Wilson's
Arte of Rhetorique
1560

Edited by
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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 literacy 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 A modern finds little to choose between the book that has been superseded and its successor; he loves them both for their strangeness and for the picture which they suggest to him of forgotten habits of thought.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 undiscriminating zeal of the antiquary or the mere delight in...
fame foloweth worthie fortunes, shame foloweth shamefulnesse, when manhood is thought needfull. Heauen the reward of lustfull Captaines.

Now in all ages, to reckon such as haue been right Soveraine and victorous, what name got the warlike Scipio, that withfoothd the rage of Hannibal? What brute hath Cæsar, for his most warlike Conquests? What triumph of glory doth found in al mens ears, vpon the onely naming of mightie Alexander, and his father King Philip? And now to come home, what head can express the renowned Henrie the fifth King of Englande of that name, after the Conquest? What witte can fet out the wonderfull wifedome of Henrie the feuenth, and his great forefight to epie milchiefie like to enufe,
when we happen upon such exceeding sorrowfulness, least we rather purchase hatred, than affuage grief.

Those harms should be moderately borne, which must needs happen to every one, that have chanced to any one. As Death, which spareth none, neither King nor Kyser, neither poor nor riche. Therefore, to be impatient for the losse of our friends, is to fall out with God, because he made vs men and not Angels. But the Godly (I truift) will alwaies remit the order of things, to the will of God, and force their passions to obeie necessitie. When God lately visted this Realme with the Sweating diseafe, 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 greeuoufly, could not otherwise for the duetie which I then did, and euer shall owe vnto her, but comfort her in that her heavinesse, the which undoubtedly 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 solloweth hereafter.

An example of comfort.

Though mine enterprize may bee thought foolifh, and my doings very {lender, in busying my braine to teache the expert, to giue counfaile to other, when I lacke it my feIfe, 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 beft, and among a number, though I can doe leaft, yet good will setting me forth with the formoft: I can not chuse but write what I am able, and speake what I can possibly, for the better comforting of your Grace, in this your heauinesse.

For, like as joye comforteth the heart, nouriseth bloud, and quickeneth the whole bodie: So heauinesse and care hinder digestion, ingender euill humours, wafte the principall partes, and with time confume the whole bodie. For the better knowledge therof, & for a usefully sight of the fame, we neede not to seeke farre for any example, but euen to come straight vnto your Grafe, whofe bodie as I vnderstond credibly, and partly fee my felfe, is [ore 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 feeke to be solitarie, detesting all joye, and delighting in forrowe, with harte (if it were Gods will) to make your laft ende. In which your heauinesse, as I desire to be a comforter of your Grace, so I can not blame your naturall forowe, if that now after declaration of the fame, you would moderate all your griefe hereafter, and call backe your penituenesse, to the prescript order of reason.

And firft, for the better remedie of every diseafe, and troubled passions, it is best to knowe the principall caufe and 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 eafement of his deare brother, and Godly comforting his euens Chriften, in the chiefe of all his forowe. All men commonly more rejoicke in the Sunne riling, then they doe in the Sunne setting. The hope of lucre and expectation of priuate gaine, maketh many one to beare out a countenaunce of fauour, whose heart is inwardly fretted with dedly rancour. But such frendes euen as prosperitie doeth get them, fo aduerfitie doth trie them. God is the searcheure of euery mans thought, vnto whose judgement, I deferre the affhraunce of my good will.

And though I can doe little, and therefore defervre as little thanke, as I loke for praife (which is none at all) yet will I endeavour earneftly at all times, as well for mine owne discharge, to declare my duetie, as at this prefent to say somewhat, for the better eafement of your Grace in this your heauinesse. The passions of the minde haue diuers effectes, and therefore worke straungely, according to their properties, and the issue therof.

In the wealth of this worlde, what valiaunt man can want auffiftence? What mightie Prince can mifle any helpe to comppas his desire?  Who lacketh men, that lacketh no
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chefe occasion of the fame. Your Grace had two sones, 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 pleaure hath taken them both to his mercie, and placed them with him, which were freely 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 gave straunge tokens of death to come. The Elder sitting at Supper and very merie, sayd sodainly to that right honeste Matrone, and Godly Gentlewoman, that most faithfull and long assured seruaunt of yours, whose life God graunt lang t<::l continue:

O Lorde, where fhall we fuppe to morowe at night, whereupon fhe being troubled, and yet faying comfartably, I truf my Lorde, either here, or els where at fome of your freends houfes: Nay (quoth he) we fhal neuer Suppe tQgether againe in this worlde be you well aff'ured, and with that, seeing the Gentlewoman discomfited, turned it vnto mirth, and paff'ed the reft of his Supper with much ioye, and the fame night after twelue of the Clocke, being the suwerteene of Iulie sickned, and so was taken the next mGrning, about feauen of the clocke, to the mercie of God, in the yer-e of our Lorde, a thoufande fiue hundred fiftie and one. When the eldeft was gone, the youn~r would not tari, but tolde before (having no knowledge thereof) of his br<::lthers death, to the greate wondering of all that were there, declaring what it was to loffe fo deare a freend, but comforting himfelfe in that paffion, faid : well, my brother is gone, but it maketh no matter for I will goe ftraight after him, and fo did within the fpase of halfe an hower, as your Grace can beft tell which was there prefent. Nowe I renewe these wordes to your Graces knowledge, that you might the more fredfafrly confider their time, to be then appointed of GOD, to forfake this euill worlde, and to liue with Abraham, Ifaac, and Iacob in the kingdome of Heauen. But wherefore did GOD take two fuch awaie, and at that time? Surely, to tell the principall caufe, wee may by all

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70 vs with the lacke of them, whose innocencie, and Godliness of life, might have been a suit example for vs, to amend our most euill doings. In which wonderfull worke of GOD, when hee received these two most noble impes, and his children elected to the euerlafting Kingdome, I can not but magnifie his most glorious name, from time to time, that hath so graciously preferred these two worthy Gentlemen, from the daunger of further euill, and most vile wretchednesse most like right shortly to enue, except we all repent, and forethanke vs of our former euill living. 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 vniterfully within this Realm, that are gilte of such offences, whose inward confciences condemne their owne doings, and their open deeds beare witneffe 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 private persons offences: but for the wickednesse of the whole Realm, which is like to feele the imare, except God be mercifull vnto vs.

But now that they be gone, though the flesh be fraile, weake, and tender, and milt needes smart, being wounded or cut: yet I doubt not but your grace, lacking two such portions of your owne fleith, 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 forowe is but one an euill remedy to heale a fore. For if your hand were detrenched, or your bodie mayned with fome fodie stroke, what profite were it for you to weepe vpon your wound, and when the harne is done, to lament fil the fore? Seing that with weeping it will not be leffe, & may yet through weeping full fone be made more. For the fore is increased, when forowe is added, and theaine is made double, which before was but fingle. A constant Christian shoule bear all miferie, and with pacience abide the force of necceffitie, shewing with sufferance the strenght of his faith, and especially when the change is from euill to good, from wo to weale, what folly is it to forrowe that, for the which they ioye that are departed? They haue taken now their reft, that liued here in travaile: They haue forfaken their bodies, wherein they were bound to receuie the spirt, whereby they are free. They haue chosene for sickneffe, health: for earth, heauen: for life traniterie, life immortal: and for man, God: then the which, what can they haue more? Or how is it possible they can be better? Undoubtedly if euer they were happy, they are now moft happy: if euer they were well, they are now in beft cafe, being deliuered from this preuent euill worlde, and exempted from Satan, to liue for euer with Chrifte our Saviour.

Then what meane wee, that not onely lament the want of other, but alfo defire to tarie here our felues, hoping for a short vaine, and therewith a painefull pleafure, and refuing to enioye that continuall perfect, and heavenly enheritaunce, the which fo fone shall happen vnto vs, as Nature diifolueth this earthly body. Trueith it is, we are more fleithy then spiritual, loner feeling the ache of our body, then the greecle of our foule: more studious with care to be healthfull in carkaffe, then feeking with praier, to bee pure in spirite. And therefore, if our freendes bee fhined vnto finne, we doe not or we will not efpie their fore, we coumpt them faultleffe, when they are moft wicked, neither feking the redrefle of their euill doing, nor yet once amending the faultes of our owne living. But when our freend departeth this world, and then forsaketh vs, when finne forsaketh him: we begin to thowe our fleithy natures, wee weepe and we waile, and with long forrowe without discretion, declare our want of Gods grace, and all goodneffe. Whereas we fee that as fome be borne, fome doe die also, men, women and children, and not one howuer certaine to vs of all our life, yet we never mourne, we never weepe, neither marking the death of fuch as we knowe, nor regarding the euill life of thoefe whom we loue. But when fuch depart as were either nighte of our kinred, or els moft our freendes, we then lament without all comfort, not the finnes of their foules, but the chaunge of their bodies, leaung to doe that which we shoulde, and doing that only which we should not doe at all. Wherein not onely we declare much want of faith, but alfo wee thowe greate lacke of witte. For as the other are gone before, either to heauen or els to Hell: fo shall our freends and kinfolke folowe after. We are all made of one metall, and ordened to dye to many as liue. Therefore what folly is it in vs, or rather what...
Death common to all.

Death, though madly immoderately to wayle their death, whom GOD hath ordained to make their ende, except we lament the lacke of our owne living? For even as well wee might at their first birth be bewaile their natuiuitie, they must needs die, because they are borne to live. And whatsoever hath a beginning, the fame hath also an ending, and the ende is not at our will, which defire continuance of life, but at his will which gave the beginning of life. Now then seeming GOD hath ordained all to dye, according to his appointed will, what meane they that would have theirs to live? Shall God alter his first purpose, for the onely satifying of our foolish pleasure? And where GOD hath minded that the whole world shall decay, shall any man desire that any one house may stand? In my minde, there can be no greater comfort to any one living for the lacke of his friend, then to think that this happened to him, which all other either have felt, or else shall feel hereafter: And that God the rather made Death common to all, that the vniuerfall Plague and egalneffe to all, might abate the fiercenesse of death, and comfort vs in the cruelty of the fame, considering no one man hath an ende, but that all shall have the like, and die we must every mothers sonne at one time or other. But you will say: my children might have liued longer, they died young. Sure it is not at our will, which defire continuance of life, but at his will which gave the beginning of life. Now then seeming GOD hath ordained all to dye, according to his appointed will, what meane they that would have theirs to live? Shall God alter his first purpose, for the onely satifying of our foolish pleasure? And where GOD hath minded that the whole world should decay, shall any man desire that any one house may stand? In my minde, there can be no greater comfort to any one living for the lacke of his friend, then to think that this happened to him, which all other either have felt, or else shall feel hereafter: And that God the rather made Death common to all, that the vniuerfall Plague and egalneffe to all, might abate the fiercenesse of death, and comfort vs in the cruelty of the same, considering no one man hath an ende, but that all shall have the like, and die we must every mothers sonne at one time or other. But you will say: my children might have liued longer, they died young. Sure if it is by mans estimation they might have liued longer, but had it bene bett for them thinke you, to have continued still in this wretched worlde, where Vice beareth rule, and Vertue is hated, and the vilest alwaies most esteemed, and your two Sonnes of the other fide, being in that state of honesty, was gone, yet fulfilled he much time, for his soule pleased the vnderstanding of God, almost euer where Contemned? If your children were a liue, and by the aduise of some wicked perfon, were brought to a Brothell house, where enticing Harlots liueth, and so were in daunger to commit that foule finne of whoredome, and so led from one wickedneffe to another: I am affured, your grace would call them backe with labour, and would with exhortations induce them to the feare of God, and yther deterphall of al finne, as you have ful often heretofore done, rather fearing evil to come, then knowing any open fault to be in either of them. Now then seeming God hath done the same for you himselfe, that you would have done for them if they had liued, that is, in delivering them both from this event.

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To die happily, is a great happiineffe.

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Death of Enoch, and other wisd. iiiii. the choven of God is dosainly taken away, to the intent, that wickedneffe should not alter his vnderstanding, and that hypocriffe should not begile his soule. For the craftie bewitching of ies, make good things darke: the vnstedfafthypocrifie should not begile his soule. For the craftie bewitching of ies, make good things darke: the vnstedfafthypocrifie should not begile his soule. For the craftie bewitching of ies, make good things darke: the vnstedfafthypocrifie should not begile his soule.

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Life, the right way to death. Should it trouble anyone, yt
toth, friend is come to his iourneis end? Our life is nothing cIs,

Death more then most happie that dye at once, and Death frendly to none

Thracians. the sooner gone, the sooner bleffed. The

weelmg, of this life, who beginneth his time with wayling, and firft,dec are our	. woo fheweth teares, before he can lUdge the caufe of his woe. If

It is to them whom she taketh most, at the time of

life, as we are al fure to die at length; of death,

we might be ready, when it fhall pleafe God of his goodneffe

hartie thanks, that they are come to their iourneis

Therefore, if your grace loued your children (as I am well

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workes: we can not but joyfully fay with the iuft man Job. Job.
The Lorde gaue them, the Lorde hath taken them againe, as it pleafed God fo may it be, and bleffed be the name of the

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Lent goods must be restored at his pleafure. He forgetteth much his duetie, that bowoweth a Jewell of the Kings Maietie, and will not restore it with good will, when it fhall pleafe his Grace to
cal for it. He is vnworthie hereafter to bowowe, that will rather grudge becaufe he hath it no longer, then once glue thanks becaufe he hath had the vfe of it fo long. He is ouer
courteous, that coumpteth not gainefull the time of his bowowing:
but judgeth it loffe to restore things againe. He is unthankful that knoweth not his owne

Thracians. and though their bodies bee ab[ent from your sight, yet the

Children by weeping, declare our wo.

Lendeth life to all, and lendeth at his pleafure to this man he granteth a long life, to this

can not comfort himfelfe with pleafure paft, and iudge them
to be moft affured, confidering the memorie of them once
had, can neuer decaie. His ioyes bee ouer frraight, that bee
nothing comfortable, but that which is euer before his eyes. All pleafure, which man hath in this worlde, is very {horte,
and fone goeth it waie, the remembrance lafteth euer and
nothing els but miferie, and the world to come ioye for euer.

To this man he granteth a long life, to this a fhort space, to fome one, a daic, to fome a yere, to fome a moneth. Now, when GOD taketh, what man should be offended, confidering he that gaue freely, may boldly take his owne
owne when he will, and doe no man wrong. The Kings Maieftie gliueth one x. li. an other .xl. li. an other .lx. li.
shall he be greeued that receiued but, x. li. and not rather
have thankes, that he receiued fo much? Is that man happier
that dieth in the latter ende of the moneth, then hee is that
died in the beginning of the fame moneth? Doeth defifance
time, and long tarying from God, make men more happie
when they come to God? By space of paflage we differ much,
and one liueth longer than another, but by death at the laft
we all are matched, and none the happier that liueth the
longer: but rather most happie is he that died the foonet,
and departed bet in the faith of Chrift. Think therefore
your felte moft happie, that you had two fuch, and giue God
harte thankes that it pleaceth him fo foone to take two fuch.
Necessitie is lawleffe, and that which is by God appointed, no
man can alter. Rejoyce we, or weep we, dye we fhall, how
foone no man can tell. Yea, we are all our life time warned
with heauenife, your bodie being fo worne with forrowe, that
though forfoth, 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 abfenting your felfe from all
companie, but also refuming all kind of comforte, almost dead
with heauineffe, your bodie being fo worne with forrowe, that
the long continuance of the fame, is much like to shorten
your dales: I wil defire your Grace for Gods loue, to refere
your wil to God's will, and whereas heterto nature hath
taught you, to wepe the lacke of your naturall children, let
reason teach you hereafter to wype awaie the teares, and let
not phantasie encrave that, which nature hath commannded
moderately to vfe. To be fory for the lacke of our deareft,
we are taught by nature, to be overcome with forow, it
commeth of our owne fonde opinion, and great folly it is,
with natural forowe to encrease al forow, and with a little
fickneffe, to purchafe readie death. The forowes of brute
beastes are sharp, and yet they are but short. The Cowe
lacking her Caulf, leaueth lowing within three or fourer daies
at the fartheft. Birds of the Aire, perceyuing their young
ones taken from their neaft, chitter for a while in Trees
there about, and straight after they flye abroade and make no
more ado. The Dow lacking her Faune: the Hind her Calfe, braie no longer time after their loffe, but feing their
lacke to be without remedy, they ceafe their forow within
short space. Man onely among all other, caufeth not to
favor his forow, and lamenteth not onely fo much as his owne affection
moueth him. And yet all folke doe not fo, but fuch as are
subiect to paftions, and fuffering from fortitude of mind, as
women commonly rather then men, rude people rather then
Godly folke: the vnlearned poner then the learned, foolifh
folke poner then wife men, children, rather then yong men.
Whereupon we may well gather, that immoderate forowe, is
not naturall (for that which is naturall, is euer like in all
but through follye maintained, encreafed by weakenefe, and for
lack of reason, made altogether intolerable. Then I doubt
not, but your Grace wil rather ende your forow by reafon:
then that forowe should ende you through follie, and whereas
by nature, you are a weake woman in bodie, you will fieue
your felte by reafon, a ftrong man in heart: rather endyng
your greefe by Godly aduertifements, and by the iuft confidera-
Time, a re-medic for
fooles to take awaie
their sorowe.  
Math. vi.  
John. v.

tion of Gods wonderfull doings: then that time and fpace,
should weare awaie your forrowes, which
or els cafe them of griefe. The foole, the vngodly, the weake
haerted haue this remedie, your medicen muft be more heauenly',
and one liueth longer than an other, but by death at the laft
we all are matched, and none the happiuer that liueth the
longer: but rather most happiuer is he that died the foonet,
and departed bet in the faith of Chrift. Think therefore
your felte moft happiuer, that you had two fuch, and giue God
harte thankes that it pleaceth him fo foone to take two fuch.
Necessitie is lawleffe, and that which is by God appointed, no
man can alter. Rejoyce we, or weep we, dye we fhall, how
foone no man can tell. Yea, we are all our life time warned
with heauenife, your bodie being fo worne with forrowe, that
though forfoth, 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 abfenting your felfe from all
companie, but also refuming all kind of comforte, almost dead
with heauineffe, your bodie being fo worne with forrowe, that
the long continuance of the fame, is much like to shorten
your dales: I wil defire your Grace for Gods loue, to refere
your wil to God's will, and whereas heterto nature hath
taught you, to wepe the lacke of your naturall children, let
reason teach you hereafter to wype awaie the teares, and let
not phantasie encrave that, which nature hath commannded
moderately to vfe. To be fory for the lacke of our deareft,
we are taught by nature, to be overcome with forow, it
commeth of our owne fonde opinion, and great folly it is,
with natural forowe to encrease al forow, and with a little
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Math. vi.  
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The arte of Rhetorique.

The nature
of brute
beastes.
The arte of Rhetorique.

many men being overwhelmed with much woe and wretched wickedness, have wished and prayed to God for an end of this life, and thought this world to be a let, to the heavenly perfection, the which blishe all they shall attain after that hope well here, and with a liuely faith declare their assurance.

Your Graces two fownes in their life were Godly, that their death was their advantage: for, by death they liued, because in life theli were dead. They died in faith, not wearie of this world, nor willing for death, as our loden with finne: but patiently taking the croffe departed with joy. At whole dying, your grace may learne an example of patience and all thankes giving, that God of his goodnesse, hath so graciously taken thefe your two children to his favourable meric.

Trees, not tree unhappie, from which the Apples fall? Or apples fall 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 muft. But I praie you, what looe hath your Grace? They dyed, that should have 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.

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him. Your children died and that right Godly, what would you have more? All good mothers desire that their children may dye Gods seruauntes, the which your Grace hath moft annexed obtained. Now againe, mans nature altereth, and hardly tarieth vertue long in one place, without much circum­feccion, and youth may none be corrupted. But you will say. These were good and Godly brought vp, and therefore, moit like to prove Godly hereafter if they had liued till. 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 chaunched to your children, yet we knew not that before: and more wifdom should haue bene, to feare the worft with good aduise­ment, that euermore the one followeth foner then the other, Commodus was a vertuous childe, and had good bringing vp, Comodius. and yet he died a most wicked man. Nero wanted no good Nero.

counfaile, and such a Master he had, as neuer any had the better, and yet what one allue was worne then he? But now death hath affured your Grace, that you may warrant your felde of their godly ende, whereas if God had spared them life, things might haue chaunced otherwise. In willing longer life, we with often times longer woe, longer trouble, longer folly in this world, and weigh all things well, you shall perceiue we have small joye, to with 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 every day rising, may be the end of every man liuing, and that there is no difference with GOD, betwixt one day and an hundreth yeres, wee might beare all sorrowes a great deale the better. Therefore it were most wifdomes for vs all, and a great part of perfection, to make every day an euen reckening of our life, and talke fo with God euer howre, that we may be of euen boord with him, through fulneffe of faith, and readie to goe the next howre following at his commaundement, and to take alwaies his fending in good part. The Lorde is at hand. We knowe not
not when he will come (at midnight, at Cock crowe, or at noone dale) 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 behaviour of good King Daud. Who when he was enformed that his fonne was sicke, praid to God hartely for his amendement, wept, fafted, and with much lamentation declared great heavinesse. But when word came of his fones 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, considering he tooke it for greeuouslye before, when his child was but sicke, and now being dead tooke no thought at all, he made this anfwere vnto them: so long as my childe liued I fafted, and watered my plants for my yong boye, and I faid to my self, who can tel but that God perhappes will give me him, and that my childe shall liue: but now feing he is dead, to what ende shoule I faft? Can I call him againe any more? Nay, I shall rather goe vnto him, he shal never come againe vnto me. And with that Daud comforted his wife Bethsabe, the which example, as I truit your Grace hath read for your comfort, so you will alfo followe it for your health, and be as strong in patience as euer Daud 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.

Iob. Tobias.

Tobias lacking his eye sight, in spirit praid God, and with open mouth confessed his holy name, to be magnified throughout the whole earth. Paule the Apothel of God, reprouch them as worthie blame, which mourne & lament the losse of their deaerst. I would not brethren (quothe) that you shoulde bee ignorant concerning them which are fallen on sleepe, that you forrowe not as other doe, which have no hope. If we beleue that Jesus dyed and rofe again, even fo they also which sleepe by Jesus, wil God bring againe with him. Then your grace either with leauing forowe, must fhewe your self faithfull, faithfull, or els with yealding to your woe, declare your self to be without hope. But I truit your grace being planted in Christ, will shewe with sufferance the fruite of your faith, and comfort your self with the words of Christ, I am the resurrection & the life, he that beleueth on me, yea, though he John, xi. were dead, yet shoule hee liue, and whoseoeuer liueth and beleueth in me shal never dy. We reade of thofe that had no knowledge of God, and yet they bare in good worth the difease of their children. Anaxagoras hearing tell, that Anaxagoras, his fonne was dead: no maruel (quothe) I knowe well I begot a mortall bodie. Pericles chief ruler of Athens, Pericles hearing tell that his two fonnes being of wonderfull towardness, within fower daies were both dead, neuer greatly changed countenance for the matter, that any one could perceive, nor yet forbare to goe abroad, but according to his wonted cuftome, did his dutie in the Counfaile house in debating matters of weight, concerning the state of the common peoples weale. But because your grace is a woman, Cornelia. 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 Tibiurns, and Caius Gracchus, both valiaunt Gentlemen, although both not the most honest men, which died not in their beds, but violently were slaine in ciuall battaile, their bodies lying naked and vnburied, when one among other faiid: oh vnhappie woman, that euer thou shouldest fee this day. Nay (quothe she) I will neuer thinke my feife otherwife then most happie, that euer I brought forth these two Gracchions. If this noble Ladie could think her selfe happie, being mother to these two valiaunt Gentlemen, and yet both Rebelles, & therefore iufly slaine: how much more may your Grace think your selfe most happie, that euer you brought forth two fuch Brandonis, not onely by naturall birth, but alfo by most godly education in fuch fort, that the like two haue not bene for their towardnesse vnjuerally. Whose death, the generall voyce of all men, declares how much it was lamented. So that, whereas you might euer haue feared some daungerous end, now are you affured, that thei both made a most godly end, the which thing is the full perfection of a Christian life. I reade of one Bibulus, that hearing of his two children Bibulus.
Pulillus. Prieft at Roome, when he was occupied about the dedication Enlilius. after Paulus Pullillus being high Priest at Roome, when he was occupied about the dedication of the Temple, to the great God Jupiter, in the Capitolie, holding a poft in his hand, & heard as he was uttering the solemn words, that his fonne was dead even at the fame preuent: he did neuer plucke his hand from the poft, leaft he should trouble fuch a solemnitie, neither yet turned his countenance from that publique Religion, to his private forowre, leaft he should feeme rather to doe the office of a Father, then the duetie of an high Minifter. Paulus Emilius, after his moft noble victorie had of King Perse, defired of God that after fuch a triumph, there were any harme like to happen to the Romans, the fame might fall vpon his owne houfe. Whereupon, when God had taken his two children from him, immediately after he thanked God, for graunting him his bound. For in fo doing he was a meane, tilll the people, Paulus Emilius lacke, then that Paulus or any bewailed any misfortunet that the Romans had. Examples be innumerable of thofe which vfed like moderation, in subduing their affections, as Zenophon, Quintus Martius, Iulius Cefar, Tibiarius Cefar, Emperors both of Roome. But what fekee I for misfortunet men (if any fuch be misfortunet) feeing it is an harder matter and a greater peace of worke to finde out happe men. Let vs looke round about, euen at home, and we fhall finde enough fubiect to this misfortunet: for who liueth that hath not loft? Therfore I would with your grace even now, to come in againe with God, and although he bee angrie, yet fhewe you your felfe moft obedient to his will, confidering he is Lord over Kings, Emperours, and ouer all that bee, both in heaven and in earth, and (parenthe none whom he lifteth to take, and no doubt he will take all at the laft. His Darte goeth dayly, neither is any Darte caf in vaine, which is sent amongst a whole Armine, standing thicke together. Neither can you lufily lament that they liued no longer,

Trees liue longer then men. The Stag how long what man is, wee fhould haue small hope to liue, and little caufe to put any great affurance in this life. Let vs fee him what he is: Is his bodie any thing els, but a lumpe of earth, made together in fuch forme as we doe fee? A fraile ve{fel, a weake carion fubiect to miferie, caft doune with euery thinge that is fent amongst a whole Armie, ftanding thicke, other that were of riper yeres, we may iudge that their ripene{fe for vertue, and al other gifts of nature were brought euuen to perfection, whereby Death the foner approached, for nothing long lafteth that is fone excellent. God gaue your grace two moft excellent children: God neuer liueth for any long time, thofe that bee right excellent. Their natures were heavenly, and therefore more meet for God then man. Among fruite we fee fome apples are fone ripe, and fal from the Tree in the middeft of Sommer, other be fyll greene and Rory til Winter, and hereupon are commonly called Winter fruite: eu'en fo it is with man, fome die yong (ome die old, and fome die in their midle age. Your fones were eu'en two fuch alreadie, as fome hereafter may be with long continuance of time. They had that in their youth for the gifts
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Gifts of nature, which all men would require of them both
scarce in their age. Therefore being both now ripe, they
were most readie for God. There was a child in Roome of
a mans quantitie, for face, legs, and other parts of the
body, whereupon wise men judged he would not be long
living. How could your grace thinke, that when you saw
auncient wifedome in the one, and most pregnant wit in the
other, marvellous sobrietie in the elder, & most laudable
gentlenesse in the yonger, them both moft studious in learning,
most forward in al seates, afwell of the body as of the mind,
being two such and fo excellent, that they were like long
to continue with you. God neuer fuffereth fuch excellent
and rare jewels long to inherit the earth. Whatfoeuer is
nie perfection, the fame is moft nye falling. Vertue being
once absolute, cannot long be feele with thefe our fleshy
eyes, neither can that tary the latter ende with other, that
was ripe it felde first of all, and before other. Fire goeth out
the foner, the clearer that it burneth: & that light lafteth
longer, that is made of moft courfe matter. In greene wood
we may fee, that where as the fuel is not moft apt for burn­
ing, yet the fire lafteth longer, then if it were nourifhed with
like quantitie of drye wood. Euen fo in the nature of man,
the minde being ripe, the body decayeth ftraight, and life
goeth away being once brought to perfection. Neither can
there be any greater token of short life, then full ripen eiTe of
natural wit. the which is to the body, as the heate of the
Sunne is to things earthly. Therefore judge right honorable
Ladie, that euen now they both died, when they both were
moft readie for God, neither thinke that they died ouer fone
because they liued no longer. They died both Gods seruaunts,
and therefore they dyed well and in good time. God hath
set their time, and taken them at his time, bleffed children
as they bee, to reigne with him in the kingdome of his
Father, prepared for them from the beginning. Vnto whose
will I will, and I truft your Grace doth wholeie 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 fome vn glydly folke haue much di­
queted your grace, notwithstanding, GOD being Judge of
your naturall love towards your children, and al your faithful
friends

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friends and seruaunts, bearing earnest witneffe with your
Grace of the fame: their vn glydly talke the more lightly it is to
be esteemed, the more vn glydly that it is. Nay, your grace
may rejoyce rather, that whereas you haue done well, you
were euill, according to the words of Chrift. Blessed are you Math. v.
when men speake al euill things against you. And againe,
condier GOD is not led by the reporte of men, to judge his
creatures, but perfuaded by the true knowledge of euery
mans confiance to take them for his seruaunts, and further­
more, the harme is theirs which speake fo lewdly, and the
bliffe theirs which beare it fo paciently. For looke what
meafure they vfe to other, with the fame they shall bee
measured againe. And as they judge, fo hall they be judged.
Be your Grace therefore strong in aduerfitie, and pray for
them that speake amifs of you, rendring good for euill, and
with charitable dealing, shewe your felfe long fuffering, fo
shall you heap coales on their heads. The boyrtous Sea,
trith the good Mariner, and sharp vexation declareth the
Patience true Christian. Where battaile hath not bene before, there
praife was never any victorie obtained. You then being thus
affailed, shewe your felfe rather ftoute to withftand, then
weake to glue 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 truft in him, and with an vnfaigned heart call to
him for grace. Thus doing, I affure your Grace God will be
pleafed, and the godly will much praife your wifedome,
though the world full wickedly fay their pleafure. I pray
God your grace may pleafe the godlie, and with your
vertuous behauiour in this your widowhood, winne their com­
mendation to the glode of God, the reioyfing 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 counfaile giuing and for comfort­
ing. And moft needfull it were in fuch kinde of Orations,
to bee moft occupied, confidering the vfe hereof appeareth
full oft in all parts of our life, and confufedly is vfed among
all other matters. For in praifing a worthie man, we hall
haue luft cause to speake of al his vertues, of thinges profitable
in this life, and of pleafures in generall. Likewife in tra­
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uerfmg a caufe before a Iudge, we can not want the aide of perfuafion and good counfaile, concerning wealth, health, life, and estimafion, the hel pe 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 anyone may vfe them, and order them as he fhall thinke heft, according as the time, place, and perfon fhall most of all require.

\textit{Of an Oration judicial.}

The whole burdein of weightie matters, and the earneft triall of all controuerfies, reft onely vpon judgement. Therefore, when matters concerning land, goodes, or life, or any fuch thing of like weight are called in queftion, wee muft euuer haue recourfe to this kinde of Oration, and after juft examining of our caufe by the places thereof, looke for judgement according to the lawe.

\textit{Of the foundation, or rather the principal point in every debated matter, called of the Rhetoricians the state, or constitution of the caufe.}

Not onely it is needefull in caufes of judgement, to confider the fcope whereunto we muft leauell our reafons, and direct our intention: but alfo we ought in every caufe to haue a repect vnto fome one elfepall point and chiefc article: that the rather the whole drift of our doings, may fieme to agree with our firft deuifed purpofe. For by this means our judgement fhall be framed to speake with difcretion, and the ignorant fhall learne to perceiue with prudence, whatfoever is laid for his inftruction. But they that take vpon them to talke in open audience, and make not their accompt before, what they will speake after: fhall neither be well liked for their intention, nor allowed for their wit, nor esteemed for their learning. For what other thing

doe they, that boul out their words in fuch fort, and without all aduifement vttter out matter: but fhew themfelves to play as yong boyes or fcarre Crowes doe, which fhot in the open and plaine fields at all adventures hittie misfhe. The learned threfore, and fuch as loue to be courmpt clerkes of vnderfaithing, and men of good circumfpection and judgement, do warely fcan what they chiefly minde to speake, 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 speake what they ought. As for example, if I haue occasion to speake 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 reafons to the onely proofe of this purpofe, and whole to feeke confirmation of the fame, and not turne my tale to talke of Robin Hood, and to fpeake what a goody Archer was he, or to fpeake wonders of the man in the Moone, such as are moft needlefte, and fartheft from the werk ouc 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 aftened at his fo great straying, will perhappes fay to himfelfe: now whether the deuill wilt thou, come in man againe for very fharne, and tell me no bytales, fuch as are to no purpofe, but fhew me that which thou didesft promife, both to teach and perfwade at thy firft entrie. Assuredly 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 Zodiltke. An other talking of the generall refurrection, hath made a large matter of our blessed Ladie, prayinge her to bee fo gentle, fo curteous, and fo kinde, that it were better a thousand fold, to make fute to her alone, then to Chrifl: 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 praise of our Ladie, to the confirmation of the generall doome? Would not a man thinke him mad, that hauing an earneft errande from London to Douer, would take it the next way to ride firft into Northfolke, next into Eflext, and laft into Kent?