall, as feete of braffe or wood be unweeldie to go well withall. And as a foote of wood is a plaine fhew of a manifeft maime, even fo feete in our Englifh verfifiing without quantitie and joyntes be fure fignes, that the verfe is either borne de-
formed, unnaturall or lame, and fo verie unfeemlie to looke upon, except to men that be gogle eyed them felves.

The fpying of this fault now is not the curiofitie of Englifh eyes, but even the good judgement alfo of the beft that write in thefe dayes in Italie: and namelie of that worthie Figliucci. Senefe Felice Figliucci, who, writyng upon Ariftotles Ethickes fo excellentlie in Italian, as never did yet any one in myne opinion either in Greke or Latin, amongeft other thynges doth moft earneftlie invey agaynft the rude ryming of verfes in that tong: And whan foever he expreffeth Arifotles preceptes with any example out of Homer or Euripides, he tranflateth them, not after the Rymes of Petrarke, but into foch kinde of perfite verfe, with like feete and quantitie of fillables, as he found them before in the Greke tonge : exhortyng earneflie all the Italian nation, to leave of their rude barbarioufneffe in ryming, and folow diligently the excellent Greke and Latin examples in trew verfifiyng.
And you, that be able to underftand no more, then ye finde in the Italian tong: and never went farder than the fchole of Petrarke and Ariofus abroad, or els of Chaucer at home, though you have pleafure to wander blindlie ftill in your foule wrong way, envie not others, that feeke, as wife men have done before them,
the ready way to the Latin tong. 183
the faireft and rightelt way: or els, befide the juft reproch of malice, wife men fhall trewlie judge, that you do fo, as I have fayd and fay yet agayne unto you, bicaufe either for idlenes ye will not, or for ignorance ye can not, cum by no better your felfe.

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

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

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

Tullies faying againft England.Ad Att. Lib. 4. Ep. 16

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

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

This I write, not to reprehend Tullie, whom above all other I like and love beft, but to ex-
the ready way to the Latin tong. 185
cufe Terence, becaufe in his tyme and a good while after Poetrie was never perfited in Latin, untill by trew Imitation of the Grecians it was at length brought to perfection: And alfo thereby to exhorte the goodlie wittes of England, which apte by nature and willing by defire, geve them felves to Poetrie, that they, rightly underftanding the barbarous bringing in of Rymes, would labor, as Virgil and Horace did in Latin, to make perfit alfo this point of learning in our Englifh tong.
And thus much for Plautus and Terence, for matter, tong and meter, what is to be followed and what to be exchewed in them.
After Plautus and Terence, no writing remayneth untill Tullies tyme, except a fewe fhort fragmentes of L. Craffus excellent wit, here and there recited of Cicero for example fake, whereby the lovers of learnyng may the more lament the loffe of foch a worthie witte.
And although the Latin tong did faire blome and bloffome in L. Craffus and M. Antonius, yet in Tullies tyme onely, and in Tullie himfelfe chieflie, was the Latin tong fullie ripe, and growne to the hieft pitch of all perfection.
And yet in the fame tyme it began to fade and ftoupe, as Tullie himfelfe in Brutus de Claris Oratoribus with weeping wordes doth witneffe.

And bicaufe emongs them of that tyme

## 186 The fecond booke teachyng

there was fome difference, good reafon is, that of them of that tyme fhould be made right choice alfo. And yet let the beft Ciceronian in Italie read Tullies familiar epiftles advifedly over, and I beleve he fhall finde fmall difference, for the Latin tong, either in propriety of wordes or framing of the ftile, betwixt Tullie and thofe that write unto him. As Ser. Sulpitius, A. Cecinna, M. Calius, M. et D. Bruti, A. Pollio, L. Plancus, and diverfe other: read the epiftles of $L$. Plancus in $x . L i b$. and for

Epi. Planci x. lib. Epift. 8. an affay, that Epiftle namely to the Colf. and whole Senate, the eight Epiftle in number, and what could be eyther more eloquentlie or more wifelie written, yea by Tullie himfelfe, a man may juftly doubt. Thies men and Tullie lived all in one tyme, were like in authoritie, not unlike in learning and ftudie, which might be juft caufes of this their equalitie in writing: And yet furely they neyther were in deed, nor yet were counted in mens opinions, equall with Tullie in that facultie. And how is the difference hid in his Epifles? verelie, as the cunning of an expert Seamàn in a faire calme frelh Ryver doth litle differ from the doing of a meaner workman therein, even fo in the fhort cut of a private letter, where matter is common, wordes eafie, and order not moch diverfe, fmall fhew of difference can appeare. But where Tullie doth fet up his faile of eloquence,
the ready way to the Latin tong. 187 in fome broad deep Argument, caried with full tyde and winde of his witte and learnyng, all other may rather ftand and looke after him, than hope to overtake him, what courfe fo ever he hold, either in faire or foule. Foure men onely whan the Latin tong was full ripe, be left unto us, who in that tyme did florifh, and did leave to pofteritie the fruite of their witte and learning: Varro, Saluft, Cafar, and Cicero. Whan I fay, thefe foure onely, I am not ignorant, that even in the fame tyme moft excellent Poetes, deferving well of the Latin tong, as Lucretius, Catullus, Virgill and Horace, did write : But bicaufe in this litle booke I purpofe to teach a yong fcholer to go, not to daunce : to fpeake, not to fing, (whan Poetes in deed, namelie Epici and Lyrici, as thefe be, are fine dauncers and trime fingers,) but Oratores and Hiftorici be thofe cumlie goers and faire and wife fpeakers, of whom I wifhe my fcholer to wayte upon firft, and after in good order and dew tyme to be brought forth to the finging and dauncing fchole: And for this confideration do I name thefe foure to be the onelie writers of that tyme.

## $\pi$ Varro.

Varro, in his bookes de lingua Latina et Ana- Varro. logia, as thefe be left mangled and patched unto us, doth not enter there in to any great depth

## 188 The fecond booke teachyng

of eloquence, but as one caried in a fmall low veffell him felfe verie nie the common fhore, not much unlike the fifher men of Rye and Hering men of Yarmouth, who deferve by common mens opinion fmall commendacion for any cunning faling at all. Yet nevertheles in thofe bookes of Varro good and neceffarie ftuffe for that meane kinde of Argument is verie well and learnedlie gathered togither.

De Re Ruftica.

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

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

## the ready way to the Latin tong. 189

beyng depe ftept in age, by negligence fome wordes do fo fcape and fall from him in thofe bookes, as be not worth the taking up by him that is carefull to fpeake or write trew Latin, as that fentence in him, Romani in pace à rufticis alebantur, et in bello ab bis tuebantur. A good ftudent muft be therfore carefull and diligent to read with judgement over even thofe Authors, which did write in the moft perfite tyme: and let him not be affrayd to trie them, both in proprietie of wordes and forme of ftyle, by the touch ftone of Cafar and Cicero, whofe puritie was never foiled, no not by the fentence of thofe that loved them worf.

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

190 The fecond booke teachyng
judgement and playne teftimonie of Tullie him felfe, who knew and read thofe bookes, in thefe

In Acad. - 2 uef. [1.3, § 9.] wordes: $T_{u}$ atatem Patria: $T_{u}$ defcriptiones temporum: Tu facrorum, tu facerdotum Fura: Tu domefticam, tu bellicam difciplinam: Tu fedem Regionum, locorum, tu omnium divinarum bumanarumque rerum nomina, genera, officia, caufas aperuifti, etc.

But this great loffe of Varro is a litle recompenfed by the happy comming of Dionyfius Halicarnaffaus to Rome in Auguftus dayes: who getting the poffeffion of Varros librarie, out of that treafure houfe of learning did leave unto us fome frute of Varros witte and diligence, I meane his goodlie bookes de Antiquitatibus Romanorum. Varro was fo eftemed for his excellent learnyng, as Tullie him felfe had a reverence to his judgement in all doutes of
Cic. ad Att. learnyng. And Antonius Triumvir, his enemie and of a contrarie faction, who had power to kill and bannifh whom he lifted, whan Varros name amongeft others was brought in a fchedule unto him, to be noted to death, he tooke his penne and wrote his warrant of favegard with thefe moft goodlie wordes, Vivat Varro vir doctifimus. In later tyme, no man knew better nor liked and loved more Varros learnyng, than did S. Auguftine, as they do well underftand, that have diligentlie read over his learned bookes de Civitate Dei: Where he
hath this moft notable fentence: Whan I fee, how much Varro wrote, I mervell much, that ever he had any leafure to read: and whan I perceive how many thinges he read, I mervell more, that ever he had any leafure to write, etc.

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

## Salufte.

Saluft is a wife and worthy writer: but he Saluf. requireth a learned Reader and a right confiderer of him. My deareft frend and beft mafter that ever I had or heard in learning, Syr 7 . Cheke, foch a man, as if I fhould live to Syr John fee England breed the like againe, I feare, I fhould live over long, did once geve me a leffon for Saluft, which, as I thall never forget my felfe, fo is it worthy to be remembred of

Chekes judgement and counfell for readyng of Salufte. all thofe, that would cum to perfite judgement of the Latin tong. He faid, that Saluft was not verie fitte for yong men to learne out of him the puritie of the Latin tong: becaufe he was not the pureft in proprietie of wordes, nor choifeft in aptnes of phrafes, nor the beft in framing of fentences : and therefore is his writing, fayd he, neyther plaine for the matter, nor

192 The fecond booke teachyng
fenfible for mens underftanding. And what is the caufe thereof, Syr? quoth I. Verilie, faid he, bicaufe in Saluft writing is more Arte than nature, and more labor than Arte: and in his labor alfo to moch toyle, as it were, with an uncontented care to write better than he could, a fault common to very many men. And therefore he doth not expreffe the matter lively and naturally with common fpeach as ye fee Xenophon doth in Greeke, but it is caried and driven forth artificiallie, after to learned a forte, as Thucydides doth in his orations. And how cummeth it to paffe, fayd I, that Cafar and Ciceroes talke is fo naturall and plaine, and Saluft his writing fo artificiall and darke, whan all they three lived in one tyme? I will freely tell you my fanfie herein, faid he : furely, Ca far and Cicero, befide a fingular prerogative of naturall eloquence geven unto them by God, both two, by ufe of life, were daylie orators emonges the common people, and greateft councellers in the Senate houfe : and therefore gave themfelves to ufe foch feeach as the meaneft fhould well underftand, and the wifeft beft allow : folowing carefullie that good councell of Arifotle, loquendum ut multi, fapiendum ut pauci. Saluft was no foch man, neyther for will to goodnes, nor fkill by learning: but ill geven by nature, and made worfe by bringing up, fpent the moft part of his yougth very mifor-
the ready way to the Latin tong. 193
derly in ryot and lechery, in the company of foch, who, never geving theyr mynde to honeft doyng, could never inure their tong to wife feaking. But at laft cummyng to better yeares, and bying witte at the deareft hand, that is, by long experience of the hurt and fhame that cummeth of mifcheif, moved by the councell of them that were wife, and caried by the example of foch as were good, firft fell to honeftie of life, and after to the love of ftudie and learning: and fo became fo new a man, that Cafar being dictator, made him Pretor in Numidia, where he abfent from his contrie, and not inured with the common talke of Rome, but fhut up in his ftudie, and bent wholy to reading, did write the ftorie of the Romanes. And for the better accomplifhing of the fame, he read Cato and Pifo in Latin for gathering of matter and troth : and Thucydides in Greeke for the order of his ftorie, and furnifhing of his ftyle. Cato (as his tyme required) had more troth for the matter, than eloquence for the ftyle. And fo Saluft, by gathering troth out of Cato, fmelleth moch of the roughnes of his ftyle : even as a man that eateth garlike for helth, thall cary away with him the favor of it alfo, whether he will or not. And yet the ufe of old wordes is not the greateft caufe of Saluftes roughnes and darkneffe: There be in Saluft fome old wordes

194 The fecond booke teachyng
in deed as patrare bellum, ductare exercitum, Lib. 3. well noted by 2uintilian, and verie much mifСар. 3 . De Ornatu. liked of him: and fupplicium for fupplicatio, a word fmellyng of an older ftore, than the other two fo milliked by Quint. And yet is that [R. R.ii. 5 . word alfo in Varro, fpeaking of Oxen thus,

The caufe why Saluft is not like Tully.
boves ad victimas faciunt, atque ad Deorum fupplicia, and a few old wordes mo. Read Salufte and Tullie advifedly together: and in wordes ye fhall finde fmall difference: yea Saluft is more geven to new wordes, than to olde, though fom olde writers fay the contrarie : as, Claritudo for Gloria: exactè for perfectè: Facundia for eloquentia. Thies two laft wordes exactè and facundia now in every mans mouth, be never (as I do remember) ufed of Tullie, and therefore I thinke they be not good: For furely Tullie fpeaking every where fo moch of the matter of eloquence, would not fo precifely have abfteyned from the worde Facundia, if it had bene good: that is proper for the tong, and common for mens ufe. I could be long, in reciting many foch like, both olde and new wordes in Saluft: but in very dede neyther oldnes nor newneffe of wordes maketh the greateft difference betwixt Saluft and Tullie, but firft ftrange phrafes made of good Latin wordes, but framed after the Greeke tonge, which be neyther choilly borowed of them, nor properly ufed by him : than, a hard com-
pofition and crooked framing of his wordes and fentences, as a man would fay, Englifh talke placed and framed outlandifh like. As for example firft in phrafes, nimius et animus, be two ufed wordes, yet homo nimius animi, is an unufed phrafe. Vulgus, et amat, et fieri, be as common and well known wordes as may be in the Latin tong, yet id quod vulgò amat fieri, for folet fieri, is but a ftrange and grekifh kinde of writing. Ingens et vires be proper wordes, yet vir ingens virium is an unproper kinde of fpeaking and fo be likewife,

$$
\left\{\begin{array}{l}
\text { ager confilii. } \\
\text { promptifsimus belli. } \\
\text { territus animi. }
\end{array}\right.
$$

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

196 The Jecond booke teachyng
and Grece, and wrote the fame tyme that Thucydides did, as Lyjas, Xenophon, Plato, and IJocrates, the pureft and playneft writers, that ever wrote in any tong, and beft examples for any man to follow whether he write Latin, Italian, French, or Englifh. Thucydides alfo femeth in his writing not fo much benefited by nature, as holpen by Arte, and caried forth by defire, ftudie, labor, toyle, and over great

Dionys. Halycar. ad 2. Tub. de Hiff. Thuc. curiofitie: who fpent xxvii. yeares in writing his eight bookes of his hiftory. Saluft likewife wrote out of his contrie, and followed the faultes of Thuc. to moch : and boroweth of him fom kinde of writing, which the Latin tong can not well beare, as Cafus nominativus in diverfe places abfolutè pofitus, as in that place [c 77.§4] of Jugurth, fpeaking de Leptitanis, itaque ab imperatore facile qua petebant adepti, mi ifa funt eò cohortes Ligurum quatuor. This thing in participles, ufed fo oft in Thucyd. and other Greeke authors to, may better be borne with all, but Saluft ufeth the fame more ftrangelie and boldlie, as in thies wordes, Multis fibi quifque imperium petentibus. I beleve, the beft Grammarien in England can fcarfe give a good reule, why quifque the nominative cafe, without any verbe, is fo thruft up amongeft fo many oblique cafes. Some man perchance will fmile, and laugh to fcorne this my writyng, and call it idle curiofitie, thus to bufie my felfe in pick-

## the ready way to the Latin tong. 197

ling about thefe fmall pointes of Grammer, not fitte for my age, place and calling, to trifle in: I truft that man, be he never fo great in authoritie, never fo wife and learned, either by other mens judgement or his owne opinion, will yet thinke, that he is not greater in England, than Tullie was at Rome, nor yet wifer, nor better learned than Tullie was him felfe, who, at the pitch of three fcore yeares, in the middes of the broyle betwixt Cafar and Pompeie, whan he knew not, whether to fend wife and children, which way to go, where to hide him felfe, yet, in an earneft letter, amongeft his earneft councelles for thofe hevie tymes concerning both the common ftate of his contrey and his owne private great affaires, he was neither unmyndfull nor afhamed to reafon at large, and learne gladlie of Atticus, a leffe point of Grammer than thefe be, noted of me in Saluft, as, whether he fhould write, ad Pirceea, in Piraea, or Piraeum fine prapofitione: And in thofe hevie tymes, he was fo carefull to know this fmall point of Grammer, that he addeth thefe wordes, Si boc mibi 弓ńnnua perfolveris, magna me moleftia liberaris. If Tullie, at that age, in that authoritie, in that care for his contrey, in that jeoperdie for him felfe, and extreme neceffitie of hys deareft frendes, beyng alfo the Prince of Eloquence hym felfe, was not afhamed to defcend to thefe low pointes of

198 The fecond booke teachyng
Grammer, in his owne naturall tong, what fhould fcholers do, yea what fhould any man do, if he do thinke well doyng, better than ill doyng: And had rather be perfite than meane, fure than doutefull, to be what he fhould be, in deed, not feeme what he is not, in opinion. He that maketh perfitnes in the Latin tong his marke, muft cume to it by choice and certaine knowledge, not fumble upon it by chance and doubtfull ignorance: And the right fteppes to reach unto it be thefe, linked thus orderlie together, aptnes of nature, love of learnyng, diligence in right order, conftancie with pleafant moderation, and alwayes to learne of them that be beft, and fo fhall you judge as they that be wifeft. And thefe be thofe reules, which worthie Mafter Cheke dyd impart unto me concernyng Saluf $f$, and the right judgement of the Latin tong.

## T Cafar.

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

His feven bookes de bello Gallico, and three de bello Civili, be written fo wifelie for the
the ready way to the Latin tong. I 99
matter, fo eloquentlie for the tong, that neither his greateft enemies could ever finde the leaft note of parcialitie in him (a mervelous wifdome of a man, namely writyng of his owne doynges) nor yet the beft judegers of the Latin tong, nor the moft envious lookers upon other mens writynges, can fay any other, but all things be moft perfitelie done by him.
Brutus, Calvus, and Calidius, who found fault with Tullies fulnes in woordes and matter, and that rightlie, for Tullie did both confeffe it and mend it, yet in Caffar, they neither did, nor could finde the like, or any other fault.
And therefore thus juftlie I may conclude of Cafar, that where, in all other, the beft that ever wrote, in any tyme, or in any tong, in Greke or Latin, I except neither Plato, Demofthenes, nor Tullie, fome fault is juftlie noted, in Cafar onelie could never yet fault be found.

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


Digitzed by Google


## NOTES.

Page xi.
IR WILLIAM CECILL. Elected Chancellor of Cambridge Univerfity, 9 Feb. 1558-9 (Ath. Cant. ii. 251).
P. xii. line 2. Orphanes. Afcham's eldeft fon was Giles (ibid. ii. 207), who had to ftruggle with poverty during great part of his life: another was Dudley (Epif. 2); another, Sturm, who died before his father (ibid. 2, 60, 419). See alfo Afcham's letter to Qu. Elizabeth (Whitaker's Richmond/b. i. 279, 280, 286, 287).
P. xii. laft line. Margaret Afcham. A fcham married Marg. Howe, 1 June, 1554 (Epif. 52 ; Grant, Vita R. A. 22); to her he committed his children on his death-bed (ibid. 28. Cf. Epift. 53, 59, 61). In a letter to Sir W. Paullet, 18 Jan. 1554-5, Afcham writes (Whitaker, i. 275): "God, I thancke him, hath given me fuch an one as the leffe fhe feeth I doe for herr the more loveing in all caufes the is to me, when I againe have rather wifhed her well than done her good, and therfore the more glad the is to beare my fortune with me, the more forye am I that hetherto fhe hath founde rather a loveing than a luckye hurband unto her." (Cf. ibid. 281.) In the letter to Elizabeth (ibid. 278) : "God hath fent yow a good wife, and many faire children. Yow are well ftept into yeares; your wife is yonge, your children all within the yeares of innocence, foe not able to fpeake, not able to goe, and one (though Phortlye) not yett borne; and I have heard yow ofte faye, if you now
died, all the lireings the prince hath given yow doe dye with vow, and how yours fhall then live; if yow doe not comicter and helpe mow, they may lament too late heremiter. Yow are not fure vour felfe, nor very like, by wie somerns fudgument, to live very longe; but fure I mm at exs, wherriouter [? whenfoever] yow dye, if rour tive tiex, row fall dye an yll hubband to your urive sid 1 woute father to your children." See an civecar jeeter of africe from Afcham to his brotheris
 - Mr ievie. fiven ume by Oqeene Mary, which is the Whive ere roxix inveing that I have to leave to my -n秋 we zuir goe aiil a begyitis for any thinge that ever $s *:$ Aikam coid erer geet ento us by all his fervice done to Cuene Elizabeth, or 3rotis great offices that he had in the cort." There is siro extant (ibid. 289, 290) a beautifui letter of Afeham's to this wite on the death of one of their children. In a ketter to Cecil (Communications to Cambr. Aut. Soc. i. 116 kiq. 6 Ot. 1561) Afcham laments the poverty to which his mother-in-law had been reduced by her huiband's death. In another letter to Cecil (ibid. 123 ; 8 June, 1567): "I muft die, and cannot live longe, and even this laft weke $I$ was in fome danger. And if I were gone, howe thys monye would troble my poore wief and children, my fear and care is now great."
P. xiii. 1. 1. The great plage. See Strype's Grindal, 71 feq. fol. ed.; Gough's Index to the Parker Series, 605: "plague in London and elfewhere, 1563 , Grin. vii. Lit. Eliz. 459, 460, 493, Park. 182-184, 2 Zur. $109,114 \mathrm{n}$; it firft appeared among the Englifh army, at Newhaven, near Boulogne, Grin. 77, 1 Zur. 132 ; Thirlby and Boxall removed from the Tower, Park. 192-195; letters about the faft, Grin. 257, \&c.; fervices for the occafion, ib. 75, \&c. Lit. Eliz. 478 , \&c. ; notification to be given to the curates of London, Grin. 78; Dean Nowel's homily for the occafion, ib. 79. 96, Lit. Eliz. 491; a form of meditation . . . . to be daily ufed of houfeholders, Lit. Eliz. 503 ; remedy againft infection fuggefted by Grindal, Grin. 268 ; fires in the ftreets,
ib. 270; perfumes \&c. recommended as a precaution againft contagion, Lit. Eliz. 503."
P. xiii. 1. 9. Syr William Peter. See Fafi Oxon. i. 93, and the indexes to Strype, to the Parker feries, and to the Calendar of State Papers. Afchami Epif. 258, 265, 273, 419, and in Communications to Cambr. Ant. Soc. i. 104 feq. It was at Petre's fuggeftion that Qu . Mary gave Afcham the leafe of a farm at Walthamflow (ibid. 117, 119).
P. xiii. 1. 9. Sir F. Mafon. An account of Mafon is announced for publication by the Camden Society. See Fafii Oxon. i. 54, 55; Gent. Mag. June, 1850, 563 req.; indexes to Strype and Calendar of State Papers;
Aichami Epif. 19, 24, 419.
P. xiii. 1. 10. Wotton. Dr. Nich. Wotton. Ath. Oxon. i. 828 ; Fafi Oxon. i. 19 ; index to Strype, and Calendar of State Papers; Hadr. Junii Epif. (Dodr. 1552), 33; Hayward's Eliz. 86.
P. xiii. 1. 10. Syr Richard Sackville. See Index.
P. xiii. 1. 11 . Syr Walter Mildmaye. Founder of Emm. Coll. Ath. Cant. i. 51, 544 . Add MS. Baker, vi. 69; Harrington on Orlando Furiofo, lib. 22, p. 175; Brydges' Archaica, ii. pt.4. p. 16; pt. 8. p. 55.
P. xiii. 1. 12. Haddon. See Index. Ath. Cant. i. 299, 559 ; Hadr. Junii Epif. 16; Cambr. MS. Gg. v. ${ }^{36}$ (I). He has verfes before Wilfon's Arte of Rhetorique, 1553. Cooper's Thefaurus, ed. 1552, has a dedication to him. See the letters recommending him as Prof. of Civil Law (Afchami Epif. 299, 300; both dated by Baker 3 Mar. 1550). He is fpoken of as a worthy fucceffor of Cheke and Smith (ibid. 20, 39 ; cf. Fournal of Philology, iv. 19; T. Nafh, in Brydges' Srchaica, i. pt. 2. p. xviii.)
P. xiii. 1. 13. Fohn Afely. A letter from Aftely to Afcham (Hatfield, 19 Oct. 1552) drew forth, and is prefixed to, "A Report and Difcourfe written by Roger Afcham, of the affaires and ftate of Germany and the Emperour Charles his court, during certaine yeares while the fayd Roger was there." Lond. John Daye, 4to. (See MS. C.C.C.C. 1 ro. art. 24 and 25 .) Aftely there reminds his friend of "our frendly fellowhyp together at Chefon Chelfey, and here at Hatfield her graces
houfe: our pleafant ftudies in readyng together Arifotles Rethorike, Cicero, and Livie : our free talke mingled alwayes with honeft mirth : our trimme conferences of that prefent world: and to true judgementes of the troublefome tyme that followed." See a letter to Mrs. Aftely from Afcham in Whitaker, u. s. i. 270; two to John A. in Afchami Epif. 108, 110 (the latter dated by Baker 1547; cf. ibid. III); and the indexes to Strype and to the Calendar of State Papers. He is called "the Englifh Xenophon" by Gabr. Harvey (Brydges' Archaica, ii. pt. 8. pp. 65, 229).
P. xiii. 1. 14. Bernard Hampton. Clerk of the Council. (Indexes, as above.)
P. xiv. l. 9. Learning. On Cecil's love of learning fee Afchami Epift. 55, 242 ; the dedications to E.Grant's Graca Lingua Spicilegium, 4to. 1575 , where his fervices to Weftminfter fichool are acknowledged; and to Tho. Wylfon's tranflation of the Olynthiacs, 1570, 4to. e.g. "And although your honour hath no neede of thefe my doinges, for that the Greeke is fo familiar unto you, and that you alfo, as well as I, have hearde Sir John Cheeke read the fame Orations at other times : yet I thinke for divers caufes I fhoulde in right prefent unto your honour this my traveyle, the rather to have it through your good liking and allowance to be made common to many. Firft the fayd Sir John Cheeke (whome I doe often name, for the honour and reverence due to fo worthie a man) was your brother in lawe, your dear friende, your good admonifher, and teacher in your yonger yeares, to take that way of vertue, the fruite whereof you do feele and tafte to your great joy at this day, and fhall for ever be remembred therefore. Againe, by him you have hearde thefe Orations redde and tranlated, as I after you (although out of Englande) have hearde the fame likewife of him, to my great comfort and profite in learning." He was Camden's patron. (Wheare's Parentatio Hiftorica, 12, 14.)
P. xiv. 1. 15. Eaton. Wm. Malim was head mafter 1561-1581. He and his fcholars welcomed the Queen to Windfor in this year, 1563 . (Ath. Cant. ii. 175 .)
P. xv. margin. Ludus. (Cf. Feftus, s. v. Schole. Aufon. Idyl. 4. 6.) Quintil. i. 6. § 34 accounts for the
derivation on the analogy of lucus a non lucendo. Plato. Below, p. 27.
P. xv. l. 13 from foot. The beft Scholemafter of our time was the greateft beater. Nicholas Udall. Ath. Oxon. i. 211 feq.; Fournal of Philology, iv. 26, 27. Fuller's Holy State, ed. Pickering, 87: "The lamentable verfes of poor Tuffer, in his own life :

> From Paul's I went, to Eton fent To learn ftraightways the Latin phrafe, Where fifty three ftripes given to me $$
\quad \text { At once I had. }
$$

For fault but fmall, or none at all,
It came to pafs thus beat I was,
See, Udal, fee the mercy of thee
To me, poor lad.
Such an Orbilius mars more fcholars than he makes: their tyranny hath caufed many tongues to ftammer, which fpake plain by nature, and whofe ftuttering at firt was nothing elfe but fears quavering on their fpeech at their mafter's prefence." (Cf. index to Strype; Brydges' Refituta, ii. 59 feq., Kempe's Lofely MSS., 63.)
P. xv. l. 9 from foot. One of the beft Scholers of all our time. Haddon himfelf, whofe poems and orations prove the juftice of this character.
P. xvi.1.9. I went up to read with the Queenes Majefie. P. 63 below, with the note.
P. xvi. 1. 4 from foot. A fond Scholemafter. Cf. what Ralph Morice, Cranmer's fecretary, reports of his mafter's experience. Narratives of the Reformation. Camd. Soc. 238, 239: "I have harde hymfelfe reporte, that his father did fett hym to fchole with a mervelous fevere and cruell fcholemafter. Whofe tyranny towards youthe was fuche, that, as he thoughte, the faid fcholemafter fo appalled, dulled, and daunted the tender and fyne wittes of his fcholers, that thei comonlie more hated and aborred good litterature than favored or imbraced the fame, whofe memories were alfo therby fo mutulated and wounded, that for his parte he lofte moche of that benefitt of memorey and audacitie in his youthe that by nature was given unto hym, whiche he could never recover, as he divers tymes reported."
P. xvii. 1. 9. Robert Sackvile. Second Earl of Dorfet, born 1 561, died 27 Feb., 1608-9.
P. xviii. l. 10 from foot. Goodricke. Richard Goodrich, a barrifter, much employed on commiffions under Edward and Elizabeth. He was buried with great ftate 25 May, 1562 (Machyn's Diary, Camd. Soc. 283 ; Ath. Cant. i. 214). See a letter to him from Afcham in Communications to Cambr. Ant. Soc. i. 111 feq., and the indexes to the Parker feries and to the Cal. of State Papers.
P. xviii. l. 7 from foot. Sir fohn Cheke. P. 191.
P. xix. 1. 16. Ne.w yeares gift. See Autobiography of Matt. Robinfon (Cambr. 1856), 22, 105, and the index of perfons who gave fuch gifts to, or received them from, Qu. Elizabeth, in Nichols' Progrefles. Afcham haftened his death ( 30 Dec. 1568) by his eagernefs to greet the Queen with a copy of verfes on the approaching new year. (Grant, Vita R. A. 27.) Cf. the letter to Seton (Epijf. 68, 69), which Afcham fent with the new year's gift of a tranllation from CEcumenius. Afterius, Bifhop of Amafea, a contemporary of the Emperor Julian, has a fermon "againft the feaft of the Kalends," which gives a graphic account of the cuftom (Biblioth. Max. Patr. v. 817).
P. xix. laft line. Sir Tho. Smith. See Ath. Cant. i. 368, and his letter to Cecil ( 15 Jul. 1574) in Vie de Fean de Ferrières, Auxerre, 1858, Append. No. 19 ; Gabriel Harvey (Ciceronias. 43) Ityles Smith and Cheke " the two eyes of this univerfity, and the two hands of two kings." Lewin, in his epiftle to the printer, (ibid.) challenges Italy to produce the fuperior of Cheke or of Smith in knowledge of languages; or of Smith again in wide experience of the world. In a letter to Sturm (Epif. 3) Afcham wifhes that the work had fallen into the hands of Smith, Cheke, or Haddon.
P. xx. l. 1. Watfon. See Index.
P. xx. 1. 5. Sturmius. In the letter in which Afcham Iketches for Sturm the plan of the "Scholemafter," he owns that all that is good in the book is due to his friend; it is but a rude porch to the gymnafium of Sturm (Epift. 3).
P. xx. 1. 13. Wefiminfer Hall. Afcham was much
embarraffed by his mother-in-law's debts. (See his letters in Communications to Cambr. Ant. Soc. i. 116, 120.) Another grievance was the refufal of Tho. Young, Abp. of York, to admit him to a prebend (Whitaker's Richmond/h. i. 287).
P. xx. 1. 14. Weakenes of bodie. A hectic fever (Grant, Vita R. A. 26, 27) : fee alfo Afcham's letter to Cecil (above, p. 202), written on the 8th of June, 1567.
P. xx. 1.12 from foot. Syr Richard Sackvile dieth. ${ }^{21}$ Apr. 1566 (Murden's State Papers, 761; Camb. Ant. Soc. i. 122).
P. xxi. 1. 9. One. Cecil.
P. xxi. margin. Soph. This verfe is twice quoted by Afcham in letters to Cecil (Camb. Ant. Soc. i. 119, 123); in the former paffage he fays: "Which verfe is io fwete in Greke, that yet for all my forowe, I could not but make it as well as I could in an Englifhe Iambus:

I have that I bave only by you and by no mo ;"
and once in a letter to Gardiner (Whitaker, i. 272).
P. xxi. l. 6 from foot. His Schole, whom he of all men loved and liked beff. Cheke, whoie fifter Mary was Cecil's firft wife.
P. xxii. 1.12 from foot. Seing at my death I am not like to leave them any great fore of living, \&c. Afcham to Elizabeth, 10 Oct. 1567 (Whitaker, i. 279): (one of his friends faid to him): "Yow your felfe have beene brought up in good learning and in beft fervice, yett if neither by your learning nor by your fervice you can be able to procure two fuch poore liveings for two fuch prettye children, wife menn fhall judge you another daye to have beene neither wife by your learneing, nor happye by your fervice. I heare faye yow have written a booke for the bringing up of your children, well commended by them that have feene itt, but what is that to purpofe, to teache them gaye thinges how they fhal.: learne, and leave them nothinge how they fhall live?" (Cf. Epijf. 2.)


Digitzed by Google


NOTES.
Page xi .


IR WILLIAM CECILL. Elected Chancellor of Cambridge Univerfity, 9 Feb. 1558-9 (Ath. Cant. ii. 251).
P. xii. line 2. Orphanes. Afcham's eldeft fon was Giles (ibid. ii. 207), who had to ftruggle with poverty during great part of his life: another was Dudley (Epijf. 2); another, Sturm, who died before his father (ibid. 2, 60, 419). See alfo Afcham's letter to Qu. Elizabeth (Whitaker's Richmond/b. i. 279, 280, 286, 287).
P. xii. laft line. Margaret Afcham. A fcham married Marg. Howe, 1 June, 1554 (Epift. 52; Grant, Vita $R$. A. 22); to her he committed his children on his death-bed (ibid. 28. Cf. Epif. 53, 59, 61). In a letter to Sir W. Paullet, 18 Jan. 1554-5, Afcham writes (Whitaker, i. 275): "God, I thancke him, hath given me fuch an one as the leffe fhe feeth I doe for herr the more loveing in all caufes fhe is to me, when I againe have rather wifhed her well than done her good, and therfore the more glad fhe is to beare my fortune with me, the more forye am I that hetherto fhe hath founde rather a loveing than a luckye hurband unto her." (Cf. ibid. 28r.) In the letter to Elizabeth (ibid. 278): "God hath fent yow a good wife, and many faire children. Yow are well ftept into yeares; your wife is yonge, your children all within the yeares of innocence, foe not able to fpeake, not able to goe, and one (though Thortlye) not yett borne; and I have heard yow ofte faye, if you now
died, all the liveings the prince hath given yow doe dye with yow, and how yours fhall then live; if yow doe not confider and helpe now, they may lament too late hereafter. Yow are not fure your felfe, nor very like, by wife menns judgment, to live very longe; but fure I am of this, wherfoever [? whenfoever] yow dye, if yow dye thus, yow thall dye an yll hurband to your wyfe, and a worfe father to your children." See an excellent letter of advice from Afcham to his brother-in-law, " Mr. C. H." (ibid. 282-284). Again, in a letter to Leicefter (ibid. 286, dated 14 April, 1566 ): "My leafe, given me by Queene Mary, which is the whole and onely liveing that I have to leave to my wife and children, who may truly faye when I am gone, we may goe all a begging for any thinge that ever $S^{e}$ (?) Afkam cold ever gett unto us by all his fervice done to Queene Elizabeth, or by his great offices that he had in the cort." There is alfo extant (ibid. 289, 290) a beautiful letter of Afcham's to his wife on the death of one of their children. In a letter to Cecil (Communications to Cambr. Ant. Soc. i. 116 feq. 6 Oct. 1561) Afcham laments the poverty to which his mother-in-law had been reduced by her huband's death. In another letter to Cecil (ibid. 123; 8 June, 1567): "I muft die, and cannot live longe, and even this laft weke I was in fome danger. And if I were gone, howe thys monye would troble my poore wief and children, my fear aud care is now great.'
P. xiii. 1. 1. The great plage. See Strype's Grindal, 71 feq. fol. ed.; Gough's Index to the Parker Series, 605: "plague in London and elfewhere, 1563, Grin. vii. Lit. Eliz. 459, 460, 493, Park. 182-184, 2 Zur. $109,114 \mathrm{n}$; it firft appeared among the Englifh army, at Newhaven, near Boulogne, Grin. 77, 1 Zur. 132 ; Thirlby and Boxall removed from the Tower, Park. 192-195; letters about the faft, Grin. 257, \&c.; fervices for the occafion, ib. 75, \&c. Lit. Eliz. 478, \&cc.; notification to be given to the curates of London, Grin. 78 ; Dean Nowel's homily for the occafion, ib. 79, 96, Lit. Eliz. 491; a form of meditation . . . . to be daily ufed of houfeholders, Lit. Eliz. 503; remedy againft infection fuggefted by Grindal, Grin. 268 ; fires in the ftreets,
ib. 270; perfumes \&c. recommended as a precaution againf contagion, Lit. Eliz. 503."
P. xiii. 1. 9. Syr William Peter. See Fafi Oxon. i. 93, and the indexes to Strype, to the Parker feries, and to the Calendar of State Papers. Afchami Epif. 258, 265, 273, 419, and in Communications to Cambr. Ant. Soc. i. 104 feq. It was at Petre's fuggeftion that Qu. Mary gave Afcham the leafe of a farm at Walthamflow (ibid. 117, 119).
P. xiii. 1. 9. Sir f. Mafon. An account of Mafon is announced for publication by the Camden Society. See Fafii Oxon. i. 54, 55; Gent. Mag. June, 1850, 563 req.; indexes to Strype and Calendar of State Papers; Aichami Epif. 19, 24, 419.
P. xiii. I. 10. Wotton. Dr. Nich. Wotton. Ath. Oxon. i. 828 ; Fafi Oxon. i. 19 ; index to Strype, and Calendar of State Papers; Hadr. Junii Epif. (Dodr. 1552), 33; Hayward's Eliz. 86.
P. xiii. 1. 10. Syr Richard Sackville. See Index.
P. xiii. 1. in. Syr Walter Mildmaye. Founder of Emm. Coll. Ath. Cant. i. 51, 544 Add MS. Baker, vi. 69; Harrington on Orlando Furiofo, lib. 22, p. 175; Brydges' Archaica, ii. pt.4. p. 16; pt. 8. p. 55.
P. xiii. 1. 12. Haddon. See Index. Ath. Cant. i. 299, 559; Hadr. Junii Epif. 16; Cambr. MS. Gg. v. ${ }^{36}(\mathrm{I})$. He has verfes before Wilfon's Arte of Rhetorique, 1553. Cooper's Thefaurus, ed. 1552, has a dedication to him. See the letters recommending him as Prof. of Civil Law (Afchami Epiff. 299, 300; both dated by Baker 3 Mar. 1550). He is fpoken of as a worthy fucceffor of Cheke and Smith (ibid. 20, 39 ; cf. Yournal of Philology, iv. 19; T. Nafh, in Brydges' Archaica, i. pt. 2. p. xviii.)
P. xiii. 1. 13. Fohn Afely. A letter from Aftely to Afcham (Hatfield, 19 Oct. 1552) drew forth, and is prefixed to, "A Report and Difcourfe written by Roger Afcham, of the affaires and ftate of Germany and the Emperour Charles his court, during certaine yeares while the fayd Roger was there." Lond. John Daye, 4to. (See MS. C.C.C.C. 1 ro. art. 24 and 25.) Aftely there reminds his friend of "our frendly fellowhyp together at Chefion Chelfy, and here at Hatfield her graces
P. xvii. 1. 9. Robert Sackvile. Second Earl of Dorfet, born 1 561, died 27 Feb., 1608-9.
P. xviii. I. io from foot. Goodricke. Richard Goodrich, a barrifter, much employed on commiffions under Edward and Elizabeth. He was buried with great ftate 25 May, 1562 (Machyn's Diary, Camd. Soc. 283 ; Ath. Cant. i. 214). See a letter to him from Afcham in Communications to Cambr. Ant. Soc. i. 111 feq., and the indexes to the Parker feries and to the Cal. of State Papers.
P. xviii. l. 7 from foot. Sir fohn Cheke. P. 191.
P. xix. 1. 16. Ne.w yeares gift. See Autobiography of Matt. Robinfon (Cambr. 1856), 22, 105, and the index of perfons who gave fuch gifts to, or received them from, Qu. Elizabeth, in Nichols' Progreffes. Afcham haftened his death ( 30 Dec. 1568) by his eagernefs to greet the Queen with a copy of verfes on the approaching new year. (Grant, Vita R. A. 27.) Cf. the letter to Seton (Epiff. 68, 69), which Afcham fent with the new year's gift of a tranllation from EEcumenius. Afterius, Bifhop of Amalea, a contemporary of the Emperor Julian, has a fermon "againft the feaft of the Kalends," which gives a graphic account of the cuftom (Biblioth. Max. Patr. v. 817).
P. xix. laft line. Sir Tho. Smith. See Ath. Cant. i. 368 , and his letter to Cecil ( 15 Jul. 1574 ) in Vie de fean de Ferrières, Auxerre, 1858, Append. No. 19 ; Gabriel Harvey (Ciceronian. 43) ftyles Smith and Cheke " the two eyes of this univerfity, and the two hands of two kings." Lewin, in his epiftle to the printer, (ibid.) challenges Italy to produce the fuperior of Cheke or of Smith in knowledge of languages; or of Smith again in wide experience of the world. In a letter to Sturm (Epijt. 3) Afcham wifhes that the work had fallen into the hands of Smith, Cheke, or Haddon.
P. xx. 1. 1. Watfon. See Index.
P. xx. 1. 5. Sturmius. In the letter in which Afcham iketches for Sturm the plan of the "Scholemafter," he owns that all that is good in the book is due to his friend; it is but a rude porch to the gymnafium of Sturm (Epift. 3).
P. xx. 1. 13. Wefminfter Hall. Afcham was much
embarraffed by his mother-in-law's debts. (See his letters in Communications to Cambr. Ant. Soc. i. 116, 120.) Another grievance was the refufal of Tho. Young, Abp. of York, to admit him to a prebend (Whitaker's Richmondfh. i. 287).
P. xx. 1. 14. Weakenes of bodie. A hectic fever (Grant, Vita R. A. 26,27) : fee alfo Afcham's letter to Cecil (above, p. 202), written on the 8th of June, 1567.
P. xx. 1.12 from foot. Syr Richard Sackevile dieth. ${ }^{21}$ Apr. 1566 (Murden's State Papers, 761; Camb. Ant. Soc. i. 122 ).
P. xxi. 1. 9. One. Cecil.
P. xxi. margin. Soph. This verfe is twice quoted by Afcham in letters to Cecil (Camb. Ant. Soc. i. 119, 123); in the former paffage he fays: "Which verfe is io fwete in Greke, that yet for all my forowe, I could not but make it as well as I could in an Englifhe Iambus:

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

and once in a letter to Gardiner (Whitaker, i. 272).
P. xxi. 1. 6 from foot. His Schole, whom he of all men loved and liked beff. Cheke, whole fifter Mary was Cecil's firft wife.
P. xxii. 1.12 from foot. Seing at my death I am not like to leave them any great fore of living, \&c. Aicham to Elizabeth, 10 Oct. 1567 (Whitaker, i. 279): (one of his friends faid to him): "Yow your felfe have beene brought up in good learning and in beft fervice, yett if neither by your learning nor by your fervice you can be able to procure two fuch poore liveings for two fuch prettye children, wife menn thall judge you another daye to have beene neither wife by your learneing, nor happye by your fervice. I heare faye yow have written a booke for the bringing up of your children, well commended by them that have feene itt, but what is that to purpofe, to teache them gaye thinges how they fhal'. learne, and leave them nothinge how they thall live?" (Cf. Epift. 2.)
P. xvii. 1. 9. Robert Sackvile. Second Earl of Dorfet, born 1 561, died 27 Feb., 1608-9.
P. xviii. I. io from foot. Goodricke. Richard Goodrich, a barrifter, much employed on commiffions under Edward and Elizabeth. He was buried with great ftate 25 May, 1562 (Machyn's Diary, Camd. Soc. 283 ; Ath. Cant. i. 214). See a letter to him from Afcham in Communications to Cambr. Ant. Soc. i. 111 feq., and the indexes to the Parker feries and to the Cal. of State Papers.
P. xviii. l. 7 from foot. Sir fohn Cheke. P. 191.
P. xix. 1. 16. Ne.w yeares gift. See Autobiography of Matt. Robinfon (Cambr. 1856),22, 105, and the index of perfons who gave fuch gifts to, or received them from, Qu. Elizabeth, in Nichols' Progrefles. Afcham haftened his death ( 30 Dec. 1568) by his eagernefs to greet the Queen with a copy of verfes on the approaching new year. (Grant, Vita R. A. 27.) Cf. the letter to Seton (Epijf. 68, 69), which Afcham fent with the new year's gift of a tranllation from EEcumenius. Afterius, Bifhop of Amafea, a contemporary of the Emperor Julian, has a fermon "againft the feaft of the Kalends," which gives a graphic account of the cuftom (Biblioth. Max. Patr. v. 817).
P. xix. laft line. Sir Tho. Smith. See Ath. Cant. i. 368, and his letter to Cecil ( 15 Jul. 1574) in Vie de fean de Ferrières, Auxerre, 1858, Append. No. 19; Gabriel Harvey (Ciceronian. 43) Ityles Smith and Cheke " the two eyes of this univerfity, and the two hands of two kings." Lewin, in his epiftle to the printer, (ibid.) challenges Italy to produce the fuperior of Cheke or of Smith in knowledge of languages; or of Smith again in wide experience of the world. In a letter to Sturm (Epif. 3) Afcham wihes that the work had fallen into the hands of Smith, Cheke, or Haddon.
P. xx. 1. 1. Watfon. See Index.
P. xx. 1. 5. Sturmius. In the letter in which Afcham iketches for Sturm the plan of the "Scholemafter," he owns that all that is good in the book is due to his friend; it is but a rude porch to the gymnafium of Sturm (Epift. 3).
P. xx. l. 13. Wefminffer Hall. Afcham was much
embarraffed by his mother-in-law's debts. (See his letters in Communications to Cambr. Ant. Soc. i. 116, 120.) Another grievance was the refufal of Tho. Young, Abp. of York, to admit him to a prebend (Whitaker's Richmond/h. i. 287).
P. xx. 1. 14. Weakenes of bodie. A hectic fever (Grant, Vita R. A. 26, 27) : fee alfo Afcham's letter to Cecil (above, p. 202), written on the 8th of June, 1567.
P. xx. 1.12 from foot. Syr Richard Sackvile dieth. 21 Apr. 1566 (Murden's State Papers, 761; Camb. Ant. Soc. i. 122).
P. xxi. 1. 9. One. Cecil.
P. xxi. margin. Soph. This verfe is twice quoted by Afcham in letters to Cecil (Camb. Ant. Soc. i. 119, 123); in the former paffage he fays: "Which verfe is io iwete in Greke, that yet for all my forowe, I could not but make it as well as I could in an Englifhe Iambus:

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

and once in a letter to Gardiner (Whitaker, i. 272).
P. xxi. 1.6 from foot. His Schole, whom he of all men loved and liked beff. Cheke, whole fifter Mary was Cecil's firft wife.
P. xxii. 1.12 from foot. Seing at my death I am not like to leave them any great fore of living, \&c. Aicham to Elizabeth, 10 Oct. 1567 (Whitaker, i. 279): (one of his friends faid to him): "Yow your felfe have beene brought up in good learning and in beft fervice, yett if neither by your learning nor by your fervice you can be able to procure two fuch poore liveings for two fuch prettye children, wife menn thall judge you another daye to have beene neither wife by your learneing, nor happye by your fervice. I heare faye yow have written a booke for the bringing up of your children, well commended by them that have feene itt, but what is that to purpofe, to teache them gaye thinges how they fhal'. learne, and leave them nothinge how they fhall live?" (Cf. Epift. 2.)

## THE FIRST BOOK.

P. 1 , margin. Cic. de Cla. Or. Brut. § 253 , de Or. iii. § 151 .
P. 2, margin. Horman. Wood's Ath. Ox. i. 78; Whittington, ib. 55. See below, p. 126, and the fournal of Philology (Cambr. 1857), iv. 12 n. The Vulgaria of thefe two authors furniih very valuable materials for the lexicographer. A fingle extract will fuffice to fhow their character. Vulgaria Viri doctifimi |Guil. Hormani Cafa-I rifburgenfis, (Pynfon, 1519.4 to. fol. 84): "A volume is leffe than a boke: and a boke leffe than a coucher. Volumen proprie libro minus eft, et liber codice."
P. 2, margin. 1. de Or. § 155.
P. 3, lines 1 and 2. The Epifles of Cicero chofen out by Sturmius. (See below, 6, 92 and the Index.)

Of A fcham's friend, John Sturm, rector of the gymnafium at Strafbourg ( $1538-1583$ ), an excellent life appeared in 1855 (LaVie et les Travaux de Fean Sturm,. . . par Charles Schmidt, 8vo. Strabbourg). See alfo the authorities cited by Gräffe, iii. (1.) 683. n. 5; Karl von Raumer's Gefchichte der Pädagogik, i. 228-276. (ed. 2. Stuttg. 1846); and Haag's La France Protefante, ix. 318 feq. Add his letters in MSS. Goth. 404: P. 798 feq., and 405 , pp. 536, 540,574 feq. (cited in Bretfchneider's preface to fo. Calvini, Theod. Beza, Henrici iv. Regis aliorumque illius avi hominum littera quadam nondum edita, Lips. 1835), and his fupplication for Gifanius (Sir H. Wotton's Remains, 908) ; cf. the Prefaces to Gabr. Harvey's Ciceronianus (1575) and the work itfelf, 36 feq., 58 ; alfo the indexes to the Oxford Strype, to the Parker Society books, and to Afchami Epiftola.

The book here referred to is Ciceronis Epiftolarum libri iv. a F. Sturmio puerili educationi confecti (Epifola minores), Strafb. 1539, 8vo. Another ed.ib. 1572, 8vo. An edition by Harles appeared as late as 1779. (Orelli, Onomafticon Tullian. i. 304, 305). Wm. Kemp alfo (The Education of Children, Lond. 1588, 4to. F. 4. and G.) recommends the ufe of Tullyes Epifles colleEted by Sturmius in the third form, after the dialogues of

Corderius and Caftaiio. In the fifth form (G. verfo) he would read Terence.
P. 6,1. 6. The plays of Terence were in Afcham's time read very early in the fchool courfe, of which the fpeaking of Latin and dramatic reprefentations formed important branches. See Raumer, i. 185, 194, 218.
P. $6,1.8$ feq. Cicero de Or. i. $\oint 150$ : perverfe dicere homines perverfe dicendo facillime confequi. Cf. Erafmi Adagia: "Dicendo dicere difcunt." Ariftot. Eth. Nic. ii. I. § 6.
P. 6, marg. G. Budeuus. See below, 146; Gräff, iii. (1.) 1235. n. 4; Afchami Epif. 26, 391. I have a copy of Budxi Commentarii lingua Graca, (Paris, Rt. Steph. 1548 , fol.), which is probably the fame which was ufed by Afcham. For it contains the note Rucapozy Mopiswe val tav priav, and we know that Afcham read with Sir R. Moryin all Herodotus, with five Tragedies and feventeen Orations of Demofthenes, between 12 Oct. 1550 and 12 Aug. 1551 (Grant, Vita R. A. 19; Ath. Cant. i. 143, 547; Afcham's Englijh Works, 357: Five days in the week my lord and I continually fudy the Greek tongue: cf. ibid. 362, 365). The paffage cited from Budxus is on p. ${ }^{11}$.
P. 6, 1. 7 from foot. Tib. and Caius Gracchi. Cic. Brut. §§ 104, 211 ; Quintil. i. 1. § 6; Tac. Dial. 28.
P. 7, marg. Plato. Phadr. 259 E. feq. See Cicero's qualification (de Or. i. $\$ 63$ ). Raumer cites from Luther fome vigorous paffages in fupport of Socrates ${ }^{2}$ doctrine (ed. Walch, i. 1 505-8, xxii. 2245).
P. 7, marg. Horat. A. P. 309-311.
P. 8,1. 7. Parfing. Ed. 1570 and 1571 have pa/ing. Upton has the true reading.
P. 9, 1. 8 from foot. Cicero's three Orations to Cafar ; i. e. thofe for $\mathbf{Q}$ Ligarius, for King Deiotarus, and for M. Marcellus; the laft is not ftrictly ad C. Caf. UPTON.
P. 14 and 15. This paffage may be added to Sir William Hamilton's catena of authorities "on the ftudy of mathematics as an exercife of mind" (Difcufions, ed. 1852,257 feq.) Compare Afcham's letter ( 5 Aug. 1564, in Whitaker's Richmond/b. i. 281, 282) in which he laments Leicefter's refufal to fudy Latin with him,
an accomplifhment more praifeworthy and profitable, "than if yow had upon your finger ends all the geometrye that is in all the booke of Euclyde . . . I thinke yow did yourfelf iniurye in changeing Tullyes wifedome with Euclydes prickes and lynes." (Cf. with the text Mulcafter's criticifm in the Appendix.)
P. 15 , marg. Galen. $D e$ fanitate tuenda, lib. i. vol. vi. p. 40 ed. Kühn,-vi. 52, ed. Chart.,-iv. 226, ed. Bas. Cited alfo in Afcham's Engl. Works, p. 70.
P. 15, marg. Plato. Rep. 1v. 424 feq.; Cicero's tranflation is in his de Legg; ii. §§ 38,39 , iii. § 32 .
P. 15, 1. 13. Afcham's Toxophilus is mentioned below, 60, l. I. See his letter to Gardiner (Whitaker, i. 275, 276: "Noe tyme fince I was borne foe fticketh in my memorie as that when I, unfreinded and unknowne, came firft to your lordfhipp with my Booke of Shooteing;") and efpecially the long letter to Qu. Elizabeth (10 Oct. 1567, ibid. 276-281; King Henry gave him a penfion for the book, which was confirmed "during pleafure," and increafed by Edward, reftored at Gardiner's interceffion and raifed from $10 l$. to $20 l$. by Mary; there is a call for a new edition, and he hopes in the preface to acknowledge the bounty of four fovereigns). Toxophilus and A fcham's love of Shooting are further noticed in Grant's Vita R. A. 11, 13 fin., 14 pr. ; Afchami Epiff. 45 fin., 93 feq., $97-102$; Haddoni Poemata, 81. The paffage here cited occurs in Engl. Works, 69 feq.
P. 1 , $5,1.9$ from foot. Tullie. Cf. de Or. i. § 1 , cited in Afchami Epijt. 254.
P. 18, 1. 5. S. fomes tyde. July 25.
P. 18, lines 6 and 7. Philips, World of Words (Lond. 1696, fol.): "Sweeting, a fort of fweet Apple. Rennet, a kind of Pippin, an Apple fo call'd from Rennes a town of Normandy." Cotgrave, Fr. and Engl. Dici., by Horwell (Lond. 1673, fol.): "Pomme de S. Jean. St. fohns apple; a kind of foon-ripe fweeting. Pomme de Rengelet. A certain yellow fweeting. Renette. The apple called a Pippin, or a kind thereof." Hollyband, DiE. Fr. and Engl. (Lond. 1593, 4to.): "Pomme de renette, a renet." In modern Fr. the word is fpelt rainette or reinette (Dict. de [Acad.) Diez gives, with
fome hefitation, the ufual derivation from regina; Fuller and Drayton (cited by Todd and Richardfon, under rennet) that from renatus.
P. 18, 1. 8 from foot. Proverbe. Afcham in Ellis, Letters of Eminent Lit. Men, 15.
P. 19, 1. 8. Syr Fohn Cheke. See below, 62, 141, 154, 158, $161,167,168$, 191 feq.; Afcham's Engl. Works, 378, 379 ; Ath. Cant. i. 167, 549. In Dr. S. Knight's fale (Puttick and Simpfon, 28 Jan. 1861, art. 598) there was fold a copy of Hefychius (Hagenoae, 1521 , fol.), which Cheke had prefented to Afcham. It contained Cheke's fignature, with a long MS. in fcription and a few notes in his hand. He has a letter in Gotha MS. 405. P. 52 (Bretfichneider as above) and one to Pet. Olborne in J. G. Nichols' Memoir prefixed to the Remains of Edw. VI, p. l. cf. p. ccxliv. See a letter to him in H. Junii Epifola cum ejufdem Vita. (Dordr. 1552. 12 mo .), 92. Ric. Mulcafter (Pofitions, 243,244 ) tells us that he gave copies of Euclid and Xenophon to the fcholars of King's. His intereft in fcience appears alfo from Halliwell's Letters on Scientific Subjects, 5. Chriftopher Carlile writes, 29 Apr. 1562, that he often found Cheke reading Caftalio's bible (Colomefii Opera, 52 I). See alfo Gabr. Harveii Smithus (Lond. 1 577. 4to.), fol. C. j. verfo. On Cheke's edition of part of St. Chryfoftom fee Savile's Append. 731, 734. St. John's library has a copy of Strype's Life of Cheke (E. 9. 14) with notes by Thomas Baker. On the family fee Evelyn's Diary, 19 Jul. 1670 and Gent. Mag. Mar. 1850.266 col. i.
P. 19, marg. Plato in Critone. Rather Phad. 90 A feq.
P. 20, marg. Plato in 7 de Rep. 535 B feq.
 whether there be any fuch Word in the Greek Language." UPTON. It does not occur in the new edition of Stephani Thefaurus.
P. 23, marg. Aul. Gell. xiii. 8. § 3, where follows: "Sophiam vocant me Grai, vos Sapientiam."
P. 24, 1. 6. Halicarnaffaus. Dionys. Ifocr. p. 94. 1. 26 feq. Sylb.
P. 24, 1. 7. Tullie. De Or. ii. § 94.
P. 24, 1. 10. Ifocrates. Orat. 1. (ad Demonicum), § 318. The words are infcribed over the gateway of Shrewbury School.
P. 24, l. 3 from foot. On the diffenfion between Ariftotle and Ifocrates fee Cic. de Or. iii. §141, Orat. § $62, T u f c$. i. § $7, O f f$. i. § 4.
P. 25, 1. 2. Thefe wordes. See below, 95. A fomewhat fimilar paffage is cited as from Ariftotle in Engl. Works, ini. The Rhetoric was commonly edited as Rhet. ad Theodect. in the 16th century. Afchami Epiff. 285 fin. and Fabricius, ed. Harles, III. 223.
P. 27, marg. Plato. This paffage is cited by Sturm (fee below, 35 marg.), fol. b iif. Cf. above, p. xv.
P. 29, marg. Ryding. Spenfer, F. Q. ii. 4.1 :-

> " But chiefly fkill to ride feemes a fcience Proper to gentle blood."

Fuller's Holy State, c. 40. The true Gentleman : "He delights to fee himfelf and his fervants well mounted."
P. 29, 1. 9 from foot. Three excellent praifes. Herodot. i. 136, § 2. This paffage and the following (from Oneficritus in Strab. 15, 3 § 8. p. 730) are alfo quoted in Engl. Works, 65, 98.
P. 30 , 1. 10. Cufpinian. Gräffe, iii. (1.) 1094. n. 1. He tells us (De Cafaribus atque impp. Romanis. fol. Francof. 1601, 485 ) that Maximilian was fent to Mafter Peter, afterwards prieft of Neuftadt, to be taught Latin. Mafter Peter, ignorant of everything but logic, tried to force ' fophifms' upon the boy, and punifhed his backwardnefs by cruel floggings. The refult was that Maximilian hated learning. Even when king of the Romans he retained fo lively a remembrance of his fufferings, that he faid at table, "If my mafter Peter were now alive, notwithftanding our duty to our teachers, I would make him rue the day when he taught me. For much as we are indebted to the right inftruction of good mafters, ignorant pedagogues no lefs deferve the rod, who wafte the fpring of life in teaching what it cofts much pains to unlearn." Cf. Burton's Anat. pt. i. fect. 2. memb. 4. fubs. 2.
P. 33, 1. 1. Xen. 1. Cyri Pad. c. 2, § 7.
P. 33, marg. Lady fane Grey. She was a native of Bradgate (Nichols' Leicefler/b. iii. 667), her father's feat. This interview took place in the fummer of 1550 (Grant, Vita R. A. 17). In a letter to Sturm, dated 14 Dec. 1550 , Afcham fays (Epiff. 34): "She is fifteen years of age. I was very intimate with her at court, and fhe has written to me learned letters. This laff fummer being on a vifit to my friends in Sorkfhire, and recalled by a letter of John Cheke's in order to fet out on my journey hither [to Augiburg], on my way I turned afide to Leicefter, where fhe was refiding with her father. On being admitted into her room, I found the highborn girl, dii boni! reading Plato's Phædo in Greek, which the underftands to admiration. Her kkill in writing and fpeaking Greek is almoft paft belief. Her teacher is John Elmar, a mafter of both tongues, who has bound me to himfelf moft clofely by his courtefy, difcretion, experience, foundnefs in religion, and many other bonds of moft true friendhhip. At my departure the promifed to write to me in Greek, if I would challenge her by a letter from the emperor's court. I am daily looking for a Greek letter from her; when I receive it, I will fend it on to you." Again (Epif. 41, dated 21 Aug. 1551), Afcham urges Sturm to dedicate $\boldsymbol{A}$ fchines and Demofthenes to Lady Jane. In a letter to Lady Jane (ibid. 237, dated 18 Jan. 1551) Afcham reminds her how he found "divinam Virginem divinum divini Platonis Phædonem Grece fedulo perlegentem," and is importunate in his requeft for a Greek letter. John ab Ulmis writing from Bradgate to Conr. Pellican, 29 May 1551, gives as high a character of Lady Jane as even Afcham does, fpeaking of her maftery of Greek and Latin, and her defire to learn Hebrew (Epifola Tigurine, 285 ). See the indexes to Strype and to the Parker feries, and foanna Graia Littera ad Bullingerum. Turici. 1840.4to. Fuller (Holy State, c. 79) fays of her parents: "They were no whit indulgent to her in her childhood, but extremely fevere, more than needed to fo fweet a temper; for what need iron infruments to bow wax ?
"c But as the fharpeft winters (correcting the ranknefs of the earth) caufe the more healthy and fruitful fum-
mers : fo the harfhnefs of her breeding compacted her foul to the greater patience and piety, fo that afterwards fhe proved the mirror of her age, and attained to be an excellent fcholar through the teaching of Mr. Elmar, her mafter."
P. 33, 1. 11 from foot. Bocafe. Cf. p. 84.
P. 34, 1.12 from foot. M. Elmer. Bifhop Aylmer. Ath. Cant. ii. 168, 547. Add his funeral certificate in Nichols' Collectan. iii. 287; Clarke's Ipfrvich, 447. Marprelate nicknamed him Mar-elme. (Hay any Work, \&c., 24, 26). He was a good Greek and Latin fcholar, and won Afcham's regard by his "courtefy, difcretion, experience, and orthodoxy" (Epif. 34: cf. 237).
P. 35, margin. Sturmius. 'De Educatione Principum : ad Illuftrem Principem Gulielmum, Ducem Juliacenfium, Cliuenfium, \&c.' printed with Conr. Heresbach's ' De laudibus Grecarum literarum oratio' and 'Rogeri Afchami et Joannis Sturmij Epiftolæ duæ, de Nobilitate Anglicana. Argent. $1551 .{ }^{\text {' }}$ 8vo. See efpecially fol. b. iij. Cf. C. Schmidt, La Vie et les Travaux de Fean Sturm. Strabb. 1855. p.: 316.
P. 35, margin. Qui parcit. Prov. xiii. 24 ; cf. $x$. 13; xxiii. 13, 14; xxvi. 3 ; xxix. 15 ; Ecclus. xxx. 1.
P. 35, 1. 8 from foot. Arifophanes. Nub. 972, 1413; Vefp. 1337 ; Ifocrates. Areop. § 37.
P. 35, l. 7 from foot. Plato. De leg. vii. 808 ; Lyfis 208 C; Protag. 325 ; Axioch. 366 E. Moft of thefe and many other paffages of Greek authors on education are cited at length by K. Fr. Hermann, Lehrbuch der griechifchen Privatalterthïmer, Heidelb. 1852 . § 34, and in Becker's Charikles. Plautus. Bacchid. i. 2 ; iii. 3.17 and 30.
P. 37, marg. Xen. 7. Cyri Pad. c. 5, § 86 ; cf. i. c. 2.
P. 38, marg. Xen. 8. Cyri Pad. c. 5, § 20.
P. 38, l. 3 from foot. Read in moft neede with ed. 1571.
P. 39, l. 6. Vomet. Ed. 1570 , 1571 .
P. 40, laft line. Read greater with ed. 1570 , 1571.
P. 42, marg. Xen. in I. Cyr. Pad. c. 4, § 4.
P. 43, 1. 2. Ariftotle. Eth. N. iv. 9, §§ 2, 3. Cf. Diog. Laert. vi, 2, § 54 , with Ménage's note.
P. 43, marg. Cic. 3. de Or. § 94.
P. 44, l. 13 from foot, etc. Smithfield Ruffian. Compare Pilkington's Aggeus the Prophete. Lond. 1560, fol. H ii. verfo (p. 56, ed. Parker Soc.): "But thefe tender Pernels mufte have one gowne for the day, an other for the night, one long, an other fhort, one for wynter, an other for fommer, one furred thorow, an other but faced, one for the work day, an other for the holy day, one of thys colour, an other of that, one of cloth, another of fylke or damaike, chaunge of apparell, one afore dynner, an other at after, one of Spanifh facion, an other Turkye, and to bee briefe, never content wyth ynough, but alwayes devifyng newe facions and ftraunge: yea a Ruffin wil have more in a ruffe and hys hofe, then he fhould fpend in a yeare. I read of a Paynter that woulde paynt everye country man in his accuftomed apparell, the Dutche, the Spanyarde, the Italyon, the Frencheman: but when he came to the Englyfhe man, he paynted him naked and gave him cloth and bad him make it hymfelf, for he chaunged his facion fo often, that he knewe not howe to make it." Becon's Fewell of Foye (ed. 1560, vol. ii. fol. D D d i. verfo $;$ ed. Parker Soc. ii. 438): "I thinke no realme in the worlde, no, not amonge the Turkes and Sarazyns doth fo muche in the vanitie of their apparell, as the Englythe men do at thys prefent. Theyr cote mutte be made after the Italian fahyon, theyr cloke after the ufe of the fpanyardes, their gowne after the maner of the Turckes, theyr cappe mufte be of the frenche famyon, and at the lafte theyr daggar muft be Scottifhe wyth a venecyan taffell of fylke. I fpeake nothynge of theyr dublets and hofes, whyche for the moft parte are fo mynfed cutte, and iagged, that fhortlye after they become boeth torne and ragged. I leave of alfo to fpeke of the vanytie of certayne lyght braynes, whyche bycaufe nothynge fhould want to the fettynge forth of theyr fondeneffe, wyll rather weare a Marten chayne, the pryce of viii.d. then they woulde be unchayned. O what a monfter and a beafte of manye heades is the Englyfhe manne nowe become? To whom maye he be compared worthely, but to Efoppes crowe? For as the crowe decked hyr felfe wyth the fethers of al kynd of byrdes to make hyr felfe
beautyfull, even fo doeth the vayne Englyihe man for the fonde apparelynge of hym felfe, borowe of every nation to fet forth hym felfe galaunte in the face of the worlde. He is an Englyfhe man, he is alfo a Italyan, a Spaniarde, a Turke, a Frencheman, a Scot, a Venecian, and at the laft what not?" Cf. id. vol. i. p. 204, Parker Soc., and Norden's Progrefs of Piety, Parker Soc., 172. Andrewes, XCVI. Sermons, ed. 1661, 680: "exceffe of apparel, wherein the pride of England now, as the pride of Ephraim in times paft, tefifieth againft her to her face." T. Naih in Brydges' Archaica, ii. pt. 7. p. 135 ; Burton's Anat. (1676), 84 b.
P. 45, 1. 4. Peek goos. Beaum. and Fletch. Little French Larwyer, Act ii. Sc. 3 (iii. 494, Dyce): "What art thou, or what canft thou be, thou pea-goofe, | That dar'ft give me the lie thus?" The Prophetefs, Act iv. Sc. 2. (ibid. viii. 266): Firft Guard. 'Tis a fine peak goofe. $\mid$ Niger. "But one that fools to the emperor, and in that |A wife man and a foldier:" Cotgrave (ed. Howell), s. v. Benet. "A noddy-peak, a ninnyhammer, a pea-goofe;" and s. v. Niais: "Cockney, dotterel, peagoofe." (From Nares and Halliwell.) Hollyband, s. v. Niez: "An Idiote, a peke noddie, a fimple foule, a fneakerbie."
P. 45, l. 9 from foot, etc. Geta occurs in the Phormio and Truculentus; he is an honeft flave in the Adelphi. Davus occurs in the Phormio and Andria. Gnatho is a parafite in the Eunuchus; Phormio in the Phormio. Parmeno occurs in the Hecyra and Adelphi; but Afcham alludes to the Eunuchus, Act i. Sc. 1.
P. 46, 1. 9 from foot. Read Egypt with ed. 1570, 1571.
P. 47, 1. 3 from foot. Som wilful wittes. See below, P. ${ }^{163}$.
P. 48, marg. Chrifoft. de Fato. (Orat. v. vol. vi. ed. Savile, vol. ii. p. 924, ed. Gaume): "You will afk, why one man is rich, and another poor? Even if we are ignorant of the caufe, we ought to reft content in our ignorance, and not to take up another wicked tenet. Honeft ignorance is better than ill knowledge; for the firft is free from guilt, but the laft is without excufe." Afcham's friend Cheke publifhed a Latin verfion of the

Six Difcourfes 'On Fate and Providence' at London in 1545 .
P.48, 1. 7. Without all reafon. A Latin and German idiom, which is now nearly obfolete. Heb. vii. 7 . Andrewes' XCVI. Sermons, ed. 1661, p. 276: "perpetual, without all fear of forgoing;" p. 470: "Yet not promi/cuì though, without all manner limitation;" p. 631: "To plunge them into eternal mifery, whereinto himfelf is fallen, without all redemption."
P. 48, marg. fulia. Apofat. The various authorities for Julian's edict (A. D. $3^{62}$ ), by which he forbad Chriftians to teach rhetoric or grammar are collected in Haenel's Corpus Legum (Lips. 1857), i. 214 feg. The chief are Julian. Epif. 42, Ammian. Marcell. xxii. 10, xxv. 4. Cf. Greg. Naz. Orat. 4 (ornhertur. 1.), c. 5 feq., 100 feq. (Vol. i. pp. 79 feq., 131 feq., ed. Ben.)
P. 48, 1.13 from foot. Xenophon. See above, p. 37.
P. 48, 1. 5 from foot. Grace. Hooker, E. P. v. 31, \$2: "At the board and in private it very well becometh children's innocency to pray, and their elders to fay, Amen."
P. 49, marg. IJocrates. In Orat. Ariopag. \$§ 37, 40, 42, 47-49. "Mr. Afcham has rather given the Senfe of feveral Paffages, than a ftrict Tranflation of his Author." Upton.
P. 51, l. 14 from foot. Cicero. Cf. Brut. §§ 83, 84.
P. 51, marg. Emil. Probus. Rinck in 1818 and Roth in 1841 ftill claimed for Amilius Probus the authorlhip of the twenty-two Lives which, fince the edition of Lambinus (Par. 1569), have been generally afcribed to Cornelius Nepos.
P. 52, 1. 14. Menander, Demofhenes fifer fonne. There is no authority for this.
P. 52, marg. Learnyng chiefly conteined in the Greke, and in no other tong. See the addrefs 'To all the Gentlemen and Yomen of Englande' prefixed to Toxophilus (ed. 1571, fol. . 2, verfo): " And as for the Lattine or Greke tongue, everye thinge is fo excellentlye done in them, that none can do better: In the Englifhe congue contrary, every thinge in a maner fo meanlye,
both for the matter and handelinge, that no man can do worfe. For therein the leaft learned for the moft part, have bene alwayes moft redye to write." Cf. Epif. 102.
P. 53, 1. 15. Langaus and Bellaus. The brothers, I. Guillaume du Bellay, Seigneur de Langey, celebrated as a general, a diplomatift, and a writer of memoirs, died 9 th Jan. 1543. The following epitaph has been written on him:-

> Ci-gît Langey, dont la plume et l'épée Ont furmonté Cicéron et Pompée.
(See Saxe, Onomaft. iii. 346 ; Gräffe iii. (1.) 1102, n. 12 ; Ind. State Papers, Hen. VIII; Bayle, and Didot's Biographie Générale.) II. Cardinal Jean du Bellay, who was engaged in the negotiations refpecting Henry's divorce, and died 16 th Febr. 1560.
P. 53, l. 16. Vidam of Chartres. Jean de Ferrières, who became Vidame de Chartres 15 th Dec. 1 560, ferved in the wars of Condé and Coligni. He was much in England and had a yearly allowance of 300l. from Elizabeth. (Haag, La France Protefante, v. 97 feq. $;$ Indexes to the Calendar of State Papers, to Strype, and to the Parker feries; there are letters of his in Cotton MSS. Calig. E. v. vi. ix. xii.) See Vie de fean de Ferrières. Auxerre, $1858,8 \mathrm{vo}$.; Harvey's Grat. Vald. ii. 3.
P. 53, marg. Francifcus I. Compare the Greek dedication to the Commentaries of Budé.
P. 55. Syr Roger Chamloc. Sir R. Cholmley became Chief Baron of the Exchequer inth Nov. 1545, Chief Juftice of the King's Bench 21 ift Mar. 1552 . See Fofs, Fudges of England, v. 293 : "The date of his admiffion [at Lincoln's Inn] cannot be found; but the fact of his being readmitted in 1509 gives fome fubftance to the ftory that the embryo Chief Juftice entered at firft rather freely into the frolics of youth." For a letter of his fee Calendar of State Papers (Mary), 88.
P. 56, marg. Erafmus. Opera, ed. Cler. i. 901, E: "Experientia ftultorum magiftra.". Cf: v. 850, C, and Adagia: "Malo accepto ftultus fapit."
P. 58, marg. Cf. Sturm (as cited p. 35), fol. b iij. verfo: "It is not without reafon that the nobleft cities
of Greece held the Mures and Apollo to be patrons of learning. Therefore I deem it not only lawful, but neceffary, to fing at proper times, to hunt, fwim, leap, run, etc." Cf. Grant, Vita Afchami, 11 feq.
P. 59, marg. The Cokpitte. Grant, 13 : "If fudents have always recruited either their minds with mufic, or their bodies with athletic fports; I know nothing to prevent Afcham from having his innocent paftimes, of archery or cockfighting." Ibid. 11 and 13 Grant mentions the fcandal which Afcham occafioned by thefe recreations. Camden fays (Complete Hiff. of Engl., ed. 1719), 417: "Being too much addicted to dicing and cock-matches, he lived and died a poor man." Cf. below, p. 151.
P. 60 , 1. 1. The fchole of fhoting. See above, p. 15. Cf. Afcham to Cecil, 24th Mar. 1553 (Letters of Eminent Lit. Men, Camden Soc., 15).
P. 60, marg. Hor. in Arte Poet. 137, 140.
P. 61, l. 5. Quintilian. xi. 1, § 50 .
P. 61, marg. The Cortegian. Cf. Gräff, iii. (1). 698, n. 7, and his Dič. Bibliograph. ii. 65, 66. The book was a great favourite with Gabriel Harvey. See his letter to Bart. Clerk, the Latin tranlator of the Cortegiano, prefixed to his Rhetor (Lond. 1577, 4to.) and the Rhetor, fol. I ij ; alfo G. Harveii Caftilio, five Aulicus (Gratulat. Vald. iv. p. 18 ; cf. ib. 3, 17, i. 25), and in Brydges' Archaica, ii. pt. 9. p. 176. Clerk's verfion was reprinted by Sam. Drake, at the Cambridge prefs, as late as 1713. Bofwell's fohnfon, 2nd Oct. 1773: ${ }^{6}$ The beft book that ever was written upon good breeding, 'Il Cortegiano,' by Caftiglione, grew up at the little court of Urbino, and you Thould read it."
P. 61, 1.12 from foot. Italie. Cf. p. 86.
P. 61. marg. Syr Tho. Hobbye. See Ath. Cant. i. 242, 554. In a letter to Cheke (Bruffels, 7 th Jul. 1553 , Epift. 245) Afcham congratulates him on the fair promife of his pupil Hobby.
P. 62, l. 1. Plato. De Legg. v. 729 B.
P. 62, marg. King Ed. 6. At the age of thirteen Edward could fpeak and write Latin fluently ; he had ftudied logic, and was reading the Ethics of Ariftotle. (Afch. Epiff. 33.)

## Notes.

P. 62, marg. The yong Duke of Suffolke. Lord Henry Brandon, who died of the fweating ficknefs 16 th Jul. 1551, while a ftudent of the univerfity. His life and that of his brother Charles, who died on the fame day, were publifhed with commemorative verfes by the chief fcholars of the time. Ath. Cant. i. 105, 541. Afcham (Epiff. 236. 1 ith Nov. 1553 ) had taught Charles Greek, and both brothers penmanihip (elegantiam fcribendipulchram manum). Cf. Grant, Vita R. A. 14, 15 , Haddoni Opera, 89 feq. and Poemata, 103. Letters of Eminent Lit. Men, Camd. Soc., 12 (Afcham to Cecil, 12th Jul. 1552): "God's wroth, I truft, is fatisfied in punifhing divers Orders of the realme for their mifordre, with taking away finguler men from them, as learning by Mr. Bucer, Counfell by Mr. Denny, nobilitie by the two young Dukes." Wilfon (The Arte of Rhetorike, ed. 1567 , fol. 8 feq.) gives an interefting account of the brothers. See Caius, Hif. Cant. Acad. i. 77; Epif. Tigurin., 472.
P. 62, 1. 10. Lord H. Matravers. Ath.Cant. i. 548.
P. 62, marg. Syr John Cheke. D. Readman. In a letter, dated by Baker 1540 (Epift. 74), Afcham boafts of the progrefs which Cambridge had made in learning during the paft five years. Ariftotle and Plato were read in Greek; Sophocles and Euripides, Herodotus, Thucydides and Xenophon, were more familiarly known than Plautus and Livy had been before. Cheke had lectured gratuitoufly on the whole of Homer, the whole of Sophocles twice, the whole of Euripides, and nearly all Herodotus; he was proceeding with other authors, when Gardiner's edict againft his pronunciation of Greek fuddenly interfered and damped the zeal of his auditors. Cf. 85. Whitaker's Richmond/bire, i. 273 feq. Re£ecting Dr. John Redman, firft Mafter of Trinity, fee Ath. Cant. i. 107, 542.
P. 62, 1. 8 from foot. Lovaine. On 6th Oct. 1551 Afcham vifited Louvain (Works, 355): "I went to P. Nannius chamber, to have talked with him; but he was either drunken at home, or drinking abroad; for he was making merry and could not be feen, as an Englifh boy his pupil told me. He reads Tully's Orations at nine of the clock: at one of the
clock Theodoricus Langius read (whom I heard) ©Ed. Sophocl. Gracè. He read that chiding place betwixt OEdipus and Creon [CEd. T. 583 feq.], beginning aix, si $\delta$. \&c., reading twenty-one verfes. His hearers, being about eighty, did knock him out with fuch a noife, as I have not heard. This college is called Trilingue and Buflidianum, where he reads. If Louvain, as far as I can mark, were compared with Cambridge, Trilingue with St. John's or Trinity college, Theod. Langius with $\mathrm{M}^{\mathbf{r}}$. Car, ours do far excel. The reader in omni followed our pronunciation." Cf. Epif. 233. Letters of Eminent Lit. Men, Camden Soc. (Afcham to Cecil, 24th Mar. 1553), 14: "Their is no foch quietneffe in England, nor pleafur in ftrange contres, as even in S. Jons Colledg to kepe company with the Bible, Plato, Ariftotle, Demofthenes, and Tullie."
P. 62, marg. Queene Elijabeth. See below, p. 105, and the Preface, xvi. Epif. 51 (her knowledge of Greek, Latin, Italian and French); 53, (he was reading with Afcham Demofthenes and Etchines ' of the crown,' and fhewed great intelligence. 14th Sept. 1555); 56, 57 (fhe in one day anfwered three ambaffadors in Italian, French, and Latin refpectively); 61 (20th Oct. 1562, the daily read with Afcham Greek or Latin); Whitaker's RichmondJbire, i. 287 (Afcham to Leicefter, 14th Apr. 1566): "If I dye, all my thinges dye with me, and yett the poore fervice that I have done to Queene Elizabeth fhall live ftill, and never dye foe long as her noble hand and excellent learneing in the Greeke and Latine tonge fhalbe knowne to the world."
P. 64, 1. 5 feq. One example. Strype (Storw, ed. 1720, bk. 2. p. 149) conjectures that this diforder may have been excefs of apparel, and that the big one of the court was refident in Birchin Lane about 1540 . (Cf. Notes and Queries, 2nd Ser. i. 254.)
P. 65, marg. Example in apparell. See above, p. 44. Camden's Elizabeth, an. 1574. Strype has printed various proclamations "for the redrefs of inordinate apparel." Annals, vol. i. pt. I. Append. No. 46 (A. D. 1559). Vol. i. pt.2. Append. No. 34. (Feb.1 565. This required the Lord Mayor of London to bind all hofiers " to obferve the contents of thefe ordres.") See alfo

Annals (fol. ed.) ii. 356, 357. Eccl. Mem. vol. ii. bk. 2. ch. 9 ad fin. For the numerous fatutes on this fubject fee the Index to the Statutes at Large, s. v. "Apparel." They were all repealed in the firft year of James.
P. 66, marg. Read " of fence."
P. 66, marg. Example in hootynge. Cf. p. 60, l. 1.
P. 68, 1. 16. Syr Richard Sackrile. Cf. Afcham in Communications to Camb. Ant. Soc. i. 121, 122; Ath. Cant. i. 241, 554.
P. 68, marg. Travelyng into Italie. 1oth Oct. 1562 , Cecil afks Windebank's advice whether he fhall let his fon Thomas pafs into Italy or not. Windebank ( 18 Nov.) diffuades him from it, " by reafon of the inticements to pleafure and wantonnefs there." (Calendar of State Papers.) Erafmus oppofed Wm. Latimer's fuggeftion, that Bifhop Fifher fhould fend for an Italian to teach him Greek, partly on account of the expenfe, partly " quod qui bonis literis inftructi veniunt, mores nonnunquam non perinde bonos fecum adferant." (Epiff: Lond. 1642, 526). See a letter from the Privy Council to Whitgift (16th Dec. 1580. Strype's Whitgift, bk. 2. ch. 2. p. 91. fol.): "The Queen's Majefty found the daily inconvenience growing to the realm by the education of numbers of young gentlemen, and others her fubjects, in the parts beyond the feas: where for the moft part they are nourfelled and nourifhed in Papiftry." Long after this time Howell writes (bk. i. s. i. letter 3) : "I have got a warrant from the lords of the council to travel for three years anywhere, Rome and St. Omers excepted." Cf. Dallington, Method for Travell; 1598. 4to. Mulcafter's Pofitions, 209-2 19 .
P. 71, 1. 12. Watfon. See below, P. 168 feq. Ath. Cant. i. 491. Seton's Logic is dedicated to him. A fcham calls him the moft learned member of St. John's (Epift. 91).
P. 71, 1. 1 5. Barbarous ryming. See below, Pp. 177, 179 feq. Milton's advertifement before P. L. "THB Verse. The meafure is Englifh Heroic Verfe without Rime, as that of Homer in Greek and of Virgil in Latin : Rime being no neceffary Adjunct or true Ornament of Poem or good Verfe, but the Invention of a barbarous Age, to fet off wretched matter and lame meeter."
P. 72, 1. 5 from foot. Some Circes, etc. So it was faid of Card. Pole (Parker, De Antiq. Brit. Eccl., Hanov., 1605, p. 346, l. 33): "Transformed as by a draught of a Circean cup from an Englifhman into an Italian, from a Chriftian into a papift.
P. 72, 1.2 from foot. Hard returning. Virg. En. vi. 128.
P. 73, marg. Moly Herba. P. 76. See the allegorical interpretations in Euftathius ( = education) and Erafmus, Adagia: " Neque mel, neque apes."
P. 73, 1. 6 from foot. Gentlemen of England, etc. E.g. Cheke and Wilfon. Tho. Wilfon's Dedication to his tranflation of the Olynthiacs (1570): "And thinking of my being with him in Italie in that famous Univerlitie of Padua: I did cal to minde his care that he had over all the Englifhe men there, to go to their bokes : and how gladly he did reade to me and others certaine Orations of Demofthenes in Greeke, the interpretation whereof I and they had then from his mouth." Cf. the preface to Wilfon's Rhetorike.
P. 74, 1. 13 from foot. Sicilia. On the Sicilian luxury fee Hor. Carm. III. i. 18 with Orelli's note. Add Maxim. Tyr. Difs. 1.; Ariftoph. Datal. Fr. 3; Epift. Socr. pp. 175, 293, Orelli; Lucian. Demofth. Encom. 18 ; Macrob. Comment. i. 13, § 16 feq.
P. 76, 1. 14. Moly. P. 73. Caius de Antiq. Cant., 1574, p. 146.
P.78, 1. 12. Englefe Italianato e un diabolo incarnató. P. 83. Applied to Reginald Pole by Parker (as quoted above, note on p. 72). Howell's Letters, bk. i. s. 3 . no. 2. p. 117 (ed. 1754): " But tho' Italy give Milk to Virtue with one Dug, fhe often fuffers Vice to fuck at the other ; therefore you muft take heed you miftake not the Dug: for there is an ill-favoured faying, That Inglefe Italianato ì Diavolo incarnato; an Engli/hman Italianate is a Devil incarnate." Sir Phil. Sidney: "An Englifhman that is Italianate, | Doth lightly prove a devil incarnate."
P. 79.1. 10 from foot. Fonde bookes. Collier's Extracts from the Regifers of the Stationers' Company, 1557-1 570, pp. 13, 68, 100, 108. In $1561-2$ was publifhed a " ballett agaynfte fylthy wrytinge " (p. 54); others in 1563-4
againft ribald " and vayne fonges, whereof moche hurt to yough daily doth comme" (pp. 82, 87). In June, 1566 , regulations were drawn up for the reform of diforders in the publication of books (Calendar of State Papers, 275). See the extracts from Deringe and Topfell in Haweis' Sketches of the Reformation, 147, 148. When the puritans complained (Whitgift's Works, Parker Soc., iii. 572, note 9, A.D. 1572 ): " Many lewd light books and ballads fly abroad printed, not only without reprehenfion, but cum privilegio, the authors and printers whereof continue daily amongft us without controlment;" Whitgift retorted (ibid.), "Shall no book be fuppreffed becaufe fome be not? It is a fault, I confefs, to fuffer lewd ballads and books touching manners. But it were a greater fault to fuffer books and libels, difturbing the peace of the church, and defacing true religion." Cf. Myles Coverdale's preface to Goofly Pfalmes and Spirituall Songes (Works, Parker Soc., ii. 538).
P. 80, 1. 11. Havyng bene many yeares a prentice to Gods trewe Religion. Afcham was an intimate friend of Martin Bucer's (Epiff. Index, s. v. Bucer). He read with Qu. Elizabeth the Greek Teftament, Cyprian, and the Common Places of Melancthon (ibid. 21). He tranflated into Latin the Commentaries of OEcumenius on Philem. (orig. MS., a new year's gift to Seton, in St. John's Library, L 3 ; cf. Epiff. 68) and on Tit. (ibid. 64, 67, 69, 70, 209). He alfo intended (A.D. 1547) to have argued againft the mafs in the public fchools, but being prevented by the Vice-Chancellor, compiled a treatife on the fubject, which was publifhed in 1577 (ibid. 287, 335 ; Ath. Cant. i. 267).
P. 81, 1. 9. Italian. Poggio (Opera, ed. 1538, 219) boafts that his Facetio were known in England.
P. 81, marg. Morte Arthur. Cf. Afcham's Toxophilus. Preface To all the Gentlemen and Yomen of Englande: "In our fathers time nothing was red, but bookes of fayned chevalrie, wherin a man by readinge thould be led to none other ende, but onlye to manlaughter and baudrye. If anye man fuppofe they were good enough to paffe the time withall, he is deceived. For furely vaine wordes do worke no fmal thinge in
vaine, ignorant, and yong mindes, feecially if they be geven any thing therunto of their owne nature. Thefe bookes (as I have heard fay) were made the moft parte in Abbayes and Monafteries, a very likely and fit fruite of fuch an ydle and blind kind of lyving."
P. 83, marg. The Italian proverbe. P. 78. Cf. Marton's Scourge of Villanie. Sat. ix. (iii. 296, Halliwell) : -

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

## P. 84, 1. 12. More accounte of Tullies offices than

 S. Paules epiftles. Thus Politian admired the Pfalms, but preferred Pindar; and faid that he had never fent his time worfe than in reading the Bible (Melancthon, as quoted by K. von Raumer, Gefch. der Pädagogik, Stuttg. 1846, i. 49).$$
\text { P. } 84, \text { I. 13. Bocace. P. } 33 \text {. }
$$

P. 84, 1. 14. They counte as Fables the holie mifferies of Chriftian Religion. Leo X. is faid by Bale (Acta Romanorum Pontif. Bafil. 1558) and many later writers (e.g. in the Parker Series, Jewel, iii. 469 ; Fulke, i. 66; Rogers, 78, 181) to have addrefied to Bembo the words: " How profitable that fable of Chrift has been to us and our company, is well known to all ages." Rofcoe, (Life of Leo, c. 24. iv. 328, ed. 1805) following Bayle (note I) rejects the ftory as an invention of biliofus Baleus. K. von Raumer, however, feems to have fome ground for faying that though not fupported by credible teftimony, it is not in ittelf incredible. Cf. Bandino MS. in Ranke, Lives of the Popes (Eng. Tr., ed. 1840) i. 74. Bk. i. c. 2. § 3. Erafmus writes (Epift. Lib. 26. Ep. 34. col. 1456 E ) : "At Rome I heard with thefe ears men raving with deteftable blafphemies againft Chrift and his apoftles, and that before a large audience, and with impunity. I know many at Rome, who ufed to
relate that they had heard horrible words fall from priefts attached to the papal court, in the very courfe of the mafs."
P. 85, 1. 8. atrat. Fuller, Holy State, c. 44. § 9 : " Many weed foreign countries, bringing home Dutch drunkennefs, Spanifh pride, French wantonnefs, and Italian atheifm."
P. 85, marg. The Italian Chirche in London. In 1550, or 1551 , an Italian church was conftituted in London, by means of Cranmer and Cecil, and Michael Angelo Florio, a Florentine, was appointed preacher; the members, on taking an oath of allegiance, were admitted free denizens (Strype's Cranmer, bk. 2. c. 22. p. 239, fol. ed., with Florio's letters in Append. Nos. 52, 53 ; cf. Annals, bk. i. c. 3. p. 29, and Life of Grindal, bk. i. c. 13. p. 135. Hieronymus Jerlitus was minifter of the church 22 Jul. 1568. Cal. State Papers).
P. 86, marg. Pigius. Albertus Pighius. Gräffe, iii. (1). 941. n. 3; Pope Blount, 417; Bayle; Saxii Onomaft. iii. 70, 589, 6 57. See the index to the Parker Series s. v. where many of his fayings are quoted: e.g. the fcriptures are "a nofe of wax," "a dead letter," "dumb judges," whofe " authority depends on that of the church." See his Hierarchia ecclefiaftica affertio, Colon. 1538 . L. iv. c. 2. fol. cxiii. ro. C: "The fcriptures are like the leaden rule of fome Lerbian building, which eafily fuffers itfelf to be bent, turned and drawn even to contrary fenfes." Fol. 163 F: "The feriptures can readily be accommodated to any impious opinion." Cf. 10 B, in D, 13 D. There is a curious paffage in fol. 59 C feq., refpecting Luther's doubts about the Epiftles of James, 2 Peter, and Hebrews. Pighius is remarkable for his ribald abufe of "the thrice execrable Luther," "who wallows in inceftuous luft like a fwine in the mire." Fol. 18 C, 42 F, 43 A, $54 \mathrm{v}^{\mathrm{o}}$. D, 111 B . (On fol. 18 E , Pighius relates fome Adamite extravagances of certain Anabaptilts, which he had himfelf witnefled.)
P. 86, 1. 10 from foot. Machiavel. Afchami Epift. 259. See Bayle, notes D, E, and L. Fuller (Profane State, c. 7): "Though he deferves to be hiffed out of Chriftendom, who will open his mouth in
defence of Machiavel's precepts, yet fome have dared to defend his perfon; fo that he in his book [The Prince] fhews not what princes fhould be, but what then they were; intending that work, not for a glafs for future kings to drefs themfelves by, but only therein to prefent the monftrous face of the politicians of that age. Sure, he who is a devil in this book is a faint in all the reft; [Note. His notes on Livy, but efpecially his Florentine Hiftory favours of religion.] and thofe that knew him witnefs him to be of honeft life and manners; fo that that which hath fharpened the pens of many againft him, is his giving fo many cleanly wipes to the foul nofes of the pope and Italian prelacy."
P. 87, marg. Germanie. See the brieff difcours off the troubles begonn at Francford in Germany, A.D. 1554; abowte the booke of common prayer and ceremonies, 4to. 1575 (reprinted in the Phenix ii. and by the late Mr. Petheram. Lond. 1846, 8vo.)
P. 87, 1. 4. I was once in Italie my felfe. Grant, Vita R.A.20. Probably at the end of 1551 . (He was at Innfpruck 17th Nov. Works, 377.)
P. 87, marg. Venice. Howell's Letters (ed. 1754), 56, where he quotes a Venetian Proverb, "That the firft handfome Woman that ever was made, was made of Venice Glafs; which implies Beauty, but Brittlenels withal, \&c." Cf. ibid. 63. Fuller's Holy State, c. 44 §5: "Travel not beyond the Alps." Burton's Anat. (1676) 308 b; Bp. Hall's 2uo Vadis? and his Epif. decade i. no. 8.
P. 87, 1. 13. Pantocle. Ital. pantófola, Span. pantuflo, Fr. pantoufle. See on the derivation Diez, Etym. Wörterbuch, ift ed., 250. Phillips, World of Words (1706): "Pantofle (Fr.) a Slipper to wear in a Chamber for Eafe and Convenience." Holland's Plut. Mor. 320 : "Our dames . . ., from whom if you take their gilded pantofles, their carkanets, their bracelets, . . . they will never once go out of their houfes."
P. 88, 1. 13 from foot. This prefent Pope in the beginning made fome fhewe of miJliking thereof. Ciaconii Vite Pontificum (Rom. 1677), vol. iii. col. 992 (an. 1566): "Meretricam (fic) licentiam, Romano populo reclamante, fevere coercuit, et clericorum luxum, cul-
tumque minus honeftum caftigavit, fanxitque, ne in aula Romana imberbes iuvenes alerentur." Cf. Thuan. lib. 39. c. 3. Vol. ii. p. 483, ed. Lond. 1733 ; Acta Sanctorum, Maii, vol. i. p. 631 C. D. In anfwer to complaints that Rome would be ruined by the enforcement of this decree, Pius declared that nothing gave more advantage to heretics, as he knew from his experience as inquifitor, than "lo fcandalo delle meretrice di Roma, e per cio del corrotto vivere de cherici e del popolo." (Catena's Vita del gloriofifimo Papa Pio Quinto. Rom. 1587, 53, 54). See too Mendham's Pius V. 41 feq. 57, 102. Fuller's Church Hiff., ed. Brewer, iii. 206; cf. 202-207.
P. 88, 1. 1 I from foot. Stewes in Rome. Index to Parker Series, s. v. Rome. Baptifta Mantuan. De Sacris Diebus (Milan, 1540) fol. C iij. De Carnifprivii mala confuetudine :-

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

Mantuani Sylv. lib. ii. ad fin. (ed Afcens. 1507, fol. Ll.): 一

> " Romanis pater eft Mavors, lupa Martia nutrix, Hæc hominum mores ingeniumque docent. Vivere qui fancte cupitis, difcedite: Romæ Omnia cum liceant : non licet effe bonum."

Compare, on the licentioufnefs of the unreformed clergy, the evidence collected in Giefeler's Church Hiftory. Luther (Tifchreden, c. 77, ed. Berl. 1848, iv. 684 feq.) often faid that he would not for a hundred thoufand florins have miffed feeing Rome; "elfe I muft continually have been afraid of wronging the Pope; but what we fee, that we fpeak." "Men fay, if there is a hell, Rome muft be built upon it : every fin has there full fwing."
P. 90, 1. 14. Againft God him felfe. P. 84.
P. 92, 1.8 from foot. Epifles chofen out by Sturmius. P. 3 .

## THE SECOND BOOKE.

P. 92, 1. 7 from foot. Epifle. P. 104.
P. 92, marg. Ful. Cafar. P. 199.
P. 94, 1. 14 from foot. Whan I was yong, in the North. Afcham was born at Kirkby Wiike, in Yorkthire, alfo the birth-place of George Hickes, about the year 1515 . See Whitaker's Richmondfoire, i. 261 feq.
P. 95, marg. Rhet. 2. Quoted above, p. 25. The paffages cited cannot be the fame as Afcham intends to quote; but they come nearer to his extract than any other in the Rhetoric.
P. 96, 1. 8. Aphthonius. See Rhet. Grac. ed. Walz, i. 55 feq., ed. Spengel, ii. 21 feq. Aphthonius, a rhetorician of Antioch, who is fuppofed to have lived about the end of the 3rd cent. A. D., edited and enlarged the "Exercifes" (трогүиид́бната) of Hermogenes. The work, becoming very popular, has furvived in many MSS. During the 16 th and 17 th centuries it was ufed as a text-book at fchools and univerfities, and more than thirty editions in Latin and twenty in Greek were publifhed in that period. (Hoffmann, Lex. Bibliograph. i. 199 feq., Fabric. ed. Harl. vi. 96 feq.) In fourteen chapters Aphthonius gives definitions of "Fable," " Narrative," etc., with examples.
P. 96, 1. II from foot. Whan 1 came firft from Cambrige to ferve the Queenes Majeftie, than Ladie Elizabeth. In the 32nd year of his age, Febr. 1548, as fucceffor to William Grindal. (Grant, Vita R. A. 15.) Afcham to Cecil (Works, 381) 27th Sept. 1552, from Spires: "Next this promife of the king's majefty, my truft is in my lady's grace, my miftrefs, and that rather I truft fo, becaule I am affured in my confcience that I did her faithful and good fervice; infomuch that mafter Aftley this laft year fent me word from her grace, by Mr. Leaver, that her grace would either fpeake or write to the king for me in any reafonable fuit." See further on Elizabeth's ftudies, Beza's dedication to his Commentary on Job (Genev. 1589), and Sir H. Savile's Oratio coram Regina habita Oxonia. 1592.
P. 96, 1. 8 from foot. Syr Ant. Denys in Chefon,
i.e. Chefhunt. On Sir A. Denny fee Ath. Cant. i. 99, 539. In Afchami Epiff. ed. 1578, fol. $\mathbf{k} k$ iii are Greek iambics on his death. In Afchami Epiff. (Oxon. 1703), 101, is a letter to him, in which Afcham calls him the patron of poor fcholars. In a letter to Cecil (Villacho in Carinthia, 12th Jul. 1552 , in Ellis, Letters of Eminent Lit. Men, Camd. Soc. 12) Afcham fays: "God's wrath, I truft, is fatisfied in punifhing diverfe orders of the realme for their mifordre, with taking away finguler men from them, as learning by $\mathbf{M r}$. Bucer, Counfell by Mr. Denny." Same to fame, Bruffels, 24th Mar. 1553 (ibid. 14): "For the Somer twelvemonth before he [worthie Mr. Dennye] departed, dynnor and fupper he had me comonlie with him, whofe excellent wifdom, mingled with fo pleafant mirth, I can never forget; emonges many other taulkes he wold faie oft unto me, if two dewties did not comaund him to ferve, th' on his prince, th' other his wiffe, he wold furelie becum a ftudent in S. Johns, fayng, 'The Corte, $\mathrm{M}^{\mathbf{r}}$. Afcam, is a place fo flipperie, that dewtie never fo well done ifs not a ftaffe ftiffe enough to ftand by alwaife verie furelie; where ye fhall many tymes repe moft unkyndneffe where ye have fown greateft pleafurs, and thofe alfo readye to do yow moch hurt, to whom yow never intended to think any harme.'"
P. 96, 1.8 from foot. John Whitneye. See a highly complimentary letter to him in Afchami Epiff. 102. cf. 115 .
P. 97, 1. I. S. Laurence tyde. 1oth Aug.
P. 99, l. 5. He better reft. Be, $1570,1571$.
P. 100, 1. 14 from foot. Moft commendable of all other exercifes. See Autobiogr. of Matt. Robinfon. Cambr. 1856, p. 10. n. 2. On tranflation cf. Erafmi Opp. i. 525.
P. 101, marg. 2uint. x. $5 . \S \S 2,4,5$ feq. See below, 106, 146.
P. 101, l. 7 from foot. Ramus. On the 29th Jan. $155^{2}$ Afcham writes to Sturm, informing him that Pet. Ramus has replied to their printed letters. He fufpects that fome Cambridge Romanifts, who had withdrawn to Paris, muft have inftigated Ramus (Afchami Epiff. 44 feq. ibid. 413 feq. is a friendly letter from Ramus to Afcham, of a later date by twelve years).

See Gräffe, iii. (1.) 684. n. 10 ; Pope Blount, 508 ; Saxii Onomaft. iii. 310, 639. Ramiftry, the "Art which teacheth the Way of Speedy Difcourfe, and reftraineth the Mind of Man that it may not wax over-wife," was condemned by the weighty judgements of Hooker (E. P. i. 6.4), Mountagu (againft Selden, 416), Scaliger (Epif. 131), and Cafaubon (Epiff. No. 878), but found congenial admirers in the Puritans Richard Mather (Sam. Clarke's Lives of Eminent Perfons, Lond. 1683. i. 128) and Wm. Gouge (Sam. Clarke's Lives of Thirty-two Divines, Lond. 1677, 235): "From the School at Eator he was chofen to Kings Colledge in Cambridge, whither he went Anno Chrifti 1595 ; and at the firft entrance of his ftudies, he applied himfelf to Peter Ramus his Logick, and grew fo expert therein, that in the publick Schools be maintained and defended him, infomuch as when on a time divers Sophifters fet themfelves to vilifie Ramus, for which end the Refpondent had given this queftion, Nunquam erit magnus, cui Ramus eft Magnus, which fome of the Sophifters hearing, and knowing the faid William Gouge to be an acute difputant, and a ftiff defender of Ramus, they went to the Divinity Schools, where he was then hearing an AEI, and told him how in the other Schools they were abufing Ramus, he thereupon went into the Sophifers Schooles, and upon the Moderators calling for another Opponent, he ftepped up, and brought fuch an argument as fumbled the Refpondent, whereupon the Moderator took upon him to anfwer it, but could not fatisfie the doubt: This occafioned a Sophifter that ftood by to fay with a loud voice, Do you come to vilifie Ramus, and cannot anfwer the Argument of a Ramift? Whereupon the Moderator rofe up, and gave him a box on the ear, then the School was all on an uproar; but the faid William Gouge was fafely conveyed out from amongft them." Gabr. Harvey (Rhetor, $1577, \mathrm{f}^{\circ} . \mathrm{E}$ feq.) was a moft ardent admirer of Ramus and Talæus.
P. 101, 1. 7 from foot. Taleus. Saxe, iii. 162, 606; Gräffe, iii. (1.) 68 5. n. II.
P. 104, 1. 2. Dionys. Hal. Below, 146. On the
 Harles, iv. 399. The 'other' is the repl cuderems inomárav, beft edited by Schäfer, Leipz. 1808.
P. 104, l. 10 from foot. Two Epifles. Above, 92.
P. 105, 1. 3. Dion. Pruffaus. Philoftr. Vit. Soph. i. 7. § 3 .
P. 105, l. 10. Queene Elizabeth. Above, xvi., 63 ; Grant, Vita R. A. 16.
P. ros, l. 9 from foot. In both tonges. Afcham to Leicefter, 5th Aug. 1564 (Whitaker's Richmondfb. i. 283): "Surely I had rather write and fpeake either Englifh, as M ${ }^{\text {r }}$. Cecill doth, or Latine, as Mr . Haddon doth, or both, as our moft noble miftres doth, then be a pretender to them and ignorant."
P. 106, 1. 11. C. Carbo, etc. Cic. de Orat. i. § $154 \cdot$
P. 106, 1. 15. Quintilian. Above, p. 101.
P. 106, l. 17. Plinius. Epiff. vii. 9. § 4.
P. 106, 1. 2 from foot. M. Brokke. One Brocke erected a great mill in the Tower. (Calendar of State Papers, 6th Jul. 1559. )
P. 107, 1. 8. Sebaftian Caftalio. Gräffe, iii. (1.) 843. n. 25 ; Bayle. His Latin Bible is dedicated to Edw. VI. (Feb. 1551). Of his 'tranflation' of Kempis two editions were publifhed at Cambridge, 1685 and 1688. 'De|Christo|imitando, | Contemnendifque| Mundi Vanitatibus | Libellus | Authore Thoma Kempifio, Libri Tres, | Interprete | Sebastiano Castellione. | Quibus adjungiturLiber Quartus |De|COENA DOMINICA | Latinè redditus, |Unà cùm Micis aliquot Epidorpidum. | Authore R. Widdrington, D. D. C. C. Soc. $1 \&$ Dnæ Marg. apud Cantab. Theol. Prof. $\mid$ Efte . . odorem. Eph. 5. 2.|CANTABRIGIIE, | Ex officinâ Foan. Hayes, Celeberrimæ Aca- 1 demix Typographi. 1688. | Impenfis Guil. Graves, Bibliopol. Cantab.' $12^{\circ}$. pp. 10 (unpaged) and 276 ; and the Cana, etc. pp. 2 and 35. Caftalio profeffed to improve both the ftyle and the doctrine.
P. 107, marg. Homerus. See Col. Mure's Hiff. Gr. Lit. bk. ii. c. 13. "Epic Commonplace and parallel paffage." Cf. Il. ii. 11-15 with 28-32 and with 65-69; alfo 23-33 with 60-70; 158-165 with 174-181; ix. 122-1 57 with 264-299; 416-420 with 684-687.
P. 107, marg. Xenophon. Valckenaer and many later critics condemn both the Apology and the Agefilaus as later compilations from Xenophon's larger works.

Zeller, for example, calls the Apology 'certainly fpurious,' and this appears to be the prevalent opinion.
P. 108, marg. Demofthenes. The Zürich ed. gives in the margin of 4 Phil . the references to the parallel paffages from other orations. c. Timocr. §§ $160-168=$ c. Andr. §§47-56; and c. Timocr. §§ 172-186 = c. Andr. § 65 feq.
P. 108, marg. Cicero. Below, p. 116.
P. 108, marg. Virgilius. See Wagner on EXn. x. 871, and Obbar on Hor. Epijf. i. 1. 56.
P. 108, laft line but one. Tullie. Above, pp. 100, 101, 106.
P. 109, 1. 9. Quintilians leffon de Emendatione, x. 4. § 1.
P. 110, 1.12 from foot. Omphalius. Saxii Onomaft. iii. 179, 618. He was Profeffor at Cologne, and died A. D. 1570 . Adami Vita Germ. jureconfult. Heidelb. 1620. 188. Refpecting his Commentaries on Cicero, fee Orelli, Onomaff. Tull. i. 242, 262, 263, 270.
P. $110,1.12$ from foot. Sadoletus. Gräffe, iii. (1.) 701. n. 7; Tirabofchi, cent. XVI. l. 2. cc. 12 and 13. Cardinal Jacopo Sadoleto is often ranked with Bembo (Afchami Epifi., Index) as a mafter of ftyle. He was a friend and correfpondent of Erafmus, who commends his Ciceronian elegance (Epiff. 1555 E. See both indexes).
P.iro,l. in from foot. Oforius. Bp.Jeronymo Oforio, 6 the Portuguefe Cicero.' Da Silva, Diccionario Bibliographico Portuguez, iii. 272. Lifboa, 1859 ; Gräffe, iii. (1.) 1121. n. 38. Nicéron, xi. 202 feq., xx. 30. See " $A N$ EPISTLE |of the Reuerend father in God, |Hieronymvs Osorivs, Bishop | of Arcoburge in Portugale, to the moft | excellent Princeffe Elizabeth | by the grace of God Quene of | England, Fraunce, and | Ireland, ©'c. 1 Tranflated oute of Latten in to En- I glifhe by Richard Shacklock M. of | Arte and ftudent of the Ciuill| Lawes in Louaine. | Printed at Antwerp by Ægidius Dieft, | Anno m. d. lxv." (In St. John's College Library is a copy full of marginal notes by a ftaunch Proteftant of the day.) The letter, written to recall the queen to the fold of Rome, was anfwered by Haddon, to whom Oforio replied in his three books 'of
true religion.' St. John's Library alfo poffeffes (a gift of Thos. Baker) the copy of Oforio's 'De Nobilitate Civili Libri II. Ejufdem de Nobilitate Chriftiana Libri III. Florent. 1552 .' 4 to., which Afcham fent with an autograph letter (printed in Communications to Cambr. Ant. Soc. i. 109) to Card. Pole; Oforio (Afchami Epift. 397) expreffes his gratitude for the high terms in which Afcham fpeaks of him in this letter. Of Oforio's book 'De Gloria' Afcham gives a much higher character (Epiff. 50, 259, 269) than of the De fuftitia.
P. ino, 1.6 from foot. Afia. On the 'vicious redundance' of the Afiatic ftyle of oratory, fee Cic. Brut. §§ 51, 325 ; Orat. § 230 ; Opt. Gen. Or. § 8 .
P. 111, 1. 14 from foot. Melancthon. Below, p. 132.
P. 112, marg. Melancthons file. Melancthon to H. Baumgartner (A.d. 1524. Opp. ed. Bretfchneider, i. 680), where he refufes the offer of the rector's place at Nürnberg: "My fyle is not well adapted for fchools, which require a rich copioufnefs, and, as one may fay, a florid way of speaking. My language is poor, lean, (exilis et jejuna), and confined, without any juice or flowers of rhetoric." Cf. Camerar. Vita Mel. c. 19, p. 73, ed. Strobel, with the note.
P. 112, 1. 14. Paraphrafes. Orelli, Onomaft. Tull. i. $255,256,263,264$; Mel. Opp. xvi.
P. 113, 1. 1. The odde man. North's Plutarke (1595), 343: "O gods, what a man is this, that can not be quiet, neither with good nor ill fortune? for he is the onely odde man, that never giveth reft to his enemy." P. 393: "Philopaemen doubtleffe was one of the odde men of the world, that moft efteemed the difcipline of warre."
P. 113, marg. Foan. Stur. See his De Imitatione Oratoria libri tres. Argent. $1574.8^{\circ}$. fo. D. $\mathrm{r}^{\circ}$. Cf. Quintil. x. 5. § 5 .
P. $113,1.10$ from foot. In the beginning. P. 1 feq.
P. $113,1.13$ from foot. Are. Is. Edd. $1570,1571$.
P. 114, l. 3 from foot. Diony. Halicarn. Valefius alfo (Fabric. iv. 395, note v. ed. Harl.) calls the wepl ountiosous by the fame name as Afcham here gives it. The paffage cited is fect. 3. § 24 . p. 38 feq. ed. Schäfer,
who has reprinted, after Hudfon, Afcham's commendation of his author.
P. 115, 1. 11. Timaus. The tract De Anima Mundi et Natura, afcribed to the Pythagorean Timæus of Locri, a friend of Plato's, is printed in the editions of Plato, and is tranlated in Stanley's Hiftory of Philofophy. Milton alfo (Of Education) recommends the fudy of " thofe Locrian remnants."
P. 116, 1. 3. 2uintilian. x. 5. § 5 .
P. 118 , marg. Plato in Phadone. 60 D feq. Afchami Epif. 265.
P. 118, 1. 12 from foot. Quintilian. x. 5. §4, where he alfo fpeaks of Sulpicius (l. 5 from foot).
P. 118 , l. 11 from foot. Tullie. De Orat. i. § 154. Below, p. 125.
P. 118, l. 2 from foot. Cicero. Brut. \$203. Below, p. 121.
P. 119, 1. 13. Metaphrafis. Cf. Erneft, Lex. Rhet. Grac. or Didot's Stephani Thes. s. v. It commonly denotes a clofe tranllation, as oppofed to a paraphrafe. (Todd and Richardfon. Cf. Erafmi Epift. 954 A.)
P. 119, 1. 15. Read 'raćá.
P. 119, 1. 20. Read oi.
P. 121, lines 6 and 9 . Sulpicius. . . . Tragicus Orator. Above, p. 118.
P. 121, 1. 10. Vim Demofhenes. De Orat. iii. § 28. Below, p. 153.
P. 121. 1. 11. Furorem Poeta. See Davies on Cic. De Divin. i. § 80 ; Tufc. i. § 64 , and the commentators on Hor. A. P. 296.
P. 122, 1. 9 from foot. The bell may beare. Howell's Letters (1754), 110: "So the Ale bore away the Bell among the Doctors." Ibid. 261 :-

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

See other examples in North's Plutarke (1595), 53, 61, 114, 888. A bell was a common prize at races. Hence alfo we find to lofe the bell. See Todd and Nares.
P. 123, 1. 16. Stalenus. The true name is Staienus.
P. 124. Terentius. The earlieft editions of Terence were printed as profe (Fabric. ed. Ern., i. 53).
P. 125 , 1. 9. Cicero. Above, 118.
P. 125. Epitome. Bacon, De Augmentis, ii. 6 ad fin. or Advancement of Learning, bk. ii. (Works, ed. 1753, i. 38): "As for the corruptions and moths of hiftory, which are Epitomes, the ufe of them deferveth to be banifhed, as all men of found judgement have confeffed, as thofe that have fretted and corroded the found bodies of many excellent hiftories and wrought them into bafe and unprofitable dregs." Bacon's Effays, No. 50: "Diftilled books are like common diftilled waters, flarhy things." Cf. Spedding's Life of Bacon, ii. 23. The epitome of Juftin has fuperfeded the fortyfour books of 'Philippic Hiftories' of Trogus Pompeius; Florus' ' Epitome of Roman Affairs' has outlived the chief part of Livy; only forty-one leaves of the twenty books of S. Pompeius Feftus ' Of the Meaning of Words' remain in a Neapolitan MS. of the eleventh century, the reft having been fupplanted by the epitome of Paulus, a prieft of the time of Charlemagne.
P. 126, 1. 5. Epitheta Textoris. Jean Tixier de Ravifi, a teacher in the college of Navarre, at Paris, died 1 524. Jöcher, s. v. Ravifius; Gräffe, iii. (1.) 346. n. 48 ; 703. n. 41. Afcham's Toxophilus (1573), fo. 27 : "Here I muft nedes remember a certaine Frencheman called Textor, that writeth a Booke which he nameth Officina, wherin he weaveth up many brokenended matters and fettes oute much rifraffe, pelfery, trumpery, baggage and beggery ware, clamparde up of one that would feeme to be fitter for a fhop in dede than to write any booke. And amonges all other ill packed up matters, he thruftes uppe in a heepe together all the good thooters that ever hath bene in the worlde as hee fayth himfelfe, and yet I trowe Philologe that all the examples which I now by chaunce have reherfed out of the beft Authors both in Greke and Latin, Textor hath but two of them, which .ii. furelye if they were to recken againe, I would not ones name them, partlye becaufe they were noughtye parfons, and mootinge fo muche the worfe becaufe they loved it, as Domitian and Commodus the Emperours : partlye becaufe Textor hath them in his booke, on whom I loked on by chaunce in the bookebinders fhoppe, thinckinge of no fuch matter, etc." The work cited, "Epitheta," confifts of a feries of proper names and other fubftantives, with a large
number of epithets, found in ancient and modern poets, and fome extracts ; alfo hiftorical notices. It was often reprinted during the 16 th and 17 th centuries, and perhaps fupplied material for the 'Gradus ad Parnaffum.' Textoris Epifola appeared at Cambridge in 1672. 8vo.
P. 126, 1. 6. Horman, Whittington. Above, p. 2.
P. 126, 1.12 feq. Epitome hurteth moft of all in divinitie. See the wife direction of Jas. I. to the univerfities in 1616 (Wood's Annals, ii. 323, 343; Cooper's Annals, iii. 104): "That young Students in Divinity be . . excited to beftow their time in the Fathers and Councils, Schoolmen, Hiftories and Controverfies, and not to infift too long upon Compendiums and Abbreviators, making them their grounds of their Study in Divinity." Cf. Burton's Anat. Mel. Pt. I. fect. 2. memb. 3. Subf. 15. p. 83 a, ed. 1676 ; T. Nafh in Brydges' Archaica, i. pt. 2. p. xv feq. Milton's Works (Amit. 1698), 165 ; ibid. 437: "It is no new thing never heard of before, for a Parochial Minifter, who has his reward, and is at his Hercules Pillars in a warm Benefice, to be eafily inclinable, if he have nothing elfe that may roufe up his ftudies, to finifh his circuit in an Englifh Concordance and a topic Folio, the gatherings and favings of a fober Graduathip, a Harmony and a Catena, treading the conftant round of certain common doctrinal Heads, attended with their Ufes, Motives, Marks and Means; out of which, as out of an Alphabet or Sol fa, by forming and transforming, joyning and disjoyning varioufly, a little bookeraft and two hours meditation might furnifh him unfpeakably to the performance of more then a weekly charge of fermoning : not to reckon up the infinit helps of interlinearies, $\int y$ nopfes and other loitering gear." Selden Hift. of Tithes, Pref. 11, 12: "Nor will it, I think, looke like what were patcht up out of Poftils, Polyantheas, common place books or any of the reft of fuch excellent Inftruments for the advancement of Ignorance and Lazineffe." Cf. Mountagu's reply, 38 : "My felfe, a poore Poftillating Polyanthean clergy-man." Ibid. 2, 8, 2530, and efpecially 118 and 416, which laft paffage is an exact parallel to the text. Dr. Pufey (On the Theology of Germany) and Dr. Tholuck (in his works on the
univerfities and on the Lutheran theologians of Wittenberg during the 17 th century) have pointed out the injurious effects of the Lutheran fcholafticifm.
P. 126, 1. II from foot. Ph. MelanCthon, whofe 'Common Places' Afcham read with Elizabeth (Epif. 21 ; Grant, Vita R. A. 16).
P.127,1.13. Brocardus. ' Jac. Brocardi partitiones oratorix, quibus rhetorica Ariftotelis precepta explicantur. Venet. 1558.' 8vo. (Fabric. iii. 339. Harles.) See alfo Bodl. Cat. He was a Venetian, and having embraced the reformed faith publifhed fome fanciful interpretations of the prophecies ( $1580-1585$ ). Biographifch Woordenboek der Nederlanden door A. F. van der Aa. Haarlem, 1854. ii. $133^{8}$; Bayle; Mazzuchelli Scritt. Ital. ii. (4.) 2121 ; Gerdes, Specim. Ital. Reform. 180.
P. 127, 1. 14. Sambucus. Below, P. 147. Gräffe, iii. (1.) 369. n. 33. Jo. Sambucus, a Hungarian phyfician, fcholar, and poet, hiftoriographer to the emperors Maximilian II. and Rudolph II, died at Vienna 13 June 1584. æt. 53 (Jöcher.) His paraphrafe and commentary on the 'Art of Poetry' appeared at Antwerp, 1564 . 8vo. (Bodl. Cat.), etc.
P. 127, 1.12 from foot. Lucian mipi xádaovs, or Charidemus, condemned as fpurious by moft editors (fee Lehmann's ed. ix. 612, 613, where he compares the Pfeudo-Lucian with Ifocrates' 'Encomium Helenæ'). Gilbertus Cognatus (in the ed. Bafil. 1563) alfo indicated the compilation from Ifocrates.
P. 127, 1. 4 from foot. Halles Cronicle. Ath. Cant. i. 92,537 , where fimilar objections are noticed.
P. 128, 1.6 from foot. Haddon. Afcham alludes to Haddon's controverfy with Oforio. See p. 129.
P. 129, 1. 7. Syr F. Bryan. Ambaffador in France and Germany, Knight Marhal and Lord Juftice of Ireland. Sir E. Brydges, ed. of Collins' Peerage, ix. 98 ; Lodge's Peerage of Ireland, ed. Archdall, i. 71, 268 ; Index to State Papers, Hen. VIII.
P. 129, l. 14 from foot. Oforius. Above, P. 110. His De $\mathcal{F} u f t i t i a ~ w a s ~ c o n d e m n e d ~ a s ~ P e l a g i a n ~ b y ~ P o l e . ~$ See Haddon, contra Ofor. (Lond. 1577. 4to.) fo. 67 $v^{0}$. feq. "Peradventure you will demaunde, how I
knew Pooles mynde herein. I will tell you. Our familiar and very frend M. Afcham did fondry times advertize me therof, affirmyng that he did heare the fame uttered by the mouth of the Cardinall himfelf." On Oforio's vituperation of Luther, cf. ib. $9 \mathrm{v}^{\circ}$. feq., 21,24 feq., 26, 33 ; and on his prolixity, 38. (The trandation juft given is Bell's. 4to. $158 \mathrm{I} . \mathrm{f}^{\circ} .77 \mathrm{v}^{\circ}$.) See alfo the index to Oforii Opera (Rom. 1592.4 vols. fol., containing the correfpondence between Afcham and Oforio, i. 1141 feq.), s. v. Lutherus, where Luther is called a minifter of Satan, worfe than an atheift, \&cc. The diffufenefs and occafional turgidity of Oforio are cenfured by Gabr. Harvey (Ciceronian. 15, 16) and by Wm. Lewin (Præf. ibid.).
P. 131. l. 4 from foot. Molo Apollonius, Cic. Brut. §§ 307, 312, 316.
P. 132, 1. 3. I. de Or. § 155 feq.
P. 132, 1. 5. Tranflating. Cic. Opt. gen. Or. § 14. Afcham (Epif. 235) urges Cheke to tranllate the rival fpeeches of 压fchines and Demofthenes.
P. 132, l. 1 1. Canterus. Gräffe, iii. (1.) 1252, n. 53 ; Van der Aa, Biograph. Woordenb. iii. 119. His Transformationum Ovidii Series compendio excerpta (Now. LeC7. 1. c. 20), appeared at Bas. 1564 and 1566 , alfo in Gruteri Lampas, iii. 534-539; it is reprinted in the editions of Burman, Gierig, Jahn, and Loers. He traces the fequence of transformations from Chaos to Julius Cæfar's affumption among the ftars.
P. 132, 1. 12. David Cythraus, rather Chytraus. Gräffe, iii. (1). 649. n. 18 ; 841. n. 9. His 'Chronologia Hiftorix Herodoti et Thucydidis' has been often printed. See Hoffmann's Lex. Bibliogr. ii. 242.
P. 132, I. 14. Melancthon. 'Carionis Chronicon ab exordio mundi ad Carolum v. Gen. 1576.' (ift ed. Germ. 1532. See Gräffe, Tréfor, ii. 47.)
P. 132, l. 12 from foot. Donatus. Vit. Virg. c. 9. § 33, who does not, however, fpecify any numbers.
P. 133, 1. 3. Fulnes. Herbert, Country Parfon, c. 10 ad fin. "Obftructions are the caufe of moft difeafes."
P. 134, 1. 7. Two Ambaffadors. The one ' of a hote head ' muft have been Bp. Thirleby, of Norwich, Dr. Nic. Wotton, or Sir Ph. Hoby. The other was

Sir Ri. Moryfine, who ufed to fay-"Think an hour before you fpeak, and a day before you promife." (Ath. Cant. i. 144.) Mich. Toxites dedicated to Moryfine his commentary on Cicero's fpeech for Plancius (Strafb. 1551 ).
P. 134, I. 12. Steph. Gardiner. Afcham often acknowledges Gardiner's fervices as a patron of learning, having himfelf experienced his favour. Epif. 51, 100, 107 ; 262 (Gardiner's learning); 264 (his poems compofed in prifon, compared to Socrates' verfion of无fop); 270, 271, 314 feq.; Whitaker's Richmond/b. i. 271 feq., 274-277; 286, " the learnedft and wifeft men, as Gardiner, Heath, and Cardinal Poole ;" Communications to Cambr. Ant. Soc. i. 100 feq.
P. 134, l. 14 from foot. Slowe, read lowfe.
P. 138,1.17. Thofe three Authors. See below, p. $154-$
P. $138,1.2$ from foot. 3 de Rep. 393 D feq.
P. 140, 1. 7. Erafmus. Epifi. 1708. F (or preface to Demofthenes).
P. 140, l. 10. Macrobius. Below, p. 156. See Saturn. v. 2-16.
P. 140, 1. 15. Eobanus Heffus. Gräfle, iii. (1.) 364. n. 7. 'The Chriftian Ovid.' His notes on the Bucolics and Georgics have been often printed (firft at Hagenoae. ${ }^{1529 .} 8 \mathrm{vo}$.) Afcham greatly preferred Urfinus' comparifon of Virgil with Greek poets (Epif. 4. See Wagner's Virgil, iv. 692, 710.) The fame work has been carefully done for Otto Ribbeck by his brother.
P. 141, I. in from foot. Syr fohn Cheke. Above, p. 19.
P. 141, 1. 9 from foot. Fo. St[urm]. ' De Imitatione Oratoria libri tres, cum fcholis eiufdem authoris, antea nunquam in lucem editi. Argent. 1574.' 8vo. See below, p. 147.
P. 141 , 1.6 from foot. My Children. See the preface, and Grant's preface to Afcham's Epifola.
P. 143, 1. 8. His owne tefimonie. Cic. ad Att. iv. $1 \overline{3}, \$ 1$. See the high character given to them, ibid. 16 §§ 2.
P. 143, 1. 11 from foot. Epifle ad P. Lentulum. i. 9, § 23. Cf. C. A. Fr. Brückner, 'Difputatio, qua

Cicero in libris de Oratore frribendis quid ex Ifocrate et Ariftotele mutuatus fit, ad explic. Epift. ad Fam. i. 9. $\$ 23$. examinatur. Schweidnitz. $18499^{\circ}$
P. 143, 1. 10 from foot. Ad Atticum, iv. $16 \$ 2$. in the verie booke. de Or. i. $\$ 55$; ii. $\$ \S 152,153,160$.
P. 146, 1. 1. 2 de Orat. $\$ 89$, feq.
P. 146, 1. 2. Orat. ad Brutum, $\$ \$ 40$ feq., 172, 174 feq.
P. 146, 1. 4. Calvus, Brutus, and Calidius. Below, p. 199. Cic. Orat. $\$ 23$ feq. Of Calvus, fee Brut. $\$ \$ 7$ feq., 283 feq., ad Fam. xv. 21. Of Brutus, Orat. $\S 840$, 237. Of Calidius, Brut. § 274 feq. In Quintil. xii. 1. §22. (cf. ix. 4. § 1.) and in Tac. Dial. de Oratoribus 18, Brutus and Calvus appear as hoftile critics of Cicero. Quintilian adds the two Afinii.
P. 146, marg. Dio. Halicar. Above, p. 104; below, p. 155; Fabric. iv. 399. Afcham elfewhere fpeaks in very high terms of Dionyfus. Epif. 9, 59.
P. 146, marg. 2uintil. x. 2; he lipeaks of Cicero, § 17 feq. See above, p. 10 .
P. 146, marg. Erafmus. Gabriel Harvey in his Ciceronianus ( 1577.4 to.), fays ( 20 feq.) that while yet a Ciceronian, he thought it pollution to touch Erafmus; he was charmed (23) with "beatiffima illa claufula, effe videatur;" he thought it an elegance to invoke gods and goddeffes, and IVP.O. M. (25) ; he fpoke (24) of S. P. Q. $B$ (ritannus), and called heads of colleges P. C. etc. Afterwards ( 36 feq.) finding Erafmus commended by Sturm, he took up his Ciceronianus, and found him far more Ciceronian in fpirit than the fuperftitious phrafe-hunters. His converfion was mainly due to Ramus, whom he idolizes ( 29,34 feq. 58 , and Rhetor. $\mathrm{f}^{\circ} . \mathrm{E}^{\mathrm{v}} \mathrm{o}$, $\mathrm{E}_{2,} \mathrm{v}^{\mathrm{o}} . \mathrm{H}_{3}, \mathrm{v}^{\circ}$.) See the Ciceronianus of Erafmus, where Nofoponus gives an account of the labours by which he became a Ciceronian. He compiled from Cicero an alphabetical dictionary of each occurrence of every word, with its context, another of every phrafe, and an index of the metrical feet ufed at the beginning, middle, or end of periods or claufes, with the variations of rhythm according to the fenfe. No regard was had to analogy; if Cicero did not ufe amabatis, it was rejected, though he fanctioned amabam. So no noun
might have an epithet not joined with it by Cicero. See too the Ciceronian verfion (ed. Oxon. 1693, 96 feq.) of the following: "Jefus Chriftus, verbum et Filius aterni Patris, juxta prophetias venit in mundum, ac factus homo fponte fe in mortem tradidit, ac redemit ecclefiam fuam, offenfique Patris iram avertit a nebis, etc." It runs: Optimi Maximique Yovis interpres ac flius, fervator, rex, juxta vatum refponfa ex Olympo devolavit in terras, et hominis affumpta figura fefe pro Salute Reipublica Sponte devovit Diis Manibus; atque ita concionem, five civitatem, five Rempublicam fuam aferuit in libertatem, ac fovis Optimi vibratum in noftra capita fulmeri refinxit. See further Walch, Hiff. Crit. Ling. Lat. (Lips. 1761), 621, 691 feq.
P. 146, 1. 13 from foot. Longolius. Below, P. 149 feq. Gräff, iii. (r.) 6go. n. 4. Chriftoph. Longueil of Malines, the one ' barbarian' to whom the Italians allowed the title of 'Ciceronian.' At Padua he lived in the houfe of Card. Pole, who wrote the life prefixed to his letters. See Longolii Vita in the collections of Bates and Melch. Adam ; Erafmi Ciceronian., Ox. 1693, 6 feq., 186-199, and the indexes to his works and letters; Harvey's Ciceronianus, 14 (Vives called him the moft Ciceronian of all men; others 'corniculam Ciceronis'); Afchami Epif. 12 (where he fpeaks at length of Erafmus' criticifms, on Longolius), 20, 26, 259, 269; Bembi Epif. 587 ; Aub. Mirai Scriptores, ed. Fabric., 126.
P. 146, marg. Budaus. Above, p. 6. Comm. Gr. Ling. 8, 20. Afcham gives an unfavorable character of him Epif. 10, 26; cf. 391. In the Ciceronianus of Erafmus ( $\mathbf{1 6 6}$; cf. the indexes to his works and letters) he is faid to defpife the fame of Ciceronianifm.
P. 146, marg. Melancthon. Above, pp. 112, 132. He paid little regard to ftyle (Erafmi Ciceron. 180). See the chapter 'Of Imitation' in his 'Elements of Rhetoric' (Opera, ed. Bretfchn., xili. 491-503, where he fays [496] that he had no opportunity in youth, no leifure in manhood, for the exercife); and his preface to Cic. Ep. Fam. (ib. xvii. 14 feq.)
P. 146, 1. 3 from foot. Camerarius. Gräff, iii. (1.) 1266. n. 5. See Joachimi Camerarii ' De Imitatione,

Comment. in Tullii Tufculan.' printed by Melior Adam (Neuftadt. 1617. 8vo.) with fimilar tracts of Ramus, Omphalius, and Sturm (the laft an extract from. Sturm's - De Lingux Latinx refolvendx Ratione.')
P. 147, 1. 1. Sambucus. Above, P. 127. His three books 'De Imitatione a Cic. petenda' were printed at Padua, 1559.8 vo., and at Antw. 1563 . 8vo. Gabr. Harvey, Ciceronianus, 29: "To my great profit, for fo I account it, I met with the Ciceronianus of the learned and diligent John Sambucus. . . . Though his ftyle feemed fomewhat harh, . . . yet as he paffed for ' femiitalus,' as he was intimate with the men of that country, efpecially with P. Manutius, and as his work was in dialogue, a form of compofition which I always affected from a child, I did not reject it, etc." From his mention of Ramus, Harvey was led to procure that author. Sambucus was a correlpondent of Hadrian Junius (Jun. Epiff. 1552; fee the index).
P. 147, 1. 3. Cortefius. Tirabofchi, cent. 15 . lib. 2. c. 26. Gräffe, ii. (3.) 904. Gabriel Harvey (Ciceronianus, 24, cf. 22), when yet a Ciceronian, ufed to count Politian 'the loweft of the low' (infra omnes infimos homines) for his letter to Cortefius againft 'imitation,' in which he fays, "A bull, or lion, feems to me far nobler than an ape, which yet is liker to man." Both letters are in Politiani Opera, Lugd. 1550 . i. fo. P. 8 feq. (Epijf. lib. 8. epp. 16, 17.) Cf. Mencken. Vita Politian. 197 feq.
P. 147, 1. 4. Bembus. See Bayle; Gräff, iii. (1.) 332. n. 14; 402. n. 9. Sturm and Afcham (Aich. Epif. 391) had no very high opinion of this chief of Ciceronians. His letter to Picus 'On Imitation' (Rome, 1 Jan. 1513 ), and a letter from Picus on the fame fubject, are printed in Bembi Epiff. Argent. 1609. 8vo. 713-750.
P. 147, marg. Foan. Sturmius. His Nobilitas Literata ad Werteras Fratres, appeared in 1549.8 vo ; in 1556. Strafb. Rihel. 8vo.; reprinted by Phil. Müller. Jen. 1680. 8vo.; in the Infitutiones Literata, Thorn. 1586. vol. I.; in Crenius, Conflia et Methodi Aurea Studiorum optime infituendorum, Rotterd. 1692. 4to. vol. I.; and in Hallbauer's ed. of Sturm's Opufcula de Infitutione

Scholaftica. Jen. 1730. 8vo. The two books De Amiffa dicendi Ratione were Sturm's firft original publication. Stralb. 1538.4 to.; enlarged, ibid. 1543.4 to.; reprinted at the end of the Dialogi in Cic. Partitiones Oratorias. Stralb. n. d. 8vo.; alfo in the Thorn collection.
P. 147, 1. 5 from foot. Barthol. Riccius. Afchami Epiff.4; Tirabofchi, cent. 16, lib. 3, c. 5. § 12 ; Gräffe, iii. (1.) 702. n. 14. His three books 'Of Imitation,' addreffed to his pupil Alfonfo fon of Ercole II, Duke of Ferrara, were printed by Aldus, 1545.8 vo., and at end of Longolii Epiff. Lugd. 1563. His 'Apparatus Latinx Locutionis' (Ven. 1533), is a lexicon in two parts, the firft containing verbs, the fecond nouns with which they are joined.
P. 148, 1. 8. Acorns. See the notes in Leutfch's edition of the Paramiographi Graci, on the proverb,

P. 158, l. 9. Good cheape. The Dutch 'goedkoop.' Andrewes XCVI Sermons (1661), 691: "Me thinketh it is ftrange, that the exiled Churches of Strangers, which are harboured here with us, fhould be able in this kind to do fuch good, as not one of their poor is feen to ank about the ftreets; and this City, the harbourer and maintainer of them, fhould not be able to do the fame good. Able it is no doubt, but men would having doing good too good cheap."
P. 149, 1. 8 from foot. Riccius . . . Longolius. Gabr. Harvey, Ciceronian. 19: "Longolii buccinator Riccius." Cf. Harvey's Rhetor. A 3. ro. : "Alii etiam, fi diis placet, Longolii Oforiique defiderio perciti teneantur." Ibid. A 4. vo.: "Non omnes Longolii et Cortefii effe poffumus: nonnulli nolumus." Afchami Epif. 6, 8.
P. $150,1.3$ from foot. This he confefeth himfelf. See the index to Suringar, ' M. Tullii Ciceronis Commentarii de vita fua. Leidx. 1854 .' $^{\prime} 8 \mathrm{vo}$., under Gracus.
P. 151, l. 9. Cokpit. A metaphor from Afcham's favorite recreation. Above, p. 59.
P. 151, l. 11. One Cock. Leicefter?
P. $151,1.12$ from foot. $A B u / h o p$. Pilkington ?
P. 151, l. 9 from foot. We have no nede now of the Greeke tong, when all thinges be tranflated into Latin.

Erafmi Epif., 346 (A.d. 1519): "England has two celebrated Univerfities, Cambridge and Oxford. Greek is taught at both, but at Cambridge without difturbance, as its fchool is under the government of John Fifher, Bp. of Rochefter, a divine not only in learning, but in life. At Oxford, on the other hand, when a young fcholar of rare attainments lectured in Greek with much fuccefs, a barbarian began in an addrefs to the people to rave againft Greek learning with great and vehement abufe. The king, however, who is a patron of literature and himfelf not unlearned, being then in the neighbourhood, and hearing of the cafe through More and Pace, gave order, that all who defired might embrace Greek ftudies. So thofe brawlers were filenced. Hear another ftory of a piece with this. A certain divine, preaching at court before the fame king, began no lefs impudently than blockifhly to rant againft Greek and the new interpreters. Pace looked towards the king, to fee how he took it; who by and bye fmiled pleafantly at Pace. Sermon ended, the divine was fent for, and More appointed to defend Greek againft him. The king was pleafed to be prefent at the difputation. When More had fpoken at length and with great eloquence, and all now awaited the divine's reply, he fell ftraightway on his knees, begging pardon and excufing his fault on the plea, that during his fermon a fpirit had poffeffed him to fpeak againft the Greek language. Then faid the king, 'This fpirit was not Chrift's, but the fpirit of folly.' He then anked, 'Had he read any work of Erafmus ?' (For the king had marked that he had aimed fome fhafts at me.) ' No.' 'A plain proof,' replied the king, ' of fottifhnefs, to condemn what you have not read.' On this our divine, 'I have read one thing, called Moria.' Here Pace broke in, 'A fit argument, your grace, for this reader.' Laftly, the divine bethought him of another enthymeme, to palliate his offence. 'I the lefs diftafte Greek, becaufe it is derived from the Hebrew.' The king, amazed at the man's rare folly, bad him begone ; but on condition, that he fhould never come back to preach in court." Epifole Obfcurorum Virorum (ed. Hannov. 1830) 116: " Mag. Ortuin. 'Where do you two come
from?' Erafmus. 'From Rome.' Mag. Lupold. 'What did you there?' Reuchlin. ' We had gone there to fee the pope.' Mag. Gingolph. 'For what purpofe (pro quo faciendo) did you wifh to fee the Pope?' Erafm. 'To obtain his licenfe to correct the errors which are found everywhere in the Bible.' Ort. ' He benedicte Deus, do you mean to fay that our Bible is worthlefs?' Reuchl. 'No, truly: yet there are very many places that need the cenfor's mark.' Ging. 'And what mark, per vefiram fidem ?' Erafm. 'The tranllation of the Greek is corrupt.' Ging. 'Corrupt? and was not St. Jerome as good as (non valebat bene ficut) you?' Reuchl. 'We are unworthy to kifs Jerome's footprints.' Ort. ' Why then would you correct him?' Erafm. 'Correct ? nay, by Jupiter, but reftore his own tranflation.' Lup. 'Marry, a fine reftoration! what we fing daily in church, is that not good ? etc.'" Ibid. 196: "And if they [Erafmus and Reuchlin] fay that they know Greek and Hebrew, you are to anfwer that fuch learning is not cared for by divines. For Holy Scripture is fufficiently tranllated, and we need no other tranflations. Or rather we ought to avoid learning thefe languages, to thew contempt for the Greeks and Jews." Cf. the very interefting 'OrAtiones Richardi Croci \| duæ, altera a cura qua utilitatem laudemque | Grece lingux tractat, altera a tem- | pore, qua hortatus eft Canta-| brigienfes ne deferto- $/$ res effent eiuf- $\mid$ dem.' Paris. 1520 . 4to. fo. b 6. $\mathrm{r}^{\circ}$ : "Thofe who, glorying at their eafe in the name of Philofophy or Theology, think that nothing better can be taught or fpoken, than what they themfelves have learnt,-fuch dolts that they would not give up their Logic for Arifotle himfelf, if he were now alive, nay, would proteft that theirs is Ariftotle's; which that moft eloquent philofopher could not own without difgrace, nor underftand without the extremeft barbarifm." Fo. c. i feq. he begs them not to regard him as an enemy to the theological fchool 'ut plerique mex farinæ homines funt.' He loves Francis Maronius, approves Joannes Canonicus, reverences Thomas, 'Scoti fubtilitatem plane exofculor;' but he wifhes for more refinement; for which purpofe the ftudy of Greek
and Latin is neceffary. (He cannot allow that the fchoolmen fpeak 'Latine.') He proves (c. 2) from Auguftine that divines muft ftudy Greek and Hebrew in order to underftand the Bible, and amend the received verfion. Many of the Fathers were Greeks, every N. T. book, except St. Matthew, was written in Greek. Jerome, Ambrofe, Auguftine, all knew Greek. - But the Greeks have written much againft our religion, therefore we may not tafte their language ;' an argument which would overthrow the Latin Bible, which Francifcans have often perverted to the mifchief of the Church. He then fhows (c. 3) how the Latin claffics borrowed from the Greek. Hitherto (c. 3. $\mathrm{v}^{\circ}$.) Cambridge had outdone Oxford in every branch of learning; now Oxonians 'vigilant, jejunant, fudant, algent' to mafter Greek; if they fucceed, the fame of Cambridge is gone. Oxford is led on by the Cardinal, Abp. Warham (c.4), Bp. Fox, and every bilhop except Fifher and Weft, by Grocin, Linacre, Tunftal, Stopley, and Pace. Cambridge has loft Erafmus, whom Croke acknowledges himfelf unworthy to fucceed; though a great crowd of doctors and mafters had efcorted him to the fchools, and Oxford had tempted him by a falary of many nobles in addition to his maintenance. But he would be loyal to his univerfity, and to King's College. In a fecond feeech 'qua Cantabrigienfes eft hortatus, ne Grecarum literarum defertores effent,' ( ${ }^{\circ}$. c. 7. $v^{0}$.) he fays that fome have been difcouraging the ftudy of Greek. But who are they ? he aks. Thofe who hate Greek, becaufe they are ignorant of Latin; who fear that their barbarifm may be expofed, for which they fight as for hearth and home, and by which they court fame ' apud pullatum circulum.' They cry (c. 8) that religion is in danger, and rave in their fermons againft Greek learning till they are hoarfe. He conjures them by the honour of the univerfity to allow every fcience and every language to be taught; efpecially that without which others cannot be underftood. "For what have we, we Latins, I fay, that we have not borrowed from Greece ( d i)? Some will mutter, that all Greek books have long fince been turned into Latin. What then ? Does not the Greek
furvive? Tell me, learned Sir (if I may call you learned 'qui tam impie deliras') what will you do when verfions difagree? Muft you not, as Auguftine bids, recur to the Greek original ?" etc.

Tyndall againft More (Workes of Tyndall, Frith, and Barnes. 1573 , fol.) $f^{0} . \mathrm{k} \mathrm{k}_{5 .} \mathrm{v}^{0}$ :: "Within this xxx. yeares and farre leffe, and yet dureth unto this day, the old barkyng curres Dunces difciples and lyke draffe called Scotiftes, the children of darkeneffe, raged in every pulpit agaynft Greke Latin and Hebrue, and what forrow the Scholemafters that taught the true Latin toung had with them, fome beatyng the pulpit with theyr fiftes for madneffe and roaryng out with open and foming mouth, that if there were but one Tirence or Virgil in the world and that fame in their fleves and a fire before them, they would burne them therein, though it fhould coft them their lives, affirming that all good learnyng decayed and was utterly loft fence men gave them unto the Latin toung ?"

The argument from the exiftence of Latin tranlations to the ufeleffnefs of Greek ftudies is well met by Conr. Herefbach 'de laudibus Grecarum literarum. Argent. 1551.' fo. 22, 23 ; cf. 26: "Thomas, Scotus, Bonaventura," fay the enemies of letters, "the fubtle, feraphic, irrefragable doctors, were content without Greek, why fhould we be wifer than they? Thefe languages have filled the world with herefies." "Not long fince I heard a monk declaiming in a church. ' Of late,' fays he, 'a new language has been difcovered, called Greek; beware of it, it is the mother of all thefe herefies,' and I fhudder to repeat what he added, ' in this language a book has been publifhed, now in all men's hands, called the New Teftament, a book full of toads and vipers.' He went on to fay that another language was fpringing up, called Hebrew; 'they who learn this become Jews.' " Cf. Erafmi Opera, i. 900 A; v. 78 C feq.; ix. 88, 780 feq., 1699 E ; and on the 'Greeks' and 'Trojans,' Wood's Annals, A.D. 1519. Some may be furprifed to find Hobbes in the company 'Obfcurorum Virorum.' Yet fee Behemoth, 148 : " Now ... we have the Scripture in Englifh, and preaching in Englifh, I fee no great need of Latin, Greek and Hebrew."
P. 151, 1. 5 from foot. An evill imped wing. To imp (Germ. impfen; Dutch enten; low Lat. entare; Fr. enter) properly ' to graft;' thence (Phillips, World of Words): "to Imp a Feather in a Hawk's Wing (among Falconers), to add a new piece to an old broken ftump.". Howell's Letters (1754), 135 : "thofe Hopes were imped with falfe Feathers."
P. 152, 1. 5. Hop/bakles. See Nares.
P. 152, marg. Erafmus. See his Adagia under ' Herculei labores.'
P. 153, 1. 1. Three notable bookes. The Chiliades or Proverbs in vol. ii., the eight books of Apophthegmata in vol. iv. 93 feg., and the Parabola five Similia in vol. i. 557 feq. of Le Clerc's edition.
P. 153,1.15. Suavitatem Ifocratis or vim Demofthenis. Cic. de Orat. iii. § 28.
P. 154, 1. 5. Thefe ferw bookes. Above, p. 138.
P. 154,1. 12. Perionius. Gräfle, iii. (1.) 761 . n. 12 ; 1237. n. 18 ; Nicéron. xxxvi. 33. This laborious Benedictine publifhed (Par.1 540.4to.; Bas. 1 542.8vo.) 'De optimo genere Interpretandi.' Afchami Epijf. 4, 16.
P. 154, 1. 12. Henr. Stephanus in diftionario Ciceroniano. 'Ciceronianum Lexicon Greco-latinum, id eft, Lexicon ex variis Grecorum feriptorum locis a Cicerone interpretatis collectum ab Henrico Stephano. Loci Grecorum authorum cum Ciceronis interpretationibus. (Paris.) 1557. 8vo. ; repr. Turin, 1743.8 vo ., but without the author's name, ' eam folam ob caufam, quia hereticus fuerat.' (Orelli.) It is one of the rareft and moft efteemed works of Henri Eftienne. (Didot, in the Biographie Cénérale.)
P. 154, 1. 13. P. Victorius. Gräffe, iii. (1.) 1221. n. 46. 'Variarum Lectionum libri xxv. Flor. Lr. Torrentinus. 1553.' fol.
P. 155, marg. Dion. Halicarn. Above, P. 146.
P. $155,1.3$ from foot. Polybius, whom Livie profefleth to follow. Liv. xxx. 45 ; xxxiii. 10: "Polybium fecuti fumus, non incertum auctorem cum omnium Romanarum rerum tum precipue in Gracia geftarum," etc.
P. 156, 1. 8 from foot. Cold gatheringes of Macrobius, etc. Above, pp. 140, 154.
P. 157, 1. 15. Diog. Laertius. There is no fatement of the kind in Diogenes.
P. 158, 1. 7. Sturmius. ' De Imitatione. Argent. 1 574.' $8 \mathrm{vo} . \mathrm{f}^{\circ}$. D $3 \mathrm{v}^{0}$. Afcham (Epi/f. 11 ) entertained great expectations of a commentary in which Baptifta Pigna had illuftrated Ariftot. Rhet. by examples from orators, hiftorians, and philofophers.
P. 158, 1. 11. Tomitanus. Tirabofchi, cent. xvi. lib. ii. c. 2. § 10. A phyfician, profeffor of logic at Padua 1539-1563, died 1576 . He wrote' Introductiones ad Sophifticos Elenchos Ariftotelis,' etc. Cf. Gabr. Harvey, Gratul. Vald. L. i. p. 4 feq.
P. 158, 1. 6 from foot. M. Redman, etc. On the ftudy of Plato and Ariftotle in Cambridge, cf. Afcham, Epijf. 39, 219; Works, 386, 387, where he alludes to the decline of learning in Cambridge towards the end of Edward's reign.
P. 159, marg. D. Nic. Medcalf. He is " the Good Mafter of a College'" in Fuller's Holy State, c. 30, which is a good commentary on this paffage. He was executor to Rob. Mennall of Buckingham College, who bequeathed certain books to him. MS. Baker vi. 201 b. (19th May, 1503.) Caius (Hift. Cant. Acad. 75) fays that Metcalfe by his folicitations augmented the yearly income of the college by 400 marks, 'quo nomine noftra tempeftate fuit clariffimus.' He was himfelf not unlearned, and a great promoter of learning in others. He was afterwards ungratefully driven from the college; but all his perfecutors had caufe to repent of their treatment of him. Cf. Ath. Cant. i. 62, Fifheri Opera ( 1597 , fol.), 1393.
P. 160, marg. Northren men. By the College Statutes, C. 10 and 14, A.D. 1530, and C. 9 and 12, A.D. 1545, the counties north of the Trent were preferred, more particularly Richmondfhire, by the defire of the foundrefs. Jealoufies between northerns and foutherns are exprefly guarded againft (Statutes. Cambr. $1859-$ p. 58. 1. 28). See Peacock On the Statutes, 28, 29; and on the frays between North and South, Fuller's Hiff. Camb., new ed. 28-36; Worthington's Diary, Nov. 19, 1657. The diftinction correfponded to that of 'nations' in other univerfities. Of early benefactors of St. John's Fifher, Afhton, Dokket, Ripplingham, Conftable, Lupton, etc. were Yorkfhire men or gave
preference to that county. The college has always drawn a large proportion of its ftudents from the north.
P. 160, 1.8 from foot. S. Nicolaus. Pope Nicholas I, of whom an eyewitnefs (Anaftafius ap. Baron. A.D. 863 . n. 90) relates that he had a lift of all the lame, blind and infirm at Rome, and fuffered none to be a day without alms.
P. 161, 1. 10. New Bacheler of arte. Afcham took his degree of B.A. $1533-4$, M.A. 1537, and was admitted Fellow of St. John's 26th March an. 25 Hen. 8 (1534), being then in his eighteenth year. (Grant, Vita R.A.8, with Thos. Baker's note.) Some thirteen years afterwards he propofed to argue in the fchools againft the mafs (Epift. 287, 288).
P. 161, 1. 14. D. Haines, Dean of Exeter and Prefident of Queens' (Ath. Cant. i. 111 , 542, Gent. Mag. June 1850,565 feq.; index to Parker Series) and D. Skippe, Mafter of Gonville Hall and Bp. of Hereford (Ath. Cant. i. 109) were fent to Cambridge in 1534 to argue againft the papal fupremacy. Accordingly on the 2 nd of May the Univerfity formally declared that the Pope has no more authority in England than any other foreign bifhop (Cooper's Annals, i. 367 ). Afcham's apology (Epift. 214, 215) to Bifhop Day for 'his imprudent act,' ' the rafhnefs of youth,' etc., no doubt refers to his conduct at this period.
P. 162,1. 12. S. Fohnes Colledge. That this picture is not overdrawn, appears from the Houfe Lifts at the end of Mr. Cooper's Ath. Cant., and alfo from his Memorials of Cambridge, vol. ii. See alfo the letter written by Afcham to Somerfet, in the name of the college, 2 Ift Nov. 1547 (Epif. 292 feq. The college is poorer than almoft every other, and yet fupports a greater number of fudents than any other; nay more, it fupplies other colleges with their chief ornaments. On the 20th of September 1550 Cheke Spoke in the higheft terms of the fate and difcipline of St. John's. Ibid. 226. Cf. Grant, Vita R. A. 6).
P. 162, 1.6 from foot. Mafter. Redman, Bill, and Chriftopherfon, the firft three mafters of Trinity, were from St. John's; but the fourth mafter, Beaumont (adm.

25 th Aug. 1561), and the fifth, Whitgift (adm. 4th Jul. 1567) do not appear to have "leaped over the wall." Trinity afterwards repaid the obligation by fending Wm. Whitaker to St. John's.
P. 162, l. penult. Greice. Thuc. i. 24 § 2.
P. 163, 1. 3. Perfite fcholers. See the lift in Bradford's 'Farewell to Cambridge' (Works, P. S., i. 445); but the decline had already begun in Edward's time (Latimer's Sermons, P. S., 178, 179; Afchami Epif. 202, 203).
P. ${ }^{6} 6_{3}$, l. 9 from foot. Ignorance was better than knorwledge. Above, p. 47. The allufion is to a faying of Dr. Henry Cole's in the difputations which began at Weftminfter 3 1ft Mar. 1559 : ' Ignorance is the mother of devotion.' (Jewel to Peter Martyr, 6th Ap. 1559, Works. P. S., iii. 1202. Cf. ibid. i. 57, 78, 799; Pilkington's Works, P. S., 499 ; Sandys' Works, P. S., 113 ; Becon's Works, P.S., iii. 489 ; Ath. Cant. i. 417 .) Afcham elfewhere (Epift. 261, 270) fpeaks with refpect of Cole's attainments.
P. $16_{3}, 1.4$ from foot. Hedge prieftes. See Parker Index.
P. $163,1.3$ from foot. Fette. Andrewes, XCVI. Sermons (1661), 417: "They are all here, and they are not far fet, they have no curious fecculation in them." Cf. ibid. 308. In October 1554 orders were fent down to Cambridge from Gardiner requiring fcholars to wear the apparel proper to their degrees (Afcham's 'gowne and tipet'), and to return to the old pronunciation of Greek. Many ftudents left the Univerfity. "Four and twenty places in St. John's College became vacant, and others more ignorant put in their rooms" (Strype's Eccl. Mem. iii. c. 16 ad fin. ; Cooper's Annals, ii. 127).
P. 164, 1. 3. Crowne fhorne faire and roundlie. On Sunday, 14th Feb. 1 556-7, Bp. Scott, one of the Vifitors of the Univerfity, gave the firf tonfure to all the fcholars of Trinity, St. John's, and others, to the number of 200 (Cooper's Annals, ii. 120). Fellows, Scholars, and fervants of St. John's College (Early Statutes, Cambr. 1859, p. 136. 1. 16) were by fatute required to be fhorn.
P. 164, 1.4. Could turne his Portefle and pie readlice.

Becon's Works (fol. 1 563.) fo. 417. vo.: "Antichrift repelleth and putteth back none from taking cure of foules, if he can rede his Portaffe and his Miffall, and bee well fene in the pye." Thos. Wilfon's Epiflle before his Olynthiacs of Demofthenes ( 1570.4 to.), fol. $\quad \mathrm{j}$ : "The which enterprife [a tranlation of Demofthenes] if any might have bene moft bolde to have taken upon him, Sir John Cheeke was the man, of all that ever I knew, or doe yet know in Englande. Such acquaintance had he with this notable Orator, fo gladly did he reade him, and fo often: that I thinke there was never olde Prieft more perfite in his Porteife, nor fuperflitious Monke in our Ladies Palter as they call it, nor yet good Preacher in the Bible or teftament, than this man was in Demofthenes. And great caufe moved him fo to be, for that he fawe him to be the perfiteft Orator that ever wrate. . . . Befides this, maifter Cheekes judgement was great in tranflating out of one tongue into an other, and better kkill he had in our Englifh fpeach to judge of the Phrafes and properties of wordes, and to divide fentences: than any elfe had that I have knowne. And often he would englyfhe his matters out of the Latine or Greeke upon the fodeyne, by looking of the booke onely without reading or conftruing any thing at all: An ufage right worthie and verie profitable for all men, afwell for the undertanding of the booke, as alfo for the aptneffe of framing the Authors meaning, and bettering thereby their judgement, and therewithall perfiting their tongue and utterance of fpeach. Moreover he was moved greatly to like Demofthenes above all others, for that he fawe him fo familiarly applying himfelfe to the fenfe and underflanding of the common people, that he flicked not to fay, that none ever was more fitte to make an Englifh man tell his tale praifeworthily in any open hearing, either in Parlament or in Pulpit, or otherwife, than this onely Orator was. But feeing maifter Cheeke is gone from us to God, after whom we muft all feeke to follow, and that this thing is not done by him, the which I woulde with all my hart had bene done, for that he was beft able," etc. See Parker Index, s. v. Portafe; Todd, s. v. Portafs; Nares, s. v. Portefe.

The title of the Sarum breviary (Lond. 1555) is Portiforium five Breviarium. From the French form Portehors (Ducange, s. v. Portiforium) the Englifh word, which is fpelt in many different ways, has been derived; it denotes the portability of the book, 'quod foras facile portari poffit.' Various laws and ordinances in the reigns of Edward, Elizabeth, and Jas. I. enjoined the deftruction of 'pies and portafies,' or forbad their importation (Cardwell's Docum. Ann. Oxf. 1844. i. p. 86. 1. 28 ; p. 228. 1. 20; p. 399. 1. 4 ; Grindal's Works, P. S., $135,159,213$; Stat. 3 and 4 Ed. VI. c. ro, I Ja. I. c. 5).
P. 164, 1. 4. Pie or Pica. An ordinal or directory, "which regulated the whole duty of the Canonical Hours. . . . The prieft by referring to this, might learn, according to the dominical letter, what feftivals he was to obferve, and the proper office appointed throughout the year, at leaft fo far as any changes were concerned from the common office for the day." (Makell, Monum. Rit. i. xli. feq.) The difficulty of its rules is noticed in the preface to the Prayer Book. Its name is owing to its being party-coloured, with red initials.
P. 164, 1. 5. Any order of apparell. There was a great ferment in Cambridge in 1564 and 1565 , owing to the Puritan fcruples againft the habits (Cooper's Annals, i. 214, 217).
P. 164, l. 13 from foot. Sophiftrie. Scholars of St. John's by the ftatutes of 1516 (Early Statutes, Cambr. 1859, 386, 1.25) muft be 'ad minus ad legendam fophiftriam idonei.' Ibid. 383 .1. 35 (the lecturer was to deliver four lectures daily, one in fophiftry, one in logic, two in philofophy). Cf. $384,389,328.1 .22,327$, 110-119. See the conftitutions drawn up in convocation, Jan. to Mar. 1557-8. (Cooper's Annals. ii. 141. art. 1.)
P. 164, l. 9 from foot. Duns. In 1535 the king directed that no lecture thould be read in Cambridge upon any of the doctors who had written upon the Mafter of the Sentences, but that all divinity lectures fhould be on the Scriptures, according to their true fenfe, not after the manner of Scotus; alfo that Ariftotle, Rodolphus Agricola, and Melancthon, fhould be
read, and not the frivolous queftions and obfcure gloffes of Scotus, Burleus, etc. (Cooper's Annals, ii. 375 ). In the fame year Rd. Layton, Vifitor at Oxford, writes to Cromwell (12th Sept. Wood's Annals, a.d. 1535, 62): "Wee have fet Dunce in Bocardo, and have utterly banifhed him Oxford for ever, with all his blynd gloffes, and [he] is now made a common fervant to every man, faft nayled up upon pofts in all common howfes of eafement, id quod oculis meis vidi. And the fecond time wee came to New College, after wee had declared your injunctions wee found all the great Quadrant Court full of the leaves of Dunce, the wind blowing them into every corner ; and there wee fownd one Mafter Greenefeld a Gentleman of Buckinghammire gathering up part of the faid book leaves (as he faid) therewith to make him Sewells or Blaunfhers to keepe the Deere within the wood, and thereby to have the better crye with his hounds." Scotus and Mayronius were the fchoolmen ftudied at St. John's in 1524 and 1530 (Early Statutes, 313.1.13, 110, 122; 252: "The Hebrew lecture might be exchanged for one on John Scotus, fi quis forte Latiniori fermone cum donabit.") In an - Inventorie of all the bookes $\mathrm{y}^{\mathbf{t}}$ were founde in the librarie of Sainte Johns Colledge in Cambridge the xxiijt day of Septembre in $a^{\circ}$ dni ${ }_{1544}{ }^{\prime}$ in the 6 th Stall eaft are four copies of Duns on the fentences, and one other in the 2nd ftall weft. In 1518 Fifher told Erafmus that at Cambridge "inftead of fophiftical quirks, now fober and found difputations are agitated amongft divines" (Erafmi Epiff. 755 A.) Much curious invective againft Duns may be traced in the Parker Index, s. v. Duns. Cf. Gabriel Harvey, Ciceronian. 10: "Sed quid ego Dunficam nationem appello, jampridem ad inferos unde manavit relegatam?"
P. 164, l. 7 from foot. Arifotle. In St. John's College in 1516,1524 , and 1530 , fome of the ftudents were required to learn Greek and Hebrew (Early Statutes, 375.1.27, 312.1 .6 , 106.1.23); nor could any one take his M.A. degree who had not expounded (the Latin) Ariftotle ' De Anima,' ' De Cælo et Mundo,' ' De Generatione,' or part of the four books ' De Me teoricis' (389. 1. 22, 334. 1.8 feq., 120. 1. 14; in 1545
any other Greek or Latin philofophical work may be allowed, 123 .1.6.) In 1524,1530 and 1545 the claffical examiner lectured daily in vacations on fome claffic (246.1. 35, 247. 1. 32); the Greek prelector lectured daily for an hour, in 1 524-1545, on Greek grammar or fome Greek claffic alternately, 250 . 1. 10; in 1545 it is exprefly appointed that all juniors thall learn Greek, 109. 1. 6, 251. 1.9; only the frefhmen are to learn Greek grammar, the more advannced ftudents are to be exercifed in original compofition or tranlation, 1. 34 feq., 253. 1. 1 and 14. In the flatutes of 1545 , probably revifed by Cheke, frefhmen, after fpending fix or feven months in geometry and arithmetic, are required to proceed to Ariftotle's logic in Greek (occafionally the Timeus or fome other dialogue of Plato might be fubftituted, but no other author; lecturers were to pay efpecial regard to the matter of their text); the third year was to be occupied with Ariftotle's phyfics, efpecially the ' De Anima' (107); the Greek preelector was to examine in the lectures of the Greek Profeffor, or to leeture on Plato, Demofthenes, Ifocrates, Xenophon, or fome other author of note, comparing the Greek and Latin idiom (251); laftly the Linacre Profeffor was required to have fludied Ariftotle in Greek and Galen (255).

Erafmus, writing from Rochefter, 31 If Aug. 1516 (Epijf. ini b. Fuller's tranflation) Gays: "About thirty years ago nothing elfe was handled or read in the ichools of Cambridge, befides Alexander, the Little Logicals (as they call them) and thofe old dictates of Ariftotle, and queftions of Scotus. In procefs of time there was an acceffion of good learning, the knowledge of Mathematics came in : fo many authors came in, whofe very names were anciently unknown. To wit, it hath flourifhed fo much, that it may contend with the prime fchools of this age; and hath fuch men therein, to whom if fuch be compared that were in the age before, they will feem rather fhadows of divines than divines." And a little after: "Are any of the older generation angry that fudents now give their days to the gofpels and epiftles; and would they have life wafted 'in quaftionum frivolis argutiis?' . . . Till now
divines have been known who not only had never read the fcriptures, but did not even ftudy the books of fentences, nor anything at all except the riddles of ' queftions.' "

In a letter, dated by Baker 1540 , Afcham (Epiff. 74) fays of Cambridge: "You would not know it to be the fame place. (After mentioning the appointment of the Regius Profeffors Wiggin, Smith, Cheke, Wakefeld and Blyth, on which fee Cooper's Annals, i. 397, he continues.) Each is to receive a yearly falary of $40 l$. Ariftotle and Plato are read by 'boys' in the original, and have been now for five years. Sophocles and Euripides are now more familiar here, than Plautus was in your time. Herodotus, Thucydides and Xenophon, are more often on the lips and in the hands of all, than Livy was then. What was then faid of Cicero, you may now hear faid of Demofthenes. More copies of Ifocrates are now in the 'boys' hands, than of Terence then. Meanwhile we do not fcorn the Latins, but moft ardently embrace the beft authors, who flourihed in that golden age. This flame of literary zeal has been lit and fed by the toil and example of our friend Cheke; who has publicly lectured gratuitoully on the whole of Homer and of Sophocles, and that twice; on the whole of Euripides, and nearly the whole of Herodotus. He would have done as much for all the Greek poets, hiftorians, orators, and philofophers, unlefs a moft unlucky fate had envied us fuch a happy progrefs.". He goes on to relate the difaftrous effects of Gardiner's order about the pronunciation of Greek. Cf. a fimilar paffage in a letter to Cranmer (ibid. 219). Afcham's Toxophilus (fo. 24. $\mathrm{v}^{0}$. ed. 1571): "This laft yeare [1544] when Maifter Cheke tranflated the fayde booke [the emperor Leo V.? of the fleightes and pollicies of warre'] oute of Greke into Latine, to the kinges Majeftye, Henrye the eyght of noble memorye, he of his gentleneffe would have me verye oft in his chamber, and for the familiaritye that I had with him, more than manye other, would fuffer me to reade of it, whan I would, the which thinge to do, furelye I was verye defirous and glad, becaufeof the excellent handelinge of all thinges, that ever he taketh in hande. And verilye Philologe,
as oft as I remember the departinge of that man from the Univerfitye, (which thinge I do not feldome) fo ofte do I well perceive our moft helpe and furtheraunce to learninge to have gone away with him. For by the great commoditye that we toke in hearinge him reade privatelye in his chamber all Homer, Sophocles and Exripides, Herodotus, Thucydides, Xemophon, Ifocrates and Plato, we feele the great difcommodity in not hearinge of him Arifotle and Demofikenes, which two authors with all dyligence laft of all he thought to have redde unto us. And when I confider howe manye men be fuccoured with his helpe and his ayde to abyde here for learninge, and howe all men were provoked and fyrred up by his counfayle and daily example, how they fhould come to learninge," etc. (Cf. Grant, Vita R. A. 6-8.)
P. 164, 1.6 from foot. Whom. So Upton; edd. 1570, 1571 , when.
P. 165, 1. 2. No univerfitie. At Louvain Afcham heard Theodoric Lange lecture on Soph. EEd. Tyr. He greatly preferred Cambridge to Louvain, St. John's or Trinity College to the Collegium trilingue, and Car to Lange, who, however, he does not forget to note, followed our pronunciation (Works, 355 ; Epiff. 233). At Cologne he heard a lecture on Arifotle's Ethics ' Grace,' which he could not admire (Epiff. 230, 233).
P. 165, marg. Shoting. Archery was exprefly allowed by the ftatutes of St. John's in 1530 and 1545 (135.1.21, 136.1.23; the whole of this ftatute © De Veftitu et Ornatu et Armis non portandis' and of the next, ${ }_{136} \mathrm{fq}$. ' De Ludis, Venationibus et Aucupationibus prohibitis' illuftrates this paffage. Cf. 318, 378, 379, 389.)
P. 165,1.14. 16. Novemb. Queen Mary died on the 17 th.
P. 165, 1. 17. The Queenes Majefies late being there. Elizabeth vifited Cambridge in Auguft 1564 (Cooper's Annals, ii. 18i feq.) There is an allufion to her vifit, and to her promifes of encouraging learning, in Bp. Cooper's dedication of his Thefaurus, ed. 1565 .
P. 165, l. 5 from foot. A Fuftice of an Oyre. Cecil, Chancellor of the Univerfity.
P. 167,1. 6 from foot. My deareff frend and teacher
of all the litle poore Learning I have, Syr Fohn Cheke. See Afcham's letters to Cheke (Epiff. 119); and to Sir Tho. Smith (Whitaker's Richmondfb. i. 273, 274): "Only you and Mr. Cheeke have pulled forward by the example of your diligence, learning, confcience, counfell, good order, not onely of ftudyeing but of liveing, all fuche as in Cambridge have fince fprunge up, amongft whom I being one takeing leaft profitt by myne owne negligence, yet takeing finguler pleafure in both your acquaintances."
P. 168, 1. 5 from foot. M. Watfon in S. Fohns College at Cambrige wrote his excellent Tragedie of Abfalon. Gabriel Harvey's Letter to Spenfer (Trin. Hall, ${ }^{23}$ rd Oct. 1579, in Jos. Hallewood's Ancient Critical E(fays upon Englifb Poets and Poëfy, 1815. ii. 298): "Have we at the laft gotten one [Spenfer] of whom his olde friends and Companions may juftly glory, In eo folum peccat, quod nihil peccat: and that is yet more exacte and precife in his Englifh Comicall Lambickes, than ever M. Wation himfelfe was in his Lattin Tragicall Iambickes, of whom M. Afcham reporteth, that he would never to this day fuffer his famous Abfolon to come abrode, onely becaufe Anapaffus in Locis paribus is twice or thrice ufed infteade of Iambus? A fimall fault, ywiffe, and fuch a one in M. Afchams owne opinion, as perchaunce woulde never have beene efpyed, no neither in Italy nor in Fraunce. But when I came to the curious fcanning and fingering of every foote and fyllable: Lo here, quoth I, M. Wation's Anapafius for all the worlde." Francis Meres (Wits Treafury, 1598, in Hallewood, ii. 156) repeats Afcham's words ( 169.1 .7 feq.) about Wation and Buchanan; and (1.c. ${ }^{1} 50$ ) ranks Thomas Wation among thofe Englifhmen who have obtained good report and honorable advancement in the Latin Empyre. In Wm. Webbe's Difcourfe of Englifh Poetrie, 1586 , (ibid. 69 feq.) the verfes cited above (71) are thus noticed: "There is one famous Diftichon, which is common in the mouthes of all men, that was made by one Mafter Watfone, fellowe of S. Johns Colledge in Cambrydge about 40. yeeres paft, which for the fweetnes and gallantnes therof in all refpects doth match and furpaffe the Latine coppy
of Horace, which he made out of Homers wordes. . . . Which two verfes if they be examined throughout all the rules and obfetvations of the beft verfifying, fhall be founde to attaine the very perfection of them all." Gabriel Harvey (ibid. 279) : "Or will Seignior Immerito [Spenfer] bycaufe, may happe, he hathe a fatbellyed Archdeacon on his fide, take uppon him to controll Maifter Doctor Watfon for his All Travaillers, in a Verfe fo highly extolled of Mafter Afcham ? or Maifter Afcham himfelfe, for abufing Homer and corrupting our Tongue, in that he faith :-

## Quite tbroŭgbe a Doore flewve a fbafte with a braffe head."

Cf. ibid. 281 ; Ath. Cant. i. 491, 569. Mr. Halliwell (Dict. of Old Eng. Plays, 1860.8 vo .) fays that Bp. Watfon's play exifts in MS. at Penfhurft.
P. 169, 1. 10. Georgius Buchananus fephthe. In this play an anapæft is found in the fifth place three times in the firf twenty lines; nor in general is it remarkable for vigour of thought or expreffion; fuch lines as-

## " Nec fordidis fententiis res fplendidas"

occafionally occur. See however very high commendations of Buchanan's poems, tempered only by a proteft from Rapin, collected by Pope Blount.
P. $169,1.14$ feq. Protafis is the beginning of a play; Epitafis ('Atrain') the act in which the complication is greateft, immediately before the cataftrophe. (Donatus, 'Of Comedy and Tragedy' printed before Terence.)
P. $169,1.5$ from foot. An other maner care. Hooker, E. P. ii. 7. § 4: "No manner force." Mountagu againft Selden, 425: "Another manner truth." Andrewes, XCVI. Sermons ( 1661 ), 587 : "In another manner key." Jewell on I Theff. ii. in: "What manner care is it that the father taketh of his children ?" Fairfax, Taffo, xvii. 3. Anotherguefs is fimilarly ufed.
P. 170, laft line. Carolus Sigonius. 'De Dialogo' (Opera, ed. Murat. vi.); and 'Pro Eloquentia' (Ven. 1555.4 to. See Gräffe, iii. (1.) 1222. n. 60).
P. 171, 1. 2. Joas. Sturmius is his Commentaries
upon Gorgias Platonis. Notes of Sturm's lectures, which Afcham procured in London A.d. 1547 (Epif. 14); they have not been printed.
P. 171, marg. Demoft. The character of Demofthenes cited from Hermogenes is in the treatife wipl idaũ, i. 1. (Walz, Rhet. Gr. iii. 191-193, 197; cf. i. II, ibid. 260.)
P. 172, l. 10 from foot. Velleius Paterculus. i. 17. § 3.
P. 174, l. 9 from foot. Pelting. Andrewes, XCVI. Sermons (1661), 593: "And who were they that did it ? A pelting Country-town." Cf. North's Plutarke ( 1595 ), 90,886 . Paulting is alfo found, which feems to connect it with paltry, and with the Germ. palterig. (See Todd, under paltry.)
P. 175, 1. 12. Ciceroes. Epiff. ad Att. vii. 3. § 10 (where Lxlius is named); Quintil. x. I. § 99 ; Suet. Vit. Terent.
P. 175, 1.6 from foot. Brutus. $\$ 84$ feq. The lenitas of Lælius is mentioned de Orat. iii. § 28 .
P. 176, 1. 14 from foot. Cicero. Brut. § 258 ; ad Att. vii. 3. § 10.
P. $176,1.13$ from foot. Quintilian. x. 1 . § 99 .
P. 176, l. 10 from foot. Horace. A. P. 268, 269.
P. 177, 1. 9. Our rude beggerly ryming. Above, p. 71. Wm. Webbe, Difcourfe of Englifb Poetrie, 1586 (in .Haflewood, ii. 32): "This brutifh Poetrie, though it had not the beginning in this Countrey, yet fo hath it beene affected heere, that the infection thereof would never (nor I thinke ever will) be rooted uppe againe: I meane this tynkerly verfe which we call ryme : Mafter Afcham fayth, that it firft began to be followed and maintained among the Hunnes, etc." Cf. ibid. 55. Thos. Campion's Obfervations in the Art of Englifb Poefie, 1602, (ibid. 164): "In thofe lack-learning times, and in barbarized Italy, began that vulgar and eafie kind of Poefie which is now in ufe throughout moft parts of Chriftendome, which we abufively call Rime and Meeter." Sam. Daniel's ' Defence of Ryme,' 1603 (ibid. 191 feq.) Gabriel Harvey (ibid. 264): "Our new famous enterprife for the Exchanging of Barbarous and Balductum Rymes with

Artificial Verfes; the one being in manner of pure and fine Goulde, the other but counterfet, and bafe ylfavoured Copper. I doubt not but their livelie example and Practife wil prevaile a thoufand times more in fhort fpace, than the dead Advertizement and perfuafion of M. Afcham to the fame Effecte: whofe Scholemaifter notwithftanding I reverence in refpect of fo learned a Motive." To whom Spenfer replies (288): "I am of late more in love wyth my Englifhe Verfifying, than with Ryming : whyche I thould have done long fince, if I would then have followed your councell. Sed te folum jam tum fufpicabar cum Afchamo fapere." See further Puttenham's 'Arte of Englifh Poefie,' 1589. bk. i. c. 5-7. (Hallewood. i. 7-11); and Barbieri ' Dell' origine della poefia rimata. Modena. 1790.' 4to.
P. 177, 1. 10 from foot. Ackornes. Above, p. 148, 1. 8.
P. 177, l. 8 from foot. Chaxfer. Below, p. 179. Chaucer was a favourite with Afcham. Toxophilus, 1571. ( $\mathrm{f}^{\circ} .13, \mathrm{v}^{0}$.) : "Our Englifhe Homer: . . . I ever thoughte his fayinges to have as much authoritye, as either Sophocles or Euripides in Greke." Cf. ibid. fo. 14-16.
P. 177, l. 8 from foot. Th. Norton of Briftow. See Haddoni Poemata (1567. 4to.), 82: 'In Librum Alchymiz Thome Nortoni Briftolienfis.' There was one T. N. of Sharpenhoe, joint author of Gorboduc. (Ath. Cant. i. 485 ). Webbe alfo (in Hallewood, 34) claffes Norton of Briftow with Surrey, but he probably is only borrowing from Afcham.
P. 177, 1. 7 from foot. My L. of Surrey. Ath. Cant. i. go. M. Wiat. ibid. i. 80. Th. Phaer. Ath. Ox. i. 315. Webbe (35) fpeaks moft highly both of Phaer's Virgil and of Twyne's continuation. So Puttenham (49).
P. 177, 1. 6 from foot. Ovide. Parts of whofe poems were tranflated by Arth. Golding (Ath. Cant. ii. 43I) and Geo. Turbervile (Warton, Hift. Engl. Poetry, 1840 . fect. 58, iii. 33 I feq., where other tranflators are named).
P. 177, 1. 6 from foot. Palingenius. Tranlated by

Barnabe Googe. (Atk. Cant. ii. 39 ; Warton, fect. 59.)
P. 177, 1. 5 from foot. Seneca. Tranflated by Jafper Heywood (Ath. Ox. i. 663) ; John Studley (Ath. Cant. ii. 100) ; Al. Nevyl (Ath. Ox. ii. 10, n. 2. Warton, fect. 57).
P. 178, 1. 15 . Quintilian. ix. 4 § 42.
P. 178, 1. 7 from toot. Carmen Hexametrum. Some of the earlieft Englinh hexameters are Afcham's own in the Toxophilus (1571) e.g. fo. $2 \mathrm{v}^{\circ}$.
" What thinge wants quiet and mery reft, endures but a fmall while."
P. 179, l. 2. One learned. Cic. Brut. § 191.
P. 180, 1. 5. Wearing his gowne awrye upon the one fhoulder, as Syr Tho. More was wont to do. More carried his right fhoulder higher than the other, when he walked. (Erafm. Epif. 534 E.)
P. 180, 1. 8. MiJiking of Ryming. Afcham has himfelf effayed rhyming verfe in feveral tranflations contained in Toxophilus.
P. 180, 1. 7 from foot. Simmias Rhodius. The - Egg' of Simmias may be feen in Brunck's Analecta, i. 207, and in many editions of Theocritus (cf. Hephzeft. rep\} жompárav, c. 3 § $4, \mathrm{c} .8$ §4.). It is not in rhyme, nor is Leda's egg the fubject of it, but like the 'Wings' and the 'Axe' of the fame poetafter, the written lines reprefent the form of the object whofe name they bear. Webbe (in Hallewood, ii. 55) has repeated Afcham's blunder.
P. 181, 1. 10, marg. Th. Earle of Surrey. Read Th' Earle of Surrey. i.e. Henry Howard. This whole fentence (down to verfifying) is ftolen by Fras. Meres (Wits Treafury, 149), whence it has paffed into Ath. Ox. i. 158.
P. 181, marg. Gonfalvo Periz. Gonçalo Perez, for whofe works fee Antonio, Bibl. Hifp. Nowa (Matriti, 1783). i. 559 : "La Odifea de Homero: ex Greco nempe fonte in popularem linguam, carmine fatis puro atque eleganti, quæ Antverpix typis edita eft anno 1553 in $12^{\circ}$. et anno 1562 in $8^{\circ}$." He is praifed by Lope de Vega (Ticknor, Hift. Span. Lit. i. 120, 441,
n. 3.) See highly complimentary letters to him from Afcham (Epift. 353), Hadr. Junius (Epift., 1552, 1), and Paulus Manutius, whofe prefs he wifhed to employ (Epif., Ven. 1580 , L. 3, no. 35, p. 160). He alfo occurs in the Calendar of (Foreign) State Papers, (Mary, 398.) His tranllation of the Menechmi and Miles gloriofus of Plautus (Antw. 1555. Warner in Thornton's Plautus, 1772. iii. 100) has efcaped the bibliographers. On his fon Antonio, the famous fatefman and friend of Bacon and Effex, fee Gräffe, iii. (2.) 339, n. 21.
P. 182, marg. Felice Figliucci. See Quétif and E'chard, Script. Ord. Prad. ii. 263 b. His book is entitled ' Della filofophia morale libri x. fopra i libri x. d'Ariftotile per Felice Figliucci. Rom. 155 I.' 4 to. Warton (fect. 37. iii. 38, 39) gives this paffage as his own.
P. 183, l. 8 from foot. In his verfes doth halt. Juvenal. x. 122: "ridenda poemata." Quintil. xi. 1 § 24.
P. 184, 1. 4. Mafter Cicero, bleffed be God and his fonne ffefu Chrift, whom you never knew. Afcham may have had paffages of Dante in his mind, or the following addrefs from Haddon to Cicero (Poemat. 67) :-
"Cur tua verba deus facrum non vertit ad ufum? Cur tua non venit fervator Chriftus in ora? O quantum noftram juviffes relligionem ?"
Compare Petrarch, ad Viros illuftr. (ed. Lugd.), 661: " M. Tullio Ciceroni. Epiftolas tuas diu multumque perquifitas atque, ubi minime rebar, inventas avidiffime perlegi. . . . Apud fuperos ad dexteram Athefis ripam . . . .xvi. Kalend. Quintiles anno ab ortu Dei illius, quem tu non noveras, mcccxlv."
P. 184. Offic. iii. § 69 (the fenfe, not the exact words.) Plato fays the fame thing in Book vii. of the Republic, and elfewhere.
P. 185, 1. 14 from foot. Fragmentes of L. Craffus. Collected by Meyer ' Oratorum Rom. fragm.,' ed. 2, 291-317.
P. 185, 1. 9 from foot. L. Crafus and M. Antonius. Cic. Brut. c. 36 and 86.
P. $185,1.4$ from foot. Brutus. §§ 21 feq., 324.
P. 188, 1. 14 from foot. Fourefcore yeares old. So Varro fays of himfelf (R. R. i. 1 § 1 ; cf. Plin. H. N. xviii. § 23).
P. 188, laft line. Old. He fays himfelf (L. L. v. § 9) : "There are many poetical terms which I rather like than ufe, and ancient terms which I rather ufe than like."
P. 189, 1. 12. Cafar and Cicero. Below, P. 199.
P. 189, marg. Varroes bookes. Fr. Ritichl has done much to elucidate the literary hiftory of this moft prolific author. (See efpecially Rhein. Muf., 3rd fer., vi., 1848 , 481 feq., where after reprinting, from a publication of Sir Thos. Phillipps, Jerome's catalogue and comparifon of the works of Varro and Origen, he enumerates 59 diftinct treatifes, many of them very voluminous.)
P. 189, l. 5 from foot. Religion. Petrarch in his youth faw the books (now loft) 'Rerum divinarum' (Opera, Bas. 1591, 709).
P. 190, 1. 10. Dionyfus. Fabricius (Bibl. Gr., Harles, iv. 383, note d), has pointed out Afcham's error in confounding the hiftorian with Varro's freedman of the fame name (Epif. 9), an error common to him with Fras. Philelphus. Dionyfius fays himfelf (i. 7), that he came to Rome ' in Augufus dayes,' but for Afcham's ftatement refpecting Varro's library (here and Epift. 9), there feems to be no other ground than his occafional citations from Varro.
P. 190, l. 14 from foot. Tullie. Cf. ad Att. xiii. 12 § 3. The following fory about Antonius is apocryphal. Varro was profcribed (Varr. ap. Gell. iii. 10 § 17 ; App. B. C. iv. 47 ; cf. Cic. Phil. in. § 103 feq.)
P. 190, laft line. De Civitate Dei. vi. 2.
P. 191, l. 7 from foot:* Saluft was not verie fitte for yong men. So Quintil. ii. $5 \$ 19$.
P. 192, 1. 5 from foot. Arifititle. Often quoted as from Ariftotle by writers of this time, e. g. Erafmus; and Afcham again, Toxophilus. 'To all the Gentlemen and Yomen of Englande:" "He that will write well in any tongue, muft folow this counfel of Ariftotle, to Speake as the common people do, to thinke as wife men do."
P. 193, I. 1. Ryot. Schol. Hor. Sat. i. 2. 42 and 48 ; Varr. ap. Gell. xvii. 18 ; Lact. ii. 12.
P. 193, l. 13. Pretor in Numidia. Dio, xliii. 9 ; Bell. Afr. viii. 97. Salluft fays he was 'procul a re publica' (Catil. 4 ; Jug. 3, 4), but that does not mean 'abfent from his contrie.'
P. 193, l. 7 from foot. Cato. Salluft is often reproached with borrowing words from Cato's ' Origines ' (Auguftus in Suet. Aug. 86 ; cf. Suet. Gr. 15 , and the epigram in Quintil. viii. 3 § 29). Afinius Pollio wrote a fpecial treatife on this affectation (Suet. Gr. 10 ; Gell. x. 26).
P. 194, 1. x. Patrare bellum and ductare exercitum. Quintilian (§44) difapproves of thefe words becaufe - fome idle wits ftrained their fignification to a loofe and wanton meaning,' (Upton); Tacitus ufes both, and Velleius the firft, as Salluft does. See the lexicons under 'ducto ' and 'patro.'
P. 194, l. 3. Supplicium. Sall. Cat. 9 § 2; 52 § 29 ; fug. 55 § 2. Alfo in Varro.
P. 194, l. 11. Given to' new wordes. Valerius Probus (in Gell. i. 15 § 18) calls him ' novator verborum.' So, too, ' many others,' (ibid. iv. 15) found the fame fault with him.
P. 194, l. 12. Claritudo. Sall. ffug. 2 § $4 ; 7$ § 4. Feftus, s. v. It is common in Tacitus. Exacte does not occur in Salluft ; facundia is ufed by many good writers. See the lexicons.
P. 195, 1. 5. Nimius animi. Sall. Hift. iv. 74, Kritz. Many fimilar expreffions are collected in Zumpt's Grammar, § 437.
P. 195, 1. 8. Id quod vulgo amat fieri. Quintilian (ix. 3 §17) cites vulgus amat fieri as a Grecifm of Salluft's. Cf. Fug. 34 § 1 .
P. 195, 1. i1. Ingens virium. Hift. iii. 10, Kritz. -1. 13. Eger confilii. Ibid. iv. 76.-1. 14: Promptifimus belli. Ibid. ii. 18.-l. 1 5. Territus animi. Ibid. iv. 7.
P. 195, 1. 7 from foot. Thucydides. Salluft is called the rival of Thucydides. Vell. Paterc. ii. $36 \$ 2$; Quintil. x. 1 § 101 .
P. 195, 1. 4 from foot. In Italie. Timæus (in Mar-
cellini Vita Thuc. 40 and 52) fays that Thucydides lived in Italy after his banifhment ; Marcellinus (c. 40, cf. Plut. de Exil. 14), that he wrote his hiftory under a plane tree in Thrace. Cicero (de Orat. ii. §56) and Pliny ( $H . N$. vii. § 111) merely ftate that it was compofed in exile.
P. 195, 1. 3 from foot. Outlandifh. This account of the ftyle of Thucydides is mainly from Dionyfius (De Thucyd. Fud. c. 24 § 1 ; c. 49 § 1 ; c. 52 § 3.) Afcham had only feen the Latin verfion of this book (Epif. 9).
P. 196, 1. 2. Lyfias, etc. From Dionyfius, c. 519 2 ; c. 53 § 1 .
P. 196, marg. Dionys. Ibid. c. 24 § 2.
P. 196, 1. 9 from foot. Saluft. Fug. 18 § 3 .
P. 197, 1. 2. Not fitte. See preface, pp. xxi. xxii.
P. 199, 1. 9. Brutus, etc. Above, p. 146.
P. 199, 1. 20. In Cafar onelie could never yet fault be found. Except by the unfparing critic Afinius Pollio (Suet. Cas. c. 56. Afcham is backed by Cicero's authority. Brut. § 251 feq.; Phil. I1. § 116 ).
P. 199, 1. 3 from foot. We muft looke for that example to follow. Namely, Cicero. See p. 171, 1. 9 from foot : "But of Cicero more fullie in fitter place." (Cf. p. 187, 1. 5 feq.) Again, as Upton has remarked, Afcham promifes (p. 99) to treat of fix ways appointed for the learning of tongues and increafe of eloquence. Of the fixth, 'Declamation,' he has faid nothing. In the letter to Sturm, in which the plan of the 'Scholemafter ' is traced, 'Commentatio,' 'Scriptio,' and ' Declamatio' are chapters not here found (Epift. 3 ad fin.) He alfo begs leave to cite as examples of imitation Sturm's two renderings of one paffage of Cicero (ibid. 8.) "But thefe paffiages," concludes Upton, "being no where to be found in this Treatife before us, prove beyond Exception, that as excellent as this Work is, yet it was defign'd for further Improvements, and greater Perfection, had the Author enjoy'd a longer Life."


## TESTIMONIES TO ROGER ASCHAM AND HIS WORKS.



ELANDI Encomia (Collectan., 1770, v. 121):-
"Afchame, litterulas tam belle pingis, ut ipfa
Grecia te fcribam pervelit effe fuum :
Ut velit effe fuum rerum caput inclyta Roma, Quamvis Italicos fcribere docta modos.
Sed calamos cur certo tuos attollere vates
Carmine: fit virtus quum tua nota fatis?"
Walter Haddon, ' In partitiones Sagittarias Rogeri Afchami,' (before Toxophilus, and in Haddoni Poemata, 81) : -
" Mittere qui celeres fumma velit arte fagittas,
Ars erit ex ifto fumma profecta libro.
Quicquid habent arcus rigidi nervique rotundi,
Sumere fil libet, hoc fumere fonte licet.
Afchamus eft author, magnum quem fecit Apollo
Arte fua, magnum Pallas et arte fua.
Docta manus dedit hunc, dedit hunc mens docta libellum :
Quxe videt ars, ufus vifa parata facit.
Optimus hæc author quia tradidit optima fcripta, Convenit haec nobis optima velle fequi."
Bale, Script. (Bafil. 1557 . fol.), 722. cent. 9. no. 64. " Rogerus Afcamus, raras quorundam admiratus virtutes et doctrinam, coepit et ipfe bonis literis ac philofophix incredibili adhærere ftudio. Tandemque emeritus eruditi viri nomen, ad Henricum octavum Anglorum regem elaboratiffimum opus ex variis authoribus in lingua Brytannica confcripfit,

De arte fagittandi. Lib. 1. Dum tua magnificentia gratiof.

Scripfit et alia, quorme tituri ane accurraut. Claruit anno Domini 1 540."

Sir Thos. Smith to Haddon, Bourdeaux, 6th April, 1565 (Haddoni Eriff. 307): "Quid autem agit Afchamus tuus, item ac meus? An ipfe otiatur folus et ejus mufe filent? Credo vero gallos foos ita illum excantaffe, ut amicorum fuorum prorfum fit oblitus. Jam biennium et fex fant menfes, cum nihil ex $\mathbf{e 0}$ andiverim. At enim tu ad eum non Scripfifti, inquis. Vter ad alterum filuiftis. Quid igitur illum sccufas? Quafi vero tantum fit laboris illi uni etam multis ad me feribere, quantum mihi uni ac foli ad tam multos refcribere. Aut perinde fit illi in Gallia fcire quid rerum geratur, ubi nunquam fuit, atque mihi ex Angliz refcire quid fiat, ubi non folum omnes mei pariter amici et inimici funt, fed quicquid adeo fit mearum fortunarum. Excitato tu, quafo, illum, fi in tanta gallorum copia etiamnum dormiat. Nam mihi nunc Galli mei non tantum faceffunt negotii, neque tam molefti funt, quam initio fuerunt. Iterum vale, et illi quafo ex me plurimam falutem dicito."

Geo. Buchanan, who was perfonally acquainted with Afcham, having dined at his houfe with Geo. Bromley (Buchanani Opera, ii. 762), in his epigrams, book i. no. 29: "Ad Rogerum Afchamum Anglum, qui librum cum honorifico elogio et fui amoris fignificatione miferat.
${ }^{c}$ Ampletior, Rogere, toum vehementer amorem, Et nimii doCtum pignus amoris amo:
Nec minus eft animus genitor mihi gratus amoria, Queque animum virtus ornat amatque tuum:
Nec minus eft gratus magni comes error amoris, Et nimio crecum pedtus amore mei.
Et cum cunda probem, virtutem, munus, amorem, Et nimio fatum pettus amore mei :
Abfque errore meo vellem fas effet amare Errorem de me, dulcis amice, tuum."
Ibid. ii. 27, on Archam's death :-
" Afchamum extinctum patrix Graizque Cameense Et Latize vera cum pietate dolent.
Principibus vixit carus, jucundus amicis, Re modica, in mores dicere fama nequit."

270 Teftimonies to Roger Afcham
Queen Elizabeth, on hearing of Afcham's death, exclaimed (Grant, Vita R. A. 29) : "She would rather have caft ro,000l. into the fea, than have loft her Afcham."

Dean Nowell, who attended him in his laft ficknefs, "feeding his foul," as Afcham faid, "with eternal food," declared (ibid. 28) "that he had never feen or heard of any who had lived more virtuoully, or died more Chrittianly."
E. Grant, in verfes entitled ' Liber de fuo Domino vita defuncto,' prefixed to Afcham's epifles (omitted by Elitob) :-
" $\mathbf{O}$ tibi quis ${ }_{2}$ Rogere, fuit pietate fecundus ? Floruit aut rerum cognitione pari ?
Turpis avaritise rabies, nec inutilis auri Sollicitos fenfus extimulavit amor. Divitias et opes didicit contemnere vanas, Qux curis animos exagitare folent. Par fuit in rebus peragendis femper honeftas, Par fuit in facra relligione fides. Affidueque puer fcripture verba legebat Sacra, animo infigens lecta tenenfque fuo. Dietio dulcis erat verborum lumine fplendens, Eft Karraßporin teftis aperta fatis.
Hic capta aftantis ftupuerunt pectora ccetus: Mirata eft unum doctaque turba virum. Et vixit clarus fama trans æquora notus, Deliciæ multis fcripta fuere viris. Sturmius, Oforius, Toxites, Wolfius olim, Admirabantur fcripta, diferte, tua. Quæ redolent clarum clari Ciceronis acumen, Tinctaque Cæfarea fcripta fuere phraf."
The fame, Vita R. A. 30 : " Joan. Sturm. teftatur in elocutione et dicendi generibus nihil fe vidiffe R. A. fcriptis acutius. Sic enim in quadam ait epiftola. Litera tue non folum fuaves, verum etiam elegantes funt: tanta enim in illis eft flexibilitas verborum et ad acutas comitatis et ad graves Philofophia Jententias: talis in collocando ordo: ut tum fcriptionis fuavitatems adsuirer, tum etiam intelligams a te accurate effecompofites: nifi a
te nihil proficifcatur incompofitum, quantumvis fubito fcriptum.

Hieronymus Oforius Lufitanus, Sylvenfis Epifcopus, homo laudibus eloquentix ornatiffimus, qui R. A. magno amore complexus eft, nihil putavit effe uberius, nihil in hoc genere aptius [Epif. 397]. Petrus Nannius Alcmarianus, in Collegio Buflidiano apud Lovanienfes Latinus profeffor, dixit nihil effe difertius, nihil politius Afchami literis. [Cf. Epif. 396.] Michael Toxites Rhætus, laureatus Poeta, judicavit effe nihil fuavius, nihil eruditius. [Cf. Epiff. 399.] Hieronymus Wolfius Oetingenfis nihil concinnius effe cenfuit. Multique alii eloquentix, eruditionis et dicendi virtutibus perpoliti, domi forifque celebres, optime femper de R. A. fcriptione et dictionis puritate exiftimarunt. Taceo noftrates, Cardinalem Polum, Stephanum Wintonienfem, Joannem Checum, Thomam Smithum, duo propugnacula, duo ornamenta, eruditionis, literarum, Academix, Anglix: Robertum Pemberum, Richardum Brandifbeum, Joannem Chriftopherfonum, Gulielmum Bilium, Gualterum Haddonum, Jacobum Pilkintonum, Thomam Wilfonum, Nicolaum Carrum, et alios complurimos, qui fumma doctrina eluxerunt, et de Afchamo femper preclare fenferunt. Quorum fere omnium litere ad Afchamum miffe funt domi apud me hujus rei teftes locupletiffime."

The fame. Vita R. A. 11: " Sagittando fe multum exercuit, et quanta peritia exercuit, liber a fe doctiffime confcriptus et Henrico Octavo ante profectionem in Galliam ad expugnandam Bononiam oblatus, Anno Domini 1 544. teftificari potef. De quo Rogeri Afchami libro R. Pemberus hec duo carmina lufit.

Non minus hic arcu eft quam lingua clarus, utraque Sic ornat patriam, fic juvat ille fuam.
Nec defuerunt, qui ei hanc fagittandi oblectationem vitio vertebant: qui, fi cum Afchamo comparentur, aut prudentia, linguarum peritia, ingenio, rerum ufu, fcribendo, excogitando, honefte vivendo, pupillos diligenter inftruendo, plane frigefcerent."

Walter Barker, fellow of St. John's, Cambridge, in his letter 'ad Leciorem,' (before Grant's 'Spicilegium

Grecx Linguæ.' 1575 ) dated Cantabrigiae, è Mufao meo, pridič Calendas Februarii. m. D. Lxxv.'fo. c. $4 \mathrm{v}^{\circ}$. (cf. c. $2 \mathrm{r}^{\mathrm{o}}$.) : "Verum hæc mea mens, hic animus fuit, ut cum natura, tefte Cicerone, lena fui eft, nollem vos proprios foetus, tanquam naturale illud ftirpis bonum malevolo quodam et viperino morfu profcindere, fed fi quis ex veftris prolem aliquam pepererit utpote Toxophilum, Pedagogiam, Spicilegium, licet non magnæ ftature, pulchram tamen, nolite quæfo propter pufillam quantitatem contemnere, cum potius propter venuftam formam, et fluentes ceruffitafque buccas debetis adamare."
'Gabrielis Harveir|Ciceronianvs, |Vel Oratio poft reditum, habita | Cantabrigia ad fuos Auditores. . . . . Lond. 1577.' 4to. 55 : "Nolim ego hoc loco ita intelligi, quafi de induftria propofitum mihi fuerit, Afchami noftri, hominis perdiferti et Grece Latineque preclare literati, Preceptorem, non illum quidem, ut funt tempora, contemnendum, prefertim tam eleganti perpolitoque fermone preditum, aliqua labe afpergere : quod fi velim, pace optimi viri dixerim, vereor ut eum poffis excufare. Si Grammaticum Preceptorem voluit, non Rhetoricum, non Dialecticum informare, (fic eum defendet fortaffe quifpiam, et jampridem ille fermo increbuit) quid illi tandem rei cum tranllatis, quid cum modificatis fynonymis, quæ Rhetorica funt? quid cum diverfis atque contrariis, quæ funt dialectica ? quid cum oratoriarum exercitationum generibus, et prefertim tam exquifita et artificiofa imitatione Ciceronis? Quid eft, in alienas poffeffiones atque predia irruere ? quid extra ripas diffluere ? quid tranfilire limites, fi hoc non eft? Sed de Afchamico Preceptore valde illo quidem limato atque nitido et fane etiam, $\mathrm{f}_{1}$ cum aliorum preceptoribus comparetur optimo atque accuratiffimo viderint alii : nos in noftro neque ifta ipfa non uberiora requirimus, et alia multa non minus frugifera defideramus. In eo etiam gloriari audemus (abfit arrogantia verbo) nos diftincte ifta et partite et circumfcripte tradere : Rhetorica a Grammaticis, Dialectica ab utrifque internofcere : fuum cuique arti Geometrica, quam vocant, proportione tribuere : Ariftotelicum illud denique raf aivè tueri : quod Afchamus non fecit. Neque enim tam longe extra circundatos fibi cancellos
egrederetur, aut a propofito tam crebris excurfionibus declinaret, fi feciffet." (In p. 56, 1. 8 from foot, I have omitted $\sqrt{2}$ before valde on the authority of a contemporary who has annotated a copy in St. John's Library; who alfo in p. 57, l. 12, reads illa Afchami capita for illa Capite of the printed text.) Compare Wm. Lewin's letter to the printer (iI Feb. 1577) prefixed to the Ciceronianus. "Quin nec hujus [Harveii] ipfe fortaffe omnino veftigiis infifterem, fi ad fummam illam progredi eloquentix arcem vel otium mihi vel ingenium daretur. Eft huic Ramus : mihi Sturmius dux vix atque author effet: iifdemque veftigiis $A f$ chamum infequerer, quibus ille Sturmium fuum eundemque meum."
'Gabrielis Harveii | Rhbtor, | Vel duorum dierum Oratio, $\mathrm{De} \mid$ Natura, Arte, \& Exercitatione | Rhetorica. | Ad fuos Auditores.' Lond. Nov. 1577. 4to. (dedication dated Pembroke Hall, 29 July. 1577), fo. $2 \mathrm{r}^{\circ}$. "De Chaucero, Moro, Eliota, Afchamo, Juello, noftris gemmis, nihil in preefenti dico."

Gabriel Harvey (1593) in Brydges' Archaica, vol. ii. pt. 4, p. 57 :
> "Haddon farewel, and Ascham thou art fale, And every fweetnefs taftes of bitter bale."

The fame (1593; ibid. pt. 8. p. 33): "But even fince that flourifhing tranfplantation of the daintieft and fweeteft learning that humanity ever tafted, Art did but fpring in fuch as Sir John Cheeke and M. Afcham; and wit but in fuch as Sir Philip Sidney and M. Spenfer."
(Ibid. 44) : "Sweet M. Afcham, that was a flowing fpring of humanity."
(Ibid. 63) : " M. Afcham's Toxophilus long fithence thot a fairer mark."
(Ibid. 110): "Oforius praifed Afcham, as Afcham praifed Wation."
(Ibid. 139): "That weeneth Sidney's dainties, Afcham's comfits, nothing comparable to his Pap."
(Ibid. 140) : "The fineft wits prefer the loofeft period in M. Afcham, or Sir Philip Sidney, before the trickfieft page in Euphues or Pap-hatchet."

## 274 Teftimonies to Roger Afcham

(Ibid. pt. 9, p. 160): "I may peradventure conftrue and pierce the whole alphabet of his fweet eloquence a little better, and make fome farther trial of M. Afcham's double tranflation, a pretty exercife in a fit fubject."
(Ibid.173): "Come, divine poets and fweet orators, the filver ftreaming fountains of flowingeft wit and thiningeft art; come, Chaucer and Spenfer, More and Cheek, Afcham and Aftely, Sidney and Dyer."
(Ibid. 180): "It is for Cheeke or Afcham to ftand levelling of colons, or fquaring of periods, by meafure and number."

The fame, 'A new Letter' (ibid. pt. 9, p. 8): " Sir John Cheeke's fyyle was the honey-bee of Plato; and M. Afcham's period the firen of Ifocrates."

Dr. Thos. Wilfon in 'Carmen Encomiafticum' (before the early editions of Afcham's Epifles; omitted by Elftob) :-
> " Lis magna eft, Cicero fuerit Romanus an Anglus,
> At Romar Arpinas dictus ubique fuit.
> Sed dubitant Angli, Ciceronis origine nati, Atque Britannorum fede locare volunt. Scilicet hoc Regno natum, poft tempora Bruti, Indigenamque tuum, terra Britanna, ferunt. Unde Britannorum decus eft et gloria magna, Plurima quod Cicero pignora laudis habet. Inter et eximios Afchami eft fama diferta, Filius cloquio qui Ciceronis erat.
> Vim Demoftheneam Cicero, gravitate Platonem Exprimit, Ifocratem dulcis ubique fonat.
> Vis eadem Afchamo eft, gravis eft, dulcedine plenus, Difcit ab indigena filius ifte patre.
> Anglia ter felix Anglo Cicerone parente, Talia quod tanti pignora patris habet."

Mulcafter's Pofitions (1581), c. 26, 'Of Shooting', p. 101: "This exercife do I like beft generally of any rownde ftirring without the dores, upon the caufes before alleadged, which if I did not, that worthy man our late and lear[ned] countrieman maifter A/kam woulde be halfe angrie with me, though he were of a milde difpofition, who both for trayning the Archer to his bow, and the fcholler to his booke, hath thewed him felfe a cunning Archer, and a kilfull maifter."

Ibid. c. 41. p. 243 : "For the credit of thefe mathematicall fciences, I muft needes ufe one authoritie of great and well deferved countenaunce among us, and fo much the rather, bycaufe his judgement is fo often and fo plaufibly vouched by the curteoufe maifter $A / k a m$ in his booke, which I wifh he had not himfelfe, neither any other for him entitled the fcoolemaifter, bycaufe myfelfe dealing in that argument muft needes fometime diffent to farre from him, with fome hafard of myne owne credit, feeing his is hallowed. The worthy and well learned gentleman Sir Fohn Cheeke, in the middeft of all his great learning, his Sir John rare eloquence, his fownd judgement, his Cheeke. grave modeftie, feared the blame of a mathe-
maticall head fo litle in himfelfe, and thought the profeffion to be fo farre from any fuch taint, being foundly and fadly ftudied by others, as he bewraid his great affection towards them moft evidently in this his doing. Being himfelfe provoft of the kings colledge in Cambridge, in the time of his moft honored prince, and his beft hoped pupill, the good king Edward, brother to our gracious foveraine Queene Elizabeth, he fent downe from the court one maifter Bukley fomtime fellow of the faide colledge, and very well ftudyed in the mathematicalls, to reade Arithmeticke and Geometrie to the youth of the colledge : and for the better encouraging of them to that Itudie gave them a number of Euclides of his owne coaft. Maifter Bukley had drawne the rules of Arithmeticke into verfes, and gave the copies abroad to his hearers. My felfe am to honour the memorie of that learned knight, being partaker my felfe of his liberall diftribution of thofe Euclides, with whom he joyned Xenophon, which booke he wifhed and caufed to be red in the fame houfe, and gave them to the ftudentes, to encourage them afwell to the greeke toungue, as he did to the mathematikes. He did I take it afmuch for the ftudentes in S. Fohns colledge, whofe pupill he had once bene, as he did for us of the kinges colledge whofe provoft he then was. Can he then minlike the mathematicall fciences, which will feeme to honour Syr fohn Cheeke, and reverence his judgement ?" (Cf. ibid. 241, 242.)

## 276 Teftimonies to Roger Afcham

R. Robinfon ( 1583 ) in Brydges' Brit. Bibliogr. i. 132: "I could at large here call to minde the commendation of this peaceable practife of fhooting which once I, as a rawe fcholler, reade over in Toxophilus, and at times by talked leffons interpreted in Latine here and there."

Pilkington's Works (P. S.), 429 : "Whofo lifteth to fee more of the commendation of it [archery] in time of peace, may read that learned book which Matter Afcham wrote of it."

John Swan. 'In Authorem ogdoaftichon.' Before W. Kemp's ' Education of Children. Lond. 1588. ' 4to : 一
" Sturmius, et Ramus, Freigius, Manutius, Afcham, Quicquid ad hoc fpectans explicuere genus:
Kempus id omne tenet, bene collocat, edocet Anglos."
Camden, Ann. 1568: " Penultimus hujus anni dies (digreffiunculæ in boni viri memoriam ignofcite) ultimus erat Rogero Afchamo, qui in Eboracenfi comitatu natus et Cantabrigiæ educatus, inter primos noftræ nationis literas Latinas et Grecas ftilique puritatem cum eloquentiæ laude excoluit : Elizabethæ fudiis aliquamdiu præfuit, eidemque reginæ ab epiftolis erat Latinis. Cum tamen alea et alectryomachia plus nimio oblectaretur, re tenui vixit et obiit, relictis duobus libris elegantiffimis, ingenii monumentis lingua vernacula, quorum alterum Toxophilum, alterum Scholarcham infcripfit." The imputation of gambling, which has been caft on Afcham, refts on this paffage. In the Toxophilus (1571. $\mathrm{f}^{\circ} .11 \mathrm{v}^{\mathrm{o}}$.) Afchain begins an earneft warning againft 'cardes and dyfe' with words which perhaps may fhew how the fcandal arofe. "I mervayle greatly how it chaunceth, that thofe which ufe fhootinge be fo much marked of men, and oft times blamed for it, and that in a maner as muche as thofe which playe at cardes and dife. And I fhal tell you what I hearde fpoken of the fame matter. A man no fhoter (not long agoo) woulde defende playinge at cardes and dife if it were honefllye ufed, to be as honefte paftime as your fhootinge."

Camden, 'in doctif. viri Rogeri Afchami laudem

Sylva' (prefixed to Afcham's epiftles, though omitted by Elitob; allo in the Appendix to Camdeni Epifola, 1691, 97 feq.):-
"Invidiam fuperat fcriptis, hoc nemo repertus Materiem vel noffe prior, vel fcribere major. Perlege qua feripfit monumenta, revife libellos, Quam bene rem fermo digefferit ordine verbis, Hic facilis, fimplex, [ut] et illa faceta, diferta.

Reddidit hunc aptum natura, fcientia certum, Ufus et expertum, referenfque imitatio fummum.
Relligio, pietas, probitas, fapientia, mores, Majori funt digna tuba plectroque fonanda, Hec cantent alii Mufis et Apolline pleni."
T. Nafh, 'To the gentlemen ftudents of both Univerfities,' before Greene's Arcadia (Sir E. Brydges' Archaica, vol. i. pt. 2, p. xv) : "Yet was not learning fully confirmed in her monarchy amongft us, till that moft famous and fortunate nurfe of all learning, Saint John's in Cambridge, that at that time was as a univerfity within itfelf, thining fo far above all other houfes, halls and hofpitals whatfoever, that no college in the town was able to compare with the tithe of her ftudents, having (as I have heard grave men of credit report) more candles lighted in it every winter morning before four of the clock, than the four of the clock bell gave ftrokes; till he (I fay), as a pitying mother, put to her helping hand, and fent from her fruitful womb fufficient fcholars both to fupport her own weal, as alfo to fupply all other inferior foundations defects, and namely that royal erection of Trinity college, which the univerfity orator, in an epiflle to the duke of Somerfet, aptly termed Colonia deducta from the fuburbs of Saint John's. In which extraordinary conception uno partu in rempublicam prodiere the exchequer of eloquence, Sir John Cheeke, a man of men, fupernaturally traded in all tongues, Sir John Mafon, Dr. Wation, Redman, Afcham, Grindal, Lever, Pilkington: all of which have either by their private readings or public works repurged the errors of art expelled from their purity, and fet before our eyes a more perfect method of ftudy."

Thuanus, Lib. 43. c. 25. An. 1568: "Extremo anno III. Kal. Januar. Rogerius Afchamus, Curbivifcæ in agro Eboracenfi natus, arcta cum Hier. Oforio, Jo. Sturmio, Jo. Metello amicitia conjunctus, Elizabethre a Latinis epifolis, Londini deceffit, anno ætatis LIII., ab Edvardo Granta laudatus, qui et epiftolas ejus elegantiffime fcriptas publicavit."

Bacon, Advancement of Learning. I. (Works, fol. 1753,12): "Then grew the flowing and watry vein of Oforius, the Portugal bifhop, to be in price. Then did Sturmius fpend fuch infinite and curious pains upon Cicero the orator and Hermogenes the rhetorician, befides his own books of periods and imitation and the like. Then did Car of Cambridge and Afcham with their lectures and writings almoft deify Cicero and Demofthenes, and allure all young men that were fudious unto that delicate and polifhed kind of learning. Then did Erafmus take occafion to make the fcoffing echo; Decem annos confumpfi in legendo Cicerone: and the echo anfwered in Greek, "Ove, Afine. Then grew the learning of the fchoolmen to be utterly defpifed as barbarous. In fum, the whole inclination and bent of thofe times was rather towards copia than weight."

Gabr. Naudæus de Studio Militari (Rom. 1637.4to.), 538: "Rogerius $A$ fcanus Anglus, qui patrio fermone librum de arte fagittandi confcripfit, quem nifi, prout nunc funt tempora, fiftulæ chalybere baliftarum loco fucceffiffent, reliquis omnibus preferre non dubitarem."

Fuller's Worthies (1662) in York/bire, 209: "Roger Ascham was born at Kirby-weik in this County, and bred in Saint fohns-Colledge in Cambridge, under Doctor Medcalfe, that good Governour, who whet-fione-like, though dull in himfelf, by his encouragement fet an edge on moft excellent wits in that foundation. Indeed Afcham came to Cambridge juft at the darwning of learning, and ftaid therein till the bright-day thereof, his own endeavours contributing much light thereunto. He was Oratour and Greek-Profeffour in the Univerfity, (places of fome fympathy, which have often met in the fame perfon,) and in the beginning of the raign of Queen Mary, within three days, wrote letters to fourty-
ferven* feverall Princes, whereof the meaneft was 2 Cardinal. He travailed into Germany, and there contracted familiarity with fohn Sturmius and other learned men, and after his return was a kind of teacher to the Lady Elizabeth, to whom (after the was Queen) he became her Secretary for her Latine letters.
" In a word, he was an Honeft man and a good Shooter ; Archery (whereof he wrote a book called refóqpios) being his onely exercife in his youth, which in his old age he exchanged for a worfe paftime, neither fo healthfull for his body, nor profitable for his purfe, I mean Cock-fighting, and thereby (being neither greedy to get, nor carefull to keep money) he much $\dagger$ impaired his eftate.
"He had a facile and fluent Latine fyle, (not like thofe, who, counting obfcurity to be elegancy, weed out all the hard words they meet in Authors,) witnefs his Epifles, which fome fay are the only Latine ones extant of any Englifh-man, and if fo, the more the pity. What loads have we of letters from forraign Pens, as if no Author were compleat without thofe neceffary appurtenances ? whilft furely our Englifh-men write, (though not fo many,) as good as any other Nation. In a word, his rogbobios is accounted a good book for Young-men, his School-mafter for Old-men, his Epifles for all men, fet out after his death, which happened Anno Dom. 1568. December 30. in the 53. year of his Age, and he was buried in Saint Sepulchers in London."

Teiffier, 'Eloges des Hommes favans,' iii. 197: " Jean Hotman, fils de François, parle en ces termes de R. Afcham (Ep. 37): 'Afchamus vefter puritate fermonis cedere paucis, argumenti gravitate omnes mihi fuperare videtur.'. . . Il y a une très belle lettre d'Afcham, de Imitatione, ajoûtée à celles de Rolland de Marets.'" This letter is not in 'Marefii Epiftolarum philologicarum libri duo. Paris. 1655. 8vo.' It was perhaps appended to 'Marefii ad Petrum Halæum . . : de puerorum in Litteris inftitutione Epiftola. 1651 . 4to.' (Biogr. Univ. s. v. 'Defmarets'), which letter (in ed.

[^7]
## 280 Teftimonies to Roger Afcham

1655, 328-341) evidently contains fome hints borrowed from Afcham. See e.g. 335, where the practice of tranflation and re-tranflation and the exercifes of Aphthonius are recommended. See too the remarks on the 'Ciceronians,' 151, 183, 196, 207 feq.

Morhof, Polyhif. vol. i. lib. i. c. 23.§62: " Rogerus Afchamus . . . pene unus e gente Anglica eft cujus ftylus veterem latinitatem fapit. Cum Joh. Sturmio fingularem coluit amicitiam; cujus exemplo erectus elegans dicendi genus fectatus eft.'

Charles Schmidt, La vie . . . de fean Sturm (Straß. 1855), 181: " Le recueil des lettres d'Afham et de Sturm, parmi lefquelles il y en a de charmantes, a été plufieurs fois publié."

The dedication of 'Toxophilus. 1545' to Henry VIII. is printed in the 'Britifh Bibliographer,' iv. 206 feq.

Notices of Afcham have appeared in recent numbers of 'the Mufeum' (1861), and 'the Eagle. Camb. 1861.'

Editions of Ascham's Works in St. John's

## College.

St. John's Library contains the following copies of works of Afcham, which I print here partly as a contribution to bibliography, partly in the hope that members of the college may, as occafion ferves, complete the collection; for it is much to be wifhed that every college fhould poffefs every edition of every work publifhed by any of its members.

- The Englifh Works of Roger Afcham. . . . By James Bennet. London. 1761.' 4to. Subfcribed for by the college.
' The Scholemafter. 1571. London. John Daye.' 4to. 'ex Dono Ric. Pritchett 1795 ; Coll. olim Soc.' In the fame volume is ' A Report and Difcourfe written by Roger Afcham, of the affaires and ftate of Germany. . . . Lond. John Daye.' 4to. n. d. Alfo a fecond copy of the Scholemafter ( 1571 ) from the fame donor; and a third copy with title of 1571 and colophon of 1573, bound up with 'Toxophilus' (1571. Thomas Marfhe). Both ' Ex dono Reverendi Viri Johannis
te nihil proficifcatur incompofitum, quantumvis fubito fcriptum.

Hieronymus Oforius Lufitanus, Sylvenfis Epifcopus, homo laudibus eloquentixe ornatifimus, qui R. A. magno amore complexus eft, nihil putavit effe uberius, nihil in hoc genere aptius [Epif. 397]. Petrus Nannius Alcmarianus, in Collegio Buflidiano apud Lovanienfes Latinus profeffor, dixit nihil effe difertius, nihil politius Afchami literis. [Cf. Epif. 396.] Michael Toxites Rhetus, laureatus Poeta, judicavit effe nihil fuavius, nihil eruditius. [Cf. Epiff. 399.] Hieronymus Wolfius Oetingenfis nihil concinnius effe cenfuit. Multique alii eloquentix, eruditionis et dicendi virtutibus perpoliti, domi forifque celebres, optime femper de R. A. fcriptione et dictionis puritate exiftimarunt. Taceo noftrates, Cardinalem Polum, Stephanum Wintonienfem, Joannem Checum, Thomam Smithum, duo propugnacula, duo ornamenta, eruditionis, literarum, Academix, Anglix: Robertum Pemberum, Richardum Brandibeum, Joannem Chriftopherfonum, Gulielmum Bilium, Gualterum Haddonum, Jacobum Pilkintonum, Thomam Wilfonum, Nicolaum Carrum, et alios complurimos, qui fumma doctrina eluxerunt, et de Afchamo femper preclare fenferunt. Quorum fere omnium litere ad Afchamum miffe funt domi apud me hujus rei teftes locupletiffime."

The fame. Vita R. A. 11: "Sagittando fe multum exercuit, et quanta peritia exercuit, liber a fe doctiffime confcriptus et Henrico Octavo ante profectionem in Galliam ad expugnandam Bononiam oblatus, Anno Domini 1 544. teftificari poteft. De quo Rogeri Afchami libro R. Pemberus heec duo carmina lufit.

> Non minus hic arcu eft quam lingua clarus, utraque Sic ornat patriam, fic juvat ille fuam.

Nec defuerunt, qui ei hanc fagittandi oblectationem vitio vertebant: qui, fi cum Afchamo comparentur, aut prudentia, linguarum peritia, ingenio, rerum ufu, fcribendo, excogitando, honefte vivendo, pupillos diligenter inftruendo, plane frigefcerent."'

Walter Barker, fellow of St. John's, Cambridge, in his letter 'ad Leciorem,' (before Grant's 'Spicilegium

## 282 Additions and CorreEtions.

P. 239, laft line. Not Wotton. Cf. p. xv.
P. 252, 1. 8. Edward's time. See on the havoc made in fchools and colleges in his reign, Wood's Annals, a.d. 1550 ; Strype's Cranmer, Append. No. 93, p. 220 (a letter from Miles Wilfon to Cecil); and Afcham, Epiff. Pp. 72, 311, 331 (the fpoliation of Sedberg fchool).



## I N D E X.



BSALOM, Watfon's play, 168.
Ackornes, ' to eat a. with fwine etc.'

148, 177, 244.
Adamites, 226
Æmilius Probus, 51, 217.
Æfchines, 132, 239.
压fchylus, 52.
Afranius, 23, 211.
Agricola, Rod., 254.
Alexander Aphrod., 256.
Andocides, 52.
Antifthenes, 52.
Antonius, M., the orator, 143, 185,264
Antonius, M., the triumvir, 190, 265.
Aphthonius, 96, 229.
Apollo, 58, 219.
Apparel, diforders in, 44 feq., 65, 164, 21 f feq., 221, 222, 254.

Archery, 59, 66, 219 ; at Cambridge, 165, 258.
Ariofto, 182.
Ariftophanes, 35, 52, 168, 214 .
Ariftotle, 24, 25, 52, 138,143, 146, $153,154,157,158,168$, 170, 182, 192, 212, 265 ; ftudied at Cambridge, 158 , 164, 221, $250,254-258$.

Afcham, Dudley, Giles, Margaret and Sturm, 201.
Afcham, Roger, at fchool, 94, 229 ; pupil of Cheke's, xviii, 20, 141 (fee Cbeke); aided by Metcalfe, 16I; his degree of B. A., 161, 251 ; argues againft the pope, 161, 251 ; his account of learning in Cambridge ( 1 540-1 544), 257, 258 ; his converfations with Cheke and Watfon on imitation, 168 feq., 176; Queen Elizabeth's tutor, xvi, xviii, 63, 202, 221, 232, 237, cf. 270, 276 ; his pupils the dukes of Suffolk, 62, 220; his vifit to Lady Jane Grey before going into Germany (1550), 33, 213; his pupil and patron Sir R. Moryfin, 209 ; in Italy, 87, 227 ; his patrons, Gardiner, 210, 240; Cecill, xi, xii, 207 ; Sir R. Sackvile, xvii, xx; his friends, Aftely, 203 ; Oforius, 130, 239 ; his penfion, 210 ; his leafe from Mary, 202, 203: his new year's gifts, 206; his calligraphy, 63, 220, 268 ; his love of hooting, 57-66, 219 ,

268, 271; of cockfighting, 269, 276, 279, cf. 151; faid to be a gambler, 276, 279; at Windfor 10 Dec. 1563, where he takes part in a converfation on education, $x i i i, ~ x v, x v i ; ~ h i s ~ p o-~$ verty, $x x$, xxii, 202, 207 ; his debility, xviii, $\mathbf{x x}, 202$, 207; his death, 269, 270 ; his widow and children, xii, 201, 202; his children, xvii, xxii, 141, 207, 240; authors in his ftudy, 52 ; Toxophilus, $15,60,210,219$, 272, 274, 276, 278-280; his account of Germany, 203; occafion of writing the ' Scholemafter,' xvii, feq. ; the 'Scholemafter,' xxi, 207; fummary and defign of it, xvii, xxii, 67, 68, 91, 187 ; the 'Scholemafter' unfinifhed, 267 ; Barker's opinion of it, 272 ; Harvey's, 272-274; Mulcafter's, 274, 275; Swan's, 276; Camden's, 276; Fuller's, 279; carped at by fome for ' pickling' about fmall points of grammar,' $59.6 \mathrm{I}, 197$; his opinion of mathematics, 14, 210; combated by Mulcafter, 275 ; on rhyme, quoted by Webbe, Harvey, \&c., 261, 262 ; Englifh verfes by him, 29, 45, 76, 84, 98, 99, 122, 207, 260, 263; his epiftles, 279, 280; that on imitation, 279; his intended treatife ' de imitatione,' $152,157,172$; his book of the 'cockpitte,' 59; his theological ftudies, 80, 224 ; Morhof's opinion of his ftyle, 280; teftimonies
to him and his works, 268280; editions of his works in St. John's library, 280, 281. Aftely, John, mafter of the jewel houfe, xiii, xvi, 203, 229; his ftyle, 274.
Athens, education in, 49 feq.
Auguftine, St., his opinion of
Varro, 190, 191, 265; recommends critical ftudies, 247.

Aylmer, Bp., 33, 213, 214.
Bacon, Fras., 278.
Baker, Thos., 211, 234, 251, 281.

Bale, 268.
Ballads, lewd, fold in London, 79, 179, 224.
Barker, Walt., 271, 272.
Bafil, St., 102, 123.
Becon, Thos., 253.
Bellæus, 53, 218.
Bembus, P., 147, 243.
Bill, Wm., 251, 271
Billingfley, Wm., reCtor of Glaifton, 281.
Birching lane, 64, 221 .
Blyth, 257.
Boccace, 33, 84.
Bonaventura, 248.
Brandife, Rd., 271.
Bridewell, mafters of, 174.
Brocardus, 127, 238.
Brodegate, 33, 213.
Brokke, 106, 232.
Bromley, Gen., 269.
Bruti,D. and M.,146,186,241.
Bryan, Sir F., 129, 238.
Bucer, 220, 230.
Buchanan, 269; his f̛ephtba, 169, 260.
Budæus, 6, 146, 209, 242.
Bukley, Wm., fellow of King's, 275.

Burleus, 255.

Cæcilius, 176.
Cæcina, 186.
Cælius, 186.
Cæfar, his ftyle, $170,187,189$, 192 ; faultlefs, 93, 198, 199, 267.

Calidius and Calvus, 146, 199, 241.

Cambridge, ftudy of Greek there under Fifher, 245; Erafmus on the revival of letters there, 256,257 , cf. 158 feq., 2 50-252; Croke's Greek lectures, 246-248; ftudy of the claffics there, 257, 258 ; of Ariftotle, 164, $255-258$; of Euclid and Xenophon, 275 ; of fophiftry, 164, 254 ; of Duns, $164,254,255$; of mathematics, 256 ; of theology, 255,256 ; difcuffion there (1534) of the papal fupremacy, 161,251 ; decay of learning and manners under Mary, 163-165,253; orders for gown and tippet and tonfure, 164, 252; difputes about the habits, 254 ; revival of learning under Elizabeth, 165,258 ; equal to any univerfity, fuperior to Louvain, 62, 165, 220, 258; Cecill chancellor, xi; north and fouth, 159, 160, 250 ; account of an act, 23 I ; books printed there, 219 , 230, 232, 237, 240, 254 .
Camerarius, 146, 242, 243 .
Campion, Thos., 261.
Canterus, 132, 239.
Carbo, 106.
Carlile, Chrift., 2 It.
Carr, Nic., 221, 258, 271, 278.
Caftalio, Seb., 107, 232. [See Dr. Jak. Maehly, Sebafian

Caftellio. Ein biograpbifcber Verfuch nach den Quellen. Bafel. 1862. 8vo.]
Caftiglione, 61, 219.
Cato, 173 ; imitated by Salluft, 193, 266; by Varro, 188.
Catullus, 148, 187.
Catulus, 143.
Cecil, Sir W., 222 ; Afcham's patron, xi, xii, $\mathbf{x x}$; friend of Cheke's, $x$ xi, 204, 207 ; Chancellor of Cambridge Univerfity, xi, 165 ; his love of learning, xiv, 204 ; his Englifh ftyle, 232 ; converfation in his chamber at Windfor, 10th Dec. 1563, xiii; condemns feverity in fchoolmafters, xiv, xvi; the 'Scholemafter' dedicated to him, xi, xii.
Chartres, Vidam of, 53, 218.
Chaucer, 177, 179, 180, 182, 262, 273, 274.
Cheke, Sir J., Afcham's tutor, xviii, xix, $\times x, 167,191,259$; mentioned, 19, 206, 213 , 219, 251, 271, 277; aided by Dr. Metcalfe, 161; Cecill's brother-in-law, 204, 207; account of, 21I; gave copies of Euclid and Xenophon to the ftudents at King's and St. John's, 275 ; on imitation, 141 ; on various ftyles, 167 feq., 172 feq., 176; his favorite claffics, 154; his Englifh fyle, 274; his fkill in tranflation, 253; his opinion of Salluft, 191198 ; his knowledge of Demofthenes, 204,239,253; his lectures on Homer, Sophocles, Euripides, Herodotus, etc., 257, 258; cf. 62, 158, 220; read Demofthe-
nes at Padua, 223 ; his tranflation of Leo $\mathrm{V}, 257$; of Chryfoftom, 216.
Cherhunt, 96.
Cholmley, Sir Roger, 55, 218.
Chriftopherfon, Jo., $251,271$.
Chryfoftom, 48, 216.
Chytreus, Dav., 132, 239.
Cicero, 134, 138, 154,170 , 172, 185-187, 189, and pafim; his fyle, 192, 194; took an intereft in grammar, 197; Afcham propofed to treat of him at large, 199, 267; Afcham's mafter, 183, 184; his veries, 183, 264 ; his opinion of Varro, 190; ftudied at Cambridge, 164 , 221, 257 ; on imitation, 145, 146; his imitation of the Greeks, 13x, 132, 139, 143, 144, 150, 151, 153, 244.

Ciceronians, 186, 241-243, 278, 280.
Claritudo, 195, 266.
Clerk, Bart., 219.

- Clerkes, the greateft, not always the wileft men,' prov., 18, 211.
Cock-fighting, 59, 60, 151 , 219, 269, 276, 279.
Cole, Dr. Hen., 47, 252.
Cooke, Chriftopher, 28 I.
Cooper, Bp., 258.
Cortefius, 147, 243.
Courtiers' excefs in apparel, 65, 66.
Cranmer, 205.
Craffus, L., 101, 106, 132, 143, 185, 264.
Croke, Rd., 246-248.
Cufpinian, 30, 212.
Cyrus, 37, 38.
Daniel, Sam., 261.

Demades, 52.
Demofthenes, 132, 150, 153, 154,171,199,261; Cheke's knowledge of, 253, 258; ftudied at Cambridge, 52, 164, 221, 256, 257; repetitions in, 108, 233.
Deny, Sir A., 96, 220, 230.
Dinarchus, 52.
Dio Chryfoftom, 105.
Diogenes Laertius, 157.
Dionyfius, 24, 114, 190, 23 I, 234, 265-267; on imitation, 104, 146, 155, 241; and Livy, 155, 156.
Donatus, 132, 239 .
Drake, Sam., 219.
Ductare, 194, 266.
Duns, 164, 248, 254, $255 \cdot$
Dyer, 274.
Edward VI., his learning, 62, 219.

Eliot, Sir Thos., 273.
Elizabeth, Queen, at Windfor, Dec., 1563, xiii ; Afcham's pupil, xviii, xix, $6_{3}, 96$, 221, 224, 229, 237; cf. 210 ; read Demofthenes, xvi ; her learning, 63,105 , 221, 232; her calligraphy, 63 ; her friend Whitneye, 97; her vifit to Cambridge (1564), 165, 258.

Elmar (Elmer, i. c. Aylmer), 33, $213,214$.
England, Cicero's jeft about, 183, 184; its wealth and learning, 184; too much liberty of its youth, 37 feq., 46 ; pride of apparel, 44 feq ., 215 feq.; travelling to Italy, 68 feq.; the Englifhman Italianate, 78, 79, 83, 223; corrupted by Italian books, 81.83; Englifh rhyming
verfe, 71, 177, 222, 261; language, illfuited to hexameters, 178, 263: better for iambics, 178 ; language neglected, 218.
Ennius, 176.
Ephorus, 52.
Epitafis, 260.
Epitome, 125-135, 236-238.
Erafmus, 56, 140, 218, 225; againft the Ciceronians, 146, 241, 242, 278; and the - obfcuri viri,' 246; his comparifon of Oxford and Cambridge, 245 ; his plan of Study, 152, 153, 249; his fucceffor Croke, 247.
Eton, boys run away from, xiv.

Euclid, given by Cheke to the students at King's and St. John's, 275 ; in Afcham's library, 52 ; ftudied by Leicefter, 210.
Euphues, 273.
Euripides, 155,176 ; read at Cambridge, 52, 169, 257, 258.

Exacte, 195, 266.
Exercifes for gentlemen, 29, 59.

Experience and learning, 54, 55.

Facundia, 195, 266.
Ferrières, Jean de, 53, 218.
Feftus, 125.
Figliucci, Felice, 182, 264.
Fifher, Bp. John, 222, 245, 247, 255.
Fox, Bp., 247.
France, learned nobles of, 53.
Francis I. of France, 53, 218.
Frankfort, 86, 227.
Freigius, 276.
Fuller, Thos., on Lady Jane

Grey, 213 ; on Afcham, 278, 279 .

Galba, Ser., ${ }^{134}$.
Galen ftudied at Cambridge, 256; cf. 15, 210.
Gardiner, Ste., 134, 210, 240, 252, 257, 271.
Gentlemen ill brought up, 39 feq. ; thould join ftudy with exercife, 29,53 feq.
Goodricke, Rd., xviii, 206.
Goths originated rhyme, 177, 181, 261.
Gouge, Wm., 23 I.
Gould, Wm. (1678), 281.
Governor diftinct from fchoolmafter, 35, 214.
Gower, Humphr., 281.
Gracchi, 6, 209.
Grace faid by children, 48, 217.

Grant, E., 270, 271.
Greek (cf. Cambridge and Fobn's, St.), all learning contained in, 52, 217, 218; prejudice againft, $151,245^{-}$ 248 ; pronunciation of, 221, 257, 258.
Greenefeld, 255 .
Grey, Lady Jane, 33, 213.
Grindal, 277.
Grocin, 247 -
Haddon, Walter, xiii, xx, 128, 158, 205, 232, 238 feq., 262, 268, 271, 273; at Eton under Udal, xv; account of, 203.
Haines, Dr., Dean of Exeter, 161, 251 .
Halle's chronicle, 127, 128, 238.

Hampton, Bernard, xiii, 204.
Harvey, Gabr., 219, 231, 239,

243, 255, 259-262, 272- $\mid$ Ifocrates, 35, 146, 153,154 , 274.

Heath, 240.
Hebrew, prejudice againf, 246, 248.

Henry VIII. a patron of Greek learning, 245-
Hereibach, 248.
Hermogenes, 171, 261.
Herodotus ftudied at Cambridge, 52, 257, 258; Chythreus on, 132, 239.
Hefiod, 76, 122.
Heffus, Eob., 140, 154, 156 , 240.

Hexameters, Englifh,178, 263.
Hitching fchole, 128.
Hobbes could fee no great need of Latin, Greek, and Hebrew, 248.
Hobbye, Sir Thos., 61, 219.
Hoby, Sir Phil., 239.
Homer, 61, 119, 120, 139, 148-150, 168, 176 ; read at Cambridge, 257, 258; repetitions in, $107,232$.
Horace, 139, 168, 169,176 , $177,183,185,187$; and Pindar, 155 ; and Terence, 124.

Horman, 2, 126, 208.
Hortenfius, 134 .
Hotman, Jean, 279.
Huns, authors of rhyme, 177, 181, 26I.

- Ignorance better than knowledge,' 47, 163, 252.
Imitation, 135-199; Cheke, Wation, and Afcham difcourfe of it, 168 ; choice of models, 166 feq.; three kinds of it, 138, 139 ; authors on, 145 feq., 154,170 , 171, 249, 260, 261.
Ifrus, 52.

171, 196, 214, 241, 249 ; ftudied at Cambridge, 52, 256.258 ; Lucian's 'Charidemus' borrowed from, 127, $23^{8}$; on education, 49,50; his fchool, 24.
Italy, dangers of travelling there, xviii, 68 feq., 222; fervice of God there, 87, the home of learning, 183 , 184, 186, 242; obfcene Italian books tranlated into Englifh, 79, 81, 82; Italian language, 69 ; atheifm, 84 feq., 90, 225 feq.; Church in London, 85, 226 ; cf. Rome.

Jewell, 273.
Joannes Canonicus, 246.
John's, St., college, ' the nurfe of all learning,' 62, 220, 221, 277; under Metcalf, 159-162, 250 feq., 278; Cecill bred there, 165,166 ; Afcham chofen fellow, 16 ; fellows left the college in Mary's time, 163, 252 ; northern men, why favoured there, $159,160,250$; fuperior to the collegium trilingue, 258; Cheke gives Euclids and Xenophons to the ftudents, 275 ; fudy of fophiftry, 254 ; of the fchoolmen, 255 ; of the claffics, 164, $255-258$; of geometry and arithmetic, 256 ; the tonfure, 164, 252 ; archery allowed, $25^{8}$; library catalogue ( 1544 ), 255 ; editions of Afcham in the library, 280, 281.
Julian, his edict againt learning, 48, 217 .

Index.

Kempis, 107, 232.
King's college, Xenophon and Euclid taught there, 272.

Lelius, 172.
Langzus, 53, 218.
Lange, Theod., 258.
Latin language, foon degenerated, 172 ; revival of, oppofed, 247, 248; mifchief of fpeaking too early, 6 feq.; comedy, 176; making of "Latines," I feq. 94.
Leland, 268.
Leo V., tranflated by Cheke, 257.

Leo X., blafphemy afcribed to, 225.

Lever, Thos., 229, 277.
Lewin, Wm., 239, 273.
Linacre, 247.
Livy, 170 ; read at Cambridge, 257 ; compared with Dionyfius and Polybius, 155; and Thucydides, 156 ; and $\mathrm{He}-$ fiod, 123 .
London, plague of, 1563 , xiii, 202 ; lewd rhymes fold there, 79, 179, 224; compared with Venice, 87; orders refpecting apparel, 65, 66, 221 ; Italian Church, 85, 226.

Longolius, 146, 149, 242, 244 -
Louvain, 62, 220, 258.
Lucian, 127, 238.
Lucretius, 187 .
Ludus litterarum, $\mathbf{x v}, 36,204$.
Luther, 85, 129, 226, 239.
Lycurgus, 52.
Lyfias, 52, 171, 196.
Machiavel, 86, 226, 227.
Macrobius, 140, 154, 156, 240.

Malim, Wm., 204.

Manutius, 243, 276.
Marets, R. de, 279.
Marriage, choice in, 37 feq.
Mafon, Sir John, xiii, 203, 277; merry, xv [fee Collier Reg. Stat. Comp. 1 565-6, p. 140].
Mathematics, injurious effects of, 13, 14, 210; defended by Mulcafter, efteemed by Cheke, 275.
Matravers, Lord H., 62.
Maximilian, 30, 212.
Mayronius, 246, 255.
Melanchthon, 112, 126, 132, 146, 239, 242, 254; his ftyle, 11 II, 112,234 .
Menander, $52,139$.
Mennall, Rob., 250.
Meres, Fr., borrows from Afcham, 259, 263.
Metaphrafis, 101, 118-125, 235.

Metcalfe, Dr. Nic., 278; St. John's under him, 159.162 , 250 feq.
Metellus, Jo., 278.
Mildmaye, Sir Walter, xiii, xvi, 203.
Molo Apollonius, 131, 239.
Moly, 73, 76, 223
Monks, their oppofition to Greek, 245-248; authors of books of chevalrie, 81, 224, 225.

Moore, Jo., vicar of Pocklington, 280.
More, Sir Thos., 273, 274; wore his gown awry, 180, 263 ; pleads for Greek learning, 245.
Morte Arthur, 81, 82, 224, 225.

Moryfine, Sir R., 209. [Add Schmidt's Vie de Sturm, Stralb. 1855, p. 316; on his
ingratitude to Cardinal Pole fee Poli Epifola, iii, 37,39.]
Mulcafter, R., 274, 275.
Mufes, 58, 219.
Mufic, 15, 210.
Nannius, 27 I .
Naudzus, 278.
" New learning," 160.
New year's gifts, xix, 206.
Nicafius, xiii.
Nicolaus, pope, 160, 251.
Nonius, 189.
"North and fouth" at Cambridge, 159, 160, 250.
Norton, Thos., of Briftol, 177, 262.

Nowell, dean, 270.
Omphalius, irio, 233, 243.
Oforius, 270, 271, 273, 278; his redundant ftyle, 110, 129-131, 233 feq., 239.
Otway, C., 28 r.
Ovid, 132, 239; in Englifh, 177, 262.
Oxford vifited (1535), 255; compared with Cambridge, 245, 247.

Pace, Rd., 245, 247.
Pxdagogus, 35, 214.
Palingenius, 177, 262.
Pallas, 58, 59.
Paphatchet, 273.
Papifts, tranflated lewd books out of Italian, 81, 224 ; papiftrie and impietie, 86.
Paraphrafis, iot, 106-1 18, 127.
Patrare, 194, 266.
Pember, Rt., 271.
Perez, G., 181, 263.
Perionius, 154,156 , 249.
Perfian education, 29. 37, 38.
Peter Lombard, 126; forbidden, 254.

Peter, Sir W., xiii, 202; fevere, xiv, xv.
Petrarch, 84, 179, 181, 182.
Phaer, Th., 177, 262 [Hafelwood, ii. 156 , T. Nafh in Archaica, vol. i, pt. 2, pp. xvi, xvii].
Picus, 147, 243.
Pighius, 86, 226.
Pigna, Bapt., 250.
Pilkington, bp., 271, 276, 277.
Pindar, 139, 155, 168.
Pifo, 193.
Pius V. attempts to fupprefs ftews, 88, $227,228$.
Plague in London (1563), xiii, 202.

Plancus, L., 186.
Plato, 7, 74, 75, 120, 150 , 153,154, 164, 184, 196,199, 256; on education, 19 feq., $27,35,214$; on mufic, 15 , 210; ftudied at Cambridge, 52, 158, 221, 250, 256-258; the Phædo read by Lady Jane Grey, 33,213; Timæus Locrus, $115,235$.
Plautus, 35, 45, 185, 257 ; and Terence, 173 feq.
Pliny the younger, 102, 103.
Plutarch, 51.
Pole, card., 223, 234, 238-240, 242, 271.
Politian, 147, 22 5, 243.
Pollio, 186.
Polybius and Livy, 155, 156, 249.

Pope, the, his fupremacy debated (1534), 161, 251.
Pritchett, Rd., fellow of St. John's, 280, 281.

Queftionifts, $164,166$.
Quintilian, $116,118,176,178$, 194, 235, 266; fpiteful
againft Cicero, 101, 106, 109, 146, 230, 241.

Ramus, 101, 102, 230, 231, 243, 276; followed by Harvey, 231, 241, 273.
Redman, 62, 158, 164, 220, 251, 277.
Reuchlin, 246.
Rhyme in Englifh, 71, $177-$ 181, 222, 261.
Riccius, 147-150, 244.
Riding, 29, 212.
Robinfon, R., 276.
Rome, atheifm there, 225 ; ftews, 88, 227, 228.
Rye, fifhermen of, 188 .
Sackvile, Sir Rd., xiii, 222 ; bred under a fevere fchoolmafter, xvi, xvii ; fuggefts the "Scholemafter," xviii, 68, 69 ; death and character, $x \times, 207$.
Sack vile, Rob., grandfon of Sir Rd., brought up with Afcham's fon, xvii, xxii, xxiii, 206.

Sadoletus, 1ro, 233 [fee A. Joly, Etude fur Sadolet, Caen, 1856].
Salluft, 187; his profligacy, 192, 193, 266 ; prator in Numidia, 193,266; Cheke's opinion of, 191 feq.; not to be read early, 191, 265 ; affects old words, 193, 194, 266; coins new words, 194, 266; ufes Greek conftructions, 195, 196, 266.
Sambucus, 127, 147, 238, 243.
Schmidt, C., 280.
Schoolhoufe, a houfe of fport, (ludus) xv, 36, 204.
Schoolmafters, feverity of, xiv feq., 10 feq., 17 feq., 27
feq., 35 feq., 205, 212; fcanty remuneration, 20.
Schoolmen, fudy of, at Cambridge, 164, 246-248, 254, 255.

Scipio, 175.
Scotiftes, 248.
Scott, Bp., 252.
Scotus, ftudied at Cambridge, 164, 246, 248, $254-256$.
Seneca, 155, 168, 169; in Englifh, 177, 263.
Seton, 224.
Shacklock, Rd., 233.
Shooting. See Arcbery.
Sicily, luxury of ancient, 223.
Sidney, Sir P., 273, 274.
Sigonius, 170, 260.
Simmias Rhodius, 180, 263.
Skippe, Bp., 161, 251.
Smith, Sir Thos., xix, 158, 164, 206, 257, 259, 269, 271.
Socrates, advocates gentlenefs in teaching, $\mathbf{x v}$; his praife of education, xxii; tranflated $\not$ 压 0 , 118, 235 ; and Homer, $119,120$.
Sophocles, 122, 155, 168; read at Cambridge, 52, 169, 257, 258.
Spenfer, 259, 260, 262, 273.
Stephanus, Hen., 154,156 , 249.

Stopley, 247.
Strabo, 29, 212.
Studies. See under Arifotle, Cambridge, Cicero, Demoftbenes, Euclid, Euripides, Galen, Herodotus, Homer, IIJocrates, fohn's (St.), Livy, Matbematics, Plato, Scotus, Sophiftry, Sopbocles, Terence, Tbucydides, Xenopbon.
Sturm, Jo., 3, 35, 113 3, 128, 158,209, 214, 234,241, 250 , 270, 273, 276, 278-280;
on imitation, 141, 147, 156, 240, 243, 244; copied by Riccius, 148 ; the "Scholemafter" partly borrowed from him, $x x, 206$; his lectures on the Gorgias, 171, 261 [fee H. Rieth, Fobannes Sturmius Argentinenfis. ffena, 1860].
Suffolk, dukes of, 62, 220.
Sulpicius, Ser., 118, $121,186$.
Supplicium, 194, 266.
Surrey, Lord, 177, 181, 262, 263.

Swan, Jo., 276.
Sydenham, Sir Phil., 281.
Talæus, 101, 102, 231.
Teiffier, 279.
Terence, $6,45,124,140,185$, 209 ; compared with Plautus, 173 feq.; profribed by monks, 248 ; read at Cambridge, 168, 257; helped by Scipio and Laxius, 175.
Textor, 126, 236.
Theocritus, 140.
Theologians, claffical ftudies needful for, 246-248.
Theopompus, 52.
Thomas Aquinas, 246, 248.
Thuanus, 278.
Thucydides, 267; his fyyle, 192; imitated by Salluft, 193, 195, 196, 266; by Livy, 156; read at Cambridge, 52, 257, 258.
Tiburn, 56.
Timæus Locrus, 115, 235.
Tomitanus, 158, 250.
Toxites, Mich., 240, 270, 271.
Tragedies, modern, 169, 259 feq.
Tranlation, double, 99-106, 274.

Trinity College, colonia deducta
from St. John's, 162, 251, 277; fuperior to the collegium trilingue, 258.
Trogus, 125, 236.
Tunftal, 247.
Udal, N., his feverity, Xv, 205. Ulyffes, 70 feq.

Varro's rude ftyle, 189, 265 ; learning, 190, 191; de lingua Latina, 187; de re ruffica, 188, 265 ; loft works, 189, 190, 265.
Velleius Paterculus, 172.
Venice, immorality of, 87,88 , 227.

Victorius, P., 154, 156, 249.
Virgil, 132, 139, 148-1 50, 168, 177, 183, 187, 239; proferibed, 248.

Wakefeld, 257.
Warham, 247.
Warton, Thos., borrows from Afcham, 264.
Watfon, Thos., $\mathbf{x x}, 71,158$, 176, 222, 273, 277; his Abfalom, 168-170, 259.
Webbe, Wm., 259, 261, 262.
Weft, Bp., 247.
Whitaker, Wm., 252.
Whitneye, Jo., 96-99, 230.
Whittington's Vulgaria, 2, 208.

Widdrington, R., 232.
Wiggin, 257.
Wilfon, Dr. Thos., 204, 223, 253, 271, 274.
Windfor, Qu. Elizabeth there 1563 , xiii, 68.
Wolfius, 270, 271.
Wolfey, 247.
Wood, Ant., borrows Afcham's account of Surrey, 263.

Wotton, Dr. Nic., xiii, 203 ; mild of nature, $\mathbf{x v}$.
Wyat, Sir T., 177, 262.
Xenophon, 33; his fimplicity, 170, 192, 196; Agefilaus and Apology, 108, 232 ; imitated by Cicero, 153 ;
copies given by Cheke to ftudents of King's and St. John's, 275 , cf. 154 ; ftudied at Cambridge, 52, 257, $25^{8}$; at St. John's, 256.

Yarmouth herring-men, 188. Younge, Rd., 281.


## GLOSSARY.


B BREVIATORS, 237.

Advifement, 93. Advoulteres, 81.
Advoultrie, 46.
All, "without all error," 4;
38, 48, 89, 217.
"A $\begin{gathered}\text { eol, } 85 .\end{gathered}$
Auncient, 55 .
Avaunce, xii.
Babifhe, 42.
Balductum, 261.
Balettes, 179.
Barbarioufneffe, 7, 182.
Baudrye (bawdrye), 81, 224.
Beater, XV, 11.
Beholdinge, 33.
Bell, to bear the, 122, 235 .
Bette, 17 ; bet, 19.
Blaunihers, 255.
Bobbes, 34 .
Boldned, 133.
Brainficke, 13.
Buffardes, 127.
Butcherlie feare, 2.
By yeare, xvii, 20.
Carefull, 97.
Carkanets, 227.
Cheefe, John, 45 .
Choife (choofe) 20 (bis), 23;
chofe, 26.
Clamparde, 236.
Clowted, 128.
Cockney, 216.
Comfits, 273.
Compt, xii.
Confiderer, 191.

Contraryed, 28; to contrarie, 50.

Coraging, 17.
Coucher, 208.
Courfe, xv.
Demeure, 42.
Diffame, 78.
Difcommoditie, 36.
Difcontentation, 161.
Disfavour, 22.
Difpraife, 54.
Diffentious, 102.
Dotterell trees, 165 ; cf. 216.
Dulhedes, 76.
Eeke, 122.
Elfwhen, 91.
Emonges, $177,178,8 \mathrm{cc}$.
Epicures, 85, 136, 137.
Fallacion, 158.
Farder, $x$ v.
Faft, $x$.
Fault (verb), 114 ; faut, 30.
Fette, 163, 252.
Filed, 32 .
Flefhlines, 83.
Flowingeft, 274 .
Fonde, xv.
Fraid, 43.
Frounced, 44.
Fructe, xxii.
Furtherer, $\mathbf{x x}$.
Gaurifhe, 44, 65.
Geven, " ill geven by nature," 192.

Gogle eyed, 182.

Good cheape, 148, 244.
Gothians, 178.
Grace, 42.
Gravaled, 25 .
Habilitie, xviii, xix, etc.
Hable, xxiii, 5, 12, etc.
Halfed, 21.
Hardly, 188.
Headie, 13.
Hedge priefts, 163.
Hie, 97.
Hole (whole), 15.
Holie (wholly), 26.
Holfom, 18.
Honeft your owne name, xix.
Hopihakles, 152.
Imp, " an evil imped wing," 151, 249.
Indenture Englifh, 127.
Inglutted, 39.
Inkhorne tearmes, 127.
Interlinearies, 237.
Inventivelt heades, 133 -
Invey, 178.
Italianated, 78, 79, 83, 85, 223, 225.

Jentilnes, 27.
Jentlefhipe, 53 .
John Cheefe, 45 [a country bumpkin].

Lack-learning, 261.
Latines, making of, 1,2 , etc.
Lecture, 9 .
Leefe, 33, 47, 50, 57 ; lefeth, 22.

Let, 22.
Lettes, xx .
Leude Schoolmafters, $x$ v, xvii ; proverbe, 18; oppofed to learned, 31.
Libertines, 136, 138.
Lightned, 46.

Lumpifhe, 15 .
Luft, 50.
Maner, "an other maner care," 169, 260.
Marten, 215.
Mafe (verb neut. alfo in Chaucer), 198.
Mafterlie, 35 -
Matchable, 51 .
Merelie (merrily), 183.
Metwand, 113.
Middes, $\mathbf{x x}$.
Miforderlie, 5, 97.
Mo, 24, 149 ; moe, 9, 1 I.
Monif, 10.
Mowe, 225 ; mowing, 44.
Namely, 199, etc.
Newfangle, 12.
Newfanglenes, 16, 19.
Ninnyhammer, 216.
Nippes, 34 .
Nipping, 12.
Noddypeak, 216.
Occupie my tonge, xvi; occupied, 31.
Odde, "the odde man," 113, 234.

Of, "truftyng of," xii.
Overth wartlie, 15 .
Oyre, juftice of an, 165 .
Palmeftrie, 44 .
Pamflet, 173.
Pantocle, 87, 227.
Papiftrie, 81, 82.
Parfe, 3.
Peek goofe(pea goofe), 45, 216 .
Pelfery, 236.
Pelting, 174, 261.
Perfitlie, 6, 8.
Perfitnes, 10.
Pernels, 215 .
Pickling about thefe fmall
pointes of Grammer, 196, 197.

Pie, 164, 253, 254.
Pitch, "at the pitch of three fcore yeares," 197.
Plie, 33.
Plites, 112.
Polyanthean, 237.
Porteffe, 164, 253.
Postillating, 237.
Praifeworthily, 253.
Preafe, 45 .
Procede in Logicke, xxiii.
Prompt, 3, 5 .
Rap out, 48.
Rafcall, 57 (As You Like It, III. 3).

Read (noun), 122.
Reft, 99.
Rennet, 210.
Reft, "I reft to trouble you," xii.

Roundeft tonges, 133.
Ruffian, 44, 215.
Runnet (rennet), 18, 210.
Sanguin, 1 3x.
Scholepoynt rules, 157.
Servitor, xx.
Setter on, xxi.
Sewells, 255
Shamefaftnes, 25.
Shiningett, 274 .
Slovinglie, 43 .
Smallie, 6, 41; fmally, 17 [Andrewes xcevi. Sermons, ed. 1661, p. 553. "They in the latter part of the

Pfalme found God's frengtb but fmally to their joy']. Sneakeibie, 216.
Sort, " a great fort of orphans," xii.

Staffifhe, 15 .
Standers, 163.
Stept, " depe ftept in age," 189.
Sticked, 253.
Stout wilfulneffe, 41.
Sunburnt minifters, 126.
Sweeting, 18, 210.
Swing, 43, 45.
Temperated, 129.
Toffing, 104, 113.
Touches, xv.
Trewandihip, 4.
Trickfieft, 273 .
Tynkerly, 261.
Unbegon, 198.
Uncontented, 192.
Unkindneffe, 46.
Unpoffible, 32.
Unproperlie, 195.
Unthriftines, 13 .
Upon, " to flatter or lie upon anie," 5 I .

Walter, 75 ; waulter, 88.
Wafpifhe, 13.
Werifhe, 21 [fee Nares, under wearib].
Willinger, xxii.
Wiffe, 33.
Wittelie (wittingly), 141.
Wrinchyng, 44

# Messrs. BELL and DALDY'S NEW AND STANDARD PUBLICATIONS. 



## N2em 1books.



RITISH Seaweeds. Drawn from Professor Harvey's "Phycologia Britannica," with Descriptions in popular language by Mrs. Alfred Gatty. 4to. 3l. 3s. (Ready. This volume contains drawings of the British Seaweeds in 803 figures, with descriptions of each, including all the newly discovered species; an Introduction, an Amateur's Synopsis, Rules for preserving and laying ont Seaweeds, and the Order of their arrangement in the Herbarium.
British Beetles. Transferred in 259 plates from Curtis's "British Entomology;" with Descriptions by E. W. Janson, Esq., Secretary of the Entomological Society. 4to. 18s. Coloured, 1l. 11s. 6d. [Ready.
British Moths and Butterflies. Transferred in 195 plates from Curtis's "British Entomology;" with Descriptions by E. W. Janson, Esq., Secretary of the Entomological Society. 4to. [In the press.
Jerusalem Explored; being a Description of the Ancient and Modern City, with upwards of One Hundred Illustrations, consisting of Views, Gronnd-plans, and Sections. By Dr. Ermete Pierotti, ArchitectEngineer to His Excellency Soorraya Pasha of Jerusalem, and Architect of the Holy Land.
[In the press.
Plan de Jerusalem Ancienne et Moderne. Par le Docteur Ermete Pierotti. On a large sheet, 41 in . by 29 in.; with numerons details. Price 10 .
[Ready.

Life, Law, and Literature; Essays on Various Snbjects. By william G. T. Barter. Esq., Barrister at Law. Fcap. 8vo. 5s. [Ready.
Hymns of Lore and Praise for the Charch's Year. By the Rev. J. 8. B. Monsell. LL.D. Fcap. 8ro. 5s. [Ready

A Manual for Communion Classes and Communicant Meetings. Addrassed speeially to the Parish Priests and Deacons of the Charch of England. By C. Piekering Clarke, M.A., Author of "The Acts and Writings of the Apootles." Fcap. 8vo. 3s. $6 d$.
[Ready.
Ballads and Songs. By Bessie Rayner Parkes. Fcap. 8vo. 58.
[Ready.
The Story of Queen Isabel, and other Verses. By M. S. Fcap. 8ro. 3s. 6d.
[Ready.
Love and Mammon, and other Poems. By. F. S. Wyvill, Anthor of - Pansies". Fcap. 8ro. 5s.
[Ready.
The Book of Common Prayer. Ornamented with Head-pieces and Initial Letters specially designed for this edition. Printed in red and black at the Cambridge University Press. 24mo. Best morocco. 10s. $6 d$. Also in ornamental bindings, at rarious prices.
[Ready.
Also a large paper Edition, crown 8vo. Best morocen, 18s. Also in ornamental bindings, at rarions prices.
[Ready.
The Afternoon Lectures on English Literature. Delivered in the Theatre of the Museam of Industry, St. Stephen's Green. Dablin, in May and Jone, 1863. Fcap. 8vo.
[In the press.
The Last Days of our Lord's Ministry : a Course of Lectures on the principal events of Passion Week. By Walter Farquhar Hook, D.D., F.R.S., Dean of Chichester. New Edition. Fcap. 8vo. [Keady.

A Commentary, Critical, Exegetical, and Doctrinal, on St. Paul's Epistle to the Galatians: with a revised Translation. By George John Gwrnue, A.B., Ex-Schol. T.C.D., Rector and Vicar of Wallstown, Diocese of Ćloyne. 8ro. 125.
[Ready.
Memoir of a French New Testament, in which the Mass and Puryatory are found in the Sacred Text; together with Bishop Kidder's "Reflections" on the same. By Henry Cotton, D.C.L., Archdeacon of Cashel. Second Edition, enlarged. 8vo. 3s. $6 d$.
[Ready.
The Divine Authority of the Pentateuch Vindicated. By Daniel Noore, M.A., Ineambent of Camden Church, Camberwell. Cr. 8vo. 6s.6d. [Ready.
Colenso's Examination of the Yentatench Examined. By the Rev. G. S. Drew, Author of "Ecripture Lands," "Reasons of Faith." Crown 8ra 3s. 6 d .
[Ready.
The Bishop of Worcester's Primary Charge, August, 1862. 8ro. is.
[Ready.
A Commentary on the Gospels for the Sundays and other Holy Days of the Christian Year. By the Rev. W. Denton, A.M., Worcester Coilege. Oxford ; and Incumbent of 8t. Bartholomew's Cripplegate. vol. III.
[In the press.

Arnold Delahaize; or, the Times of the Huguenots.
Fcap. 8vo.
[In the press.

Denise. By the Author of "Mademoiselle Mori." 2 vols. Fcap. 8vo. 10 .
[Ready.
Legends of the Lintel and the Ley. By Walter Cooper Dendy. Crown 8vo. 98.
[Ready.
The Adventures of a Little French Boy. With 50 Illustrations. Crown 8vo. Uniform with "Andersen's Tales," and " Robinson Crusoe." [Immediately.
Katie; or the Simple Heart. By D. Richmond, Author of "Annie Maitland." Illustrated by M. I. Booth. Crown 8vo. 6s. [Ready.
Glimpses into Petland. By the Rev. J. G. Wood, M. A., with Frontispiece by Crane. Fcap. 8vo. 3s. 6d. [Ready.
Mildred's Last Night; or, the Franklyns. By the Author of "Aggesden Vicarage." Fcap. 8vo. 4s. 6d.
[Ready.
The Leadbeater Papers : a Selection from the MSS. and Correspondence of Mary Leadbeater, containing her Annals of Ballitore, with a Memoir of the Author: Unpublished Letters of Edmund Burke; and the Correspondence of Mrs. R. Trench and Rev. G. Crabbe. Second Edition. 2 vols. crown 8vo. 148.
[Ready.
Servia and the Servians. By the Rev. W. Denton, M.A. With Illustrations. Crown 8vo. 9s. $6 d$.
[Ready.
An Old Man's Thoughts about Many Things. Being Essays on Schools, Riches, Statnes, Books, Place and Power, The Final Canse, \&c. Crown 8vo. 7s. $6 d$.
[Ready.
Hints for Pedestrians, Practical and Medical. By G. C. Watson, M.D. Third Edition, enlarged. Fcap. 8vo. 2s. $6 d$. [Ready.
Charades, Enigmas, and Riddles. Collected by a Cantab. Fourth Edition, enlurged. Illustrated. Fcap. 8vo. 2s. 6d. [Ready.
The Book of Psalms; a New Translation, with Introductions and Notes, Critical and Explanatory. By the Rev. J. J. Stewart Perowne, B.D., Fellow of C. C. College, Cambridge, and Examining Chaplain to the Lord Bishop of Norwich. 8vo.
[In the Press.
The Odes and Carmen Sæculare of Horace. Translated into English Verse by John Conington, M.A., Corpas Professor of Latin in the University of Oxford. Fcap. 8vo. Roxbargh binding, 5s. $6 d$. [Ready.
Analecta Graeca Minora. With Introductory Sentences, English Notes, and a Dictionary. By the Rev. P. Frost, late Fellow of St. John's College, Cambridge. Fcap. 8vo. 3s. 6d.
[Ready.
Dual Arithmetic, A New Art, by Oliver Byrne, formerly Professor of Mathematics at the late College of Civil Engineers, Putney. 8 vo . 108. 6 d .
[Ready.
A Table for correction of Longitude where error arises from incorrect Latitude. Usefal to all navigators. By Gilbert T. Key, R.N. 8 vo . 2 s .
[Ready.
Chronological Maps. No. 1. England. By D. Beale, author of "the Text-Book of English and General History." Large 8vo. [Ready.





INo Beman.
 Jrivar mat kizers it iv
 s.



 inger. or iapt 3esi Eivil 3.5.


 It De mase burtione in






Yrizoris Parntive Leat 2x. 6d. Mrear's Paradive Regamed and echer Pueme 2x

Preparing.
Durne's PMema
Walcaris's Cemplete Angler. Illustratel Durnos's Smen
Me Cappeess of India. By Capt. Band Hall R.N.
Welcai's Lives of Deane, Wotton, Honter, ste.
Grat's Pbemas
Golivanitis Puens
Gondsmint's Thear of Wakefield. Henry Teacehar's Poems and echers




R KICHARDAONS New Dictionary of the English Lancoare. Combmony Explanation with Etymology, and wopurair illustrand by Quentions from the best anthorities. Ne. Eifion wich a Surdement contrining additional Words sai urger 「uscracions In Two Vols 4to. 41. 14s. 6d. Half

The Wasis-rich thace othe same Fanily-are traced to their irpea
 time rartuen "iswan
Pre crut irtuxs are arronged Chrmangieally, from the Eartiest Pe-

** Mir Eqpplement separately, sta. 12s
disy AN ENIIINS TU BE COMPLETED in 20 Monthly P'seni Privy the ini each. Parts 1 to 6 moceady.


- It is an abmirstie sditicioa to our Lexicography, sapplying a great devisccerm. as ashuctiog the biograply of each word-its birth, pawruture and ciunesure the changes that hare befallen it, the company it
 itl ua cheonvingerci orier. This is sach a Dietionary as perhaps no other buakware ivaid arer boest."-Quarteriy Retiec.
Dr. Rixhardseve ca the Srady of Language: an Exposition of



## Cbe Libraty of $\mathbb{E}$ nglish $\mathbb{C H o r t b i e s .}$

A Series of reprints of the best Authors carefully edited and collated with the Early Copies, and handsomely printed by Whittingham in Octavo.
OWER'S Confessio Amantis, with Life by Dr. Pauli, and a Glossary. 3 vols. 2l. 2 s . Antique calf, 31.6 s . Only a limited number of Copies printed.

This important work is so scarce that it can seldom be met with even in large libraries. It is wanting in nearly every collection of English Poetry.
Spenser's Complete Works; with Life, Notes, and Glossary, by John Payne Collier, Esq., F.S.A. 5 vols. 8vo. 3l. 15s. Antique calf, 61.68.
Bishop Butler's Analogy of Religion; with Analytical Index, by the Rev. Edward Steere, LL.D. 8vo. 12s. Antique calf, 1 ll 18.
"The present edition has been furnished with an Index of the Texts of Scripture quoted, and an Index of Words and Things considerably fuller than any hitherto pablished."-Editor's Preface.
Bishop Jeremy Taylor's Rule and Exercises of Holy Living and Dying. 2 vols. 8 vo. 1l. 18. Morocco, antique calf or moroceo, $2 l .28$.
Herbert's Poems and Remains; with S. T. Coleridge's Notes, and Life by Izaak Walton. Revised, with additional Notes, by Mr. J. Yeowell. 2 vols. 8ro. 1l. 18. Moroceo, antique calf or morocco, $2 l .28$.

## Uniform with the above.

The Physical Theory of Another Life. By Isaac Taylor, Esq. Author of " Logic in Theology," " Ultimate Civilization, \&c." New Edition. 10s. 6d. Antique calf, 21 .
ISTORY of England, from the Invasion of Julius Cæsar to the end of the Reign of George II., by Hume and Smollett. With the Continurtion, to the Accession of Queen Victoria, by the Rev. T. S. Hughes, B.D. late Canon of Peterborough. New Edition, containing Historical Illustrations, Autographs, and Portraits, copious Notes, and the Author's last Corrections and Improvements. In 18 vols. crown 8 vo. 4 s . each.

Vols. I. to VI. (Hume's portion), 1l. 4s.
Vols. VII. to X. (Smollett's ditto), 168.
Vols. XI. to XVIII. (Hughes's ditto), 1l. 12 s.
History of England, from the Accession of George III. to the Accession of Queen Victoria. By the Rev. T. S. Hughes, B.D. New Edition, almost entirely re-written. In 7 vols. 8vo. 3l. 13s. $6 d$.


OMESTIC Life in Palestine. By M. E. Rogers. Post 8vo. Second Edition. 10s. 6d.
By-Roads and Battle Fields in Picardy : with Incidents and Gatherings by the Way between Ambletense and Ham; including Agincourt and Crécy. By G. M. Musgrave, M.A., Illustrated. Super-royal 8vo. 16s.
The Boat and the Caravan. A Family Tour through Egypt and Syria. New and cheaper Edition. Fcap. 8vo. 5s. $6 d$.
Fragments of Voyages and Travels. By Captain Basil Hall, R.N. 1st, 2nd, and 3rd Series in 1 vol. complete. Royal 8vo. 10s. $6 d$.

Frederick Lucas. A Biography. By C. J. Riethmüller, author of " Tenton," a Poem. Crown 8vo. 4s. $6 d$.
Adventures of Baron Wenceslas Wratislaw of Mitrowitz; what he saw in the Turkish Metropolis, Constantinople, experienced in his Captivity, and, after his happy return to his conntry, committed to writing, in the year of our Lord, 1599. Literally translated from the original Bohemian by A. H. Wratislaw, M.A. Crown 8vo. 6s. 6 d .
The Gem of Thorney Island; or, The Historical Associations of Westminster Abbey. By the Rev. J. Ridgway, M.A. Crown 8vo. 7s. 6d.
Gifts and Graces. A new Tale, by the Author of "The Rose and the Lotus." Post 8 vo . 7s. 8 d .
Childhood and Youth. By Count Nicola Tolstoi. Translated from the Russian by Malwida von Meysenbug. Post 8vo. 8s. 6d.
Baronscliffe; or, the Deed of other Days. By Mrs. P. M. Latham, Anthor of "The Wayfarers." Crown 8vo. bs.
The Wayfarers : or, Toil and Rest. By Mrs. Latham. Fcap. 5s.
The Manse of Mastland. Sketches: Serious and Humorous, in the Life of a Village Pastor in the Netherlands. Translated from the Dutch by Thomas Keightley, M.A. Post 8vo. 9s.
The Home Life of English Ladies in the Seventeenth Century. By the Author of "Magdalen Stafford." Second Edition, enlarged. Fcap. 8vo. bs. Calf, 9s. $6 a$.
The Romance and its Hero. By the Author of "Magdalen Stafford." 2 vols. Feap. 8vo. 12 s.
Magdalen Stafford. A Tale. Fcap. 8vo. 58.
Claude de Vesci ; or, the Lost Inheritance. 2 vols. Fcap. 8vo. 9s. Maud Bingley. By Frederica Graham. 2 vols. Fcap. 8vo. 14 s.

By the late Mrs. Woodrooffe.
 OTTAGE Dialogues. New Edition. 12mo. 4s. 6d.

Shades of Character; or, the InfantPilgrim. 7th Edition. 2 vols. 12 mo . 12 s .
Michael Kemp, the Happy Farmer's Lad. 8th Edition. 12mo. 4s. A Sequel to Michael Kemp. New Edition. 12mo. 6s. 6d.

## Mrg. Alfred Gatty's Popular Works.

[^8]ARABLES from Nature; with Notes on the Natural History. Illustrated by W. Holman Hunt, Otto Speckter, C. W. Cope, K. A., E. Warren, W. Millais, G. Thomas, and H. Calderon. 8vo. Ornamental cloth, 10s. 6d. Antique moroceo elegant, 1 ll . 1 s .
Parables from Nature. 16 mo . with Illustrations. Tenth Edition. 3s. 6 d. Separstely: First Series, 1s. 6d.; Second Series, 28.
Red Snow, and other Parables from Nature. With Illustrations. Third Series. Second Edition. 16 mo . 28.
Worlds not Realized. 16mo. Third Edition. 28.
Proverbs Illustrated. 16mo. with Illustrations. 3rd Edition. $2 s$. ** These little works have been found useful for Sunday reading in the family circle, and instructive and interesting to school children.
Aunt Judy's Tales. Illustrated by Clara S. Lane. Fcap. 8vo. Third Edition. 3s. 6 d.
Aunt Judy's Letters. Illustrated by Clara S. Lane. Fcap. 8vo. 3s. 6d.
The Human Face Divine, and other Tales. With Illustrations by C. S. Lane. Fcap. 8vo. 3s. 6d.
The Fairy Godmothers and other Tales. Third Edition. Fcap. 8vo. with Frontispiece. 2s. 6d.
Legendary Tales. With Illustrations by Phiz. Fcap. 8vo. 58.
The Poor Incumbent. Fcap. 8vo. Sewed, 1s. Cloth, 1s. 6d.
The Old Folks from Home; or, a Holiday in Ireland. Second Edition. Post 8vo. 7s. 6d.

Melchior's Dream, and other Tales. By J. H. G. Edited by Mrs. Gatty. Illustrated. Fcap. 8vo. 3s. 6 d.


HE Life and Adventures of Robinson Crusoe. By Daniel Defoe. With 100 Illustrations by E. H. Wehnert. Uniform with "Andersen's Tales." Small 8vo. Cloth, gilt edges, 7s. 6d.

Andersen's Tales for Children. Translated by A. Wehnert. With 105 Illustrations by E. H. Wehnert, W. Thomas, and others. Small 8vo. Cloth, gilt edges, 7s. 6 d.
Among the Tartar Tents; or, the Lost Fathers. A Tale. By Anne Bowman, Author of "Esperanza," "The Boy Voyagers," \&c With Illustrations. Crown 8vo. 5 s .
Little Maggie and her Brother. By Mrs. G. Hooper, Author of "Recollections of Mrs. Anderson's school," "Arbell," \&c. With a Frontispiece. Fcap. 8vo. 2s. 6d.

Church Stories. Edited by the Rev. J. E. Clarke. Crown 8vo. 2s. $6 d$.
Cavaliers and Round Heads. By J. G. Edgar, Author of "Sea Kings and Naval Heroes." Illustrated by Amy Batts. Fcap. 8vo. 58.
Sea-Kings and Naval Heroes. A Book for Boys. By J. G. Edgar. With Illustrations by C. K. Johnson and C. Keene. Fcap. 8vo. 5s.
The Life of Christopher Columbus, in Short Words. By Sarah Crompton. Crown 8vo. 2s. $6 d$. Also an Edition for Schools, 1 s .
The Life of Martin Luther, in Short Words. By the same Author. Crown 8vo. 1s. $6 d$. Stiff cover, 18.
Guessing Stories; or, the Surprising Adventures of the Man with the Extra Pair of Eyes. A Book for Young People. By the Rev. Philip Freeman. Imperial 16mo. Cloth, gilt edges, 38.
Karl and the Six Little Dwarfs. By Julia Goddard. Illustrated. 16 mo . 2 s . 6 d .
Nursery Tales. By Mrs. Motherly. With Illustrations by C. s. Lane. Imperial 16 mo . 2 s .6 d . Coloured, gilt edges, 3 s .6 d .

Nursery Poetry. By Mrs. Motherly. With Eight Illustrations by C. S. Lane. Imperial 16mo. 2s. 6 d . Coloured, gilt edges, $3 s .6 \mathrm{~d}$.
Nursery Carols. Illustrated with 120 Pictures. By Ludwig Ricther and Oscar Pletsch. Imperial 16mo. Ornamental Binding. 3s. $6 d$. coloured, 6 .
Poetry for Play-Hours. By Gerda Fay. With Eight large Illustrations. Imperial 16 mo . 3s. 6 d . Coloured, gilt edges, 4 s . 6 d .
Very Little Tales for Very Little Children. In single Syllables of Four and Five letters. New Edition. Illustrated. 2 vols. 16 mo . $1 \mathrm{~s} .6 d$. each, or in 1 vol. 3 s .
Progressive Tales for Little Children. In words of One and Two Syllables. Forming the sequel to "Very Little Tales." New Edition. Illastrated. 2 vols. 16 mo. $18.6 d$. each, or in 1 vol. 3 s .
The White Lady and Undine, translated from the German by the Hon. C. L. Lyttelton. With numerous Illustrations. Fcap. 8vo. 5s. Or, separately, 2 s . 6 d . each.
The Lights of the Will $o^{\prime}$ the Wisp. Translated by Lady Maxwell Wallace. With a coloured Frontispiece. Imperial 16mo. Cloth, gilt edges, 5 s.
Voices from the Greenwood. Adapted from the Original. By Lady Maxwell Wallace. With Illustrations. Imperial 16mo. $2 s .6 d$.
Princess Mlse : a Legend, translated from the German. By Lady Maxwell Wallace. With Illustrations. Imperial 16mo. 2s. 6d.
A Poetry Book for Children. Illustrated with Thirty-seven highly-finished Engravings, by C. W. Cope, R.A., Helmsley, Palmer, skill, Thomas, and H. Weir. New Edition. Crown 8vo. 2s. bd.

## 

Written expressly for Young People, super-royal 16 mo . Cloth, gilt edges, price 5s. each. IBLE Picture Book. Eighty Illustrations. (Coloured, 9s.)

Illustrations. (Coloured, 7s. 6d.)
English History. Sixty Illustrations. (Coloured, 9s.)
Good and Great Men. Fifty Illustrations. (Coloured, 9s.)
Useful Knowledge. One Hundred and Thirty Figures.
Cloth, red edges, price 28. 6d. each. (Coloured, gilt edges, 3s. 6d.) Scripture Parables. By Rev. J. E. Clarke. 16 Illustrations.
Bible Miracles. By Rev. J. E. Clarke, M.A. 16 Illustrations.
The Life of Joseph. Sixteen Illustrations.
Bunyan's Pilgrim's Progress. Sixteen Illustrations.


LARK'S Introduction to Heraldry.-Containing Rules for Blazoning and Marshalling Coats of Armour-Dictionary of Terms-Orders of Knighthood explained-Degrees of the Nobility and Gentry-Tables of Precedency; 48 Engravings, including upwards of 1,000 Examples, and the Arms of numerous Families. Sixteenth Edition improved. Small 8vo. 7s. 6d. Coloured, $18 s$.
Book of Family Crests and Mottoes, with Four Thousand Engravings of the Crests of the Peers, Baronets, and Gentry of England and Wales, and Scotland and Ireland. A Dictionary of Mottos, \&c. Tenth Edition, enlarged. 2 vols. small 8vo. 1l. 4s.
"Perhaps the best recommendation to its atility and correctness (in the main) is, that it has been used as a work of reference in the Heralds College. No wonder it sells."-Spectator.
A Handbook of Mottoes borne by the Nobility, Gentry, Cities, Public Companies, \&c. Translated and Illustrated, with Notes and Quotations, by C. N. Elvin, M.A. Small 8vo. 6s.
Gothic Ornaments; being a Series of Examples of enriched Details and Accessories of the Architecture of Great Britain. Drawn from existing Authorities. By J. K. Colling, Architect. Royal 4to. Vol. I. 3l. 13s. $6 d$. Vol. II. 3l. 16s. $6 d$.

Details of Gothic Architecture, Measured and Drawn from existing Examples. By J. K. Colling, Architect. Royal 4to. 2 vols. 5l. 5s.

Bell and Daldy's Pocket Volumes. A Series of Select Works of Farourite Anthors, adapted for general reading, moderate in price, compact and elegant in form, and executed in a, style fitting them to be permanently preserved. Imperial 32 mo .

## Now Ready.

Sea Songs and Ballads. By Charles Dibdin and others. $2 s .6 d$.
White's Natural History of Selborne. 38.

Coleridge's Poems. 2s. 6d.
The Robin Hood Ballads. 2s. $6 d$.
The Midshipman.-Autobiographical Sketches of his own early Career, by Capt. Basil Hall, R.N., F.R.S. From his "Fragments of Vogages and Travels." $3 s$.
The Lientenant and Commander. By the same Author. 3s.
Southey's Life of Nelson. 2s. 6 d .
George Herbert's Poems. $2 s$.
George Herbert's Works. $3 s$.
Longfellow's Poems. 2s. 6d.
Lamb's Tales from Shakspeare. 2s.6d.

Milton's Paradise Lost. 2s. 6d.
Milton's Paradise Regamed and other Poems. 2s. 6d.

## Preparing.

Burns's Poems.
Walton's Complete Angler. Illustrated.
Burns's Songs.
The Conquest of India. By Capt. Basil Hall, R.N.
Walton's Lives of Donne, Wotton, Hooker, \&c.
Gray's Poems.
Goldsmith's Poems.
Goldsmith's Vicar of Wakefield.
Henry Vanghan's Poems. And others.

In cloth, top edge gilt, at $6 d$. per volume extra; in half morocco, Roxburgh style, at $1 s$. extra; in antique or best plain morocco (Hayday) at 4s. extra.

R. RICHARDSON'S New Dictionary of the English Language. Combining Explanation with Etymology, and copiously illustrated by Quotations from the best anthorities. New Edition, with a Supplement containing additional Words and further Illustrations. In Two Vols. 4to. 4l. 14s. 6d. Half bound in russia, 5l. 15s. 6d. Russia, 6l. 12s.
The Words-with those of the same Family-are traced to their Origin.
The Explanations are deduced from the Primitive Meaning through the various Usages.
The Quotations are arranged Chronologically, from the Earliest Period to the Present Time.

> **" The Supplement separately, 4to. 12s.

Also, AN EDITION TO BE COMPLETED in 20 Monthly Parts. Price 4s. 6d. each. Parts 1 to 6 now ready.
An 8vo. Edition, withont the Quotations, 15s. Half-russia, 20s. Russia, 24s.
"It is an admirable addition to our Lexicography, supplying a great desideratum, as exhibiting the biography of each word-its birth, parentage and education, the changes that have befallen it, the company it has kept, and the connexions it has formed-by rich series of quotations, all in chronological order. This is such a Dictionary as perhaps no other language could ever boast."-Quarterly Review.
Dr. Richardson on the Study of Language : an Exposition of Horne Tooke's Diversions of Purley. Fcap. 8vo. 4s. 6d.

## $\mathbb{C}$ be Libraty of $\mathbb{E}$ nglisb $\mathbb{U}$ dortbies.

A Series of reprints of the best Authors carefully edited and collated with the Early Copies, and handsomely printed by Whittingham in Octavo.


OWER'S Confessio Amantis, with Life by Dr. Pauli,
 limited number of Copies printed.

This important work is so scarce that it can seldom be met with even in large libraries. It is wanting in nearly every collection of English Poetry.
Spenser's Complete Works; with Life, Notes, and Glossary, by John Payne Collier, Esq., F.s.A. 5 vols. 8vo. 3l. 15s. Antique calf, 61.68.
Bishop Butler's Analogy of Religion; with Analytical Index, by the Rev. Edward Steere, LL.D. 8vo. 12 s . Antique calf, 12.1 s . "The present edition has been furnished with an Index of the Texts of Scripture quoted, and an Index of Words and Things considerably fuller than any hitherto published."-Editor's Preface.

Bishop Jeremy Taylor's Rule and Exercises of Holy Living and Dying. 2 vols. 8 vo . 1l. 1s. Morocco, antique calf or morocco, $2 l .2 s$.
Herbert's Poems and Remains; with S. T. Coleridge's Notes, and Life by Izaak Walton. Revised, with additional Notes, by Mr. J. Yeowell. 2 vols. 8vo. 11. 1s. Morocco, antique calf or morocco, $2 l .28$.

## Uniform with the above.

The Physical Theory of Another Life. By Isaac Taylor, Esq. Anthor of " Logic in Theology," " Ultimate Civilization, \&e." New Edition. 10s. 6d. Antique calf, 21 s.


ISTORY of England, from the Invasion of Julins Cæsar to the end of the Reign of George II., by Hume and Smollett. With the Continuation, to the Accession of Queen Victoria, by the Rev. T. S. Hughes, B.D. late Canon of Peterborough. New Edition, containing Historical Illustrations, Antographs, and Portraits, copious Notes, and the Author's last Corrections and Improvements. In 18 vols. crown 8 ro. 4 s . each.

Vols. I. to VI. (Hume's portion), 1l. 4s.
Vols. VII. to X. (Smollett's ditto), 166.
Vols. XI. to XVIII. (Hughes's ditto), 12.12 s.
History of England, from the Accession of George III. to the Accession of Queen Victoria. By the Rev. T. S. Hughes, B.D. New' Edition, almost entirely re-written. In 7 vols. 8vo. 3l. 13e. $6 d$.

## 

The Publishers have been induced, by the scarcity and increasing value of this admired Series of the Poets, to prepare a New Edition, very carefully corrected, and improved by such additions as recent literary research has placed within their reach.

The general principle of Editing which has been adopted is to give the entire Poems of each uuthor in strict conformity with the Edition which received his final revision, to prefix a Memoir, and to add such notes as may be necessary to elucidate the sense of obsolete words or explain obscure allusions. Each author will be placed in the hands of a competent editor specially acquainted with the literature and bibliography of the period.

Externally this new edition will resemble the former, but with some improvements. It will be elegantly printed by Whittingham, on toned paper manufactured expressly for it ; and a highlyfinished portrait of each author will be given.

The Aldine Edition of the British Poets has hitherto been the favourite Series with the admirers of choice books, and every effort will be made to increase its claims as a comprehensive and faithful mirror of the poetic genius of the nation.


KENSIDE'S Poetical Works, with Memoir by the Rev. A. Dyce, and additional Letters, carefully revised. 5s. Morocco, or antique morocco, 10 s .6 d .

Collins's Poems, with Memoir and Notes by W. Moy Thomas, Esq. 3s. 6d. Morocco, or antique morocco, 8s. $6 d$.
Gray's Poetical Works, with Notes and Memoir by the Rev. John Mitford. 5s. Moroceo, or antique moroceo, 10s. 6 d .
Kirke White's Poems, with Memoir by Sir H. Nicolas, and additional notes. Carefully revised. 5 . Morocco, or antique morocco, 10 s .6 d .
Shakespeare's Poems, with Memoir by the Rev. A. Dyce. $5 s$. Morocco, or antique moroceo, 10s. $6 d$.
Young's Poems, with Memoir by the Rev. John Mitford, and additional Poems. 2 vols. 10s. Morocco, or antique morocco, 1 ll . 1 s.
Thomson's Poems, with Memoir by Sir H. Nicolas, annotated by Peter Cunningham, Esq., F.S.A., and additional Poems, carefully revised. 2 vols. 10s. Morocco, or antique morocco, 1l. 1s.
Thomson's Seasons, and Castle of Indolence, with Memoir. 6s. Moroceo, or antique moroceo, 11 s .6 d .
Dryden's Puetical Works, with Memoir by the Rev. R. Hooper. F.S.A. Carefully revised.
[In the Press.
Cowper's Poetical Works, including his Translations. Edited, with Memoir, by John Bruce, Esq., F.8.A.
[In the Press.

## Uniform with the Aldine Edition of the Poets.

The Works of Gray, edited by the Rev. John Mitford. With his Correspondence with Mr. Chute and others, Journal kept at Rome, Critieism on the Sculptures, \&c. New Edition. 5 vols. 1l. 5 s.
The Temple and other Poems. By George Herbert, with Coleridge's Notes. New Edition. Fcap. 8vo. 5s. Morocco, antique calf or moroceo, 10 s .6 d .
Vaughan's Sacred Poems and Pious Ejaculations, with Memoir by the Rev. H. F. Lyte. New Edition. Fcap. 8vo. 5s. Antique calf or morocco, 10s. 6d. Large Paper, 7s. 6d. Lutique calf, 14s. Antique moroceo, 15 s.
"Preserving all the piety of George Herbert, they have less of his quaint and fantastic turns, with a mach larger infusion of poetic feeling and expression."-Lyte.
Bishop Jeremy Taylor's Rule and Exercises of Holy Living and Holy Dying. 2 vols. 2 s . 6 d . each. Morocco, antique calf or morocco, 7 s .6 d . each. In one volume, 5 s . Morocco, antique calf or morocco, 10 s . 6 d .
Bishop Butler's Analogy of Religion; with Analytical Introduction and copious Index, by the Rev. Dr. Steere. 6s. Antique calf, $11 s .6 d$.
Bishop Butler's Sermons and Remains; with Memoir, by the Rev. E. Steere, LL.D. 6s.
** This volume contains some additional remains, which are copyright, and render it the most complete edition extant.
Bishop Butler's Complete Works; with Memoir by the Rev. Dr. Steere. 2 vols. $12 s$.
Bacon's Advancement of Learning. Edited, with short Notes, by the Rev. G. W. Kitchin, M.A., Christ Chanch, Oxford. 6s.; antique calf, 1ls. $6 d$.
Bacon's Essays; or, Counsels Civil and Moral, with the Wisdom of the Ancients. With References and Notes by S. W. Singer, F.S.A. 58. Moroceo, or antique calf, 10 s .6 d .
Bacon's Novum Organum. Newly translated, with short Notes, by the Rev. Andrew Johnson, M.A. 6s. Antique calf, 11 s .6 d .
Locke on the Conduct of the Human Understanding; edited by Bolton Corney, Esq., M. R. S. L. 3s. 6d. Antique calf, 8s. $6 d$.
"I cannot think any parent or instructor justifled in neglecting to put this little treatise into the hands of a boy about the time when the reasoning faculties become developed."-Hallam.
Ultimate Civilization. By Isaac Taylor, Esq. 68.
Logic in Theology, and other Essays. By Isaac Taylor, Esq. 6s.
The Physical Theory of Another Life. By Isaac Taylor, Esq., Author of the "Natural History of Enthusiasm," "Restoration of Belief," \&e. New Edition. 6s. Antique calf, 11s. 6d.
The Thoughts of the Emperor M. Aurelius Antoninus. Translated by George Long. Fcap. 8vo. 6s.
The Schole Master. By Roger Ascham. Edited, with copious Notes and a Glossary, by the Rev. J. E. B. Mayor, M.A. Feap. 8vo. 6s.


OMESTIC Life in Palestine. By M. E. Rogers. Post 8vo. Second Edition. 10s. 6d.
By-Roads and Battle Fields in Picardy: with Incidents and Gatherings by the Way between Ambleteuse and Ham; inclading Agincourt and Crécy. By G. M. Masgrave, M.A., Illustrated. Super-royal 8vo. 16s.
The Boat and the Caravan. A Family Tour through Egypt and Syria. New and cheaper Edition. Fcap. 8vo. 5s. 6d.
Fragments of Voyages and Travels. By Captain Basil Hall, R.N. 1st, 2nd, and 3rd Series in 1 vol. complete. Royal 8vo. 10s. $6 d$.

Frederick Lucas. A Biography. By C. J. Riethmüller, author of " Teaton," a Poem. Crown 8vo. 4s. 6 d .
Adventures of Baron Wenceslas Wratislaw of Mitrowitz; what he saw in the Turkish Metropolis, Constantinople, experienced in his Captivity, and, after his happy return to his country, committed to writing, in the year of our Lord, 1599. Literally translated from the original Bohemian by A. H. Wratislaw, M.A. Crown 8vo. 6s. 6d.
The Gem of Thorney Island; or, The Historical Associations of Westminster Abbey. By the Rev. J. Ridgway, M.A. Crown 8vo. 7s. 6 d .
Gifts and Graces. A new Tale, by the Author of "The Rose and the Lotus." Post 8vo. 7s. $6 d$.
Childhood and Youth. By Count Nicola Tolstoi. Translated from the Russian by Malwida von Meysenbug. Post 8vo. 8s. 6 d .
Baronscliffe; or, the Deed of other Days. By Mrs. P. M. Latham, Anthor of "The Wayfarers." Crown 8vo. Bs.
The Wayfarers : or, Toil and Rest. By Mrs. Latham. Fcap. 5s.
The Manse of Mastland. Sketches: Serious and Humorous, in the Life of a Village Pastor in the Netherlands. Translated from the Dutch by Thomas Keightley, M.A. Post 8vo. 98.
The Home Life of English Ladies in the Seventeenth Century. By the Author of "Magdslen Stafford." Second Edition, enlarged. Fcap. 8vo. 6s. Calf, 9s. $6 a$.
The Romance and its Hero. By the Author of "Magdalen Stafford." 2 vols. Feap. 8vo. 12s.
Magdalen Stafford. A Tale. Fcap. 8vo. 5 s.
Claude de Vesci; or, the Lost Inheritance. 2 vols. Fcap. 8vo. 9s.
Maud Bingley. By Frederica Graham. 2 vols. Fcap. 8vo. 14s.

By the late Mrs. Woodrooffe.
OTTAGE Dialogues. New Edition. 12mo. 4s. 6d.
Shades of Character; or, the InfantPilgrim. 7th Edition. 2 vols. 12mo. 12s.
Michael Kemp, the Happy Farmer's Lad. 8th Edition. 12mo. 4s. A Sequel to Michael Kemp. New Edition. 12mo. 6s. 6d.

## Mrs. Alfred Gatty's Popular Works.

"We should not be doing justice to the highest class of juvenile fiction, were we to omit, as particularly worthy of attention at this season, the whole series of Mrs. Gatty's admirable books. They are quite sui generis, and deserve the widest possible circulation."-Literary Churchman.

ARABLES from Nature $;_{\text {w }}$ with Notes on the Natural History. Illustrated by W. Holman Hant, Otto Speckter, C. W. Cope, R. A., E. Warren, W. Millais, G. Thomas, and H. Calderon. 8ro. Ornamental cloth, 10s. 6d. Antique morocco elegant, 1 ll . 1 s .
Parables from Nature. 16mo. with Illustrations. Tenth Edition. 3s. 6d. Separately: First Series, 1s. 6d.; Second Series, 28.
Red Snow, and other Parables from Nature. With Illustrations. Third Series. Second Edition. 16mo. 28.
Worlds not Realized. 16 mo . Third Edition. 28.
Proverbs Illustrated. 16 mo . with Illustrations. 3 rd Edition. 28. ** These little works have been found useful for Sunday reading in the family circle, and instructive and interesting to school children.
Aunt Judy's Tales. Illustrated by Clara S. Lane. Fcap. 8vo. Third Edition. 3s. $6 d$.
Aunt Judy's Letters. Illustrated by Clara S. Lane. Fcap. 8vo. 3s. $6 d$.
The Human Face Divine, and other Tales. With Illustrations by C. S. Lane. Fcap. 8vo. 3s. 6d.
The Fairy Godmothers and other Tales. Third Edition. Fcap. 8vo. with Frontispiece. 2s. $6 d$.
Legendary Tales. With Illustrations by Phiz. Fcap. 8vo. 5 s. The Poor Incumbent. Fcap. 8vo. Sewed, 1s. Cloth, 18. 6d.
The Old Folks from Home; or, a Holiday in Ireland. Second Edition. Post 8vo. 7s. 6d.

Melchior's Dream, and other Tales. By J. H. G. Edited by Mrs. Gatty. Illustrated. Fcap. 8vo. 3s. 6 d.


HE Life and Adventures of Robinson Crusoe. By Daniel Defoe. With 100 Illastrations by E. H. Wehnert. Uniform with "Andersen's Tales." Small 8vo. Cloth, gilt edges, 7s. 6d.
Andersen's Tales for Children. Translated by A. Wehnert. With 105 Illustrations by E. H. Wehnert, W. Thomas, and others. Small 8vo. Cloth, gilt edges, 7s. 6 d.
Among the Tartar Tents; or, the Lost Fathers. A Tale. By Anne Bowman, Author of "Esperanza," "The Boy Voyagers," \&c With Illustrations. Crown 8vo. 5 s.
Little Maggie and her Brother. By Mrs. G. Hooper, Author of "Recollections of Mrs. Anderson's school," "Arbell;" \&c. With a Frontispiece. Fcap. 8vo. 2s. $6 d$.

## GLOSSARY.

 237.

Advifement, 93. Advoulteres, 81.
Advoultrie, 46.
All, "without all error," 4 ; 38, 48, 89, 217.
"A $\begin{gathered}\text { eqol, } 85 .\end{gathered}$
Auncient, 55.
Avaunce, xii.
Babifhe, 42.
Balductum, 261.
Balettes, 179.
Barbarioufneffe, 7, 182.
Baudrye (bawdrye), 81, 224.
Beater, XV, 1 I.
Beholdinge, 33 .
Bell, to bear the, 122, 235 .
Bette, 17 ; bet, 19.
Blaunfhers, 255.
Bobbes, 34 .
Boldned, 133.
Brainficke, 13.
Buffardes, 127.
Butcherlie feare, 2.
By yeare, xvii, 20.
Carefull, 97.
Carkanets, 227.
Cheefe, John, 45.
Choife (choofe) 20 (bis), 23;
chofe, 26.
Clamparde, 236.
Clowted, 128.
Cockney, 216.
Comfits, 273 .
Compt, xii.
Confiderer, 191.

Contraryed, 28 ; to contrarie,
50.

Coraging, 17.
Coucher, 208.
Courfe, xv.
Demeure, 42.
Diffame, 78.
Difcommoditie, 36 .
Difcontentation, 161.
Disfavour, 22.
Difpraife, 54.
Diffentious, 102.
Dotterell trees, 165; cf. 216.
Dulhedes, 76.
Eeke, 122.
Elfwhen, 91.
Emonges, 177,178, \&c.
Epicures, 85, 136, 137.
Fallacion, $15^{8 .}$
Farder, $\mathbf{x v}$.
Faft, $x$.
Fault (verb), 114 ; faut, 30.
Fette, 163, 252.
Filed, 32.
Fle:hlines, 83.
Flowingeft, 274.
Fonde, xv.
Fraid, 43.
Frounced, 44 .
Fructe, xxii.
Furtherer, $\mathbf{x x}$.
Gaurihe, 44, 65.
Geven, " ill geven by nature," 192.

Gogle eyed, 182.

Good cheape, 148,244 .
Gothians, 178.
Grace, 42.
Gravaled, 25.
Habilitie, xviii, xix, etc.
Hable, $x \times$ iii, 5, 12 , etc.
Halfed, 21.
Hardly, 188.
Headie, 13.
Hedge priefts, 163.
Hie, 97.
Hule (whole), 15.
Holie (wholly), 26.
Holfom, 18.
Honeft your owne name, xix.
Hopihakles, 152.
Imp, " an evil imped wing," I5I, 249.
Indenture Englifh, 127 .
Inglutted, 39.
Inkhorne tearmes, 127.
Interlinearies, 237 .
Inventiveft heades, 133 .
Invey, 178.
Italianated, 78, 79, 83, 85, 223, 225.

Jentilnes, 27.
Jentlefhipe, 53.
John Cheefe, 45 [a country bumpkin].

Lack-learning, 26r.
Latines, making of, 1,2 , etc.
Lecture, 9.
Leefe, 33, 47, 50, 57 ; lefeth, 22.

Let, 22.
Lettes, $x$ x.
Leude Schoolmafters, $x$, xvii ; proverbe, 18 ; oppofed to learned, 3 I.
Libertines, $136,138$.
Lightned, 46.

Lumpifhe, 15 .
Lust, 50.
Maner, " an other maner care," 169, 260.
Marten, 215.
Mafe (verb neut. alfo in Chaucer), 198.
Mafterlie, 35 .
Matchable, 5 I.
Merelie (merrily), 183.
Metwand, 113 .
Middes, $\mathbf{x x}$.
Miforderlie, 5, 97.
Mo, 24, 149 ; moe, 9, 1 I.
Monilh, 10.
Mowe, 225 ; mowing, 44.
Namely, 199, etc.
Newfangle, 12.
Newfanglenes, 16, 19.
Ninnyhammer, 216 .
Nippes, 34.
Nipping, 12.
Noddypeak, 216.
Occupie my tonge, xvi; occu. pied, 31.
Odde, "the odde man," II3, 234.

Of, "truityng of,"xii.
Overthwartlie, 15.
Oyre, juftice of an, 165 .
Palmeftric, 44.
Pamflet, 173.
Pantocle, 87, 227.
Papiftrie, 81,82 .
Parfe, 3.
Peek goofe(pea goofe),45,216.
Pelfery, 236.
Pelting, 174, 261.
Perfitlie, 6, 8.
Perfitnes, 10.
Pernels, 215.
Pickling about thefe fmall
pointes of Grammer, 196, 197.

Pie, 164, 253, 254.
Pitch, "at the pitch of three fcore yeares," 197.
Plie, 33.
Plites, 112.
Polyanthean, 237.
Porteffe, 164, 253.
Poftillating, 237.
Praifeworthily, 253.
Preafe, 45.
Procede in Logicke, xxiii.
Prompt, 3, 5 .
Rap out, 48.
Rafcall, 57 (As You Like It, iII. 3).

Read (noun), 122.
Reft, 99.
Rennet, 210.
Reft, "I reft to trouble you," xii.

Roundeft tonges, 133.
Ruffian, 44, 215.
Runnet (rennet), 18, 210.
Sanguin, 131.
Scholepoynt rules, 157.
Servitor, xx .
Setter on, xxi.
Sewells, 255 -
Shamefaftnes, 25.
Shiningeft, 274.
Slovinglie, 43 .
Smallie, 6, 41; fmally, 17 [Andrewes xcvi. Sermons, ed. 1661, p. 553. " They in the latter part of the

Pfalme found God's ftrengtb
but fmally to their joy"].
Sneakefbie, 216.
Sort, "a great fort of orphans," xii.

Staffifhe, 15.
Standers, 163.
Stept, "depe ftept in age," 189.
Sticked, 253 .
Stout wilfulneffe, 41.
Sunburnt minifters, 126.
Sweeting, 18, 210.
Swing, 43, 45.
Temperated, 129.
Toffing, 104, 113.
Touches, $\mathbf{x v}$.
Trewandfhip, 4.
Trickfieft, 273 .
Tynkerly, 26r.
Unbegon, 198.
Uncontented, 192.
Unkindneffe, 46.
Unpoffible, 32.
Unproperlie, 195.
Unthriftines, 13 .
Upon, " to flatter or lie upon anie," 51.

Walter, 75 ; waulter, 88.
Wafpifhe, 13.
Werifhe, 21 [fee Nares, under weariß].
Willinger, xxii.
Wiffe, 33.
Wittelie (wittingly), 141.
Wrinchyng, 44

# Messrs. BELL and DALDY'S 

 NEW AND STANDARD PUBLICATIONS.

## תew 2books.



RITISH Seaweeds. Drawn from Professor Harvey's "Phycologia Britannica," with Descriptions in popular language by Mrs. Alfred Gatty. 4to. 3l. 3 s [Ready. This volume contains drawings of the British Seaweeds in 803 figures, with descriptions of each, including all the newly discovered species; an Introduction, an Amateur's Synopsis, Rules for preserving and laying out Seaweeds, and the Order of their arrangement in the Herbarium.
British Beetles. Transferred in 259 plates from Curtis's "British Entomology;" with Descriptions by E. W. Janson, Esq., Secretary of the Entomological Society. 4to. 18s. Coloured, 1l. 11s. $6 d . \quad[$ Ready.
British Moths and Butterflies. Transferred in 195 plates from Curtis's " British Entomology;" with Descriptions by E. W. Janson, Esq., Secretary of the Entomological Society. 4to. [In the press.
Jerusalem Explored; being a Description of the Ancient and Modern City, with upwards of One Hundred Illustrations, consisting of Views, Ground-plans, and Sections. By Dr. Ermete Pierotti, ArchitectEngineer to His Excellency Soorraya Pasha of Jerusalem, and Architect of the Holy Land.
[ In the press.
Plan de Jerusalem Ancienne et Moderne. Par le Docteur Ermete Pierotti. On a large sheet, 41 in . by 29 in .; with numerous details. Price 10s.
[Ready.

Church Stories. Edited by the Rev. J. E. Clarke. Crown 8vo. 2s. $6 d$.
Cavaliers and Round Heads. By J. G. Edgar, Author of "Sea Kings and Naval Heroes." Illustrated by Amy Butts. Fcap. 8vo. 5s.

Sea-Kings and Naval Heroes. A Book for Boys. By J. G. Edgar. With Illastrations by C. K. Johnson and C. Keene. Fcap. 8vo. 5s.
The Life of Christopher Columbus, in Short Words. By Sarah Crompton. Crown 8vo. 2s. $6 d$. Also an Edition for Schools, 18 .
The Life of Martin Luther, in Short Words. By the same Author. Crown 8vo. 1s. $6 d$. . Stiff cover, 1 s .
Guessing Stories; or, the Surprising Adventures of the Man with the Extra Pair of Eyes. A Book for Young People. By the Rev. Philip Freeman. Imperial 16mo. Cloth, gilt edges, 3 s .
Karl and the Six Little Dwarfs. By Julia Goddard. Illustrated. 16 mo . 2 s .6 d .

Nursery Tales. By Mrs. Motherly. With Illustrations by C. s. Lane. Imperial 16mo. $2 s .6 d$. Coloured, gilt edges, $38.6 d$.

Nursery Poetry. By Mrs. Motherly. With Eight Illustrations by C. S. Lane. Imperial 16mo. 2s. 6 d . Coloured, gilt edges, 38.6 d .
Nursery Carols. Illustrated with 120 Pictures. By Ludwig Ricther and Oscar Pletsch. Imperial 16 mo . Ornamental Binding. 3 s .6 d . coloured, 6 .
Poetry for Play-Hours. By Gerda Fay. With Eight large Illustrations. Imperial 16mo. 3s. 6d. Coloured, gilt edges, 4s. 6 d .
Very Little Tales for Very Little Children. In single Syllables of Four and Five letters. New Edition. Illustrated. 2 vols. 16 mo . $1 s .6 d$. each, or in 1 vol. $3 s$.

Progressive Tales for Little Children. In words of One and Two Syllables. Forming the sequel to "Very Little Tales." New Edition. Illastrated. 2 vols. 16 mo. 18 . $6 d$. each, or in 1 vol. $3 s$.
The White Lady and Undine, translated from the German by the Hon. C. L. Lyttelton. With numerous Illustrations. Fcap. 8vo. 5s. Or, separately, $2 s$. $6 d$. each.
The Lights of the Will $o^{\prime}$ the Wisp. Translated by Lady Maxwell Wallace. With a coloured Frontispiece. Imperial 16mo. Cloth, gilt edges, 5 s .
Voices from the Greenwood. Adapted from the Original. By Lady Maxwell Wallace. With Mlastrations. Imperial 16mo. 2s. $6 d$.
Princess Ilse: a Legend, translated from the German. By Lady Maxwell Wallace. With Illustrations. Imperial 16mo. 2s. bd.
A Poetry Book for Children. Illustrated with Thirty-seven highly-finished Engravings, by C. W. Cope, R. A., Helmsley, Palmer, 8kill, Thomas, and H. Weir. New Edition. Crown 8vo. 2s. 6d.

## 

## Written expressly for Young People, super-royal 16 mo . Cloth, gilt edges, price 5s. each.

 IBLE Picture Book. Eighty Illustrations. (Coloured, 9s.)

Scripture Parables and Bible Miracles. Thirty-two Illustrations. (Coloured, 7s. 6d.)
English History. Sixty Illustrations. (Coloured, 9s.) Good and Great Men. Fifty Illustrations. (Coloured, 9s.) Useful Knowledge. One Hundred and Thirty Figures.

Cloth, red edges, price 2s. 6d. each. (Coloured, gilt edges, 3s. 6d.) Scripture Parables. By Rev. J. E. Clarke. 16 Illustrations. Bible Miracles. By Rev. J. E. Clarke, M.A. 16 Illustrations. The Life of Joseph. Sixteen Illustrations.
Bunyan's Pilgrim's Progress. Sixteen Illustrations.


LARK'S Introduction to Heraldry.-Containing Rules for Blazoning and Marshalling Coats of Armour-Dictionary of Terms-Orders of Knighthood explained-Degrees of the Nobility and Gentry-Tables of Precedency; 48 Engravings, including upwards of 1,000 Examples, and the Arms of numerons Families. Sixteenth Edition improved. Small 8vo. 7s. 6d. Coloured, $18 s$.

Book of Family Crests and Mottoes, with Four Thousand Engravings of the Crests of the Peers, Baronets, and Gentry of England and Wales, and Scotland and Ireland. A Dictionary of Mottos, \&c. Tenth Edition, enlarged. 2 vols. Bmall 8vo. 1l. 4 s.
"Perhaps the best recommendation to its utility and correctness (in the main) is, that it has been used as a work of reference in the Heralds College. No wonder it sells."-Spectator.
A Handbook of Mottoes borne by the Nobility, Gentry, Cities, Public Companies, \&c. Translated and Illustrated, with Notes and Quotations, by C. N. Elvin, M.A. Small 8vo. 6s.

Gothic Ornaments; being a Series of Examples of enriched Details and Accessories of the Architecture of Great Britain. Drawn from existing Authorities. By J. K. Colling, Architect. Royal 4to. Vol. I. 3l. 13s. $6 d$. Vol. II. 3l. 16s. 6 d.

Details of Gothic Architecture, Measured and Drawn from existing Examples. By J. K. Colling, Architect. Royal 4to. 2 vols. 51.55.

The Architectural History of Chichester Cathedral, with an Introductory Essay on the Fall of the Tower and Epire. By the Rev. R. Willis, M.A., F.R.S., \&c., Jacksonian Professor in the University of Cambridge.-Of Boxgrove Priory, by the Rev. J. L. Petit, M.A., F.G.A. -And of Shoreham Collegiate Church, together with the Collective Architectural History of the foregoing buildings, as indicated by their mouldings, by Edmond Sharpe, M.A., F.R.I.B.A. Illustrated by one handred Plates, Diagrams, Plans and Woodcuts. Super-royal 4to. 1l. 10 s.
Architectural Studies in France. By the Rev. J. L. Petit, M.A., F.s.A. With Illustrations from Drawings by the Author and P. H. Delamotte. Imp. 8vo. 2l. 2 s .
Remarks on Church Architecture. With Illustrations. By the Rev. J. L. Petit, M.A. 2 vols. 8vo. 1l. 1 s.
A Few Notes on the Temple Organ. By Edmund Macrory, M.A. Second Edition. Super-royal 16mo. Half moroceo, Roxburgh, 3s. 6 d.
Scudamore Organs, or Practical Hints respecting Organs for Village Churches and small Chancels, on improved principles. By the Rev. John Baron, M.A., Rector of Upton Scudamore, Wilts. With Designs by George Edmund Street, F.s.A. Second Edition, revised and enlarged. 8vo. 6s.
The Bell; its Origin, History, and Uses. By Rev. A. Gatty. 3s.
Practical Remarks on Belfries and Ringers. By the Rev. H. T. Ellacombe, M.A., F.A.S. Rector of Clyst St. George, Devonshire. Second Edition, with an Appendix on Chiming. Illustrated. 8vo. 3s.
Engravings of Unedited or Rare Greek Coins. With Descriptions. By General C. R. Fox. 4to. Part I, Europe. Part II, Asia and Africa. 7s. 6 d. each.
Proceedings of the Archæological Institute at Newcastle, in 1853. With Numerous Engravings. 2 vols. 8 vo . $2 l$. 2 s .
History of the Parish of Ecclesfield, in the County of York. By the Rev. J. Eastwood, M.A., Incumbent of Hope, Staffordshire, formerly Curate of Ecclesfield. 8vo. 16s.
A Handbook for Visitors to Cambridge. By Norris Deck. Illustrated by 8 Steel Engravings, 97 Woodcuts, and a Map. Crown 8vo. 5s.
Canterbury in the Olden Time: from the Municipal Archives and other Sources. By John Brent, F.s.A. With Illustrations. $5 s$.
Whirlwinds and Dust-Storms of India. With numerous Illustrations drawn from Nature, boand separately; and an Addendum on Banitary Measures required for European Soldiers in India. By P. F. H. Baddeley, Surgeon, Bengal Army, Retired List. Large 8ro. With Illustrations, 8s. $6 d$.; without Illustrations, $3 s$.

Two Transparent Wind Cards in Horn, adapted to the Northern and Southern Hemispheres, for the use of Sailors. 2 s .
The Addresses of the Hungarian Diet of 1861, to H. I. M. the Emperor of Austria, with the Imperial Reseript and other Documents. Translated for presentation to Members of both Houses of the British Parliament. By J. Horne Payne, Esq., M.A., Lond., of the Inner Templé.
Royal 8vo. 2s. $6 d$. Royal 8vo. 2s. $6 d$.


EBSTER'S Complete Dictionary of the English Language. New Edition, revised and greatly enlarged, by Chauncey A. Goodrich, Professor in Yale College. 4to. ( 1624 pp. ) 1 l . $11 \mathrm{~s} .6 d$. ; half calf, $2 l$.; calf, or half ruscis, 2l. 2s.; russia, 2l. 10s.

Thongh the circulation of Dr. Webster's celebrated Dictionary, in its various forms, in the United States, in England, and in every country where the English Language is spoken, may be counted by hundreds of thousands, it is believed that there are many persons to whom the book is yet anknown, and who, if seeking for a Dictionary which should supply all reasonable wants, would be at a loss to select one from the numerous competitors in the fleld.

In announcing this New Edition, the Proprietors desire to call attention to the features which distinguish it, and to put before those who are in want of such a book, the points in which it excels all other Dictionaries, and which render it the best that has as yet been issued for the practical purposes of daily use :-

1. Accuracy of Definition. 2. Pronnnciation intelligibly marked. 3. Completeness. 4. Etymology. 5. Obsolete Words. 6. Uniformity in the Mode of Spelling. 7. Quotations. 8. Cheapness.
With the determination that the superiority of the work shall be fally maintained, and that it shall keep pace with the requirements of the age and the universal increase of education, the Proprietors have added to this New Edition, under the editorship of Professor Goodrich,-
A Table of Synonyms. An Appendix of New Words. Table of Quotations, Words, Phrases, \&c.
Tables of Interest, enlarged and Improved; calculated at Five per Cent.; Showing at one view the Interest of any Sum, from $£ 1$ to $\mathbf{£ 3 6 5 : ~ t h e y ~ a r e ~ a l s o ~ c a r r i e d ~ o n ~ b y ~ h u n d r e d s ~ t o ~} £ 1,000$, and by thousands to $£ 10,000$, from one day to 365 days. To which are added, Tables of Interest, from one to 12 months, and from two to 13 years. Also Tables for calculating Commission on Sales of Goods or Banking Accounts, from to 5 per Cent., with several useful additions, among which are Tables for calculating Interest on large sums for 1 day, at the severai rates of 4 and 5 per Cent. to $£ 100,000,000$. By Joseph King, of Liverpool. 24th Edition. With a Table showing the number of days from any one day to any other day in the Year. 8 vo. 1l. 1 s .
The Housekeeping Book, or Family Ledger. An Improved Principle, by which an exact Acconnt can be kept of Income and Expenditure ; suitable for any Year, and may be begun at any time. With Hints on Household Management, Receipts, \&c. By Mrs. Hamilton. 8vo. Cloth, 1 s .6 d . sewed, 1 s .
The Executor's Account Book, with short Practical Instructions for the gaidance of Executors. By a Solicitor. Folio. Is.


EGENDS and Lyrics, by Adelaide Anne Procter. 7th Edition. Feap. 5s. Antique or best plain moroceo, 10s. 6d.

- Second Series. Third Edition. Fcap. 8vo. 5s.; antique or best plain morocco, 10 s .6 d .
The Legend of the Golden Prayers, and other Poems. By C. F. Alexander, Anthor of "Moral Songs," \&c. Fcap. 8vo. 5s.; antique or best plain morocco, 10s. 6d.
Verses for Holy Seasons. By the Same Author. Edited by the Very Rev. W.F.Hook, D.D. 4th Edition. Fcap. 3s. 6d.; morocco, antique calf or morocco, 8s. $6 d$.

Nightingale Valley ; a Collection of Choice Lyrics and Short Poems. From the time of Shakespeare to the present day. Edited by William Allingham. Fcap. 8vo. 5s. ; mor., antique calf or mor., $\mathbf{1 0 s . 6 d}$.
Latin Translations of English Hymns. By Charles Buchanan Pearson, M. A., Prebendary of Saram, and Rector of Knebworth. Fcap. 8vo. $5 s$.
The Frithiof Saga. A Poem. Translated from the Norwegian. By the Rev. R. Mucklestone, M.A., Rector of Dinedor, Herefordshire; late Fellow and Tutor of Worcester Coll. Oxford. Cr. 8vo. 7s. 6 d .
Saul, a Dramatic Poem ; Elizabeth, an Historical Ode; and other Poems. By William Fulford, M.A. Fcap. 8vo. 5s.
Lays and Poems on Italy. By F. A. Mackay. Fcap. 8vo. 5s.
Poems from the German. By Richard Garnett, Author of "In in Egypt, and other Poems." Fcap. 8vo. 3s. 6d.
Io in Egypt, and other Poems. By R. Garnett. Fcap. 8vo. 5s.
The Monks of Kilcrea, and other Poems. Third Edition. Post 8vo. 7s. $6 d$.
Christopheros, and other Poems. By the Ven. W. B. Mant, Archdeacon of Down. Crown 8vo. 6s.
Teuton. A Puem. By C. J. Riethmüller. Crown 8vo. 7s. 6d.
Dryope, and other Poems. By T. Ashe. Fcap. 8vo. 6s.
Wild Thyme. By E. M. Mitchell. Fcap. 8vo. 5s.
Lyrics and Idylls. By Gerda Fay. Fcap. 8vo. $4 s$.
The Defence of Guenevere, and other Poems. By W. Morris. 5s.
David Mallet's Poems. With Notes and Illustrations by F. Dinsdale, LL.D., F.8.A. New Edition. Post 8va. 10s. 6d.
Ballads and Songs of Yorkshire. Transcribed from private MSS., rare Broadsides, and scarce Pablications; with Notes and a Glossary. By C. J. D. Ingledew, M.A., Ph.D., F.G.H.B., author of "The History of North Allerton." Fcap. 8vo. 6s.
Percy's Reliques of Ancient English Poetry. 3 vols. sm. 8vo. 15s. Half-bound, 18s. Antique calf, or morocco, 1 ll . 11 s .6 d .
Ellis's Specimens of Early English Poetry. 3 vols. sm. 8vo. 15s. Half-bound, 18s. Antique calf, or morocco, $11.11 s .6 d$.
The Book of Ancient Ballad Poetry of Great Britain, Historical, Traditional and Romantic: with Modern Imitations, Translations, Notes and Glossary, \&c. Edited by J. S. Moore. New and Improved Edition, 8vo. Half-bound, 14s. Antique morocco, 21 s .
The Promises of Jesus Christ. Illuminated by Albert H. Warren, Second Edition. Ornamental cloth, 15s. Antique morocco elegant, 21s.
Christmas with the Poets: a Collection of English Poetry relating to the Festival of Christmas. Illustrated by Birket Foster, and with numerous initial letters and borders beautifully printed in gold and colours by Edmand Evans. New and improved Edition. Super royal 8vo. Ornamental binding, 21s. Antique morocco, 31s. 6d.

THEN ${ }^{\text {E }}$ Cantabrigienses. By C. H. Cooper, F.S.A., and Thompson Cooper. Volume I. 1500-1585. 8vo. 188. Vol. II. 1586-1609. 8vo. $18 s$.

This work, in illustration of the biography of notable and eminent men who have been members of the University of Cambridge, comprehends notices of :-1. Authors. 2. Cardinals, archbishops, bishops, abbots, heads of religions honses and other charch dignitaries. 3. Statesmen, diplomatists, military and naval commanders. 4. Judges and eminent practitioners of the civil or common law. 5. Sufferers for religions or political opinions. 6. Persons distinguished for success in taition. 7. Eminent physicians and medical practitioners. 8. Artists, musicians, and heralds. 9. Heads of colleges, professors, and principal officers of the university. 10. Benefactors to the university and colleges, or to the pablic at large.

The Early and Middle Ages of England. By C. H. Pearson, M.A., Fellow of Oriel College, Oxford, and Professor of Modern History, King's College, London. 8vo. 12s.

Choice Notes from "Notes and Queries," by the Editor. Fcap. 8vo. 5s. each.

Vol. I.-History. Vol. II.-Fole Lobe.
Master Wace's Chronicle of the Conquest of England. Translated from the Norman by Sir Alexander Malet, Bart., H.B.M. Plenipotentiary, Frankfort. With Photograph Illustrations of the Bayeaux Tapestry. Medium 4to. Half-morocco, Roxbargh, $2 l .2 s$.
The Prince Consort's Addresses on Different Public Occasions. Beantifully printed by Whittingham. 4to. 10s. $6 d$.

Life and Books; or, Records of Thought and Reading. By J. F. Boyes, M.A. Fcap. 8vo. 5s.; calf, 8s. 6d.
Life's Problems. By Sir Rutherford Alcock, K. C. B. Second Edition, revised and enlarged. Fcap. $5 s$.

Parliamentary Short-Hand (Official System). By Thompson
Cooper. Fcap. 8vo. 2s. 6 d .
This is the system unversally practised by the Government Official Reporters. It has many advantages over the system ordinarily adopted, and has hitherto been inaccessible, except in a high-priced volume.

English Retraced ; or, Remarks, Critical and Philological, founded on a Comparison of the Breeches Bible with the English of the present day. Crown 8vo. $5 s$.
The Pleasures of Literature. By R. Aris Willmott, Incumbent of Bear-Wood. Fifth Edition, enlarged. Fcap. 8vo. 5s. Morocco, 10s.6d.

Hints and Helps for Youths leaving School. By the Rev. J. S. Gilderdale, M.A. Fcap. 8vo. 5s. Calf, 8s. 6d.
Hints to Maid Servants in Small Households, on Manners, Dress, and Daties. By Mrs. Motherly. Fcap. 8vo. 1s. 6d.

## The Alvine (fyition of the British 相oets.

The Publishers have been induced, by the scarcity and increasing value of this admired Series of the Poets, to prepare a New Edition, very carefully corrected, and improved by such additions as recent literary research has placed within their reach.

The general principle of Editing which has been adopted is to give the entire Poems of each author in strict conformity with the Edition which received his final revision, to prefix a Memoir, and to add such notes as may be necessary to elucidate the sense of obsolete words or explain obscure allusions. Each author will be placed in the hands of a competent editor specially acquainted with the literature and bibliography of the period.

Externally this new edition will resemble the former, but with some improvements. It will be elegantly printed by Whittingham, on toned paper manufactured expressly for it; and a highlyfinished portrait of each author will be given.

The Aldine Edition of the British Poets has hitherto been the favourite Series with the admirers of choice books, and every effort will be made to increase its claims as a comprehensive and faithful mirror of the poetic genius of the nation.


KENSIDE'S Poetical Works, with Memoir by the Rev. A. Dyce, and additional Letters, carefully revised. 5s. Morocco, or antique morocco, 10 s .6 d .
Collins's Poems, with Memoir and Notes by W. Moy Thomas, Esq. 3s. 6d. Morocco, or antique morocco, 8s. $6 d$.
Gray's Poetical Works, with Notes and Memoir by the Rev. John Mitford. 5s. Morocco, or antique morocco, 10s. $6 d$.
Kirke White's Poems, with Memoir by Sir H. Nicolas, and additional notes. Carefully revised. 5s. Moroceo, or antique morocco, 10 s .6 d .
Shakespeare's Poems, with Memoir by the Rev. A. Dyce. 58. Moroceo, or antique moroceo, 10s. 6 d .
Young's Poems, with Memoir by the Rev. John Mitford, and additional Poems. 2 vols. 10s. Morocco, or antique morocco, 1 ll . 1 s .
Thomson's Poems, with Memoir by Sir H. Nicolas, annotated by Peter Cunningham, Esq., F.S.A., and additional Poems, carefally revised. 2 vols. 10 s . Moroceo, or antique morocco, 1l. 1s.
Thomson's Seasons, and Castle of Indolence, with Memoir. 6s. Moroceo, or antique moroceo, 11s. $6 d$.
Dryden's Puetical Works, with Memoir by the Rev. R. Hooper. F.s.A. Carefully revised.
[In the Press.
Cowper's Poetical Works, including his Translations. Edited, with Memoir, by John Brace, Esq., F.s.A.
[In the Press.

## Uniform with the Aldine Edition of the Poets.

The Works of Gray, edited by the Rev. John Mitford. With his Correspondence with Mr. Chate and others, Journal kept at Rome, Critieism on the Sculptures, \&c. New Edition. 5 vols. 1l. $5 s$.
The Temple and other Poems. By George Herbert, with Coleridge's Notes. New Edition. Fcap. 8vo. 5s. Morocco, antique calf or moroceo, 10s. 6d.
Vaughan's Sacred Poems and Pious Ejaculations, with Memoir by the Rev. H. F. Lyte. New Edition. Fcap. 8ro. 5s. Antique calf or morocco, 10s. 6d. Large Paper, 7s. 6d. Sntique calf, 14s. Antique morocco, 15 s.
"Preserving all the piety of George Herbert, they have less of his quaint and fantastic turns, with a much larger infusion of poetic feeling and expression."-Lyte.
Bishop Jeremy Taylor's Rule and Exercises of Holy Living and Holy Dying. 2 vols. 2s. 6 d . each. Morocco, antique calf or morocco, 7 s .6 dd . each. In one volame, 58 . Morocco, antique caif or morocco, 10 s .6 d .
Bishop Butler's Analogy of Religion; with Analytical Introduction and copious Index, by the Rev. Dr. Steere. 6s. Antique calf, 11s. 6d.
Bishop Butler's Sermons and Remains; with Memoir, by the Rev. E. Steere, LL.D. 6s.
** This volume contains some additional remains, which are copyright, and render it the most complete edition extant.
Bishop Butler's Complete Works; with Memoir by the Rev. Dr. Steere. 2 vols. $12 s$.
Bacon's Advancement of Learning. Edited, with short Notes, by the Rev. G. W. Kitchin, M.A., Christ Church, Uxford. 68.; antique calf, 11 s .6 d .
Bacon's Essays; or, Counsels Civil and Moral, with the Wisdom of the Ancients. With References and Notes by S. W. Singer, F.S.A. 5s. Morocco, or antique calf, 10 s .6 d .
Bacon's Novum Organum. Newly translated, with short Notes, by the Rev. Andrew Johnson, M.A. 6s. Antique calf, 11 s .6 d .
Locke on the Conduct of the Human Understanding; edited by Bolton Corney, Esq., M. R.S. L. 3s. 6d. Antique calf, 8s. 6 d .
"I cannot think any parent or instructor justifled in neglecting to put this little treatise into the hands of a boy about the time when the reasoning faculties become developed."-Hallam.
Ultimate Civilization. By Isaac Taylor, Esq. 68.
Logic in Theology, and other Essays. By Isaac Taylor, Esq. 68.
The Physical Theory of Another Life. By Isaac Taylor, Esq.; Author of the " Natural History of Enthusiasm," "Restoration of Belief," \&c. New Edition. 6s. Antique calf, 11s. 6d.
The Thoughts of the Emperor M. Aurelius Antoninus. Translated by George Long. Fcap. 8vo. 6s.
The Schole Master. By Roger Ascham. Edited, with copious Notes and a Glossary, by the Rev. J. E. B. Mayor, M.A. Fcap. 8vo. 65.

A Commentary on the Gospels for the Sundays and other Holy Days of the Christian Year. By the Rev. W. Denton, A.M., Worcester College, Oxford, and Incumbent of St. Bartholomew's, Cripplegate. 8vo. Vol. 1. Advent to Easter, 15s. Vol. II. Easter to the Sixteenth Sunday after Trinity, 14s. Vol. III. is in the press.
Lights of the Morning : or, Meditations for every Day in the Year. From the German of Frederic Arndt. With a Preface by the Rev. W. C. Magee, D.D. 2 vols. fcap. 8vo. Advent to Whitsuntide, 5s. 6d. Trinity, 5s. 6d.
The Second Adam, and the New Birth; or, the Doctrine of Baptism as contained in Holy Scripture. By the Rev. M. F. Sadler, M.A. Vicar of Bridgewater, Anthor of "The Sacrament of Responsibility." Thard Edition, greatly enlarged. Fcap. 8vo. 4s. 6d.
The Sacrament of Responsibility; or, Testimony of the Scripture to the teaching of the Church on Holy Baptism, with especial reference to the Cases of Infants, and Answers to Objections. Sixth Edition. 6d.
The Argument of St. Paul's Epistles to the Churches in Rome Traced and Illustrated : being Twenty-six Sermons with Appendices. By the Rev. C. P. Shepherd, M.A., Magdalen College, Cambridge. Vol, I. Part I, containing Chapters I. to VIII. 8vo. 10 s .

Popular Illustrations of some Remarkable Events recorded in the Old Testament. By the Rev. J. F. Dawson, LL.B., Rector of Toynton. Post 8 vo . 8s. $6 d$.
The Acts and Writings of the Apostles. By C. Pickering Clarke, M. A., late Curate of Teddington. Post 8 vo . Vol. I., with Map., $7 s .6 d$.
The Spirit of the Hebrew Poetry. By Isaac Taylor, Esq., Author of "The Natural History of Enthasiasm," " Ultimate Civilization," \&c. 8vo. 10s. 6d.
The Wisdom of the Son of David : an Exposition of the First Nine Chapters of the Book of Proverbs. Feap. 8vo. 5s.
A Companion to the,Authorized Version of the New Testament: being Explanatory Notes, together with Explanatory Observations and an Introduction. By the Rev. H. B. Hall, B.C.L. Second and cheaper Edition, revised and enlarged. Fcap. 8vo. 3s. $6 d$.
A History of the Church of England from the Accession of James II. to the Rise of the Bangorian Controversy in 1717. By the Rev. T. Debary, M.A. 8vo. 14 s .
A Treatise on Metaphysics in Connection with Revealed Religion. By the Rev. J. H. MacMshon. 8vo. 14s.
Aids to Pastoral Visitation, selected and arranged by the Rev. H. B. Browning, M.A., Carate of St. George, Stamford. Second Edition. Fcap. 8vo. 3s. $6 d$.
Remarks on Certain Offices of the Church of England, popularly termed the Occasional Services. By the Rev. W. J. Dampier. 12mo. 55.
The Sympathy of Christ. Six Readings for the Sundays in Lent, or for the Days of the Holy Week. By the Rev. W. J. Dampier, M.A., Vicar of Coggeshall. Second Edition. 18mo. 2s. $8 d$.

Reasons of Faith ; or, the Order of the Christian Argument developed and explained. By the Rev. G. S. Drew, M.A. Fcap. 8vo. 4s. 6d.
Charles and Josiah; or, Friendly Conversations between a Church. man and a Quaker. Crown 8vo. 5s.
Papers on Preaching and Public Speaking. By a Wykehamist. Fcap. 8vo. 5 s. This volume is an enlargement and extension, with corrections, of the Papers which appeared in the "Guardian" in 1858-9.

The Speaker at Home. Chapters on Public Speaking and Reading aloud, by the Rev. J. J. Halcombe, M.A., and on the Physiology of Speech, by W. H. Stone, M.A., M.B. Second Edition. Fcap. 8vo. 3s. 6d.

The English Churchman's Signal. By the Writer of "A Plain Word to the Wise in Heart." Fcap. 8vo. 2s. 6d.

A Plain Word to the Wise in Heart on our Duties at Church, and on our Prayer Book. Fourth Edition. Sewed, 1s. 6d.

Readings on the Morning and Evening Prayer and the Litany. By J. s. Blant. Second Edition, enlarged. Fcap. 8vo. 3s. $6 d$.
Confirmation. By J. S. Blunt, Author of " Readings on the Morning and Evening Prayer," \&c. Fcap. 8vo. 3s. 6d.

Life after Confirmation. By the same Author. 18mo. 18.
The Book of Psalms (Prayer Book Version). With Short Headings and Explanatory Notes. By the Rev. Ernest Hawkins, B.D., Prebendary of St. Paul's. Second and cheaper Edition, revised and enlarged, Fcap. 8vo., cloth limp, red edges, 2 s .6 d .

Family Prayers :-containing Psalms, Lessons, and Prayers, for every Morning and Evening in the Week. By the Rev. Ernest Hawkins, B.D., Prebendary of St. Paul's. Eighth Edition. Fcap. 8vo. 1s. ; sewed, 9 d.

Household Prayers on Scriptural Subjects, for Four Weeks. With Forms for varions occasions. By a Member of the Church of England. Second Edition, enlarged. 8vo. 4s. 6d.

Forms of Prayer adapted to each Day of the Week. For use in Families or Households. By the Rev. John Jebb, D.D., 8vo. 2s. 6d.
Walton's Lives of Donne, Wotton, Hooker, Herbert, and Sanderson. A New Edition, to which is now added a Memoir of Mr. Isaac Walton, by William Dowling, Esq. of the Inner Temple, Barrister-atLaw. With Illustrative Notes, numerous Portraits, and other Engravings, Index, \&cc. Crown 8vo. 10s. 6d. Calf antiqne, 15s. Morocco, 18s
The Life of Martin Luther. By H. Worsley, M. A., Rector of Easton, Suffolk. 2 vols. 8vo. 1l. 48.
Civilization considered as a Science in Relation to its Essence, its Elements, and its End. By George Harris, F.S.A., of the Middle Temple, Barrister at Law, Author of "The Life of Lord Chancellor Hardwicke." 8 vo . 128.

The Church Hymmal, (with or without Psalms.) 12mo. Large Type. is 6d 18mo. is. 82 mo . for Parochial Schools, $6 d$.
This book is now in ase in every English Diorese, and is the Authorized Book in some of the Colonial Dioceses.
Three Lectures on Archbishop Cranmer. By the Rev. C. J. Barton, M.A., Chancellor of Carlisle. 12mo. 3s.
Church Reading: according to the method advised by Thomas Sheridan. By the Rev. J. J. Halcombe, M.A. 8vo. 3s. 6d.
The Kafir, the Hottentot, and the Frontier Farmer. Passages of Missionary Life from the Journals of the Ven. Archdeacon Merriman. Illustrated. Feap. 8vo. 3s. 6 d.
Lectures on the Tinnevelly Missions. By the Rev. Dr. Caldwell, of Edegenkoody. Crown 8vo. 2s. 6ic.
The "Cruise of the Beacon." A Narrative of a Visit to the Islaods in Bass's Straits. By the Right Rev. the Bishop of Tasmania. With Illastrations. Crown 8vo. 58.
*** Messrs. Bell and Daldy are agents for all the other Pablications of the Society for the Propagation of the Gospel in Foreign Parts.
Authentic Memoirs of the Christian Church in China. By John Lanence de Mosheim, Chancellor of the University of Göttingen. Translated from the German. Edited, with an Introduction and notes, by Richard Gibbings, B.D., Rector of Tessauran, and Vicar of Ferbane, in the Diocese of Meath. 3s. 6d.
Giles Witherne; or, The Reward of Disobedience. A Village Tale for the Young. By the Rev. J. P. Parkinson, D.C. L. Sixth Edition. Illustrated by the Rev. F. W. Mann. Super-royal 16mo. 1s. Cloth, gilt edges, 2s. 6d.
The Disorderly Family ; or, the Village of R***. A Tale for Young Persons. In Two Parts. By a Father. 6d.; Cloth, gilt edges, 18.
The Offertory : the most excellent way of contributing Money for Christian Parposes. By J. H. Markland, D.C.L., F.R.S., S.A. Second Edition, enlarged, $2 d$.

By the Rev. J. Ergentr Clarier, of Derby.


EART Music, for the Hearth-Ring; the Street-Walk; the Country Stroll; the Work-Hours; the Rest-Day; the Trouble-Time. New Edition. 1s. paper; 1s. 6d. cloth limp.
The Giant's Arrows. A Book for the Children of Working People. 16 mo . 6d.; cloth, 1 s .
Children at Church. Twelve Simple Sermons. 2 vols. 18. each; 1s. $6 d$. cloth, gilt; or together in 1 vol. cloth gilt, 2 s .6 d .

Plain Papers on the Social Economy of the People. Fcap. 8vo. 28. 6d.

No. 1. Recreations of the People.-No. 2. Penny Banks.-No. 3. Labourers' Clubs and Working Men's Refreshment Rooms.-No. 4. Children of the People. 6d. each.

## 

Written expressly for Young People, super-royal 16 mo . Cloth, gilt edges, price 5s. each.
IBLE Picture Book. Eighty Illustrations. (Coloured, 9s.)
Scripture Parables and Bible Miracles. Thirty-two Illastrations. (Coloured, 7s. 6d.)
English History. Sixty Illustrations. (Coloured, 9s.)
Good and Great Men. Fifty lllustrations. (Coloured, 9s.) Useful Knowledge. One Hundred and Thirty Figures.

Cloth, red edges, price 2s. 6d. each. (Coloured, gilt edges, 3s. 6d.) Scripture Parables. By Rev. J. E. Clarke. 16 Illustrations. Bible Miracles. By Rev. J. E. Clarke, M.A. 16 Illustrations.
The Life of Joseph. Sixteen Illustrations.
Bunyan's Pilgrim's Progress. Sixteen Illustrations. of Terms-Orders of Knighthood explained-Degrees of the Nobility and Gentry-Tables of Precedency; 48 Engravings, including upwards of 1,000 Examples, and the Arins of numerous Families. Sixteenth Edition improved. Small 8vo. 7s. 6d. Coloared, $18 s$.

Book of Family Crests and Mottoes, with Four Thousand Engravings of the Crests of the Peers, Baronets, and Gentry of England and Wales, and Scotland and Ireland. A Dictionary of Mottos, \&c. Tenth Edition, enlarged. 2 vols. small 8vo. 1l. 4 s .
" Perhaps the best recommendation to its utility and correctness (in the main) is, that it has been used as a work of reference in the Heralds College. No wonder it sells."-Spectator.
A Handbook of Mottoes borne by the Nobility, Gentry, Cities, Public Companies, \&c. Translated and Illustrated, with Notes and Quotations, by C. N. Elvin, M.A. Small 8vo. 6s.

Gothic Ornaments; being a Series of Examples of enriched Details and Accessories of the Srchitecture of Great Britain. Drawn from existing Authorities. By J. K. Colling, Architect. Royal 4to. Vol. I. 32. 13s. 8 d . Vol. II. 3l. 16s. 6 d .

Details of Gothic Architecture, Measured and Drawn from existing Examples. By J. K. Colling, Architect. Royal 4to. 2 vols. $5 l .58$.

The Architectural History of Chichester Cathedral, with an Introductory Essay on the Fall of the Tower and Spire. By the Rev. R. Willis, M.A., F.R.S., \&c., Jacksonian Professor in the Unirersity of Cambridge.-Of Boxgrove Priory, by the Rev. J. L. Petit, M.A., F.S.A. -And of Shoreham Collegiate Church, together with the Collective Architectural History of the foregoing buildings, as indicated by their mouldings, by Edmund Sharpe, M.A., F.R.I.B.A. Illustrated by one handred Plates, Diagrams, Plans and Woodcuts. Super-royal 4to. 1l. 10 s.
Architectural Studies in France. By the Rev. J. L. Petit, M.A., F.g.A. With Illustrations from Drawings by the Author and P. H. Delamotte. Imp. 8vo. 2l. 2 s .

Remarks on Church Architecture. With Illustrations. By the Rev. J. L. Petit, M.A. 2 vols. 8vo. 1 l .1 s.

A Few Notes on the Temple Organ. By Edmund Macrory, M.A. Second Edition. Super-royal 16mo. Half morocco, Roxburgh, 3 s .6 d .
Scudamore Organs, or Practical Hints respecting Organs for Village Churches and small Chancels, on improved principles. By the Rev. John Baron, M.A., Rector of Upton Scudamore, Wilts. With Designs by George Edmund Street, F.s.A. Second Edition, revised and enlarged. 8 vo . 6s.
The Bell; its Origin, History, and Uses. By Rev. A. Gatty. 3s.
Practical Remarks on Belfries and Ringers. By the Rev. H. T. Ellacombe, M.A., F.A.S., Rector of Clyst St. George, Devonshire. Second Edition, with an Appendix on Chiming. Illustrated. 8vo. 3s.
Engravings of Unedited or Rare Greek Coins. With Descriptions. By General C. R. Fox. 4to. Part I, Europe. Part II, Asia and Africa. 7s. bd. each.
Proceedings of the Archæological Institute at Newcastle, in 1853. With Numerous Engravings. 2 vols. 8vo. 2l. 2 s.
History of the Parish of Ecclesfield, in the County of York. By the Rev. J. Eastwood, M.A., Incumbent of Hope, Staffordshire, formerly Curate of Ecclesfield. 8vo. 16s.

A Handbook for Visitors to Cambridge. By Norris Deck. Illustrated by 8 Steel Engravings, 97 Woodents, and a Map. Crown 8 vo . 5s.
Canterbury in the Olden Time: from the Municipal Archives and other Sources. By John Brent, F.S.A. With Illustrations. 5s.
Whirlwinds and Dust-Storms of India. With numerous Illustrations drawn from Nature, bound separately; and an Addendum on Banitary Measures required for Earopean Soldiers in India. By P. F. H. Baddeley, Surgeon, Bengal Army, Retired List. Large 8vo. With Illustrations, 8 s .6 d .; without Illustrations, 3 s .

Two Transparent Wind Cards in Horn, adapted to the Northern and Southern Hemispheres, for the use of Sailors. 2s.
The Addresses of the Hungarian Diet of 1861 , to H. I. M. the Emperor of Austria, with the Imperial Rescript and other Documents. Translated for presentation to Members of both Honses of the British Parliament. By J. Horne Payne, Esq., M.A., Lond., of the Inner Temple. Royal 8vo. 2s. $6 d$.


EBSTER'S Complete Dictionary of the English Language. New Edition, revised and greatly enlarged, by Chauncer A. Goodrich, Professor in Yale College. 4to. ( 1624 pp ) 1 l .11 s .6 d. ; half calf, $2 l$. ; calf, or half russia,
2l. 2s. ; russia, 2l. 10s.
Though the circnlation of Dr. Webster's celebrated Dictionary, in its varions forms, in the United States, in England, and in every country where the English Language is spoken, may be counted by hundreds of thousands, it is believed that there are many persons to whom the book is yet unknown, and who, if seeking for a Dictionary which should supply all reasonable wants, would be at a loss to select one from the numerous competitors in the fleld.

In announcing this New Edition, the Proprietors desire to call attention to the features which distinguish it, and to put before those who are in want of such a book, the points in which it excels all other Dictionaries, and which render it the best that has as yet been issued for the practical purposes of daily use :-

1. Accuracy of Definition. 2. Pronanciation intelligibly marked. 3. Completeness. 4. Etymology. 5. Obsolete Words. 6. Uniformity in the Mode of Spelling. 7. Quotations. 8. Cheapness.

With the determination that the superiority of the work shall be fully maintained, and that it shall keep pace with the requirements of the age and the universal increase of education, the Proprietors have added to this New Edition, under the editorship of Professor Goodrich, -

A Table of Synonyms. An Appendix of New Words. Table of Quotations, Words, Phrases, \&c.
Tables of Interest, enlarged and Improved; calculated at Five per Cent.; Showing at one view the Interest of any Sum, from $£ 1$ to £365: they are also carried on by hundreds to $£ 1,000$, and by thousands to $\mathcal{E} 10,000$, from one day to 365 days. To which are added, Tables of Interest, from one to 12 months, and from two to 13 years. Also Tables for calculating Commission on Sales of Goods or Banking Accounts, from 1 to 5 per Cent., with several useful additions, among which are Tables for calculating Interest on large sums for 1 day , at the severai rates of 4 and 5 per Cent. to $£ 100,000,000$. By Joseph King, of Liverpool. 24th Edition. With a Table showing the number of days from any one day to any other day in the Year. 8vo. 1l. 1s.
The Housekeeping Book, or Family Ledger. An Improved Principle, by which an exact Account can be kept of Income and Expenditure; suitable for any Year, and may be began at any time. With Hints on Household Management, Receipts, \&c. By Mrs. Hamilton. 8vo. Cloth, 1s. 6d. sewed, $1 s$.
The Executor's Account Book, with short Practical Instructions for the gridance of Executors. By a Solicitor. Folio. 48.


EGENDS and Lyrics, by Adelaide Anne Procter. 7th Edition. Fcap. 5s. Antique or best plain morocco, 10s. 6d.
—_-Second Series. Third Edition. Fcap. 8vo. 5s.; antique or best plain morocco, 10 s .6 d .
The Legend of the Golden Prayers, and other Poems. By C. F. Alexander, Author of "Moral Songs," \&c. Fcap. 8vo. 5s.; antique or best plain morocco, 10s. 6d.
Verses for Holy Seasons. By the Same Author. Edited by the Very Rev. W.F.Hook, D.D. 4th Edition. Fcap. 3s. 6d.; moroceo, antique calf or morocco, 88 . $6 d$.

# Brll and Daldy's Illustrated School Books. <br> Royal 16mo. 



CHOOL Primer. $6 d$.
School Reader. 18.
[Shortly.
Poetry Book for Schools. 1 s.

## Course of Instruction for the Young, by Horace

 Grant.

XERCISES for the Improvement of the Senses ; for Young Children. 18mo. 18. 6 d .
Geography for Young Children. New Edition. 18mo. 2s. Arithmetic for Young Children. New Edition. 18mo. 1s. 6d. Arithmetic. Second Stage. New Edition. 18mo. 3s.

## PERIODICALS.



OTES and Queries: a Medium of Intercommunication for Literary Men, Artists, Antiquaries, Genealogists, \&c. Published every Saturday. 4to. 4d., stamped, $5 d$. Vols. I. to XII. Second Series, and Vols. I. to III. Third Series, now ready, 10 s .6 d . each.

* General Index to the First Series, 5 s.

Second Series. Sewed $5 s$.; cloth 5s. 6d.
The Parish Magazine. Edited by J. Erskine Clarke, M.A., Derby. Monthly, price $1 d$. Volumes for 1859, 1860, 1861, and 1862, 18. 6d. and $2 s$. each.
The Mission Field : a Monthly Record of the Proceedings of the
Society for the Propagation of the Gospel. Vols. II. to VII. post 8vo. 3s. each. (Vol. I. is out of print.) Continued in Numbers, 2d. each.
The Gospel Missionary. Published for the Society for the Pro-
pagation of the Gospel in Foreign Parts, Monthly at $\frac{2}{2} d$. Vols. II. to
XII. in cloth, 1 s . each. (Vol. I. is out of print.)

Missions to the Heathen; being Records of the Progress of the Efforts made by the Society for the Propagation of the Gospel in Foreiga Parts for the Conversion of the Heathen. Published occasionally in a cheap form for distribution, at prices varying from $1 d$. to $18.6 d$. each. Nos. 1 to 43 are already published.
Church in the Colonies, consisting chiefly of Journals by the Colonial Bishops of their Progress and Special Visitations. Published occasionally at prices varying from 2d. to 1s. 6d. each. Nos. 1 to 37 are already published.


## LARKE'S COMMERCIAL COPY - BOOKS.

 Price 4d. A liberal allowance to Schools and Colleges.The First Copy-Book contains elementary turns, with a broad mark like a T, which divides a well-formed turn into two equal parts. This exercise enables the learner to judge of form, distance, and proportion.

The Sacond contains large-hand letters, and the means by which such letters may be properly combined; the joinings in writing being probably as difficult to learn as the form of each character. This book also gives the whole alphabet, not in separate letters, but rather as one word; and, at the end of the alphabet, the difficult letters are repeated so as to render the writing of the papil more thorough and uniform.

The Third contains additional large-hand practice.
The Fourti contains large-hand words, commencing with unfourished capitals; and the words being short, the capitals in question receive the attention they demand. As Large, and Extra Large-text, to which the fingers of the learner are not equal, have been dispensed with in this series, the popular objection of having too many Copy-books for the pupil to dradge through, is now fairly met. When letters are very large, the scholar cannot compass them without stopping to change the position of his hand, which destroys the freedom which such writing is intended to promote.

The Fifth contains the essentials of a useful kind of small-hand. There are first, as in large-hand, ive easy letters of the alphabet, forming four copies, which of course are repeated. Then follows the remainder of the alphabet, with the difficult characters alluded to. The letters in this hand, especially the $a, c, d, g, o$, and $q$, are so formed that when the learner will have to correspond, his writing will not appear stiff. The copies in this book are not mere Large-hand reduced.

The Sixth contains small-hand copies, with instractions as to the manner in which the pupil should hold his pen, so that when he leaves school he may not merely have some facility in copying, but really possess the information on the subject of writing which he may need at any future time.

The Seventi contains the fonndation for a style of small-hand, adapted to females, moderately pointed.

The Eighte contains copies for females; and the holding of the pen is, of course, the subject to which they specially relate.

This Series is specially adapted for those who are preparing for a commercinl life. It is generally found when a boy leaves school that his writing is of such a character that it is some months before it is available for book-keeping or accounts. The special object of this Series of Copy-Books is to form his writing in such a style that he may be put to the work of a counting-house at once. By following this course from the first the writing is kept free and legible, whilst it avoids unnecessary flourishing.

Specimens of hand-writing after a short course may be seen on application to the Publishers.

A Wife's Home Duties; containing Hints to inexperienced Honsekeepers. Fcap. 8vo. 2s. $6 d$.
Geology in the Garden: or, The Fossils in the Flint Pebbles. With 106 Illustrations. By the Rev. Henry Eley, M.A. Fcap. 8vo. 6s.
Halcyon : or Rod-Fishing with Fly, Minnow, and Worm. To which is added a short and easy method of dressing Flies, with a description of the materials used. By Henry Wade, Honorary Secretary to the Wear Valley Angling Association. With 8 Colonred Plates, containing 117 Specimens of natural and artifcial Flies, Materials, \&c., and 4 Plates illuatrating Fishes, Baiting, \&c. Cr. 8vo. 7s. 6 d .
A Handy Book of the Chemistry of Soils : Explanatory of their Composition, and the Influence of Manures in ameliorating them, with Ontlines of the varions Processes of Agricultural Analysis. By John Scoffern, M.B. Crown 8vo. 4s. 6d.
Flax and its Products in Ireland. By William Charley, J. P., Juror and Reporter Class XIV, Great Exhibition 1851 ; also appointed in 1862 for Class XIX. With a Frontispiece. Crown 8vo. 58.

## SERMONS.

 ARISH SERMONS. By the Rev. M. F. Sadler, M.A., Vicar of Bridgwater. Author of the "Sacrament of Responsibility," and "TheSecond Adam and the New Birth." Fcap. 8vo. Vol. I, Advent to Trinity; Vol. II, Trinity to Advent. 7s. 6d. each.
Twenty-four Sermons on Christian Doctrine and Practice, and on the Church, By C. J. Blomfleld, D.D., late Lord Bishop of London. (Hitherto unpublished.) 8vo. 10s. 6 d .
King's College Sermons. By the Rev. E. H. Plumptre, M.A., Divinity Professor. Fcap. 8vo. 2s. 6d.
Sermons preached in Westminster. By the Rev. C. F. Secretan, M.A., Incumbent of Holy Trinity, Vauxhali-Bridge Road. Fcap. 8vo. 6s.

Sermons. By the Rev. A. Gatty, D.D., Vicar of Ecclesfield. 12 mo . 8 s .
Twenty Plain Sermons for Country Congregations and Family Reading. By the Rev. A. Gatty, D.D., Vicar of Ecclesfield. Fcap. 5 s.
Sermons to a Country Congregation-Advent to Trinity. By the Rev. Hastings Gordon, M. A. 12 mo . as.
Sermons on Popular Subjects, preached in the Collegiate Church, Wolverhampton. By the Rev. Julius Lloyd, M. A. 8vo. 4s. 6 d.
Gospel Truths in Parochial Sermons for the Great Festivals. By the Rev. J. Townson, M.A. Fcap. 8vo. 2s. $6 d$.
Four Sermons on the "Comfortable Words" in the Office for the Holy Communion. By Alexander Goalen, B.A. Fcap. 8vo. 2s.
The Prodigal Son. Sermons by W. R. Clark, M.A., Vicar of Taunton, S. Mary Magdalene. Fcap. 8vo. 2s. $6 d$.
The Redeemer: a Series of Sermons on Certain Aspects of the Person and Work of our Lord Jesus Christ. By W. R. Clark, M.A., Vicar of Taunton. Fcap. 8vo. 58.

The Fulness of the Manifestation of Jesus Christ ; being a Course of Epiphany Lectures. By Hilkiah Bedford Hall, B.C.L., Afternoon Lecturer of the Parish Church, Halifax, Anthor of "A Companion to the Authorized Version of the New Testament. Fcap. 8vo. 28.
Parochial Sermons. By the Rev. D. G. Stacy, Vicar of Hornchnrch, Essex. Fcap. 8vo. 5s.
Sermons Suggested by the Miracles of our Lord and Saviour Jesus Christ. By the Very Rev. Dean Hook. 2 vols. Fcap. 8vo. 12 s.
Five Sermons Preached before the University of Oxford. By the Very Rer. W. F. Hook, D.D., Dean of Chichester. Third Edition. 3s.
Plain Parochial Sermons. By the Rev. C. F. C. Pigott, B.A., late Curate of St. Michael's, Handsworth. Fcap. 8vo. 6s.
Our Privileges, Responsibilities, and Trials. By the Rev. E. Phillips, M.A. Fcap. 8vo. 5 s.
Sermons, chiefly Practical. By the Rev. T. Nunns, M.A. Edited by the Very Rev. W. F. Hook, D.D., Dean of Chichester. Fcap. 8vo. 6s.
Sermons, Preached in the Parish Church of Godalming, Surrey, by the Rev. E. J. Boyce, M.A., Vicar. Second Edition. Fcap. 8vo. 6s.

Life in Christ. By the Rev. J. Llewellyn Davies, M.A., Rector of Christ Charch, Marylebone. Fcap. 8vo. 5s.
The Church of England ; its Constitution, Mission, and Trials. By the Rt. Rev. Bishop Broughton. Edited, with a Prefatory Memoir, by the Ven. Archdeacon Harrison. 8vo. 10s. $6 d$.
Plain Sermons, Addressed to a Country Congregation. By the late E. Blencowe, M.A. 1st and 3rd Series, fcap. 8vo. 7s. 6d. each.
Occasional Sermons. By a Member of the Church of England. Fcap. 8vo. 2s. $6 d$.
Missionary Sermons preached at Hagley. Fcap. 3s. $6 d$.
The Sufficiency of Christ. Sermons preached during the Reading Lenten Mission of 1860 . Fcap. 8vo. 2s. $6 d$.
Westminster Abbey Sermons for the Working Classes. Fcap. Authorized Edition. 1858. 2s.: 1859. 2s. $6 d$.
Sermons preached at St. Paul's Cathedral. Authorized Edition. 1859. Fcap. 8vo. 2s. 8 d.

AIIY Readings for a Year, on the Life of Our Lord and Saviour Jesus Christ. By the Rev. Peter Young, M.A. Second Edition, improved. 2 vols. Crown 8vo. 1l. 1s. Antique calf, 1l. 16 s . Moroceo, Hayday, $2 l$.
Short Sunday Evening Readings, Selected and Abridged from varions Anthors by the Dowager Countess of Cawdor. In large type. 8vo. oss.

## OCKET

## FAVOURITE AUTHORS．

 HE intention of the Publishers is to produce a Series of Volumes adapted for general reading，moderate in price， compact and elegant in form，and executed in a style fitting them to be permanently preserved．
They do not profess to compete with the so－called cheap volumes． They believe that a cheapness which is attained by the use of inferior type and paper，and absence of editorial care，and which results in volumes that no one cares to keep，is a false cheapness． They desire rather to produce books superior in quality，and relatively as cheap．

Each volume will be carefully revised by a competent editor， and printed at the Chiswick Press，on fine paper，with new type and ornaments and initial letters specially designed for the series．

The Pocket Volumes will include all classes of Literature，both copyright and non－copyright ；－Biography，History，Voyages， Travels，Poetry，sacred and secular，Books of Adventure and Fiction．They will include Translations of Foreign Books，and also such American Literature as may be considered worthy of adoption．

The Publishers desire to respect the moral claims of authors who cannot secure legal copyright in this country，and to re－ munerate equitably those whose works they may reprint．

The books will be issued at short intervals，in paper covers，at various prices，from 1s．to 3s． $6 d$. ，and in cloth，top edge gilt，at 6 d ．per volume extra，in half morocco，Roxburgh style，at 18. extra，in antique or best plain morocco（Hayday），at 48．extra． Now Ready．

Sea Songs and Ballads．By Charles Dibdin，and others．2s． $6 d$ ．
White＇s Natural History of Selborne． $3 s$.
Ooleridge＇s Poems．2s．6d．
The Robin Hood Ballads．2s．6d．
The Midshipman．By Capt．Basil
Hall，R．N．3s．
The Lieutenant and Commander．By the sume Author． 38 ．
Southey＇s Life of Nelson．2s．6d．
George Herbert＇s Poems． $2 s$. George Herbert＇s Works．3s． Longfellow＇s Poems．2s． $6 d$ ．
Lamb＇sTales from Shakspeare．2s．6d． Milton＇s Paradise Lost．2s． $6 d$ ．

Milton＇s Paradise Regained and other Poems．2s． $6 d$ ．

## Preparing．

Burns＇s Poems．
Walton＇s Complete Angler．Illus－ trated．
Burns＇s Songs．
The Conquest of India．．By Capt． Basil Hall，R．N．
Walton＇s Lives of Donne，Wotton Hooker，\＆c．
Gray＇s Poems．
Goldsmith＇s Poems．
Goldsmith＇s Vicar of Wakefield．
Henry Vanghan＇s Poems． And others．

Reasons of Faith ; or, the Order of the Christian Argument developed and explained. By the Rev. G. S. Drew, M.A. Fcap. 8vo. 4s. 6d.

Charles and Josiah; or, Friendly Conversations between a Churchman and a Quaker. Crown 8vo. 5 s.
Papers on Preaching and Public Speaking. By a Wykehamist. Fcap. 8ro. 5 s.

This volume is an enlargement and extension, with corrections, of the Papers which appeared in the "Guardian" in 1858-9.
The Speaker at Home. Chapters on Public Speaking and Reading aloud, by the Rev. J. J. Halcombe, M.A., and on the Physiology of Speech, by W. H. Stone, M.A., M.B. Second Edition. Fcap. 8vo. 3s. 6d.

The English Churchman's Signal. By the Writer of "A Plain Word to the Wise in Heart." Fcap. 8vo. 28. 6d.
A. Plain Word to the Wise in Heart on our Duties at Church, and on our Prayer Book. Fourth Edition. Sewed, 1s. 6d.

Readings on the Morning and Evening Prayer and the Litany. By J. S. Blunt. Second Edition, enlarged. Fcap. 8vo. 3s. 6d.
Confirmation. By J. S. Blunt, Author of "Readings on the Morning and Evening Prayer," \&c. Fcap. 8vo. 3s. 6d.
Life after Confirmation. By the same Author. 18mo. 1s.
The Book of Psalms (Prayer Book Version). With Short Headings and Explanatory Notes. By the Rev. Ernest Hawkins, B.D., Prebendary of St. Puul's. Second and cheaper Edition, revised and enlarged, Fcap. 8vo., cloth limp, red edges, $2 s .6 d$.

Family Prayers :-containing Psalms, Lessons, and Prayers, for every Morning and Evening in the Week. By the Rev. Ernest Hawkins, B.D., Prebendary of St. Paul's. Eighth Edition. Fcap. 8vo. 1s.; sewed, $9 d$.

Household Prayers on Scriptural Subjects, for Four Weeks. With Forms for various occasions. By a Member of the Charch of England. Second Edition, enlarged. 8vo. 4s. 6d.
.Forms of Prayer adapted to each Day of the Week. For use in Femilies or Households. By the Rev. John Jebb, D.D., 8vo. 2s. 6d.
Walton's Lives of Donne, Wotton, Hooker, Herbert, and Sanderson. A New Edition, to which is now added a Memoir of Mr. Isaac Walton, by William Dowling, Esq. of the Inner Temple, Barrister-atLaw. With Illustrative Notes, numerons Portraits, and other Engravings, Index, \&c. Crown 8vo. 10s. 6d. Calf antique, 158 . Moroceo, 188
The Life of Martin Luther. By H. Worsley, M. A., Rector of Easton, Suffolk. 2 vols. 8vo. 1l. $4 s$.
Civilization considered as a Science in Relation to its Essence, its Elements, and its End. By George Harris, F.S.A., of the Middle Temple, Barrister at Law, Author of "The Life of Lord Chancellor Hardwicke." 8 vo . 12 s .

The Church Hymnal, (with or without Psalms.) 12mo. Large Type, $1 s .6 d$. 18mo. 1s. 32 mo . for Parochial Schools, $6 d$.

This book is now in use in every English Diosese, and is the Authorized Book in some of the Colonial Dioceses.
Three Lectures on Archbishop Cranmer. By the Rev. C. J. Burton, M.A., Chancellor of Carlisle. 12mo. 3s.
Church Reading : according to the method advised by Thomas Gheridan. By the Rev. J. J. Halcombe, M.A. 8vo. 3s. 6d.
The Kafir, the Hottentot, and the Frontier Farmer. Passages of Missionary Life from the Journals of the Ven. Archdeacon Merriman. Illustrated. Fcap. 8vo. 3s. 6d.
Lectures on the Tinnevelly Missions. By the Rev. Dr. Caldwell, of Edeyentoody. Crown 8vo. 2s. 6ci.
The "Cruise of the Beacon." A Narrative of a Visit to the Islands in Bass's Straits. By the Right Rev. the Bishop of Tasmania. With Illustrations. Crown 8vo. 5s.
*** Messrs. Bell and Daldy are agents for all the other Pablications of the Society for the Propagation of the Gospel in Foreign Parts.
Authentic Memoirs of the Christian Church in China. By John Laurence de Mosheim, Chancellor of the University of Göttingen. Translated from the German. Edited, with an Introduction and notes, by Richard Gibbings, B.D., Rector of Tessauran, and Vicar of Ferbane, in the Diocese of Meath. 3s. 6 d .
Giles Witherne; or, The Reward of Disobedience. A Village Tale for the Young. By the Rev. J. P. Parkinson, D.C.L. Sixth Edition. Illustrated by the Rev. F. W. Mann. Saper-royal 16mo. 18. Cloth, gilt edges, 2 s . $6 d$.
The Disorderly Family ; or, the Village of $\mathbf{R}{ }^{* * * *}$. A Tale for Young Persons. In Two Parts. By a Father. 6d.; Cloth, gilt edges, 1 s.
The Offertory : the most excellent way of contributing Money for Christian Purposes. By J. H. Markland, D.C.L., F.R.S., S.A. Second Edition, enlarged, $2 d$.

## By the Rev. J. Erskine Clarie, of Derby.



EART Music, for the Hearth-Ring ; the Street-Walk; the Conntry Stroll; the Work-Hours; the Rest-Day; the Trouble-Time. New Edition. 1s. paper; 1s. 6d. cloth limp.
The Giant's Arrows. A Book for the Children of Working People. $16 \mathrm{mo} .6 \mathrm{~d} . ;$ cloth, 1 s.

Children at Church. Twelve Simple Sermons. 2 vols. 1s. each; $1 s .6 d$. cloth, gilt; or together in 1 vol. cloth gilt, $28.6 d$.

Plain Papers on the Social Economy of the People. Fcap. 8vo. 2s. 6d.
No. 1. Recreations of the People.-No. 2. Penny Banks.-No. 3. Labourers' Clubs and Working Men's Refreshment Rooms.-No. 4. Children of the People. 6d. each.

## 

## Edited by the Very Rev. W.F. Hоок, D.D., Dean of Chichester.

A Series of Works, original or selected from well-known Charch of England Divines, published at the lowest price, and suitable, from their practical character and cheapness, for Parochial distribution.
 HORT Meditations for Every Day in the Year. 2 vols. ( 1260 pages,) 32 mo . Cloth, 5 ss ; calf, gilt edges, 98 . Calf antique, 128.

In Separate Parts.
ADVENT to LENT, cloth, 1s.; limp calf, gilt edges, 2s. 6d.; LENT, cloth, 9 d. : calf. 2 s . 3 d . EASTER, cloth, 9 d .; calf, 2 s . 3 d . TRINITY, Part I. 1 s . ; calf, 2 s .6 d . TRINITY, Part II. 1s.; calf, 2s. 6 d . ".* Large Paper Edition, 4 vols. fcap. 8vo. large type. 14s. Morocco, 30 s.

The Christian taught by the Church's Services. (490 pages), royal 32mo. Cloth, 2 s .6 d .; calf, gilt edges, 4 s .6 d . Calf antique, 6 s .

## In Separate Parts.

ADVENT TO TRINITY, cloth, $1 s$.; limp calf, gilt edges, 2s. 6 d . TRINITY, cloth, $8 d$.; calf, 2 s . $2 d$. MINOR FESTIVALS, $8 d$. ; calf, $2 \mathrm{~s} .2 d$.
${ }^{*}{ }^{*}$ " Large Paper Edition, Feap. 8vo. large type. 6s. $6 d$. Calf antique, or moroceo, 1ls. 6d.

Devotions for Domestic Use. 32mo. cloth, 2s. ; calf, gilt edges, 4s. Calf antique, $5 s .6 d$. Containing :-
The Common Prayer Book the best Companion in the Family as well as in the Temple. ${ }^{3 d}$.
Litanies for Domestic Use, $2 d$.
Family Prayers; or, Morning and Evening Services for every Day in the Week. By the Bishop of Salisbury ; cloth, $6 d$.; calf, 2 s .
Bishop Hall's Sacred Aphorisms. Selected and arranged with the Texts to which they refer. By the Rev. R. B. Exton, M.A.; cloth, 9 d.
*** These are arranged together as being suitable for Domestic Use; but they may be had separately at the prices affixed.

Aids to a Holy Life. First Series. 32mo. Cloth, 1s. 6d. ; calf, gilt edges, 3 s. 6 d . Calf antique, 58 . Containing:-

Prayers for the Young. By Dr. Hook, $\frac{1}{\frac{1}{2} d .}$
Pastoral Address to a Young Communicant. By Dr. Hook, $\frac{1}{3} d$.
Helps to Self-Examination. By W. F. Hook, D.D., $\frac{1}{2} d$.
Directions for Epending One Day Well. By Archbishop Synge, $\frac{1}{\frac{1}{2} d .}$
Rules for the Conduct of Human Life. By Archbishop Synge. $1 d$.
The Sum of Christianity, wherein a short and plain Account is given of the Christian Faith; Christian's Duty; Christian Prayer; Christian Sacrament. By C. Ellis, $1 d$.
Ejaculatory Prayer; or, the Duty of Offering up Short Prayers to God on all Occasions. By R. Cook. $2 d$.
Prayers for a Week. From J. Sorocold, $2 d$.
Companion to the Altar; being Prayers, Thanksgivings, and Meditations. Edited by Dr. Hook. Cloth, 6d.
*. Any of the above may be had for distribution at the prices afflyed; they are arranged together as being suitable for Young Persons and for Private Devotion.

## The Devotional Library continued.

Aids to a Holy Life. Second Series. 32mo. Cloth, 2s. ; calf, gilt edges, 4s. Calf antique, 5 s .6 d . .Containing:-

Holy Thoughts and Prayers, arranged for Daily Use on each Day in the Week, $8 d$.
The Retired Christian exercised on Divine Thoughts and Heavenly Meditations. By Bishop Ken. 3d.
Penitential Reflections for the Holy Season of Lent, and other Days of Fasting and Abstinence during the Year. 6d.
The Crucified Jesus; a Devotional Commentary on the XXII and XXIII Chepters of St. Luke. By A. Horneck, D.D. 3d.
Short Reflections for every Morning and Evening during the Week. By N. Spinckes, $2 d$.
The Sick Man Visited; or, Meditations and Prayers for the Sick Room. By N. Spinckes, 3d.
*** These are arranged together as being suitable for Private Meditation and Prayer: they may be had separately at the prices affixed.
Helps to Daily Devotion. 32mo. Cloth, 8d. Containing : The Sum of Christianity, 1d. Directions for spending One Day Well, $\frac{1}{3} d$. Helps to Self-Examination, $\frac{1}{3} d$.
Short Reflections for Morning and Evening, $2 d$.
Prayers for a Week, 2d.
The History of our Lord and Saviour Jesus Christ; in Three Parts, with saitable Meditations and Prayers. By W. Reading, M.A. 32mo. Cloth, 2 s .; calf, gilt edges, $\mathbf{4 8}$. Calf antique, 5 s .6 d .
Hall's Sacred Aphorisms. Selected and arranged with the Texts to which they refer, by the Rev. R. B. Exton, M.A. 32mo. cloth, 90 . ; limp calf, gilt edges, 2 s . 3 d .
Devout Musings on the Book of Psalms. 2 vols. 32mo. Cloth, $5 s$. ; calf, gilt edges, $9 s$.; calf antique, 128 . Or, in four parts, price 18. each; limp calf, gilt edges, $2 s .6 d$.
The Church Sunday School Hymn Book. 32mo. cloth, 8d.; calf, gilt edges, 2s. $6 d$.
"." A Large Paper Edition for Prizes, \&c. 1s. 6d.; calf, gilt edges, 3s. 6d. by the Very Rev. W. F. Hook, D. D. New Edition. 4 vols. fcap. 8 vo., large type, 148 . ; moroceo, 30 s.
The Christian taught by the Church's Servises. Edited by theVery Rev. W. F. Hook, D. D. New Edition, fcap. 8vo. large type. 6 s .6 d . Antique calf, or morocco, 11 s .6 d .
Holy Thoughts and Prayers, arranged for Daily Use on each Day of the Week, according to the stated Hoars of Prayer. 广'ifth Edition, with additions. 16 mo . Cloth, red edges, 2 s . ; calf, gilt edg es, 3 s .
A Companion to the Altar. Being Prayers, Thanksgivings, and Meditations, and the Office of the Holy Communion. Edite I by the Very Rev. W. F. Hook, D.D. Second Edition. Handsomely p inted in red and black. 32mo. Cloth, red edges, 2 s . Morocco, $3 s$. 6 d.
The Church Sunday School Hymn Book. Edited by W. F. Hook, D.D. Large paper. Cloth, 1s. 6d.; calf, gilt edges, 1s. $6 d$.
"••For cheap editions of the above Five Books, see List of th Devotional Library.

## EDUCATIONAL BOOKS.

## Bibliotheca Cllassica.

A Series of Greek and Latin Authors. With English Notes. 8vo. Edited by various Scholars, under the direction of G. Long, Esq., M.A., Classical Leeturer of Brighton College: and the late Rev. A. J. Macleane, M.A., Head Master of King Edward's School, Bath.

Cicero's Orations. Edited by G. Long, M.A. 4 vols. Vol. I. 16s.; Vol. II. 14s; Vol. III. 16s.; Vol. IV. 18 s.
Demosthenes. By R. Whiston, M.A., Head Master of Rochester Grammar School. Vol. I. 16s. Vol. II. preparing.
Euripides. By F. A. Paley, M.A. 3 vols. 16s. each.
Herodotus. By J. W. Blakesley, B.D., late Fellow and Tutor of Trinity College, Cambridge. 2 vols. 328.

Hesiod. By F. A. Paley, M. A. 10s. 6d.
Homer. By F. A. Paley, M. A. Vol. I. [Preparing.
Horace. By A. J. Macleane, M.A. 18s.
Juvenal and Persius. By A. J. Macleane, M.A. 148.
Plato. By W. H. Thompson, M.A. Vol. I.
[Preparing.
Sophocles. By F. H. Blaydes, M.A. Vol. I. 18s. Vol.II. preparing. Terence. By E. St. J. Parry, M.A., Balliol College, Oxford. 18s.

Virgil. By J. Conington, M.A., Professor of Latin at Oxford. Vol. I. containing the Bucolics and Georgics. 12s. Vol. II. containing the Fineid, Books I. to VI. $14 s$.

## (brammar=School Classics.

A Series of Greek and Latin Anthors. Newly Edited, with English Notes for Schools. Fcap. 8ro.


CAESARIS Commentarii de Bello Gallico. Second Edition. By G. Long, M.A. 5s. 6d.
Caesar de Bello Gallico, Books 1 to 3. With English Notes for Junior Classes. By G. Long, M.A. 2s. 6d.
M. Tullii Ciceronis Cato Major, Sive de Senectute, Laelius, Sive de Amicitia, et Epistolae Selectae. By G. Long, M.A. 4s. 6d.
Quinti Horatii Flacci Opera Omnia. By A. J. Macleane, 6s. Gd.
Juvenalis Satirae XVI. By H. Prior, M.A. (Expurgated Edition). 4s. 6d.

## Grammar-School Classics continued.

P. Ovidii Nasonis Fastorum Libri Sex. By F. A. Paley. 5s.
C. Sallustii Crispi Catilina et Jugurtha. By G. Long, M.A. 5s.

Taciti Germania et Agricola. By P. Frost, M. A. 3s. 6d.
Xenophontis Anabasis, with Introduction; Gengraphical and other Notes, Itinerary, and Three Maps compiled from recent surveys. By J. F. Macmichael, B.A. New Edition. 5s.
Xenophontis Cyropaedia. By G. M. Gorham, M.A., late Fellow of Trinity College, Cambridge. 6s.

Uniform with the above.
The New Testament in Greek. With English Notes and Prefaces by J. F. Macmichael, B.A. 730 pages. 7s. $8 d$.

## (Tambrioge Greck and 这atin Texts.

This series is intended to supply for the use of Schools and Stadents cheap and accurate editions of the Classics, which shall be superior in mechanical execution to the small German editions now current in this country, and more convenient in form.
The texts of the Bibliotheca Classica and Grammar School Classics, so far as they have been published, will be adopted. These editions have taken their place amongst scholars as valuable contribations to the Classical Literature of this country, and are admitted to be good examples of the judicions and practical nature of English scholarship; and as the editors have formed their texts from a careful examination of the best editions extant, it is believed that no texts better for general use can be found.

The volumes will be well printed at the Cambridge University Press, in a 16 mo . size, and will be issued at short intervals.
 ESCHYLUS, ex novissima recensione F. A. Paley. 3s. Cæsar de Bello Gallico, recensuit G. Long, A.M. 28. Cicero de Senectute et de Amicitia et Epistolæ Selectæ, recensuit G. Long, A.M. 1s. $6 d$.
Euripides, ex recensione F. A. Paley, A. M. 3 vols. 3s. 6d. each.
Herodotus, recensuit J. W. Blakesley, S.T.B. 2 vols. 7s.
Horatius, ex recensione A. J. Macleane, A.M. 28. $6 d$.
Lucretius, recognovit H. A. J. Munro, A.M. 2s. 6d.
Sallusti Crispi Catilina et Jugurtha, recognovit G. Long, A.M. 1s. 6 d .
Thucydides, recensuit J. G. Donaldson, S.T.P. 2 vols. 78.
Vergilius, ex recensione J. Conington, A.M. 3s. 6d.
Xenophontis Anabasis recensuit J. F. Macmichael, A.B. 2s. 6d.
Novum Testamentum Graecum Textus Stephanici, 1550. Accedant variae Lectiones editionum Bezae, Elizeviri, Lechmanni, TischendorAi, Tregellesii, curante F. H. Scrivener, A.M. 4s. $6 d$.
Also, on 4to. writing paper, for MS8. notes. Half bound, gilt top, 12s.

## , FForeign Classics.

With English Notes for Schools. Uniform with the Grancar school Classics. Fcap. 8ro.


VENTURES de Télémaque, par Fénelon. Edited by C. J. Delille. Second Edition, revised 4s. 6d.

Histoire de Charles XII. par Voltaire. Edited by L. Direy. Second Edition, revised. 3s. 6d.

Select Fables of La Fontaine. Third Edition, revised. Edited by F. Gasc, M.A. 38.
" None need now be afraid to introduce this eminently French author, either on account of the difficulty of translating him, or the occasional licence of thought and expression in which he indulges. The renderings of idiomatic passages are nnusually good, and the parity of English per-fect."-Athenœum.
Picciola, by X. B. Saintine. Edited by Dr. Dubuc. 3s. 6d. This interesting story has been selected with the intention of providing for schools and young persons a good specimen of contemporary French literature, free from the solecisms which are frequently met with in writers of a past age.
Schiller's Wallenstein, complete Text. Edited by Dr. A. Buchheim. 6s 6 d .
German Ballads from Uhland, Goethe, and Schiller Edited by C. L. Bielefleld, of the Forest School, Walthamstow. [In the press.

## Classical ©ables. 8vo.

年OTABILIA Quædam : or, the principal tenses of such Irregular Greek Verbs and such elementary Greek, Latin, and French Constructions as are of constant occurrence. 1s. 6 d . Greek Accidence. By the Rev. P. Frost, M. A. 1 s.
Latin Accidence. By the Rev. P. Frost, M. A. 1 s.
Latin Versification. 1s.
The Principles of Latin Syntax. 1s.
Homeric Dialect : its leading Forms and Peculiarities. By J. S. Baird, T.C.D. 1s. 6d.
A Catalogue of Greek Verbs, Irregular and Defective; their leading formations, tenses in ose, and dialectic inflexions; with a copions Appendix, containing Paradigms for conjugation, Rules for formation of tenses, \&c. \&c. By J. S. Baird, T.O.D. New Edition, revised. 3s. $6 d$.
Richmond Rules to form the Ovidian Distich, \&c. By J. Tate, M.A. New Edition, revised. 1s. $6 d$.

${ }^{3} \mathrm{~N}$ Atlas of Classical Geography, containing 24 Maps ; constructed by W. Hughes, and edited by G. Long. New Edition, with coloared outlines, and an Index of Places. 12s, 6d. A Grammar School Atlas of Classical Geography. The Maps constructed by W. Hughes, and edited by G. Long. Imp. 8vo. 58.
First Classical Maps, with Chronological Tables of Grecian and Roman History, Tables of Jewish Chronology, and a Map of Palestine. By the Rev. J. Tate, M.A. Third Edition. Imp. 8vo. 7s. $6 d$.

The Choephorae of 在schylus and Scholia. Revised and interpreted by J. F. Davies, Esq., B.A., Trin. Coll., Dublin. 8vo. 7s. 6d.
Homer and English Metre. An Essay on the Translating of the Iliad and Odyssey. With a Literal Rendering in the Spenserian Stanza of the First Book of the Odyssey, and Specimens of the Iliad. William G. T. Barter, Esq., Author of "A Literal Translation, in Spenserian Stanza, of the Iliad of Homer." Crown 8vo. 6s. $6 d$.
Auxilia Graeca : containing Forms of Parsing and Greek Trees, the Greek Prepositions, Rules of Accentuation, Greek Idioms, \&c. \&c. By the Rev. H. Fowler, M.A. 12mo. 3s. $6 d$.
A Latin Grammar. By T. Hewitt Key, M.A., F.R.S., Professor of Comparative Grammar, and Head Master of the Jinior School, in University College. Third Edition, revised. Post 8vo. 8s.
A Short Latin Grammar, for Schools. By T. H. Key, M.A., F.R.S. Third Edition. Post 8vo. 3s. 6 d.

Latin Accidence. Consisting of the Forms, and intended to prepare boys for Key's Short Latin Grammar. Post 8vo. 25.
A First Cheque Book for Latin Verse Makers. By the Rev. F. Gretton, Stamford Free Grammar School. 1s. 6d. Key, $2 s .6 d$.

Reddenda; or Passages with Parallel Hints for translation into Latin Prose and Verse. By the Rev. F. E. Gretton. Crown 8vo. 4s. $6 d$.
Rules for the Genders of Latin Nouns, and the Perfects and Supines of Verbs; with hints on Constraing, \&c. By H. Haines, M.A. 1s. 6 d .
Latin Prose Lessons. By the Rev. A. Church, M.A., one of the Masters of Merchant Taylors' School. Fcap. 8vo. 2s. 6d.
Materials for Latin Prose Composition. By the Rev. P. Frost, M.A.,St. John's College, Cambridge. Second Edition. 12mo. 2s. 6 d . Key, 4s.

Materials for Greek Prose Composition. By the Rev. P. Frost, M.A. Fcap. 8vo. $3 s .6 d$. Key to ditto. $\delta s$.

The Works of Virgil, closely rendered into English Rhythm, and illustrated from British Poets of the 16th, 17th, and 18th Centaries. By the Rev. R. C. Singleton, M.A. 2 vols. post 8 vo. 18 .
Quintus Horatius Flaccus. Ilustrated with 50 Engravings from the Antique. Fcap. 8vo. 5s. Moroceo, $9 s$.
Selections from Ovid : Amores, Tristia, Heroides, Metamorphoses. With English Notes, by the Rev. A. J. Macleane, M.A. Fcap. 8vo. 3s. $6 d$.
Sabrinae Corolla in hortulis Regiae Scholae Salopiensis contexuerunt tres viri floribus legendis. Editio Altera. 8vo. 12s. Moroceo, 21 s .
Dual Arithmetic, a New Art, by Oliver Byrne, formerly Professor of Mathematics at the late College of Civil Engineers, Patney. 8 vo . 10 s . 8 d .
A Graduated Series of Exercises in Elementary Algebra, with an Appendix containing Papers of Miscellaneons Examples. Designed for the Use of Schools. By the Rev. G. F. Wright, M.A., Mathematical Master at Wellington College. Crown 8vo. 3s. 6 d .
The Elements of Euclid. Books I.-VI. XI. 1-21; XII. 1, 2; a new text, based on that of Simson, with Exercises. Edited by H. JJ. Hose, late Mathematical Master of Westminster School. Fcap. 4s. $6 d$.

A Graduated Series of Exercises on the Elements of Euclid : Books I.-VI.; XI. 1-21; XII. 1, 2. Selected and arranged by Henry J. Hose, M.A. 12 mo . 18.

The Enunciations and Figures belonging to the Propositions in the First Six and part of the Eleventh Books of Euclid's Elements, (usnally read in the Universities,) prepared for Students in Geometry. By the Rev. J. Brasse, D.D. New Elition. Ftap. 8vo. 18. On cards, in case, 5 s .6 d .; without the Figures, 6 d .
A Compendium of Facts and Formulæ in Pure and Mixed Mathematics. For the use of Mathematical Students. By G. R. Smalley, B.A., F.R.A.S. Fcap. 8vo. 3s. $6 d$.
A Table of Anti-Logarithms; containing to seven places of decimals, natural numbers, answering to all Logarithms from 00001 to $\cdot 99999$; and an improved table of Gauss' Logarithms, by which may be fonnd the Logarithm of the sum or difference of two quantities. With an Appendix, containing a Table of Annuities for three Joint Lives at 3 per cent. Carlisle. By H. E. Filipowski. Third Edition. 8vo. 15s.
Handbook of the Slide Rule : showing its applicability to Arithmetic, including Interest and Annuities; Mensuration, inclading Land Surveying. With numerons Examples and nseful Tables. By W. H. Bayley, H. M. East India Civil Service. 12mo. 6s.
The Mechanics of Construction; including the Theories on the Strength of Materials, Roofs, Arches, and Suspension Bridges. With numerous Examples. By Stephen Fenwick, Esq., of the Royal Military Academy, Woolwich. 8vo. 128.

## A New French Course, by Mons. F. E. A. Gasc, M.A. French Master at Brighton College.

 IRST French Book; being a New, Practical, and Easy Method of Learning the Elements of the French Language. New Edition. Fcap. 8ro. 1s. 6d.
French Fables, for Beginners, in Prose, with an Index of all the words at the end of the work. New Edition. Fcap. 8vo. $2 s$.
Second French Book; being a Grammar and Exercise Book, on a new and practical plan, and intended as a sequel to the "First French Book." New Edition. Fcap. 8vo. 2s. 6d.
A Key to the First and Second French Books. Fcap. 8vo. 3s. 6d.
Histoires Amusantes et Instructives; or, Selections of Complete Stories from the best Frenck Modern Authors who have written for the Young. With English Notes. New Edition. Fcap. 8ro. 2s. 6d.
Practical Guide to Modern French Conversation : containing:I. The most current and useful Phrases in Every-Day Talk; II. Everyhody's Necessary Questions and Answers in Travel-Talk. New Edition. Fcap. 2s. $6 d$.
French Poetry for the Young. With English Notes, and preceded by a few plain Rules of French Prosody. Fcap. 8vo. $2 s$.
Materials for French Prose Composition; or, Selections from the best English Prose Writers. With copions Foot Notes, and Hints for Idiomatic Renderings. New Edition. Fcap. 8vo. 4s. 6d. Key, 6s.
Le Petit Compagnon : a French Talk-book for Little Children. With 52 Illustrations. 16 mo .2 s .6 d .


HE French Drama; being a Selection of the best Tragedies and Comedies of Molière, Racine, P. Corneille, T. Corneille, and Voltaire. With Arguments in English at the head of each scene, and Notes, Critical and Explanatory, by A. Gombert. 18mo. Sold separately at 18 . each. Halfbound, 1s. $6 d$. each.

COMEDIES BY MOLIERE.

Le Misanthrope.
L'Avare.
Le Boargeois Gentilhomme.
Le Tartuffe.
Le Malade Imaginaire.
Les Femmes Savantes.
Les Fourberies de Scapin.

Les Précienses Ridicules.
L'Ecole des Femmes.
L'Ecole des Maris.
Le Médecin Malgré Lai.
M. de Ponceangnac.

Amphitryon.
tragedies, \&c. by racine.
La Thébaide, ou les Frères Ennemis.
Alexandre le Grand.
Andromaque.
Les Plaideurs, (Com.)
Britannicus.
Bérénice.
Bajazet.
Mithridate.
Iphigénie.
Phédre.
Esther.
Athalie.

Le Cid.
Horace.
Cinna.
Polyeucte.
tragedies, \&c. bi p. Corneille.
Pompée.
BY T. CORNEILLE.
Ariane.
PLAYS BY VOLTAIRE.
Brutus.
Zaire.
Alzire.
Orestes.

Le Fanatisme.
Mérope.
La Mort de César.
Semiramis.

Le Nouveau Trésor: or, French Student's Companion : designed to facilitate the Translation of English into French at Sight. Thirteenth. Edition, with Additions. By M. E*** S*****. 12mo. Roan, 3s. $6 d$.
A Test-Book for Students: Examination Papers for Students preparing for the Universities or for Appointments in the Army and Civil Service, and arranged for General Use in Schools. By the Rev. Thomas Stantial, M.A., Head Master of the Grammar School, Bridgwater. Part I.-History and Geography. 2s. 6d. Part II.-Langaage and Literature. 2s. 6d. Part III.-Mathematical Science. 2s. 6d. Part IV.-Physical Science. 1s. 6d. Or in 1 vol., Crown 8vo., 7s. 6d.

Tables of Comparative Chronology, illustrating the division of Universal History into Ancient, Mediæval, and Modern History; and containing a System of Combinations, distinguished by a particular type, to assist the Memory in retaining Dates. By W. E. Bickmore and the Rev. C. Bickmore, M.A. Third Edition. 4to. 5 s.
A Course of Historical and Chronological Instruction. By W. E. Bickmore. 2 Parts. $12 \mathrm{mo} .8 \mathrm{~s} .6 d$. each.

A Practical Synopsis of English History: or, A General Summary of Dates and Events for the use of Schools, and Candidates for Pablic Examinations. By Arthur Bowes. Third Edition, enlarged. 8vo. 2 s.

Under Government : an Official Key to the Civil Service, and Gaide for Candidates seeking Appointments ander the Crown. By J. C. Parkinson, Inland Revenue, Somerset House. New Edition. Cr. 8vo. 3s. 6 d.

Gevernment Examinations; being a Companion to "Under Government," and a Guide to the Civil Service Examinations. By J. C. Parkinson. Crown 8vo. 2s. 6d.

The Student's Text-Book of English and General History, from B. c. 100 to the present time. With Genealogical Tables, and a sketch of the English Constitution. By D. Beale. Sixth Edition. Post 8vo. Sewed, $2 s$. Cloth, 2s. $6 d$.
"This is very much in advance of most works we have seen devoted to similar purposes. We can award very high praise to a volume which may prove invaluable to teachers and taught."-Athencum.

The Elements of the English Language for Schools and Colleges. By Ernest Adams, Ph. D. University College School. New Edition, enlarged, and improved. Crown 8vo. 4s. $6 d$.
The Geographical Text-Book; a Practical Geography, calculated to facilitate the study of that useful science, by a constant reference to the Blank Maps. By M. E . . . S . . . . . 12mo. 2 s .
II. The Blank Maps done up separately. 4to. 2s. coloured.

The Manual of Book-keeping ; by an Experienced Clerk. 12 mo . Eighth Edition. $4 s$.

Double Entry Elucidated. By B. W. Foster. 4to. 8s. 6d.
Penmanship, Theoretical and Practical, Illustrated and Explained. By B. F. Foster. 12mo. New Edition. 2s. $6 d$.
Goldsmith's (J.) Copy Bonks : five sorts, large, text, round, small, and mixed. Post tto. on fine paper. 6s. per dozen.

The Young Ladies' School Record: or, Register of Studies and conduct. 12 mo . $6 d$.
Welchman on the Thirty-nine Articles of the Church of England, with Scriptural Proofs, \&c. 18mo. 2s. or interleaved for Students, 3s.
Bishop Jewel's Apology for the Church of England, with his famous Epistle on the Council of Trent, and a Memoir. 32mo. 2s.
A Short Explanation of the Epistles and Gospels of the Christian Year, with Questions for Schools. Royal 32mo. 2s. 6d.; calf, 4s. $6 d$.
Manual of Astronomy : a Popular Treatise on Descriptive, Physical, and Practical Astronomy. By John Drew, F.R.A.s. Second Edition. Fcap. 8ro. 5s.
The First Book of Botany. Being a Plain and Brief Introduction to that Science for Schools and Young Persons. By Mrs. Loudon. Illustrated with 36 Wood Engravings. Second Edition. 18mo. 1s.
English Poetry for Classical Schools; or, Florilegium Poeticum Anglicanam. 12mo. 18. 6 d .

## Bell and Daldy's Illubtrated School Books. Royal 16mo.

 CHOOL Primer. 6d.School Reader. 18.
[Shortly.
Poetry Book for Schools. 18.

## Courbe of Instruction for the Young, by Horace Grant.



XERCISES for the Improvement of the Senses ; for Young Children. 18mo. 18. 6 d .

Geography for Young Children. New Edition. 18mo. 2s. Arithmetic for Young Children. New Edition. 18mo. 1s. 6d. Arithmetic. Second Stage. New Edition. 18mo. 3s.

## PERIODICALS.



OTES and Queries : a Medium of Intercommunication for Literary Men, Artists, Antiqnaries, Genealogists, \&e.

Published every Saturday. 4to. $4 d$., stamped, $5 d$.
Vols. I. to XII. Second Series, and Vols. I. to III. Third Series, now ready, 10s. 6d. each.

* General Index to the First Series, 5s.

Second Series. Sewed 5s.; cloth 5s. 6d.
The Parish Magazine. Edited by J. Erskine Clarke, M.A., Derby. Monthly, price $1 d$. Volumes for 1859, 1860, 1861, and 1862, 1s. $6 d$. and $2 s$. each.
The Mission Field : a Monthly Record of the Proceedings of the Society for the Propagation of the Gospel. Vols. II. to VII. post 8vo. ss. each. (Vol. I. is out of print.) Continued in Numbers, $2 d$. each.
The Gospel Missionary. Published for the Society for the Propagation of the Gospel in Foreign Parts, Monthly at $\frac{1}{2} d$. Vols. II. to XfI. in cloth, 1s. each. (Vol. I. is out of print.)
Missions to the Heathen; being Records of the Progress of the Efforts made by the Society for the Propagation of the Gospel in Foreign Parts for the Conversion of the Heathen. Published occasionally in a cheap form for distribation, at prices varying from $1 d$. to $18.6 d$. each. Nos. 1 to 48 are already pablished.
Church in the Colonies, consisting chiefly of Journals by the Colonial Bishops of their Progress and Special Visitations. Published occasionally at prices varying from 2d. to $18.6 d$. each. Nos. 1 to 37 are already pablished.


## LARKE'S COMMERCIAL COPY - BOOKS.

 Price 4d. A liberal allowance to Schools and Colleges.The First Copy-Book contains elementary turns, with a broad mark like a T, which divides a well-formed turn into two equal parts. This exercise enables the learner to judge of form, distance, and proportion.

The Sacond contains large-hand letters, and the means by which sach letters may be properly combined; the joinings in writing being probably as difficalt to learn as the form of each character. This book also gives the whole alphabet, not in separate letters, but rather as one word; and, at the end of the alphabet, the difficult letters are repeated so as to render the writing of the pupil more thorough and uniform.

The Third contains additional large-hand practice.
The Fourth contains large-hand words, commencing with unflourished capitals; and the words being short, the capitals in question receive the attention they demand. As Large, and Extra Large-text, to which the fingers of the learner are not equal, have been dispensed with in this series, the popular objection of having too many Copy-books for the pupil to dradge through, is now fairly met. When letters are very large, the scholar cannot compass them without stopping to change the position of his hand, which destroys the freedom which such writing is intended to promote.

The Fifte contains the essentials of a useful kind of small-hand. There are first, as in large-hand, ive easy letters of the alphabet, forming four copies, which of course are repeated. Then follows the remainder of the alphabet, with the difficult characters alluded to. The letters in this hand, especially the $a, c, d, g, o$, and $q$, are so formed that when the learner will have to correspond, his writing will not appear stiff. The copies in this book are not mere Large-hand reduced.

The Sixte contains small-hand copies, with instructions as to the manner in which the pupil should hold his pen, so that when he leaves school he may not merely have some facility in copying, but really possess the information on the subject of writing which he may need at any future time.

The Seventh contains the foundation for a style of small-hand, adapted to females, moderately pointed.

The Eighti contains copies for females; and the holding of the pen is, of coarse, the subject to which they specially relate.

This Series is specially adapted for those who are preparing for a commercial life. It is generally found when a boy leaves school that his writing is of such a character that it is some months before it is available for book-keeping or accounts. The special object of this Series of Copy-Books is to form his writing in such a style that he may be put to the work of a counting-house at once. By following this course from the first the writing is kept free and legible, whilst it avoids unnecessary flourishing.

Specimens of hand-uriting after a short course may be seen on application to the Publishers.

## BELL AND DALDY'S



## 

## A SERIES OF SELECT WORKS OF

 FAVOURITE AUTHORS. HE intention of the Publishers is to produce a Series of Volumes adapted for general reading, moderate in price, compact and elegant in form, and executed in a style fitting them to be permanently preserved. ...
They do not profess to compete with the so-called cheap volumes. They believe that a cheapness which is attained by the use of inferior type and paper, and absence of editorial care, and which results in volumes that no one cares to keep, is a false cheapness. They desire rather to produce books superior in quality, and relatively as cheap.

Each volume will be carefully revised by a competent editor, and printed at the Chiswick Press, on fine paper, with new type and ornaments and initial letters specially designed for the series.

The Pocket Volumes will include all classes of Literature, both copyright and non-copyright ;-Biography, History, Voyages, Travels, Poetry, sacred and secular, Books of Adventure and Fiction. They will include Translations of Foreign Books, and also such American Literature as may be considered worthy of adoption.

The Publishers desire to respect the moral claims of authors who cannot secure legal copyright in this country, and to remunerate equitably those whose works they may reprint.

The books will be issued at short intervals, in paper covers, at various prices, from 1s. to 3 s .6 d ., and in cloth, top edge gilt, at 6d. per volume extra, in half morocco, Roxburgh style, at ls. extra, in antique or best plain morocco (Hayday), at 4s. extra.

Now Ready.
Sea Songs and Ballads. By Charles
Dibdin, and others. 2s. 6d.
White's Natural History of Selborne. $3 s$.
Coleridge's Poems. 2s. 6d.
The Robin Hood Ballads. 2s. $6 d$.
The Midshipman. By Capt. Basil Hall, R.N. 3s.
The Lieutenant and Commander. By the same Author. $3 s$.
Southey's Life of Nelson. 2s. 6d.
George Herbert's Poems. 2 s .
George Herbert's Works. 3s.
Longfellow's Poems. 2s. 6d.
Lamb'sTales from Shakspeare. 2s. 6 d . Milton's Paradise Lost. 2s. 6d.

Milton's Paradise Regained and other Poems. 2s. $6 d$. Preparing.
Burns's Poems.
Wulton's Complete Angler. Illustrated.
Burns's Songs.
The Conguest of India. .By Capt. Basil Hall, R.N.
Walton's Lives of Donne, Wotton Hooker, \&c.
Gray's Poems.
Goldsmith's Poems.
Goldsmith's Vicar of Wakefleld.
Henry Vanghan's Poems. und others.

(


[^0]:    Making of Lattines marreth Children.

[^1]:    - and,] qu. and they.

[^2]:    - rein] reigne. 1570.1571.

[^3]:    

[^4]:    - a fe obiri] Upton from Cicero; fibi obediri, 1570, 1571.

[^5]:    $\therefore$ :

[^6]:    Quod in his Oratoriis libris, quos tantopere laudas, perfonam defideras Scavola, non cam temeri dimovi: Sed feci idem, quod in $\pi$ àsrsia Deus ille nofter Plato. Cum in Piraeum Socrates veniffet ad Cephalum locupletem et fefiivum fenem; quoad primus ille fermo haberetur, adeft in difputando fenex; Deinde, cum ipfe quoque commodiffimè locutus effet, ad rem divinam dicit fe velle difcedere, neque poftea revertitur. Credo Platonem vix putafle fatis confonum fore, $\sqrt{i}$ hominem id atatis in tam longo fermone diutius retinuifet: Multo ego fatius hoc mihi cavendum putavi in Scavola, qui et atate et valetudine crat ea qua meminiffi, et his honoribus, ut vix fatis decorum videretur eum plures dies effe in Crafl Tufculano. Et erat primi libri fermo non alienus à Scavola fudiis: reliqui

[^7]:    - Edvw. Grant in the life of Afcham.
    $\dagger$ Camden's Elix. Anno 1568.

[^8]:    "We should not be doing justice to the highest class of juvenile flction, were we to omit, as particularly worthy of attention at this season, the whole series of Mrs. Gatty's admirable books. They are quite sui generis, and deserve the widest possible circulation."-Literary Churchman.

