

Wilson's
Arte of Rhetorique

1560

Edited by
G. H. MAIR

Henry Frowde, M.A.
Publisher to the University of Oxford
London, Edinburgh, New York
Toronto and Melbourne



At the Clarendon Press

MCMIX

Carpenter
D 829.69
W/69

Oxford
Printed at the Clarendon Press
By Horace Hart, M.A.
Printer to the University

58627F

BUTLSTAX
PN
173
W5
1909

Introduction.

IN 1560 there was imprinted at London by John Kingston, 'and now newlie sette forthe againe, with a prologue to the reader,' *The Arte of Rhetorique*, for the use of all such as are studious of eloquence, set forthe in Englishe, by Thomas Wilson.' This is not the first edition. As is implied in the title the book had been already issued; it had been published in 1553, beautifully printed in black letter by Richard Grafton, the king's printer. For reasons which will appear hereafter, the last year of Mary's reign had been a stirring time for the author, and little leisure was left him for literary tasks. But with the accession of Elizabeth security and prosperity returned to him, and he set about preparing a new edition of his successful textbook. Much was altered and much added; he prefaced it by a new prologue of much personal interest. Towards the end of the year the corrected and completed book was issued from the press. It was reprinted in 1562, 1563, and 1567, and indeed frequently down to about the year of the Great Armada, when apparently, whether owing to the advent of newer textbooks or to the changing taste of a more fastidious and sophisticated period we cannot know, it fell out of demand and public esteem and gradually ceased to be reprinted. *The Arte of Rhetorique*, then, was in its day a work of great popularity; it passed through numerous editions and was eagerly read by two generations of (seekers after eloquence) and literary skill, and then slipped gently back into the night, gathering the dust of unused bookshelves. But a day arrives when the obsolete becomes again alive and interesting. A modern finds little to choose between the book that has been superseded and its successor; he loves them both for their strangeness and for the picture which they suggest to him of forgotten habits of thought. Antiquity gilds dullness; stupidity becomes amiable in dead men. It is not, however, the indiscriminating zeal of the antiquary or the mere delight in

some wonder: how much more will they looke, when they heare tel, that a noble Captaine and an aduenturous prince, shall take vpon him the defence and sauegard of his Countrey, against the raging attemptes of his enemies? Therefore a noble man cannot but goe forward with most earnest will, seeing all men haue such hope in him, and coumpt him to be their onely comfort, their fortresse and defence. And the rather to encourage such right worthie, we may put them in good hope to compasse their attempt, if we shewe them that God is an assured guide vnto al those, that in an honest quarell aduerture themselues, and shew their manly stomack. Sathan himselve the greatest aduersary that man hath, yeldeth like a captiue when God doth take our part, much soner shal al other be subiect vnto him, & crie *Peccauit*, for if God be with him, what mattereth who be against him?

Now, when victorie is got, what honour doth ensue? Here openeth a large field to speake of renoume, fame and endlesse honour. In al ages the worthiest men, haue alwaies aduentured their carcases, for the sauegard of their countrey, thinking it better to die with honor, then to liue with shame. Again, y^e ruine of our realme should put vs to more shame, then the losse of our bodies should turne vs to smart. For our honestie being stained, y^e paine is endles, but our bodies being gored, either the wound may sone be healed, or els our pain being sone ended, the glory endureth for euer.

Lastly, he that helpeth the needie, defendeth his poore neighbours, and in the fauour of his Countrey bestoweth his life: will not God besides all these, place hym where he shall liue for euer, especially, seeing he hath done all these enterprises in faithe and for Christes sake?

Now in al ages, to reckon such as haue been right Soueraine and victorious, what name got the worthie *Scipio*, that withstood the rage of *Hanniball*? What brute hath *Caesar*, for his most worthie Conquestes? What triumph of glory doth sound in al mens eares, vpon the onely naming of mightie *Alezander*, and his father King Philip? And now to come home, what head can expresse the renoumed Henrie the fifth King of Englande of that name, after the Conquest? What witte can set out the wonderfull wisedome of Henrie the seuenth, and his great foresight to espie mischiese like to ensue,

Expectation of all men. Hope of victorie.

Fame foloweth worthie factes. Shame foloweth fearefulness, when manhood is thought needfull. Heauen the reward of hault Captaines.

an amplified example

ensue, and his politique deuises to escape daungers, to subdue Rebelles, and to maintaine peace?

¶ *Of mouing pittie, and stirring men to shewe mercie.*

Likewise, we may exhorte men to take pittie of the fatherlesse, the widowe, & the oppressed innocent, if we set before their eyes, the lamentable afflictions, the tyrannous wrongs, and the miserable calamities, which these poore wretches doe sustaine. For if flesh and bloud moue vs to loue our children, our wiues, and our kinsfolke: much more should the spirite of God, and Christes goodnesse towards man, stirre vs to loue our neighbours most intierly. These exhortations the preachers of God may most aptly vse, when they open his Gospel to the people, & haue iust cause to speake of such matters.

¶ *Of Commending.*

IN commending a man, wee vse this report of his wit, honestie, faithfull seruice, painfull labour, and careful nature to doe his Maisters will, or any such like, as in the Epistles of *Tullie*, there are examples infinite.

¶ *Of Comforting.*

Now after all these, the weake would be comforted, and the sorowfull would be cherished, that their grief might be asswaged, and the passions of man brought vnder the obedience of reason. The vse hereof is great aswell in priuate troubles, as in commen miseries. As in losse of goods, in lacke of freendes, in sicknesse, in dardh, and in death. In all which losses, the wise vse so to comfort the weake, that they giue them not iust cause euen at the first, to refuse all comforte. And therefore, they vse two waies of cherishing the troubled mindes. The one is, when we shewe that in some cases, and for some causes, either they should not lament at all, or els be sorie very little: the other is when we graunt that they haue iust cause to be sad, and therefore we are sad also in their behalfe, and would remedie the mater if it could be, and thus entering into felowship of sorowe, we seeke by a little and litle to mitigate their greefe. For all extreme heauinesse, and vehement sorowes can not abide comfort, but rather seeke a mourner that would take parte with them. Therefore, much warinesse ought to be vsed, when

A. RH.

F

when

when we happen vpon such exceeding forowfulnesse, least we rather purchase hatred, then asswage griefe.

Sweating
disease.

Those harmes should be moderatly borne, which must needes happen to euery one, that haue chaunced to any one. As Death, which spareth none, neither King nor Keisar, neither poore nor riche. Therefore, to be impacient for the losse of our frends, is to fall out with God, because he made vs men and not Angels. But the Godly (I trust) will alwaies remit the order of things, to the will of God, and force their passions to obeie necessitie. When God lately visited this Realme with the Sweating disease, and receiued the two worthie Gentlemen, Henry Duke of Suffolk, and his brother Lord Charles: I seeing my Ladies Grace, their mother, taking their death most greuously, could not otherwise for the duetie which I then did, and euer shall owe vnto her, but comfort her in that her heauinesse, the which vndoubtedly at that tyme much weakened her bodie. And because it may serue for an example of comfort, I haue bene bolde to set it forth, as it foloweth hereafter.

An example of comfort.

THough mine enterprife may bee thought foolish, and my doinges very slender, in buying my braine to teache the expert, to giue counsaile to other, when I lacke it my selfe, and whereas more neede were for me to be taught of other, to take vpon mee to teache my betters, yet duetie binding me to doe my best, and among a number, though I can doe least, yet good will setting me forth with the formost: I can not chuse but write what I am able, and speake what I can possible, for the better comforting of your Grace, in this your greate heauinesse, and sore visitation sent from GOD, as a warning to vs all. The Phisition then deserueth most thanks, when he practiseth his knowledge in time of necessitie, and then trauaileth most painefully, when hee feeleth his Patient to bee in most daunger. The Souldiour at that time, and at no time so much, is thought most trustie when hee sheweth at a neede his faithfull heart, and in time of extreme daunger doth vse, & bestow his most earnest labour. In the wealth of this worlde, what valiaunt man can want assistance? What mightie Prince can misse any helpe, to compass his desire? Who lacketh men, that lacketh no

money?

money? But when God striketh the mightie with his strong hande, and displaceth those that were highly placed: what one man doeth once looke backe, for the better easement of his deare brother, and Godly comforting his euen Christen, in the chiefe of all his forowe. All men commonly more reioyce in the Sunne rising, then they doe in the Sunne setting. The hope of lucre and expectation of priuate gaine, maketh many one to beare out a countenance of fauour, whose heart is inwardly fretted with dedly rancour. But such frendes euen as prosperitie doeth get them, so aduersitie doth trie them. God is the searcher of euery mans thought, vnto whose iudgement, I deferre the assurance of my good will.

And though I can doe little, and therefore deserue as little thanke, as I loke for praise (which is none at all) yet will I endeuour earnestly at all times, as well for mine owne discharge, to declare my duetie, as at this present to say somewhat, for the better easement of your Grace in this your heuinesse. The passions of the minde haue diuers effectes, and therefore worke straungely, according to their properties. For, like as ioye comforteth the heart, nourisheth blood, and quickeneth the whole bodie: So heauinesse and care hinder digestion, ingender euill humours, waste the principall partes, and with time consume the whole bodie. For the better knowledge therof, & for a liuely sight of the same, we neede not to seeke farre for any example, but euen to come straight vnto your Grace, whose bodie as I vnderstand credibly, and partly see my selfe, is sore appaired within short time, your minde so troubled, and your hart so heauie, that you hate in a maner all light, you like not the sight of any thing, that might bee your comfort, but altogether striken in a dumpe, you seeke to be solitarie, detesting all ioy, and delyting in sorowe, with harte (if it were Gods will) to make your last ende. In which your heauinesse, as I desire to be a comforter of your Grace, so I can not blame your naturall sorowe, if that now after declaration of the same, you would moderate all your griefe hereafter, and call backe your pensiuenesse, to the prescript order of reason.

And first, for the better remedie of euery disease, and troubled passions, it is best to knowe the principall cause and

F 2

chiefe

narration
 chiefe occasion of the same. Your Grace had two sonnes, how noble, howe wittie, how learned, and how Godly, many thousands better knowe it, then any one is able well to tell it. GOD at his pleasure hath taken them both to his mercie, and placed them with him, which were surely ouer good to tarie here with vs. They both died as your Grace knoweth very yong, which by course of Nature and by mans estimation, might haue liued much longer. They both were together in one house, lodged in two feuerall Chambers, and almost at one time both sickened, and both departed. They died both Dukes, both well learned, both wise, and both right Godly. They both gaue straunge tokens of death to come. The Elder sitting at Supper and very merie, sayd sodainly to that right honest Matrone, and Godly Gentlewoman, that most faithfull and long assured seruauant of yours, whose life God graunt long to continue: O Lorde, where shall we suppe to morowe at night, whereupon she being troubled, and yet saying comfortably, I trust my Lorde, either here, or els where at some of your freends houses: Nay (quoth he) we shal neuer Suppe together againe in this worlde be you well assured, and with that, seeing the Gentlewoman discomfited, turned it vnto mirth, and passed the rest of his Supper with much ioye, and the same night after twelue of the Clocke, being the fowerteene of Iulie sickned, and so was taken the next morning, about seauen of the clocke, to the mercie of God, in the yere of our Lorde, a thousande siue hundred fiftie and one. When the eldest was gone, the younger would not tarie, but tolde before (hauing no knowledge thereof by any bodie liuing) of his brothers death, to the greate wondering of all that were there, declaring what it was to lose so deare a freend, but comforting himselfe in that passion, said: well, my brother is gone, but it maketh no matter for I will goe straight after him, and so did within the space of halfe an hower, as your Grace can best tell which was there present. Nowe I renewe these wordes to your Graces knowledge, that you might the more stedfastly consider their time, to be then appointed of GOD, to forsake this euill worlde, and to liue with Abraham, Isaac, and Iacob in the kingdome of Heauen. But wherefore did GOD take two such awaie, and at that time? Surely, to tell the principall cause, wee may by all

The cause
why God

likeneffe

likeneffe affirme, that they were taken away from vs for our ^{taketh} wretched finnes, and most vile naughtinesse of life, that ^{away the} thereby wee being warned, might be as ready for God, as ^{most} they now presently were, and amend our liues in time, whom ^{worthieft.} God will call, what time wee know not. Then as I can see, we haue small cause to lament the lacke of them, which are in such blessed state, but rather to amend our owne liuing, to forthinke vs of our offences, and to wish of God to purge our hearts from all filthines and vngodly dealing, that we may be (as they now be) blessed with God for euer. Notwithstanding, the workes of God are vnsearchable, without the compasse of mans braine, precisely to comprehend the very cause, sauing that this perswasion ought surely to bee grounded in vs, euermore to thinke that God is offended with sinne, and that hee punisheth offences, to the third and fowerth generation, of all them that breake his commaundements, beeing iust in all his workes, and doing all things for the best. And therefore, when God plagueth in such sorte, I would wish that our faith might alwaies be staied, vpon the admiration of Gods glorie through out all his doings, in whom is none euill, neither yet was there euer any guile found. And I doubt not, but your Grace is thus affected, and vnfaiedly confessing your owne offences, taketh this scourge to come from God, as a iust punishment of sinne for the amendement, not onely of your owne selfe, but also for the amendement of al other in generall. The lamentable voyce of the poore (which is the mouth of God) throughout the whole realme declares full well, the wickednesse of this life, and shewes plainly that this euill is more generally felt, then any man is able by worde, or by writing at full to fet forth.

When God therefore, that is Lorde, not onely of the riche but also of the poore, seeth his ground spoyled from the wholsome profite of many, to the vaine pleasure of a fewe, and the yearth made priuate, to suffice the lust of vnfaciable couetousnesse, and that those which be his true members, can not liue for the intollerable oppression, the sore enhauning, and the most wicked grasing of those throughout the whole Realme, which otherwise might well liue with the onely value and somme of their landes, and yerely reuenues: he striketh in his anger the innocentes and tender younglings to plague
vs

vs with the lacke of them, whose innocencie, and Godlinesse of life, might haue been a iust example for vs, to amende our most euill doings. In which wonderfull worke of GOD, when hee received these two most noble impes, and his children elected to the euerlasting Kingdome, I can not but magnifie his most glorious name, from time to time, that hath so graciously preferued these two worthy Gentlemen, from the daunger of further euill, and most vile wretchednesse most like right shortly to ensue, except we all repent, and forethinke vs of our former euill liuing. And yet I speake not this as though I knewe any crime to bee more in you, then in any other: But I tel it to the shame of al those vniuersally within this Realme, that are gilty of such offences, whose inward consciences condemne their owne doings, and their open deedes beare witness against their euill nature. For it is not one house that shall feele the fall of these two Princes, neither hath God taken them for one priuate persons offences: but for the wickednesse of the whole Realme, which is like to feele the smarte, except God be mercifull vnto vs.

But now that they be gone, though the flesh be fraile, weake, and tender, and must needes smart, being wounded or cut: yet I doubt not but your grace, lacking two such portions of your owne flesh, and hauing them (as a man would say) cut away from your owne body, will suffer the smart with a good stomacke, and remember that sorowe is but an euill remedy to heale a sore. For if your hand were detrenched, or your bodie maymed with some sodaine stroke, what profite were it for you to weepe vpon your wound, and when the harme is done, to lament stil the sore? Seing that with weeping it will not be lesse, & may yet through weeping ful sone be made more. For the sore is increased, when sorowe is added, and the paine is made double, which before was but single. A constaunt Christian should beare all miserie, and with pacience abide the force of necessitie, shewing with sufferaunce the strength of his faith, and especially when the change is from euill to good, from woe to weale, what folly is it to sorowe that, for the which they ioye that are departed? They haue taken now their rest, that liued here in trauaile: They haue forsaken their bodies, wherin they were bound to receiue the spirit, whereby they
are

Where ne-
cessitie
ruleth,
sorowe is
needelesse.

are free. They haue chosfen for sicknesse, health: for earth, heauen: for life transitorie, life immortall: and for man, God: then the which, what can they haue more? Or how is it possible they can be better? Vndoubtedly if euer they were happie, they are now most happie: if euer they were well, they are now in best case, being deliuered from this present euill worlde, and exempted from Sathan, to liue for euer with Christe our Sauour.

Then what meane wee, that not onely lament the want of other, but also desire to tarie here our selues, hoping for a short vaine, and therewith a painefull pleasure, and refusing to enioye that continuall perfect, and heauenly enheritaunce, the which so sone shall happen vnto us, as Nature dissolueth this earthly body. Trueth it is, we are more fleshly then spirituall, soner feeling the ache of our body, then the greefe of our soule: more studious with care to be healthfull in carkasse, then seeking with praier, to bee pure in spirite. And therefore, if our freendes bee stained with sinne, we doe not or we will not espie their sore, we coumpt them faultlesse, when they are most wicked, neither seking the redresse of their euill doing, nor yet once amending the faultes of our owne liuing.

But when our freend departeth this world, and then forsaketh vs, when sinne forsaketh him: we begin to shewe our fleshly natures, wee weepe and we waile, and with long sorowe without discretion, declare our want of Gods grace, and all goodnesse. Whereas we see that as some be borne, some doe die also, men, women and children, and not one hower certaine to vs of all our life, yet we neuer mourne, we neuer weepe, neither marking the death of such as we knowe, nor regarding the euill life of those whome we loue. But when such depart as were either nighest of our kinred, or els most our freendes, we then lament without all comfort, not the sinnes of their soules, but the change of their bodies, leauing to doe that which we should, and doing that only which we should not doe at all. Wherein not onely wee declare much want of faith, but also wee shewe greate lacke of witte. For as the other are gone before, either to heauen or els to Hell: so shall our freends and kinffolke folowe after. We are all made of one mettall, and ordeined to dye so many as liue. Therefore what folly is it in vs, or rather what
fleshly

The folly
of such as
sorrow the
want of
their
freendes.

Death
common
to all.

fleshly madnesse immoderately to wayle their death, whom GOD hath ordeined to make their ende, except we lament the lacke of our owne liuing? For euen as well wee might at their first birthe bewaile their natiuitie, considering they must needes die, because they are borne to liue. And whatsoeuer hath a beginning, the same hath also an ending, and the ende is not at our will, which desire continuance of life, but at his will which gaue the beginning of life. Now then seeing GOD hath ordeined all to dye, according to his appointed will, what meane they that would haue theirs to liue? Shall God alter his first purpose, for the onely satisfiing of our foolish pleasure? And where GOD hath minded that the whole worlde shall decaie, shall any man desire that any one house may stande? In my minde, there can be no greater comfort to any one liuing for the lacke of his freend, then to thinke that this happened to him, which all other either haue felt, or els shall feele hereafter: And that God the rather made Death common to all, that the vniuersall Plague and egalnesse to all, might abate the fiercenesse of death, and comfort vs in the crueltie of the same, considering no one man hath an ende, but that all shall haue the like, and die we must euery mothers sonne of vs at one time or other. But you will say: my children might haue liued longer, they died young. Sure it is by mans estimation they might haue liued longer, but had it bene best for them thinke you, to haue continued still in this wretched worlde, where Vice beareth rule, and Vertue is subdued, where GOD is neglected, his lawes not obserued, his word abused, and his Prophetes that preach the iudgement of God, almost euery where contemned? If your children were a liue, and by the aduise of some wicked person, were brought to a Brothell house, where enticing Harlots liued, and so were in daunger to commit that foule sinne of whoredome, and so led from one wickednesse to another: I am assured, your grace would call them backe with labour, and would with exhortations induce them to the feare of God, and vtter detestation of al sinne, as you haue ful often heretofore done, rather fearing euill to come, then knowing any open fault to be in either of them. Now then seeing God hath done the same for you himselve, that you would haue done for them if they had liued, that is, in deliuering them both from this present

Euill to liue
among the
euill.

present euill worlde, which I coumpt none other then a Brothell house, and a life of all naughtinesse: you ought to thanke God highly, that he hath taken awaie your two sonnes, euen in their youth, being innocentes both for their liuing, and of such expectation for their towardnesse, that almost it were not possible for them hereafter, to satisfie the hope in their age, which al men presently had conceiued of their youth. It is thought and in deede it is no lesse then a great point of happinesse, to dye happely. Now, when could your two noble Gentlemen haue died better, then when they were at the best, most Godly in many things, offending in fewe, beloued of none (if euer they were hated) but of such as hate the best. As in deede, noble vertue neuer wanted cankard enuie to followe her. And considering that this life is so wretched, that the best are euer most hated, and the vilest alwaies most esteemed, and your two Sonnes of the other side, being in that state of honestie, and trained in that path of godlinesse (as I am able to be a liuely witness, none hath bene like these many yeres, or at the least, none better brought vp) what thinke you of God, did he enuie them, or els did he prouidently forsee vnto them both, when he tooke them both from vs. Assuredly, whom God loueth best, those he taketh soneft, according to the saying of Salomon: The righteous man (meaning Enoch, and other

To die
happely, is
great
happinesse.

wifed. iiii.

Psal.
lxxxiiij.

Psalm .xliij.

day a thousand yere, till their soules were parted from their bodies. Then what should we waile them, which are in that place where we al should wish to be, and seeke so to liue, that we might be ready, when it shall please God of his goodnesse to cal vs to his mercy. Let vs be sicke for our own finnes that liue here on earth, and reioyce in their most happie passage, that are gone to heauen. Thei haue not left vs, but gone before vs to inherite with Christ, their kingdom prepared. And what should this greue your grace that thei are gone before, considering our whole life is nothing els but the right waie to death. Should it trouble any one, y^t his frend is come to his iourneis end? Our life is nothing els, but a continuall trauaile, & death obtaineth rest after all our labor. Among men that trauaile by the hye waie, he is best at ease (in my minde) that sonest cometh to his iourneis end. Therefore, if your grace loued your children (as I am well assured you did) you must reioyce in their rest, and giue God hartie thanks, that they are come so sone to their iourneis ende. Mary, if it were so that man might escape the daunger of death, & liue euer, it were an other matter: but because we must al die, either first or last, & of nothing so sure in this life, as we are al sure to die at length, & nothing more vncertaine vnto man, then the certaine time of euery mans latter time, what forceth when we die, either this daie or to morowe, either this yere or the next, sauing that I thinke them most happie that dye sonest, and Death friendly to none so much, as to them whom she taketh sonest. At the time of an Execution done, for greuous offences, what mattereth who die first, when a dosen are condemned together by a Lawe, considering they must all diē one and other. I saie still, happie are they that are sonest ridde out of this world, and the soner gone, the soner blessed. The *Thracians* lament greatly at the birth of their children, and reioyce much at the buriall of their bodies, being well assured that this world is nothing els but miserie, and the world to come ioye for euer. Nowe againe the childe now borne, partly declareth the state of this life, who beginneth his time with wayling, and first sheweth teares, before he can iudge the cause of his woe. If we beleue the promises of God, if wee hope for the generall resurrection, and constantly affirme that God is iust in all his

Life, the
right way
to death.
Death pur-
chafeth rest.

Death more
friendly, the
soner it
commeth.

Thracians.

Children by
weeping,
declare our
wo.

workes:

workes: we can not but ioyfully say with the iust man Iob. ^{Iob.}
The Lorde gaue them, the Lorde hath taken them againe,
as it pleased God so may it be, and blessed be the name of the
Lord for now & euer. God dealeth wrongfully with no man,
but extendeth his mercie most plentifully ouer all mankind.
God gaue you two children, as the like I haue not knowden,
happie are you most gracious Ladie that euer you bare them.
God lent you them two for a time, and tooke them two againe
at his time, you haue no wrong done you, that he hath taken
them: but you haue receiued a wonderfull benefite that euer
you had them. He is very vniust that boroweth and will not
paie againe but at his pleasure. He forgetteth much his
duetie, that boroweth a Jewell of the Kings Maiestie, and will
not restore it with good will, when it shall please his Grace to
cal for it. He is vnworthie hereafter to borowe, that will
rather grudge because he hath it no longer, then once giue
thanks because he hath had the vse of it so long. He is ouer
couetous, that coumpsett not gainefull the time of his borowing:
but iudgeth it losse to restore things againe. He is vnthank-
full that thinkes hee hath wrong done, when his pleasure is
shortned, and takes the ende of his delight to be extreme
euill. He loseth the greatest part of his ioye in this worlde,
that thinketh there is no pleasure but of thinges present: that
can not comfort himselfe with pleasure past, and iudge them
to be most assured, considering the memorie of them once
had, can neuer decaie. His ioyes bee ouer straight, that bee
comprehended within the compasse of his sight, and thinketh
nothing comfortable, but that which is euer before his eyes.
All pleasure, which man hath in this worlde, is very shorte,
and sone goeth it waie, the remembrance lasteth euer and
is much more assured, then is the presence or liuely sight of
any thing. And thus your Grace may euer reioyce, that you
had two such, which liued so verteuously, and dyed so Godly,
and though their bodies bee absent from your sight, yet the
remembraunce of their vertues, shall neuer decaie from your
mind. God lendeth life to all, and lendeth at his pleasure
for a time. To this man he graunteth a long life, to this
a short space, to some one, a daie, to some a yere, to some
a moneth. Now, when GOD taketh, what man should be
offended, considering he that gaue freely, may boldly take his
owne

Lent goods
must be
restored at
the owners
will.

76 The arte of Rhetorique.

owne when he will, and doe no man wrong. The Kings Maiestie giueth one .x. li. an other .xl. li. an other .lx. li. shal he be greued that receiued but, x. li. and not rather giue thanks, that he receiued so much? Is that man happier that dieth in the latter ende of the moneth, then hee is that dyed in the beginning of the same moneth? Doeth distaunce of time, and long tarying from God, make men more happie when they come to God? By space of passage we differ much, and one liueth longer than an other, but by death at the last we all are matched, and none the happier that liueth the longer: but rather most happie is he that died the soonest, and departed best in the faith of Christ. Thinke therefore your selfe most happie, that you had two such, and giue God hartie thanks that it pleased him so soone to take two such. Necessitie is lawlesse, and that which is by God appointed, no man can alter. Reioyce we, or weepe we, dye we shall, how soone no man can tell. Yea, we are all our life time warned before, that death is at hande, and that when we goe to bed, we are not assured to rife the next day in the morning, no, not to liue one hower longer. And yet to see our folly, we would assigne God his tyme, according to our facietie, and not content our selues with his doings, according to his appointment. And euer wee saie when any die yong, he might haue liued longer, it was pitie he died so sone. As though forsooth, he were not better with God, then he can be with man. Therefore, whereas for a time your Grace much bewailed their lacke, not onely absenting your selfe from all companie, but also refusing all kind of comforte, almost dead with heauinesse, your bodie being so worne with sorrowe, that the long continuance of the same, is much like to shorten your daies: I will desire your Grace for Gods loue, to referre your wil to God's will, and whereas hetherto nature hath taught you, to weepe the lacke of your naturall children, let reason teach you hereafter to wype awaie the teares, and let not phantasie encrease that, which nature hath commaunded moderatly to vse. To be sory for the lack of our dearest, we are taught by nature, to be ouercome with sorrow, it commeth of our owne fonde opinion, and great folly it is, with naturall sorrowe to encrease al sorrowe, and with a little sickness, to purchase readie death. The sorrowes of brute

beastes

The arte of Rhetorique. 77

beastes are sharpe, and yet they are but short. The Cowe lacking her Caulf, leaueth lowing within three or fower daies at the farthest. Birds of the Aire, perceyuing their young ones taken from their neast, chitter for a while in Trees there about, and straight after they flye abroade and make no more adoe. The Dow lacking her Faune: the Hind her Calfe, braie no longer time after their losse, but seing their lacke to be without remedy, they cease their sorrow within short space. Man onely among all other, ceaseth not to fauour his sorrowe, and lamenteth not onely so much as nature willeth him, but also so much as his owne affection moueth him. And yet all folke doe not so, but such as are subiect to passions, and furthest from fortitude of mind, as women commonly rather than men, rude people rather than Godly folke: the vnlearned soner then the learned, foolish folke soner then wise men, children, rather then yong men. Whereupon we may well gather, that immoderate sorrowe, is not naturall (for that which is naturall, is euer like in all) but through follie mainteined, encreased by weakenesse, and for lack of reason made altogether intollerable. Then I doubt not, but your Grace wil rather ende your sorrowe by reason: then that sorrowe should ende you through follie, and whereas by nature, you are a weake woman in bodie, you will shewe your selfe by reason, a strong man in heart: rather endyng your greefe by Godly aduertisements, and by the iust consideration of Gods wonderfull doings: then that time and space, should weare awaie your sorrowes, which in deede suffer none, continually to abide in any one, but rather rid them of life, or els ease them of grieffe. The foole, the vngodly, the weake harted haue this remedie, your medicen must be more heauenly, if you doe (as you professe) referre al to Gods pleasure, and say in your praier. Thy will be done in earth as it is in heauen. Those whom God loueth, those he chasteneth, and happie is that bodie, whom God scourgeth for his amendment. The man that dyeth in the faith of Christ is blessed, and the chastened seruant if he doe repent and amend his life, shal be blessed. Wee knowe not what we doe when we bewaile the death of our dearest, for in death is altogether al happinesse, and before death not one is happie. The miseries in this world declare small felicitie to be in the same. Therefore,

many

The nature of brute beastes.

Immoderate sorrowe, not naturall.

Time, a remedie for fooles to take awaie their sorrowe. Marh. vi. Iohn. v.

The greates
miserie of
this worlde,
makes
wearineffe
of life.

many men being ouerwhelmed with much woe and wretched wickednesse, haue wished and praied to God for an ende of this life, and thought this worlde to be a let, to the heavenly perfection, the which blisse all they shall attaine hereafter that hope well here, and with a liuely faith declare their assurance. Your Graces two sonnes in their life were so Godly, that their death was their aduantage: for, by death they liued, because in life they were dead. They died in faith, not wearie of this world, nor wishing for death, as ouer loden with sinne: but patiently taking the crosse departed with ioy. At whose dying, your grace may learne an example of pacience and all thanks giuing, that God of his goodnesse, hath so graciously taken these your two children to his fauourable mercie. God punished partly to trie your constancie, wherein I wish that your grace may now bee as well willing to forsake them, as euer you were willing to haue them. But such is the infirmitie of our flesh, that we hate good comfort in wordes, when that cause of our comfort in deede (as we take it) is gone. And me thinkes I heare you crie notwithstanding al my words: alacke my children are gone. But what though they are gone? God hath called, and nature hath obeyed. Yea, you crie still my children are dead: Marie therefore they liued, and blessed is their ende whose life is so Godly. Woe worth they are dead they are ded. It is no new thing, they are neither the first that died, not yet the last that shall die. Many went before, and all shall folow after. They liued together, they loued together, & now they made their ende both together. Alas they died that were the fruite of myne owne body, leauing me comfortles, vnhappie woman that I am. You doe well, to call them the fruite of your bodie, and yet you nothing the more vnhappie neither. For is the tree vnhappie, from which the Apples fall? Or is the earth accursed, that bringeth forth greene grasse, which hereafter notwithstanding doth wither. Death taketh no order of yeres, but when the time is appointed, be it earely or late, daie or night, away we must. But I praie you, what loue hath your Grace? They dyed, that shoulde haue died, yea, they that could liue no longer. But you wished them longer life. Yea, But God made you no such promise, and meete it were not, that he should be led by you, but you rather should bee led by him.

Impacience
without
comfort.

Trees, not
curfed,
because
Apples fall
from them.

him. Your children died and that right Godly, what would you haue more? All good mothers desire that their children may dye Gods seruantes, the which your Grace hath most assuredly obtained. Now againe, mans nature altereth, and hardly tarieth vertue long in one place, without much circumspection, and youth may sone be corrupted. But you will say. These were good and Godly brought vp, and therefore, most like to proue Godly hereafter if they had liued still. Well, though such things perhaps had not chaunced, yet such things might haue chaunced, and although they happen not to al, yet do they hap to many: and though they had not chaunced to your children, yet we knew not that before: and more wisdom it had bene, to feare the worst with good aduisement, then euer to hope, and looke still for the best, without all mistrusting. For such is the nature of man and his corrupt race, that euermore the one followeth soner then the other. *Commodus* was a vertuous childe, and had good bringing vp, and yet he died a most wicked man. *Nero* wanted no good counsaile, and such a Master he had, as neuer any had the better, and yet what one aliuie was worse then he? But now death hath assured your Grace, that you may warrant your selfe of their godly ende, whereas if God had spared them life, things might haue chaunced otherwise. In wishing longer life, we wish often times longer woe, longer trouble, longer folly in this world, and weigh all things well, you shall perceiue we haue small ioye, to wish longer life. This imagination of longer life, when the life standeth not by the number of yeres, but by the appointed will of God, maketh our folly so much to appeare, and our teares so continually to fall from our cheekes. For if we thought (as wee should doe in deed) that euery day rising, may be the end of euery man liuing, and that there is no difference with GOD, betwixt one day and an hundreth yeares, wee might beare all sorrowes a great deale the better. Therefore it were most wisdom for vs all, and a great part of perfection, to make euery day an euen reckening of our life, and talke so with God euery howre, that we may be of euen boord with him, through fulnesse of faith, and readie to goe the next howre following at his commaundement, and to take alwaies his sending in good part. The Lorde is at hand. We knowe

Commodus.

Nero.

not

not when he will come (at midnight, at Cock crowe, or at noone daies) to take either vs, or any of ours. Therefore, the rather that we may be armed, let vs follow the examples of other godly men, and lay their doings before your eyes. And among al other, I know none so meete for your Graces comfort, as the wife & godly behauour of good King Dauid. Who when he was enformed that his sonne was sicke, praied to God hartely for his amendement, wept, fasted, and with much lamentation declared great heauinesse. But when word came of his sonnes departure, hee left his mourning, he called for water, and willed meate to be set before him, that he might eate. Whereupon, when his men maruelled why he did so, confidering he tooke it so greeuously before, when his child was but sicke, and now being dead tooke no thought at all, he made this answere vnto them: so long as my childe liued I fasted, and watered my plants for my yong boye, and I saied to my self, who can tel but that God perhappes will giue me him, and that my childe shall liue: but now seing he is dead, to what ende should I fast? Can I call him againe any more? Nay, I shall rather goe vnto him, he shall neuer come againe vnto me. And with that Dauid comforted his wife Bethsabe, the which example, as I trust your Grace hath read for your comfort, so I hope you will also followe it for your health, and be as strong in pacience as euer Dauid was. The historie it selfe shal much delight your grace, being read as it lieth in the booke, better then my bare touching of it can doe a great deale. The which I doubt not, but your Grace will often reade and comfort your self, as Dauid did his sorrowfull wife. Iob losing his children and all that he had, forgat not to praise God in his extreame pouretie. *Tobias* lacking his eye sight, in spirit praised God, and with open mouth confessed his holy name, to be magnified throughout the whole earth. *Paule* the Apostle of God, reprocueth them as worthie blame, which mourne & lament the losse of their dearest. I would not brethren (quoth he) that you should bee ignoraunt concerning them which be fallen on sleepe, that you sorrowe not as other doe, which haue no hope. If we beleue that Iesus dyed and rose againe, euen so they also which sleep by Iesus, wil God bring againe with him. Then your grace either with leauing sorowe, must shewe your self

faithfull,

ii. Reg. xii.
Dauid.

Iob.

Tobias.

i. Thessa.
iii.

faithfull, or els with yeelding to your woe, declare your self to be without hope. But I trust your grace being planted in Christ, will shewe with sufferance the fruite of your faith, and comfort your self with the wordes of Christ, I am the resurrection & the life, he that beleueth on me, yea, though he were dead, yet should hee liue, and whofoeuer liueth and beleueth in me shall neuer dye. We reade of those that had no knowledge of God, and yet they bare in good worth the disease of their children. *Anaxagoras* hearing tell, that his sonne was dead: no maruel (quoth he) I knowe well I begot a mortall bodie. *Pericles* chief ruler of *Athens*, hearing tel that his two sonnes being of wonderfull towardnesse, within fower daies were both dead, neuer greatly changed countenance for the matter, that any one could perceiue, nor yet forbare to goe abroade, but according to his wonted custome, did his duetie in the Counsaile house in debating matters of weight, concerning the state of the common peoples weale. But because your grace is a woman, I will shewe you an example of a noble woman, in whom appered wonderfull pacience. *Cornelia* a worthy Lady in *Rome*, being comforted for the losse of her two children *Tiberius*, and *Caius Gracchus*, both valiaunt Gentlemen, although both not the most honest men, which died not in their beds, but violently were slaine in ciuill battaile, their bodies lying naked and vnburied, when one among other said: oh vnhappy woman, that euer thou shouldest see this day. Nay (quoth she) I will neuer thinke my selfe otherwise then most happie, that euer I brought forth these two *Gracchions*. If this noble Ladie could thinke her self happie, being mother to these two valiaunt Gentlemen, and yet both Rebelles, & therefore iustly slaine: how much more may your Grace thinke your self most happie, that euer you brought forth two such *Brandons*, not onely by naturall birth, but also by most godly education in such fort, that the like two haue not beene for their towardnesse vniuersally. Whose death, the generall voyce of all men, declares how much it was lamented. So that, whereas you might euer haue feared some dangerous end, now are you assured, that thei both made a most godly ende, the which thing is the full perfection of a Christian life. I read of one *Bibulus*, that hearing of his two children

Iohn. xi.

Anaxagoras.

Pericles.

Cornelia.

Bibulus.

to die both in one day, lamented the lack of them both for that one day, and mourned no more. And what could a man doe lesse, then for two children to lament but one day, and yet in my minde he lamented enough, and euen so much as was reason for him to doe: whose doinges if al Christians would followe, in my iudgement they should not onely fulfill Natures rule, but also please God highly. *Horatius Puluillus* being high Priest at Roome, when he was occupied about the dedication of the Temple, to the great God *Iupiter*, in the Capitolie, holding a post in his hand, & heard as he was vttering the solemne wordes, that his sonne was dead euen at the same present: he did neuer plucke his hand from the post, least he should trouble such a solemnitie, neither yet turned his countenance from that publique Religion, to his priuate sorowe, least he should seeme rather to doe the office of a Father, then the duetie of an high Minister. *Paulus Emilius*, after his most noble victorie had of King *Perse*, desired of God that after such a triumph, there were any harme like to happen to the *Romaines*, the same might fall vpon his owne house. Whereupon, when God had taken his two children from him, immediatly after he thanked God, for graunting him his bound. For in so doing he was a meane, that the people rather lamented *Paulus Emilius* lacke, then that *Paulus* or any bewailed any misfortune that the *Romaines* had. Examples be innumerable of those which vsed like moderation, in subduing their affections, as *Zenophon*, *Quintus Martius*, *Iulius Caesar*, *Tiberius Caesar*, Emperors both of Roome. But what seeke I for misfortunate men (if any such be misfortunate) seeing it is an harder matter and a greater peece of worke to finde out happie men. Let vs looke round about, euen at home, and we shall finde enough subiect to this misfortune: for who liueth that hath not lost? Therefore I would wish your grace euen now, to come in againe with God, and although he bee angrie, yet shewe you your selfe most obedient to his will, considering he is Lord ouer Kinges, Emperours, and ouer all that bee, both in heauen and in earth, and spareth none whom he listeth to take, and no doubt he will take all at the last. His Darte goeth dayly, neither is any Dart cast in vaine, which is sent amongst a whole Armie, standing thicke together. Neither can you iustly lament that they liued no longer,

Horatius
Puluillus.

Paulus
Emilius.

Quintus
Martius.
Iulius
Caesar.
Tiberius
Caesar.

longer, for they liued long enough, that haue liued well enough. You must measure your children by their vertues, not by their yeares. For (as the Wiseman saith) a mans Sapi. iv. wisedome is the greye heares, and an vndefiled life is the old age. Happie is that mother that hath had godlie children, and not she that hath had long liuing children. For, if felicitie should stand by length of time, some Tree were more happie then any man, for it liueth longer, and so like wife longer then men. brute beastes, as the Stagge, who liueth (as *Plinie* doth say) The Stag how long he liueth. two hundred yeres and more. If wee would but consider Man what he man is, wee should haue small hope to liue, and little cause to put any great assurance in this life. Let vs see him he is concerning his bodie. what he is: Is his bodie any thing els, but a lumpe of earth, made together in such forme as we doe see? A fraile vessell, a weake carion subiect to miserie, cast doune with euery light disease, a man to day, to morowe none. A flowre that this day is fresh, to morowe withereth. Good Lord doe wee not see, that euen those thinges which nourish vs, doe rotte and dye, as hearbes, birds, beastes, water, and al other, without the which we cannot liue. And how can we liue euer, that are sustained with dead thinges? Therefore, when any one doth dye, why doe wee not thinke, that this may chauce to euery one, which now hath chaunced to any one. We bee now as those that stand in battaile ray. Not one man is sure of himself before an other, but al are in daunger in like maner to death. That your children dyed before other that were of riper yeres, we may iudge that their ripeness for vertue, and al other gifts of nature were brought euen to perfection, whereby Death the soner approached, for nothing long lasteth that is sone excellent. God gaue your grace two most excellent children: God neuer giueth for any long time, those that bee right excellent. Their natures were heauenly, and therefore more meet for God then man. Among fruite we see some apples are sone ripe, and fall from the Tree in the midst of Sommer, other be still greene and tary til Winter, and hereupon are commonly called Winter fruite: euen so it is with man, some die yong some die old, and some die in their midle age. Your sonnes were euen two such alreadie, as some hereafter may be with long continuance of time. They had that in their youth for the gifts

Trees liue
longer then
men.
The Stag
how long
he liueth.
Man what
he is con-
cerning his
bodie.

Ripe things
last not
long.

gifts of nature, which all men would require of them both scarcely in their age. Therefore being both now ripe, they were most readie for God. There was a childe in Roome of a mans quantitie, for face, legges, and other parts of the body, whereupon wise men iudged he would not be long liuing. How could your grace thinke, that when you saw auncient wisdome in the one, and most pragnant wit in the other, marueilous sobrietie in the elder, & most laudable gentleness in the yonger, them both most studious in learning, most forward in al feates, aswel of the body as of the mind, being two such and so excellent, that they were like long to continue with you. God neuer suffereth such excellent and rare Jewels long to inherite the earth. Whatsoever is nie perfection, the same is most nye falling. Vertue being once absolute, cannot long be seenie with these our fleshy eyes, neither can that tary the latter ende with other, that was ripe it selfe first of al, and before other. Fire goeth out the soner, the clearer that it burneth: & that light lasteth longest, that is made of most course matter. In greene wood we may see, that where as the fuell is not most apt for burning, yet the fire lasteth longer, then if it were nourished with like quantitie of drye wood. Euen so in the nature of man, the minde being ripe, the body decaieth straight, and life goeth away being once brought to perfection. Neither can there be any greater token of short life, then full ripeness of natural wit: the which is to the body, as the heate of the Sunne is to things earthly. Therefore iudge right honorable Ladie, that euen now they both died, when they both were most readie for God, neither thinke that they died ouer sone because they liued no longer. They died both Gods seruants, and therefore they dyed well and in good time. God hath set their time, and taken them at his time, blessed children as they bee, to reigne with him in the kingdome of his Father, prepared for them from the beginning. Vnto whose will I wish, and I trust your Grace doth wholie referre your will, thanking him as hartely for that he hath taken them, as you euer thanked him for that he euer lent you them. I knowe the wicked wordes of some vngodly folke haue much disquieted your grace, notwithstanding, GOD being Iudge of your naturall loue towards your children, and al your faithful friends

friends and seruants, bearing earnest witness with your Grace of the same: their vngodly talke the more lightly it is to be esteemed, the more vngodly that it is. Nay, your grace may reioyce rather, that whereas you haue done well, you here euill, according to the words of Christ. Blessed are you Math. v. when men speake all euill thinges against you. And againe, consider GOD is not led by the reporte of men, to iudge his creatures, but perswaded by the true knowledge of euery mans conscience to take them for his seruants, and furthermore, the harme is theirs which speake so lewdly, and the blisse theirs which beare it so patiently. For looke what measure they vse to other, with the same they shall be measured againe. And as they iudge, so shall they be iudged. Be your Grace therefore strong in aduersitie, and pray for them that speake amisse of you, rendring good for euill, and with charitable dealing, shewe your selfe long suffering, so shal you heape coales on their heads. The boystrous Sea, trieth the good Mariner, and sharpe vexation declareth the true Christian. Where battaile hath not bene before, there was neuer any victorie obtained. You then beeing thus assailed, shewe your selfe rather stoute to withstand, then weake to giue ouer: rather cleauing to good, then yeelding to euill. For if God be with you, what forceth who be against you. For when all friends faile, God neuer faileth them that put their trust in him, and with an vnfaigned heart call to him for grace. Thus doing, I assure your Grace God will be pleased, and the godly will much praise your wisdome, though the world full wickedly say their pleasure. I pray God your grace may please the godlie, and with your vertuous behauiour in this your widowhood, winne their commendation to the glorie of God, the reioysing of your friends, and the comfort of your soule. *Amen.*

Thus, the rather to make precepts plaine, I haue added examples at large, both for counsaile giuing and for comforting. And most needfull it were in such kinde of Orations, to bee most occupied, considering the vse hereof appeareth full oft in all parts of our life, and confusedly is vsed among all other matters. For in praising a worthie man, we shall haue iust cause to speake of al his vertues, of thinges profitable in this life, and of pleasures in generall. Likewise in tra-
uerfing

Pacience
praise
worthy in
aduersitie.

uerfing a caufe before a Iudge, we can not want the aide of perfwafion and good counfaile, concerning wealth, health, life, and eftimation, the helpe whereof is partly borowed of this place. But whereas I haue fet forth at large, the places of confirmation, concerning counfaile in diuers caufes: it is not thought, that either they fhould all bee vfed in number as they are, or in order as they ftande: but that any one may vfe them, and order them as he fhall thinke beft, according as the time, place, and perfon fhall moft of all require.

¶ Of an Oration iudiciall.

THe whole burdein of weightie matters, and the earnest triall of all controuerfies, reft onely vpon Iudgement. Therefore, when matters concerning land, goodes, or life, or any fuch thing of like weight are called in queftion, we muft euer haue recourfe to this kinde of Oration, and after iuft examining of our caufe by the places thereof, looke for iudgement according to the lawe.

¶ Oration iudiciall what it is.

Oration Iudiciall, is an earnest debating in open affembly, of fome weightie matter before a Iudge, where the complainant commenfeth his action, and the defendant thereupon aunswereth at his perill, to all fuch thinges as are laied to his charge.

¶ Of the foundation, or rather the principall point in euery debated matter, called of the Rhetoricians the ftate, or constitution of the caufe.

Not onely it is needefull in caufes of iudgement, to confider the fcope whereunto we muft leauell our reasons, and direct our inuention: but alfo we ought in euery caufe to haue a refpect vnto fome one efpeciall point and chiefe article: that the rather the whole drift of our doings, may feme to agree with our firft deuifed purpofe. For by this meanes our iudgement fhall be framed to fpeake with difcretion, and the ignoraunt fhall learne to perceiue with profite, whatfoeuer is faid for his instruction. But they that take vpon them to talke in open audience, and make not their accompt before, what they will fpeake after: fhall neither be well liked for their inuention, nor allowed for their wit, nor efteemed for their learning. For what other thing

doe

doe they, that boult out their wordes in fuch fort, and without all aduifement vtter out matter: but fhew themfelues to play as yong boyes or fcarre Crowes doe, which fhoot in the open and plaine fieldes at all aduentures hittie miffie. The learned therefore, and fuch as loue to be counted clerkes of vnderftanding, and men of good circumfpection and iudgement, do warely fcan what they chiefly minde to fpeake, and by definition feeke what that is, whereunto they purpofe to direct their whole doings. For by fuch aduifed wareneffe, and good eye cafting: they fhall alwaies bee able both to knowe what to fay, and to fpeake what they ought. As for example, if I fhall haue occafion to fpeake in open audience, of the obedience due to our foueraigne King, I ought firft to learne what is obedience, and after knowledge attained, to direct my reasons to the onely prooffe of this purpofe, and wholie to feeke confirmation of the fame, and not turne my tale to talke of Robin Hood, and to fhew what a goodly Archer was he, or to fpeake wonders of the man in the Moone, fuch as are moft needleffe, and fartheft from the purpofe. For then the hearer looking to be taught his obedience, and hearing in the meane feafon mad tales of Archerie, and great meruailes of the man in the Moone: being halfe aftonied at his fo great ftraying, will perhappes fay to himfelfe: now whether the deuill wilt thou, come in man againe for very fhame, and tell me no bytales, fuch as are to no purpofe, but fhew me that which thou dideft promife, both to teach and perfwade at thy firft entrie. Affuredly fuch fond fellowes there haue bene, yea euen among Preachers, that talking of faith, they haue fetcht their full race from the xii. fignes in the Zodiake. An other talking of the generall refurrection, hath made a large matter of our blessed Ladie, praying her to bee fo gentle, fo curteous, and fo kinde, that it were better a thoufand fold, to make fute to her alone, then to Chrift her fonne. And what needed (I pray you) any fuch rehearfall being both vngodly, and nothing at all to the purpofe. For what maketh the praife of our Ladie, to the confirmation of the generall doome? Would not a man thinke him mad, that hauing an earnest errande from London to Douer, would take it the next way to ride firft into Northfolke, next into Effex, and laft into

Kent?

Definition
of a thing
muft firft
be knowne
ere we
fpeake our
minde at
large.

Rouing
without
reafon.

occafion