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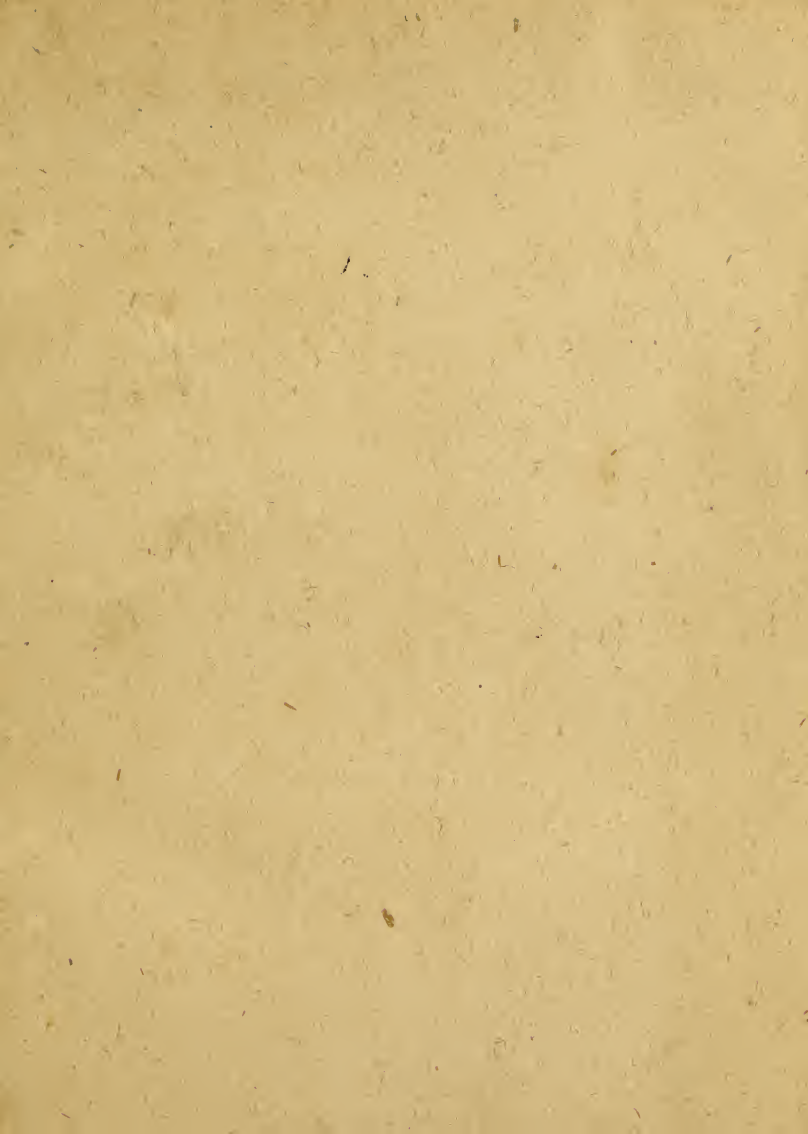
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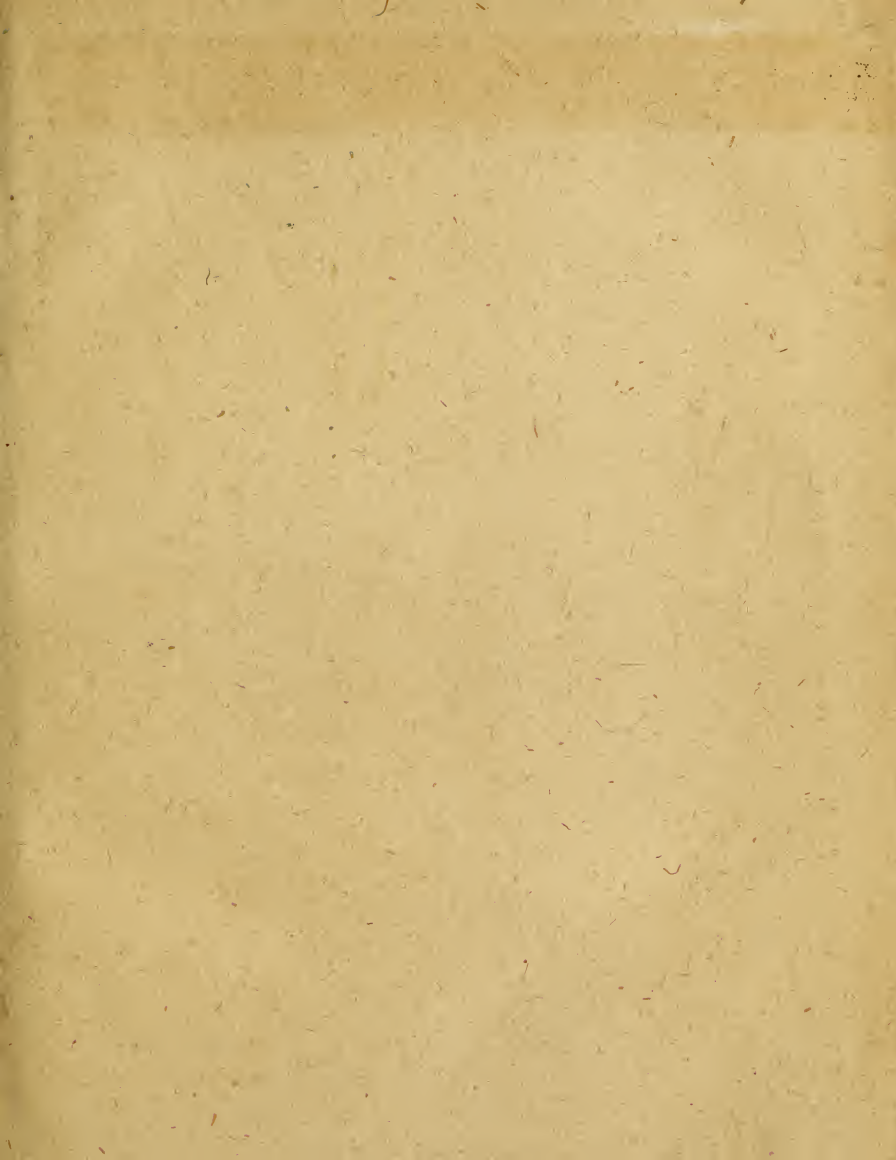
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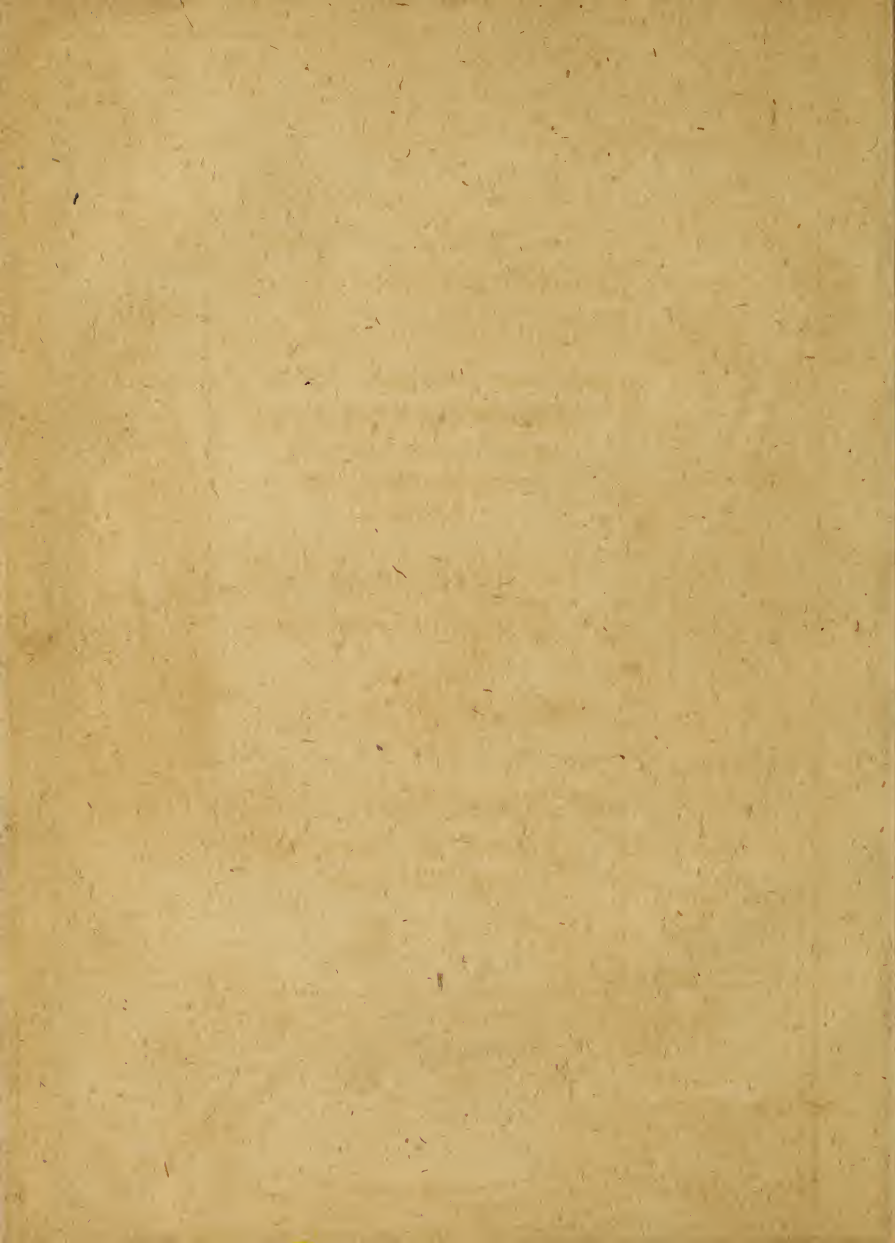
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2534 SENECA (*the Philosopher*) Concerning Benefyting, that is too say the  
*J.R. Smith.* Dooing, Receyuing, and Requyting of Good Turnes. Translated by  
*Jan. 13.* Arthur Golding, 4to, BLACK LETTER, *new, calf extra, rare.* 18s  
*1857.* London. J. Day, 1578









The woorke of the excellent  
Philosopher Lucius  
*Annaeus Seneca* concerning  
Benefyting, that is too  
say the dooing, receyuing,  
and requyting of good  
Turnes.

Translated out of Latin  
by *Arthur Golding*.



*I* f printed at London by  
*John Day*, dwelling  
ouer Aldersgate.

1578.





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May 1873



¶ To the right honorable Sir Christo-  
pher Hatton Knight, Capiteine of the Queenes Ma-  
iesties Gard, Vicechamberlaine too her high-  
nesse, and one of her Maiesties molste honourable  
prinie Counsell, *Arthur Golding* wissheth  
health and prosperitie with in-  
crease in honour.



Under hope of your honorable  
fauor & good likyng, I preace  
now intoo the Court ageine  
after long discontinuevaunce,  
attendyng as an interpreter  
vpon the worthy Philosopher  
*Seneca*, sometyme a Courtyer,  
and also a Counsellor of the  
greatest state in the worlde. The matter whiche  
he is too speake of, is the true maner of benefityng  
oz doyng of good turnes; a thing of all others most  
profitable for mang life, and whiche maketh men  
like vntoo God. In the declaration whereof, he  
sheweth what a Benefite is; why, how, when, too  
what ende, and on whom it is too bee bestowed;  
what reward is too bee looked for in the dooing  
of it, and what frute it yeeldeth again. Likewise at  
whose hande, with what mynde, and when a bene-  
fite is too bee receiued: how and when wee should  
requite it, oz remaine still detters for it; and by  
what meanes a man maie bee either beneficiall oz  
thankfull,

# The Epistle

thankfull, euen without cost or peine. His principles and preceptes are, in substance, Diuine; in forme, Philosophicall; in effect, frutesfull. His sentences are short, quick, and full of matter; his wordes, sharpe, piththie, and vnaffected; his whole order of writing graue, deepe, and seuer; fitted altogether to the refozming of mennes myndes, and not too the delyghting of their eares. But great is the libertie of truthe emong wise menne, and yet greater is the prerogatiue therof emōg good men. For wise men knowe that the whollsemost meates are not alwaies best in tast, nor the moste souerein medicines alwaies pleasauntest. And good menne being desirous too haue their faultes rather cured than couered, doo finde as weil in infirmities of mynde, as of bodie, that the first step to heith is too discerne the disease, and the next is too receiue the right Medicine for it: Onely too the vnwise and wicked sorte, truthe is troublesome and odious; because they cannot abyde the bryghtnesse of her countenance, nor the power and maiestie of her presence. I haue therefore thought this woozke not vnmeet too bee put intoo our Moothertung, that the mo myght take benefyte by it; nor yet vnexpedient too conune in Courtyers handes, who shalbe so muche the greater Ornament too themselves, and too the place whereof they take their name, as their Courtesies and Benefytes bee mo and greater towarde others. And how woozthie it is too bee embrased of Counsellers; I reuerence too the iudgement of suche as shall voutsafe too



## Dedicatorie.

too read it. Of this I am fully perswaded, that you  
will thinke it a verie fit present for mee too offer  
vnto you in respect of the place wherintoo you are  
called; and a sufficient Argument and witnesse of  
my duetyfull good will towards you. And thus  
recommending this my trauell too your  
good and honourable protection, I  
humbly take my leaue. Writ-  
ten at my House in the  
Parish of all Hal-  
lowes in the  
Wall  
in London the. xvii. day  
of Marche.  
1577.

Most humbly at your  
commaundement.

*Arthur Golding.*



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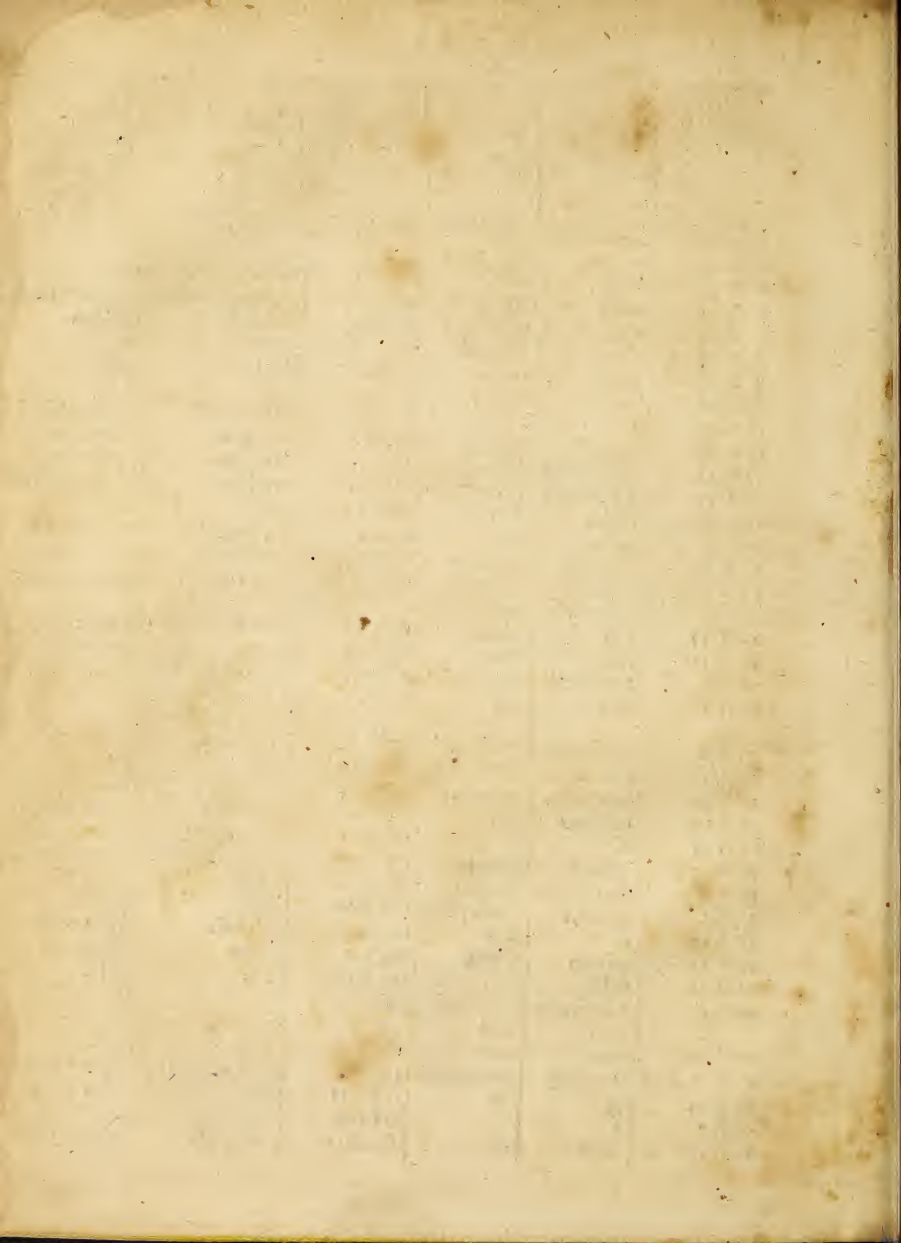
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| Lyne.<br>Page.<br>Leafe. | Fault.     | Correction. | Lyne.<br>Page.<br>Leafe. | Fault.            | Correction.     |
|--------------------------|------------|-------------|--------------------------|-------------------|-----------------|
| 2 A 17                   | auoordeth  | affordeth   | 46 B 21                  | too too           | too             |
| 6 B 30                   | :what      | :but what   | 46 B 32                  | nnd               | and             |
| 6 B 34                   | buh        | but         | 47 A 25                  | these             | this            |
| 7 A 12                   | wife       | wyfe        | 47 B 16                  | maynteyneht       | maynteyneht     |
| 7 B 20                   | themseues  | thēselues   | 48 B 33                  | hidded            | hidden          |
| 8 A 10                   | auoord     | afoord      | 50 B 16                  | in in             | in              |
| 8 B 8                    | fuhe       | fuhe        | 53 B 22                  | dod               | doo             |
| 9 A 26                   | hoate      | heate       | 54 A 8                   | way.              | may             |
| 11 A 2                   | :          | .           | 55 B 4                   | vnthanfull        | vnthankfull     |
| 13 B 6                   | a most     | moste       | 56 B 35                  | cotrarie          | contrarie       |
| 14 A 22                  | beholded   | beholden    | 59 B 15                  | Lincens           | Lyncens         |
| 15 A 25                  | uecessarie | necessarie  | 61 A 26                  | too his           | to aduaūce his. |
| 19 A 31                  | ill he     | il is he    | 63 B 29                  | any               | my              |
| 21 B 4                   | as he      | he          | 65 B 17                  | preserued         | perseuered      |
| 24 A 19                  | onother    | another     | 67 A 29                  | vnhanfull         | vnthankfull     |
| 24 A 29 & 30             | vetew      | vetew or    | 67 B 17 & 23             | ouercomed         | ouercomme       |
|                          | courtly    | courtly     |                          |                   |                 |
| 24 B 33                  | hat        | hath        | 69 B 22                  | awne              | owne            |
| 25 A 31                  | his        | this        | 70 A 29                  | gotte             | gette           |
| 28 A 5                   | requirest  | requisite   | 71 A 25                  | obedient them     | them obedient   |
| 28 A 6                   | this       | his         | 77 A 1                   | for many men      |                 |
|                          |            |             |                          | which was lawfull |                 |
| 29 B 21                  | preserued  | preferred   | 77 A 19                  | Antodie           | Antonie.        |
| 30 A 3                   | Epicuras   | Epicurus    | 82 B 19                  | nex               | next            |
| 31 A 11                  | receyuers  | receyuer    | 85 A 24                  | things            | thinks          |
| 32 A 20                  | ont too    | too         | 86 A 1                   | euen the          | euen so the     |
| 32 A 23                  | if         | of          | 88 A 11                  | sowewhat          | somewhat        |
| 34 B 23                  | luretie    | suretie     | 90 B 8                   | Scholemaisters    | Schoolemaister  |
| 37 A 5                   | thee: & in | thee in     | 98 A 14                  | The               | Thy             |
| 37 A 5                   | turne, I   | turne, & I  | 102 A 26                 | che               | the             |
| 37 A 13                  | is         | was         | 104 A 12                 | Notwh             | Not with        |
| 37 B 31                  | whom       | when        | 104 B 7                  | figue             | figne           |
| 38 A 22                  | whil       | will        | 104 B 19                 | Tee               | The             |
| 39 A 1                   | Corfinium  | Corfiniū;   | 104 B 27                 | .                 | :               |
|                          | and        | and         |                          |                   |                 |
| 39 B 10                  | oner       | one         | 106 B 13                 | giift             | gift            |
| 41 B 32 & 33             | thromly    | throwghly   | 113 B 17                 | bear emore        | beare more      |
| 43 B 24                  | W          | M           | 113 B 23                 | too               | twoo.           |
| 45 A 7                   | 3          | .           | 118 A 9                  | And               | Adde            |
| 45 A 27                  | in in      | in          | 119 A 11                 | throughly         | throughly       |



¶ The firste booke of Lucius Annæus  
Seneca, concerning Benefyting, or the doo-  
ing of Good turnes, written too his  
freend EBVTIVS LIBERALIS.

¶ The first Chapter.



¶ Deere freend *Liberalis*, among the many and sundrie errors of our vndiscreete and vnauidised lyfe: I may well saie, there is in a maner nothyng more hurtfull, than that wee knowe not, either how too bestow, or how too take good turnes. For it followeth of consequēce, that the good turnes which are ill bestowed should bee il owed. And therefore if thei bee not requited, it is too late for vs too complayn, forasmuche as thei were lost in the verie bestowing of them. And it is no maruell that among so many and so greate byces, there is none more ryfe than vnthankfulness. I see many causes thereof.

The first is, that wee choose not wortheie persones too bestowe vpon. But if wee mynde too put out moncy too interest, wee make diligent inquirie of the landes and substance of our better. Wee cast no seede intoo hūgrie and barrefne soile. But as for our benefites (without any choycemaking) wee rather throwe them away, than bestowe them. And I can not easely say, whether it bee more shame too deny a man a benefite, or too claime it ageine. For this is suche a kynde of credit, as a man must receiue no more of it, that is frankly offered hym. Whereof too mislike, truely it is the foulest shame that cā bee, even in this respect, that too the discharge of this credit, there needeth not welch, but will. For he requiteth a good turne, that oweth it willingly. But whereas those are too blame, that cānot find in their hart so muche as too acknowledge it: there is a faulte in vs also. Wee fynde many vnthākfyll, but wee make mo. For one whyle wee bee bitter in vpbraiding and chalenging: an o-



# The first booke

ther whyle wee bee sickle, and suche as anon after repent vs of our weldoing: and other whyles through our waywardnesse and synding fault at every trifle, wee vtterly disgrace all courtesie, not onely after wee haue doon good turnes, but also euen in the verie dooing of them. For whiche of vs is cōtented with lyght intreataunce, or with once intreataunce? What is he, whiche suspecting that somewhat should bee requested of him, hath not knit the browes, turned awaie his face, feyned businesse, with long and endlesse bytalke purposely cut of occasion of sute, and by sundrie deuises dalied out the necessitie that required speede? Or if he were taken at aduantage, either he hath made delaies, or flatly saied nay too it. Or if he graunted, it was hardly, it was with a fowre looke, it was with murmuring wordes scarce vttered from the lippes. But no man will gladly bee in ones daunger, for that whiche he getteth by importunatenesse, and not by gentlenesse. Can any manne bee beholden too suche a one, as either fastened a good turne vppon hym for a glorie, or forced it vppon hym in a furie, or did it too bee rid of trouble, because he was weerie of hym? He mistakes his markes, whiche thinkes that partie bounde vnto hym, whom he hath weered with long delaye, or tormented with long linyng. Looke with what mynde a good turne is doon with the same it is due againe. And therefore it must not bee doon vnaduisedly: (for a man oweth no thanke for the thing whiche he hath gotten at suche a ones hande, as wisse not what he did) Nor slowly: (for sith the estimation of all courtisie dependeth chieflly vpon the will of the dooer: he that is slow in dooing, may seme too haue bin vnwilling) No, nor yet disdainfully: for inasmuche as Nature hath so framed vs, that shrewd turnes sincke deeper in our stomackes than good turnes, so as the good bee soone forgotten, but the other sticke fast in remembraunce: what can he looke for, whiche displeaseth euen in pleasurynge? A manne is thankfull enough towardes suche a one, if he doo but beare with his unkyndely courtesie. But there is no cause why the multitude of thanklesse persones should make vs the slower too doo men good. For first (as



I saied) wee our selues increace the number of them. Ageine, the Gods immortall are not driuen from their needefull lauishnesse, though menne bee wicked and without regarde of them. They vse their owne Nature, and beare with the wicked: yea, and they doo good euen too those that abuse their giftes. Let vs then followe the for our guydes, so muche as mannes frailtie auoideth. Let vs giue our good turnes, and not put them out too Usurie. Worthie is he to bee deceiued, whiche mynded receiuing ageine, when he gaue.

But he hath had ill successe.

Both the children and wines deceiue our expectation: and yet wee bring vp children, and Harrie wyues still. And wee bee so headstrong, against experience, that being vanquished wee go ageine too the warres, and after shipwreck, wee go ageine too the seas. How muche moze then becommeth it vs to continew in dooing good turnes? whiche if a man bestowe not, because he receiueth not, then bestoweth he too the ende he may receiue, & so iustifieth he the case of the vnthankfull, but too whom it is a shame not too requyte if they maie. How many are vnworthie of the lyght? And yet the daie springeth still. How many bewaile that euer they were borne? And yet Nature yeeldeth newe issue, and suffereth those too bee, whiche had leuer not too bee. It is the propertie of a noble and vertuous minde, not too respect the profit of welldooing, but the welldooing itselfe: yea, and too doo good euen after it hath met with euill menne. For what noblehartednesse were it too doo good too many, if no manne did deceiue? The trewe noblenesse then, is too bestowe benefites that shall neuer make returne, whereof the princely hart reapeth his frute out of hand. Surely, so little ought that matter too discourage mee, or too hinder the doing of so goodly a thing: that although I were past hope of finding a thankfull persone, yet should I rather forbear the receiuing of good turnes, than the dooing of them. For he that dooth the not, is vnkynde before vnkynnesse bee offered. Neuer thelesse, to say as I thinke, he that rendereth not one good turne for an other, offendeth moze than he that dooth it not speedily.

# The first booke

## The seconde Chapiter.

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



In the first verse, a manne maie finde  
fauite with bothe the partes of it.  
For neither are benefites to bee las-  
shed out vpon all men: and as for la-  
uisheresse, it is vncommendable in  
any thing, and least commendable in  
benefites: for if yee take discretion  
from them, thei cease too bee benefi-  
tes, and maie rather bee called by  
what other name yee list. The residue that followeth, is woun-  
derfull geere, as which with the bestowynge of one good turne  
well, comforyeth the bestowynge of many amisse. But see I pray  
you, if it bee not bothe trewer, and moze agreeable too the no-  
ble hart of a well doer: That wee encourage him too doo good  
turnes, euen though he should bestowe none well. For it is a  
falle grounde, too say that many must bee lost. None is lost,  
forasmuch as he that forgoeth it, made his reckenyng too ha-  
zard it. There is but one way for thee too doo good turnes:  
bestowe them. If he render any thing, it is clere gaine: and if  
he render not, yet it is no losse. I bestowed it too make a free-  
gift of it. No man keepes a register of his benefites: neither  
dooth the coucrous Usurer call dayly and howzely vppon his  
debtor. A good man neuer thinketh vpon the good courtes he  
hath doon; except he bee put in mynde by him that requyterh.  
For ocher wyse they passe intoo y nature of debtes. It is a vyle  
Usurie too keepe a reckenyng of benefites, as of expenles.  
Whatsoeuer successe thy former benefites haue had, continue  
thou wilt in bestowynge vppon others. Better is it for thee, too  
let them restenyng the vnthankfull, wham either shame, or  
occasion, or feare may at one tyme or ocher make thankfull.

Cease



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

### ¶ The third Chapiter.



Yea euen wilde beastes perceiue who dos them good : neither is there any Beaste so sauage, but that by cherishing it, a man shall make it tame, and win it too loue him. Lions suffer their keepers too handle their mouches, and hurt them not. Pouender winneth the wilde Elephantes, euen vnto slauishe obedience. So much dooth the continuance of diligent cherishing overcome, euen those thynges that are without the compasse of vnderstandyng, and consideration of a benefite. A man perchance is vnthankfull for one good turne: for an other he will not bee so. He hath forgotten twoo: The third will bring hym too remembraunce of bothe the other that were slipt away. That man hath lost his good turne, whiche in haste belecureth he hath losse it. But he that holdeth on, and loadeth benefite vppon benefite; wresteth out kindenesse, euen from the churlishe and forgetfull persone. He can not haue the hart too list by his eyes ageinsle many. Wherefoeuer he turne himself too shunne his owne consciēce there let him see thee. Besette him with thy benefites: and I will tell thee what the force and propercie of them is, if thou wilt first giue me leaue too ouerronne these thynges that pertaine not too the matter: namely why there bee three Graces, why they bee sisters, and why they go hand in hand: why they looke smyling, why they bee poong, and why they bee maidēs, and appareled in looce and sheere raiment. Some would haue it ment thereby, that the one of them bestoweth the good turne the other receiueith it, and the thirde requiteth it. Other some,

# The first booke

incene that there bee thre sortes of benefyting : that is too wit , of bestreendynge, of requyting , and both of receiuyng and requyting together . But take whiche of these you list too bee trew. What dooth this maner of knowledge profite vs? Why walkes that knot in a roundell hand in hand ? It is in this respect , that a good turne passing orderly from hand too hand, dooth neuerthelesse retorne too the giuer: and the grace of the whole is mard, if it bee anywhere broken of: but is most beautifull, if it continew toogether and keepe his course. The cause why they looke smyling, is for that the countenances of such as deserue well, are cheerfull, like as theirs also is woont too bee, both whiche bestowe, and which receiue benefites. Woong they bee , bycause the remembraunce of good turnes must neuer wax old. Virgins they bee, bicause benefites must be without soyle, pure, and holy too all men , wherein there ought too bee no bondage nor constreint. And therfore they weare looce garmentes , howbeit very sheere and thin , bicause welldoinges are willing too bee seene. Admit now that some man bee so farre in thaldomine too the Greekes , as too byhold that these thinges are necessarie : yet is there no man that can deeme these thinges folowing too perteyne too the matter : namely, that *Agle* should bee the eldest, *Euphrosyne* the middlemost, and *Thaleia* the third : whiche are names that *Hesiodus* gaue them. And whereas *Hesiodus* gaue them these names bypon pleasure : euery man wresteth the interpretation of them accordyng as hee thinkes they will best fit his owne purpose, and indeuereth too apply them vntoo some meening. *Homere* therfore chaunged the name of one of them, and called hir *Pasitheia*. Yea and he brought hir forth vntoo a marriage: wherby ye may knowe they bee no cloce Runnes. I can fynd you another *Poët*, that byinges them forth with Girdles about them, and Cares of Coyne in their handes. Yea and *Mercurie* standeth with them : not bicause reason commendeth benefites, but bicause it so pleased the Painter. *Chrysippus* also (in whom is so excellent sharpnesse of wit, and so percing intoo the bottom of the truthe , who speaketh altogither too the purpose,

and



and vſeth no mo wordes than ſerue for the vnderſtanding of the matter : ) ſuffeth all his booke with theſe toyes : in ſomuch that he ſpeaketh very little of the maner of the beſtowing, receiuing, & requyting of benefites. Neither powdereth he theſe thinges with Fables, but fables with theſe thinges. For beſides the ſaid thinges (which *Hecaton* wyrteth) *Chryſippus* ſaieth, that the three Graces are the daughters of *Iupiter* and *Eurynome*, and that they bee yoonger than the *Howes*, but farre more beautifull of face, and therefore are appointed too wait vppon *Venus*. Moreouer hee thinkes the name of their mooother to make greatly too the matter. For he ſaieth ſhee was called *Eurynome*, bicauſe hee had neede too bee a man of greate welth, that ſhould doo many men good. As who would ſay, that moothers were woſt too bee named after their daughters, or that Poetes reported trew names. Nay verely, like as a reporter of newes vſeth boldneſſe in ſted of memorie, and when he cannot readely hit vppon mens names, giueth them ſome name of his owne makynge : euen ſo Poetes thinke it not materiall too ſay truthe : but either vppon force of neceſſitie, or vppon imagination of comelineſſe, they tearme a man by ſuche name as ſometyme maketh trimly ageinſt them. Neither is it any cracke too their credit, though they enlarge the matter with ſome newe deuice of their owne. For the laſt mencioned Poet makes the foresaid Ladies to beare names of his appointynge. And that yee may knowe it too bee ſo, behold *Thaleia* ( abowt whom is moſt adoo ) is with *Hefiodus* one of the Graces, and with *Homer* one of the Muſes.

### The fourth Chapter.



At leaſt I doo that thing myſelfe, whiche I finde faultwith in others : I will leaue all theſe toyes, whiche are ſo farre out of the matter, that they come nothyng neere it nor about it. Onely ſtand thou in my defence, if any man chardge mee for controlling of *Chryſippus* ( in good ſooth ) a greate Clerke,



# The first booke

clerk, but yet a Græke, whose sharpnes of wit being ouer thin, is soone blunted and oftentimes turneth edge : & when it seemeth too doo somewhat; it pricketh, but pearceth not through. For what sharpnesse of wit is this? He should speak of Benefites, and set order in a thing that most of al other knitteth men together in felowship : he should haue made a lawe too liue by, so as neither vnaduised plynnesse might bee set by vnder colour of gentlenesse: nor liberalitie (whiche ought too bee neither skant nor ouerlaniſh) bee restrained by the same rule that goeth about too measure it. He should haue taught men too receiue willingly, and too requyte willingly : and that those whiche bynd men by their deedes, prouoke them too a greate encounter, not onely how too matche them, but also how too surmount them in good will, bicause that hee whiche must requyte; neuer ouertaketh, if he haue not outgone. The one sort were too bee taught too vpbayd nothyng : and the other sort too thinke themselves the moze in dette. Too this most honorable stryuing who might ouermatche other in dooing good, *Chrysippus* exhorteth by telling vs, that inasmuch as the Graces bee *Iupiters* daughters, we must beware that we thinke it not a small offence too their father, if we offer wrong too so trim Ladies. Teach thou mee some of those thinges that may make mee the forewarder too doo men good, and the thankfuller too suche as deserue well at my hand : whereby the mynds of them that make men beholden, and of them that are beholden may strue : the bestowers too forget, and the detters too beare in remembraunce. And as for these toyes, leaue them by too *Poëtes*, whose purpose is too delight mens eares, and too frame pleasaunt tales. But as for those that meene too amend mennes dispositions, and too mainteine faithfulnessse in worldly affaires, and too imprint the remembraunce of good turnes in mennes myndes : let them speake earnestly, and deale effectually : vntill perchance thou imagin, that the ouerthrowe of gooddoeing (the thing of all others moſte perillous and hurtfull) may bee lettred by lyght and fond fabling, and by olde wises doting reasons.



## The fifth Chapter.



At like as I must ouerronne superfluous thinges : so muste I needes shewe, that the first lesson which we ought too learne, is what wee owe whē we haue receiued a good turne. For some man thinkes he oweth the Honny that he hath receiued, another the Cōsulship: another the Preesthod: and another the Presidentship. These thinges are badges of benefites, but not the benefites themselves. The benefite it selfe may bee caried in hart, but it cannot be touched with hand. There is greates difference betweene the matter of a benefite, and the benefite it selfe. Therfore, neither Gold, nor Siluer, nor any of the thinges that wee receiue of our neighbours, is a benefite: but the good will of the giuer. Neuerthelasse, the vnskilfull regarde onely the thyng that is scene with the eye, and deliuered with the hande, and hild in possession: and as for the thing that is deere and precious in the matter, they set light by it. These thinges whiche wee handle and looke vppon, and whiche our greedynesse is so fast tyed vnto, are transitorie. Both misfortune and force may take them from vs. But a good turne endureth still, yea even when the thyng that was giben, is gone. For it is suche a good deede, as no force can vndo. As for example: I haue reskewed my freend from Pirates: another enemy catches hym and castes hym in prison: now he bereeueth hym, not of my benefite, but of the vse of my benefite. Again I haue saued a mans children from shipwrecke, or plucked them out of the fyre, and deliuered them home too hym: afterward either siknesse or vnfortunate mischaunce takes them away from him: yet the thyng that I gaue in them, contineweth even without them. All the thinges therefore that wrongfully vsurp the name of a good turne, are but instrumentes wherby the frendly good will, vttereth it self. The same hap-



# The first booke

peneth in other thinges likewise; insomuch that the shewe of the thing is one where, and the thing it self another where. The general of an Army rewardes some Souldier with garlondes for skaling or for reskewing: What preciouslynesse hath the Garlond or Crowne it self? what hath the Robe? what hath the Scepter? what hath the Chayre of Estate? what hath the Chariot? None of all these thinges is honour, but the Badge of honour. Euen so the thing that is scene is not a benefite, but the signe and token of a benefite.

## The. vi. Chapter.



What is a benefite then? It is a friendly good deede, giuing gladnesse and taking pleasure in giuing, for reward and redie of it owne occoord, too doo the thing that it dooeth. And therefore it is not material what is doon, or what is giuen, but with what mind. For the good turne consisteth not in the thing that is doone or giuen: but in the verie intent of the dooer or giuer. And that there is greate difference betwixt the sayd thinges, a man may perceiue euen by this, that the benefite it self is questionlesse good: but the thing that is doone or giuen, is neyther good nor bad. It is the meening that aduanceth small thinges, and ennobleth base thinges: that imbaseeth greate thinges, and disgraceth thinges of estimation. For the thinges that are coueted, are of their owne nature neither good nor euill: the matter standes altogether vpon the directing of them by the mynd, which hath the rule of them, and which giueth all thinges their ryght names. Then is it not the good turne it self, that is numbered or delinered: like as also the honoring of God consisteth not in the slaughter of beastes, bee they neuer so fat and glistering with Gold: but in the deuout and ryght meening of the woozshippers. Therefore are good men religious, though they offer but Bran in Earthen  
then

then vessels : wheras on the other syde, euill men escape not the blame of vngoodlinesse, though they imbrowe the Altars with neuer so much blud.

# The.vii. Chapter.



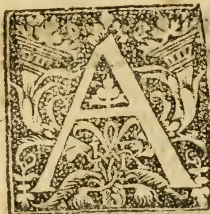
If good turnes consisted in the thinges, and not in the very will of well-dooing: thā should they bee so much the greater, as the thinges be greater which wee receiue : but that is not so. For oftentimes wee bee most beholden too him that gaue vs small thinges, howbeit with greate good will : that with his hart did match

the welch of Kinges : that gaue but little, howbeit gladly: which forgate his owne pouertie, too releue myne : who had not only a good will, but also a desyrounesse too help mee: who thought himself too receiue a good turne, when he did one: who gaue without mynding too receiue, and receiued as though he had not giuen : who both sought, and also prouent occasion too doo mee good. Contrarywise, unacceptable (as I sayd) are the thinges, eyther that bee wrong out, or that slip from the bestower, seeme they neuer so greate in the deede dooing, or in the outward apparance. And much more welcome is the thing that is giuen quickly, than the thing that is giuen with full hand. It was a small thing which that man bestowed vppon mee : but he was able too doo no more. Agein it is a greate thing that this man gaue mee: but he cast doubts but he made delayes : but he syghed when he gaue it mee : but he gaue it disdainfully : but he blazed it abroad, and he ment not too please him too whom he gaue it : he gaue it too his owne vayne glorie, and not too mee.

# The.viii. Chapter.



# The first booke



Such tyme as manie men ( eche one according too his abilitie ) offered manie thinges vnto *Socrates*: *Aeschines* being a poorescholer of his, said: Syr, I fynd nothing of sufficient worthinesse too bestowe vppon you, and by that meanes I feelee myself too bee pooze. Therfore I giue vntoo you the only thing that I haue, euen myself. This present, such as it is, I pray you take in good woozthe: and consider that wheras others haue giuen mutch vntoo you, they haue left moze too themselues. To whom *Socrates* answered: And why is not the gift that thou haste giuen mee greate, as well as theirs: vnlesse perchance thou thinke thy self little woozth. I will doo my indeuer therfore, too restore thee too thyself, better than I receyued thee. In this gift, *Aeschines* surmounted the mynd of *Alcibiades* matched with equall riches, and also the bountifullnesse of all the the welthy poong men.

## The. ix. Chapter.



Ou see how the hart may fynd wherwith too bee liberal, euen in the vtter distresse of pouertie. He seemeth too mee too haue sayd thus: O fortune, thou halt woonne nothing by making mee pooze. For I will neuer thelesse fynd out a gift meete for this man: and bycause I cannot giue him of thyne, I will giue him of myne owne. And there is no cause why pee should thinke he made small account of himself: he gaue himself in exchaunge for. *Socrates* Like a wittie fellowe, he found the meanes how too win *Socrates* too himself. We must not haue respect how greate thinges bee: what maner of persone he is that giueth them. Some fineheaded felowe graunteth accessse euen vnto such as are vnmeasurable crauers, and sedeth their importunate despyes with faire words, mynding not too help them at all in deede. Bah yit worse is he too bee liked of, who being churlish in speeche, and sowze in countenance, vtereth  
his



his race with disbeine. For men doo both saluone by pon him that is in prosperitie, and also enuie him: yea and they hate him that dooth but as themselues woold doo, if they could. Some men, bycause they haue dishonested other mens wiues, (and that not priuely but openly) are content too lend their owne wyues vnto other men. If there bee anie man that wil not suffer his wyfe, too setfooth, hirseif too sale in hir Coche, and too bee iaunced from place too place as a gazingstock for all men too toote at: he is a Rudesbie, a Cloyne, and a cankred Carle, yea and a hatingstocke among greate Ladies. If there bee any that hath not blased himself by some loue, or lent his Ring too another mannes wyfe: him doo the braue Dames call a Hodypake, a sozie Leacher, and a singlesoald loue. Heeruppon commeth it too passe, that whozedome is counted honest wedlocke: and in the opinion of vnwyuing Bachelers, noman hath wedded a wife, but he that hath inuegled hir from hir Husbond. Furthermoze, they onewhyle strue to waste whatsoeuer they can rap and rend: and anon with like couetousenesse they strue as fast too scrape toogether agein the thinges they haue scatered. They set all at six and at seuen, disdeyning other mennes pouertie and dreading their owne; and as for other harme, they feare none. They spare no wrong, but make haucke of the weaker sort, and keepe them vnder with force and feare. For, that Prouinces are pilled, and Offices chopped and chaunged with louing and hoding from man too man: it is no wonder, considering that by the Lawe of al realmes, a man may sell that whiche he hath bought.

## The .x. Chapter.



At the matter it self hath prouoked mee too raige further than I thought too haue doon. Therfoze let vs so end it, as the blame lyght not altogetheer vppon our present age. This haue our Fathers complayned of, this complayn wee of, and this shall our posteritie complayn of: that good behaupour is subuerted, that lewdnesse reigneth; and

# The first booke

that the world decayng into all kynd of wickednesse, groweth  
euery day woozle than ocher. Notwithstanding, these thinges  
keepe at one stay, and shall keepe with small oddes vnder oꝛ o-  
ner, like the waues of the Sea, which the Tyde at his flowing  
bryngeth further in, and at his ebbing draweth back againe too  
the better most pointes of the shoꝛe. One whyle men shall sin  
more in whoꝛdome than in ocher vices, and chastitie shall haue  
no stay of herself. Another whyle outrageous feasting shall flo-  
rishe, and the Kitchin shall most shamefully deuour mennes li-  
uinges. Another whyle the world shall bee giuen too ouermuch  
curious senesle of apparell and regard of beautie, bewraying in  
the bodie the deformitie of the mynd. In another age inordi-  
nate libertie shall turne too malapert behauiour and flat Rus-  
sianrie. Other whyles men shall be set wholly vppon crueltie  
as well publikly as priuately, and shall go toogether by the  
eares like madfolk, wherby al Religion and ryght shall bee co-  
founded. The tyme will come that Drunkennesse shall bee had  
in estimation, and it shall bee counted a vertew too quaffe much  
wyne. Thynges continue not alwayes at one stay, but are euer-  
more fleeting and at warre among themselves, and in turmo-  
ling doo heaue out one another by turnes. And yet for all that,  
wee may alwayes sing one song of ourselues: naught wee are  
naught wee were, and (loth I am too say it.) naught wee shall  
bee. The world shall neuer bee without Murtherers, Tyran-  
tes, Theeues, Whoremongers, Extorcioners, Churchrob-  
bers, and Traytors. Beneath all these were an vnthankfull  
persone, sauing that al these proceede from a thanklesse mynd;  
without which there hath not lyghtly growen anie greate  
mischeef. On thyne owne part eschew thou the committing of  
this, as the greatest fault that can bee: but if another man co-  
mit it, beare with it as a lyght offence. For all the harme that  
thou canst receyue by it, is but the losse of thy good turne. But  
the best of it, (which is, that thou hast bestowed it) remayneth  
whole vnto thee. Now when, like as haede is too bee taken that  
we bestow our benefices, specially vppō such as wilbee thank-  
full for them: so must wee bestowe and doo some good turnes,



euē where wee haue no good opiniō at al; not only although wee mistrust that they wilbee vntthankfull hereafter, but also though wee knowe them too haue bin so befoze. As for example. If I can saue a thanklesse mans children from some great daunger, and restore them too him without inconuenience too myself: I shal not sticke too doo it. As for a woorthie man, I shall defend him with the losse of my blud, and hazard myself too doo hym good. Also if I can saue an vnwoorthie man from robbing by raysing hew and krye: it shall not greue mee too suoozd him my voyce too doo him good, bypeause he is a man.

### The. xi. Chapter.



I followeth that wee declare what benefytes are too bee bestowed, and how. First let vs bestowe suchas bee needfull, secondly suche as bee profitable, thirdly sucheas are acceptable, and in any wyse durable. But wee must begin at suche as are needfull. For thinges that concerne lyfe or liuing, doo touche a mannes mynd o

therwyse than the thinges that doo but garnishe, or furnishe him. A man may well make lyght account of the thing that he may easly forbeare, of whiche it may bee sayd, I passe not for the hauing of it, I am cōtent with that whiche I haue of myne owne: yea, and when a man can fynde in his harte, not onely too sende backe the thing that he recepueth, but also too cast it away. Of thinges that bee needfull, somme chalenge the cheef roome, without whiche wee cannot liue: Somme chalenge the second roome, without whiche wee should not liue: and somme the thirde roome, without whiche wee would not liue.

Of the first sort bee suche as theis: too bee rescued out of the handes of enemies, from the crueltie of Tyrantes, from arreignement, and from the lundrie and vncertaine perilles that beseege mannes lyfe. From whiche soeuer of theis thinges wee rid a man, the greater and terribler it is; the moze thanke



thanke shall wee win. For it cometh alwayes in their mynde, from how greate miseries they were deliuered, and the feare that went before, is an aduancing of the good turne that ensueth. Yet notwithstanding, wee must not therefore vse the lesse haste in sauing of a man, than wee can, too the ende that feare may make our good turne of more weight. Next vnto theis, are the thinges without whiche wee may in deede liue: howbeit in suchewyse as a man had leuer bee dead: as libertie, Chastitie, and a good mynd. After theis wee may place the thinges that are deere vnto vs by reason of Alliance, kined, customme, and long acquaintance: as children, wyues, howsehold and suche other thinges, whiche the mynd hathe so neerly ayed too it self, that it esteemes it a greater grief too bee pulled from them, than too dye. Then followe profitable thinges, whiche haue sundrie and large groundes too wooke vpon. Of this sort is monnye, not superfluous, but orderly prepared for necessarie vses. Of this sort also is Honour, and the proceedings of them that seeke too clymbe hgh: for of all profites, the best is to profit a mannes self. As touchyng the thinges that serue but for delyght, there is greate store of them. In theis wee must indue, that they may bee acceptable for their opportunitie, that they bee not comon, but such as fewe haue had, or feare haue within that tyme; or such as though they bee not precious of their owne Nature, may become acceptable for the season or place of them. Let vs consider what may doo moste pleasure when it is offered, and what may ostend comen too hand with him that shall haue it, so as it may stand vs in sted as oft as it is with him. In anye wyse let vs beware, that wee send not vnfit presentes: as huntingcraue too a woman or an old man, or bookes vnto a Cloyne, or Nettles too one that is giuen too studie and learning. Likewyse wee must looke about vs on the contrarie part, that when wee mynd too send acceptable thinges, wee send not suche thinges as maye note a mannes diseale: as wyne to a drunkard, or Porticarie ware to a sikly man. For the thing becommeth a Cozzie, & not a Courtezie, wherein the diseale of the receiuer is noted by it.

## The. xii. Chapter.



If the choyce of giuing bee in our owne power, we must cheefly seeke durable thinges, that our giftes may not dye ouer hastily. For feawe are so thankfull as too thinke vppon a thing that they haue receiued, when it is out of their sight. But euen thanklesse persones stumble vppon the remembraunce of a gift, when they see it befoze their eyes, so as it suffereth them not too forget it, but presenteth and offereth vntoo them the giuer of it. And truely so muche the more durable thinges must wee seeke too giue, because wee must neuer putt the recepuer in mynd of them. Let the verie thyng it self reuyue the remembraunce of it that was vanisshyng away. I had leuer giue siluer wrought, than copned: and I had leuer giue Images and pictures, than apparell or a thing that will soone bee woꝛne out. Feawe thinke them selues beholden for a thing when it is once gone. But there bee many that neuer mynd thinges giuen, longer than they serue their turne. Therefore if it bee possible, I will not haue my gift consumable. Let it abyde with my freend, let it sticke by hym, let it liue and dye with hym. None is so foolish as too neede warning, that he should not send swoꝝdplayers, or baytingbeastes too him that is gone out of office: or that he should not giue Sommer garments to weare in Winter, or Winter garments too weare in the hoate Sommer. Inbestowing benefytes, lett a man followe comon reason. Let him obserue tyme, place, and person. For somme things are acceptable or vnacceptable, according too their tymes. How much more thanksworthy is it, if wee giue a man the thing he hath not, than if wee giue him that wherof he hath store: Or a thing that he hath long sought and could not fynd, than a thing that is too bee had euerywhere. Let presentes bee, not so muche costly, as rare and geason: and suche as may bid themselues welcomme euen vntoo a riche man: Like as comon Apples which within feawe dayes



# The first booke

after wilnot bee woorth the eating, are well liked when they comme moze tymely than other frutes doo. Also it can not bee that suche thinges should bee vncsteemed, as either none other man hath giuen them the like, or as wee ourselues haue not giuen to others afoze.

## The. xiii. Chapter.



**A** such tyme as *Alexander* King of *Macedonie* tooke vppon him aboue the state of a man, because he had couquered the East: the *Corynthians* sent their Ambassadors to reioyce with him of his good successe, and offered too make him Lord of their Citie. When *Alexander* lawghed at this kynd of Courtelie: Wee neuer (w one of the Ambassadors) gaue anye man the protection of our Citie, saue you and *Hercules*. Then toke he willingly the honoz that was offered him: and interteyning the Ambassadors with feasting and all other kynd of royall Courtelie, began to think with himself, not what they were that gaue him this honoz, but what he himself was too whom they had giuen it. And being a man giuen all too glozie, (wherof he knew neyther the nature nor measure) in folowing the footesteppes of *Liber* and *Hercules*, (yea and not staying there where they left of,) he turned his eye from the giuers, too him with whom they had matched him in honoz. As who woold say, that bycawse he was matched with *Hercules*, he had alrede gotten vp too heauen which he had apprehended in his owne bayne imaginacion. For what likenesse was there betweene *Hercules* and this mad yong springald, whom prouers rashnesse serued in steede of valeantnesse? *Hercules* winning nothing too himself, traueled ouer the whole world, not conquering it, but setting it at libertie. For what could he win, that was an enemye too the euill, a defender of the good, and a pacifyer bothe of sea and Land? But *Alexander* was from his chyldhod a Robber, a waster of Countries, a destroyer of his frends as well as of his foes, and such a one as made it his  
cheef

cheef felicitie too be a terror too all men: forgetting that not only the feercest, but also euen the cowardlyest beaſts are feared for their hurtfull poſſon.

### The fourthtene Chapter.



Now let vs returne again too our purpose. The benefyte y is bestowed vppon euery man without exception, is bestowed vppon noman. Noman thinks himself beholden too an Inkeeper or too him that keepeſ an ordinarie table, for his interteinement. neyther dooth anye take himself for a bidden gweſt, too him that makſ a common feaſt, wherof it may bee ſayd, what hath he beſtowed vppon mee? marie euen as he beſtowed vppon this man whom he waſ ſcarce acquainted with, or vppon that man that iſ his better foe yea and perchauce a verie varlet. What? did he think mee a woorthie perſone? no, he did it but too ſaue his owne humoz. looke what thou wooldſt haue well accepted, that make thou geze. Who can abyde too bee cloyd with any thing? Let noma ſo conſter theiſ woords as though I went too reſtrein liberallitie, and too reyne it backe with a rowgh bit. Let it goe at aſ large ſcope as it liſteth: but let it go, & not gad. A ma may giue in ſuch wyſe, as although a nomber receiue all of one thing, yet eueryman ſhal think himſelf too bee made moze account of than y reſt. Let eueryma haue ſome familiar token, wherby he may conceyue opinion, that he waſ better accepted than others. Let him ſay, I haue receyued the ſame thing that he did: but myne waſ vnrereſted. I receyued the ſame that he did: but in ſhorter tyme, wheras he had deſerued it log afore. There are that haue the ſame thing: but not giuen with like woords, nor w like courteſie of the beſtower. He obteyned it by intreatance: but I waſ increated too take it. This man receiued aſ well as I: but he iſ able too requyte it eaſly, and he iſ ſuch a one aſ hiſ age and lacke of children promiſe grea te things.



# The first booke

Although he gaue vs all one thing : yet was his gift greater too mōwards, bycause he gaue where there is no hope too receiue. Like as a courtezane so imparteth hirself vntoo many louers, as none goeth away without some signe of hir kynd hart: euen so he that purposeth too haue his good turnes well liked, deuyseth bothe how he may make manie beholden vnto him; and yet that eche one of them may haue some peculiar poynt, wherin too pzefer himself befoze the residew. But I will bee no hinderer of gooddoings. The mo and the greater that they bee, the moze comēdacion doo they procure. Neuerthelesse, let discretion bee vsed. for noman can like well of the things, that are doone at all aduentures and vnaduyedly. Wherfoze if anie man think vs ( in giuing theis pzecepts ) too streighten the bownds of welldooing, and not too giue it frēe scope ynowgh: vndoubtedly he misconstrueth our lessons. For what vertue doo wee moze reuerence? To what vertue giue we moze encorage- ment? Or too whom belōgeth it so much to exhorte men ther- too, as vntoo vs which indeuer too stablisch the societie of man- kynde?

## The .xv. Chapiter.



What then? Inasmuch as there is no operation of the mynd commendable (no not although it proceede frō a ryght intent) sauing suche as is measured by the rule of vertew: I forbid liberalitie too ronne royet. The doth it a mā good too receyue a benefite, (euen with open handes) when reason leadeth it vntoo the woorthie, & not when euery lyght occasion and vnaduyed gē- rithnesse offereth it: the whiche a man may vaunt of as cleere gotten good, and thanke noman for it but himself. Termett thou them good turnes, the autho: wherof thou art ashamed too bee acknowen of? How much moze acceptable are they, and how much moze deeply sink they intoo a mannes brest neuer

neuer too depart again, when it deylghteth hym too thinke,  
rather of whom, than what he hath receiued: *Crispus Pas-*  
*senius* was woont too say, he had leuer haue some mennes iud-  
gement than their benefyce, and some mennes benefypte than  
their iudgement: and he added examples. I had leuer (sayeth  
he) too haue the good opinion of the Emperour *Augustus*:  
and I had leuer haue the benefypte of *Claudius*. But I am of o-  
pinion that nomannes benefypte is too bee despyed, whose dis-  
cretion is too bee mislyked. What then? was not the gift of  
*Claudius* too be receiued? Vis marie was it: Howbeit as at  
fortunes hand, who (as men know) may by and by become euill.  
Why then deuyde we these thinges that are interlaced too gi-  
ther? It is no good turne which wanteth the beste part of it-  
self, that is too wit, too bee doone with discretion. Other-  
wise, a greate masse of Donnye (if it bee not giuen  
with discretion and with ryght meening) is  
no more a benefypte, than a Treasure.  
There bee many thinges that  
a man may receiue, and  
yet not bee  
indet-  
ted for them.

The end of the first Booke.





¶ The second booke of Lucius An-  
*neus Seneca*, declaring in what

wyse a benefyte or good turne  
 ought too bee bestowed.

¶ The first Chapter.



**M**uerie good freend *Liberalis*, let vs  
 consider that whiche remaineth of  
 the former part: that is too wit, af-  
 ter what sort good turnes are too  
 bee dooen. Whereof mee thinkes I  
 can shewe a verie redie way. Let vs  
 so doo, as wee would her dooen vn-  
 too. Before all, let vs doo them wil-  
 lingly, speedely, & without sticking.

Scarce woorth gramercie is the good turne, that cleaueth  
 long too the handes of the bestower; whiche a man seemeth  
 loth too forgo, and whiche he seemeth too depart with in suche  
 wyse, as if it were wrested from him perforce. If there happen  
 any delay, lette vs in anywyse beware that wee seeme not too  
 haue cast doubt of the matter: for he that douteth, is next cou-  
 sin too him that denyeth; and suche a one deserueth no thanks.  
 For seeing that in a benefite, the acceptablest thing is the good  
 will of the bestower: he that by his long linyng witnesseth  
 himself too bestowe unwillingly, bestoweth not at all; But vn-  
 towardly draweth backe from him that would fayne hale him  
 on. Danie there bee that become liberall, because they haue  
 not the countenance too say a man nay. Moste acceptable are  
 those benefytes that are redie at hand, that comme easely, and  
 wherin there is no stop but the modestie of the receiuer. The  
 best poynt is too outgo a mannes desyre, and the next is too fo-  
 lowe it. But yet is it far better too preuent it, before wee bee  
 requested. For inasmuche as an honest man is out of counte-  
 nance; and ashamed too craue: he that releaceth him that tor-  
 ture,

ture, dubbleth his good turnes . He that obteynes a thing by intreatance, commes not freely by it. For (as it seemed too our aunceters, who were men of verie graue consideration,) nothing is bought more dierly, than that whiche is gotten by intreatance. Men would pray verie seeldomme, if they should pray openly: So muche had wee leuer to make our petitions secretly, and within ourselues, yea, euen too the Gods, vntoo whom wee may doo it with mosse honestie.

## The seconde Chapter.



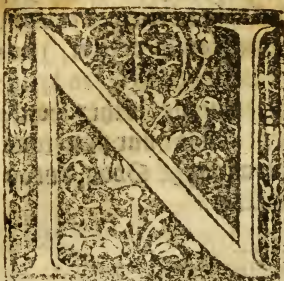
**D**is is a soze and a heauie woorde, yea, and suche a woorde as will make a man too cast doune his head in his bosome, too say, I beseeche you sir. Wee must discharge our freend of that woord, yea, and whomsoever wee purpose too make our freend by our good vsage. Make he neuer so muche haste, yet giueth he too late, that giueth vppon intreatance. Therefore wee must gesse what euery man would haue: and when wee vnderstand it, wee must ease them of that mosse greuous necessitie.

Assure thyself that that benefyte dooeth a man good at the hart, and will continewe long in remembraunce, whiche meeteth a man at the halfe turne. If it bee not our hap to puenent ones request: lette vs cut him off from many woordes, least wee may seeme too bee sewed vntoo: and as soone as wee knowe his mynd, lette vs graunt it out of hand, and let vs shewe by our hastemaking, that wee would haue dooden it vnrrequested. For like as in sickfolke the comyng of somme meate in dewe tyme hath brought health, and the giuing of water in season hath remedied the disease: Euen so, bee the benefyte neuer so meane and small, yet if it comme ridely without lingering or forslowyng of tyme, it greatly aduanceth it self, and winneth more thanke than a costly present that is slowe in comyng, and long breathed vppon.



## The second booke

### The third Chapter.



**N**O doubt but he that dooeth so ridly dooeth it willingly, And therefore he dooeth it cheerfully, with a countenance agreeable too his mynde. Somme men haue disgraced their greate good turnes by counterfetting a grantie and sobernesse in holding their peace or speaking leisurly, because they graunted them with countenance of denyall. How muche better is it too matche good woordes with good deedes, and too beautify the thinges that thou performest, with courteous and gentle speeche? Too the end the partie may blame himself for being too slowe in asking, thou mayst synd fault with him in suche familiar maner as this. I am angrie with you, that whereas you wanted any thing, you haue not made mee priuie too it sooner, or that you haue trubbled your self too sewe for it, or that you haue vsed any other meane than yourself. But for myne owne part, I am glad that it pleased you too try my good will. Whatsoeuer you haue neede of heerafter, you shall commaund it at your pleasure. I will beare with your bashfulnesse for this once.

So shalt thou make hym too set more by thy good wil, than by the thing that he came too desyre, whatsoeuer it bee. Then is the bountifulnesse of the giuer greate, then is his courtesie greate: when the partie that is gone from him shall say too himself, This day haue I made a great purchase. It dooth mee more good that I haue found him such a one, than if the thing had come duble and treble too mee another way. For I shall neuer bee able too requite this good will of his.

### The fourth Chapter.



**B**Ut there bee many that bying their benefytes in hatred by their rough woordes and stately lookes, vsing such language and pryde, as it would irk a man too haue obteyned the thing at their handes. Agein, when

when they haue graunted, there folowe delayes. But truly there is no greater corzie, than too bee diuen too few for that which a man hath gotten graunt of already. It is a harder matter too get a good turne out of some mennes hands, when it is graunted, than too get graunt of it; and such must bee called vppon. One must bee prayed too put him in remembrance, and another too take it by. And so one gift is tossed through many mennes handes, by meanes wherof the least part of thanks redoundeth too the giuer. For whosoever is sewed vntoo afterward, muste needes bee a derogacion too the first graunter. Therfore if thou wilt haue the performance of thy good turnes accepted thankfully: thou must deale so, as they may come whole and vntasted vntoo them whom thou hast promised, without anie abatement as they terme it. Let noman haue too deale with them by the way. For noman can make his owne thanke of that whiche thou myndest too giue, but that he must diminish thyne.

### The fifth Chapter.



Nothing is more greivous than long lingering. Some can better beare a flat nay, than too bee loaded of. But it is the fault of diuers men, too delay the performance of their promises through a fond vaingloriousness, least the number of their Suters should abate. Of which sort are the Officers in Kings Courtes, and such as beare authority about Princes, which haue a pleasure too behold the long trayne of their owne pydde, and think themselves able too doo little, if they set not out their port too euery man, by making them daunce attendance a long whyle. They doo nothing out of hand, they dispatch nothing at once. They be swift too doo harme, but slow too doo good.

Therfore assure thyself it is most trew which the Comical Poet sayeth: What? perceiuest thou not that the longer thy delay is, the lesse is thy thanke? Heer vppon come these spee-



## The second booke

ches, which the gentle hart vttereth with gréeſ. If thou doo the thing, doo it out of hand. Nothing is woorth ſo much ſeuw. I had leuer now too haue a flatte nay: for I am ſo weerie of wayting for the Benefyte, that my hart beginneth too hate it.

Can a man bee thankfull for ſuch dealing? Like as it is a poynt of a moſt bitter crueltie, too prolong a mannes puniſhment, and a kynd of mercie too kill him out of hand, bycauſe ſpeedie tormēt byingeth end too itſelf, and the tyme that goeth befoze execution, is the greateſt part of the payne that followeth with it: euen ſo, the leſſe whyle a good turne hath lingered, the better welcome is it. For euen in good thinges lingering is grieuouſe too ſuch as long for them. And wheras manie benefytes may remedie ſome mannes neceſſitie: he that eyther ſuffereth the partie too bee long martyzed, whom he may diſpatch out of hand, or delayeth his gladneſſe: fordooth his benefyte with his owne handes. All courteſie maketh haſt; and it is the propertie of a welldooer, too doo thinges willingly and quickly. He that hath giuen ſlowly, and doone a man good with delay of tyme, hath not doone it with his hart. And ſo hath he loſt twoo cheef thinges at once; that is too wit, both his tyme, and the tryall of his freendly good will. For too meene a thing ſlowly, is as much as not too meene it at all.

### The .vi. Chapter.



In all matters (my freend *Liberalis*) the maner how any thing is ſayd or doon, is not the ſmalleft part. Speedineſſe hath much holpen, and delay hath much hindered: like as in Dartes the power of the Steele is all one, and yet there is exceeding greate oddes, whither they bee throwen by a forcible Arme, or whither they bee let ſlip from a lazy hand. One ſelfſame Swoord may both prick & perce through: the matter is, with what force the Arme ſendz it. Likewise the thing that is giuen is all one; but the maner of the giuing maketh the difference. How ſwete and how precious is the gift, when he that gaue it ſuffered not himſelf too bee thanked for it, but forgot

forgotte his giuing of it by that tyme he had giuen it? For too checke a man though thou doo neuer so muche for him, or too mingle tauntes with thy good turnes, is a madnesse. Benefytes therfore must not bee made bytynges, neyther must they be sawced with any sowernesse. If there bee any thing wherof thou wouldest warne him, take some other tyme for it.

### The.vii. Chapter.



Uch a good turne, hardly bestowed by a churlish person, *Fabius Verucatus* was woont too call stony bread, which a hungrie bodie must needes take, though it bee too his payne. *Tyberius Caesar* being desyred of his Nephew *Marcus Ailius* sometyme Pretor of Rome, to helpe him out of det, bade him giue him a Bill of his

Creditors names. This was no rewarding, but a calling too-gither of his Creditors. When the Bill was exhibited, he wrote too his Nephewe, that he had giuen order for the payment of the Donnie. By which reprochfull admonition he brought to passe, that his Kinsman was neither indetted too others, nor beholdded too him. Somewhat there was that *Tyberius* ment by it. I beleaue he was loth that anye man should trubble him with the like sewte. Peraduentur it myght bee a speedie way too repress mens importunate suites with shame. But he that will bestow benefytes, must utterly folow a cleare contrarie way.

### The.viii. Chapter.



In all thinges that thou giuest, too the intent it may bee the more acceptable, thou must beautifie it by some meanes or other. This dealing of *Tyberius*, is not too doo a man a good turne, but too take him in a trippe. And by the way, that I may say what I thinke in this case also; It scarcely standeth with



# The second booke

the honour of a Prince, too reward a man too shame him with-  
all. Yet for all that, *Tyberius* could not escape disquietting by  
that meane that he thought too haue doone. For there were  
dyuers afterward, which made the same setote vnto him: all  
whom he commaunded too shewe the causes of their Det too  
the Senate, & therbypon gaue certein summes among them,  
This is not a liberalitie: it is a checke: it is a poore helpe, it  
is a Princis almes. That is no Benefyte which I cannot re-  
member without blushing. I was sent too the Judge, and I  
was fayne to pleade my case before I could get any thing.

## The. ix. Chapter.



Therefore all Authoys of wisdomme  
teache, that some benefites must bee  
bestowed openly, and some secretly.  
Openly, which are a prayse too at-  
tein: as rewardes of Chivalrie, and  
honour, and whatsover else becom-  
meth more honourable by beeyng  
knownen. But also for the thinges  
that auaunce not a mannes credit  
or estimation, but relæue his weaknesse, his wāt, or his shame:  
they must bee giuen secretly, so as they may bee knownen too  
none but those that take good by them. Yea and sometymes  
euen he that is too bee holpen must bee beguyled, so as he may  
haue the thing, and yet not knowe of whom he had it.

Let not thy  
right hande  
knowe what  
thy left hand  
doeth.

## The. x. Chapter.



*Reefilans* (as the report goeth) hauing a poore  
frænd that cloked his owne pouerty, which was  
also sik and wold not bee acknowen of it, nor yet  
that he wanted wherwith too beare out his need-  
full charges: considered how he was too bee suc-  
cored secretly, and put a Bag of Gold vnder his Bolster with-  
out making him priuy too it, to the intent that the man which  
was shamefast too his owne hinderance, might rather synde  
the

the thing that he wanted, than receiue it. What then? Shall he not know of whom he had it? At the first let him not knowe it, with the not knowing of it is a peece of the good turne. I will after ward doo many other thinges, and I will giue hym manie thinges, whereby he may vnderstand from whence the other came. Finally though he knowe not whence he had it, yet shall I knowe who gaue it. That is too small purpose, say you. Too small purpose in deede, if thou mynd too take Loan for it. But if thou mentest too giue it in such wyse as myght most auayle him that receiued it; thou wilt giue it freely, & thou wilt desyre no mo witnesses but thy self. Otherwise thy meening is not too doo wel by him, but too seeme too haue doone well by him. But (say you) I will haue him knowe it. Then seeke you too make him your Detter. No, but I woold haue him know it. What if it bee more for his behoofe, not to knowe it? what if it bee more for his honestie? what if it bee more too his lyking? will you not bee of another mynd? I tell you I woold haue him knowe it. So shalt thou not keepe the man in darkenesse. I deny not but that as oft as the case will beare it, a man may reape pleasure of the good wil of y receiuer. But if he stand in neede of helpe, and is ashamed too haue it knowen; if the thing that I bestow vppō hym shall greeue him if it be not concealed from him: I wil not make my benefite a matter of record. For why should I discouer myself too him to haue giuen it, seepng it is one of the firste and moste necessarie Rules, neuer to vpbraid a man, no nor neuer too Cypher it vnto him? For the Lawe of benefyting betweene men is this: That the one must forthwith forget that he hath giuen, and the other muste neuer forget what he hath receiued. For the ofte rehearsall of good deseruinges, dooth greatly frette and greeue the mynd.

## The.xi.Chapiter.

D.iii.

I Could



# The second booke



Could fynd in my hart too krye out,  
 as the man did that was not able too  
 beare the pride of a certein freend of  
 the Emprors, whiche had saued his  
 lyfe at such tyme as the Triumuir's  
 proclaimed traytors who they liked.  
 Put mee intoo Cesars hand again,  
 (quoth he). How ofte sayest thou too  
 mee, I haue saued thee. I haue deliue-  
 red thee from death. If I make mention of it of myne owne  
 free will, it is lyfe: but if thou put me in mynd of it, it is death.  
 If thy sauing of mee was too make a vaunt of mee, I owe thee  
 nowght. How long wilt thou leade mee about as a gazing  
 stocke? how long will it bee ere thou suffer mee too forget my  
 misfortune? In þy tryūph I should haue bin led about but once.  
 Wee must neuer make woords of that which wee haue doone  
 for anie man. He that tells him of it, demaunds it again. But  
 he must not bee vrged, he must not bee put in remembrance,  
 otherwyle than by reuyuing the former benefyte by the be-  
 stowing of another: no, wee may not tell it vnto other folks.  
 Let him that hath doone the good turne, hold his peace: and let  
 him that receiued it blaze it abroad. For else it wilbee sayd vn-  
 too him, as one sayd too a man that was boasting euerwhere  
 of his good turne that he had doone: Wilt thou denye that  
 thou haddest recōpence? and when he answered where o? whē?  
 Oftentymes and in manie places (sayed he): namely as often  
 and in as manie places as thou haste babbled of it abroad.  
 What neededest thou too tell it owt? what neededest thou too  
 take another mannes office out of his hand? There is another  
 man that might haue doone it with moze honesty, bypon whose  
 good report, this also wold turne too thy prayse, that thou  
 tellest it not abroad thyself. Thou must needs condemne mee  
 for a churle, if thou think that noman should haue knownen it  
 but by thynne owne reporting. Which dealing is so much too  
 bee eschewed, þ if a man should make report of our benefites be-  
 fore our faces, wee should answer, Truly he is ryght woorthie  
 of

of greater benefyts, which I knowe myselfe moze willing than able too perfoyme. And this must be spoken, not as of one that wouold set himselfe too sale, nor with such colorablenesse as some mē put the things from them which they wouold saynest drawe too them. Besydes this, there must be added all maner of courtesie. The husbandman shall lose that he hath sowed, if he leaue his labor at the seede. It requyret much payne too bring the seede too haruest. Nothing commeth too peelding of frute, if it bee not thowly tended and husbanded from the first too the last. In like case is it with benefyts. Can there bee anie greater than those that fathers bestowe vppon their chyldren? We were all but lost, if they should giue them ouer in their chyldhood, and not cherishe their charge forthon with continewall kyndnesse. All other benefyts are in the same state. If yow help them not forward, yow lose them. It is too small purpose too haue bestowed them: they must bee still cherished. If thou wilt haue them thankfull whom thou makest beholden vntoo thee: thou must not only bee beneficiall too them, but thou must also loue them. Inespeciall (as I sayd) let vs not trubble mennes eares. Reheral breedeth irksomnesse; and vpbayding, hatred. In dooing good turnes, nothing is too bee eschewed so much as pryde. What needeth anye high looks? What needeth anye greate woords? The thing itselfe aduaunceth thee. Vayne vaunting must bee put away. The things themselues will speake thowgh wee hold our peace. A good turne that is doone with pryde, is not only thanklesse, but also hatefull.

Bee not weerie of doome good.

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

## The .xii. Chapiter.



*C*esar gaue Pompey of Affrike his lyfe (if at leastwyle he may bee said too giue, which taketh not away): and afterward when he came too giue thanks for his Pardon, he offered him his left foote too kisse. Suche as excuse *Cesar*, say he did it not for anye pryde, but onely too shewe his Gilt or rather his Golden shoe set with Pearle and Precious stones.

And



## The second booke

And so, what dishonour was it for a noble man and a Consulles peere, too kisse Gold and Perle?

And could that Captif, boyne for the nonce too chaunge the customes of his free Countrie intoo *Persian* slauerie, could he (I say) pick out no cleynlyer part of all his bodie too bee kist? Thought he it a fital matter that an auncient Senator, should so farre abace his honoy, as to cast himself downe at his feete, in the presence of Princes, in such sort as vanquished enemies haue bin woont too couche at the feete of their Conquerors? He had found a place beneath his knees, too thrust freedome and libertie doune vntoo. Is not this a trampling of the common weale vnder foote? In good faith (will some man say) it can make nothing to the matter, that he did it with his left foote. For it had not bin a pranke of pryde fowle and outrageous ynough, too sit vppon the lyfe of a Consulles peere in shooes of Golde and Pearle, except that like a lustie Gallant, he had also thrust his goutie. Fete into the Mouth of a Senator.

### The .xiii. Chapter.



The pryde of greate prosperitie! O most mischeuous folie! How happie is it too receiue nothing at thy hād! O how thou turnest euery benefyte intoo bane! O how thou delightest too ouerdoe all thinges! O how all thinges disgrace thee, and the higher that thou aduanceest thyself, the more art thou abased! Thou knowest thyself not to know these good things wherewith thou art so puffed vp. What soeuer thou giuest, thou marrest it. Therfore I woould sayne wēte of thee what it is that maketh thee so carelesse, what altereth so thy looke & countenance, that thou haddest leuer haue a visoꝝ than a face. Pleasaunt are the things that are giuen with a courteowse and gentle countenance, whiche when my superioꝝ gaue mee, he crympled not  
ouer

ouer mee, but behaued himself as familiarly as could bee, and made himself fellowlyke with mee, & without any glorious setting out of his gift, wayted a conuenient tyme too pleasure mee, rather vypon occasion than vypon cōstreint. There is but one way too perswade suche maner of men that they should not marre their benefites thzough their owne statelynesse: namely too shewe them that their benefytes are not the greater, by cause they bee giuen wick greater adoo; no; they themselues the better thought of for so dooing: but that the greatnesse of their pryde beyng fonde; causeth thinges otherwise woozthy of loue, too bee hated.

### ¶ The. xiiii. Chapter.



Here are somme thinges that would turne too the hurte of the receyuer; the which it is a benefyte too deny, and not too perfoyme. And therefore wee must rather consider the profit of the demanders, than their desyre. For oftentymes wee couet hurtfull thinges, and wee bee not able to discerne howe noysomme they bee, bycause affection blyndeth reason. But when our passionatenesse is well settled, and the rage of the fyrie fury that chased away discretiō, is thzoughly alayed: thē hate wee the misbestowers of these hurtfull giftes. Wherefore like as we denye cold Water too sickfolkes, and weapon too such as bee in sorowe or rage; and whatsoeuer the heate of loue despyreth too vse againste it self, too suche as bee in loue: euen so muste wee continew too denye hurtfull thinges too those that earnestly, humbly, yea and oftentymes also rewfully request them. It becommeth men too haue an eye, bothe too the beginning and too the ending of their benefytes and good turnes, and too giue such thinges as may like a man, not only at the receiuing of them, but also euer after. There bee manie that will say, I knowe it will doo him no good: but what should I doo? He intreateth mee, and I cannot withstand his request, let him looke too himself, he shal not blanie mee. That is untrue. for he shall blame thee, and that woozthely too, when he



## The second booke

is come too his ryght wittes ageine, and when the fire that inflamed his mynd is ouerpast, for why should he not hate him, by whom he was furthered too his hurt and perill? It is a cruell kyndnesse too bee intreated too mischeef one. Like as it is a goodly poynt of charitie to saue men that bee euen loth and unwilling too bee saued: so is it a fawning and courteouse kynd of hatred, too graunt thinges hurtfull too those that desyre them. Let our benefyte bee suche as the vse of it may make it still better belyked, and suche as neuer may turne too harme. I shall not giue a man monie, if I may know he will bestowe it vppon a harlot, least I bee found too bee a maynteyner of his filthie act or purpose. If I can, I shall call him from it: if not, I shalnot further his wickednesse. Whither anger driue a man too doo that he ought not, or whither the heate Ambition withdraue him from his welfare: yet shal I not suffer him too mischeef himself, neyther shall I giue him cause too say afterward, He hath killed mee with his kyndnesse.

### The .xv. Chapiter.



It tentymes there is no differēce betwene the pleasuringes of frēndes, and the practizes of foes. For looke what the enemy could haue wished, that dooeth the vnseasonable ouerkyndnesse of the frēnd, bothe force vntoo, and arme vntoo. And what fouler shame can there bee, than that there should bee no differēce betweene a bane and a benefate? which thing commeth too passe oueroften. Lette vs neuer giue thinges that shall rebound to our owne shame. For seeing that the hyghest potue of freendship, is for a man too sette as muche by his freend as by himself: boche parties must bee prouided for alike. I will giue too him that wanteth, but so as I want not myself. I will succour one that is like too perishe, but so as I perish not myself. except I maie bee the bozowe of somme singular persone, or of somme greate thing.

I will bestowe no suche benefyte, as I could not aske with  
out

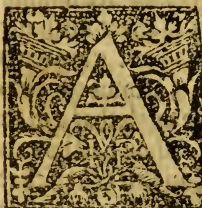
out shame.

I will neither inhauunce small thinges, nor suffer greate thinges too bee taken for small. For like as he that twitteth a man by that he hath giuen him, dooth marre the grace of his gift: euen so he that dooth but shewe, how much he hath giuen too one that abaceth the same, dooth but commende his gift, and not vpbayd it.

Euerie man must haue an eye to his owne abilitie and power, that wee bestowe neither more nor lesse thā wee bee able.

Wee must consider the person of him to whom wee giue. For somme thinges are too small too come from greate men: and somme are too greate for him that should receiue them. And therefore wey with thyself, the person of either of them. When thou wyndest too bestowe, examine whither the thing bee more than the giuer can forbeare, or whither it bee too little for him too bestowe: and ageine, whither he that is too receiue it, may hold skorne of it; or whither it bee more than is meete for him.

## The.xvi. Chapter.



*A*lexander being vndiscreete, and myndyng none but ouer greate thinges, gaue one a Citie. When he too whom it was giuen, measuring himself in himself, refused it for feare of being enuyed for so greate a reward, sayng it was not agreeable too his estate: I passe not (as Alexander) what becommeth thee to receiue, but what it becommeth me too giue. It seemeth too bee a noble sayng, and yet being a kinges sayng, it is mooste foolishe. For nothing becommeth any man, in respect of himself alone. The respectes that make it comly, are what, too whom, when, why, where, and suche other, without whiche there is no reason in dooing. Proud Peacocke, if it becommeth not him too receiue it, neither becommeth it thee too giue it. There is a proportionable respect of persones and degrees. And seeing that on either side, the vertew is the meane;



## The second booke

as well is that a fault that ouerreacheth, as that whiche cometh too short. Well, admit it bee lawfull for thee, and that Fortune hath so highly aduanced thee, that thou mayst giue whole Cités for rewardes, in the not receiuing whereof, there was more noble courage, than in the rechelesse gift of them: yet is there somme man too meane too haue a Citée thrust in too his bosomme.

### The .xvii. Chapter.

Caueling in  
dooing good  
turnes.



He of *Diogenes* sect desired *Antigonus* too giue him a Talent. *Antigonus* answered it was more than one of the Doggish sect ought too craue. Uppon this deniall he desired a pennye. *Antigonus* answered it was lesse than became a king too giue. Suche caueling is too shamefull. He sounde a shift too giue neither of bothe. In the pennie he respected his owne royaltie, and in the Talent the others beggerie: whereas notwithstanding he might haue giuen the pennie as to a begger, and the Talent as a king. But admitte there may bee somme thing to greate for a beggar to receiue: yet is there nothing so small, whiche the courtesie of a Prince may not giue with his honour. If you demaund myne opinion, I allowe the dealing of *Antigonus*. For it is not too bee hozne with, that a man should bothe craue monnie, and contemne it. Thou hast vowed the hatred of monnie: it is thy profession: thou hast taken that parte to playe: and thou must playe it throughly. It is ageinst ryght and reason, that thou shouldest gather monnie vnder the glorie of begging. A man therefore must as well consider his owne persone, as the persone of him whom he myndeth too receiue. I will vse my frernd *Chrysippus* similitude of the play at the ball, whiche doubtlesse falleth too the ground, if either the sender or the receiuer misse his stroke. It dooth then keepe his course, when it is featly tossed and turned from hand too hand on bothe sides. It behoueth the good player too strike it after one sorte, if his playfellow bee a tall man, & after another if

The persones  
bothe of the  
giuer, and of  
the receiuer  
must bee considered.

if he bee a lowe man. In like case is it with a good turne. For except it bee fitly applied to bothe persones, as well of the dooer, as of the receiuer: it shall neither passe from the one, nor comine to the other in suche wise as it ought too dooe. If wee haue too dooe with a practized and skillfull player, wee maye strike the ball the boldyer: for howsoeuer it commeth, a redye and nimble hande will strike it backe ageine. But if wee deale with a Mouite and a learner, wee must not incounter him so roughly, nor with so full blowe, but wee must meete the Ball leysurely and softly, and as it were leade it intoo his hande ageine. The like thing is too bee dooen in benefytes. Wee must trayne on somme men, and thinke it enough if they putfooz the themselues, if they aduenture, and if they bee willing. But commonly wee ourselues dooe make menne vnthankfull, and wee like well of it that it should bee so: as who would saie, our benefites were therefore the greater, because the partic is not able too requite them; according to the maner of wranglyng gamesters; whiche finde fault with their playfellows for the nonce, to the intent too giue ouer the game, whiche cannot bee continewed but by consent. Many are of so vntoward a nature that they had leuer lose that whiche they haue bestowed, than too seeme too haue receiued aught; they bee so proude and so skornefull. But how muche better, and how muche greater courtesie were it, too deale so as the otherside might play their partes also; and so too beare with them, as they myght bee able too shewe themselues thankfull; and too conser all thinges too the best, and too like of him that yeeldeth thanks, no lesse than if he yeilded recompence; and too behaue ones self so gently, that looke whom he hath moste bound, him he is moste willing too discharge? The Usurer is woont too bee ill spoken of, if he bee too hastie in demaunding; and as ill he spokē of, if he seeke delayes and bee slowe and loth to receiue. As well is a good turne too bee receiued ageine, as not too bee exacted ageine. He is best that giueth ridely, and neuer exacteth agein. He that receiueh the retúrne of a benefyte, with like mynd as if he receiued the first gift of it: is glad that it is rendered, and yet for-



## The second booke

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

### The .xviii. Chapter.



One men not onely bestowe good turnes skornfully, but also receiue them skornfully: which is not too bee committed. For now wee will passe too the other part, and shewe how men ought too behaue themselves in receiuing good turnes. Therfore where a dewtie consisteth of twoo parties: there is required as much of y one as of y other. When a man hath looked what maner a one a Father ought too bee: he shall vnderstand, there remaynes as muche wooke for him, too see what maner a one the Sonne ought too bee. There be certein dewties requisite in the Husbond; and no lesse is looked for in the wife. As much as these doe require one of another, so much also doo they owe one another; and are to bee measured all by one rule, which (as *Hecaton* sayeth) is hard. For al honest thinges are hard too attaine vntoo, and so are the thinges that approche neere too honestie. For they must not only bee doone, but they must bee doone with reason. Shee must be our guyde too followe all our lyfe. All thinges both small and great must bee doone by her aduyce: according as shee counselleth, so must wee giue. The first thing that shee will teach vs, is that wee must not take at all mennes handes. Of whom then shall wee take? Too answer thee in feawe wordes, of them too whom it may besee me vs too giue. For certesse wee ought too bee moze pryce in seeking too whom wee may make ourselues debtors, than on whom wee may bestowe. For although there followe none other discommoditie; (as there followe verie many) Yet is it a greate cozze too bee in daunger too such a one as thou wouldest not. Contrariwise it is the greatest pleasure in the worlde, too haue receyued a good turne at such a mannes hand, as thou couldest fynd in thyne harte too loue; euen after he hath doon thee wrong. But for a man too be dyen too loue him of whom he hath no liking; it is too an honest and shame-  
fack

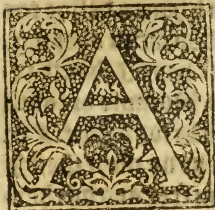
fast mynde, the greatest miserie that can bee. I must alwayes  
 put you in remembraunce, that I speake not of perfect wyse  
 men: which lyke whatsoeuer they ought too doo, which haue  
 their willes at comaundement, which bynd themselves wher-  
 untoo they liste, and perfoyme whatsoeuer they haue bounde  
 themselves vnto: but of vnperfect men, which haue a desyre too  
 folowe honestie, but their affections are stubbozne in obeying.  
 Therfore he must bee a chozen man, at whose hand I should re-  
 ceyue a benefytc. And truely I ought too bee more heedfull  
 too whom I indette my self for a benefytc, than for monie. For  
 too him that lendes mee monny, I must paye no more than I  
 haue taken: and when I haue payd it, I am free and dischar-  
 ged. But vntoo the other I must pay more: and when I haue  
 requyted him, yet neuerthelesse I am still beholden to hym.  
 For when I haue requyted I must begin new agein, & freend-  
 ship warneth mee too admit no vnworthie persone. So is the  
 Law of benefites a most holy law, wheroutof spryngeth friend-  
 ship. Some man will say, It lyes not alwayes in myne owne  
 power too refuse; I must sommetyme take a good turne whi-  
 ther I will or no. A cruell and testie Tyrant profers mee a  
 gitt, & if I refuse it, he wil thinke I hold skorne of hym. Shal  
 I not take it? Put the same case of a Murderer or a Pyrate,  
 as of a Tyrant that hath a murdering and theeuish hart: what  
 shall I doo? He is not worthie that I should bee beholden too  
 him. When I say thou must make choyce too whom thou wilt  
 bee beholde; I except force and feare, in whose presence choyce  
 hath no place. If it bee free for thee, if it bee at thine owne di-  
 cretion too take or refuse: then aduize thyselfe what to doo.  
 But if constreint barre thee of thy libertie, thou must vnder-  
 stand that thou dooste not receiue, but obey. Roman is bound  
 by the receyuing of that which he might not refuse. Wilt thou  
 know whither I bee willing or no? then set mee at liberty too  
 bee vnwilling if I list. But what and if he haue giuen thee lyfe?  
 It makes no matter what it bee that is giuen, except it bee gi-  
 uen willingly too one that is willing too haue it. Although  
 thou haue saued mee, yet art thou not therefore my Savi-  
 our.



## The second booke

our. Popson hath some tymes healed a man; and yet is it not therefore counted a wholsome thing. Somme thinges doo a man good, and yet they bynd him not.

### The. xix. Chapter.



Certein man that came too kill a Tyrant, happened too launce a Byle of his with his Sword: and yet the Tyrant kund him no thank for his curing of that thing by hurting him, which the Surgiōs were afrayd too sette hande vntoo. You see there is no greate weight in the deede it self. For he seemeth not to haue doone him a good turne, which did it with purpose to haue doone him harne. For he may thank chaunce for his good turne, & the man for his harne. I salwe once a Lyon in the round Listes, which knowing one of the condemned men that had bin his Keeper aforesaymes, defended him from the assautes of the other beastes. Was not this Lyons help a benefytc? No verely, bycause the Lyon neyther had will too doo it with al, nor did it of purpose to doo good. Looke in what cace I put the wyld beaste, in the same put thou also the Tyrantqueller. For both he and the beast gaue lyfe, and yet neyther he nor the beast did a good turne, bycause that too bee compelled to receiue a good turne, is no good turne in deede. It is no benefyting too make a man beholden whither he will or no. For first thou must giue mee free libertie of myself, and the offer mee thy good turne.

### The. xx. Chapter.



It is woont too bee a question concerning *Marcus Brutus*, whither he ought to haue accepted his life at *Iulius Casars* had, seeing he iudged *Cesar* worthy of death. What reason led him to kill him, I will declare another tyme. For although in all other thinges he were a noble man: yet in this cace

cace mee thinkes he was farre ouershot, and behaued not him- self according to too the discipline of the *Stoikes*, inasimuch as he either feared the name of a King, whereas the best state of a cammon weale is vnder a ryghtfull king; or hopes for freedomne where there was so greate reward both of souereintie and flauerie; or imagined that the Citie might be brought backe againe too her former state, when she had lost hir former condicions, or that indifferencie of Iustice might continew and Lawes stand in force, where he had seen so many thousand men fighting, too whither partie they shoulde become flauers. But how quyte had he forgotten the nature of the world, or of his owne Countrie, whiche beleueed that if one were dispatched, there were no more of the same mynde; seeing that after so many kinges slayne by sword and lyghteninges, there was yet still a *Tarquyne* too be found? Yet for al this, *Brutus* myght haue taken lyfe at *Cesars* hand: but he shoulde not haue accepted such a one for his father, as had wrysgfully purchased that power too doo him good. For he saues not a man, which killeth him not: neyther dooth he benefyte him, but dismitte him.

## The. xxi. Chapiter.



His may rather come in question, what a prisoner shoulde doo, when a man of filthie life and slaunderouse tung profereth too paye his Raunsome for him. Shall I suffer myself too bee saued by a varlet? And when he hath saued mee, what thank shall I yeeld him: shall I liue with a ribawd? no.

Shall I not liue w my Raunsomer: no nother. What will you haue mee to doo then? I wil tel you. Euē of any such pe: sone I may take mony too pay for y raunsome of my life. And I take it as a thing lent, but not as a benefyte. I will pay him his monye againe; and if occasion serue that I may saue him in daunger, I will saue him also; but as too ioyne freendship with him, which matcheth like too like, that will I not doe; neyther will I account him as my Saupour; but as an vsurer, too whom I



We must not  
receiue too  
the hinderance  
of the giuer.

knowe I must restore that which I haue receyued. Same man  
is woozthie too haue a benefite receiued at his hand, but it will  
hurt him if he giue it: & therfore shal I not take it. As for exam-  
ple, as he is redy too doe mee good, too his owne hinderance, yea  
or also too his owne perill, (as peraduenture he is willing too  
defend mee at the Barre, but by his standing in my defence he  
shall procure himself the kinges displeasure): now were I his  
enemie, if I should not doe that which he myght bee doone with  
his moſte ease, he is too wit, if I should not stand too myne owne  
perill without him, seing he would hazard himself for my sake.  
*Hecaton* putteth this fond and tryfling example of *Arkesilaus*,  
whom he reporteth too haue refused monnye that was offered  
him by a mannes sonne yit vnder peeres of discretion, least the  
chylde might haue romme in the displeasure of his nigardly fa-  
ther. What thing did he woozthie of prayse? That he receiued  
not soe many goodes? and that he had rather not too receyue than  
too bee diuened too restitution? Not too receyue other mennes  
goodes, was a poynt of stayednesse. But if wee want an exam-  
ple of a noble mynd, let vs looke vppon that woozthie myght  
*Gracinus Iulius*, whom *Caius Caesar* slew, for none other offence,  
but bycause he was a better man than it is expedient that any  
should bee too a Tyrant. At such tyme as this *Gracinus* tooke  
monnye of his freendes, that made a contribution towardes  
his charges of certein ganninges: one *Fabius Persicus* sent him  
a greate somme of monnye, but he would in no wyse receiue it.  
And when his freendes hauing respect too the gift and not too  
the giuer, found fault with him for refusing it: shall I (quoth  
he) take a benefyte at the hand of him, who I would not vout-  
safe too pledge in a cup of drinke? Likewise when one *Rebilus*,  
a Consulles peere, but yet of the same stampe that *Fabius* was,  
had sent him a greater summe, and was verie importunate vppon  
him too receiue it: I praye you pardon mee (quoth he) for I  
haue taken none of *Persicus*.

The xxii. Chapter.

Whiche



Wither was this a receyving of giftes, or a chooizing of Senators? When wee thinke it meete to receiue, lette vs receiue cheerfully with apparaunce of gladnesse, and let the same bee manifest too the giuer, that he maye reape present fruite thereof. For it is a iust cause of gladnesse, too see a mannes friend glad; but it is a iust cause too haue made him glad. Let vs shew that wee accept the thing thankfully, by powyng out our affections; and let vs witnesse it, not onely in his heeryng, but also euerywhere. He that hath taken a good turne thankfully, hath payed the first payment of it.

After what maner benefices are too be received.

### The. xxiii. Chapiter.



Somme will not receiue a good turne but in secret, hunning too haue any manne as witnesse, or priuie of it. You maye bee sure suche men meete no good. Like as the bestower must bring his benefice so far too th too knowledge, as it maye delighe him on whom it is bestowed: so he that receiues it must make others priuie too it. Look what thou art ashamed too owe, that receiue thou not. Somme giue thanks by fletch and in a corner, and in ones eate. This is not shamefastnesse; but a lothnesse too bee acknowen of it. That man is but thankfull, whiche giueth thanks in hiddest manner. Some in a would be owemondanie, and yet neiether make the Bishops nor the publick notaries priuie too it, nor yet giue bill of their hande. In like sort deale they, whiche neuer too keepe from all meunes knowledg, the good turne that is bestowed vpon them. They bee loth too blaze it abroad, because they would bee sayd to haue compassed it by their owne conuysing, rather than by any other mannes helpe. They sell some illacie any countenance too those that they are affected too for life or preferment: and while they shunne too bee too much valgiuers bypon other meunes fleeces, they runne intoo the repaiche of



# The second booke

unthankfulnesse, whiche is woofse.

## The. xxiij. Chapter.



Ther somme speake woofse of them that deserue beste. A manne may more safely dooe somme men a displeasure, the a good turne. For they seeke too proue themselves nothing beholden too men, by hating them. But wee ought too labour for nothing more, than that the remembraunce of good turnes, may alwayes sticke fast in our myndes: which must be newe burnished from tyme to tyme, because none can requite a good turne, but he that beareth it in mynde, and the verie bearing of it in mynde is a requitall. A man must receiue neither squiremishly, nor vnderlinglike and basely. For he that is negligent in the first taking, when all good turnes like men best because of their newnesse: what will he doo when the first pleasure of it is ouerpast?

One takes a good turne skornefully, as though he would say, In good faith I haue no neede of it, but seeing thou art so greatly desirous, I am content thou shalt vse my patience. Another takes it recklessly, so as he leaues the bestower in doubtte, whether he perceiued it or no. The third scarce openeth his lippes, and plaies the churle more than if he had hild his peace. A man must speake out earnestly according to the greatnesse of the matter: and he must knit it by with suche woordes as theis: You haue made mee beholden too you more than you are aware of. (For there is none but he is glad too haue his good turne extend with the furthest.) you knowe not how much you haue doone for mee: but I assure you, it is much more than you take it too bee.

He requyrteth out of hand, which chargeth himself thus. I shall neuer bee able too requyte your frendlienesse. But surely I will neuer cease too report euerywhere that I am not able too requite it.

The

## The. xxv. Chapiter.



*U*rnius did not in any thing more purchase himself the fauour of the Emperour *Augustus*, and win him easie too graunt him other thynges, than that when he had gotten his fathers pardon, who had takē part with *Antonie* ageinst *Augustus*, he saied: This one wrong doo I receiue at thy hand

*Caesar*, that thou haste dealt in suche wise with me, as I must liue and dye vnthankfull. What so greate signe of a vnthankfull mynde can bee, as by no meanes to satisfie a mannes self, no noz yet too conceiue any hope that euer he shalbee able too come neere the requityng of a good turne? By this and suche other kynde of speeches let vs so deale, as our good will mape not lye hidden, but bee disclosed and come too light. Wea, and though woordes cease: yet if wee bee mynded as wee ought too bee, the conscience will bewape it self in our countenance. He that purposeth too bee thankfull, myndeth requityng as soone as he receiueth. *Chrysippus* saiethe he ought too bee dysposed, like one that hath put himself in a redinesse too runne for a wager, and standeth within the listes, waityng for his tyme too step forward at the sounde of the Trumpet: And surely he had neede of greace swiftnesse, and greate inforceing of himself, that should ouertake him that is gone afore him.

## The. xxvi. Chapiter.



*N*ow is it too bee seene what thing maketh men vnthakfullmoſt. It is either the ouerweenyng and ouerlikyng of themselues, and of their owne thinges, a fault ingreſſed in mannes Nature: or it is couetouſneſſe, or els it is Enuie. Let vs begiune at the firſt. There is no man but he is a fauorable Iudge in his owne caſe. Wherevpon it cometh too paſſe, that he thinkes he hath deſerued al thinges, and taketh himſelf

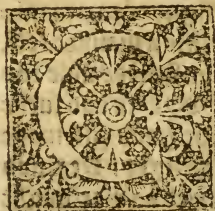
What thyn  
maketh mer  
vnthankful  
moſte.



## The second booke

too bee bounde to no man, supposing himselfe not too bee esteemed according to his worthinesse. He gaue mee this (saith he): but how late, and after how much trauell? How many things might I haue obtained in the while, if I had fauned vpon suche a man, or suche a man, or if I had sought myne owne profit? I looked not for this. I am made a rascall. Could he be-leeuen mee no more than this? It had bin more honestie too haue quite ouerslpt mee.

### The .xxvii. Chapter.



*Neus Lentulus* the Soothsaier the greatest example of riches that euer was setne, before suche tyme as his Frankinges made him poore, (for he sawe ifower thousande *Sestertia* of his owne. I spake properly in so saying, for he did no more but see them) was as full of wit, as weake of courage. For although he was exceeding couetous: yet did he utter his monie faster than his woordes, so farre was he too sick what too say. Whereas this man owed all his aduancement too the Emperour *Augustus*, vnto whom he had brought nothing but beggerie, distressed vnder the title of *Mobilitie*: being now become cheef of the Citie, bothe in monie and fauour; he was wont oftentimes too make his moane too the Emperour, that he was drawen awaye from his studie, and that all that euer the Emperour had bestowed vpon him, was nothing in comparison of his losse, by giuing vp his studie of Eloquence. And yet among other thinges, the Emperour *Augustus* had doen this for him also, that he had deliuered him from being mocked, and from his vaine labour. Couetousnesse suffereth not any manne too bee thankfull. For whatsoever is giuen, is neuer enough too him that gapeth for more. The more wee haue the more wee couet, and much more eage is the couetousnesse that is bred in the raking together of greate riches: like as the force of a flame is a thousande tymes seuerer, according as the fire is the greater that it blazeth out of. Also after the same sorte, Ambition suffereth

That is twen-  
ie hundred  
thoufande  
pounde ster.  
yng.

reth not any manne too rest within the measure of that honour, whiche heretofore he would haue bin ashamed too haue wished. Roman giueth thankses for a Tribuneship, but grudgeth that he is not aduanced too a Pretorship. Neither thinketh he the Pretorship woorth gramerce, if he comme not too the Consulship. Neither will the Consulship suffice him, if he haue it not more than once. Ambition stalketh still forwarde, and neuer perceiueth when he is well, because he neuer looketh fro whēce he came, but alwaies whither he would. A more vehement and persing malapie than all these is Enuie: whiche vexeth vs with making of comparisons. He bestoweth this vppon mee (sayeth Enuie) but he bestowed more vppon him, and more speedily vppon that man. Thus wepeth he no mannes care but his owne, and fauoureth himself ageinst all men.

### ¶ The. xxviii. Chapter.



How much playner dealing, and how much more wisdomme were it, too aduance a good turne receiued, and to consider that no man setteth so much by another, as euery man setteth by himselfe.

I ought too haue had more at his hand, but it was not for his ease too forbear any more. There were many other too bee rewarded at his hande as well as I. This is a beginning; Let vs take it in good woorth, and toll him forwarde by accepting his good will thankfully.

He hath doone but a little at once: he will doo it the oftener. He hath preferred that man before mee, and mee before many others. That man is not able too matche mee in vertue courtly behauioz, but yet hath he his peculiar grace. By grudging, I shal neuer make myself woorthy of greater benefites: but I may make myself vnwoorthy of those y I haue alreadie. There was more giuen too those lewde vnhypistes. What is that too mee? how sildome dooth fortune vie discretion? Wee sayly complayne that euill men bee luckie. Oftentimes the  
Payle



## The second booke

Wayle that ouerpasse the groundes of the woozst folke, hath striken the Cozne of the best. Euery man must hold him to his Lot, as well in receyuing of freendshippe as in other thinges. There is no benefyte so perfect, whiche enuy can not nuy: nor no benefite so skant, whiche a good accepter may not enlarge. There shal neuer want causes of complaint, if a man looke vpon benefites on the woozle syde.

### The .xxix. Chapter.

The vnthank  
fulnesse of  
men towar-  
des God.



**S**ee howe vniuersalllye Gods giftes are esteemed, euen of some that professe wisdomme. They fynd faulte that wee be not as bigge bodied as Elephantes, as swifte of foote as Hertes, as light as Birdes, as strong as Bulles: that beastes haue substancialler hydes than wee, that the salow Deere hath a sharper heare, the Beare a thicker, the Beuer a softer: that Dogges excell vs in smelling, Eagles in seeing, Rauens in longliuing, and diuers beastes in easie and happie swimming. And whereas nature suffereth not certein thinges to ioyne toogether in one, (as, that swiftnesse of bodye should bee matched with equall strength: they call it an iniurie, that man is not compounded of diuerse and disagreeable properties: and they blame the Gods of neglecting vs, bycause they haue not giuen vs perfect health, inuincible strength and corage, and knowledg what is too comine. Yea and they scarce refreyn themselves from rushing into so shamelesse impudencie, as too hate nature for making vs inferiour too the Goddess, and not felowes with them and full as good as they. How much more meete were it for vs too retorne backe too the beholding of their so many and so great benefites, and too peeld them thanks, that it hat pleased them too allot vs the second roome in this most beautiful house, and too make vs Lords of all earthly thinges? Is there any comparison betweene vs and those beastes

beastes wherof wee haue the souereintie? Whatsoeuer is de-  
nyed vs, could not be giuen vnto vs. And therefore whosoever  
thou art that doost so vnderuailew mannes Lot, bethinke thee  
how greate thinges our souerein Parent hath giuen vs: how  
much stronger creatures wee bying in subiection, how muche  
swifter creatures wee ouertake, and how there is no moztall  
thing exempted from our power. Consider how many vertues  
wee haue receiued, how many artes, and what a mynd, whiche  
perceeth through all thinges euen in the same instaunt that it  
secteth itself vntoo them, being moze swift than the planettes,  
whose courses it foreseeth many hundred peeres befoze they  
come too passe. Finally marke what plentie of frutes, what a-  
bundance of riches, what stoze of all thinges heaped one vpon  
another bee bestowed vpon vs. Well: Take the vew of all  
thinges, and bycause thou canst fynd no one whole thing that  
thou haddest leuer bee: picke out suche seuerall thinges as  
thou wouldest with too bee giuen thee out of them al. So when  
thou hast well weped the louing kyndnesse of nature, thou shalt  
be forced too confesse, that thou wart hir Dealing. And so it is  
in deede. The Gods immortall haue loued vs and doo loue vs  
most deerly: and (which is the greatest honour that could bee  
giuen) they haue placed vs next vnto themselves. Greate thin-  
ges haue wee receiued, and greater we could not take.

How greatly  
manne is be-  
holden too  
God for his  
benefites.

### ¶ The. xxx. Chapter.



These thinges ) my freend *Liberalis*)  
haue I thought requisite too bee  
spoken, both bycause it behoued mee  
too say somewhat of greate benefy-  
tes when wee were talking of small  
benefites: and also bycause the bold-  
nes of his horrible byce floweth fro  
thence into all other thinges. For  
vntoo whom will he become thank-  
full, or what good turne will he esteeme greate or woorth the  
requyting, which despyzeth the hyghest benefites? Too whom

Vnthankful-  
nesse too God  
breedeth vn-  
thankfulnesse  
towards me.



## The second booke

Too requyte  
a good turne  
is an easye  
matter.

will he think himself beholden for his lyfe, which denyeth himself too haue receiued lyfe of the Goddess, to whom he prayeth dayly for it? Whosoer then teacheth too bee thankfull, dealeth with the care both of men and Gods; too whom, notwithstanding that they neyther want aught nor couet aught, wee may render thankfulness neuer thelesse. There is no reason why any man should lay the blame of his thanklesse mynd vpon his owne weakenesse or pouertie, and saye, what shall I doo? How or when may I requyte thanks too my superiours the Lords of all thinges? Too requyte is an easie matter: yea, if thou bee a Rigard, euen without cost: and if thou bee slothfull, without labour. Truly, if thou listest, thou mayst bee euen with any man, euen in the same instaunt that he maketh thee beholden vnto him. For he that hath receiued a benefyte with a welldisposed mynd, hath requyted it.

### The. xxxi. Chapiter.



In my opinion, this Paradox of the Stoikes, That he whiche hath receiued a good turne with a welldisposed mynd hath requyted it, is neyther straunge nor incredible. For inasmuche as wee measure all thinges by the mynd; looke how much a man is fully mynded too doe, so much hath he doone. And forasmuch as Goodlinesse, faithfulnessse, vprightnesse, and finally all vertue is perfect in itself: although a man could not put forth his hand, yet maie he bee thankfull euen with his hart. As oft as a man compasseth his purpose, he reapeth the frute of his owne woork. What the purposeth he that bestoweth a benefite? Too profit the partie on whom he bestowes it, and to delight himself. Now if he haue accomplished that which he ment, so as his good turne is come too my hādes, and hath made bothe of vs glad: he hath obteyned that whiche he sought. For his intēt was not too haue any thing in recompence: for then had it not bin a benefite but a bargeine. We hath sayled well that comes too the haven which he made his course vnto.

Wherewith a  
man may re-  
quyte with-  
out cost or  
labour.

untoo. The darte that hitteth the marke it is thzowen at, hath performed the part of a stodie hand. He that doeth a good turne, meerneth too haue it accepted thankfully. If it bee well taken, he hath his desyre.

But he hoped for some commoditie by it. Then is it no benefite; the p<sup>ro</sup>pertie whereof is too mynd no returne. As for the thing that I tooke, if I tooke it with like meening as it was giuen, I haue requyted it. Otherwyle the thing that of itself is best, were in woorst case. Too the end I should bee thankfull, I am sent untoo fortune. If I cannot requyte for want of her fauour, I will satisfye good will with good will. What then? Shall I not dooe what I can too requyte, and seeke oportunitie of tyme, and matter, and indeuer too fill the bosome of him, at whose handes I haue receiued anie thing? Yes. But yet the world went ill with gooddooing, if a man might not bee thankfull euen with emptie handes.

### The xxxii. Chapter.



That hath receiued a good turne (sayest thou), although he haue taken it with neuer so wellmeening a mynde: yet hathe he not doon his deutie too the full. For there is a peece yet still behynd, namely too Requyte: like as at Tennis it is somewhat too take the ball conningly and ridily, and yet he is not called a good player, vnlesse he send it backe agein as fast and featly as he tooke it. This example is vnlike. Whyso? Because the comendacion of this game, consisteth in the quicke stirring and nimblenesse of the bodie, and not in the mind. And therfore it is requisite that the whole should bee layd forthe at large, where the eye must be iudge. Yet will I not for all that, denye him too bee a good player, that taketh the ball as he owght too doe, though he strike it not agein, so the fault bee not in himself. But (sayest thou) although there bee no want of connyng in the player, inasmuch as he did part and was able too haue doone the rest that he did not: yet is the game itself



## The second booke

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

### The. xxxiii. Chapter.



Hath bestowed a good turne vppon mee, and I haue accepted it euen as he would haue wished. Now hath he the thing that he sought, yea & the onely thing that he sought: for I am thankfull. Hereafter remaineth the vse of mee, and some commoditie too rebound too him by my thankfullnesse. This is not the remnant of an vnperfect dewtie, but an income too a perfect one. *Phidias* makes an Image. The frute of his woorkmanship is one, and the frute of his woork is another. The end of his woorkmanship is too haue made the thing that he ment too make. The end of his woork is too haue doone it soo some profit. *Phidias* hath finished his woork, though he haue not sold it. He reapeth thre frutes of his woork. The one is of his owne conceyte; and this he receiueth alloone as his woork is finished: the other is of his fame; and the third is of his profit whiche shall come vntoo him eyther by fauour, or by sale, or by some other meane. Likewyse of a benefyte or good turne, let the firste frute be the frute of a mans owne conceyte. This hath he reaped whiche hath brought his gift thither as he would. The secod frute is of fame: And the third frute is of suche thinges as may be performed by one towards another. Therfore when a good turne is accepted freendly, he that bestowed it hath alredie receiued recompence, but not rewarde. And therfore looke what is without the benefite itself, it must  
bee

bee repayed by taking the same well.

The xxxiii. Chapter.



What then? hath he requited, which hath doone nothing? Nay he hath doone verie much: hee hath rendered good w<sup>th</sup> a good will, yea & like for like also, whiche is the proprietie of friendship. Ageine the payment of a Benefite is one way, and the payment of a det is another way.

You muste not looke that I should shewe my payment too the eye: the thing is doone betweene mynd and mynd. Although the thing that I say, dooe feight at the first ageinst thyne opinion: yet shall it not seeme hard vntoo thee, if thou wilt apply thyself vntoo mee, and consider how there bee mo thinges than woordes. There are a greate number of thinges without names, which wee utter not by their proper termes, but by termes applyed from other thinges. For wee saye this woord foote, of our selues, of a Bed, of a Hanging, and of a Verse. Wee call by the name of Dogge, both a Hound, a Fish, and a Starre. For wee haue not woordes Inow too yeeld vnto euery seuerall thing his seuerall name: and therefore when wee want, wee borowe. Stoutnesse is a vertue that rightly despyseth perilles: or else it is a knowledge how too repulse, eschew, and aduenture vppon perilles. Yet notwithstanding wee say that a Fencer, and a leawd Seruant whom rashnesse dyspucth headlong too the contempt of death, are stout men. Sparingnesse is a knowledge how too eschew superfluous charges, or a skill how too vse a mannes household prouision measurably: and yet wee call hym a very sparing man, whiche is of a nigardly and pinching mynd, wheras notwithstanding there is infinite oddes betweene measurablenesse and pinching. These are of diuers natures, and yet for wante of woordes, wee bee fayne too call both the one and the other a Sparer. And also as well he that despyzeth casuall perilles through reason, as he that rusheth out into perilles without reason, are called stout men. So also, both the act of benefyting & the thing that

The want of proper names causeth diuers thinges too bee termed all by one name.



## The second booke

is giuen or doone by that act, (as Honnye, House, and Apparell,) are called a benefyte. The name of both of them is all one, but truely the force and power of them is farre differing.

### The. xxxv. Chapter.



Iue eare therefore. Now thou perceiuest that I say nothing whiche thyne opinion should mislike. That benefyte or good turne whiche is finished in the dooing of it, is requited if wee take it thankfully. But as for the other which is conteyned in the thing: wee haue not yet requyted it, but we intend too requyte it.

We haue satisfied good will with good will, and wee owe still thing for thing. Therefore although we reposit him to haue requited, which taketh a good turne with a welmeening mynd: yet doo wee will him too render somme like thing vntoo that which he hath taken. Some of the thinges that wee speake, doo differ from common custome: and afterward another way they retourne too custome again. Wee denye that a wyse man taketh any wrong: and yet the man that finiteth him with his fist shalbee condemned of wrongdoeing. Wee denye that a foole hath any goodes of his owne: and yet if a man steale any thing from a foole, wee will condemne him of felonie. We say that all men bee mad, and yet wee cure not all men with *Elleborus*. Wee giue voyces in election of officers, and wee commit authoritie too the same men whom wee call mad. So also doo wee say that he which hath taken a good turne with a welmeening mynd, hath requited it: but yet neuerthelesse we leaue him still in dette, too make recompence euen when he hath requyted. Our so saying is an exhortation, and not a renouncing of the good turne. Wee neede not bee afrayd, that the burthen should bee so intolerable, as too beare vs downe, and to daunt our hartes. Goodes bee giuen mee, my good name is defended, my miserie is taken from mee, I inioy life and libertie.

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

Take by the good turne, imbrace it, and bee glad: not for that thou takest, but for that thou requirest, and yet shalt thou abyde in this Dette still. Thou shalt not aduenture vppon so greate a thing, as that mishance may make thee vnthankful. I wil cast no incomberances in thy way: let not thy hart fayle thee: shrink not for dout of paynes and long tyme. I defer thee not, it may bee doone with thinges that thou hast already. Thou shalt neuer bee thankfull, if thou bee not thankfull out of hand. What must thou doo then? must thou not put thyself in Armes? Perchaunce thou must. Must thou not sayle over the Seas? Perhapses yes, yea euen with blustering

wyndes at thy setting forth. Wilt thou requyte a

good turne? Take it in good woorth, and thou

hast requyted it: not so as thou shouldest

think thyself quyte discharged, but

so as thou mayest owe it with

the more hartes ease.

## The end of the second Booke.





30 The third booke of Lucius Annaeus Seneca, concerning Benefites.

The first Chapter.

vnthank-  
lesse, and  
ho be most  
vnthankfull.



It too bee thākfull for a good turne (my freend *Eubrius Liberalis*;) is bothe a shame, and so counted emōg all men. Therefore euen the vnthankfull finde fault with them that bee vnthankfull, when neuerthelesse that cleaueth too them all, whiche all of them mislike. And wee bee so froward that wee hate some men moste deadly, not onely after they haue doon vs good, but also euen for doo- ing vs good. I deny not but it happeneth in somme menne through the crabbednesse of their Nature: But in mo because continewance of tyme maketh them forgetfull. For, the things that were freshe in mynd with them, while they were newly doon, dooe weare out of remembraunce in processe of tyme. Concerning whiche sort of men, I remember I haue had hard hold with you, bycause you termed them not vnthankfull. but forgetfull. As who would say, that that thing should excuse an vnthankfull person, which made him vnthankfull: or els that because some man happeneth too bee forgetfull, he should therefore not bee counted vnthankfull, whereas noman happeneth too bee forgetfull, but the vnthankfull. There are many kyndes of vnthankfull persones, as *Thæues* and *Burtheners*: of whom the fault is all one, but there is greate diuersitie in the circumstances. Unthankfull is he that denieth the receiuyng of a good turne whiche he hath receiued. Unthankfull is he that dissembleth it. Unthankfull is he that requiteth it not. But moste vnthankfull of all, is he that hath forgotten it. For although the rest discharge not themselues; yet are they detters still, and there remaineth with thē some print of the good turnes

turnes, yet by within their euill conscience. And the time may come, that somme cause or other maye turne them too thankfulnessse, if either shame shall put them in minde, or some soode in pang of honest dealing, each as is wont too start by for a tyme euen in euill Nature, if occasion serue them too dooe it with their ease. But neuer can he become thankfull, that hath vterly forgotten the whole benefite. And whither thinkest thou him woorse, in whom the thanke of a good turne is losse, or him in whom the berie remembraunce of it is losse also? Faultie are those eyes that cannot awaye with the lyght: but starke blynde are those that see not at all. Not too loue ones Parentes is a point of wickednesse: But not too knowe them is starke madnesse. Who is so thanklesse as he, whiche hauyng suche a thing as he ought too bestowe in the foremoste parte of his mynde, where it might alwayes bee reddie at hand, hath laied it so farre backe, and cast it so farre of, as he knoweth not of it at all? It shoud seeme he thought not often of requityng, that could vterly forget it.

## The second Chapter.



**D**O bee short, too the requityng of a good turne there needeth trauell, and tyme, and abilitie, and fauorable Fortune. But he that beareth it in mynde, is thankfull without coste. He that performeth not this, wherevntoo he needeth neither painstaking, nor welch, nor good Fortune, hath no couert to shroude himself withall. For neuer ment he too bee thankfull, whiche did cast a good turne so farre of, that he bestowed it out of sight and remembraunce. Like as the thinges that are occupied, and dailly handled, are neuer in perill of rusting, whereas the thinges that come not in sight, but lye out of the way as superfluous, doo gather soyle by continewance of tyme: Euen so whatsoeuer is occupied & newe burnished by often thinking vppon, is neuer woyme out of memorie, whiche loseth not any thing, saue that whiche it hath not often looked backe vntoo.

The vyce of forgetfulness a hinderance too thankfulness.



# The third booke

## The third Chapter.

Couetous-  
nesse a hin-  
derance too  
thankfulnes.



Esides this, there bee other causes also, whiche bypasse mennes greatest desertes in vs. The first and cheefest is, that beeyng alwaies busied about newe desires, wee neuer consider what wee haue, but what wee would haue: setting our whole mynde, not vppon that whiche is obtained, but vppon that whiche is coucted. For whatsoeuer wee haue in possessiō, is nothing woorth. Now then it followeth, that asloone as the desire of new thinges hath made a man set light by that which he hath receiued alreddie, the bestower of them must also growe out of estimation. Wee loue some man and faune vppon hym, and protest him too bee the founder of our welfare, so long as the thinges that wee had at his handes dooe like vs. Anon after there steppeth intoo our conceit a greater likyng of other thynges, and our mynde runnes vppon them, (as the maner of men is) after greate thynges couetyng still greater: streight waie is forgotten whatsoeuer wee termed heretofore by the name of a benefite. And wee looke not vppō those thinges that haue preserved vs before others: but only vppō those thinges wherein other men haue had the Fortune too outgo vs. But it is not possible for any man, bothe too repine and too be thankfull. For, to repine is the propertie of hym that findeth faulte, and is discontented: but too giue thanks, is the propertie of hym that is well pleased. Moreover, although none of vs know but the tyme that is alreddie past: yet dooe seawe or none caste backe their minde too thynges past. By meane hereof it faules out, that Schoolemaisters and their welddooynges go too the grounde together, because wee leaue our whole childhood behynde vs. By meanes hereof it commes to passe, that the thinges whiche are bestowed vppon vs in our youth are lost, because our youth neuer comes too hand agein. Roman accounteth that whiche hath bin, as a thing past, but as a thing lost. And therfore flyghfull will the remembrance bee of thinges that

nuy ano-  
her hinde-  
rance vntoo  
thankfulnes.

that are too come.

**The.iii. Chapter.**



In this place I must hold with Epicurus, who continually complayneth of our unthankfulnesse for thinges past, bycause that what good turnes so euer wee receiue, wee call none too remembrance, nor account them among pleasures: wheras notwithstanding there is no pleasure moze certein, than that which cannot bee taken awaie anie moze. Present good thinges are not yet whole and full: some mischaunce maie cut them of. Good thinges too come doe hang in vncerteintie. But that which is past is layd by in safetie. How then can that man bee thankfull towarde such as doo him good, who bestoweth all his life in gazing vppon thinges present, and in gazing after thinges too come. It is myndfulnesse that maketh a man thankfull. He that hangeth mosse vppon hope, groundeth least vppon myndfulnesse.

**The.v. Chapter.**



*P* *Liberals*, like as some thinges once perceived doe sticke fast in memorie; and in some thinges, the once lerning of them is not enough too make a manne cunnyng in them: (for the knowledge of them decayeth, if it bee not continued by exercise, I meane Geometrie and Astronomie, and suche other thynges as are slipperie by occasion of their subtiltie:) Euen so the greatnesse of some Benefites suffereth them not too bee forgotten; and some beyng lesse (though they bee verie many in number, and bestowed at sundrie tymes) doe slip quite awaie, because (as I said) wee doo not record them from tyming too tyme, nor willingly bechynke vs how muche wee are in eche mannes dette. Herken what speeches sewters call forthe. Euery man saies he will beare it in mynde while he liueth: *E-*



## The third booke

uery man protesteth and boweth himself too bee at commaundement, and whatsoeuer other lowely terme he can deuise too indaunger himself withall. But within a while after, the same persones eschew their former woordes, as too base and scarce gentlemanlike: and finally they comme too that point whiche (as I suppose) euery of the leudest and vnthankfullest cā come vntoo, that is to say, too forget it. For euen as vnthankfull is he that forgetteth, as he is thankfull that beareth in mynde.

### The. vi. Chapter.



U<sup>T</sup> heere rizeth a question, whither this hatefull vice ought too bee punished, or whither the lawe that is put in vye in schooles, ought also too bee executed in Comon weales; so as a man might haue his Action ageinst an vnthankfull persone, whiche seemeth indifferent Justice for all men. Why not? Seeing that Realmes vpbayd Realmes with the thinges they haue doon for them, and picke quarelles too the successors, for the thinges that were bestowed vpon their predecessors? Our aunceters bee'ing (as a man may perceiue) men of noble corage, demaunded onely monnie of their enemies. As for benefites, they bestowed them frankly, and bare the losse of them as frankly. There was neuer yet action graunted ageinst an vnthankfull persone in any Nation, sauyng in the Realme of *Macedonie*. And this is a greate reason why none should haue bin graunted; because that whereas wee haue given consent too the punishment of all other misdeedes, so as bothe for manslaughter, witchcraft, vnnaturall murder, and breache of Religio, there are in sundrie places sundrie punishmentes, and in all places some: This fault whiche is ryfesse of all, is euerywhere misliked, but nowhere punished. Yet doo wee not acquite it: But forasmuche as the triall of so vncertein a matter would bee verie hard: wee haue but condemned it too bee hated, leauing it emong those thinges, whiche wee put ouer too the vengeaunce of the Goddes,

## ¶ The.vii. Chapiter.



Finde many reasons, why this fault ought not too bee made a matter in Lawe. Firſte of all, the beſte part of the benefite or good turne periſheth, if a manne ſhould haue his Action for it, as he uſeth too haue for lending of monnie, or for bargaines of hyring and letting out. For the greateſt grace of a good turne, is that wee haue doon it, euen though wee ſhould loſe it, ſo as wee haue put the matter wholly too the courteſie of the receiuers. But if I arreſt him: If I call him befoze a Iudge: It beginneth too bee a dette, and not a benefite. Agein whereas it is a moſte commendable thing too requite: It ceaſeth too bee commendable, if it comme too bee of neceſſitie. For noman will commend a thankfull perſone, moze than him that hath reſtozed a thing that was deliuered him too keepe, or diſcharged his dette without being ſewed. So ſhall wee marre twoo thinges at once, that is too witte, a thankfull man, and a beneficiall man; than whiche, there are not any goodlier thinges in mannes life. For what greate point of excellencie is there, eicher in the one if he beſtowe not his good turne freely, but lende it: or in the other if he requite, not becauſe he is willing, but becauſe he needes muſt? It deſerueth no praife too bee thankfull, except a man may ſafely bee vnthankfull. Howeuer this inconuenience would infeue: that all Courtes would bee too little for this Lawe. Who is he that myght not ſewe; who is he that might not bee ſued? All men extoll their owne dooings, all men enlarge the thynges that they haue beſtowed vpon others, bee they neuer ſo ſmall. Furthermoze, whatſoeuer thinges doo fall within the compaſſe of examination, may bee determined without giuing the Iudge infinite libertie. And therefore the ſtate of a good cace, ſeemeth better if it bee putte too a Iudge, than if it bee put too an vmpire; becauſe the Iudge is bounde too an order, and hath his certeine boundes ſet him, whiche he may not paſſe: But the vmpers conſcience beeyng



# The third booke

free, and tyed too no boundes, may bothe adde and take awaye, and directe his sentence, not accordyng as Lawe and Justice counsell him, but accordyng as humanitie and pitie shall moue him. An Action of vnkynndnesse would not bynde the Iudge, but sette him at libertie too rule thinges as he listeth. For it is not certein what a benefite should bee. Agein how greatesoeuer it bee, it were muche too the matter, how fauourably the Iudge would conster it. No Lawe defineth what an vnthankfull person is. Oftentimes he that hath rendered as muche as he receiued, is vnthankfull: and he that hath not rendered, is thankfull. Also there bee somme matters, whiche euen an vnskilfull Iudge maye dismissh the Court of: as in cases where the parties must confesse a deede, or no deede. Where the opening of the Euidence dispatcheth all doubt: where verie reason is able to determine the ryght. But when mennes myndes must bee coniectured of; when a thing cometh in question, whiche onely wisdom is able too discerne: in suche cases a man canot take him for a Iudge, that is called to office for his riches, or because he is a gentleman borne.

## The.viii. Chapiter.



This thing therfore seemed not very vnmete too haue bin made a matter in Lawe, but that noman could bee found too bee a competent iudge in the case. Whiche thing thou wilt not thinke straunge, if thou consider throwly how hardly hee should bee graueled; whiche should enter into the ouerruling of suche cases. Some man giueth a greatespeece of Monny: but he is a riche man, and suche a one as can not scele the losse of it. Another giueth likewise, but with daunger of forgoing his whole inheritance. The some is all one, but the benefite is not all one. Pea let vs yet adde further: that the one payeth Monny for a welwiller of his; but he hath it at home lying by him: and that the other giueth as muche, but he is fayne too take by it byppō Interest, or too borrow it with much intreac-

The greatest  
enefites ad-  
ut not re-  
uitall with  
yke for lyke.

intreatance, and too indaunger himself greatly too him that lent it. Thinkest thou there was no oddes betwixt him that bestowed his good turne with ease, and this other that borrowed too giue? Some things become greates for their season, and not for their summe.

The giuing of a peece of ground, whose frutesfulnesse may ease the dertth of Coyne, is a benefite. And one Loaf of Bread giuen in tyme of Famine, is a benefite also.

Too giue a man whole Countries with many greates Ri- uers in them able too beare Shippes, is a benefite. And too shewe a Waterspring too suche as are thirstie and scarce able to fetch their breath for drynesse, is a benefite also.

Who shall compare these thinges togither? who shall wey them througely? Hard is the determinatio of that case, which requyret the force of a thing, and not the thing it self. The thinges may bee all one; and yet the maner of bestowing them shal alter the estimation of them. A man hath doone mee a good turne; but hee did it unwillingly; hee was soxie when hee had doone it: he looked scornefullye vppon mee than he was woont out too doo: hee did it with suche lingering, as he had pleased mee muche more too haue sayd mee flat nay out of hande. How shal a Iudge make an estimate of these thinges, when the speech, and the douting, and the countenance if a man maye marre the grace of his good turne.

## ¶ The. ix. Chapter.



Gain, some thinges are termed Benefites, because they bee ouermuch desyred: and othersome being not of that comon sort, but much greater, too beare a lesse shewe. Wee call it a benefite too haue made a man free of the head Citie of our pu- issant commonweale, and too haue aduanced him too honour, or too haue saued him vppon an Inditement of Life and Death. And what call you it too haue giuen a man good counsell? too haue wrested the Sword out of a mannes hand, that was redy too haue fordoone himself? too haue recomforted a sorrowne persone,



## The third booke

persone with effectuall perswasions? and too haue brought him backe agein too the folowship of lyfe, from his wilfull seeking of that which he longed for? What think you it too bee, to haue sit by a sicke man; and whereas his health consisted in tending him, too haue giuen him his Meales when his Stomacke would serue him best, and too haue refreshed his feeble pulles with Wyne, and too haue holpen him too a Physician when hee was like too dye? Who shall valewe these thinges? who shal commaund these benefites too bee recompenced with the like?

Some man perchauce hath giuen thee a house: and I haue forewarned thee that thyne owne is falling doune vppon thy head. He hath giuen thee Landes and Goods: and I haue giuen thee a Boord too floce vppon in shipwrecke. Another hath fought for thee and was wounded: and I haue saued thy lyfe by holding my peace. Seeing that a good turne is doon one way, and recompenced another: it is a hard matter too make them matches.

### The .x. Chapter.



Furthermore, there is no day set for the requyting of a good turne, as there is for repayment of Monnye that is lent. Therefore he that hath not requyted, may requyte. For I would haue thee too tell mee with in what tyme a man may bee found too bee vnthankfull. The greatest benefites haue no tryall at all. Oftentimes they lye hidden betwene the consciences of the twoo parties, vnspoken of. Shall wee bring the worlde too that poynt, that wee may not doo a good turne without witenesse? What punishment then shal wee appoint for the vnthankfull? Shall wee punish all alike, whereas the benefites bee unlike? or shall wee appoint diuersitie of punishmentes, greater or lesser, accoꝝding too the measure of eche mannes benefite? Per-  
aduen-

aduenture you wil haue the penaltie too bee but a monny matter. Why? Some benefices concerne lyfe, yea and are greater than lyfe. What penaltie shalbee appointed for those? Lesse than the benefice? That were not indifferent. Acquall and deadly? What can bee more vnkindly, than that the end of benefices should be bluddie?

## ¶ The.xi. Chapter.



Certein prerogatiues (say you) are giuen too Parentes. Looke howe consideration is had of these extraordinary: so must consideration bee had of other mennes benefices likewise. We haue priuiledged the state of Fatheres and Mootheres, bycause it was expedient too haue Children bred and brought vp. They were too bee incorage too this trauell. bycause they aduenture vppon vncerteine chaunce. It cannot bee sayde too them as may bee sayd too others that be towe benefytes: If thou bee deceyued, take one that is meette for thee and helpe him. In bringing vp of Children, it is not at the choyce of the Parentes too haue them suche as they list: all that they can doe, is but too wishe well and hope well. Therefore too the intente they myght the more willingly aduenture this chaunce, it was reason that some prerogatiue should bee giuen them. Agein the case standeth otherwise with Parentes: for they both doo and will still bestowe benefices vppon their Children, although they haue doone neuer so muche for them already: and it is not too bee feared that they will becipe themselves in giuing. Certesse in all other men, it may stande vppon tryall, not onely whither they haue receyued, but also whither they haue giuen or no. But asfor the desertes of Parentes, they bee alwayes to bee taken for matter confessed. And bycause it is beehooftfull for Pouch to bee ruled: wee haue set as it were household magistrates ouer them too keepe them in awe. Besydes this, the be-  
nesy-



## The third booke

nesyting of all Parentes is after one sorte, and therefore it myght bee valewed all after one rate. But the benefytinges that are doone by others, are dyuerse and unlike, and there is infinite oddes of difference betwixt them: by reason whereof they could not fall within the compasse of any lawe, forasmuch as it were more reason that all should bee let alone, than that all should bee made equall.

### The .xii. Chapter.



Somme thynges are costly too the giuers, and some are muche woorth too the receiuers, and yet stand the giuers in nothyng. Somme thynges are giuen too freendes, and somme too folkes of no acquaintance. It is more (though the thing that is giuen bee all one) if thou giue it too suche a one,

as thou beginnest thy first acquaintance with him by thy good turne. This man giueth releef, that man preferment, and another man comfort. We shall finde somme man that thinkes not any thing more pleasaunte, or any thing greater; than too haue one that may bee a staye too him in his miserie. Ageine ye shall finde some man more carefull for his honestie, than for his safetye. And there bee other somme that would thinke themselues more beholden too him by whose meanes they might liue at their ease, than too him by whose meanes they might liue in somme countenaunce of estimation. Therefore these thinges would fall out too bee greater or lesser, according as the Iudges mynde were bent too the one, or too the other. Furthermore, I am at myne owne choyce for my creditor: but now and then I take a good turne of him that I would not, and sometyne am bounde ere I wote of it. What wilt thou doo? Wilt thou call him vnthankfull, that had thy good turne cast vppon him, and wist it not; who if he had knowen it, would not haue receiued it? And wilt thou not call him vnthankfull, who after a sorte accepted it, and yet requiued it not?

The

## The. xiii. Chapter.



Man hath dooen me a good turne: and after ward he dooeth me a shreude turne. Now whither dooeth that one good turne of his, bynde me too beare all displeasures at his hand: or whither is it all one as if I had requited him, because he himself hath cutte of his owne good turne, by dooyng me wꝛong afterwarde? A geine how wilt thou vicerne, whither that bee moꝛe wherein I was pleased, or that wherin I was harmed? Tyme would faile me, if I should take vpon me too reckon by all inconueniences. Somme man will say, that wee make men flower too doo good, when wee chalenge not the thinges that are giuen, but suffer the denyers too scape unpunished. But you must bethinke you of this also on the contrary parte: that men wilbee muche lothcher to receiue benefites, if they shall stande in perill of answerpung to the cace. Also, by this meanes wee our selues shall become the lother too doo men good: for no man will gladly pleasure men ageinste their willes. But who soeuer is prouoked too pleasure menne of his owne goodnesse, and for the verie goodlynesse of the thing itselfe: he will bee willing too doo good, euen vntoo such as shal think themselves no moꝛe beholden too him, than they list. For the commendation of that benefite or good turne is mained, whiche carrieth a prouiso with it.

## The. xiiii. Chapter.



Shall there bee fewer good turnes. Yea, but they shalbee trewer. And what harme is it too haue the rashnesse of benefyting restrained? For euē this sought they whiche made no Lawe for it: namely, that wee should bee the circumspecter what wee bestowed, and the warer in choosing on whom we bestowed. Consider thzowghly too who thou giuest.



## The third booke

So shal there bee no sewing, so shal there bee no chalendging. Thou art deceiued if thou think that anye iudge can help thee. no Lawe is able too set thee cleere agein. Onely haue thou an eye too the faithfulnessse of the recepuer. So shal benefytes keepe their estimacon, and continew honorable. Thou staynest them, if thou make them a matter of Lawe. In dettes it is a most vpright speeche and agreeable too the Lawe of all Realmes, too say, Pay that thou owest. But it is the fowlest woozd than can bee in benefiting, too say, Pay. For what shal he pay? Admit he owe lyfe, Dignitie, safetie, welfare, or health? All thinges that are of the cheefest sozt; are vnpayable. Let him (say you) pay somewhat of like valewe. This is it that I spake of: namely that the estimation of so noble a thing should perish, if wee make a merchandyze of benefites. The mynd is not too bee prouoked vntoo couetousnesse, repynning, and discorde: it ronnet intoo these thinges of the owne accord. Let vs withstand them as muche as wee can, and let vs cut of occasions of complaint.

### The .xv. Chapter.



Would wee could perswade men too take no monnye agein that they haue lent vppō credit, saue only of suche as were willing too repay it. Would God that no lurretie myght bee taken of the purchacer by the seller, nor bargaines and couenantes bee made vnder hand & seale: but rather, that the performance of them were referred too the faithfulnessse and vpright meenynge of mennes consciences. But men haue preferred profit befoze honestie, and thei had leuer inforce men too bee faithfull, than too finde them faithfull. One manne by meanes of Brokers taketh by monnie of diuers men, vpon as- suraunce in writyng, and witnesses are called on bothe partes. Another is not contented with sufficient sureties, vnlesse he hath also a panne in his hande. O shamefull bewraying of the deccitfulnessse of man, and of the leaudnesse that is commonly vled,

used. Our Seales are more sette by than our soules. For what purpose are worshipfull men called to recorde? Why sette they too their handes? Verely least the partie should deny the receipt of that, whiche he hath receiued. Would not a man take suche too bee vncorrupte persones, and maintainers of the truthe? And yet euen they also by and by after cannot bee trusted for any monnie, but vpon like dealing. Had it not bin more honestie, too let somme menne go with the breakyng of their credit, than that all men should bee mistrusted of vnfaithfulnesse? Couetousnesse wanteth onely but this one point, namely that wee should doo noman good without suretiship. It is the propertie of a Gentlemanlike and Noble harte, too helpe and profite others. He that dooth men good freely, resembleth the Goddes: but he that lookes for recompence, resembleth the Usurers. Why then abace wee our selues too those vilest sorte of rakhelles, by resembling them.

### The. xvi. Chapter.



At if no Action may lye againste a thanklesse persone, there will (sayest thou) bee the mo thanklesse persones. Nay rather there wilbee the leauer: for men will take the better hāde too the bestowing of their benefices. Agein it is not good too haue it knowen too the world, what a number of backthankfull persones there bee. For the multitude of offenders taketh away the shame of a deede; and a comon cryme ceaseth too bee counted a repproche. Is there almost any woman now adayes ashamed of dyuorcement, since the tyme that certein of the noble Ladyes and Gentlewomen haue made account of their yeares, not by the number of Consulles but by the number of their husbandes, and haue gone from their husbandes too bee maryed, and maryed too bee dyuorced? So long as Dyuorcement was rare, so long was it feared. But after that feawe Mariages were cōtinewed without Dyuorce: the often heering of it taught them too vse it. As any Woman now adayes ashamed of whoyedomme, since



## The third booke

the world is come to that poynt, that fewe take a hus band but too cloke their Whoredome? Chastitie is a token of desol-  
mitie. Where shall a man fynde so very a Wretche or so very a  
Puzzle, that one payre of Adulterers may suffyze him? Nay,  
thce doceth and is to muche of the old stampe, whiche knowes  
not that the keeping of one Lemau is counted good wedlock.  
Like as too bee ashamed at these faultes is vanished away at  
these dayes, since the thing began too get larger scope: so shalt  
thou make the thanklesse sort both mo and more bolde, if they  
may once begin too muster themselves.

### The .xvii. Chapter.



What then? Shall the thankelesse persone  
scape unpunished?

What becomes of the malicious? what  
becomes of the couesouse? what becomes  
of him that hath no stay of himself? What  
becomes of the cruell man? Thinkest thou  
that the thinges whiche are hated, are vn-  
punished? Or thinkest thou that there can bee a sorer punish-  
ment, than too bee hated of all men? It is a punishment, that  
he dares not take a good turne at any mannes hande, that hee  
dares not bestowe a good turne bypon any man, that he is a  
gazing stocke too all men, or at leastwyle belceues himself too  
bee so, and that he hath forgone the vnderstanding of the thing  
that was both singularly good and singularly sweete. Callest  
thou him unhappie that wanteth his eyesight, or whose eares  
bee stopped by some disease: & wilt thou not call him a wretch,  
that hath lost the feeling of Benefites? Hee is afrayed of the  
Gods the witnes bearers ageinst al vnthankful persons. The  
disappointing of him of benefitting or being benefitted, fretteth  
and gnaweth his conscience: and finally it is punishmēt great  
inough, that (as I sayd afore) he hath forgone the fruition of  
so sweete a thing. But he whom it belygheth too haue recey-  
ued a good turne, inioyeth a measurable and continuall plea-  
sure,

sure, and it dooth him good too behold, not the thing, but the mynd of him at whose hand he had it. A good turne delighteth a thankful person euer, and an vntthankfull person but once. Belydes this, let eyther of their ipues bee compared with others. The one is sad and sorowfull, and suche as a denyer and deceyuer is woont too bee, who hath no dew regard of Father and Moother; or of them that brought him vp, or of his Teachers. The other is merry, cheerfull, longing for occasion too requyte, and taking great pleasure of the same desyre; not seeking in what wise, too whom, or in what thing, but how he may answer most fully and bounteously: not onely too his Parentes and Friends, but also too Folke of the meanest sorte. For though it bee a Bondman that hath doon him the good turne: he regardeth not of whom, but what he hath receiued.

### The.xvii.Chapter.



**B**UT some men (among whom *Hecaton* is one) demaunded whither a Bondman can benefite his Maister or no. For there bee that make this distinction: That some thinges are Benefices, somme dewties, and somme seruices: and that a benefite is that whiche is doone by a Freeman: (A Freeman is suche a one as might haue left the thing vndoone without blame.) That dewtie is of chyldren, of wife, & of those persones whom kinred or alliance stirreth vp, and willet too help vs: And that seruice is of the Slaue or Bondman, whom his degree hath put in suche state, as he cannot chalenge his superiour for any thing that he dooeth for him.

Notwithstanding all this, he that denyeth that Bondmen maye sometyme doo their Masters a good turne, is ignorant of the Lawe of Nature. For it skilles not of what calling the man bee that dooeth the good turne, but of what mynde he is. Vertue is forstalled from noman: She is set open for all men: She admitteth all menne: She allureth all men: Gentlemen, Franklinges,



## The third booke

Frankinges, Bondmen, Kinges, and Vanishedmen: She fancyeth neither house nor Substaunce, but is contented with the bare man. For what safegard should there bee against casualties, or what could the noble harte assure itself of; if Fortune could alter vertue by substance? If the Bondman cannot doo his Maister a good turne: neither can the Subiecte doo it for his Prince, nor the Souldier for his Capitein. For what matter makes it, in what state of subiection a man bee, if he bee in any? For if necessitie and feare of extremitie doo barre a Bondman from attaining the name of desert: the same thing will also barre him that is vnder a King, or a Capiteine, because they haue like authoritie ouer him, though by vnlike title. But men doo good turnes too their Princes, and menne doo good turnes too their Capiteines: Ergo they maye also doo good turnes too their Maisters. A Bondman maye bee iuste, he may bee valeant, he maye bee of a noble courage: Ergo he maye also benefite, or doo a man a good turne, for euen that also is a point of vertue. Yea, and it is so possible for Bondmen too benefite their Maisters, that oftentymes they haue bounde their Maisters too the by their good turnes. There is doubt but a Bondman maye benefite any other man: and why then should he not bee able too benefite his maister also?

### The .xix. Chapter.



Because (sayest thou) he cannot become his Maisters creditor, though he should lende his Maister monnie. Otherwise he should daily make his Maister beholden vnto him. For he lacketh after him when he iourneyeth, he tendeth him in his sicknesse, he toopleth himself out of his skin too doo him ease: And yet all these thinges ( whiche should bee called good turnes, if another bodie did them ) are but seruices as long as a Bondman dooeth them. For that is a good turne, whiche is doone by a manne that was at his owne free choyce, whither

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

Now will I cast thee; & in thyne owne turne, I will bzing a Bondman so farre forth, as too many thinges he shalbee free. But tell me by the waye: If I shewe thee a Bondman fighting for his Maisters safegard, without respecte of himself, and stricken through with many woundes, and yet still speding the rest of his bloud, euen from the verie harte, and by his owne death, making respit that his Maister maye haue leisure too scape: wylte thou saye he did not his Maister a good turne, because he is his Bondman? If I shewe thee one that by no promises of a Tyraunt could bee corrupted, by no threats bee feared, by no tormentes bee forced too betraye his Maisters secretes, but (as muche as he could) remoued all suspicions that were surmised, and spent his life too keepe his faithfulnessse: wylte thou deny him too haue doone his Maister a good turne, because he was his Bondman? See rather if it bee not so muche the greater good turne, as the example of vertewe is rarer in Bondmen: and consequently so muche the moze woorthie thankes, for that whereas superiortie is commonly hated, and all constraint greuous: yet the loue of some one towards his Maister, hath surmounted the common hatred of bondage. So the it is not therefore no good turne because it proceeded from a Bondman: but it is so muche the greater good turne, for that not euen bondage could fraye him from dooing of it.

### The .xx. Chapter.



Let any bodie thinke that bondage entereth intoo the whole man: he is deceyued. The better part of him is priuiledged; mennes bodies are subiect and tyed too their Maisters. But the mynd is at his owne libertie; whiche of itself is so free and vnbound, as it cannot bee hild, no not euen within this prison wherin it is inclosed, but blyeth his force, and woorketh

R.s.      greate



# The third booke

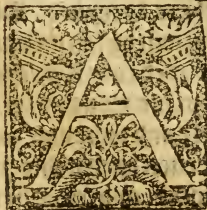
greate thinges, and passeth beyond all boundes in companie with the heavenly sorte. It is the bodie therfore, whiche fortune hath giuen too the master. This he buyeth, this he selleth. As for that inward part, it cannot bee brought in bondage. Whatsoever isseweth from that, is free. For neither may wee masters in all thinges commaund: neither may our bondmen in all thinges obey. They shall obey no commaundement against the common weale: they shall put their handes too no wickednesse.

## The. xxi. Chapter.



Here bee some thinges which Lawes neither bid nor forbid a man too doo. In these hath a bondma matter too woork a good turne vppon. As long as no more is doone than is woont too bee exacted of bondmen: it is seruice. But when a bondman dooth more than he is bound too doo, it is a Benefite. When it passeth intoo the affection of a freend, it ceaseth too bee called a seruice. There bee some thinges whiche the Maister is bounde too bestowe vppon his Bondman: as foode and raiment. Roman will terme this a benefite. But if he haue delt fauorably with him, and haue brought him vp like a gentleman, and trained him in the Sciences that are taught vnto gentlemen; it is a benefite. The same thing is doone on the contrary parte, in the persone of the Bondman. Whatsoever it is that exceedeth the rate of a Bondmannes duetie, whiche is not doone of awe, but of good will: it is a benefite, if it bee so great as it maye beare that name, if any other man doo it.

## The. xxii. Chapter.



Bondman (as it liketh *Chrysippus*) is a continuall hyeling. Now like as the hyeling befrendeth a manne, whom he dooeth more than hee was hyed too doo: so when the Bondman, of good will towarde his Maister, surmounteth the measure of his degree, and attempteth some higher matter,

etc, whiche might beleeue euen one of noble birthe, and ouer-  
 goeth his Maisters hope: It is a freendship founde at home  
 within his house. Seemeth it indifferent vntoo thee, that with  
 whom wee are offended, if they doo lesse than their duetie; wee  
 should not bee beholden too them, if they doo more than duetie  
 and ordinarie? Wilt thou knowe when it is no benefite? It is  
 then none, when it may be said, he shall neither will nor chooze  
 but doo it. But when he dooeth that whiche he needed not, ex-  
 cept he had list: it is praiseworthy that he listeth. A good turne  
 and a shreude turne are contraries. If he maye take wrong at  
 his Maisters hande, he may also doo his Maister a good turne.  
 But concernyng the wronges doone too Bondmen by their  
 Maisters, there is one sette in office too heare their eases, who  
 hath authoritie too restreyne bothe their crueltie, and their  
 leudnesse, and their nigardship in giuing their Bondmen need-  
 full thinges too liue by. What then? Dooth a Maister receiue  
 a good turne of his Bondman? Nay, rather one man receiueth  
 a good turne of another. Too bee shorte, he hath doone what  
 was in his power too doo: He hath benefited his Maister. Not  
 too receiue it at thy Bondmannes hande, that is in thy power.  
 But who is so greate, whom Fortune compelleth not too haue  
 neede euen of the basest? I wil streptwaies reherce many ex-  
 ples of befreending, bothe vnlike, and some also contrary one  
 too another. Somme haue saued their Maisters life, somme  
 haue bin their Maisters death. Another hath saued his Mai-  
 ster from perishing; and (if that bee but a small matter) he hath  
 saued him by perishing himself. One hath furthered his Mai-  
 sters death, & another hath saued his maister by beguyling him.

### The xxiii. Chapiter.



*Landius Quadrigarius* in his xviij. booke of *Chro-  
 nicles*, reporteth that when the Citie *Grument*  
 was beleeged, and stood in utter perill to bee  
 loste, twoo Bondmen fledde too the enemyes and  
 tooke wages too serue him. After ward when the  
 Citie was taken, and the Conquerors ouerranne all places:



the Bondmen ranne afoze by priuie wayes, to the house where they had serued, and draue out their Mistresse befoze them. And being denianded what shee was; they said shee was their Maistresse, and the cruellest woman that euer liued, and that they caried her out to putte her too death. But assone as thei had her without the walles, they hid her close till the rge of the enemye was alayed. And afterward when the Romane souldiers were satisfied and comme ageine to their owne disposition. (whiche was soone doone): the Bondmen also returned too their owne side ageine, and set their Mistresse at her libertie. Shee immediately made them bothe free, and disdeined not too haue taken life at the handes of those, ouer whom shee herself had had power of life and death. Yea, so muche the moze for that, had shee cause too thinke herself happie. For had shee bin saued otherwise, it had bin no straunge matter, nor any thing els than a point of comon and ordinarie gentlenesse. But being saued after this maner, shee became a famous bywoorde, and an example of twoo Citées. In so greate hurlyburly at the taking of the Citée, when eueryman shifted for himself, all creatures forsooke her saue the runnagates. But they (too shewe with what mynde they had reuolted afoze) fledde ageine from the conquerours too a captiue, pretending the countenance of murderers, whiche was the greatest point in that benefite. So muche thought they it better too seeme murderers of their Mistresse than that shee should haue bin murdered in deede. It is not, beleeue me, it is not the point of a slauihe courage, to compasse a noble facte with the slaunder of wickednesse. As *Antonius* the Mager of the *Parles*, was ledde to the Lieutenante Generall of the Romayes; a Bondman of his plukte out the Souldiers sworde that ledde him, and firste slewe his Maister. And hauing doone so, it is tyme for me (sayeth he) to prouide for my self. I haue alredie giuen my Maister his freedom: and with that woorde he strake himself through with one blowe. Shewe me any that hath saued his Maister moze skilfully?

The. xliiii. Chapter.



*C*esar beseeged *Corsinum* and *Domitius* being shet by within the Toune, commaunded his Physician (who was a Bondman of his) too poyson him. When he sawe him make Curtesie at the matter; why stickest thou (q he) as though the matter lay wholly in thy power? I that desyre death am armed. Then his Bondman agreed and gaue him a hurtlesse medicine too drinke, wherewith he cast him intoo a dead sleepe, and going out of hand too his Sonne, sayd: Sir, cammaund mee too bee kept but so long till you perceyue by the sequele, whether I haue poysoned your father or no. *Domitius* escaped and had his lyfe pardoned by *Cesar*: but yet his bondman had saued him first.

### ¶ The. xxv. Chapter.



*I*n the tyme of the Ciuil warres, a Bondman hid his maister that was proclaymed Taitour. And when he had put his Maisters Ringes on his Fingers, and arayed himself in his Apparell, he went out too the Executioners, and telling them that hee craued no fauour, bade them execute their Commission, and therewithall hild out his necke for them too cut of. How great manhod was it for him too yeeld himself too death for his Maister, in a tyme when faithfulness was geson: and too bee loth that his Maister should dye in the common crueltie: yea and too be founde so trustie when trecherie was vniuersall, as too craue death in recompence of his faithfulness, euen when Treason was most highly rewarded?

### ¶ The. xxvi. Chapter.



*I*Will not let passe the Examples of myne owne tyme. Under *Tiberius Caesar*, the outrage of appeaching men was very ryfe, and in maner common: whiche thing gaue a forer wound too the settled state of this Citie, than al the Ciuill warres.



## The third booke

res had boone: Aduantage was taken of drunkenmens talke, and of thinges spoken simply in mirth, nothing was in safetie. Euery occasion of picking thankes was liked of. And men mused not what should become of them that were accused: for they were all serued with one sawce. One *Paule* a mā of honor being at a certein feast, had on his finger a ring, with a riche stone picking out, wheron was ingraue the image of the Emperour *Tyberius*. I should play the foole too muche, if I should make nyce nelle too tell you how he tooke a Chamberpotte. Which thing ouer *Maro* a comon knowen promoter of that tyme, tooke good heede of. But a bondman of this drunken mā for whom the bayt was layed, pulled of his masters ring And when *Maro* had the gwestes beare witnesse, that he had put the Emperours image too his priuities, and therbyppō would haue framed a bill for them too haue subseryped: the bondman shewed him the ring bypon his owne finger. If a man may call this man a slave, he may also call the other an honest gwest.

### The xxvii. Chapter.



In the tyme of the Emperour *Augustus*, before mennes woords were yet treason, though they bryed them crubble: one *Ruffus* a Senatours pcere (as he sate at Supper) wished that the Emperour might not come home ageine alyue from a progresse whiche hee then intended: adding furthermore, that all Bulles and Calues wished the same. There were that tooke good heede of those woords. Assoone as next morning came, a bondman of his that had wayted bypon him at Supper ouer night, tolde him what woordes hee had cast foozthe in his drynkennesse as hee was at Supper, and counsellled him too hye him too the Emperour before hand and too be his owne accuser. His maister following his aduyce, met the Emperour at his first comming abroad. And when he had sworne vnto him that he was not wel

in his wittes ouer night : he prayd God that his wilhe myght  
light vppon himself and his Sonnes, beseeching the Empe-  
rour that he would pardon him and receyue him intoo his fa-  
uour agein. When the Emperour had graunted his sewt: no-  
mar (sayd *Ruffus*) will belæue you haue taken mee intoo your  
faundour agein, vnesse you giue me some thing. Therewithall  
he asked no tryfing some of Honye, and obteyned it. And I  
for my part (sayd the Emperour) will indeuer that I may ne-  
uer bee displeased with thee. Honourably did the Emperour  
deale with him; both in pardoning him, and also in matching  
liberalittie with his gentlenesse. Whosoeuer shall heere of this  
example, must needes prayse the Emperour: but yet hee must  
prayse the Bondman firste. Doo ye not looke I should tell yee  
that he was made free for dooing this deede? He was so: but  
not for nought: for the Emperour payed for his manumission.

The. xxviii. Chapter.



After so many examples, there is no dout but a  
Maister maye receyue a freendly turne at his  
Bondmannes hand. Why should the persons ra-  
ther imbrace the thing, than the thing innoble the  
persons? All men haue one beginning, and all  
spring out of one Roote. Roman is more Gentleman than o-  
ther, sauing he that hath a better disposed nature, and more apt  
too good artes. They that set forth their Pedegrees & their  
aunceters on a long rowe interlyned with many braunches of  
Collateral descentes on the forefront of their houses, are ra-  
ther notozious than noble. There is but one parent of all  
men, euen the world. Whither it be by famous or base descent,  
every man conueyes his first Pedegree from him. There is no  
cause why these that keepe tale of their aunceters should be-  
guile thee. Whersoeuer the world hath made any man renou-  
med, by and by they seyne him to be a God. Despize no man  
though his Pedegree be waine out of remembraunce, and  
smallly furthered by unfrendly fortune. Whiche your aunc-  
ters were freemen, or bondmen, or Alraunes; be of good co-  
rage



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rage hardily, and whatsoeuer bacenesse lieth in your way, leape ouer it. Greate noblenesse abydeeth for you aloft. Why should Pryde puffe vs vp into so great fondnesse, that wee should disdeyne too take a good turue at our Bondmennes handes; and looke so much at their degree, that wee should forget their deserttes? Callest thou any man Slaue, being thyself the bondslaue of Lecherie and Gluttonie, and the comon kickhoyle, not of one Strumpet but of manye? Callest thou any man slaue? Whither a Gods name doo these Colecarriers saunce thee, carrying this thy Couch vp & doune? Whither doo these Clokemen like a sort of braue Soldadoes, whither (I say) doo they conuey thee? Too the doore of some Doozekeeper, or else too the Garden of some Rascall that haeth not so much as an ordinarie office. And yet denyest thou thyself too bee beholden too thyne owne Seruant, which thinkest it too bee a greate friendship too get a kisse of an other mans Seruaunt? How happeneth it that thou art so at oddes with thyself? At one instaunt thou both despyrest and honourest slaues. Within doores thou art Lordly and full of commaundementes: and without doores Louclyke and as muche skorned as skornfull. For none are sooner out of countenance, than they that take most stoutly vppon them in all naughtinesse. Neither are any folke buzzer too tread others vnder foote, than suche as haue learned too ryde vppon others, by putting by reproche at other mennes handes themselves.

### The .xxix. Chapiter.



Hese thinges were too bee spoken, to pull downe the pryde of men that hang vppon fortune, and too recouer vntoo bondme the ryght of benefiting, in likewyse as it is too bee peelded vntoo children. For it is a question, whether children can by anie meanes bee more beneficiall too their parentes, than their parentes haue been vntoo them? This is a playne case, that manie sonnes haue become greater, and of more abilitie than

than their fathers, and in that respect haue bin better than their fathers: which thing being admitted, it may also fall out that they haue doone moze for them, considering that bothe their abilitie was greater, and their will better. Verely (will some man say) whatsoeuer it bee that the sonne dooth for his father, it is lesse than his father hath doone for him, bycause he had not bin in case too haue doon it, if it had not bin for his father. So can no benefyting surmount him that is the ground of the surmounting of itself.

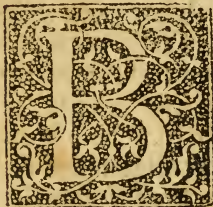
First it is too bee considered, that some thinges take their beginning of other, and yet are greater than their beginnings. Neither is any thing therefore lesse than that frō whence it hath his beginning, for that it could not haue growen too that greatnesse, excepte it had had a beginning. There is almost nothing but it farre exceedeth his firste originall. Seedes are the causes of all thinges, and yet are they the least part of the thinges that growe of them. Looke vppon *Rhyne*, looke vppon *Euphrates*: too be short, looke vppon all noble Riueres: and what are they, if you measure them by their heades from whēce they spring? whatsoeuer they bee feared for, whatsoeuer they bee renowned for, they haue purchased it in their far going. Take away rootes, and there shal bee no woodes; neither shall the great Mountaynes bee clad with Trees. Looke vppon the growing timber trees. If ye regard the great height and hougennesse of their Bodies, or the great thiknesse and brode spredding out of their Boughes: how small a thing in comparison of these, is that whiche is contained in the Roote with his fyne little stringes? Temples stand vpon their foundations, and so doo the Wallles of this famous Citie: and yet the thinges that beare vp the whole woork, lye hidden in the ground. The same cometh too passe in all other thinges. The greatnesse that groweth out, dooth alwayes ouerspye his owne originall. I could not atteyne too any thing, except my Parentes had first begotten mee. Yet is not euery thing that I haue attained too, lesse therfore than the thing without which I had not atteyned vntoo it. If my Nurce had not cherished



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mee when I was a Babe, I could haue compassed none of the chinges which I now doo both with head and hande: neyther should I haue comie to this renowme and honour whiche I haue earned with my trauell both in peace and warre. Wilt thou therefore preferre my Nurcis dooinges befoze my greatest deedes? And what difference is there, seeing I could no moze haue comie too any thing without the benefyte of my Nurce, than without the benefyte of my father?

### The .xxx. Chapter.



Ut if all that euer I am now able too doo, ought too bee imputed too my firste original: You must consider that my Father is not my beginner, no noz my Grandfather nother. For alwaies the further yee go, there shalbe still some other beginning of the beginning that went last afoze. But no man will saye I am moze beholdē too myne Aunceters whom I neuer knewe, and whiche are passed the reache of remembrance, than too my Father. But I should bee moze beholden too them than too my Father, if I bee beholden too myne aunceters that I had a Father to beget mee.

Whatsoever I haue doone for my Father, though it bee neuer so much, yet (sayest thou) it is nothing in respect of my Fathers desertes, bycause I had not bin if he had not begotten mee. After this maner of reasoning, if any man haue healed my Father when he was sicke and at deathes dooze: there is nothing that I can doo for him, but it is lesse than he deserueth, bycause my Father had not begotten mee if hee had not bin recovered. But see if this carle not a moze likeliphod of truthe: that the thing which I both could doo and haue doone, should bee esteemed as myne owne, and in myne owne power, and at myne owne wil. That I am borne, if thou looke thowly what a thing it is, thou shalt fynde it a small matter and an vncertein, and an occasion of good and euill alyke, doubtlesse the first steppe vnto all chinges, but yet not by and by greater than all chinges bytrause it is the first of all chinges.

I haue saued my Fathers lyfe and aduanced him too high estate, and made him a Prince in his Countre; and I haue not onely innobled hym with deedes doone by mee, but also giuen him a large and easie ground too woork vpon himself, no lesse boyd of perill than full of renowne. I haue heaped vpon him both honour, and welthe, and whatsoeuer may allure mannes mynd vntoo it: and wheras I was aboue all other men, I submitted my self vnder hym. Tell mee now: that a man is able too doo these thinges, cometh it of his Father? I will answer for thee. Yea vndoubtedly if too the dooing of these thinges, it was inough too bee onely boyne. But if too liuing well, the least part bee too liue: or if thou haue giuen mee no more, than that whiche wold Beastes and other liuing thinges (whereof some are very imall, and some moste vyle) haue as well as I: then chalenge not that too thyself, whiche I haue not of thee, though I haue it not without thee. But the race I haue rendered lyfe for lyfe. In so dooing I haue surmounted thy gift, in as much as I haue giuen it wittingly, and thou hast receyued it wittingly: & in that I haue giuen it thee, not for myne owne pleasures sake, or at least wyse not through pleasure: and finally in that it is so much a greater thing too keepe lyfe still than too receiue lyfe, as it is a lyghter matter too dye before a body can feare death, than after ward.

### The xxxi. Chapter.



**L**ife too thee when thou mightest vse it out of hande: but thou gauest life vntoo mee, when I could not tell whither euer I should enioye it or no. I gaue thee life whē thou wart afrayd of death: thou gauest me life, that I might dye. I gaue thee a full and perfectte life: thou begatest mee boyde of reason, and another bodies burthen. Wilt thou knowe how small a benefite it is too giue life in suche wise? Thou shouldest haue cast mee awaye: or thou diddest mee wrong too beget me. Whereby I gather, that the begetting by the Father and Mother, is the least benefite that cā bee, vnlesse there go with



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it all other thinges, whiche ought too folowe this enteraunce of benefiting, whiche is too bee ratified with other naturall dueties. It is not good too liue: but too liue well. But I liue well: yea, and I might haue liued ill. So is there no more thyne, but that I liue. If thou vpbayed mee with a life, whiche of it self is naked, and wittleffe, and vauntest of it as of a greate good thing: remember that thou twyptest mee by suche a good thing, as is comon too Flies and Moozmes. Ageine, (that I maye alledge none other matter, than the applyng of my self too good learning, too the intent too direct the race of my life in the right waie): If I liue well, thou haste euen in this benefite, receiued a greater thing than thou gauest. For thou gauest mee too my self, rude and vnskilfull: but I haue rendered thee thy sonne suche a one, as thou mayest bee glad that euer thou begattest him.

### The xxxii. Chapter.



**M**y Father hath cherished mee: if I dooe the same too him, I render with an ouerplus, because it dooeth him good, not onely too haue cherished his sonne, but also too bee cherished by his sonne: and he taketh more pleasure of my good will, than of the verie deede. But his cherishing of mee, wente no further than too my bodie. What if a manne had proceeded so farre, that for his Eloquence, his Justice, or his Chiuallrie, he were become famous in fozein Realmes, and had also made his Father highly renowned, by making the bacenesse of his birthe to shine forth by the bryghthenesse of his vertuees? Should he not bestowe an inestimable benefite vppon his parentes? Should any man haue knowen *Aristo* and *Gryllus*, but for *Xenophon* and *Plato* their sonnes? *Socrates* suffereth not *Sophroniscus* too dye. It were a long matter too reckon by the rest that liue, for none other cause but that the excellent vertew of their Children hath commended them to posteritie. Whither was *Marcius Agrippa* more beholden to his Father, who  
was

was not so muche as knowen after the decease of *Agrippa*; or his Father moze beholden too him, who nobly attained a *Seagarlaude* (the highest honour emong all the rewardes of *Chivalrie*); and builded so many greate woorkes in the *Cité*, surmounting the royaltie of all former woorkes, and vnable too bee matched of any that were made after? Whither did *Octavius* moze for his sonne *Augustus*: or the Emperoz *Augustus* moze for his Father *Octavius*? howbeit that the shadowe of the Father by adoption, did ouercoer the Father by nature. How would it haue reioyced his harte, if he had seene him reigning in quiet peace, after the Ciuell warres were ended? He had bin moze happie than he could haue perceiued; and as often as he had looked vppon himself, he would scarcely haue beleued, chat so noble a persone could haue bin bozne in his house. What should I now proceede with any mo, whom forgetfulnesse had outwozne long ago, had not the glozie of their children delued them out of darknesse, and kepte them still in the light? Wei easter let vs not aske, whither any sonne hath doon moze for his Father, than his Father hath doone for him: but whither it bee possible for any Sonne, to doo moze for his Father, or no? Although the examples that I haue reherced alreddie doo not yet satisfie thee, or surmount the benefites of their Parentes: yet is it possible by Nature too bee doone, howbee it that no age hath hitherto brought forth any suche as hath doone it. For albeet that no one benefite or mo seuerally, bee able too surmount the greatnesse of the Parentes desertes: yet maye many knit together in one surmount them.

### The xxxiii. Chapiter.



*Scipio* saueth his Father in battell: and bee-  
ing scarce man growen, setteth Spurres  
too his horse, and giueth charge vppon his  
enemies. Is it but a small thing, that for  
desire too rescowe his father, he regardeth  
not so many perilles, so many noble Capi-  
teines, so many thinges assailing him, so



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many stoppes incountering him? That being a rawe souldier, and the firste tyme that euer he came intoo the feelde, he ouerrunneth the old expert souldyers, and outgoeth his owne peeres? Ad herevnto that he defendeth his Father arreigned, and deliuereth him from the conspiracie of his enemies that were too strong for him: That he maketh him Consul twice or thrice and preferreth him too other offices of honoz. m<sup>ate</sup> too bee co-ucted euen of Consulles, and Consulles peeres: That he releueth his pouerety with gooddes gotten by the Lawe of armes, and (whiche is the honozablest thing of all emong menne of warre) enricheth him with the spoile of enemies. If all this bee too little, putte too further, that he contineweth him in extraordinary offices, and in the gouernement of Prouinces: ad also, that by ouerthrowing of mosse mightie Cités, he alone without fellowe, being the founder and maintainer of the Romanaine Empire, that was too comne from East too West, ad-uaunceth the noblenesse of his noble Father. Shewe met the matche of this *Scipio*, and there is no dout but the common benefite of begetting; shalbee surmounted by the singular goodnesse and vertewe of suche a one, I am not able too saye, whether too the greater welfare, or too the greater honour of his countrie.

### The. xxxiii. Chapter.



Deouer, if all this bee too little: admitte that somme man haue discharged his Father from tormentes, and taken them too himself. For you maye enlarge the welddoinges of a sonne, as farre as you list, considering that the benefiting of the Father is simple and easie, yea, and also delightfull to the dooer. What neede wee many woordes? The father giueth life he knowes not too whom. And in dooyng of it he hath a Copartner: he hath an eye too the Lawe of fatherhod; too the reward of fathers, too the continewance of his house and familie, and vntoo all thinges rather, than him too whom he did it.

What

What if a man hauing obtained wisedome, doo teache the same too his father? (For wee wil reason vpon that point also:) whether hath he doone more for his Father, in teaching him too liue a blessed life: or his Father more for him in giuing him life onely? Whatsoeuer thou dooest (will somme menne saye) and whatsoeuer thou art able too bestowe, it is by the benefite of thy father. As well maye my Schoolemaister claime it for his benefite, that I haue profited in the liberall Sciences vnder him: and yet wee excell those that haue taught vs such thinges: at leastwise those that haue taught vs our first principles. And although no manne can attaine any thing without them: yet is not all that a manne hath attained, inferiour to them. There is greate difference betweene the firste thinges, and the greatest thinges. The firste thinges are not by and by comparable too the greatest thinges, because the greatest can not bee attained, vntoo without the first thinges.

### The. xxxv. Chapter.



Now it is tyme for me to bring somewhat out of myne owne store, if I maie so terme it.

He that bestoweth suche a benefite, as may bee bettered, may bee surmounted. The father hath giuen his sonne lyfe: but there are thinges better than lyfe: Ergo the father maie be surmounted, bycause there is some

better thing than the benefite that he hath bestowed.

Yea if one that hath giuen a man lyfe bee once or twyce deliuered from perill of death for it, he hath receyued a greater benefyte than he gaue: Ergo if the Sonne saue his father of centymes from daunger of death, the father receyueth a better turne than he bestowed.

He that receiueth a good turne, receiueth so much the greater good turne, as he hath more neede of it: But he that liueth hath more neede of lyfe than he that is not yet bozne, (as who  
can



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can finde no wat at all of it): Ergo the father receiueth a greater benefite in his sonnes sauing of his life, than the sonne receyueth in his fathers begetting of him.

[But thou sayest still, that] the fathers benefites cannot bee ouermatched by the sonnes benefites. Whyso? Bycause he hath receyued lyfe of his father, whiche if he had not receyued, he could haue doon no good turnes at all. This case of the father is comon too all menne that haue preserved anie bodys life: for they could not haue requyted, if they had not receyued lyfe. By the same reason it is not possible too reward a Physician a boue his desert, (for a Physician is woont too giue life): nor a mariner if he haue saued a man from shipwrecke. But the benefytes as well of these men, as of all others that by anie meanes haue giuen vs lyfe, may bee surmounted: Ergo the benefites of parentes may bee surmounted also.

If a man haue bestowed suche a benefite vppon mee as hath neede too bee furthered by the benefytes of manie men: and I bestowe suche a benefite vppon him, as should neede the help of noman: I haue bestowed a greater than I haue receiued.

The father giueth his chyld suche a life as should haue perished out of hand if there had not folowed manie thinges too mainteine it: But if the sonne saue his Fathers life, he giueth him suche a life as wanteth the helpe of no man, as too the continuance of it: Ergo the Father that hath receiued life at his sonnes hande, hath receiued a greater benefite than he gaue.

### The xxxvi. Chapter.



These thinges diminishe not the reuerence towardes Parentes, ne make their Children woorse too them, but rather better. For by Nature Vertewe is desirous of praise, and preaceth too outgo the forrest. The childs loue wil be the more chereful, if it goe on too requite benefites, with hope of surmounting. If this maye comme too passe by the mutuall consent of the Fathers and the Children: forasmuche as there bee

bee many thinges wherein wee maye bee vanquished too our owne behoofe: what luckier incounter, what greater felicitie can there bee to Parentes: than too bee driuen too confesse the selues, ouermatched by their Children in welldooyng? If wee bee not of this opinion: wee giue our Children cause of excuse, and make them the slower too render thankfulness, whereas wee ought rather to spurre them forward, and too say? Gotoo good somes there is an honorable wager layed betweene the Fathers and the Sonnes, whither they shall haue giuen or receiued greater benefites. They haue not therefore wonne the wager, because they haue begunne firste: Onely plucke by a good harte as becommes you, and faint not, that ye may ouercommethem that would bee glad of it. In so goodly an enterprise, you cannot want Capiteines too incorage you too doo as they haue doone afore you, and too haste you forward in their owne footestepes; too the victorie whiche they haue often heretofore gotten of their Parentes.

### The xxxvii. Chapiter.



*A*neas ouermatched his father. For whereas his father had bozne him a Babe when he was a light and safe carriage: he tooke by his father heauie with age, and caried him through the thickest preece of his enemies, and through the ruines of the Citie falling doune about him, at what tyme the deuout old man holding his holie Reliques and household gods in in his armes, loded him with another burthen heuier than himself. Yet bare he him in the fyre, yea and (what is not naturall loue able too doo?) he bare him thorough, and shyned him too be woozhipped among the Founders of the Romaine Emppyre. The yooingmen of Sicilie ouermatched their Father. For when Mount *Aetna* bursting forth with greater force than was accustomed, had cast forth his fyre intoo the Townes, intoo the Feeldes, and into the greatest parte of the Island: they caught by their Parentes, and men beleue that the fla-



# The third booke

mes cleave a sunder, and withdrawing on either syde of them, did let open a Gap for those most worthy poongmen too roune out at, that they might safely performe their greate attempt. The like victorie befell too Antigonus: who hauing vanquished his enemies in a soze Battell, did put the reward of the victorie ouer too his Father, and gaue the kingdome of *Cyprus* intoo his handes. The trewe reigning, is, not to reigne when thou mayst. *Manlius* also ouertame his lordly father. For when his father had put him away for a tyme, bycause of the brutishnesse & dulnesse of his youth: he came to a *Tribune* of the people that had sommoned his father too answere too an inditement: & when the *Tribune* (in hope he had hated his father, and would therefore haue bin a Traytour too him) beleueing hee should haue doone the poongman a pleasure, whose banishment (among other thinges) he objected too *Manlius* as a heynouse cpyme,) demaunded of him the tyme that his Father had set him: The poongman getting him alone, drew out a Dagger that hee had hidden in his sleue, and sayd too hym. If thou sweare not too mee to discharge my father of his Indytement, I will thrust thee through with this Dagger. It is in thy choyce after what sort my Father shall haue no accuser. The *Tribune* sware, and kept touch with him, certifying the Court of the cause why he let his Action fall. It had not bin for any other man thus too haue ouerruled the *Tribune*, and too haue gone cleere away with it.

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

## The. xxxviii. Chapiter.



Here are examples hypon examples, concerning suche as haue deliuered their Parentes out of Daungers, aduanced them from the basest degree to the highest state; and lifting them from the common and rascall sort, haue commended them too the world, neuer too bee forgotten. No force of woordes, no excellencie of wit

is able too expresse, how greace, how commendable, and how  
woorthie a matter it is too bec had allwayes in remembrance,  
for a man too bee able too say: I haue obeyed my Parentes, I  
haue giuen place too their commaundemētes were they right  
or wrong, easie or hard, I haue behaued myself obediently and  
with submission: In this one point onely haue I bin wilfull:  
that I myght not bee ouermatched in well dooing. Con-  
tende you also I pray you: and when you bee vanquished, giue  
a newe onset. Happie are those that shall so vanquish; happie  
are those that shall bee so vanquished. What thing can bee  
more noble, than that yongman whiche myght saye too  
himself, (for it is not lawfull for him too saye it too any  
other body) I haue ouermatched my father in wel-

dooing? What thing can bee more fortunate  
than that old man, which might euery  
where make his vaunt vnto all  
men, that his sonne hath  
ouergone him in  
welldooing?

And  
what greater felicitie can  
there bee, than too  
yely in such  
a case?

And.

# The end of the third Booke.





 The fourth booke of Lucius Annaeus Seneca, concerning Benefites.

The first Chapiter.



If all the thinges that wee haue discoursed (my frende *Ebutius Liberalis*,) it may seeme that no oue thing is so needefull, or (as *Salust* saieeth) too bee treated of with more heede, than that which wee bee now in hand with: namely whither the dooing of good turnes, and the rendering of chankfulnesse, are thinges too bee desyred for themselves. There are too bee found, which set not by honestie but for aduantage sake, and whiche like not vertue without reward: whiche notwithstanding hath no noblenesse in it, if it haue any thing sette too sale. For what fowler shame can there bee, than for a man too make reckening what it may bee woorth too him too bee honest? when as Vertue is neyther allured with gayne, nor frayed away with losse, and is so sarre from bybbyng any man with profers or promises, that shee willeth men too too spend all vppon hir, and is commonly with them that giue themselves freely vnto hir? He that will go vnto hir, must tread profit vnderfoote. Whither soeuer shee calleth, whither soeuer shee sendeth; thither must a man go without regard of his worldly goods, yea and sometyme without sparing his owne blud; and he must neuer refuse too doo her commaundment. What shal I gayne (sayest thou) if I doo this thing valeantly, or that thing bountifully? There is nothing promised thee for the dooing of it: if any profite happen too thee, take it for a vantage. The price of honest thinges is in themselves. Forasmuche then as every honest thing is too bee desyred for it self, and gooddooing is an honest thing: it must needes bee in the same cace, seeing it is of the same nature. But that the thing which is honest, is too bee desyred for it self: it is often and sufficiently proued alreadye.

## The second Chapter.



**I**n this poynt I muste wage Battell ageinst the delicate and nyce companie of Epicures, whose Philosophie is in their feasting, among whom Vertue is the Handmayd of pleasures. Them shee stoopes vntoo, them shee attendes vppon, them shee beholdes aboue hir. There is no pleasure (sayeth the Epicure) without vertue. But why is pleasure put before vertue?

Thou reasonest concerning the order. Our question concerneth the whole thing, and thou arguest vppon a part of it. Vertue is not vertue if shee can folowe. Vertue chalengeth the cheefest preheminence. Shee muste leade, shee muste commaund, shee must stand in hyghest place: and thou biddest hir fetch hir watchwoord at another.

What skilles it thee, sayst thou? for I also doo deny that there can bee any blisled lyfe without vertue. I myself also disallowe and condemne the pleasure whiche I folowe, and too whiche I haue yelded myself in bondage, if vertue bee seuered from it.

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

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

## The third Chapter.



# The fourth booke



These thinges were too bee spoken (my *Liberall*) bycause the dooyng of good turnes (whiche is the matter wherof wee treat) is a poynt of vertue: & it is a soule shame that it should bee doone in any other respect, than to haue it doone. For if wee should doo it in hope of receyuing again: then should wee doo it too the richest, and not too the woorthiest. But now wee preferre the poore man before the greedie riche man. That is no benefyte, whiche hath an eye too the welch of the persone. Moreover, if only profit should allure men too doo good: they should doo least good, that best might: namely riche men, men of authoritie, and Kinges, bycause they haue least neede of other mennes helpe. And as for the Goddes, they should bestowe none of these their manifold giftes whiche they power out vpon vs Night and Day without ceasing. For their owne nature suffizeth them in all thinges, and maynteyneth them in abundaunce, in safetie, and in impossibilitie too bee annoyed. Therefore shall they doo good too none, if the onely cause of dooing good bee the regarde of themselves & their owne profite. Too looke about one, not where it may bee best bestowed, but where it may bee bestowed too most aduantage, and from whence it may bee taken away with most ease: is not beneficialle, but blurie. But forasmuch as suche dealing is farre of from the Goddes: It foloweth that they bee rightly liberall. For if the onely cause of dooing good bee the profit of the dooer: Sith God can looke for no profite at our hande: there is no cause why God should doo vs any good.

## The fourth Chapter.



Knowe what aunswere is made too this. Surely God dooth no good turnes at all, but is carelesse and regardlesse of vs; and being quyte giuen from the world, buzieth himself about other matters, or (whiche seemeth too the Epicure too bee the soueraine felicitie) about nothing, nor is axie more

more inclyned too benefyting, than too dooing wrong. We that so sayeth, thinketh not y<sup>e</sup> God heere the voyces of them that pray, nor of them y<sup>e</sup> euerywhere lift vp their hands too heauen in making their vowes bothe priuate and publike. Whiche thing doubtlesse had neuer comme too passe, neither would all the worlde haue agreed too bee so mad, as too make sewt vntoo deaf Goddes and helpelesse Idolles, except they had felt their benefytes in vertie deede, onewhyle freely bestowed, anotherwhyle giuen vppon prayer, and the same too bee greate, sent in dewe season, and by their tynely comming ridding men frō greate miseries that manaced them. And who is so muche a wretch or so smally regarded? who was euer bozne too so hard a destinie and too so soze penance, that he hath not felt this so greate bountifulnesse of God? Looke vppon the miserablest of them, euen when they lamēt and bewayle their owne case: and yee shalnot finde them altoogither voyde of the heauenly benefytes. yea yee shall fynd none that hath not drawn somewhat out of that most bountifull fountaine. Is it a small thing that is giuen indifferently too all men in their birth? Or (too let passe the things that are distributed afterward in vnegall proportion) did nature giue a small thing when shee gaue herselfe?

### The. v. Chapter.



Doeth not God bestowe benefytes? from whence the hast thou these thinges wherof thou art owner? whiche thou giuest? whiche thou Denyest? whiche thou keepest? whiche thou catchest? From whence comme these innumerable thinges that dellyght the eyes, the eares, and the minde? From whence is this abundance that furnisheth euen our ryotous excesse? For, not only our necessities are prouyded for, but euen our pleasures also are tendered. Whence haue wee so manie trees bearing sundrie sortes of frutes, so manie wholsome herbes, and so manie diuersities of meates



# The fourth booke

meates seruing for all seasons through the whole yeare? inso-  
much as the verie foode that cometh of the earth wee wote  
not how, were able too finde an vnpurueying sluggard. What  
should I speake of all kynde of liuing thinges, some breeding  
vppon the drye and hard ground, some within the moyst waters,  
and some sent poune from aloft, too the end that euery peece of  
nature should yeeld some tribute vntoo vs? what should I say  
of Riuiers, some with mosse pleasaunt wyndlasses inuironing  
the fielde, and other some passing forth with honge streames  
able too beare shippes, and intermedling themselves with the  
sea? What of some, at certeine ordinarie dayes, take woonder-  
full increase, so as the soode in force of the somers flud, moyste-  
neth the groundes that are situate vnder the Droughtie and  
burning clymate. What shall I say of the veynes of medicina-  
ble waters? what shall I say of the boyling vp of whot Bathes  
euen vppon the verie shozes?

And what of thee o Mighty Lare, and Benacus which swell  
With roring Bilowes like the Sea whē windes doo make it felt

## The. vi. Chapiter.



If a man had giuen thee a feaw A-  
cres of Ground, thou wouldest say  
thou haddest receyued a benefite at  
his hand: & denpest thou the vnume-  
surable hougencelle of the brpade  
earth too bee a Benefite? If a man  
should giue thee Honnie and all  
thy Chest (for that is a greate mat-  
ter with thee) thou wouldest call it  
a benefite: and thinkest thou it no Benefite, that G D hath  
hoorded vp so manie Metalles, and shed forth so many strea-  
mes vppon the Sandes, in ronning doune whereuppon, they  
carie with them a honge masse of Gold, Siluer, Brasse, and I-  
ron hidde euerywhere: and also that he hath giuen thee cun-  
ning too fynde it out by setting markes of his couert riches  
vppon the vpper part of the Earth? If a man should giue thee  
a house

Euphrates.  
Tygris. Nilus.  
Po. & others.

a house wherein there were a little glistering Marble, and a rooſe ſhyning with gold or verniſhed with colours; woodbeſt thou call it a meane benefite? God hath builded thee a greate houſe, out of perill of burning or falling, wherein thou ſeeſt, not little peeces and thinner than the Chizell itſelf wherewith they were heauen: but entier huge Paſſes of moſte Preciouſe Stone, whole througħ out of ſundrie and ſeueral woorkemanſhip, the ſmall peeces whercof thou woonderest at; the rooſe of whiche houſe ſhyneth after one ſorte in the day tyme, and after another in the nighttyme: and dooſt thou now denye that thou haſt receiued anie benefite at all? Agein, whereas thou ſetteſt greate ſtoze by theſe thinges whiche thou haſt: thinkeſt thou (whiche is the point of a thankleſſe perſone) that thou art beholden too nobodie for them? from whence haſte thou this breath which thou draweſt? from whence haſt thou this light, whereby thou diſpoſeſt and ordereſt the dooings of thy lyfe? from whẽce haſt thou thy blud, by whoſe mean thy lyuely heate is mainteyned? from whence haſte thou theſe thinges whiche with their excellent taſte prouoke thyne appetyte, euen more than thy ſtomacke can beare? from whence haſt thou theſe in-tycements of pleaſure euen till thou bee weerie of it? from whẽce haſt thou this eaſe wherin thou welcereſt and witerereſt awaye? wilt thou not (if thou bee thankfull) ſay?

God giues this eaſe, and he ſhal bee my God for euermore:

His altars ſhal my tender Lambes imbrew ful oft therefore.

For he it is that makes my Neate to wander (as yee ſee)

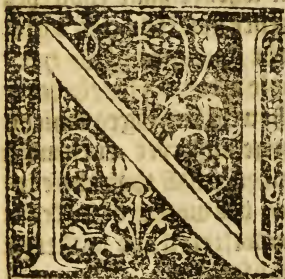
And giues mee powre on Otē Reede to pype with meriy glee. God is hee, not that hath ſent out a ſeawe Dren, but whiche hath diſperſed whole herdes of all maner of Catell intoo the whole worlde: which giueth paſture too the ſtockes that ſtray here and there in all quarters: which giueth Sommer ſeade and Winter ſeade one vnder another: which not only hath taught men too play vppon a reede, and after ſome maner too ſing a rude and homely ſong vntoo it: but alſo hath deuſed ſo many artes, ſo many varieties of woordes, and ſo many ſoundes, too peeld ſundrie tunes, ſome by force of our owne bꝛeth, and ſome



# The fourth booke

by outward wynd. For wee can no more say, that the thinges whiche wee haue inuented, are our owne dooinges: than that it is our owne dooing that wee growe, or that the bodie hath his full proportion and properties according too his determinate tymes: as the falling away of teeth in chyldehod, the lustynesse of yowth growing vntoo yeeeres of more discretion, and the strongnesse of mannes estate passing from thence intoo the last age; whiche pitcheth the boundes of our flyghtfull lyfe. There are sowne in vs the seedes of all ages, and of all artes: and God as a schoolemaster dooth secretly trayne forth our naturall dispositions.

## The vii. Chapter.



Nature (sayest thou) giueth mee these thinges. Perceuest thou not, that when thou sayest so, thou doost but change Gods name? For what else is Nature, than God, and Gods ordinance planted in the world and in the partes therof? As often as thou listest, thou mayst call him, sometimes the authoz of all thinges, and

sometymes *Ioue*, that is to say, the moste graciouslye and most myghtie. Also thou mayst wel terme him y<sup>e</sup> Thunderer, and the Stander: for he is the verie Stander, and Stayer: not bycause the battell of the *Romanes* which was fleeing, stayed and stood still after the making of their bow, (as our historiographers haue reported): but bycause all thinges stand and are stayed by his benefite. Whereouer if thou call him Fate, thou shalt not lye. For whereas Fate is nothing else but a holding on of causes linked one within another: he is the first cause wherbypon all the rest depend. Finally thou mayst properly apply too him what names so euer thou wilt, whiche containe anie force and effect of heauenly thinges. Look how manie properties or operacions he hath: so manie names may he haue.

The

Jupiter Opt.  
Max.  
Tonans.  
Stator.  
Statilio.

Fatum.

## The.viii. Chapter.



At men too also terme him father *Liber*, and *Hercules*, and *Mercurie*. Father *Liber*, bycause he is the father of all thinges, by whom was first found out the power of seedes, which should bee the mayntenance of all thinges through pleasure. *Hercules*, bycause his power is inuincible, and shall returne intoo fire when it is wærie of woorking. And *Mercurie*, bycause Reason, and number, and order, and kunning are in his power. Whithersoever thou turne thyself, thou shalt fynd hym meeting thee. Nothing is exempted from him. He himself filleth his woork too the full. Therefore thou vntthankfullest of all wyghtes, thou talkest vaynly when thou sayest thou art not beholden too God, but too nature. For neyther is nature without God, nor God without nature: but both are one thing, without difference of office. If for a thing that thou haddest receiued of *Seneca*, thou wouldest say thou art better too *Annaeus*, or *Lucius*, thou shouldest not thereby chaunge the persone of thy Creditor, but his name: bycause that whiche thou call him by his surname, his proper name, or his Sirname, yet shall he bee but all one man. Euen so, whiche thou vse the termes of Nature, Fate, or Fortune, it makes no matter: bycause they al are the names of the selfsame God, vsing his power diuersly. Justice, Honestie, Wisedome, Patientie and Chastitie are the goods of the mynd whiche is but one. If thou lyke any of these, thou lykest the mynd.

## The.ix. Chapter.

At too the intent I raunge not asyde intoo bymatters: I say that God bestoweth right manie and exceeding great benefytes vppon vs, without hope of receyuing aught agein, bycause that neither he needeth any thing too bee bestowed vppon him, nor wee are able too bestowe any thing vppon him. Ergo Benefyting is a thing



## The fourth booke

too bee desyred for it owne selfe, and nothing is too bee respected in it but onely the receyvers commoditie. This is the thing that wee must tend vnto, setting asyde our owne commodities.

But (sayeth he) thou hast told vs we must make ware choyce on whom we bestowe our good turnes: bycause that not euen the husbandman will betake his seede too the sand: *Ergo* wee must seeke our owne profit in dooing good turnes, lyke as wee doo in tilling and sowing: for too sowe is not a thing too bee desired for it selfe. Besides this, yee take aduysment in dooing your good turne: which thing ought not too bee, if the dooing of good Turnes were a thing too bee desired for it selfe: for in what place so euer and in what wyze so euer it were doone, it were still a good turne.

Wee folowe the thing that is honest, for none other cause than for it selfe. And although none other thing bee too bee sought in in it: Yet notwithstanding wee bethinke our selues what wee may doo, and when, and after what sort, for in these thinges it consisteth. Therefore when I bethinke mee vppon whom I may bestowe my good turne: I indeuer that it may bee a good turne in deede. For if it bee bestowed vppon an vn-honest person; it can bee neyther honest, nor a good turne.

### The .x. Chapter.



**T**O restore a thing that a man hath taken too keepe, is a thing too bee desyred for it selfe: Yet shall I not alwayes restore it, nor in all places, nor at all tymes. Sometime my vtter denyng of it may bee as good as the open restoring of it. I must haue an eye too the profit of him to whom I should restore it: and if the deliuerance wil doo him harme, I shall keepe it still from him. The same thing must I dooe in benefyting. I must consider too whom I giue, when I giue, in what wyse, and wherefore. For nothing is too bee doone without discrecion. It is no good turne except it bee doone vppon reason: bycause reason is the companion of all honestie. How oft haue wee

wee herde men (that found fault with them selues for their vnadvised bestowing), caste forth these woordes? I had leuer I had lost it, than bestowed it where I did. It is the fowlest kynd of bestowing that can bee, too bestowe vnadvisedly: and it is muche moze greef too haue bestowed a good turne amisse, than not too haue receyued any. For it is the fault of other men that wee haue receiued none: but it is our owne fault that wee made no choyce in bestowing. In making my choyce, I will respect nothing lesse than that whiche thou surmysest: namely of whom I shalbee best recompenced. For I will choose such a one as wilbe thankfull, and not suche a one as will make recompence. Ofentymes, hee that shall neuer requite, shalbee thankfull, and hee that hath requyted shalbee vnthankfull. I make estimation of him by his mynde. Therefore I ouerpasse the riche man, if he bee vnwoorthy: & bestowe vppon the poore man that is good. For in extreme pouertie, hee wilbe thanfull: and when he wanteth al thinges, his hart shal yeld abundance. I hunt not for gayne by my good turne, nor for pleasure, nor for glorie. Contenting myself too please but one, I will bestow too the ende too doo as I ought too doo: And that whiche I ought too doo, is not too bee doone without choyse. What manner of choyse the same shalbee, that doo you demanda.

## The.xi. Chapter.



**I**Will chooze a man that is honest, playne, myndsul, thankfull, not gripe of other mennes goodes, nor couetously pinching his owne, and such a one as is well mynded. When I haue found such a man, although fortune lend him nothing wherewith too requite: yet is the matter salne out as I wished. If selfprofit and filchie forreckermyng vppon gayne doo make mee liberall: If I shal befreend non, but bycause he should befreend mee agein: then shal I not benefite him that is taking his iourney into forein



## The fourth booke

and farre countries : then shall I not pleasure suche a one as must dwell awaie for euer : then shall I not doo for one that is so sicke as hee is past all hope of recouerie : Then shall I not bestowe aught when I am passing out of the world myself : for I shall haue no tyme too receyue friendship again. But too the intent thou mayst knowe, that the dosing of good turnes is a thing too hee coueted for it self : wee must releaue the straungers that arryued but euen now vppon our coast, and shall go away by and by againe. If a straunger suffer shipwrecke, wee muste giue him a ship redie rigged too conuey him home again. Hee goes his way scarce knowing the worker of his welfare : and neuer thinking too come in our sight again, he setteth vs ouer too the Goddess for his Det, and prayeth them too make recompence for him. In the meane whyle wee bee delighted with the remembrance of a barrein Benefite. I praie you, when wee bee hard at deatches doore, and when wee make our Will: doo wee not distribute benefites that shall nothing profite our selues? How muche tyme spend wee, how long debate wee in secret, how muche wee may giue, and too whom? But what skillies it too whom wee giue, seeing wee shal receiue of none? Nay rather, wee bee neuer more ware in bestowing, nor wee neuer streyne our wittes more than at that tyme, when all profit set asyde, there standeth nothing before our eyes but honestie. For so long as feare, or the doltish byc of voluptuousness corrupteth or iudgement, wee continewe euill iudges of deuties and desertes. But when death hath forstalled all thinges, and sent an vncorrupt iudge to giue sentence: Then seeke wee the worthiest too bestowe our thinges vppon. Neither haue we a more conscionable care too set anie thing at a stape, than that whiche perteynerh no longer vnto vs.

### The. xii. Chapiter.



**A**D in good sooth, it is euen then a greate pleasure for a man too thinke with himselfe, I shall make suche a one welthier: and by increasing his riches, I shall aduance the countenance of his estate. If wee shal doo no good, but when wee may receyue

receyue agein : then must wee dye intestate.

You auouch (sayth he) that a benefite is an vndischargeable Dette : but a Dette is not a thing too bee coueted for itselfe: Ergo benefyting or gooddoeing is not too bee desyred for itselfe. When wee terme it a Dette, wee vse a resemblance and a borrowed speech. For likewise we know that Lawe is the rule of right and wrong : and yet that a rule is not a thing too bee coueted for it selfe. Our falling intoo these termes , is for the better opening of the matter. When I say a Det, I meene as it were a Det. And that thou mayst knowe my meening to bee so, I ad, vndischargeable: when as there is no Dette but it eyther may or ought too bee discharged. So little ought a goodturne too bee doone for lukers sake, that oftentymes (as I sayd) wee must doo it with our losse and perill. As for example: I rescue a man beset with theeuës, so as he is suffered too go away safely. I defend an accused persone that is in daunger to bee oppressed by parcialitie, and purchase the displeasure of greate men for my labour : so as they charge mee with mayntenance: and the miserie that I dispatched him out of, lighteth perchance vpon myselfe, whereas I might haue gone ageinst him, or safely haue sitten still as a looker on in another mans matter. Yea I vndertake for him when iudgement is past ageinst him, and suffer not execution to go out vpon his goods, but offer too bee bound for him too his creditors : and too the intent I may saue him from outlawing. I runne in daunger to be outlawed myselfe. Roman being redy too purchase the Panour of *Tusculum* or of *Tyburn* for his healthes sake, or too repose himself in it in the sommer season, will stand debating for what yeeres he shall buye it: when he hath bought it, he muste hold him too it. The like reason is in benefyting. For if yee aske what it shoulde yeld agein, I answer, a good conscience. What dooth Benefyting yeld? Tell thou mee what Justice yeldeth, what innocencie yeldeth, what noblenesse of courage yeldeth, what chastitie yeldeth, what aduysednesse yeldeth, and whither thou exactest any moze of these, than the vertues themselves.



# The fourth booke

## The. xiii. Chapter.



Or what purpose accomplisheth the world his deue course? For what purpose dooeth the Sunne lengthen and shorten the daye? All these bee benefites: for they bee doone for our behoofe. Like as it is the duetie of the world too carie thinges aboute in order: And as it is the duetie of the Sunne too shifte his place from whence he rizeth, too the coast where he setteth: and too doo these thinges for our welfare, without rewarde: euen so is it mannes duetie, among other thinges, too doo good turnes also. Wherefore then dooeth he them? Least he should not doo them, and so lose occasion of well dooing. It is a pleasure too you too accustome the lither bodie to lazie Idleness, and too seeke a kynde of ease verie like theirs that are in a slumber: and too lurke vnder a couerte shadowe, feeding the sluggishenesse of your drouzie myndes, with moste nyce conceites, whiche you terme quietnesse: and too pamper your vniueeldie carkeles till they waxe wan, with meates and drinckes in the lurkingholes of your gardeines. But as for vs, wee haue a manlie pleasure: namely too doo good turnes, either too our owne paine while wee ease other menne of their paines; or too our owne perill, while wee plucke other folkes out of perill; or too the increafe of our own charges, while wee releue the necessities and distresses of others. What matter is it too mee, whither I receiue any good turnes or no? For euen when I haue receiued, then muste I bestowe. Benefiting hath respecte too the commoditie of him on whom it is bestowed, and not too our owne. Other wise wee bestowe it on our selues, and not on him. Wherefore many thinges that greatly profite other men, doo lose their grace and thanke, because they bee doone for gaine. The Merchantman dooeth good too his Countrie, the Physician too sicke persones, the Horsecourser too his Champions: and yet all these menne make not those beholden to them that receiue good by them, because that in their profiting of others

chers they seeke their owne gaine.

**C**The. xiii. Chapter.



**I**t is no benefite, that is sett too sale. This will I giue, this will I take, is plaine bargaining. I cannot call her a chaste woman which hath giuen her Louer a repulse too set him the sharper. Shee that keepes her self honest for feare of the Lawe, or feare of her housebande, is not honest. For as Ouid

saith,

*The wife that liues chastly compelled thereto,  
Because that shee dareth none otherwise doo:  
Deserues too bee counted as ill in effecte,  
As shee whom her doinges doo plainly detect.*

Not undeseruedly is shee accounted in the number of offenders, whiche kept herself honest for feare, and not for honesties sake. In semblable wise, he that dooeth a good turne too the intente too receiue another, dooeth none at all. Otherwise it might bee inferred, that wee benefite the brute beastes, whiche wee cherishe either for our seruice, or for our foode: and that wee benefite our Oxyardes when wee tende them, that they maye not decaye through drought or binding of the soyle, for want of digging and looking too. But it is not in respect of right and equitie, that any manne takes in hande too Danure the ground, or to doo any other thing whose frute is without it self. Neither is it a couetouse and filthie thought, that lea- deth a man too doo good turnes: but it is a manly and a franke harte, desirous too bestowe euen when it hath bestowed already; and too augment the old with freshe and newe; not regarding how gainfull they maye bee too the bestower. For els, too doo good because it is a mannes owne profite, is a base thing, praiselesse, and commendacionlesse. What excellencie is it for a man too loue himself, too spare himself, and to gather for him self? The true purpose of benefiting, calleth a man awaie from all these thinges: and laipng hande vpon him, draweth him too



# The fourth booke

losse. It forsaketh selfprofit, and ioyneth exceedingly in the be-  
rie acte of gooddoeing.

## The.xv. Chapter.



Is there any doute, but harme is contrarie  
too dooing good? Like as too doo harme  
is a thing too be eschewed and shunned for  
it self: euen so too doo good, is a thing too  
bee coueted for it self. In the first, the shame  
of dishonestie preuaileth ageinst all rewar-  
des that allure to wickednesse: in the other  
the beautifullnesse of honestie, being effectuali of it self, allureth  
men vntoo it. I shall speake no vnturthe, if I saye there is no  
man but he loueth his owne benefites; nor no man but he is of  
that mynde, that he would bee the gladder too see him, for whō  
he hath doone muche; nor no man that would forbeare too doo  
one good, because he had doone for him once afore. Whiche  
thing could not comine too passe, except the well dooing it self  
delighted vs. How often shall ye here men saye: I cannot finde  
in my harte too forsake him whose life I haue saued, and whom  
I haue deliuered out of daunger. He requesteth me too stande  
on his syde ageinst men of authoritie. I am loth too doo it: but  
what shall I doo? I haue befrended him once or twice alreddie.  
See you not how in this case, there is a certein peculiar force  
whiche compelleth vs too doo men good? Firste because it be-  
houeth too doo it: & afterward because wee haue doonz it alre-  
ddie? Vppon whom wee had no cause too bestowe any thing at  
the first, vppon him wee bestowe somewhat afterward, euen in  
respects that wee haue doone for him alreddie. Yea, and so little  
dooeth our owne profite moue vs too benefitting: that wee per-  
seuer in tendering and mainteinyng the same, euen without  
profite, onely for loue of dooing good. And it is as naturall a  
thing too beare with our vnluckie bestowing, as to beare with  
our chyldren when they doo amisse.

## The.xvi. Chapter.



**T**HE same persones beare vs in hande, that men render thankfulness also, not for that it is honest so too doo, but because it is profitable. Whiche thing maye bee disproued with the lesse labor, because that looke with what argumentes wee haue gathered, that the dooyng of good turnes, is a thing too bee desired for it self: by the same waye wee also gather, that the rendering of thākfulnesse is of the same sort. This is once an vnniqueable ground, from whence wee fetch our proofes for the rest: that the thing whiche is honest is too bee folowed, for none other cause, than for that it is honeste. And who is so fonde as too doute, whether it bee an honeste matter too bee thankfull? Who would not detest an vnthankfull persone vnprofitable too himself? When thou hearest of one that is vnthankfull to his frēde that hath bin very beneficiall too him, how wilt thou consider it? That he hath plaied an dishonest part in so dooyng: Or that he hath delt fondly, in omitting the thing that was for his commoditie and profite? I trowe thou wilt take him too bee the wicked man, whiche hath neede of punishment; and not him whiche hath neede of an ouerseer too looke too the orderyng of thinges too his profite. Whiche thing should not fall out so, vnlesse thankfulness were a thing bothe honest, and too bee desired for it self. Other thinges perhappes doo lesse vtter their owne worthinesse, and haue neede of an interpreter too tell whither they bee honeste or no. But this is moze apparaunte & beautifull, than that the brightnesse thereof should caste but a dimme and glimeryng light. What is so commendable, what is so vniuersally receiued in the myndes of all men: as to render thankfulness for good desertes?

### ¶ The .xvii. Chapter.



**B**EIDES this: tell me what cause leadech vs too bee thankfull? Gaine: who soeuer despiseth not gaine is vnthankfull. Ambition? And what bragge is it too haue payed that whiche thou owest? Feare? A manne needes not bee afrayed too bee vnthank-



## The fourth booke

full. For as though Nature had provided sufficiently in that behalf: wee haue made no Lawe for it, like as there is no Lawe too bynde children too loue their Parentes, or Parentes too tender their children: For it is more than needeth, too inforce vs too that thing wherewith too wee are inclined of Nature. And like as noman needes too bee incouraged too selfloue, bycause he hath it by kynd: So is noman too bee exhorted too conuet honest thinges for their owne sake, bycause they like vs of their owne nature. Yea and vertue is so graciouse a thing: that too allowe of good thinges, is ingrafted euen in euill menne. Who is he that would not seeme beneficiall? who couets not too bee counted good, euen when he dooeth moste wickednesse and wrong? Who is he that setteth not somme colour of right, vppon the thinges that he hath doone moste outrageously? Or that would not seeme too haue bin good maister, euen too those whom he hath harmed? Therefore are they contented too receiue thankes of those whom they haue vexed. And because they cannot shewe them selues too bee good and liberall in deede: they sette a good face vppon the matter. Whiche thing they would not doo, vnlesse the thing that is honest, and too bee desired for itself, compelled them too seeke an opinion contrary too their disposition, and too cloke the naughtinesse whose frute they couette, though they hate the thing itself, and are ashamed of it. Neither hath any man reuolted so farre from the Lawe of Nature, and degenerated so farre out of kynde, that he would bee naught for none other cause, but for his myndes sake onely. Aske any of these that liue vppon the spoyle, whether they had not leuer too comme by the thinges whiche they seeke, by good meanes, than by robbing and stealing? He that makes his gaine of setting vppon men by the highwayes side, and of killing menne that passe by, would wishe too finde those thinges, rather than too take them by force. Yea, ye shall finde no man, whose harte would not faine inioye the reward of his naughtinesse, without the dooing of the naughtie deede it self. Moste highly are wee bounde too Nature in this respect, that vertue sheadeth her light so intoo mennes myndes, as euen

uen they that followe her not, doo see her.

¶ The. xv. iii. Chapter.



¶ At the end thou mayst knowe that the affection of a thankfull mynd, is a thing too bee desyred for it self: too bee vnthankfull is a thing too bee eschewed for it self: Nothing dooth so much vnknit and plucke asunder the concord of mankynd, as that vyce. For in what other thing haue wee so muche safetie, as in helping one another to mutuall freendlynes? Though this onely one intercourse of good turnes, our life is both better furnished, & better fenced against sodein assaulkes. But eueryman too himself alone, and what are we? A pray for beastes, a slaughter for Sacrifice, and very easie to haue our blud shedde. Bycause the rest of liuing creatures, should haue strength inough for their owne defence: as manie of them as are byed too stray abroad, and too liue solitarie by themselves, are armed. Man is hemmed in with weakenesse. Nature hath giuen him twoo thinges (namely Reason and Fellowship) whiche make him strongest of all, whereas else hee should bee vnderling too all. And so, he that by himself alone could bee able too matche none; by meanes of fellowship ouermatcheth all. Fellowship hath giuen him the souereintie of all thinges. Whereas he is bozne but for the Land: fellowship hath conueyed him intoo the souereintie of an oher nature, and made him Lorde of the Sea also. This hath restreyned the rage of Discaies, prouided helpe asforeshand for old age, and giuen comfort against sorowes. This maketh vs strong: so as we may bee able too hold plea against fortune. Take away this fellowship, and yee end asunder the vnitie of Bankynd, whereby our lyfe is mapnteyned. But yee take it away, if yee bring too passe that a thanklesse mynde is not too bee eschewed for it self, but bycause it should stande in



# The fourth booke

feare of some other thing. For how many be there, that might bee vnthankfull without hurt or daunger? Therefore too conclude, whosoener is thankfull for feare of afterclaypes, I know him too bee vnthankfull.

## The .xix. Chapter.



A man that is sound of his wittes, feareth the Goodes. For it is a madnesse too feare wholsome thinges: Neither dooth any man loue those whom he feareth.

Bylyke then thou Epicure disarmest God. Thou hast bereft him of all his weapons, and of all his power. And least anie man might bee afrayd of him, thou hast cooped him vp in a corner, beyond the reach of feare. For sith thou hast inclosed him within so houghe a wal, where it is not possible for him too get out, and hast separated him so farre from men, as he can neyther touche them nor see them: it were no reason thou shouldest bee afrayd of him, for he hath nothing to deale with thee, eyther too doo thee good or harme. Sitting in a middle roome betwene this Heauen and another, all alone without companie of anie creature, without anie thing, he shunnethe the ruines of the worldes falling doune aboute him and about him, neither herkening too our prayers, nor hauing any care at all of vs. And yet thou wilt needes seeme too woozship him as thy Father, onely (as I wene) of a thankfull mynd. Or if thou wilt not seeme thankfull, bycause thou art not benefited by him, but art casually & at all aduentures clumpered together by these little moles and fyne crummes of thyne: why dost thou woozship him? For his excellent maiestie (sayest thou) and for his singuler nature. I graunt thou dost so: and then docest thou it not vppon perswasion of any reward: *Ergo* there is some thing too bee desyred for itself, the verie woozshinesse wherof draweth thee vnto it: and that is honestie. But what is more honest, than too bee thankfull?

full? The substance of this vertue spreadeth out as farre as dooth our lyfe.

The.xx.Chapiter.



**I**n this good thing (sayst thou) there is some profite: for in what vertue is there not profite?

May verely, that thing is sayd to bee courted for itself, which though it haue some commodities without itself, is notwithstanding well liked of, euen when those commodities bee set asyde and taken away.

It profitech mee too bee thankfull: yea, and I wilbee thankfull though it were too my harme. What seeketh hee that is thankfull? That his thankfulnesse may win him mo freendes and mo good turnes. But what if it should procure him displeasure? what if a man shall perceyue himself too bee so farre from gayning any thing at all by it, that he must forgoe muche, euen of that whiche he had gotten and layd vp in store? Shall he not willingly hazard his owne losse? He is a Churle which beares a sick man companie, bycause he is about too make his will: or hath his mynd ronning vppon the Heritage or Legacies that shall bee bequeathed him. For although hee doo all thinges that a good freend and one that is myndfull of his duetie ought too doo: yet notwithstanding, if his mynd wane in hope, if he long for laker, if he castfoorth his angle, if he linger for the death of the partie and houer about his Carkesse, like Taryon Crowes whiche stand spying neere at hande for the fall of Cattell with the Rotte: Hee is but a Churle. The thankfull mynd is led with the goodnesse of his owne purpose.

The.xxi.Chapiter.



## The fourth booke



Althou bee sure that this is so, and that a thankfull person is not corrupted with gayne? There bee two kyndes of thankfulness. He is called thankfull whiche rendereth somewhat for that whiche he hath receyued. This man perhappes maye vaunt himself, he hath whereof too boast, he hath too alledge for himself. And he is called thankfull also, whiche hath taken a goodturne with good will, and with good will oweth it. This mā is shet vp within his owne conscience. What profite can befall him of his owne hidden affection? Yet is this man thankfull, if he bee able too doe nomore: for he loueth, he oweth, and he would sayne requyte. Whatsoever is wanting else, the lacke is not in him. A woorkmā is a woorkmā though he want tooles too woork withall: and a cunning Musician is a Musician, though his voyce cannot bee harde for the noyse of trampler. If I bee willing too requyte, yet is there somewhat behynd: not that may make mee thankfull; but that maye make mee free. For oftentymes he that hath requyted is vnthankfull, and he that hath not, is thankfull. For like as of all other vertues: so of this also, the whole estimation reboundeth too the mynde. As long as he dooeth his dewtie: whatsoever wanteth besydes, is the fault of fortune. In like maner as an eloquent man is eloquent though he hold his peace: and a strong man is strong, euen when his handes are shet together, yea or fast bound: and as a Pylot is a Pylot though he bee vppon the dry Land: bycause ther is no want of perfectnesse in their skill, although there bee some let that their skill cannot showe itself: Euen so also is he thankfull that onely hath a desyre too bee thankfull, and hath none other recozd of his willingnesse but himself. Nay, I will say thus muche more: Sometime euen he is thankfull, whiche seemeth vnthankfull, and whom misweening opinion hath reported too bee blameworthy. What other thing now hath suche a one too sticke too, but his owne conscience: whiche gladdeth euen when it is ouerwhelmed; which kryeth contrarie too the multitude and the report of common  
bute;

brute, and repositeth all her trust in herself: and though shee see neuer so honge a multitude holding ageinst her: shee accounteth not the number of their voyces, but iustifyeth herself by our owne secret knowledge. And albeit shee perceiue her faithfulness too beate the punishment of falsshood: Yet shee abateth nothing of her haughtinesse, but aduanceth hirself aboue hir punishment.

## The. xxi. Chapter.



Haue (sayeth he) that I would haue, and that I desyred. It repentes mee not, ne shall repent mee, neither shall fortune (doe the woord *thæ cā*) bring mee too the poynt that I should say: what ment I? what hath my good will booted mee? It booteth mee euen vpon the Racke; It booteth mee euen in the fire. For though it

should bee put too euery member one after another, and consume the boodie a litle by pæcemeale: yet too a man that knowes well by himself, whose hart being good is full fraughted with the streame of a cleere conscience, the fire shalbee welcōme, wherethrough the byghtnesse of his good conscience shall shyne forth. Now also let this argument aforesayd come in place againe: namely, what is the cause that moueth vs too bee so frendly at the tyme of our death? why wee should wey ethe persones desertes? why wee should inforce our memorie too examine all our former lyfe, and by all meanes indeuor too helpe that wee haue not forgotten any mannes kynredde? At that tyme there remaineth nothing for hope too linger vpon: and yet standing at the pyres brim, our desire is too depart this world as frendly as may bee. As the yet may see there is a greate reward of the deede, in the very doing of it. And great is the power of honestie too allure mennes hartes vnto it. For the beauty therof surpysseth mens mindes, and rauishesthem with singular pleasure in beholding the byghtnes of hir light.



## The fourth booke

But manie commodities enslew of it, and good mē line moze in safetie, yea and (according too the iudgment of good men) moze at ease too, where innocencie and a thankfull minde goe with it. For nature had doone vs too muche wrong, if it had made this so greate a good thing, too haue bene miserable, and vncertaine, and barren.

But looke thus muche further: whiche thou couldest finde in thy hart, too make thy way vntoo this vertew, whiche (oftentimes hath a safe and easie passage vnto it) by stones and rockes, or by a passage beset with sauage beastes and Serpentes.

### ¶ The.xiij. Chapiter.



Thing is not therfore the lesse too bee desired for it owne sake, bycause it hath somme forre in profite cleauing vntoo it too boote. For comonly the goodlyest thinges are all of them accompanied with manie casuall comodities: but yet so, as they drawe those commodities after them, and they theselues goe before. Is there anie dout, but that the Sonne and the Moone doe gouerne this dwelling place of mankynd, by keeping their turnes in passing about? or that by the heate of the Sonne, all bodyes bee cherished, the earth releued, superfluous moysture abated, & the irksomnesse of winter that byndeth all thinges alayed? or that by the effectuall & percing warmth of the Moone, the rypening frutes are moystened? Or that the frutesfulnesse of man is answerable too the course of her? Or that the Sonne by his farre compassing, maketh the yeere discernable: and the Moone by her turning in shorter space, maketh the moneth? But admit thou tookest these thinges a way: were not the Sonne of itself a meete sight for the eyes to behold, and worthie too bee had in estimation, though he did no moze but passe by vs? were not the Moone worthie to bee reuerenced, though shee ranne by vs but as an ydle Starre? When the Skye casteth forth his fyres by nyght, shynning with such an innumerable multitude of Starres: whom doth it

it not force tooo looke earnestly vpon it? And who thinketh then of anie profit by them, when he so woondereth at them? Behold these thinges that glyde aloft in the still Skye, after what sorte hyde they their swiftnesse vnder apparance of a standing and vnmouable woork? How much is doone in this night, which thou obseruest onely for a reckening and difference from the dayes? what a multitude of thinges is wound out in this stillnesse? what a rowe of Destinies dooth this certeine bound bring forth? These thinges which thou regardest not otherwyse than as thinges dispersed for beautifying, are euery one of them occupied in woorking. For thou must not thinke, that only the seuen Planets doo moue, and all the reste stande still. Allee comprehend the mouinges of seawe, but there bee Gods innumerable and withdrawn far from our sight, whiche both go and come. And of those that our light can perceiue, dyuerse walk an elendge course, & passe in couert. Why then shouldest thou not be delighted to behold so hounge a woork, yea though it ruled thee not, preserved thee not, cherished thee not, ingendered thee not, ne watered thee not with his spirit?

### The. xxiii. Chapter.



**N**OW like as in these thinges, although they bee most behooffull and are both necessary and profitable, yet is it the maiesty of them that occupieth the whole mynde: Euen so all vertue, (and specially the vertue of thankfulnessse,) yeeldeth verie muche profite, but it will not bee loued for the same, for it hath yet a further thing in it, neither is it sufficiently vnderstoode of hym, which accounteth it among gainfull thinges.

A man is thankfull because it is for his owne profite: Ergo, also he is thankfull but so muche as is for his profite. Vertue interteineth not a miserly louer. A man must not come vnto his streptlaced. The Churle thinketh thus: I would fayne requyte kyndnesse, but I am afrayd of cost: I am afrayd of daun-



ger: I am afrayd of displeasure: I will rather doo that which is for myne ease. One selfsame cause of dealing cannot make a man boch thankfull and vnhankfull. As their woozkinges are dyuers, so are their purposes diuers. The one is vnhankfull though he ought not, bycause it is for his profite. The other is thankfull though it bee not for his profite, bycause he ought so too bee.

## C The. xxv. Chapter.



**O**R purpose is too liue according too Nature, and too folowe the example of the Gods. But whatsoeuer the Gods doo, no other reason lea-  
oeth them too doo it, saue onely the deede it self: vnlesse peraduenture thou imagin them too receyue the reward of their dooinges, from the smoke of beastes Bowelles, and fro  
the ranke fume of Frankincence. See how great thinges they  
dayly bring too passe: how greate thinges they bestow among  
men: with how greate fozzon of Fruites they replenishe the  
earth: with how seasonable wyndes and fitte too carie at all  
howres, they blowe through the Seas: and with how greate  
Showres soodeinly powred doune, they soften the ground, re-  
fresching the dyed Veynes of the Springes, and renewing  
them by theading couert nurrishment intoo them. All these  
thinges doo they without any profite coming too themselues  
thereby. Therfore let our Reason also (if it disagree not from  
his Patterne) keepe the same course, that it come not as an  
hyzeling too honest thinges. Let it bee ashamed too make sale-  
ware of any welldooing. Wee haue the Goddess francke and  
free. If thou folowe the ample of the Goddess, thou must doo  
good euen to the thanklesse: For the Sonne ryleth vypon the  
wicked, and the Seas are open too Pyrates.

## C The. xxvi. Chapter.



In this place they demaund, whither a good man shall doo a thankelesse person a good turne, knowing him too bee thankelesse. Giue mee leaue too say somewhat by the way, least I bee ouertaken with this captiouse question. You must vnderstand, that after the constitutions of the *Stoikes*, there bee twoo maner of thankelesse persones. The one of these thankelesse persones, is the Foole. For a foole is hee that is euill; but he that is euill, is voyd of no vyce: *Ergo* he is also vnthankfull. Likewyse wee saye that all euill men are heddie, couetouse, lecherous, and malicious. Not bycause all these greate vices are notorious in euery euil person: but bycause they may bee, and are in them though they bee vndiscouered. The other thankelesse person is hee that is comonly sayd too bee naturally inclyned too the vyce of vnthankfulnesse. To that thankelesse person which hath the vyce of thankfulnessse, none otherwise but as he hath al other vices, a good man must doo good turnes. For if he should withhold from suche: he should doo good too noman. But asfor the other thankelesse person, too whom all is fith that comes too Rete, and whiche makes no conscience at all of the matter: he shall nomoze bestowe a good turne vypon him, than vypon a Theef. Who will put an vnchyste in trust with his Monie, or leaue a Pledge in the hande of him that hath forsworne many men their Pledges before? Wee call him fearefull whiche is foolish and led by naughtipackes that are beset with all kynd of vices without exception. Also he is properly called fearefull by nature, which is frighted at enery tryfling noyze. The foole hath all vices, yet is he not naturally giuen to them all. One is giuen too Rigardship, another too Lechery, and another too malapertnesse.

### The xxvii. Chapter.



# The fourth booke



They doo amisse therefore, which say  
to the *Strikes*: What then? Is *A-*  
*chilles* fearfull? What then? Is *A-*  
*ristides* ( who is renowned for Ju-  
stice) vnius? What then? Is *Fabius*  
(who byhilde the Common weale by  
his pausing) rather? What then? Is  
*Decius* afraied of Death? Is *Alu-*  
*tus* a traytour? Is *Camillus* a foyla-

ker? Wee saye not that all vices are after like sort in all men,  
as they vtter themselves seuerally in sonnne men: but wee say  
that an euill man and a foole, are not vtterly boyde of any vice,  
in so muche that wee acquite not the bold man of feare, nor dis-  
charge the prodigall man of uigardolynes. Like as men haue  
all senses, and yet all men haue not eyesight like vntoo *Lyncens*  
Euen so all Fooles haue not all vices so feecke and headie, as  
somme of them haue some vices. All vices are in all men: But  
yet all vtter not them selues in euery man. One man is nat-  
rally ledde vntoo Couetousnesse, another vntoo Lecherie, and  
the third is giuen too Drunkennesse: Or if he bee not yet giue  
ouer too it, at leastwise he is so framed too it, that his disposi-  
tion draweth him towards it. Therefore ( too the intente I  
maye turne agein too my purpose,) There is no man but he is  
vnthankfull, because there is no man but he is euill: for he hath  
the seedes of all naughtinesse in him. Notwithstanding, pro-  
perly he is called vnthankfull, whiche is venge too the vice of  
vnthankfulnesse. Upon suche a one shall I bestowe no benefite.  
For like as he prouideth ill for his daughter, that marieth her  
to a man diffamed and often diuorced: and like as he is coun-  
ted an ill householder, which maketh such a one Steward of his  
house, as hath bin condemned of false dealing: and like as he  
shall make a verie madde will, whiche leaueth suche a one too  
bee his sonnes Gardeine, as is a spoyler of Fatherlesse Chil-  
dren: So shall he bee thought too bestowe his benefites verie  
vnadvisedly, whiche picketh out thanklesse persones, on whom  
all that is bestowed is losse.

## The xxviii. Chapter.



He Goddes (saieyth he) giue many thinges too the thanklesse, whereas they had prepared them onely for goodmen. Maye, thei happen also too the euill, because they cannot bee parted asunder. And it is moze reason too profite euen the badde for the gooddes sake, thā too faile the good for the baddes sake. For accordyng to thynne owne sayng, the Daye, the Sunne, the intercourse of Winter and Summer, the middle temperatenesse of Springtyme and Harueste, the Showers and Watersprynges, and the ordinarie blastes of the Windes were deuised by the Goddes for all men in generall, and they could not barre menne from them in seuerall. The king giues promotions too the worthe, and dole euen too the vnworthe. As well the Theefe as the perjured person, and the Whoremonger, and without exception, whosoeuer is a citezen, takes parte of the comon graine. When there is any thyng too bee bestowed simply as bypon a Citezen, and not as bypon a good Citezen; borthe the good and the badde receiue of it indifferently. God also hath graunted somme thinges in comon too all mankynde, from whiche no man is excluded. For it could not bee, that one self same winde should bee prosperous too good men, and contrary too euill men. Now then, that the sea should bee open for traffike, and that the dominion of mankind should haue a larger scope: it was for the comon benefite of all men. Agein, it was not possible too bynde the Rayne too any Lawe in fallng, so as it should shunne the groundes of euill and wicked menne. Somme thinges are sette indifferente. Cities are builded as well for euill men as for good. The monumentes of wittes are published by setting forth, and shall comme too the handes euen of the vnworthe. Leache crafte missereth helpe euen too the wicked. Roman suppresseth the making of wholsomme Salues, for dont least the vnworthe should bee healed. Seeke thou a streit examination and valewyng of persons,



## The fourth booke

sones, in the thynges that are bestowed seuerally as vppon the worthe, and not in the thynges that admit euery rascall without exception. For there is greate difference betweene the not excludyng of a man, and the choosyng of a man. The right of the Lawe is peyled too all men. Euen Murtherers inioye the peace, and those that haue taken awaye other mennes goods recover their owne. Suche as are rebie too quarell, and too strike euery manne in tyme of peace, are defended from the enemy with a wall in tyme of warre. Suche as haue offended moste heinoussly aginst the Lawe, are defended by protection of the Lawe. Somme thynges are of that Nature, that they could not happen too any in seuerall, if they were not permitted too all in generall. Therefore there is no cause why thou shouldest make any talke of these thynges, wherevnto wee bee called in comon. But as for the thyng that must comme too another man by my discretion, I will not bestowe it vpon suche a one as I knowe too bee a Churle.

### The .xxix. Chapter.



Alte thou then (saith he) neither giue a Churle counsell if he aske thyne aduice, nor suffer him too drawe water, nor shewe him his waye if he bee out of it? Or wylte thou doo these thynges, but not bestowe any thing vpon him?

I will make a distinction in this case, or at leastwise I will assaye too make one. A benefite is a behooffull deede, and yet is not euery behooffull deede a Benefite. For somme thynges are so small as they atteine not too the name of a benefite. Twoo thynges must meete in the makynge of a benefite. First, Greatnesse: for some thynges are farre vnder the reache of that name. Who euer termed it a benefite, too haue gotten a shiner of bread, or a vile Doodkin by beggyng? Or too haue gotten leaue too light a Candell at an other manes fire? And yet now and then, these thynges stande a man in more stead than the greatest thynges. But the profite of them bereeueth

hereweeth them of their grace, euen when the necessitie of the tyme maketh them needefull. Ageine, (whiche is of greatest force) it must fall out that I doo my good turne for his sake too whom I would haue it comme, and that I deeme him wor-  
thie of it, and that I giue it with a good will, as one that is glad of his welfare. Of whiche pointes there is none at all in these thinges that wee spake of. For wee bestowe them not as vpon wor-  
thie persones, but carelessly as small thinges: and wee giue them not for the mannes sake, but for maners sake.

### ¶ The. xxx. Chapter.



Deny not but I maye now and then be-  
stowe somme thinges, euen vpon the vn-  
woorthie, for other mennes sakes: like as  
in seruites of promotion, somme that were  
verie vn honest haue for their nobilitie bin  
preferred before those that were full of ac-  
tuitie: and not without reason. For holie  
is the memorizall of greate vertewes, and it prouoketh the mo-  
too bee good, when the thanke of their well dooynges dieth  
not with them selues. What thing made *Ciceroes* sonne Con-  
sull, but his Father? What thyng receiued *Cinna* now alate  
out of the enemies Campe too the Consullship? What thing  
admitted *Sextus Pompeius* and the other *Pompeies* likewise,  
but the greatnesse of that one manne *Cneus Pompeius*, who  
had been of suche reputation, that euen his verie fall was  
ynough too his posteritie: What made *Fabius Persicus* (whose  
mouthe euen the filthie sorte of meane were lothe too kisse)  
what made him preeste (I saye) in mo Colledges than one,  
but the *Verrucoses* and *Allobrogikes*, and those three hundred  
whiche aduentured their whole familie, in defence of the com-  
mon weale, ageinst the inuasion of the enemye? So muche are  
we beholden vntoo vertewes, that we ought too hono-  
r them, not onely while they bee presente, but also when they bee gone  
out of our sight. For like as those persones haue delte in suche  
wise, as they not onely did good vntoo one age, but also lest  
their



## The fourth booke

their benefices behinde them: so also are wee thankfull too the in mo ages than one. This man hath begotten noble personages: he is woorthie of good turnes whatsoeuer he himself is, because he hath brought forth suche. Another is bozne of noble auncetors: whatsoeuer he himself is, lett him bee shrouded vnder the shadowe of his forefathers. Like as vncleane places bee lightened by the brightnesse of the Sunne: so let vnchastes bee ouershined with the brightnesse of their auncetors.

### The xxxi. Chapter.



**M**y freend *Liberallis*, Where I meene too excuse the Goddess. For oftentimes wee bee woont too say, what prouidence was it too make *Arrhideus* king? Thinkest thou that this befell him for his owne sake? No: it befell him for his fathers and his brothers sakes. Why did God giue the souereintie of the world too *Caligula*, a man so ouerdesprouous of mannes blud, that he made it too comme spouting out before his face, as if he would haue receyued it in his mouth. Althen, supposest thou he had this preferment for his owne sake? No: it was for his father *Germanicus* sake; it was for his graundfather and greatgraundfathers sake; and for other of his auncetors sakes afore them, who were as noble as they, though they liued a ppyuate life no hygher in degre than other me. What? when thou thyself madest *Mamercus Scaurus* consull, wilst thou not in what filthinesse he wallowed with his lasses? For, did he himself dissemble the matter? Had he anie will too seeme honest? I will rehearse a saying of his, whiche I remember is comonly byted, and whiche was prayled in his owne presence. Using a Ribaudly terme, he sayd too one *Pollio Annus*, that he woould doe a thing too him whiche he had leuer haue doone too himselfe. And when he sawe *Pollio* begin too knit the browes at him; if I haue said amisse (q he) too myself and to myne owne head bee it spoken. This saying of his, he himself blazed abroad. Wasse thou admitted a man so openly filthy, too the

Place and the Iudgementseate? Merely when thou thoughtest vppon the auncient *Scaurus* the cheef president of the Senate, it greened thee that his offsprynge should bee imbeded.

### The xxxii. Chapter.



**L** is a likelihod that the Goddes deale the fauorablier with some men for their Parentes and Aunceters sakes: and with othersome for the towardnesse that shalbee in their Children and childers children, and in the issue of them a greate whyle too come. For they knowe the successe of their woorkes, and the knowledge of all thinges that shall passe thurrowe their handes, is alwaies manifest vntoo them: but it stealeth vpon vs out of the couert. The thinges that wee suppose too be casuall and soodein, are foreseen and familer vnto them. Let these bee Kinges (say they) though their Aunceters were none, bycause they haue accounted Justice and abstinencie too bee the highest souereintie, & because they haue applyed themselves to the comonwelth, & not the comōwelth to themselves. Let these reigne because some good mā was their great grandfather, whose mynd surmounted his fortune, who in ciuill dissention chose rather too bee vanquished than too vanquish, because it was for the profite of the comon weale. His goodnesse could not bee requyted of so long a whyle. In respect of that man, let this man haue preheminence ouer others: not because hee is of knowledge and abilitie too vse it, but because the other hath deserued it for him. For peradventure this man is of bodie misshapen, of countenance lothsome, and will bee a flaunder too the place and persons of his aduancement. Now will men fynd faulc with mee, and say I am blynd and rashe, and ignozant where too bestowe the thinges that are due too the cheefest and excellentest persones. But I knowe that my giuing of this thing too the one, is a paying of it too the other too whom it was due long ago. Whereby (say they) doo you knowe that this man that was suche a spurner of glorie when it folowed him, that he aduentured vppon perill with the same



## The fourth booke

countenance that others escape it, and that he neuer made difference betweene his owne profite and the profit of the comon weale? Where is this man? who is he? how know you him? These reckonings of suche Receites and Paymentes are stricken out of my bookes. I know what I owe too every man. Too soome I make payment after long tyme, too other some I giue afozehand: or else I deale with them according as occasion and the abilitie of my substance will beare.

### The xxxiii. Chapiter.



Then shall I now and then bestowe somewhat vpon the vnhankfull, but not for his owne sake. But (saith he) what if you knowe not whither he be thankfull or vnhankfull? Will you carie till you maye knowe? Or will you not lette slip your tyme of benefiting? You maye tary too long. For (as *Plato* saith) it is hard too coniecture a mannes mynde. And not too tary is a point of rashnesse. Herevnto I answere: That wee neuer tarye for the exacte boultypng out of thynges, because the triall of truthe is farre of: but wee procede by that waye, whiche likelihod of truthe leadeth. This is the path that all duettes trace. So doo wee sowe, so doo wee saile, so goe wee on warfare, so Harrie wee wiues, so bring wee by children: and yet the falling out of them all is vncerteine. Wee aduventure vppon those thinges wherof we thinke there is good hope. For who can warrant increase too him that soweth, a haven too him that saileth, victorie too him that goeth awarfare, a chaste wife too him that marrieth, or godlie children too the Father? Wee followe that waye whiche reason draweth, and not that waye whiche truth draweth. Stande lingering and doo nothing, till thou bee sure of the successe, or meddle thou with nothing till thou bee assured of the truthe: and then shalt thou doo nothing at all, thy life is at a staye. So long as likelihoodes of truthe, maye moue mee too

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

The. xxxiii. Chapiter.



Any thinges (saieſt thou) will ſteppe in, where  
through an euill man maye creepe vp for a good,  
and a good man bee miſliked for an euill. For the  
apparaunces of thinges that wee truſt too, are  
deceitfull.

Who ſayes naye too that? But I finde none other thing  
whereby too direct my meening. By theſe footesteppes muſte  
I purſewe the truthe. Certainer meanes I haue none. I will  
doo the beſte I can too wepe them throughly, and I will not  
bee haſtie in yeelding too them. For it maye ſo happen in bat-  
tell, that my hande beeyng miſguyded by ſomme miſtaking,  
may thruſt at myne owne fellowe, and ſpare myne enemye as if  
he were my freende. But it ſhall ſildome happen ſo, and not  
through myne owne faulte, who am purpoſed too ſtrike myne  
enemye, and too defend my countryman. If I may knowe him  
too bee thankleſſe, I will caſte awaye no benefite vppon him.  
But what if he haue krypt in vppon mee and beguyled me? In  
this caſe I am not too blame for my beſtowing, becauſe I haue  
done it as too a thankfull perſone.

If thou haue promiſed one a good turne (ſayeth he) and af-  
terward vnderſtand him too bee thankleſſe, wilt thou perſorme  
it or no? If thou perſorme it wittingly: thou offendeſt: for thou  
doeſt it too whom thou oughteſt not. And if thou reſuſe too doe  
it, thou offendeſt that way alſo, bycauſe thou perſormeſt not thy  
promiſ. Thus your conſcience ſtaggereth in this behalf, and  
ſo ſayleth that proude brag of yours, that a wiſeman neuer re-  
penteth him of his dooing, nor neuer repealeth that whiche he  
hath done, nor altereth his determinacion.

A wiſe man altereth not his determinacion, ſo bee it that all  
thinges continew as they were at the tyme of his determining.  
And therfore he is neuer touched with repentance, bycauſe at  
that tyme no better thing could haue bin done than was done,



## The fourth booke

noꝝ better thing haue bene determined than was determined. Neuerthelesse, his aduenturing bypon all thinges is with exception, if nothing be yꝛde that may bee a let. And therfoꝛe wee say that all thinges fall out well vnto him, and that nothing happeneth contrarie too his opinion: because he foꝛecasteth in his mynd, that somewhat may step in by the way too hinder his determinations. It is a fond presumption too assure ones self of Foꝛtune. But a wiseman beethinketh him of bothe her partes. He knoweth what swaye errour beareth, how vncerteine worldly thinges bee, and how many thinges maye withstande mennes determinations. Too the doutfull and slipperie lotte of thinges he proceedeth with suspence, and too the vncertein fallinges out of them he proceedeth with certein aduisednes. And so his exception, ( without which he determineth not any thing, ne enterpysse any thing ) defendeth him in this case also.

### The. xxxv. Chapiter.



Have promised a good turne, so there happen nothing why I should not perfoꝛme it. Foꝛ what if my Countrie forbid mee to perfoꝛme that which I haue promised him? What if a Lawe be made that noman shall doo the thing that I had promised too doo foꝛ my freend? But the case I haue promised thee my daughter in mariage, & afterward it falles out that thou art a straunger borne, and I may not alye myself with a foꝛreiner. The same thing defendeth mee whiche forbiddeth mee. Then let mee bee counted a promissbreaker; then let mee bee blamed of vnconsfancie, if all thinges continewinge the same they were at any promismaking, I bee not full as good as my woꝛd. Otherwys, whatsoeuer is altered, setteth mee free too take deliberation new agein, and dischargeth mee of discredit. I promis you too bee your aduocate: and afterward it appeareth that the same case tendeth too the preiudice of my Father: I promis to go a iourney with you, and woꝛd is brought mee that the waye is layd with Theeues: I should haue come too some presente buisnesse of yꝛes, but my Childes sicknesse

or my Wyues labour keepe mee at home. If yee will bynd the credit of him that promiseth; al thinges must continewe in the same state as they were at the promismaking. But what greater alteration can there bee, than if I haue found thee an euill and vnthankfull man? Looke what I promised thee as too a woozthie, that will I withhold from thee as from an vnwoo-  
thie; yea and I shall haue good cause too bee angrie with thee for decepying me.

### The xxxvi. Chapiter.



Euerthelesse, I will looke vppon the thing that thou claymest, and see how greate it is. The maner of the thing promised shall counsell mee. If it bee but a small thing, I will let thee haue it, not because thou art woozthie, but for my promis sake. And yet will I not doo it as too pleasure thee, but as too redceme my woozd, and I will wyng myself by the Care. My rashnesse in promising, I will punish with my losse. Lo, (say I too my self) too the intenc it may graue thee, and that thou mayst bee better aduysed ere thou speake hereafter, I will giue thee a Barnacle as wee terme it. But if it bee too greate a thing, I wil not bee so costly (as *Mecenas* sayeth) as too buye myne owne blame with a hundred *Sestertiuses*. For I will compare the oddes of both toogether. It is somewhat woozth too bee as good as a mans promis; & agein it is muche woozth not too bee too pcepse in pleasuring an vnwoozthie Person. So greate a matter as this must bee considered accordingly. If it bee a lyght thing, wee may wincke at it. But if it may bee cyther greatly too my losse, or greatly to my shame; I had leuer blame myself once for denyng it, than continually for performing it. All the whole weight of the matter resteth (I say) vppon this point: namely, at how muche I am woozthie too bee amerced for my woozds. For if it bee muche, I shal not onely withhold the thing that I promised

That is CC. l  
of our Mon  
nye.



## The fourth booke

promised rashly; but also I shall call that backe again which I haue bestowed amisse. He is out of his wittes, whiche perforce for his error sake.

### The xxxvii. Chapter.



Philip King of *Macedonie* had a tall souldier, and a stout man of his handes, whose seruice hee had founde profitable in many voyages. He had diuerse tymes rewarded him with parte of the booties for his hardinesse. And because hee was a man that had his soule too sell, he euermore kindled his corage with often payes.

This man suffering shipwreck, was cast a land on the *Dan*noy of a certain *Macedonian*. Who hauing woord thereof, came running to him out of hand, and recoueryng life of him, conueyed him home too his saied *Danour*, and laied him in his owne bedde, refreshed him ill at ease and halfe deade, tended him thirtie daies at his owne charges, recouered him, and at his departure gaue him wherewith too beare his charges by the waye. And the other saide oftentimes vnto him, I will requite thy kyndenesse, if euer I maye comme where I maye see my King and Capitein. He told Philip of his Shipwrecke, but he spake not a woorde of his succour, but by and by desired him too giue him a certeine mannes Landes. The manne was euen he that had bin his hoste, euen he that had taken him vp, and recouered him. Wee maye see by the waye, how Kinges now and the (and specially in warre) giue many thinges with their eyes shet. One iuste manne is not of power enough ageinst so many armed lustes. A man cannot doo the dueties of a good man, and of a good Capitein boche at once. How shall so many thousandes of vnslatable men bee satisfied? What should they haue, if euery man maye keepe his owne? So did Philip saye too himself, when he gaue commaundement, for the putting of him in possession of the gooddes that he had craued. The manne that was violently thrust from his possessions, did not putte by the wrong with silence like a cloyne, and holde him well appaied that

that he himself had not bin giuen awaie too: But wrote a letter vntoo Philip, boche rough and full of libertie. At the receite whereof, Philip was in suche a chafe, that without delaye, he commanded *Pausanias* too restore the first owner to his goodes agein: and too imprint vppon that leawde Souldier, that vnkinde guest, and that couetous seabeaten wretch, suche markes as might witnesse him too bee an vnhankfull Guest. Beleeue me, he that could finde in his harte, too strip his hoſte out of all that euer he had, and too driue him like one that had suffered Shipwrecke, too the same shoꝛe where he him self had lpen; was woꝛthie too haue had those Letters, not Imprinted, but ingrauen vppon his face. But let vs see what measure had bin too bee kepte in his punishment. In deede, the thing that he had moſte wickedly intruded vppon, was too bee taken from him ageine. And who would haue bin soꝛie foꝛ the punishment of him, whose face was so heinous, as no manne could haue pitied him, had he bin neuer so pitifull?

### The xxxviii. Chapter.



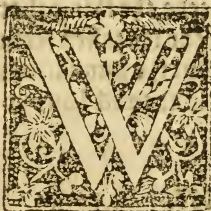
Wſte Philip bee as good too thee as his promise? Euen though there bee cause too the contrary? Though he should doo wrong? Though he should doo a wicked deede? Though by that one facte of his, he should barre all Shipwreckes from the shoꝛe? It is no point of lightnesse foꝛ a mā to foꝛ sake a knowen and condemned error.

A man ought rather too confesse plainly and too saye, I misse-tooke the cace, I am deceiued. Foꝛ it is a point of wilfull pride and folie, too bee so heddie as too say, Looke what I haue once spoken, bee what it bee maie, I will abide by it, and make good my wooꝛde. It is no dishonestie too alter a mannes mynde, when the matter requireth. See too, if Philip had mainteined the Souldier in possession of those groundes, whiche he had



gotten by his shipwrecker: had he not barred all outcalle's fro  
succour and releefe. Nay (saith Philip) yet were it better that  
thou shouldst heare aboute these Letters printed in thy moste  
humbleste foreheade, for all menne to gaze vppon, throughout  
the boundes of my kingdome. Shewe thou how sacred a thing  
the table of hospitalitie is. Let euery man reade this decree of  
myne in thy face, for a warrāt y it shall not bee p̄iudiciall for  
any manne too succour afflicted persones in his house. So shall  
this constitution of myne bee moze available, than if I had in-  
grained it in Brasse.

The xxxix. Chapter.



What thinke you then (sayeth he) by our foun-  
der Zeno? for wheras he had promised too  
lende one fūe hūdzd pence, and afterward  
found him too bee scarce a meete man: Yet  
cōtrarie too the persuation of his frēdes,  
he p̄serued in trusting him for loue of his  
promis. First the case is otherwys in a  
credit, than in a benefite. If I lend monny amisse, I maye call  
for it ageine, and I may arrest my better at his day. And if he  
giue mee too sewe him, I shall recouer part. But also for a bene-  
fite, it is lost euery whit and out of hande. For euer this is the  
poynt of an euil man, and the other is but a poynt of an ill pro-  
uider for himself. Agein, Neither would Zeno haue perseuered  
too haue credited him, if the summe had bin greater. It was  
but fūe hundred pence. One sicknesse may wasse him so muche  
as men are woont too say. It was not woorth the reuoking of  
a mannes promis. If I promis a man too suppe with him, I  
will goe though it bee cold, but not if it snowe. I will ryse too  
goe to a wedding, for my promis sake, though I haue not dige-  
sted my meate: but not if I haue a fit of an Agew. I will come  
too giue my woord for thee because I haue promised: but not  
if thou wouldest make me giue my woord vppon vncerteintie,  
or bynd mee too the forfeiture of all that I haue. I saye there  
is alwayes this couert condition implied: so I bee able and so  
it

it bee Lawfull. If thinges must bee performed: set the matter in the same state when thou demandest, that it was in when I promised, and haue with thee. But it can bee no point of lightenesse too disappoynt one, If there happen anie alteration by the waye. For why shouldest thou thinke it straunge, that a man should alter his determination; when the state of the promiser is altered? Make mee all thinges too bee the same that they were: and I am the same man that I was. Wee bynd our selues too appeere at a day, and appeere not: Yet shall not the forgett bee taken in all cases. A greater extremitie shall excuse the default of appeeraunce.

### The. xl. Chapter.



THE same may serue thee for a full answer too thy sayed question, whither kyndnesse be too be requyted in any wyse, or whither a good turne bee euermore too bee performed. I am bound too yeelde a thankfull hart: but alfor too requyte, sommetyme myne owne vnfortunatnesse, and sommetyme his fortunatnesse too whom I am inderted, wil not suffer mee. For what recompence can I make too a King, or too a Prince, or too a greate riche man? specially seing that somme are of that nature, that they think they haue wrong, if they receyue a good turne at a nother mannes hande: and they are alwayes loading of men with benefites one by another. What help haue I ageinst suche persones, more than too bee willing? For I may not therfore refuse his new benefites, bycause I haue not requyted the old. I will take it with as good a will as it is offered, and I will yeelde myself too my freend as a mould of large receypte, fit for him too wooke his goodnesse in. He that is lothe too receyue anewe, is sozie that he hath receiued alredie.

I requite not. What is that too the matter? If I wante either occasion or abilitie, that lacke is not in mee. But he performed vnto mee ward, I graunte it, and he had bothe occasion



## The fourth booke

and abilitie too doe it, Whither is he a good manne, or a bad?  
With a good manne my case is good enough: with a badde  
manne I will not pleade. Cruely I thinke not that wee ought  
too bee so eagre, as too requite in posse haste, whither men will  
or no, or too preace vypon them when thei refuse. It is no re-  
quiting of kyndenesse, too render that thing ageinst a mannes  
will, whiche thou receiueddest with his will. Somme menne  
when they bee presented with somme small gifte, sende ano-  
ther by and by ageine out of season, and saye they owe him  
nought. This sending of an other out of hande agein, and this  
driuyng of one present out of doores with another, is a kynde  
of reiecting. Sometime I shall not requyte a good turne  
though I can. When is that? when I shall moze hinder myself  
by it than profite him. When hee shall feele himself nothing a-  
mended by recepying it, and I shall feele myself greatly impay-  
red by forgoing it. Wherefore, hee that hasteth too requyte,  
hath not the harte of a thankfull person, but of a good  
Dettor. And too conclude in fewe woordes, hee  
that despyreth too discharge himselfe too haste-  
ly, is loth too owe, and hee that is loth  
too owe is vnthankfull.

The end of the fourth Booke.



# The fifth booke of Lucius Annaeus Seneca, concerning Benefites.

## The first Chapter.



May well seeme too haue accomplished my purpose already in my former bookes, forasmuch as I haue shewed after what maner a good turne is too bee doone, and after what maner it is too bee taken. For those are the endes of that duetie. Whatsoever I tarie bypon further, is not of necessitie, but for the well-king of the matter: whiche must bee folowed so farre as it leadeth, but not so farre as it allureth. For there will continually ryle some one thing or other, whiche may intyce the mynd with some sweetenesse, rather vnsuperfluous than necessarie. Neuerthelesse sith you will haue it so: now that wee haue dispatched the thinges that cōteined the pitch: let vs also go forward in searching the thinges y are as appurtinances too them, but not percell of them; whiche whoso considereth diligently, neyther dooth a thing ful woorth his labour, nor yet loseth his labour. But vntoo thee my *Ebutius Liberalis*, who art of a singular good nature and forward too benefyting, no commendation of it can suffice. Neuer yet sawe I anie man that was so freely an esteemer of good turnes, were they neuer so small. Yea and so farre is thy goodnesse proceeded, that whatsoever good turne is doone too any man, thou accountest it doone too thyself. And because noman should repent him of his wel-doing, thou art redie too make recompence for the vnthanfull: and thou art so farre from all bragging, and so despyous out of hand too vnburthen those whom thou byndest vntoo thee, that whatsoever thou bestowest bypon anie manne, thou wouldest seeme, not too performe it, but too pay it. And therefore the thinges that thou bestowest so, retorne too thee moze plentifully,



## The fifth booke

ously. For comonly good turnes pursue him that doth not challenge them. And like as glorie followeth moze and moze after suche as flee from it: so the frute of gooddeeing redoundeth moze thankfully, too such as giue men leaue too be thanklesse if they list. Merely there is no let in thee, but that suche as haue receyued good turnes, may freely call for new: and thou wilt not refuse too bestowe moe vppon them: but rather suppyssing and dissembling the former, thou addest moe and greater. It is the poynt of a singular good nature and of a verie noble mynde, too beare with a thanklesse person, so long till he haue made him thankfull. Neyther dooeth this reckening decrease thee. For Ulyces sincke doune vnder vertues, if a man make not too much haste too hate them ouer soone.

### The seconde Chapter.



Thou hast a singular lykynge of this saying, as mozt princely, That it is a shame too bee overcome in doing good. Which saying, whither it bee trew or no, there is good reason too demanda: for it is a farre other thing than thou weeneest. It is no shame at all too bee overcome in the incounter of honest thinges, so thou haue a desyre too vanquish euen when thou art overcommed, and cast not away thy weapons. Al men bring not like strength too a good enterpryse, nor like abilitie, nor like fortune, which alonly ordereth the successe, euen of the best determinations. The will of him that indeuereth aryghe is too bee commended, although another man haue outgone him by swiftnesse of pace. It is not in this case as it is in wagers that are made at Gaminges, where the victorie sheweth who is best: albeit that in those also, chaunce dooth oftentymes preferre the wooxer. For Whereas the matter standeth vppon freendlinesse, which eyther partie coueteth too haue performed too the full: Although the one bee of better abilitie, and haue sufficient at hande wherewith too wooxke his will, so as fortune giueth him leaue too doo what he listeth: If the other haue as good will as he, though he peeelde smaller thinges than he received

retired, yea or requyeteth not all, but is willing still too requyte, and is full bent theruntoo with his whole hart: He is no moꝝ overcome, than he that dyeth syghting, whom his enemy maie easly kill, than make him turne head. That which thou countest shamefull, cannot happen too a good man, that is too saue, that he should be overcome. foz he neuer shrinketh, he neuer giueth ouer, he standes vppon his garde too the last daie of his lyfe, and he will dye on his grounde that he hath taken too defend, acknowledging himself too haue receiued great thinges, and shewing himself desyrous too haue rendered the like.

### ¶ The.iii. Chapiter.



He *Lacedemonians* forbade anie of theirs too contend in *Panocracie* or in buffeting with *Bagges*, where the confession of the partie sheweth who is overcome. The ronner that cometh first too the races end, hath outgone his *Harrow* in footemanship, but not in mynd. The wrestler that is caste thre tymes, hath losse the wager, but not yeeled the wager. Because the *Lacedemonians* made greate account of it too haue their *Countrysmen* vnuanquished; they barred them from al *Wagers* wherein the victorie was too bee determined, not by iudgement nor by the falling out, but by the confession of the vanquished partie yielding himself at the commandment of his aduersarie. Looke what they reserued too their countrysmen, that doth honestie manhood and good nature performe in all men: namely that they should neuer bee vanquished; for verely the mynd that can not bee overcome, is euen in the same cace as if it overcame. *Roman* therefore sayeth that the thre hundred *Fabiuses* were vanquished, but that they were slayne. *Regulus* also was taken Prisoner by the *Carthaginenses*, but not vanquished, and the like may bee sayd of anie other, who being boꝝne downe by the violence and weight of raging fortune, doth not call downe his



## The fifth booke

his hart. The case is all one in good turnes. What though a man haue receiued greater thinges and oftener? Yet is he not ouercome. Peraduenture his benefites are ouermatched with benefites, in respect of the thinges that are giuen and receyued. But if yee compare the giuer with the receyuer, whose mynds also must bee considered apart by themselves: neither of them both shall haue woonne the vpperhand. For it is woonne too come too passe, that when somme man is mangled with manie woundes, and his aduersarie is but lightly hurt: they bee sayd too haue gone away of euen hand, though the one of them may seeme too haue gone by the woorse.

### The.iiii. Chapter.



**I**RGO no man can bee ouercom in benefitting. That man knoweth how too bee beholden, whiche is willing too requite, and supplieth the thing with his harte, whiche he cannot doo with his goodes. So long as he holdeth at that stape, and so long as he contineweth in this mynde, he ratifieth his thankfull hart by signes. What killeth it on whither part mo giftes can bee reckened? Thou art able too giue many thinges, and I am able onely too take. Good Fortune is on thy side, and good will is on myne. And yet for all that, I am as able too matche thee, as a seawe naked or light armed menne are able too matche many armed too the prooffe. Therefore no man needes too bee ouercome in good turnes: because he may bee as thankfull as he listeth. For if it bee a shame too bee ouermatched with benefites: wee muste take none at their handes, that bee farre our superious, whom wee cannot requite. I meane Kinges and Princes, whom Fortune hath staled in suche estate, as they are able too giue many thinges, and can receiue verie feawe thinges, and those farre inferiour too their giftes. I saye Kinges and Princes, too who notwithstanding there may bee seruice doone, as whose excellent preheminence is vpheld by the consent of mennes myndes, and by their seruices.

nices. There bee some that are withdrawen without the compasse of couetousnesse, and are scarcely touched with any worldly desires, whom Fortune her self is not able to pleasure at all. I muste needes bee ouercome by *Socrates* in benefites. I must needes bee ouercome by *Diogenes*, who walked naked through the middes of the wealth of the *Macedonians*, trampling the kinges riches vnder his feete. Might not he then worthely haue seemed, (bothe too himself and too all others, whose eyes were not too dimme too espye out the truthe) too surmount him that had all thinges vnder him? Truly he was muche mightier and richer than *Alexander*, who at that tyme was Lorde of all the worlde. For there was more that *Diogenes* would not take, than there was that *Alexander* was able too giue.

### ¶ C. v. Chapter.



It is no shame too be ouercome by suche. For neyther am I the woofle man of my handes, though pee matche mee with an enemye that cannot bee wounded: neyther hath the fyre the lesse nature of burning, though it light vppon some stufte that cannot bee hurt by fyre: neither hath an edge-toole therefore lost his proprietye of cutting, bycause it is put too the chying of somme stone that is ouerhard and of nature inuincible ageinst the edge of thinges. The same thing doo I answer you for a thankfull persone. It is no shame for him too bee ouercome in benefyting, if he bee bound too see he men, as the greatnesse of their state, or the prerogative of their vertue, stoppeth by the waye that benefites shoulde returne by. Commonly wee bee ouercome by our *Parentes*. For as long as wee deeme them greuous vntoo vs, and as long as wee want discretion too consider their benefites: so long doo wee mislike them. But assone as age hath gathered somme discretion, and it beeginnes too appeere, that they deserued Loue at our handes for the same thinges for which wee misliked them,



# The fifth booke

namely for their admonishementes, for their streightnesse, and for their diligent bydyng of our vndiscreete youth: then are wee rauished with the loue of them. Feawe haue liued so long, as to reape the true frute of their childezen. The rest haue felte their childezen but in burchenwise. Yet is it no shame too bee outgone by a mannes Parentes in benefiting. And why should it not bee no shame at all, seeyng it is no shame too bee ouergone by any man? For some there bee too whom wee bee bothe matches, and no matches. Matches in mynde, whiche is the onely thing that they seeke; and the onely thing that wee promise: and no matches in abilitie, whereby though wee bee hindered too requite, yet muste wee not therefore bee ashamed, as though wee were quite ouercome. It is no shame not too ouertake, so a manne pursewe still. Oftentymes wee bee giuen too require newe benefites, befoze wee haue requited the old. Neither doo wee therefore leaue crauyng, or craue too our shame, because wee runne further in dette, beeyng vnable too requite. For wee would faine bee thankfull if wee might: But there steppeth in some forrein thing by the way, whiche letteth vs. Yet shall wee not bee ouermatched in harte, neither shall it redounde too our shame, too bee ouermatched in suche thinges as are not in our awne power.

## The .vi. Chapiter.



Alexander King of *Macedonie* was wont too boaste, that neuer manne ouermatched him in benefites. There was no cause, why he being ouer high mynded, should regard the *Macedones*, *Greekes*, *Carians*, *Persians*, and other Nations, whom he him self had distressed, and left without force. But leaste he should thinke that his kingdome (whiche stretched from the corner of *Thrace*, too the shore of the vnknowen sea) had giuen him that prerogatiue: *Socrates* might boaste in that behalf as well as he, and so might *Diogenes* too, who ouermatched hym. For why should he not bee thought too bee ouermatched that daie,

daye, when he swelling above the measure of worldly pride, sawe one whom he could neither giue any thing too, nor take any thing from: King *Archelaus* requested *Socrates* to come vnto him: and it was reported that *Socrates* should answer, he was loth too comme too suche a one, as at whose handes he should receiue freendshippes, seeing he could not requite the like againe. For it was in *Socrates* power not too receiue: and secondly, he him self began firste to shewe freendshippe. For he came at his requeste, and gaue him that thing, whiche he doubtlesse could neuer giue *Socrates* againe. For whercas *Archelaus* should giue Golde and Siluer: he was too receiue the contempt of Golde and Siluer. Could not *Socrates* then haue requited the kyndnesse of *Archelaus*? What thing could he haue receiued so greate as he had giuen, if he had shewed hym the knowlodge of life and death, and thzoughly taught him the endes of the bothe? Or if he had made the King acquainted with the nature of thinges, who went astraye in the open light, and was so ignorant, that on a daye when the Sunne was eclipsed he stet in his Court gates, and polled his Sonnes heade, (as menne are woont too doo in mourning and aduersitie): How greate a benefite had it bin, if he had drawen him out of his lurking hole, and willed him too plucke vp a good harte, saying: This is no failyng of the Sunne, but a meeting of the twoo Planettes, wherein the Moone running the lower way, hath put her Circle directly vnder the Sunne, and hidden him by setting her self betweene him and vs. Sometime hidyng a small parte of him, if she cote him lightly in her passing by: and sometime coueryng more, if she beare more fully vppon hym: and sometime hidyng him whole out of sight, if shee gotte full vnderneath him, betwixte him and the yearth. But anon the swiftnesse of these Planettes will cary them a sunder, one one-waye and another another wale: anon the yearth shall recouer her wonted light; and this order shall continew for euer. They haue their dayes certeine and foretold, where in the Sunne is hindered too shewe forth the fulnesse of his rayes, by reason of the comming in of the Moone. Tary awhile, and he will for-



# The fifth booke

sake as it were this cloudbinesse, and strait waies he shalbe rid of all impedimentes, and he will giue forth his wonted light freely agein. Could not *Socrates* haue doon asmuch for *Archelaus*, as *Archelaus* should haue doone for him? What if he had taught him how too reigne? As little as you make of it, it had bin so greate a benefite, as he could haue giuen *Socrates* none like it. Wherefoze then did *Socrates* saye so? Beyng a pleasant conceited manne, and wont too vtter his mynde in figuratiue speeches, and a Jester with all men (but specially with greate menne) he thought rather too saye him naye cunningly, than stoutly and proudly. He saied he would receiue no benefites at suche a mannes hande, as he could not render him the like. Perchaunce he feared least he might haue bin compelled too take thinges that he would not. Somme will saye if he would not, he might haue refused. But then should he haue prouoked the kinges displeasure, who was haucie, and would haue all thinges highly esteemed whiche came from him. It is all one with kinges, whither you will giue them nothing, or take nothing of them. Either of the gainsaynges are too them alike. And too a proude Prince, it is a greater corzie too bee disdayned, than not too bee feared. Wilt thou knowe what *Socrates* was so loth of? He whose freenesse a free Citie could not away with, was loth too goe into wilfull bondage.

## The. vii. Chapter.



**A**S I suppose, wee haue sufficiently discussed this point, whither it bee a shame too bee ouercomme in benefiting. Which question whoso demaundeth, knoweth that men are not woont too bestowe benefytes vppon themselves. For it had bin manifest, that it is no shame for a man too bee vanquished of himself. Notwithstanding, among somme *Stoikes* it is also debated, whither a mā can benefice himself, and whither he ought too requyte himself with thankfulnes. The causes why this seemed a question too bee moued, were these. We are wont too saye,

say, I maie thanke myself, I can complayne of noman but myself, I am angrie with myself, I will punish myself, and I hate myself. And manie suche other chinges doe wee saye, wherein eche man speaketh of himself as of another. If I can hurt myself (sayeth he) why can I not also doe myself a good turne? Againe, why should not the chinges bee called benefites when I bestowe them vppon myself, whiche should bee called so if I bestowed them vppon anotherman? why should I not bee beholding too myself for giuing too myself, as well as bee beholding too anotherman for receiuing at his hande? why should I bee vnthankfull too myself, whiche is no lesse shame than too bee nigardly too myself, or than too bee hard and cruell too myself, or to bee carelesse of myself. A Bawde is defamed as well for his owne bodie as for anothers. Verely a flatterer and a soother of other mens woordes, and suche a one as is readie too iustifie vntruthes, is blameworthy. And no lesse is he too bee blamed, which standeth in his owne concept, and hath an ouerweening of himself, and (as a man myght terme him) is a self-flatterer. Vices are hatefull, not onely when they preiudice others, but also when they redound vntoo mens owne selues. Whom will yee more commend, than him that ouermapstereth himself, and hath himself at his owne commaundement? It is easer too ouerrule the barbarous nations that cannot abyde too haue their heades vnder another mannes girdle, than too hyde a mannes owne affections, & too make obedient the too himself. *Plato* (sayeth he) thanketh *Socrates* for that whiche he lerned at his hand: and why should not *Socrates* thanke himself for teaching himself? *Marcus Cato* sayeth: That whiche thou wantest, borowe of thyself. And if I can lende too myself, why should I not giue too myself? Innumerable are the chinges wherein custome deuydeth vs. Wee bee woont too say let mee alone, I will talke with myself, and I will twitch myself by the Eare. If these chinges bee true: then like as a man may bee angrie with himself: so may hee also thanke himself. Like as he may rebuke himself, so may he also prayse himself. Like as he may hinder himself, so may he also further himself. For an



## The fifth booke

ill turne and a good turne are contraries. If wee may say, hee hath doone himself harme: wee may also say he hath doone himself good. By nature (sayest thou) he hath doone it. Nature requirerth that a manne should first owe before he can requyte. A Detter is not without a Creditor, nomore than a huseband is without a wife, or a father without a childe.

### The. viii. Chapter.



**L**ike the intent there may bee a recepuer, there must first bee a giuer. Too conuey out of the left hand into the right, is neyther giuing nor receyuing. Like as noman carpyeth himself although hee moue and remoue his bodie frō place too place: Like as noman is couēted his owne Advocate, though hee haue pleaded his owne cace: Like as noman setteth by an Image too himself as his owne funder: and like as a sicke man demaundeth not reward of himself for recovering himself by his owne cunning: So in all other matters, although a man haue doone neuer so well, yet can he not requyte his owne kyndnesse, because he hath not towarde whom too requyte it. But admit that it bee a bestowing of a good turne, when a man is both the giuer and recepuer thereof himself. And admit it bee a receyuing of a good turne, when he is both the taker and the giuer. The returne (as men terme it) is made at his owne doore, and it passeth away forthwith, as a name of dalyance. For he that giueth is none other than hee that receyueeth, but they bee both one. This woord. We hath no place, but betweene twoo severall parties. How then continueth not he still in one, which dischargeth himself by bynding himself? Euen as in a Bōwle or a Ball nothing is nethermost, nothing is vppermost, nothing last, nor nothing first, because the order of it is shifed by moving, so as the thinges go before that came behinde, and the thinges come by that went doune, and all thinges, howsoeuer they

they go, retorne intoo one: euen so must thou thinke it falles out in man. Chaunge thou him intoo neuer so manie thinges, and yet is he the same partie still. He hath beaten himself: hee hath noman too sewe for dooing him wrong. Hee hath tyed or shut vp himself: he can haue no action of false imprisonment. He hath done himself a good turne: hee requyted it euen with the dooing of it. The nature of the thing cannot bee sayd too haue forgone aught, because that whatsoeuer is plucked from it, returneth intoo it agein: neither can anie thing bee loste, whiche hath not whereoutof too passe, but wyndeth backe agein intoo whence it came. What lykenesse (sayeth hee) hath this example too the question propounded? I will tell thee. But the case thou bee vnthankfull too thyself: yet is not this good turne lost: for the bestower of it hath it still. But the case thou wilt not receiue it: thou hast it with thee before it bee deliuered thee. Thou canst not forgo aught: for whatsoeuer is taken from thee, is gotten too thee. The Wheele is turned within thyself: In taking, thou giuest, & in giuing, thou takest.

### The. ix. Chapter.



**A**n (sayeth hee) muste doo himself a good turne, ergo he must also requyte it. The Antecedent is false, wherbyon the consequent hangeth. For noman dooeth good turnes too himself: but he followeth his owne Nature, whiche hath framed him too a certein selfloue, by meanes wherof he hath a singular regarde too eschew thinges hurtfull, and too seeke after thinges that may doe him good. Therefore, neither is he liberal that giueth too himself, nor mercifull that forgiveth himself, nor pitifull that reweth his owne miseries. That whiche were liberalitie, Mercie, and Pitie, if it were doone too another man: is but nature, being doone too a mannes self.

A good turne is a free thing: but too doe good too ones self, is of naturall necessitie. The moe good turnes a man dooeth, the moe beneficiall is he. But who was euer praysed for be-



# The fifth booke

ping himselfe? or for defending himself from robbers? Roman bestoweth a benefite vppon himselfe, nomore than he bestoweth interteinement vppon himselfe. Roman giueth too himselfe, nomore than he lendeth too himselfe. If a man befreend himselfe: he doeth it alway and without ceasing. He cannot keepe a iust reckening of his freendships: and how shall he then requyte them; sith that by his requyting; he benefiteeth himselfe ageine? for how should a man discerne; whither he doe himselfe a good turne or requyte one; seeing the matter is wrought all in one person? I haue deliuered myselfe out of some daunger: haue I now bestowed a benefite vppon myselfe? I deliuer myselfe ageine from daunger: now whither doe I bestowe or requyte? Moreouer, although I should graunt thee the first part: namely that wee bestowe benefices vppon our selues: Yet will I not graunt thee that whiche foloweth. For althouge wee bestowe, yet doe wee not owe. Whys? Bycause wee receiue ageine out of hande. In benefiting, it behoueth vs, first too receiue, then too owe; and afterward too requyte. But heere is no tyme of owing, inasynuche as wee receiue ageine without tarypance. There is no giuing; but too another man: there is no requyting, butt too anotheerman. This thing whiche so oftentymes requyret twoo properties, is not possible too bee done still in one.

## The .x. Chapter.



**D**O haue doone a thing too a mannes be-  
hoof, is a benefite. Yea, so the woorde doo,  
haue respect too an other man. For wil not  
men thinke him too bee out of his wittes,  
that shall say he hath sold a thing too him-  
selfe? For selling is an alienatio of a thing  
that is a mannes owne, and a conueying o-  
uer of his right in the same too another man. And like as too  
sell, so also too giue, is too passe away a thing from thyselfe, and  
too make anotheerman owner of that whiche was thyne afore.  
Now if benefiting bee of the same sorte: then can no man bene-  
fite

fitte himself, because noman can giue aught to himself. For then should twoo contraries cloze in one; so as giuing and taking should bee al one thing. But there is great difference betwixt giuing and taking. And good cause why: considering how those woozdes are matched fullbutte one ageinste another. I sayd a little afoze, how some woozdes haue relation too other-folkes, and are of suche nature, that the whole signification of them departeth from ourselues. I am a brother, how bee it too another man: for noman is brother too himself. I am a peere; but too another man: for noman is peere too himselfe. The thing that is compared, is not vnderstoode without his match: and the thing that is cuppled is not without a felowe. So also, the thing that is giuen, is not without a recepuer: neither is a Benefite without another too bee benefited by it. The same thing appeereth by the verie Terme wherein this benefiting is cōteined. But noman benefiteth himself, nomore than hee fauoureth himself or taketh part with himself. Wee may prosecute this matter yet longer and with mo examples. And why not? sith a benefite is to bee counted in the number of those thinges whiche require a second partie. Some thinges, though they bee honest, verie goodly, and right excellently vertuose: yet haue they not their effect, but in a copartner. Faithfulnesse is commended and honoured for one of the greatest things belonging too mankynd. And yet, is any man sayd too haue bin saythfull or to haue kept promis with himself?

### The .xi. Chapter.



**N**ow comme I too the last part. He that requytes a good turne, must forgoe something, like as hee doeth that payeth monye. But he forgoeth nothing, whiche rendereth too himself: Nomore than he gaigneth, whiche receiueth of himself. Benefyting, and Requyting must passe too and fro: but within one man there is no intercourse. He that requyteth must pleasure the partie that had pleased him afoze. He



## The fifth booke

that requyrteth too himself, whom pleasureth he? Himself. But what man lookes not for the requitall of a benefite one where, and for the benefite itself another where? He that requiteth too himself, pleasureth himself. And wher was there euer so ranke a carle that would not doe that? Yea rather, who hath not played the Carle, too doe that? If wee maye thanke our selues. (sayth he), wee may also requyte kyndnesse to our selues. Wee say, I thank myself that I tooke not suche a woman too wyfe, and that I entered no felowship with suche a man. In so saying wee prayse ourselues, and for the better allowing of our fact, wee abuse the woordes of thanksgiuing. That is a benefite, whiche is at libertie not too bee recepued, euen when it is in performing: But he that bestowed a benefite vppon himself cannot but receyue his owne profer: Ergo it is no benefite. A benefite is recepued at one tyme, and requyred at another. And in benefiting, the thing that is most allowable, the thing that is most commendable, is that a man forgetteth his owne profit too doo anotherman good, and taketh from himself to giue to anotherman. But so dooth not hee that benefitteth himself. Benefiting is a felowlke thing: it purchaseth fauour: it maketh men beholden. But in giuing too a mans self there is no felowship at all, there is nomans fauour purchased, it maketh noman beholding, it incorageth noman too say, This man deserueth too bee much made of, he hath doone such a man a good turne, and he will doo mee one too. That is a benefite, whiche a man giueth not for his owne sake, but for the parties sake to whom hee giueth it. But hee that dooth himself a good turne, dooth it for his owne sake: Ergo it is no benefite.

### The .xii. Chapter.

**S**cemeth it now vntoo thee, too bee vntrue whiche I sayd at the beginning? Thou sayest I am quyte gone from dooing that whiche is woorth my labour, or rather that I lose all my labour in good sadnesse. Giue mee leaue a little, and thou shalt haue yet better cause too say so, when I shal haue brought thee too such ambushes, as when thou

thou art scaped out of them, thou shalt haue gayned no more by it, but that thou mayst wynd thee out of suche narrow pointes, as thou needest not too haue come into, except thou haddest liked. For too what purpose is it too buzie a mannes self, in vntying the knottes whiche he himself made too vntye? But like as some are so twisted toogether for pleasure and pastyme, as an vnkilfull bodie shall hardly vnknitte them: and yet hee that twisted them vndoeth them with ease, because he knoweth the braydes and lettes of them, whiche notwithstanding haue some pleasure in them, (for they tye y<sup>e</sup> sharpnes of mens wittes, and make them too take heede): Euen so, these thinges which seeme subtle and captiouse, doo rid mennes myndes fro Securitie, Dulnesse, and Sloth: and therfore the feeld wherein they walke, must now and then bee strewn with suche thinges, and some harshnesse and roughnesse must erewhyles be cast in their way, so as they may but euen creepe out, and take the better heede where they set their foote. It is sayd, that naman is vnthankfull: and that is gathered thus. A benefite is that whiche profiteth: but as you *Spikes* vpholde, noman can profit an euill man: *Ergo* an vnthankfull man taketh no benefite: and so consequently he is not vnthankfull. Agein, a benefite is an honest and allowable thing: but an honest and allowable thing cannot bee fastned vppon an euill man: neyther then can a benefite be fastned vppon an euill man. But, if he cannot receyue it, then ought he not too requyte it: and so is he not vnthankfull. On the other syde, (as you say) a good man dooth al thinges aright: But if he doo all thinges aright, then can hee not bee vnthankfull: *Ergo* inasmuche as a good man requyterh, and an euill man taketh not: it followeth that there is neyther good man nor euill man vnthankfull: and so, vnthankfull and thanklesse are but wast termes among men, and vnterly without signification.

There is but one good thing among vs, and that is honesty. This cannot lye vppon an euill man. For he ceaseth too be euill, asone as vertue entereth into him. But as long as he is euill, noman can fasten a good turn vpon him, because good



# The fifth booke

things and euill things are at discorde among themselves, and cannot cloze in one. The same also is the reason why no man can profite him, because that whatsoeuer commeth too him, he marreth it by abusing it. For like as the stomacke that is infected with sicknesse and acloyed with choler, chaungeth all the meates that it receyueth, and turneth all foode into the nurrishment of his disease: Euen so a blynded mynde; whatsoeuer you commit vnto it, maketh it a burthen, a mischeef, and an occasion of miserie vnto it self. But the greater prosperitie and welth that euill men haue, the more is their excesse of outrage: and they feele themselves so much the lesse, as they haue lighted intoo greater matter wherein too sote: Ergo nothing can come too euill menne, whiche should doo them good: or rather, nothing can come at them that shall not doo them hurt. For whatsoeuer befallles them, they chaunge it into their owne nature: and the things that of themselves should bee verie goodly and profitable if they were bestowed vppon a good man, are vnto them right noysome. Therefore, neyther can they doo a good turne (for noman can doo that whiche is not in him too doo) neyther haue they any will too doo good.

## The. xiii. Chapter.



Ell, though these things were as you say; Yet may an euill man receiue things like vnto benefites, for the not requyting whereof he shalbe vnthankfull. There be goodes of the mynde, goodes of the bodie, and goodes of fortune. The goodes of the minde are barred from a foole and an euill man. But he is admitted too the goodes of fortune, and he is able too receiue them, and bound too requite them: and if he requyte not, he is vnthankfull. And this is not our constitution onely. For the *Peripatetikes* (who giue verie large and wyde scope too mannes felicitie) saye that the smaller sort of benefites doe befall vnto euill men also. Now he that requytereth not those, is vnthankful. But wee like not that those things should  
bee

bee called benefites, whereby the minde fareth not the better. Howbeit wee denye not that they bee commodities: and wee denye not but they bee too bee coueted. These bee the thinges that an euill man may both giue too a good man and take of a good man: as monnye rayment, promotions, & lyfe. Which if he requite not, he falleth into y<sup>e</sup> blame of an vnthankful person.

But how can you call him vnthankfull, for not requiting of that whiche you say is no benefite?

Somme thinges, although they bee not the trew thinges themselves: Yet are comprehended vnder the same terme, by reason of their likenesse vntoo them. So terme wee Scalop shelles though they bee made of siluer or gold. So terme wee him vnlearned, not only whiche is altoogither without learning, but also which hath not atteyned too somme deepe knowledge. So a man that hath seene one thinclothed and altoo ragged, sayes he hath seene a naked man. After the same maner, these thinges are no benefites, but yet they beare the countenance of benefites.

Then like as these bee as it were benefites, and not benefytes in deede: so is he as it were vnthakfull, and not vnthankfull in deede.

That is false, bycause that as well he that recepueth them as he that giueth them, doe boche account them as benefites.

And therefore as muche is he vnthankfull, whiche receiueth vnder pretence of taking a trew benefite: as he is a paysoner whiche giueth a man Poyzon, in steede of good Iewce.

### **C**The. xiiii. Chapter.



*Leantes* dealeth yet moze rigorously. Although (sayeth he) it be no benefite, whiche he receiueth: yet is he vnthankfull, bycause he would not haue requited, though it had bin one. So also is a man a Furtherer, before he haue sleyned his handes: bycause he is alredie armed, and fully purposed too rob and fle. The vertie deede doeth put his naughtines in cre-



## The fifth booke

cation, and discloze it, but not begin it. The thing that he receiued, was not a good turne, but was so termed. Churcheraytors are punished though none of them can laie hand vpon the Goddes.

But how (sayeth he) can any body bee vnthankfull towarde an euill man, seeing that a benefite cannot bee fastened vpon an euill man? Merely in this respect, that he hath receiued of him, somme of the thinges, that goe for good among the vnskillfull: and therfore euill though he bee, yet must he bee thankfull towarde him with somme like thing: and seeing he tooke them for good, he must requite them for good, whatsoeuer they bee. They are sayed, too haue borrowed monnye, bothe he that oweth gold, and also he that oweth Lether copned with the common stampe, such as was among the *Lacedemonians*, bycause it serueth the turne of currant monnye. Looke in what kynde of thing thou art bounde, in the same kinde discharge thou thy credit.

### The .xv. Chapter.



What thing benefites bee, and whither the maiestie of that noble name ought too bee plucked downe too this byle and base geere, it skilles not you, it is demaunded for other folkes sakes. Settle you your myndes vpon the outwarde shewe of the truthe, and when yee speake of honestie, whatsoeuer it be that is hyted by the name of honest, that hold you your selues vntoo.

As by you (sayeth he) noman is thanklesse: so ageine by you all men are thanklesse. For you hold opinion that all euill men are fooles: and he that hath one vyce hath all vyces: and so are all men fooles forasmuche as all are euill: Ergo all men are vnthankfull. Now what then? doeth not the reproche light vniuersally vpon all mankyn? Is it not a common complaint, that good turnes are lost, and that there bee verie feane, whiche require

requite not euill too suche as haue deserued well? There is no cause why y<sup>e</sup> should thinke this too b<sup>e</sup> the grudge of vs only: and that wee alone doo thinck all thinges are euill and sharke-naught that fall not out euen and iust with the Rule of right. Behold, I wot not what a voyce, ( not sente out of the house of the Philosophers, but out of the middes of the common multitude) condemning whole Peoples and Nations, krepeth out.

*The Guest may scarcely trust his hoste, nor yet the hoste his Guest:*

*Nor fathers wel their soninlawes. Yea seeldome tymes doth rest*

*Betweene borne brothers such accord as brothers ought to haue.*

*The man would bring his wyfe, the wyfe hir husbād too his graue.*

This is more than I spake of. Benefites are turned into Banes, and the blud is not spared of those for whō blud ought too b<sup>e</sup> spent. We persecute benefites with Swords & paysoning. Too rebell ageinst a mannes owne Countreie, & too oppresse it with hir owne Sword, is now reputed for puillance and woorthinesse. Hee that hath not mounted aboue the Comon weale, thinkes himself too stand very lowelike an vnderling. The armies receiued of hir, are turned too hir confusion, and it is become a Capteiny exhortation too say: Sirs, fight ageinst your Wiues, fight ageinst your Childzen, make assault vppon your owne Churches, your houses, & your Goddes. You that ought not too haue entered into the Citie, no not euen to a triumph, without the leaue of the Senate: and you that ought too haue hild your Courtes without the Walles, euen when you bring home your armies with victorie: now marche ye into the Citie with Banners displayed, after you haue murdered your owne Countreimen, and bached your selues in the blud of your owne Kinsmen. Let libertie be clean driuen out among Souldyers Ensignes, and let that people whiche is the Conquerour and Subdewer of Nations, b<sup>e</sup> nowe at length besieged within hir owne Walles, and bee put in feare of hir owne Banners after she hath chased away al outward Warres, and suppressed all fo rein feare.

**The. xvi. Chapter.**

Unkpad



# The fifth booke



Unkynnd was *Coriolane*, who becom-  
 ming pitifull too late, layd awaye  
 Weapon after repentaunce of his  
 wickednesse, howbeit in the middes  
 of Ciuill slaughter. Unkynnde was  
*Cateline*, who thought it but a smal  
 matter too conquer his owne Cou-  
 trie, except he might lay it wast, and  
 bying in the Armies of *Sauoy* and  
*Delphynois*, and cal in the enenyes from beyond the *Alpes*, too  
 wreake their old and natiue hatred vypon the Citie, so as the  
 Romane Capteines myght pay the peere myndes de we of lōg  
 tyme too the Tumbes of the *Galles*. Unkinde was *Caius Ma-*  
*rrius*, who being called from the Gallislopp too the Consulship,  
 could not feele his displeasure sufficiently reuenged, nor him-  
 self well settled in his former state, till he had ouermatched all  
 former slaughters in the slaughter of the *Cimbrians*, & not only  
 blowen vp a Trumpet, but also bin himself as a Trumpet too  
 the banishment and Ciuill slaughter of his Countrimen. Un-  
 kynnd was *Lucius Sylla*, in healing his Countrie with sozer re-  
 medies than the perilles themselves were. Who hauing gone  
 vypon mannes blud from the Towre of *Preneſt* too the Gate  
*Collina*, made new Battels and new slaughters in the Citie,  
 and cooping by twoo Legions in a corner, murdered them e-  
 uerychone, both after victorie, (which was a crueltie) and after  
 Wardon, whiche was ageinst all conscience: and afterward set-  
 forth a Proclamation, (good God) that hee whiche killed a  
 Citizen of Rome, should not onely scape unpunished, but also  
 receyue Honny, and welneere bee crowned with a Citigar-  
 lond. Unkynnd was *Cneus Pompeius*, who for his thzee Consul-  
 shippes, for his thzee Tryumphes, and for his so manie ho-  
 nours whiche (for the most part) hee had aspired to befoze hee  
 was of rype yeres: rendered this thancke too the Common  
 weale, that he put others in possession of it also, as though he  
 might haue made his owne preheminence the lesse enuyed, by  
 making the thing lawfull for many men, whiche was lawfull  
 for

for many men, whiche was lawfull for noman. For whyle hee sought extraordinarie gouernementes: whyle hee distributed Prouinces to take the choyce of them to himself: whyle he deuided the common weale too the Chyremex, so as two partes of it remayned in his owne House: hee brought the People of Rome too suche an afterdeele, as they could not continue in safetie, but by the benefite of bondage. Unkind was the verie enemye and vanquisher of Pompei, *Caius Iulius Cesar*: who, for all his tendering of the Comon weale, and for all his sawning vppon the Comonaltie, led the Warres about from Fraunce and Germanie intoo the Citie, and pitched his Campe in the Circle of *Flaminius*, neerer than *Porfenna* had doone. In daede, right did temper the rigour of his victorie, and he performed his ordinarie saying, whiche was that he slew noman but if he were in Armes. What fault had he then? Whereas the residue vsed their weapons moze bluddily, yet at length they were satisfied, & layd them doune agein. But this man did soone pue vp his Sworde, but he neuer layd it away. Unthankfull was *Antodie* too his owne pfefferer, in that hee auowed him too hee lawfully slayne, and admitted his murderers too Prouinces and gouernement. And when hee had tozne his Countrie with proscriptions, inuasions, and battelles: after all these mischeeues, he gaue it ouer intoo bondage: and that not vntoo Romane Kinges, but after suche a sorte, as the same Comon weale whiche had fullie restored right libertie, and freedome, too the *Achayas*, *Rhodians* and many other noble Cities, should it self pay tribute too gelded men.

### ¶ The .xvii. Chapter.



None would sayle me if I should recken by all that haue bin vntthankfull, euen with the vter destruction of their countries. And as endlesse a matter would it bee, too ronne ouer the excellent and welldispozed men, too whom the Comon weale itself hath bin vntthankfull: and too shewe how she hath oftentymes offended no



# The fifth booke

lesse ageinst others, than others haue offended ageinst her.

It banished *Camillus*, it sent *Scipio* out of the waite, and it ouerclawed *Cicero* euē after he had suppressed *Catiline*, beating doun his house, spoyling his goodes, and dooing whatsoeuer *Catiline* himself would haue done too him if he had gotten the victorie. *Rutilius* was rewarded for his innocencie, too good hyde his head in *Asia*. The people of Rome sayed *Cato* nay of the Pretorship, and vtterly denyed him the consulship. Wee bee commonly vnthankfull all of vs. Let euery man aske his owne conscience. Eche man complaynes of others vnthankfulnesse. But it could not fall out that all should complayne, vnlesse there were cause too complayne of all. Are all men then but only vnthankfull? Vis, they bee also all couetouse, all malicious, and all fearfull, specially those that seeme too bee most hardie. Wea I say further, they bee all ambitious, and all vngodly. But there is no cause why wee should bee angrie with them: rather beare with thē, for they bee all out of their wittes. I wil not call thē backe too vncertainties, I pray thee see how vnthankfull youth is. Who is he, (bee he neuer so innocent, meeke, and kyndharted,) that doeth not wish, wayt, and long for his fathers death? Where is there one among a number, that would be loth his wyfe should dye, and not rather, maketh reckening vppon her death, bee shee neuer so good a wyfe? I pray you, what man being intangled in the Lawe, and rid out of it by some other mannes helpe, will beare so greate a benefite in minde, any longer than till the next matter that comes may put it out of his head? This wee bee sure of: there is noman dyeth without gurdging: there is noman that at his last hour dares saie,

*Now welcom death whiche endes the race*

*That fortune gaue mee heere too trace.*

Who departeth not vnwillingly? who departeth not sighing? But it is the point of an vnthankfull person, not too bee contented with the tyme forpast. Alwayes the daies of a mannes life wil bee fewe, if he fall too numbering them. Consider how the souerein good consisteth not in tyme. How long or short so  
euer.

euery thy tyme bee, take it in good woorth. The prolonging of thy deathes day anapleth thee nothing too bliffednesse, because that by cōtinuance the life is not made the bliffuller but the longer. How much better were it, too bee thankfull for the pleasures that a man hath receiued, and not too stand counting of ocher mennes yeeres, but too esteeme his owne gently, and too take them for a vauntage? This hath God voutsaued by-pon mee, this is ynough, he could haue giuen mee more, but euen this also is his benefite. Let vs bee thankfull too the Goddes, thankfull too men, thankfull too suche as haue bestowed aught bypon vs, and thankfull too those also whiche haue doone good too anie of ours.

### The. xviij. Chapter.



**T**hou byndest mee out of measure (sayest thou) when thou sayest Ours. Therefore set mee somme end. By your saying, he that doeth a good turne too the chyld, doeth it also too the father. First I would haue thee too set mee somme bound: and afterwarde too tell mee, if a good turne bee doone too the father, whither the same extend also too the brother, too the vncle, too the graundfather, too the wyfe, and too the father in lawe? Tell mee where I may stop, and how farr I shall pursue the pedegree of persones? If I till thy Lande for thee, I shall doe thee a good turne: and if I quenche thy house that is on a light fire, or keepe it in reparacions that it decay not, shall I doe thee none? If thou saue but my slaue, I shall thinke myself beholden too thee: and wilt not thou count it a benefite if I saue thy sonne?

### The. xix. Chapter.



**T**hou settest doune vnlke examples. For he that tilleth my Lande, benefiteeth not my Lande, but mee. And he that shooeth by my house that it fall not, doeth the pleasure too mee: for the house itself is



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senſleſſe. I am his better for it, or other wyſe he hath none. Alſo he that till thy my grounde, doeth it not too deſerue well of my grounde, but of mee. The ſame doe I ſaye of my Bondman, for he is a part of my chattelles, & is ſaued for mee, and therfore I am better for him. But my ſonne is himſelf capable of a good turne. Therfore it is he that receiueth it, and I am glad of his wellſpeeding. I am touched with him, but not bound with him.

Tell then: I would ſayne that thou whiche thinkeſt not thyſelf bound, ſhouldeſt answer mee; whither the helth, welfare, and proſperitie of the ſonne perſeypne not too the father? He ſhal bee the happyer if hee haue his ſonne ſafe, and the unhappyer if he forgoe him. Now then, if by my meanes he bee made the moze happier, and deliuered from the daunger of extreme miſerie; receiueth he no benefite?

No, ſayes he. For ſomme thinges are beſtowed only bypon othermen, though they reache euen vnto vs. And therfore the thing is too bee demaunded at nomanes hande but his that receiued it: like as monnye is demaunded of the partie too whom it was lent, although the ſame did in ſomme wyſe come too my handes alſo. There is no benefite whole commoditie extendeth not too them that bee next hand, yea & now and then alſo too ſuche as bee furtherof. Our controuerſie is not, too whom the good turne is paſſed ouer from him that had it beſtowed bypon him: but where it is beſtowed firſt. Thou muſt ſeeke the thankes at the partie himſelf, and at the verie welles head.

So too then I pray thee, when thou acknowledgeſt that I haue giuen thee thy ſonne, and that if he had miſcarped thou hadſt not bin aliue: Art thou not in det of a good turne for the life of him whole lyfe thou preſerreſt beſore thyne owne? At ſuche tyme as I ſaued thy ſonne, thou ſelleſt doune at my feete, thou paydeſt thy vowes vntoo the Goddes, as if thou haddeſt bin ſaued thyſelf, and thou diddeſt caſt forth ſuche wooordes as theſe: It is all one too mee as if you had ſaued mee: you haue ſaued twoo, and mee moſt of both. Therfore ſpakeſt thou ſo, if thou receiued no good turne?

By cauſe that if my ſonne borowe a perſe of monnye, I will pay

pay his creditor; but not as a dewtie of myne owne. And if my sonne bee taken in aduowtrie, I wil bee ashamed of it; but yet shal not I therfore bee the adulterer. I say I am bound too the for my sonne: not bycause I am so in deede, but bycause I am contented too offer myself too be thy better of myne owne free will. But thou alledgeest, that by thy sauing of my sonne, I refused greate pleasure and commoditie, and escaped the greuous cozze of being chyldlesse. The question is not now, whether you haue pleased mee, but whither you haue benefited mee. For a beast, or a Stone, or an herbe may pleasure vs; but yet they benefite vs not: for a benefite cannot bee bestowed, but by a thing that is indewed with will. Now then, thy will was not too bestowe vppon the father, but vppon the sonne, and it may be, that thou knewest not the father. Therfore, when thou sayest, I haue benefited the father by my sauing of his Sonne: saie thus also on the other side, I haue benefited one that I neuer knew nor neuer thought of. Besides this, now and then it falles out, that a man maye hate the father and yet saue the sonne; and wilt thou seeme too haue benefited him, too whom thou wart an enemye at the tyme of the deede dooing? But too the intent too set asyde this altercation. of intertalke, and too answer like a counseler in Lawe: the mynde of the bestower must bee considered. Looke on whom his will was too bestowe his good turne, on him he bestowed it. If he did it for the fathers sake, the father receiued a benefite. Otherwyle, the father is not bound by the benefite bestowed vppon his sonne, although he haue fruition of it. Notwithstanding, if opportunitie serue him, he himself also will doo somnewhat for him: not as bounde of necessitie, but as taking occasion too begin. The benefite is not too bee claymed at the fathers hande. If he doo anie thing of courtesie for his sonnes sake, he is iust, but not thankfull. For it were an infinite matter, if the benefite that I bestowe vppon the sonne, were lyable too his father, and his moother, and his graundfather, and his greate vncle, and his chyldren, and his kinsfolke, and his frendes, and his seruantes, and his countrie.



# The fifth booke

Where then beginneeth a benefite too stay? For now cometh in the insoluble creeper, whiche is hard too restreyn, because it stealeth by by inchmeale, and neuer leaues kreeting. Men are woont too put suche a case as this. Twoo brothers are at variance. If I saue the one of them: whither doe I benefite the other? who wilbee sozie that his brother perished not? No dout but that like as it is no benefite if I doo a man good ageinst my will: so is it a benefite too doo an vnwilling man a good turne ageinst his will.

## CC. xx. Chapter.



**L**Ernest thou it a good turne (sayth he) wherewith a man is offended and græued? manie good turnes haue a sorowfull and sower looke, as the cutting and searing of a man too heale him, and the byppling of men by imprisonment. A man must not looke whither one bee sozie at the receyuing of a good turne; but whither hee haue cause too bee glad. A peece of Copie is not the woozle because an Alient and one that knowes not the common stamp refuseth it. Hee both hateth the good turne, and receyueth it. Now if it doo him good, and that the intent of the bestower was too doo him good: it makes no matter though a man receyue the good turne with an euill will. Gotoo, turne this the contrarie waye. A man hateth his Brother, whom it were for his behoof too haue still alyue. Him doe I flea. It is no benefite, albetit that hee take it for one, and bee glad of it. Poste trayter ously dooth he hurt, whiche getteth thanks for dooing harme.

I vnderstand you. Because a thing dooth good; therefore it is a benefite: and if it doo harme, it is therefore no benefite.

Behold I will bring you a thing that shal doo neither good nor hame, and yet it shalbe a benefite. I find a mans father dead in wildernesse, and I burye his bodie. I haue doone the dead-  
man

man no good, (for what had it skiled him after what maner he had bin consumed?) nor yet too his sonne: for what commo-  
ditie had he thereby?

I will tell thee what the Sonne gotte. By mee he perfoz-  
med a reuerend and necessarie dutie. I haue doone that thing  
for his father, whiche hee himself both would and should haue  
doone. Now, if I did it not for comon pitie and manners sake  
onely, as I might haue buried any other dead mans bodie: but  
knewe the carkeffe, and thought vppon the Sonne at the same  
tyme, and did it for his sake: then is it a Benefite. But if I cast  
earth vppon an vnknown persone: I haue no better for this  
courtesie, because it was but a poynt of Publik humanitie.

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

There are that thincke it ought neuer too bee claymed a-  
geine, and they alledge these causes. He that is unworthie will  
not render though it bee claymed: and a woorthie persone will  
render of his owne accord. Moreover if thou haue bestowed  
vppon a good man, take heede thou doo him not wrong in cal-  
ling vppon him, as though he would not haue requyted of his  
owne free will. And if thou haue bestowed vppon an euil man,  
bee sorie for thy so dooing: but disgrace not thy benefite with  
thyne owne woordes, by making it a Det. Furthermore, looke  
what the Law of benefyting hath not commaunded to bee clay-  
med, that hath it forbidden too bee claymed.

These bee but woordes. For as long as nothing pincheth  
mee, and as long as misfortune compelles mee not: I will ra-  
ther let my good turne slip, than chalendge it. But if my Chil-  
dren stand in hazard of their lyfe, if my wyfe bee brought in pe-  
rill, if the welfare and libertie of my Countrie sende mee too  
suche a place as I am loth too comme at: I will strepne cour-  
tesie with my shame, and I will shewe myself too haue doone al  
that euer I could doo, that I might not haue needed the helpe  
of a Charle. In fine, the necessitie of recepying a good turne,  
shall ouercome the shame of clayming it. Agein when I be-  
stowe



# The fifth booke

flowe a benefite vppon a good man, I bestowe it in suche wise as I will neuer call for it ageine, vnlesse necessitie inforce mee. But the Lawe (sayth he) in not giuing leaue too clayme, forbiddeth thee too clayme.

## The. xxi. Chapter.



Anie thinges haue neither Lawe, nor Action. But customme of mans lyfe, whiche is of more force than all Lawe, bringeth them in. No Lawe forbiddeth a man too bewraye his frendes secretes, nor byndeth a man too keepe promys with his foe. What Lawe byndeth vs too bee iust of our woord too anie man? None. Yet will I find fault with him that shall bewray my talke had with him in secret, and I wil bee discontented with him that shall gyue mee his faith and not keepe it.

By this meanes (sayth he) of a benefite thou makest a Debt. No, not so. For I doo not exact it, but request it ageine, nor request it agein, but warne him of it. For vetter necessitie may driue mee so farre, that I shall come vnto him. As for him that is so churlish, that a warning will not suffyze him, but I must bee fayne too stryue with him: I will passe him ouer, and not make so muche account of him, as too force him too bee thankfull. For likewise as there bee some Detters whom a Creditour wil not cal vpon, because he knoweth they haue wasted al away, & it were but farther losse too meddle with them, forasmuch as nothing can make them ashamed: euen so also will I passe ouer some that are openly and wilfully thanklesse, neyther will I clayme a good turne at anie mannes hand, saue where I may receyue it without haling of it from him.

## The. xxii. Chapter.



Here bee many that knowe neither how too deny that which they haue receyued, nor howe too requite it: whiche sorte are neither so good as thankfull, nor so bad as vnthankful, but are dull and grossewitted, and slowe paymaysters, howbeit not euill. Too such as these I will make no clayme: but I wil admonish them

and trayne them foorth too their dutie whyle they bee otherwyle occupped, so as they shall by and by answere mee in this wyle. I pray you beare with mee. In good faith I knewe not that you had neede of this; for had I knowen it, I would haue offered it you. I beseech you think not any vnkindnesse in mee, I remember well what you haue doone for mee.

Why should I sicke too make suche as these, both better too mee, and better too themselves? If I can, I shall keepe any man from offending: and specially from offending ageinst my selfe. In not suffering him too become a Churle, I bestow another benefite vpon him. Yet shall I not roughly vpbraid him with that which I haue doone for him: but too the ende I may giue him leaue to render frendship, I shall with gentlenesse renew the remembrance of it, and request him too doo mee some pleasure: and also my clapping, lette him espye that himselfe. Now and then also I shall vse somewhat quicker woordes, if I hope he may bee amended by them. But if he bee past recouerie, I shall not stirre his patience, least of my saint freend I make him myne vtter foe. For if wee let the vnthankfull slip without prompting them by some remembrance; wee shall make them but the slower too requite. Agein there bee other some within compasse of recouery, which may be brought too goodnesse if they bee a little bitten: whom wee shall suffer too come too naughe by withdrawing admonishment, where through the father otherwiles hath amended his Sonne, and the wyle reclaimd his straying Husband, and the freend quickened by the faithfullnesse of his laining freend.



# The fifth booke

## The. xxiii. Chapter.



**L**ooke wake some men, you must not strike them, but iog them. After the same maner, the assurednesse of somme men in requiting kyndnesse, dooth not cease, but faint: and these must wee iog. Turne not thy goodturne intoo a shrewd turne, for thou doest mee wrong if thou chalendge not somme tyme, too the ende I should bee thankfull. What if I knowe not whereof thou haste want? What if I espyed not the occasion, bycause I was buzped in weyghtie affaires, and called too oother matters? Shew mee what I maye doo, and what thou wouldest haue. Wherefore despayrest thou before thou haue cryed? Wherefore makest thou suche haste too lose bothe thy benefite and thy freend? How knowest thou whither I wilnot, or whither I wote not: whither I wat will, or whither I want abilitie? Try mee.

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

## The. xxiiii. Chapter.



**C**Publius Milius an old souldoyer of Julius Casars, had a fewt before him ageinst his nepboures, and was like to haue gone by the woofse. Capteine (quoeth he) remember you not how you spyed your ancle once about Sacro in Spayne? Was layed Casar. Then you remember also; that when you went too sit doune vnder a certeine tree that cast verie little shadow, (for the sonne was exceeding whot and the place very rough in whiche that only one tree grew out from among the traggged clifses): one of your souldoyers did spyed his cloke vnder you. When Casar had answered, yea marrie, why should I not remember it? for when I was nygh dead for this bycause

I was not able too goo too the next spring by reason of my  
foote, I would haue krypt thither vppon all sower, but that a  
souldyer of myne, a tall stout felowe, brought mee water in his  
burganet. Capteine (quoth he) and doo you knowe that man,  
or that burganet if you see them ageine? *Cesar* sayed he knew  
not the burganet, but the man he knew very well. And (as I  
thinke being angrie with him for withdrawing him from the  
heering of the matter too that old stale pageant) he added, but  
I am sure thou art not he. *Cesar* (quoth he) I blame you noe  
though you knowe mee not. For when this was done, I was  
whole and sounde. But after ward myne eye was stricken out in  
the battell at *Munda*, and splitters of bones were pikt out of  
my skull. Nayther could you know that Burganet if you saw  
it. For it was clyued asunder with a Spanish Holberd. Here-  
vppon *Cesar* commaunded that this souldyer should bee trubi-  
bled no further, and gaue him the grounde through whiche the  
waye late that made this strife and sewt betweene him and his  
neighbours.

### The .xxv. Chapter.



What then? Should he not clayme the good  
turne at his Capteines hande, whose me-  
more the multitude of thinges had con-  
founded, and whom the greatnesse of his  
charge in ordering whole armyes, suffered  
not too think vpon euery seuerall souldyer?  
This is not a clayming of a benefite, but  
a fetching of it in a good place, where it was layed up in store  
and redie for him. And yet if a man will haue it, he must reache  
out his hande too take it. Therefore, forasmuche as the thing  
that I will doo, shalbee either for myne owne necessities sake,  
or for his sake of whom I demaunde it; I will challenge it. As  
one was saying too *Tyberius Cesar*, Remember you? at the first  
dash, before he could utter anie moe tokens of olde acquain-  
tance, I remember not (quoth hee) what I haue him. How long  
should a man haue forborne the clayming of a benefite at this  
mannes



## The fifth booke

mannes hande? He stopped his mouth with forgetfulnesse. He could not away with the acquaintance of anie of his freendes and companions. His present state was the only thing that he would haue them too looke at, too think vppon, and too speake of. For an old friend, he tooke him but for a spyre. A man must bee more choyce in taking of his tyme when he will clayme a benefite, than when he will request one; and he must vse a discrettesse in his wooordes, so as euen the vnthankfull maie not be able too dissemble. If wee liued among wyse men, we should hold our peace and tarie their leysure. And yet is it good too make wyse men priuie too our estate. For wee craue of the Goddess, from whom the knowledge of nothng is hidden, and yet doo not prayers certifie them, but intreate them. Vea truly, that \* Priest in *Homere* appointeth seruices and altars deuoutly haunted, euen too the verve Goddess, therby too make them plyable, and they inclyne vntoo him. Too bee willing and inclynable too bee admonished, is a principall vertue. The mynde of suche (whiche in feawe menne is the beste ruler of itself) must bee reyned softly this waie and that waie. The next are suche as amende vppon admonishment: and suche are not too bee lefte destitute of a Guyde. When a mannes eyes are blyndfolded, the sight of them is the same it was, but it standes him in no steede, till the Goddess doo let in the lyght too them, and call them forth too their accustomed seruys. The instrumentes cease, except the woorkman applyethem too their woork. Likewise, there is a good will in our myndes: but it is benommed onewhyle with pleasures, anotherwhyle with restinesse, and anotherwhyle with ignorance of our dewtie. This must wee make profitable, and not through impacience leaue it in the stocks. But lyke as schoolemasters doo patiently beare with the scapes of their yong scholers, that happen through slippernesse of memorie, and bring them too saue their whole lessons without booke, by prompting the woordes or wayne: Euen so must men bee reclarmed too requite kyndnesse, by gentle admonishment.

The end of the fifth Booke.

Chryses the  
rest of Ap-  
ollo. lib. 1.  
liad.

# The sixth booke of Lucius Annaeus Seneca, concerning Benefites.

## The first Chapter.



Some thinges (my friend *Liberalis*) are sought onely for exercise of wit, and lye alwayes without the lyfe, and other some are both delightfull in the seeking, and profitable when they bee found: I will make thee partaker of them all. According as thou thinkest good, commaund thou them too bee either gone through with, or too bee brought in, but to set forth the order of the game, Yea and euen in these thinges also there wilbe some good doon, if thou bid mee dispatch them out of hand. For it is good too knowe euen that thing whiche is superfluous too lerne. Therefore I will hang vppon thy countenance, and according as that shall counsell mee, somme thinges I will stand long vppon, somme I will dispatch out of hand, and other some I will abrydge.

## The seconde Chapter.



It is a question whither a Benefite can bee taken awaye from a man. Somme say it can not, because it is not a substance, but a deede. For like as a present is one thing, & the presenting of it is another: and like as he that sayleth is one thing, and the sayling itself is another: And albe it that a sicke man bee not without sickness: yet is not the sicke man and his sicknesse al one thing: So likewise the benefite itself is one thing, and the thing that commeth too eche of vs with the Benefite, is another thing. The benefite itself is a bodilesse thing, and cannot bee made



# The sixth booke

boyd: but the matter of it is tossed too and fro, and chaungeeth his Payster. Therefore although thou take it away, yet can not nature call backe that which shee hath giuen. Nature may breake of hir benefites, but shee cannot reuoke them. He that is dead, hath bin aspie: and he that hath lost his eyes, hath also scene. It may bee brought too passe that the thinges whiche are come too be, may cease too be: but that they may not haue bin, it is impossible. A part of a benefite, yea and the surest part of a benefite, is that whiche hath bin. Diuerse tymes wee bee letted too inioye the vse of a benefite anie long tyme: but the benefite itself cannot bee razed out. Although nature should call all her powers about hir too doo it, yet should she not bee able too vndo that whiche is once doone. Houses, Monnye, Bondmen, and whatsoeuer else the name of a benefite cleaueth vntoo, may bee taken away. But the Benefite itself is stedfast and vnmouable. No force can bring too passe, that the one shal not haue giuen, and the other receyued.

## The.iii. Chapter.



**M**E thinkes it was very well doone of *Marcus Antonius* (in the Poetrie of *Rabirius*) when he sawe his good fortune passing away, and nothiing left him saue the right of death, whereof he was like too bee dissappointed also (if he tooke it not betimes) too krys out: What I gaue, I haue. How muche myght he haue had, if he had listet? These bee the assured riches whiche shall alwayes abyde in one place (let the world turne whiche waie it will) and the greater that they bee, the lesse shall they bee enuyed. Why sparest thou them as though they were thynne owne? Thou art but an Amner. All these thinges whiche make you swell, and hoysen you by aboue mannes estate, causing you too forget your owne frailtie: which you keepe in yron chestes garded with armed men: which you purchase with other mennes blud, and defend with your owne: for which you send forth Nauies too dye the Seas red  
with

with blud: for whiche you shake Cities, and yet you knowe not what store of Artillerie Fortune hath prepared ageinst your selues: for whiche with so often breache of the Leagues of Alliance, frendship, and fellowship, the whole world is crulshed betwixt you twoo, whyle you stryue for the Goleial these thinges (I say) are none of yourres, they are but as thinges committed too your custodie, whereof another man is alreadye the right owner, and whiche shall shortly bee possessed either by your open enemye, or by one that hath an open enemyes hart.

Thou askest how these thinges may bee made thyne? By giuing them away. Proupde thou then for thyne owne estate, and put thyself in sure and vnanoydable possession of them: so shalt thou make them, not onely more honorable, but also more certain. The thinges whiche thou makest so much of, whereby thou thinkest thyself riche and puissant, lye vnder a base name as long as thou keepest them: for they bee but Houses, Seruantes, and Sonnyes. But when thou haste giuen them, they are a benefite.

### The.iii. Chapter.



Du graunt (sayeth hee) that sometime wee are not in his Det, of whom wee haue receiued a good turne: Ergo wee are bereft of it againe.

There are many causes why wee cease too bee beholden for a benefite: not because it is taken awaye from vs againe, but because it is marred by him that receiuerh it. Admit a mā

haue defended mee at the barre, and after ward he rauisheth my Wife by force. In so dooing he hath not bereft mee of his former benefite, but he hath discharged mee of being indetted, by matching it with as greate a wrong. And if he haue doone mee more harme than he had erst doone mee pleasure: I not onely owe him no thanks, but also am set at libertie to reuenge myself and too laye out vpon him, because that in comparision, the wrong



wrong outweyeth the benefite : and so the benefite is not bereft, but ouercountered.

What ? are not somme fathers so hardharted and wicked, that of good right a man maie lothe them and eschew them ? Doo suche then bereeue their childezen of the thinges they had giuen them ?

No. But yet the vnnaturalnesse whiche they vse afterwarde, taketh awaie the commendacion of all their former kyndnesse. The benefite is not taken awaie, but the thank of the benefite : and it cometh too passe, not that I haue it not, but that I am not beholden for it. A man lendes mee Monnye, and he burnes my House. By losse dischargeth my Dette; and though I paye him nought, yet I owe him nought.

Euen so standes the case heere. Though a man in somme poynt deale freendly and liberally with mee : yet if he afterwarde deale proudly reprochfully and cruellly with mee manie waies : he hath set mee in suche case, that I am as free from him, as if I had neuer receiued aught at his hande. He hath ouerthrowne his owne benefites. If the Landlorde treade out his Fermours corne vpon the grounde, and sell doune his fructrees : the Fermor standes not bound too him though the Indentures remayne vncancelled. Not bycause the Landlorde hath receiued that whiche he couenanted for : but bycause that he himself was the set that he could not receiue it. So also dyuers tymes the creditoꝝ is cast in damages too his better, whe he hath by somme other meanes taken moze from him than the det came too. Not only betwene the creditoꝝ and the better sitteth the Iudge too saye : Thou haste lent him monnye. But what for that ? Thou haste giuen away his Cattell, thou hast slaine his Seruantes, thou holdest away his ground which he should pay thee for. Alas with these thinges one with another, and thou that camest hither a creditoꝝ, shalt depart hence a better. Manie tymes also the benefite remayneth, and yet is not the receiuer beholden for it : as for example, if the bestower repented him of his gift, if he found fault with himself for giuing it, if in departing from it he sighed, or looked big, or thought it

lost and not giuen, if he gaue it for his owne sake, or at least-  
wyle not for myne, if he ceased not too thwytt mee by it, if he  
boasted of it, if he blazed it abroad, or if he made his gift irk-  
somme. The benefite therfore remayneth, although it bee not  
too bee requyted, in lykwylse as somme dettes are owing and  
yet shalnot bee recovered, bycause the creditor can haue no  
Lawe ageinst the partie.

## C The. v. Chapter.



Here is also an Audit too be kept betwene  
goodturnes and badturnes. A man dooeth  
mee a pleasure, and afterward he dooth mee  
a displeasure. There is bothe thankes dew  
too his good turne, and reuengement too  
his shrewd turne. For neither ought he to  
bee thanked of mee, nor I too bee reuenged  
of him. Either quitteth ocher. Whē I say I haue requyted his  
good turne; I meene not that I haue redeliuered y same thing  
I receiued, but that I haue yeldded somme other thing for it.  
For too requyte is too giue one. thing for another. And why  
not, seing that in all paymentes, it is not the selfsame thing, but  
as muche that is restored. For wee bee sayd too haue payed our  
dette, although wee render golde for siluer, and although wee  
deliuer no monnye at all, but make our payment by setting or  
uer, or by exchaunge. Dee thinges I heere the saie, thou lokest  
thy labour. For what am I, the better by knowing whither the  
thing that is not owed abyde still or no? These are pretie nyce  
popytes of Lawyers, which hold opinion how it is not the in-  
heritance itself that can bee inioyed, but the thinges that are  
conteyned in the inheritance. As who should saye, the inheri-  
taunce were aught else than the thinges that are conteyned in  
the inheritance. Nay rather, dispatch mee of this doubt, which  
may make too the purpose: namely, when the same man that  
hath doon mee a good turne dooth mee afterward a displeasure,  
whither ought I bothe too requyte his good turne, and yet reue-  
uerchelesse



uerchelesse too bee reuenged of him, and so to make euen with him seuerally, as in seuerall respectes: or else to set the one against the other, and too make no more adoos of it: so as the displeasure shall wypp away the good turne, & the good turne wypp away the displeasure? For I see that that is the order of this court. What is the law of your schoole, looke you to that. Actions must be pleaded seuerally, and looke whereof wee commence, too the same must wee bee answered. If a man that hath committed Honnie to my keeping, doo afterward steale it from mee, and I sewe him of felonie and he answere mee of Det, the maner of pleading is confounded.

The. vi. Chapter.



My frend *Liberals*, the examples that you haue alledged, are contained within certein boundes which must needes be solowed. For y<sup>e</sup> one Lawe is not intermingled with the other. Either of them keepeth his owne course. Verely as well is there a peculiar action for gages, as for theft. But benefiting is not subiect to any Lawe. It referreth itself too myne owne discretion. It is lawfull for mee too compare, how eche man hath profited mee or hindered mee. And when I haue doone, I may giue sentence whither I bee more in his det, or he in myne. In Law matters wee haue no power of our selues, wee must folowe as wee bee led. But in benefiting I haue full authoritie in my selfe: and therfore I neither separate nor deuide them, but bring as well the wronges as the benefites, both before one Iudge. Otherwise thou wouldest haue mee both too loue and too hate, and to giue thankes, all at once: which is an impossibilitie in nature. May rather, by comparing the benefite and wrong toogether, I shal see who is most in others det. For like as if a man should write other lynes aloft vppon my wyprings, he should deface

the first letters but not take them away: Euen the displeasure that foloweth vppon a good turne, doth but blemishe the good turne.

### The. vii. Chapter.



By countenance (too the gouernement wherof I haue submitted myself) gathereth wrincles and frownceth vppon mee, as though I ran at randon. Wee thinke I heere thee say: whither raungest thou mee out so farre on the Right hande? drawe more hitherward and keepe thee too the shore.

I can keepe no neerer. Therefore if thou thincke I haue satisfied thee in this poynt: let vs passe to the other; namely whether wee bee anie thing beholden too him that hath doone vs good ageinst his will. I could haue spoken this more plainly, but that the proposition must bee somewhat confuzed, too the ende that the distinction immediatly insewing may shewe how I demaund, both whiche wee bee beholden too him that hath doone vs good and ment it not, and also whither wee bee beholding too him that hath doone vs good and wilt it not. For if a man bee forced too doo vs good, it is more manifest that he byndeth vs not, than that any wordes should bee spent in the prooofe of it. This question, and all other that may bee moued like vnto it, is easely discussed, if wee heare this principle continually in mynd: namely that it is no benefice at all, which is not first by some meane ment towardes vs; and therewithall also both frendly and courteouse. And therefore wee thanke not the Riuer although they beare greate Shoppes, and run in large continuall streames too conuey home store of welth: nor for theire rōning full of fish, and with pleasure through bathing groundes. Roman thinkech himself more bound too Nero for the good he receiueth by it, than he hatech him for his swelling ouer high, or for his falling away too slowly. Rep.



ther doth the wynd bestowe a benefite, though it blowe gentle and prosperous: nor our meate because it nourisheth and is wholsome. For he that shall benefite mee, muste not onely doo mee good, but also haue an intent too doo it. Therefore men bee not indettred too the vnumb beastes: and yet what a number haue bin deliuered from daunger by the swiftnes of their hoxses? nor yet too the Trees: and yet how many haue bin succored with the shadowe of their boughes in extremitie of heate? What skilles it mee whither hee that dooth mee good knowe not that he doth it, or bee not able too knowe it: sith that both of them wanted will too doo it? And what difference is there whither you would haue mee too owe a good turne too a ship, or a Charpot, or a Speare; or too suche a man as no whit moze purposed too benefite mee, than anie of those thinges did: but did mee good by hap only?

### The. viii. Chapter.



Man may receiue a benefite vnbitting, but he cannot bestowe it vnbitting. For like as manie men bee healed by mischaunces and yet the same mischaunces are no medicines; as for example, the falling intoo a riuer with greate rush, hath vntoo some men bin a cause of health, and somme haue bin rid of a quartane by whipping, so as the sodein feare hath dis-appointed the fit by turning the minde too another thought, and yet are none of these thinges helthfull though they haue wrought helth for the tyme: Euen so somme men doo vs good, when they meene it not, or rather by meening the contrarie; and yet wee are not their detters of a good turne. What if fortune haue turned their hurtfull intentes too my good? Suppose you I am anie whit beholding too him whose hand strake at mee and hit myne enemye, and had hurt me if it had not swarued? Oftentymes the periurie of a mannes enemye hath discredited him vppon crew allegations and witnessses, and made the defendant too bee pitied, as intrapped by conspiracie. The  
mayne

mayne force that oppressed somme man hath bin the cause of his deliuerance, and the iudges would not condemne him for pitie, whom they would haue condemned for his race. Yet haue none of these benefited mee, though they haue saued mee. For the question is, wherat the dart was throwen, and not what it did hit: and the thing that putteth the difference betweene a benefite and a wrong, is not the falling out, but the intent. Myne aduersarie offendeth the iudge with his pryde, and furthereth my case by speaking contraries, and by putting himself rashly vppon one witnesse. I ask not whither he misbehaued himself too pleasure mee or no: for his will was bent against mee.

### ¶ The. ix. Chapter.



Erly too the end I maie bee thankful, I must haue a will too doo as he hath doone too mee: like as it behoued him too haue an intent too doo mee good, too the end too benefite mee. For what greater wrong can there bee, than too hate a man for creading on his foote in a throng, or for spitting vppon him, or for thrusting him whither he would not. And yet forasmuch as there is misusage in the deede: what other thing is it that can excuse him from blame, than that he wist not what he did? The same thing that exempteth the one from being thought too haue doone wrong, exempteth the other also from being thought too haue doone a pleasure. It is the intent that maketh friend or foe. Danie haue bin excused from warfare by sicknesse. Somme haue bin held from meeting with the fall of their owne house, by keeping their daie of appeerance at the sute of their enemies. And some by shipwrecke haue scraped the handes of Pyrates. Yet owe wee none of these a good turne, bycause chaunce is without the compasse of curtesie: Neither am I anie thing beholden too myne enemy, whose sute saued mee



## The sixth booke

whiche troubled mee and hild mee awaie. It is no good turne except it proceede from a good will, and except the partie that did it wist it. Hath a man profited mee, and knewe not of it? I am nothing in his det. for it. Did he mee good when he would haue hurt mee? I will folowe his example.

### The .x. Chapter.



**L**ets turne ageine too the first poynt: That too the end I should bee thankfull, thou wilt haue mee too doo somnewhat: and yet the other, too benefite mee, hath doone nothing at all. Secondly thou wilt haue mee too bee so kyndharted, that I must requyte that thing willingly, whiche I receiued of him ageinst his will. For what should I speake of the thirde, whose harme turned too my benefite? If thou wilt haue mee too owe thee a good turne, it is not inough for thee too bee onely willing too doo mee good. But too make mee vnbeholden too thee, it is inough that thou mentest it not towarde mee. For the bare will maketh not a benefite. And like as it is no benefite if there what successe of performace, though the will bee neuer so well disposed and bente too doo good: so likewise it is no benefite, except good will go before the successe of the neede doing. For if thou wilt haue mee beholden too thee: thou muste not onely doo mee good, but also thou must doo it purposely.

### The .xi. Chapter.



**C**eanthes pleth suche an example as this. I sent out twoo boyes (sayeth he) intoo the Academie too seeke Plato, and too bring him too mee. The one of them searched all the Walkes and Galeries, and ranne seeking him through all other places where hee thought hee might bee found, and yet came home weerie and disappointed. The other of them sate him

him doune at the next Puppetplayers, and after ward gadding about the Streetes like a Stray, fell in companie with other waggess, and as hee was playing, spied *Plato* passe by, whom he neuer sought. I (sayeth *Cleanthes*) will commend the Boy whiche (as much as in him lay) did the thing hee was commaunded: and I will beate the other Boy that was rechelesse, for all his good lucke. It is the will that woorketh mee friendship: the intent whereof must bee considered, if thou wilt haue it, too bynd mee too bee thy better. It is small woorth to meene a man good, unlesse thou doo it. For put the case a man ment too giue mee somewhat, and gaue it not: soochly I haue his hart, but not his good turne, whiche requyrceth both the deede and the intent, to make it perfect. For like as I owe nought to him that mynded too lend mee *Hannie*, and lent it not: so likewise, untoo him that was mynded to too mee good and could not, I shall beare good will, but I shall not bee bound. And I meene too doo for him, because he ment too haue doon for mee. Notwithstanding, if good fortune serue mee too, doo aught for him: in so dooing I shall bee the first dooer of a good turne, and not the requyter of a good turne. It shalbee his duectie too render thankes, and the enterance of his thankfulness shall haue proceeded from mee.

## The. xii. Chapiter.



ther men for them.

I shall tell thee my *Liberals*: But firste I will diuide this question, and set the right asunder from the wrong. For it is much

Perceiue already what thou meenest too demaund. Thou needest not too tell mee, thy countenance telleth it mee. If a man haue doone vs good for his owne sake, are we any thing indebted too him sayest thou? For I heere thee complayning oft tymes of this, that men doo many thinges for themselves, and chalendge o-



much too the purpose, whither a man doo vs a good turne for his owne sake, or for our sake, or for his owne and ours together. Hee that hath regarde all wholly too himself, and dooeth vs good by cause he can none otherwise profit himself: seemeth unto mee too be all one with him, that prouydeth winter stouer and Sommer feede before hand for his Cattell, or that feedeth wel his Prisoners too sell them the better, or that stalleth and currieth his fayre Oxen too make the redyer utterance of them, or lyke a Maister of Fence that exercyseth his Usshers with all care, too set them out as braue as he can. There is greate oppes (sayeth *Cleantes*) betweene benefiting and bargaining.

**The. xiii. Chapter.**



**A** Geine, I am not so strept laced, that I would bee nothing beholden too him that hath profited himself by dooing mee good. For I requyre not that he should pleasure mee without regarde of himself: but rather I wish with all my hart, that the benefite bestowed bypon mee, may turne too the greater auaple of the bestower; condicionally that he had an eye too bothe of vs in bestowing it, and had an intent too part the stake betweene him and mee, though the greater share fell too himself. If he made mee his partener and ment it too vs bothe: I not only doo him wrong, but also am a ranck churle if I reioyce not that the saue thing profited him whiche profited mee. It is the greatest churlishnesse that can be, too account a thing too bee no benefite, except it bee somme discommoditie too the bestower. But also, him that respected only himself when he profited mee, I will aunswer him otherwyle. Seeing thou didst vse mee but too serue thyne owne turne, why shouldest thou say thou didst pleasure mee, rather than that I pleased thee? Put the case (sayeth he) that I could not otherwyle bee admitted too somme office, than if I raunshomed ten of my cuntrymen from out of a greate number of prisoners. If I redeeme

redeeme thee for one of the ten, wilt thou think thyself nothing beholden too mee for deliuering thee out of thy aldomme and bondes? And yet I doo it for myne owne sake. Veruntoo I answer: In this case thou doost somewhat for thyne owne sake, and somme what for myne. Thy raunsoming of mee is for thyne owne sake, and thy choozing of mee is for myne. For the accomplishment of thy purpose, it was sufficient for thee too haue redeemed any ten. And therfore I am beholding too thee, not for redeeming mee, but for choozing mee. For thou mightest haue obteyned the same thing, by raunsoming of somme other as well as mee. Thou impartest the profite of the thing to mee, and admittest mee too thy benefite whiche shall turne too the behoof of vs bothe. This thou proferest mee before others, and this thou dooest wholly for my sake. But if thy redeeming of ten prisoners should make thee *Prator* of the Citie, and there were no moe but ten prisoners of vs in all: none of vs should bee beholding vntoo thee, bycause thou couldest not saie thou haddest done aught for anie of vs, whiche respected not thyne owne peculiar profite. I am not a misconstruer of good turnes, neither couet I that they should redound too myself only, but also vntoo thee.

### The.xiiii.Chapiter.



**D**E (sayeth he) what if I had put your names intoo a Lotterie, and that thy name had bin drawn for one of those that should bee raunsomed: shouldest thou bee nothing beholden too mee? Dis marie should I, how-bee it verie little. And what that is, I will tell thee. Thou didest somme what for my sake, in that thou diddest put mee in the lot of raunsoming. That my name is drawn, I am beholding too fortune: That it could bee drawn, I am beholding too thee. Thou haste giuen mee an entrance too thy benefite, the moze parte wherof I owe too good lucke: but yet I am also beholding too thee, for that I might bee beholding too good fortune. Also, those that make a



## The sixth booke

merchandize of their good turnes, passing not too whom they doo them, but how much too their owne aduantage, so as they maie alwayes retorne home too themselves: I will quite ouerpasse them. As for example: A man selles mee corne, and I should starue if I bought it not: yet am I not beholden too him for my life: because I payd for it. Neither reckon I how much I stood in neede of the thing wherewithout I could not haue liued: but what an unkindnesse it was that I had gone without it, if I had not payd for it: in the bringing in wherof, the chapman thought not how too releue mee, but how too make his owne gayne. Thus am I not beholden for that whiche I haue bought.

### The .xv. Chapter.



In this reckening (sayeth he) thou wilt say thou owest nothing too thy Physicion, because thou hast giuen him a little fee, nor too thy Schoolemaister, because thou hast payd him some wages. But among vs there is greate loue and great reuerence beeloued vntoo suche. Too this wee answere thus: that some thinges are more woorth than is payd for them. Of the Physician thou buyest lyfe and health: and of thy Schoolemaister, gentlemanly behauiour and furniture of mynd which are thinges inestimable. Therefore vntoo these wee paye, not the pryce of the thing, but the pryce of their paynes, for that they serue our turnes, and for that they were called away from their owne businesse, too imploy their tyme vpon vs. They reape the reward, not of their desert, but of their trade. Yet may another thing bee more truely alledged, whiche I will anon declare, when I haue first shewed how this may bee disproued. Some thinges (sayeth hee) are woorth more than they cost: and therefore albeit that thou boughtest them, yet thou owest mee some what ouer and besides for them.

First, what skilles it how muche they bee woorth, seeing the pryce was agreed vppon betweene the buyer and the seller? Agein, the buyer did not set the pryce vppon the thing, but thou thy selfe didst set it. It is more woorth sayeth hee than it was sold for. But (say I) it could bee sold for no more. The pryce of thinges ysleth and falleth according too the tyme. When thou haste payed them too the uttermost, they are woorth but as much as may be gotten for them. Besydes this, hee that hath bought good cheape, oweth his Chapman nothing. Moreover although these thinges bee more woorth: yet is it no Godhamercie too thee, considering that the estimation of these thinges dependeth not vppon the vse and effect of them, but vppon the custome and verth of them. What pryce wilt thou set vppon him, who in passing the Seas (yea euen through the thickest of the Surges,) when he is out of sight of the Land, keepeth his course certein, & foreseeing the stormes at hand, when all men thincke least of it, dooth soodeinly bid them Strike Saile and let doune the Takling, and too stand in a redines ageinst the sodein comming and brunt of the storme? None: and yet is the Honney whiche is payd too suche a one for his fare, a full recompence for his trauell. How muche woorth esteeme you a lodging in a Wildernesse, a house in a howze, and a stooue or a fyre when a man is acold? And yet I knowe how muche these thinges will coste mee when I come too myne Inne. How muche doth he for vs, whiche thozeth vppour decayed house, and by woonderfull cunning hangeth it vpp like an Ile, from the foundation whiche is riuen? Yet is the pryce of suche shoring, both certein and easie too bee payed. A wall defendeth vs from eur enemyes, and saueth vs from the sodeine inuasions of Robbers: yet is it knowen what the Mason that buildeth those Bulwarke for defence of the common weale, may earne by the day for his Wages.

## The .xvi. Chapter.



## The sixth booke



I would bee an endlesse matter, if I should raise further in alledging the examples, wherby it may appeere, how greate thinges are solde cheape. What then? why owe I somme further thing to my phisician and schoolemasters, so as my paying of their fee dischargeth mee not?

Bycause that from a phisician and schoolemasters they passe intoo a freende, and their bynding of vs, is not by their arte whiche they sell; but by their freendly and familiar good will. And therefore affor the phisician that dooth no more but feele my pulse, & reckē mee but as one of those whō he visiteth in his ordinarie walke, prescrying what is to bee done oꝛ e thewed without further affection: I am no whit in his Det, bycause he visited mee not as a freende, but as a customer of his. Neither is there anie reason why I should reuerence my schoolemaster, if he made none other account of mee than as of a common scholer, noꝛ thought mee woꝛthy of any singular and peculiar care, noꝛ ever set his mynde specially vppon mee, inso much that when he powꝛed out the things that he knew amōg vs, I rather tooke them, than was taught them. What is the cause then why I should thinke myselfe muche beholding too suche as these? Not for that the thing whiche they haue solde, is more woꝛth than it cost, but bycause they haue done somme speciall thing too myselfe. The phisician did more for mee than he needed too haue done. He was carefull for mee, & not for the report of his couning. He was not contented too shewe mee the medicine, but also ministred it. In the meane whyle he sate carefully by mee, and resorted too mee at tymes of daunger. No paynestaking was paynfull too him, no payne was lothsome too him. It greued him too heere my groninges. Among a number of patientes that called vppon him, I was his chiefe cure. He bestowed no more leysure vppon others, than the tyming of mee would giue him leaue. I am bound too suche a one, not as too a phisician, but as too a freende. Ageine, the schoolemaster tooke greate labour and payne in teaching mee.

Besides

Besides the thinges that he taught in comon too my fellowes as well as mee, he trayned and instructed mee in certein other thinges: sommetyme he quickened by my good inclination by exhorting mee; and gaue mee corage by commending mee: and otherwhyles he draue away my slothe by calling vppon mee. Furthermore hee drewe foreward my dull and lingering wit, as it were by laying hand vppon it, and he was not nigarblie in bestowing his knowledge vppon mee too make mee haue neede of him the longer, but coueted too haue powred it out into mee all at once, if he had could. Unthankfull were I if I loued him not as on of the dearest and nearest of my kinne.

### CT. xvii. Chapter.



WE giue somewhat more than couenanc, euen too the teachers of the basest handicraftes. And if wee find a Pylot, or handicrafter mā, or a labourer that is hyred by þ day more earnest & painfull at his woork than of ordinarie; wee giue him a sprincing more than his ordinarie wages. Unthankfull then is he that in the best artes, whiche either preserue or adorne mannes lyfe, thinkes himself too owe no more than hee couenantes for. Ad heereuntoo, that the teaching of suche artes linketh mennes myndes toogether: in consideration whereof, as well too the Physician as too the Schoolemaister, the reward of their paynes is payd, but the reward of their good willes is owing still.

### CThe. xviii. Chapter.



WHen a certein Ferriman had caried Plato ouer a Riuer, and demaunded nothing of him for his fare: Plato belecuing he had doone it for courtesie too himward, sayd he would keepe his course in stowe for him. Within a whyle after, when Plato sawe him serrye ouer others with like diligence, and of free cost: he denyed that he kept any curtesie of his in stowe for



him. For if a man will haue mee too hee a better for the thing that he dooeth too mee, it behoueth him too doo it, not only too mee, but also for my sake. Thou canst not chalendge any one man, for that whiche thou lassest out among a multitude. What then? is there nothing owing for this? No, nothing, as at anye one mannes hand. For I will pay with all men, that whiche I owe with all men.

The. xix. Chapter.



Enyest thou (sayeth hee) that that manne hath befrended mee at all, whiche hath brought mee by the Riuer Po in his Ship for nothing? I deny it. He dooth mee somme good, but hee befrendeth mee not. For he dooeth it for his owne sake, or at leastwyle not for myne. Too bee short, not euen hee himself deemeth himself too bestowe a benefite vppon mee: but he dooeth it either for the comon weale, or for the next towneship, or for his owne bayneglorie, or else in lew thereof he looketh for somme further commoditie, than he should haue had by taking euerie mans fare. But what if the Emperour should make al frenchmen Freedenizens, or set all Spanyardes free from subiection? should none of them seuerally owe aught in this case? yes, why should they not? Notwithstanding, they shall owe, not as for a peculiar benefite, but as for a peece of a publik benefite.

He neuer thought on mee at all (sayeth he) at the tyme that he did good too vs all. Hee ment not precysely too make mee free of the Citie, neyther did hee set his mynd vppon mee. And so, why should I bee in Dette too him, who purposed not vppon mee when he intended the thing that he did?

First when hee purpose too doo good too all Frenchmen, he purposed too doo good too mee also, for I was a Frenchman: and although hee marked mee not out by name, yet hee

comprehended mee vnder the generall mark. And therefore I shalbee his Detter, not as a peculiar person, but as one of the whole multitude. And I shall not requyte it as in myne owne behalf, but I shalbe contributarie too it as in the behalf of my Country.

### The. xx. Chapter.



If a man lend Donny too my countrie, I shall not account my selfe his detter, neither shall I acknowledge it as my Det, either too sewe or too bee sewed: and yet shall I giue my portion too the payment of it. Euen so I denye my self too be Detter for the benefite that is bestowed vpon all in comon, because that although

he bestowed it, yea and vpon mee also: yet did he it not for my sake, neither knewe he whither he did it too mee or no. Neuerthelesse, I ought too knowe that my part must bee in the paying of it, bycause it came by a long circumstance euen vntoo mee also. The thing that should bynd mee, should bee doone peculiarly for myne owne sake.

By this reckening (sayth he) thou art not beholden too the Moone nor too the Sonne. For they moue not peculiarly for thy sake.

No: and yet notwithstanding, forasmuch as their mouing is too preferue all thinges in generall: they moue for mee too. For I am a part of the whole. Moreover, the state of these thinges & of vs is vnlike. For he that dooth mee good, only to profite himself therby, hath not benefited mee, because he made mee but the instrument of his owne profite. But as for the Sonne and the Moone, although they doo vs good for their owne sakes: yet the intent of their dooing good vnto vs, is not too profite themselues thereby. For what can wee bestowe vpon them?

### The. xxi. Chapter.

I mighte



# The sixth booke



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

See how manie wayes this maie bee confuted. A man is not therefore the lesse willing bycause he cannot bee vnwilling. But it is a greate proof of a stedfast will, that it cannot bee altered. A good man cannot doo otherwyle than well, for he should not bee a good man if he did not well. Ergo a good man bestoweth no benefite, bycause he dooth but as he ought too doo, and he cannot doo otherwyle than as he ought too doo. Besides this, there is greate difference whither you saie, he cannot but doo this thing bycause he is compelled too doo it: and whither you saie, he cannot bee vnwilling too doo it. For if he must needes doo it whither he will or no: then am I not beholden vntoo him for my good turne, but too the partie that compelled him. But if the necessitie of his willingnesse proceede of this, that he cannot will but well: then compelleth he himself. And so, looke for what thing I should not haue bin beholden too him as compelled by others: for the same shall I bee beholden too him as too the compeller.

Yea, but let them cease too bee vnwilling, sayeth he.

Consider thou heere, who is so farre out of his wittes, as too denye that too bee willingnesse, whiche is not in perill of ceasing, or of altering itself too the contrarie: seeing that on the other side, no man maye of ryght seeme so willing, as he whose will is so vtterly certeine, that it is euerlasting? If he bee willing, whiche maie anon after bee vnwilling: shal not he bee thought too bee willing, who is of that nature that he cannot bee vnwilling?

## ¶ The .xvii. Chapter.



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

This is it that thou ménest: namely, that all these thinges whiche are seuered a greate waie asunder,

and

and settled in diuerse places for the preservation of the whole, should forsake their standings: that the Starres should rush together through soodem confusion: that the heauenly things should brasse their concord and runne to decay: that the exceeding violent swiftnesse of the Skyes should stande still in the middes of their race; and disapoint the interchaunges be-  
 highited for so many ages yet to come: and that the thinges whiche nowe go and comme interchaungeably in seasonable course, gupding the world by indifferent way: should bee burned by with soodein fyre, and bee quyte let looce from so greate varietie, and be confounded all intoo one. Let fyre consume all thinges, and afterward let droopy night ouerwhelme the fyre, and consequently let the deepe Gulf of confusion swallowe vp so manie Gods: And let all this cost bee bestowed, only too disproue thee. They can peele thee these things even ageinst thy will, and keepe on their course for thy sake, howbee it that there is another greater and former cause than these.

### The. xxiij. Chapiter.



D further, that outward thinges compell not the Goddes: but their owne everlasting will is as a Lawe too themselves. The thinges that they haue decreed, are such as they ment not too alter. Therfore they cannot seeme to doo any thing ageinst their will. For whatsoeuer they cannot cease too doo, that was it their will too continewe. Neither dooth it euer repent the Goddes of their firste determination. Doubtlesse they can not both bee stable, and starting too the contrarie. Notwithstanding, albee it that their owne power hold them in their determination: yet is not their cōtinewing in it, of weaknesse: but because it is not for them too slep asyde from the best thinges, and because they haue determined so too go. At that firste determination of theirs when they disposed all things, they sawe our affaires also and had regard of man. Therefore they cannot seeme too keepe their courses, and too



lay out their woorkes for their sakes alone: for euen wee also  
 are a part of the woork. Then are wee indetted to the Sonne,  
 and the Moone, and the other heauenly powers for their bene-  
 fites, because that although they bee better than the thinges  
 whereintoo they shine: yet they helpe vs too the attinement  
 of greater thinges: And also, that they helpe vs of set purpose:  
 And therefore wee bee the more bound butoo them: If wee  
 stumbe not vppon their benefites without their knowledge:  
 but they wist well wee should receyue these thinges which wee  
 receyue. And although they haue somme greater purpose and  
 somme greater frute of their woork, than the preservation of  
 mortall thinges: yet notwithstanding, euen for our wealesake  
 also, there was a prouidence sent befoze at the first beginning  
 of thinges, and there was suche order stablished in the world,  
 as it may appeere there was no small regard had of vs. Wee  
 owe deuitifullnesse too our Parentes: and yet manie of them  
 matched not toogether too beget Children. The Gods cannot  
 seeme too haue doone they wist not what, considering how they  
 haue prouyded fodde and all other thinges afozehande for all  
 men, neyther begate they vs vnwares for whom they haue  
 created so many thinges. For nature mynded vs befoze shee  
 made vs: and wee are not so flyght a woork, that wee could  
 slip from hir vnwares. See how much shee hath permitted  
 vs, and how farre mannes dominion stretcheth further than  
 ouer man enely. See how farre our bodies may raundge, and  
 how Nature hath not restrayned them within the boundes of  
 any Landes, but hath giuen them free scope into euery part of  
 hirself. See how much mennes myndes dare aduenture, and  
 how they onely eyther knowe or seeke the Goddes, aspyring  
 too heauenly thinges, by the mynd whiche is giuen too mount  
 aloft. You may perceyue how man is not an vnadupled peece  
 of woork clumpered vp in hast. Among the greatest woorkes  
 of nature, there is nothing wherein nature more glozyeth, or  
 at leastwyle wherein shee may more glorie. How great a mad-  
 nesse is it too quarell with the Goddes for their owne gistes?  
 How will he bee thankfull towarde those that cannot bee re-  
 quyted.

quyted without cost : who denyeth himself too haue receyued aught at their handes, which will euer giue and neuer rectiue? And what a frowardnesse is it for a man not too thinke himself beholden too one, euen because he is good too him that denyes it; and too say that the verie continuance and holding on of his goodnesse, is but a token that hee could not otherwyle doo though he would? Say thou, I will none of it, let him keepe it too himself, who craued it at his hand : and packe thou together all the wooordes of a thanklesse mynd : yet shail thou not therefore fynd the lesse goodnesse in him, whose bounteousnes commeth vntoo thee, euen whyle thou deniest it, and of whose benefites euen this is one of the greatest, that he will giue vnto thee, euen though thou grudgest ageinst him.

### The. xxiii. Chapter.



**S**EEst thou not how parentes inforce the tender chyldhode of their chyldren too the inurace of good & wholsom things? With heedfull care doo they cherish their bodies, though the chyldren weepe & stryue ageinst it. And least vntymely loocenesse might make them growe awrye: they bynd them strept too make them growe right, and anon after instruct them in liberall sciences, restreyning them with feare if they bee vnywilling. Moreouer, they frame and apply their headie youth vntoo Thylt, shamesfastnesse, and good manners, if they folowe them not of themselves. Also whē they be men growen, and haue somme stape of themselves, if then they reiect their remedies through theepishnesse or vnrulinesse: they vse force & strept keeping vnder. Therfore the greatest benefites that wee receiue of our parentes, are those that wee receiue eyther vnywillingly or else vnywillingly.

### The. xxv. Chapter.

Ca. ii.

Untoo





Notoo these vnthankfull folk which refuse  
 good turnes, not bycause they cannot find  
 in their hartes too haue them, but bycause  
 they cannot finde in their hartes too bee  
 beholden for them: they be like on the con-  
 trarie parte, whiche through ouermuche  
 kyndnesse, are woont too with somme in-  
 conuenience or aduersitie vntoo those, too whom they bee  
 mosse beholden, therby too shewe how myndfull affection they  
 beare them for their benefite receiued. Whither they doo this  
 thing aright and of a good will, it is a question: sith their mynd  
 is like too theirs, who burning in leawd loue, doo with their  
 loue banishment, too the ende they might accompanie her in  
 her distresse and departure: or pouertie, too the ende they might  
 releue her want: or liknesse, too the end they myght sit by her  
 too tend her: and finally whiche vnder profession of Loue, doo  
 with whatsoeuer her enemye would haue wished vntoo her.  
 Therefore the ende of Hatred and of Frenlike loue is wel-  
 neere all one. The like thing also betydeeth too those that with  
 their freendes harme, too the intent that they maie rid them of  
 it, and make waie too benefiting by dooing them wrong: wher-  
 as it were muche better, euen vtterly too leaue of, than too  
 seeke occasion of benefiting, by meanes of wickednesse. What  
 if a master of a Ship should praye the Goddes too sende cruell  
 stormes and tempestes, too the intent too make his conning  
 the better liked for the daunger? What if the generall of a feild  
 should desire the Goddes, that a greate multitude of enemies  
 myght beseege his Camp, and with loodein violence fill vp the  
 trenches and pull downe the rampyre, and (to the greate terror  
 of his armie) aduance their antelignes in at the verie gates,  
 too the intent that when thinges were vnder foote and at the  
 last cast, he himself might make all safe ageine too his owne  
 greater glorie? All these conuey their benefices by a cursed  
 waie, when they call the Goddes ageinst him whom they them-  
 selues would succor, and desyre too haue him first throwen  
 downe, that they themselves might rayse him vp. It is an vn-  
 naturall

naturall and vntowarde maner of kyndnesse, too with misfortune too suche a one as a man cannot with honestie forlake.

### The.xxvi.Chapiter.



**M**y wish (sayeth he) hurteth him not, because I wish the perill and the remedie bothe at once.

That is as muche too say, as thou art not altoogither cleere from offence: but thou offendest lesse than if thou shouldest wishe him harme without help. It were but a leawd part too thrust a man intoo the water too the intent too pull him out ageine: or too throwe him doune, to the intent too sette him at libertie. It is no benefyting too make an ende of dooing wryng: neyther is is a poynt of kyndnesse for a man too withdawe that thing from one, whiche hee himselfe had layd vppon him. I had leuer that thou shouldest not wound mee, than that thou shouldest heale mee. It is woozth God ha mercie if thou giue mee a Playster because I am wounded, but not if thou wound mee too giue mee a Playster. A man neuer liked too haue a Skarre, but in comparison of the wound: and yet as well as he liketh of the closing of it, he had leuer to haue bin without it. If thou shouldest wish so too one that thou wart nothing beholdent too, it were an vnkynnd wysly: and much more vnkynnd were it for too wish so vntoo him that hath doone thee frendship.

### The.xxvii.Chapiter.



**I** wish therewith (sayeth he) that I may bee able too succour him. First, (for I will cut thee of in the middes of thy wishe) thou art alreadie vnkynnd. I here not yet what thou wouldest doo for him: but I knowe what thou wouldest haue him suffer. Thou wishest him perplexitie, feare, or some greater inconuenience, toache ende he may haue neede of thy helpe.



## The sixth booke

This is once ageinst him. Thou wishest hee should haue neede of thy help. This is for thyself. Thy meaning is not too succour him, but too pay him. He that so posseth, would fayne haue him payd, but hee would not bee paynt after himselfe. And so the only thing that bare a countenance of honestie in thy wish, (namely the thinking long too bee out of Det) is vn honest and vnfrendly. For thou wishest not that it may lye in thy lot to requyte kyndnesse: but that he may bee inforced too craue thy succour. Thou makest thyself his superiour, and (whiche is a wickednesse) thou castest him doune to thy feete, who hath deserved well at thy hand. How muche meetere were it too owe with an honest good will, than to bee discharged by euill meanes. Thou shouldest haue offended lesse, if thou haddest forsworne the thing that thou hast receyued. For he should haue lost no more but his gift. But now thou wilt haue him become thy vnderling with the losse of his goodes, and bee pulled so low by the alteration of his state, that his owne benefices must ouermaister him. Shall I graunt thee too bee frendly? With it too his face whom thou meetest so too pleasure. Terrest thou it a kynd wishe, whiche may as well besee me a foe as a freend; and whiche no dout but an aduersarie and an enemye would haue made, the latter pointes excepted? Euen mozt all enemyes haue wished too take some Cities, too the intent they myght saue them: & too ouercome some men, too the intent too pardon them. And yet were not suche wishes the lesse enemylike, considering how the mœkest part of them comiect after crueltie. Finally what maner of wishes deemest thou them to bee, whiche no man would lesse too take effect, than hee vnto whom thou wishest them? Too euill doost thou deale with him, whom thou wouldest haue hurted by the Goddes, and helped by thyself: yea and too leawdly dealest thou with the Goddes, for thou puttest ouer the crueltie vnto them, and reseruest al the kyndnes too thyself. Too the intent that thou mayst doo good, the Gods must doo harme. If thou shouldest suborne an accusar, and after ward remoue him thyself: or if thou shouldest intangle him in some sewte, and after ward rid him out of

it: noman woulde dout but thou deltest wickedly. And what skilles it whither suche a thing bee gone about by couin or by wisshing, sauving that thou wisshest him ouerstrong aduersaries? Thou canst not saye, what wrong doo I too him? Thy wish is either needlesse, or wrongfull: nay rather, it is wrongfull though it wante successe. That thou bringest it not too passe, it is Gods gift: but thy wisshing of it, is playne wrong. Thou hast doone inough. And wee ought to bee no lesse offended with thee, than if thou haddest brought it too full effect.

**The. xxviii. Chapter.**



If my prayers (sayeth he) had preuayled, they had preuayled too thy safetie.

First thou wisshest mee certeine harme vnder vncertain help. And secondly, though bothe were certeine: yet is that first, which hurtech. Besides this, the condicion of thy wish is knowen but too thyself: alfor mee I am surpysed in the meane whyle by the tempest, and wote not whither I shall finde harborough or succor. What a toymenc is it (trowe you) too haue wanted, though I happen too obteyne releef? or too haue bin in feare, though I fortune too be saued? or too haue hilde vp my hande at the barre, though I chaunce too bee quitte? No ende of feare can bee so well liked of, but that the sounde and vnappayzed quietnesse should bee better liked of. Wish that thou mayest bee able too requyte my benefite, if I should stande in neede of thee: but not that I should stand in neede of thee. If the thing that thou wisshest had bin in thyne owne power, thou haddest doone it thyself.

**The. xxix. Chapter.**



Muche more honestie is it too wissh thus? I praye God continew him in suche state, as he maie alwayes deale benefites, and neuer neede too receiue. Let suche abilitie euermore folowe him, as maie suffyze him too vse bountifull powring out and relieuing, so as he maie neuer make nyce too



beo good, nor repent him of that he hath doone. God graunte  
that his nature whiche is foreward of itself too all kynde of  
courtesie, pitie, and mercie, maie bee stirred by and prouoked  
by the multitude of thankfull persones, of whom God sende  
him store, but yet so as he maie neuer haue neede of them. I  
would he should bee vntreatable too noman, nor haue neede  
too intreate anie man. I would that fortune might perseuer  
with so equall fauor towarde him, as noman might bee able  
too bee thankfull too him, otherwyle than in hart. How muche  
more rightfull are these wilshes, whiche driue thee not of too  
waye for occasion, but make thee thankfull out of hande? For  
what should let thee too requyte freendship too him that is in  
prosperitie? How manie thinges are there wherby wee maie  
requite, euen towarde suche as haue the world at will, bee wee  
neuer so far in their det? As for example, faithfull counsell,  
continewall attendance, gentle talke and pleasant without  
flatterie, cares (if he bee mynded too debate thinges) heedfull,  
and (if he commit anie thing too them) trustie, and familiar  
conuersation. Prosperitie neuer aduanced any man so high,  
but hee might so muche the more feeble the want of a frend, as  
he found lesse want of all other thinges.

The .xxx. Chapter.



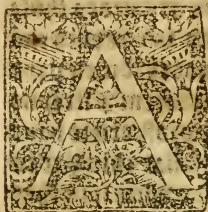
His irksomme wilshing is too bee  
banished and driuen far away with  
hart and mynd. Canst thou not bee  
thankfull, but thou muste haue the  
Gods displeased with thy freend?  
Or vnderstandest thou not how thou  
sinnest in this behalf, that thou dea-  
lest better with him too whom thou  
art unkynd? Let thy mynd runne  
vppon imprisonment, bondes, stricke, thalldome, battell and  
beggerie. These are the occasions that thou wishest for: and  
they are such, as if a man haue couenanted with thee, they shall  
saue him harmelesse of his bond ageinst thee. Why wouldest  
thou

thou not rather haue him continew in ablenesse and prosperitie, too whom thou arte so greatly beholden? for (as I sayd) what letteth thee too requyte kyndnesse, euen towards those that are in happiest state, sith thou mayst fynd wherewith too doo it aboundantly? What? knowest thou not that men paye their Dettes euen too the welchie? Too the intent I strepne thee not ageinst thy will: bee it so that welthy prosperitie haue excluded all thinges: yet will I shewe thee what thing it is that greates states haue great scarcynesse of, and what it is that they want whiche are owners of all thinges. Merely euen such a one, as speaketh the truthe; who fynding a man in a maze among flatterers, and brought too bitter ignorance of the truth by very custome of herkening too pleasant thinges in stede of right thinges, reclaymeth him from the lyking and allowing of false felowes. Seest thou not how the losse of their libertie dyueth them headlong into slauiſhe thraldome through their fond beleef, whyle noman counseleth or dissuadeth them as he thinketh, but euery man stryues who may flatter most, and all the seruisablenesse and all the labour of all their frendes tendeth only too this one point, namely by what meanes they may deceyue them moste pleasantly? They knewe not their owne strength, and therefore whyle they beleued themselves too be as greates as they were borne in hand too bee, they brought bypon themselves both needlesse warres, and such warres as did fall out to the perill of all thinges: they brake necessarie and profitable concord: and folowing vnrestreyned wrathe, they shed the blud of manie men, & at the last their owne too. Whyle they reuēged vntreped quarrelles for treped, estēming it no lesse dishonour too bee perswaded than too bee vanquished, and thought the thinges too bee durable, which stagger then most when they bee brought too the hyghest: they ouerthrewe great kindomes bypon themselves and theirs: neyther percepued they that bypon that stage so glistering with goodes that are both bayne and flightfull, it stode them in hand too haue looked for muche aduersitie, specially from that tyme forth that they could heere no truthe.



# The sixth booke

## The .xxxi. Chapter.



E ſuche tyme as *Xerxes* proclaymed warre  
 againſt Greece, there was noman but he  
 pricked forward his corage whiche of it-  
 ſelf was puffed by and forgetfull how ſickle  
 the thinges were that hee truſted too.  
 One ſayed that the Greekes would neuer  
 tarie the firſt tydings of the warre, but  
 would runne awaie at the firſt bruite of his arriuall. Another  
 ſayd, there was no dout but his houghe multitude was able not  
 only too conquer, but alſo too overwhelme all Greece, and that  
 it was rather too bee feared, leaſt they ſhould finde the Cities  
 emptye and deſolate, ſo as his enemies ſhould bee fled awaye,  
 and nothing bee left for him but waſt wilderneſſe, wherethrough  
 he ſhould want wherbyppon too imploꝝ his ſo greate puiſſance.  
 Another bare him in hande that the whole world was ſcarce  
 wyde ynough for him, that there was not ſearoome on the  
 water for his ſhippes, nor elbowroome on the Lande for his  
 hoſtes too incamp in, nor championground ynough for his  
 horſe men too marche in, nor ſcope ynough in the ayre too let  
 fly the arrowes & dartes that ſhould bee ſent out of all handes.  
 When manie bragges had bin made in this wyſe, too picke  
 forward y<sup>e</sup> partie that was alredie beſides his wittes through  
 ouerweening: Onely *Demaratus* the *Lacedemonian*, told him,  
 that the ſelfſame diſordered and houghe multitude wherof hee  
 had ſo greate a lyking, was too bee feared of him that ſhould  
 leade it, bycauſe it was rather comberſomme than ſtrong: for  
 ouergreate thinges cannot bee ruled, and whatſoeuer cannot  
 bee ruled cannot long dure. The *Lacedemonians* (ſayd he) will  
 incounter thee at the verpe foote of the Hill, and giue thee  
 a trayall of their force. Thre hundred menne will hold tacke  
 againſt theſe ſo many thouſandes of people. They will ſtand  
 faſt vppon their ground, too defend the narrowe Streightes,  
 clozing them by againſt thee with their owne bodies. All *Aſia*  
 ſhall not remoue them out of their place. As feawe as they be,  
 they

they will outstande the rage of the Battell, and the Brunt in  
maner of whole mankynd rushing in vppon them. When na-  
ture hath altered his order too conuey thee ouer, thou shalt bee  
graueled at the first step: and when thou haste cast thy Cardes  
how much the streytes of Thermopyle stand thee in, thou shalt  
bee able too make an estimate of thy further losse thereafter.  
Thou shalt then lerne that thou mayst bee vanquished, when  
thou shalt perceyue that thou mayst bee encountered. Merely  
they will shunne thee at the first, in manie places, as carryed a-  
way by the hougennesse of some soode in water hot, whose first  
streame commeth gushing with great terrour: but anon after  
they will ryse whole toogether ageinst thee on all sydes, and  
distresse thee with thyne owne powre. The report is true that  
the Furniture for this Warre is greater than can bee recey-  
ued of those Countries whiche thou purpolest too assaile. But  
this thing makes most ageinst thee. For euen therefore shall  
Grece vanquish thee, because it cannot receiue thee. Thou  
canst not vse thy whole force, nor couer, (whiche is the onely  
safegard of thinges) thou canst not bestirre thee too preuent  
the first brunt of thinges, thou canst not succour thinges at the  
pinche, nor releue and strengthen them when they go too  
wreck. Thou shalt bee vanquished a great whyle ere thou shalt  
perceyue it. Thou must not thincke that thyne Arme cannot  
therefore bee withstoode because the Capteine himself knowes  
not the number of it. Nothing is so greate but it may perithe:  
and though other occasions wange, yet would destruction  
growe vnto it by it owne ouergreatnesse. The thinges that  
*Demaratus* for thyake came too passe, he that made haupcke of  
all thinges perrepyung as well too God as too man, and bare  
doun all thinges that stood in his waye, was stopped of his  
course by three hundred men. And so *Xerxes* being ouerthro-  
wen euerywhere throughout all Grece, vnderstood how far re-  
odes there is betweene an Army & a multitude. *Xerxes* there-  
fore being more sorrowful for his shame than for his losse, than-  
ked *Demaratus* for that hee onely had told him the truthe, and  
gaue him leaue too aske what hee would. *Demaratus* desired



that he might enter intoo *Sardis* the greatest Citie of *Asia*, in a Charyot, with a high Cap of mayntenance vppon his head, whiche was a thing Lawfull for none but Kynges too doo. He was worthy of the reward before he sued for it. But how wretched a Nation was that, where there was noman that would tel the king the truch, sauing he that told it too his owne losse?

### ¶ The. xxxii. Chapter.



He Emperour *Augustus* had banished his Daughter for steppning of hir honour by the breache of hir chastitie, and had blazed abroad the slaunder of the imperial house. As how shee had admitted Adulterers too hir by heapes: how shee had gadded ouer all the Citie, with nightereuelinges: how shee had haunted the very Iudgementcourt it selfe with hir whoredome, yea euen the comon Hall wherein her Father had made a Lawe agestst whoredome: and how shee ran dayly too the *Marfia*, becomming of a priuie Adulteresse, an open strumpet, and seeking all libertie of licentious loocenesse, by dealing with vnknownen Adulterers. These thinges, whiche a Prince ought sometyne as well too conceale as too punish, (for the shame of some thinges reboundeth also too the punisher) the Emperour being vnable too mayster his owne wyath, had published abroad. Afterward when by continuance of tyme, remorse had succeeded in the place of anger: then syghing that he had not suppressed those thinges with silence, whiche he had bin ignorant of so long till it was a shame too speake of them; he kryed out ostentymies, none of these thinges had happened too mee, if either *Agrippa* or *Mæcenas* had bin ahyue. So hard a matter was it for him that had so manie thousand menne, too supplie the lyke of twoo his Legions were slayne, and by and by new were leuped. His Flæte was lost by wicke, and within feawe dayes after a new was affloce. If ye had defaced the comon buildinges, and there grewe by other better than those that were burnte. But the places of *Mæcenas* and *Agrippa* were

were emptie all his lyfe long. What should I thincke? That there wanted the lyke of them to bee taken into their roomes? or that the faulte was in himselfe, who had rather complayne, than seeke? It is not too bee thought that onely *Agrippa* and *Mæcenæ*s were woont too tell him the truthe, who if they had bin alyue, should haue bin dissemblers as well as the rest. It is the gypse of Kyngly natures, too pypse thinges forpast in derogation of thinges present, and too attribute the vertue of trueth telling vntoo those, at whose handes they bee past perill of heering the truche any more.

### ¶ The. xxxiii. Chapter.



Too the end I maie bring myselfe backe ageine too my purpose, thou seest how easie a matter it is too requyre kyndnesse, euen towarde such as are in prosperitie, and settled in the seege of worldly welth. Tell them, not what they list to heere presently, but what they maie like too heere euer. A

trew saying may perhappes somme tyme enter intoo the eares that bee full of flatteringes. Giue thou sounde counsell.

Askest thou what thou mayst doo for him that is in prosperitie? Bring too passe that he waie put no trust in his prosperitie, and let him vnderstande that the same hath neede of manie and faithfull handes too holde it fast. Is it but a small thing that thou doost for him, if thou rid him from his fondnesse of beleauing that his good fortune shall continew alwayes with him; and teache him that the thinges are mouable whiche chaunce hath giuen him, insomuche as they fly awaie faster than they came, and that men retyre not doune ageine by the same greeces that they went by too the top by, but [fall so headlong] that oftentimes there is no distance betweene cheef prosperitie and bittermost aduersitie? Thou knowest not of how greate valew freendship is, if thou vnderstand not y thou giuest him a great thing, too whom thou giuest a freend, a thing gezon too bee founde, not only in howses, but also in whole worldes, whiche



## The sixth booke

is not anie where more missing, than where it is thought most too abound. What? supposest thou that these billes whiche scarcely the remembrance, or handes of their Clerkes comprehend, are the billes of their freendes? These that stande in greate thronges knocking at their gates, and are admitted by now somme and then somme, are not freendes. It is an old custome of kinges and of suche as counterfet kinges, too sorte out the multitude of their freendes. And it is the proper tie of pryde, for a man too make greate account of giuing men leaue too comie within his howse, and too thinke he dooth men honor too let them sit at his gate, or too bee the persones that shall set foote first within his howse, wherein after ward there bee manie mo doores too keepe them out when they bee come in.

### CC. xxxiii. Chapiter.



Thougest vs, the first that made anie sorting of their companie, by admitting somme intoo secret familiaritie, somme in companie of many, and other some with all men, were *Gracchus*, and afterwarde *Linus Dursus*. These men, therfore had freendes of a first sort, and of a second sorte, but neuer any of the threew sort. Callest thou him a freende, that must tarie his turne ere he can salute thee? Canst thou assure thyself of his faithfulness, whiche entereth not in, but crowded in at thy gate half ageinst thy will? Daye that man preace vntoo thee with full vse of his libertie, whiche may not bid God saue thee, (a common ryse woorde and ordinarily used euen too the vnknownen) but in his turne? Therfore too whomsoeuer of these thou comiest, whose greeting shaketh the whole Citie: assure thyself, that although thou finde the townes pestered with resort of folke, and eyther sides of the streates thronged with preace of conuners and goers: thou comiest intoo a place replenished with people, but voyde of freendes. A freend is too be sought in the hart, and not in the hall. From thence must he bee

bee interteyned, there must he bee kept, and in the verie intrayles must he bee lodged. Teache this, and thou art thankfull. Thou haste an ill opinion of thyself, if thou canst stand in no stede but in aduersitie, or if thou thinke there is no neede of thee in prosperitie. According as thou behauest thyself wysely, bothe in doutfull fortune, and in aduersitie, and in prosperitie, dealing in doutfull state discretely, in aduersitie stoutly, and in prosperitie stayedly: so mayst thou peece thyself profitable too thy freend in all respectes, if thou neyther abandon him in his aduersitie, nor wish aduersitie too him. In so greate varietie, manie thinges will fall in by the way, and minister thee matter too woorkke thy faithfulnessse vpon, although thou wish them not. In like maner as he that wisheth a man riches too the end too bee pertaker of them himself, seeketh his owne auayles though he seeme too wish for the other. Euen so he that wisheth his freend anie misfortune, too rid him of it by his owne helpe and faithfulnessse, preferreth himself before his freend, (whiche is the poynt of an unkynd person), and standeth so muche vpon his owne reputacion, that he would haue his freende in miserie, too the ende that he himself might bee thankfull, and therefore in the verie same respect he is vathankfull. For his meening is too unloade himself, and too bee discharged of a heauie burthen. There is greate difference whither a mannes halting too requyte kyndnesse, bee too peece one good turne for another, or bycause he is loth too bee in det. Hee that myndeth too requyte, will apply himself to the others commoditie, and wish that there maie comine a conuenient tyme for it. But he that meeneth nothing else but too bee discharged, will couet too comine too his purpose by anie meanes, whiche is the propriety of a verie ill disposed minde.

### The xxxv. Chapiter.



Askest thou that this ouermuche hastemaking is a poine of unkyndnesse? I canst expresse it more playnly, than by repeating that which I haue spoken already. For Thy meening is not too requyte the good turne



turne receiued, but too scape from it. Thou seemest to say thus: when shall I haue rid my handes of it? I must labour by all meanes possible, that I maie not bee bound too him. If thou shouldest wish too paie him of his owne, thou mightest seeme farre wyde from a thankfull man: and yet is this wish of thynne a greater wrong. For thou cursest him, and with thy cruell miswithing, dasthest out the Braynes of him whom thou oughtest most to honour. I thinck there is noman that would dout of the crueltie of thy mynd, if thou shouldest wish him pouerty, bondage, famin, or feare, openly. And what oddes is there betweene wishing it in woordes, and wishing it in hart? For if thou bee well in thy wittes, thou wilt wish none of these thinges. So now, and count this too bee a point of thankfulnesse, which euen the thanklesse persone would not do, so he were not come too the hating of the partie, but onely too the denyall of his benefite.

The xxxvi. Chapter.



Who would call *Aeneas* godly, if he would haue had his countrie conquered, too the end he might saue his Father from captiuitie? Who would thincke anie naturall loue in the poongmen of *Sicilie*, if they had wished that Mount *Etna* might haue broken out with abundance of fyre farre beyond his accustomed wont, too yeelde them occasion too better their duetifull goodwill toward their Parentes, by carpyng them hastely through the middes of the fyre, too the ende they might leaue good examples too their Childzen? Rome is nothing beholden too *Scipio*, if he wished the continuance of our warres with *Affrick*, too the intent that hee himselte might make an ende of them. Rome is nothing beholden too the *Deciusses* for sauing their countrie by the death of themselues, if they first wished that our better necessitie might make place for their most manly bow. It is the greatest shame that can be, for a Physician to make woork for the Physician. Many that had increased

increased the diseases of their Patients or set them back, to the ende too purchase themselves the more glorie in curing them; oftentimes either haue not bin able too driue the diseases away at al, or else haue martyred the poore Soules in healing them.

# The. xxxvii. Chapter.



It is sayed (for surely so reporteth *Hecaton*) that when *Callistratus* fled his countrie, (the seditiousnesse and vnhyppled libertie whereof had banished manie other with him,) at what tyme one wished that the *Athenians* might haue neede too call home their Outlawes, he mislyked such maner of returne. But our *Rutilius* delt yet more corageously. For when one comforted him and told him that Ciuill Warres were at hande, by meanes wherof it would shortly come to passe, that al Outlawes should returne ageine: What harme haue I doone thee (quoth hee) that thou shouldest wishe mee a woorse comming home, than going out? I had leuer that my Countrie should bee ashamed of my banishment, than bewaile my returne. It is no banishment, wherof euerie man is more ashamed than the partie that is banished. Like as these men performed the duetie of good Citizens, in that they would not bee restored to their natyue soyle with the Domage of the Publikweale, because it was more reason that twoo should bee greued vniustly, than that all should bee greued for the hurte of the Common weale: Euen so hee obserueth not the duetie of a thankfull persone, which would haue his benefactor fall into distresse, too the intent that he himself might rid him out of miserie. For though that man meene well, yet wisbeth he ill. It is not too bee defended, and muche lesse too be commended, if a man quenche a fyre that hee himselfe hath kindled. In some Comon weales a wicked wish hath bin hilde for a wicked deede.



# The sixth booke

## The xxxviii. Chapter.



Cresse at Athens, *Demades* condemned one that should burpallware, bypon proof that hee had wished greate gayne, whiche could not happen to him without the deatch of muche people. Yet is it woont too bee a question, whither he were iustly condemned or no? For peradventure his wishing was not too sell vnto manie folkes, but too sell at hygh pryce, and to buye the things cheape which he should by retayle. Sith that bargayning consisteth of buying and selling: why wrestest thou his wishe too the one syde, whereas the gayne ysleth by both? Furthermoze thou mayst as well condemne all other men that vse the same trade of occupiying: for all of them mean one same thing, and all of them wishe one selfsame thing in their hartes. Thou shalt condemne the greatest part of men. For whose gayne ysleth not by another mannes losse? The Souldier wisheth warre for his owne glozy. Dert of Corne setteth by the Husbandman. The trimmest Lawyers desyre Roze of pleas. A contagious peere is for the Physicians aduantage. Corrupt youth enricheth the Gallaners and Haberdashers, and all suche as sell fyne Wares. Let no fyre nor whether appayze houses, and the Carpenter may go lye doune and sleepe. One mannes wish was caught hold on, and all mennes wishes are alike. Thinkest thou that *Aruntius* and *Aterius*, and the rest that haue professed the art of Executorshippe, wish not the same thinges in their hartes, which the Heraultes and Moozners doe at Funerallles? For these knowe not whose deatches they wishe: but the other wish the deatches of their nearest acquaintance, and of those too whom they pretend moste friendship, for their goodes sake. The one sort haue no losse by nomans life: but if men liue long, the other sort are vndoone. And therfore their wishing is, not only too receiue that which they haue earned by their filthie trade: but also too bee discharged of their paymentes. No dout therfore, but that they which  
count

counie his life their hinderance by whose death they maie haue gayne, goe one aye beyonde the other in wisshing the thing that is condemned. And yet are the wisshes of all suche men as well knownen, as vnpunished. Too bee short, let eche man examine himself, and enter intoo the secret of his owne harte, and see there what he hath wisshed too himself. How many wisshes are there whiche it is a shame for a man too bee acknowen of too himself? And how feawe bee there whiche wee maie iustifie before witnesse?

### The. xxxix. Chapter.



**Y**E must not euery thing that is blame woorthye, bee by and by condemned: as this wish of the freende that misuseth his good will, and falleth intoo the vpee that he shunneeth, wherewith wee bee now in hand. For in making ouermuch hast too shewe a thankfull minde, he becommes vnthankfull. Let my freende fall intoo my daunger (sayeth he): let him haue neede of my fauor: let him not bee able too mayntayne his welfare, honestie, and safetie without mee: Let him bee brought too suche an afterdeelee, that whatsoeuer I doo in recompence of his former freendeship, it maie bee as a free benefite vntoo him. Let the Gods hem him in on the oneside, and let the treason of his owne howse hem him in on the otherside, and let mee only bee able too rid him out of it. Let a mightie and soze enemy assault him with a rout of his deadly foes, and not vnarmed. Let his creditoz and his accuser bee feerce and extreme vypon him.

### The. xl. Chapter.



**S**E how indifferently thou dealest. Thou wouldest wish none of these thinges vntoo him if he had not done thee good. Too let passe other grieuouster faultes whiche thou committest in requiting euill for good, certeinly thou offedest in this,

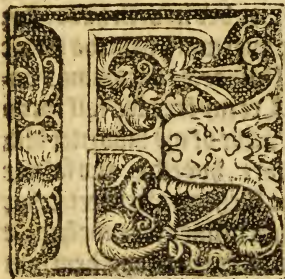
Cr. li.

that



that thou tarpest not the proper tyme of eche thing: the preuenting whereof is no lesse offence, than the not taking of it when it commeth. For like as a benefite is not too bee taken at all tymes: so also is it not too bee requyted at all tymes. If thou shouldest render it before I haue neede or desyre of it, thou shouldest bee vnhankfull. And how muche more vnhankfull then art thou, in compelling mee too haue neede of it? Tarpe thy tyme. Wherefore wilt thou not haue my gift too rest with thee? Wherefore is it a payne too thee too bee beholden too mee? Wherefore doost thou haste too make an euen reckening with mee, as if it were with somme nipping vsurer? Why seekest thou my trouble? Why settest thou the Gods ageinst mee? After what sort wouldest thou demaunde, that doost so requite?

The .xli. Chapter.



It is and foremost then my freend *Liberals*, Let vs lerne too owe good turnes quietly, and too wayt for oportunitiees too requite, and not too make them by force. Let vs beare in minde, that this despyousnesse of discharging ones self in poste haste, is the point of a Carle. For no man is willing too requyte that whiche he is unwilling too owe. Looke what he is loth too haue too rest with him, he diemeth it a burchen, and not a benefite. How muche better and moze rightfull is it too beare the desertes of our freendes in remēberance, and too offer them kyndnesse, but not too threape it vypon them, nor too think ourselues too muche in their det? For as muche then as a benefite is a common bond, and linketh cupples too gither: saie thou thus. I wil not bee ageinst it that thyne owne should retorne vnto thee: my desyre is that thou mayest haue it ageine cheerefully: if any of vs bothe bee ouertaken with necessitie, so as it falles out by somme destinie, that either thou must bee sayne too receiue thy good turne agein, or I bee faine too take another at thy hand:

let him giue still that was woont afore. I am redy: there is no let in *Turnus*: I will shewe this my willing mynde as soone as tyme serueth: In the meane whyle let the Goddes bee my witnesses.

### The .xlii. Chapter.



*P Liberalis*, I am woont too marke this affection in thee, and as it were too grope it with my hand; that thou fearest and frettest, least thou shouldest bee too slowe in anie kynde of courtesie. It belcometh not a thankfull mynde too haue anie carefull misconcept ageinst the assured confidence of itself. For the conscience of trew lone is quyte rid of all carefulnesse. It is as greate a reproche too receiue that whiche thou oughtest not, as not too giue that whiche thou oughtest. Let the first bestower of a benefite haue allwayes this prerogatyue: That he mape as well choole his tyme too receiue, as hee choze too bestowe. But I am afrayed (sayest thou) least men will misreport mee. We dealeth euill, whiche is thankfull for reportes sake, and not for conscience sake. Thou hast two iudges of this cace: Him, whom thou mayest deceiue: and thyself, whom thou canst not deceiue. Then what if no occasion happen? Shall I bee in his deteuer?

Yea, euer: and that openly, and gladly; and thou must take greate pleasure too beholde his gage layd by with thee. It repenteth that man of the taking of a benefite, whom it greeueth that he hath not yet requited it. Why shouldest thou chink him vnwoorthie too haue thee long his better, at whose hande thou couldest finde in thy harre too take a good turne?

### The .xliii. Chapter.





They bee verie farre euersene, which  
thinke it the proprietie of a noble  
harte, too laie out, too giue, or too  
fill the bolsones and howles of ma-  
nie men; when as oftentymes it is  
not a greate corage, but a greate a-  
bilitie that dooeth these thinges.  
They knowe not how muche it is a  
greater and harder matter at some  
tyme, too take, than too poure out. For too the intent I maye  
imbrace neither of them, for as muche as either of them is others  
peere, as long as it is doone vertuously: (I saye) it is no lesse  
propertie of a noble harte too owe a benefite, than too bestowe  
one. But yet so muche the more laboꝝ somme is this than the o-  
ther, as the keeping of thinges receiued requyreth more heed-  
fulnesse, than dooeth the giuing of them. Therefore wee must  
not stande in feare least wee should not requyte soone ynough,  
noꝝ make haste too doo it out of season. For euen as muche of-  
fendeth he that hasteth too requyte kyndnesse out of dew tyme,  
as he that requyterth not in dew season. It is layed vp with mee  
for him. Neyther in his behalfe, noꝝ in myne owne, am I a-  
frayed. He hath prouided well for himself. For he cannot lose  
this good turne but with the losse of mee, no noꝝ with the losse  
of mee nother. I haue thanked him, and that is as muche too  
saye as I haue requyted. He that myndeth the requyting of a  
benefite too muche, imagineth the other too mynd the recei-  
uing of it too much. Let a man yelde himself easie both waies,  
If he bee willing too take the returne of his benefite, let vs  
render it and requyte it cheerfully. But if he had leuer haue it  
too remayne still in our keeping: Why should wee throwe his  
treasure out of doozes? Why refuse wee too bee his stoꝝers?  
Hee is woꝝthie too haue his owne choyce. Also opinion and  
report, let vs so esteeme of them, as of thinges that should waite  
vppon vs, and not leade vs.

The end of the sixth booke.

# The seuenth and last Booke of Lucius

*Annaus Seneca, concerning Benefites.*

## The first Chapter.



*M* *Liberalis*, take a good hart too thee, euen  
in the bottom of hell.

*I will not heere withhold thee long, I will not  
beate about*

*The bush, nor yet with Windlasses suspende  
thee long in doubt.*

This booke is but a packet of looce Rem-  
nantes. Now that I haue spent my stufte, I looke about mee,  
not what I haue too saye, but what I haue not sayd. Nor why-  
standing, thou must take in good woorth whatsoeuer is of o-  
uerplus, seeing the ouerplus is for thy sake. If I had ment too  
set myself too sale, this woork should haue gowen by little and  
little, and that part of it should haue bin reserued too come last,  
whiche every man would haue despyed euen though he had bin  
glutted. Whatsoeuer was most needefull, that haue I conuey-  
ed intoo the firste beginning. If anie thing haue escaped mee,  
that doo I now gather vppe. And in good faith, seeing that the  
thinges which direct mennes manners are spoken of already:  
If yee should examine mee vppon my conscience, I thincke it  
not greatly too the purpose, too pursew the rest, which are in-  
uented, not for amendment of lyfe, but for exercyse of wit. For  
it was excellently sayd of doggish *Demetrius* (a man in myne  
opinion right excellent, euen though he were compared to the  
excellentest) that it is more woorth for a man too knowe a few  
Rules of *Wisdomme*, so he beare them in remembrance and  
practize them: than if he lerne neuer so manie, and haue them  
not redy at hand. For (sayeth he) lyke as that man is a greate  
Wrestler, not whiche hath lerned all Triches and sleightes,  
(whiche hee shall seidome haue occasion too put in vye against  
his aduersarie) but whiche hath well and diligently practized  
him-



## The sixth booke

himself in some one of twoo, and watcheth earnestly too take the aduantage of them: (for it skilles not how feawe thinges he knowe, so he knowe inough too get the maystrie:) Euen so in this kynd of studie, there bee manie thinges that delyght, but feawe that profit. Although thou know not the reason why the mayne Sea dooth ebbe and flowe: or why euery seuenth yeere imprynteth a signe vppon mannes age: or why the wydenesse of a Church keepeyth not his full proportion in the bewe of them that behold it a far of, but gathereth his endes or sydes intoo a narrownesse, so as the toppes of the Pillars and Pinnacles grow intoo one: or what it is that separateth the conception of Twinnes and ioyneth their birth; whither one companyng of the Parentes bee disperfed intoo twayne, or whither the twoo bee begotten at twoo seuerall tymes: or why those that bee bozne at one burthen haue sundry destinies, and whereas there is small distance or none betwixt their birthes, yet they haue as greate difference as may bee in their lyues: It is no great harme too thee too let such thinges passe, which are neyther possible nor profitable too bee knowen. TEE truely lyeth whapped vp toogether aloft. Yet haue wee no cause too blame Nature of unkyndnesse: for nothing is vneaste too bee found, saue suche as when they bee found, yeeld vs no further frute than the onely synding of them. But whatsoeuer may make vs both betten and more blisset, that hath nature set epyther open too vs, or neere at hand too vs. If the mynd can despyse casualties: if it raddge not into endlesse despyres through couetous hope, but haue lerned too seeke hir riches in hirself. if it haue shaken of the slauiſhe feare of Gods and menne, and knowe that menne are not too bee feared muche, and GOD nothing at all: if it despyse all those thinges wherewith the lyfe is Racked whyle it is decked with them, and bee come too that point that bee manifestly perceiueth death too bee the cause of no euill, but the end of manie euilles: if a man haue bowed his mynd vnto vertue, and count the way playne whithersoever she calleth: if he bee a fellowly wyght, and (as one bozne too the behoof of all men) esteeme the whole worlde but as one household:

household : if he lay his cōscience open befoze the Gods, & liue continually as if all men behild him, standing moze in awe of himselfe than of othermen : Hee hath withdrawen himselfe from all Stormes, and is harbyoughed in the calme and sewer Haven : he hath atteyned too the necessarie and profitable knowledge. The residue bee but pleasures too passe away idle tyme. For when a man hath once withdrawen his mynd intoo safety, he may then also start out intoo these thynges, whiche garnish mennes wittes but strengthen them not.

### The second Chapter.



These are the thynges whiche our frend *Demetrius* willeth him that myndeth his owne profite too take holde on with both his handes, and neuer too let them go, but rather too fasten them too him, and too make them part of himselfe, and too procede so farre by dayly mynding of them, that whollosome thynges may meete him of their owne accorde, and euerypwhere bee strepght redy at hand with a wishe, and that the distinction of honest and shamefull may come too his mynde without taryaunce, assuring himselfe that nothing is euill but that whiche is vn honest, nor any thing good but that whiche is honest. Let this bee his Rule too order his dooinges by : let this bee his Lawe too doo and demaund all thynges by : and let him count those too bee the miserablest of all men, (glister they neuer so muche in riches) whiche are giuen too the belly and the bedde, whose mynd is sotted in lazie idlenesse. Let him say too himselfe, Pleasure is frayle and short : soone weerie of the thynges whereon it woozeth : the greidilper it is haled in, the sooner it turneth too greef : it is alwayes of necessitie accompanied either with repentance, or with shame : and there is nothing in it either noble or beseeeming the nature of man which resembleth the Goddes. It is a base thing, proceeding from the seruise of the shamefull and vyle members, and in the ende



## The seuenth booke

filthy. The pleasure that is meete for a man, yea and for a manly man, is not the cramming and pampering of the bodie, nor the stirring vp of the lustes whiche doo least harme when they bee moste at rest: but too bee voyd of vniquietnesse of mynd, as well of that sort whiche the ambitiousnesse of men prouoketh when they quarrell among themselves, as of that sort whiche cometh of intolerable losse, when wee deeme of the Gods by report of fame, and esteeme them as sinfull as our selues. This pleasure which is alwayes alike, alwayes voyd of feare, and shall neuer bee weerie of itself, doth the man inioy whom wee frame; who being (as yee would say) most skilfull both of Gods Lawe and mannes Lawe, taketh fruition of the thinges present, and hangereth not vppon that whiche is too come. For he that yeeldeth too vncerteinties, hath neuer anie firmenesse. Therefore being ridde of greate cares, and suche as racke the mynd in peeces, he hopeth for nothing, hee coueteth nothing, neither putteth he himselfe vppon vncerteinties, but is content with his owne. And thou must not imagin that he is contented with a little, for all thinges are his. Howbeit, not so as they were Alexanders, who, even when hee was come too the Shore of the Red Sea, wanted more than he left behynd him from whence he came. Surely they were not his: no not euen the thinges that he possessed and had conquered. When *Onesicritus* the Admirall of his flecte was sent before him, to roue abrode in the Ocean lyke a Pyrate too seeke newe warres in an vnknown Sea: did it not sufficiently appere that he was poore, seing he aduanced his warres without the boundes of nature, and thrust himselfe headlong intoo a Sea of boundles depth, of vnnicassurable wpones, and vnsearched afore, only for blynd couetousnesse? What matter makes it how many realmes he wan by force: how manie Kingdomes he gaue away, or how manie Countries hee brought under tribute? Looke how much he couered, so much he wanted.

### The third Chapter.

And



And this is not the fault of Alexander alone, whom luckie rashnesse draue beyond the steppes of *Liber* and *Hercules*: but it is the fault of all such as fortune hath made eage by ouerfilling them. Looke vpon *Cyrus* and *Cambyfes*, and vpon al the whole Pedegree of the *Persian* Kinges through out: and which of them shalt thou fynd satisfied with the largenesse of his Empire, or that finished not his lyfe in the purpose of proceeding still further and further? And no woonder at al. For whatsoeuer couetousenes catcheth hold on, he swalloweth it doune and deuoureth it quyte: and it makes no matter how much a man cast intoo a thing that cannot be filled. The wylse man is the only he that is owner of all things, & they put him not too any trubble in the keeping. He hath no Ambassadors too sende beyond the Sea, nor Tentcs too bee pitched in the Marches of his enemyes. He hath no neede of Garrisons too bee placed in conuenient Fortresses, he hath no neede of Legions nor Bandes of Hoxlemen. Like as the Goddes immortall doo gouerne their kingdome, and maynteine their state aloft in quietnesse, without Armour: euen so the wylseman performeth his duetie without trubblesomnesse, though he haue neuer so much too doo. And being himself the mightiest and best, hee seeth all men else too bee vnderneath him. As much as thou knowest it, yet is it the proprietie of a right high corage, for a man (when he hath bewed [the whole worlde] from East too West by sight of mynd, whiche perceth euen the furthest thinges and such as are forclozed with wildernesses, and hath behild the infinite number of liuing Creatures and the greate abundance of other thinges, whiche nature hath moste bountifully powred out) too better this saying: meete for GOD. All these thinges are myne. So commeth it too passe, that he coueteth nohing, because there cannot bee anie more than all.

The.iiii. Chapter.

Do. is.

This



# The seuenth booke

## The.iiii.Chapiter.



Dis is it (saieſt thou) that I wiſhed  
for: I haue thee at aduantage. I  
will ſee how thou canſt ride thyſelf  
out of theſe ſnares whereinto thou  
art ſalne by thyne owne ſeekyng.  
Tell mee how a man maye giue any  
thing to a wiſe manne, if all thinges  
be a wiſe mans? For the ſame thing  
that is giuen hym, is his owne alre-  
die. Therefore a Benefice cannot bee beſtowed vppon a wiſe  
man, becauſe that whatſoeuer is giuen too a wiſe man, is but a  
Pigge of his owne Solwe. But you ſaye that a giſt maye bee  
giuen too a wiſe man. The ſame queſtion demaund I alſo con-  
cernyng frēdes, you ſay, all things are comon among them:  
*Ergo* no man can giue his frēd any thing, for his frēde hath  
as good intereſt in them, as he hymſelf.

Nothyng letteth, but that a thyng maye bee boche a wiſe-  
mannes, and alſo his that poſſelleth it, too whom the giſte and  
aſſignement of it belongeth. I ſaye that all thinges are a wiſe-  
mannes, howbeit in ſuchewiſe, as euery manne neuertheleſſe  
hath his peculiar ownerſhippe in the thing that is his. By the  
Ciwill Lawe, all thynges are the kynges. And yet the ſame  
thynges whereof the vniuerſall poſſeſſion pertaineth too the  
kyng, are leſte too ſeuerall owners, and euery thyng hath his  
peculiar proprietarie. Therefore wee maye giue the Kyng,  
boche Houſe, and Villaynes, and Donnie, and yet not bee  
ſaied too giue hym of his owne gooddes. For the prerogatiue  
of all thynges belongeth too Kynges, and the proprietie too  
eche ſeuerall perſone. Wee terme it the territorie of *Athens*,  
or *Campaine*, whiche otherwiſe the neighbours parte among  
themſelues by priuate boundes: and yet is all the whole Ter-  
ritorie belongyng either too the one comon weale, or too the  
other, and afterwarde eche parcell remaineth too his ſeuerall  
owner. Therefore I maye giue my Landes too the Comon  
weale, although it bee ſayed too belong too the ſame, becauſe  
they

they bee the Comon weales in one respecte, and myne in another. Is there any doute but a bondman, and all that he hath is his Lordes? Yet maye he giue his Lorde a presente. For the Bondman hath not therefore nothyng because hee should haue nothyng if his Landlorde list. Neither is it therefore the lesse a gifte, when he hath presented it willyngly, because it might haue bin taken from hym whither he would or no. What should wee stande prouyng of all thynges? For it is alreddie agreed betwixte vs, that all thynges are a wisemannes. Lette vs gather that whiche is in question: namely how there maye remaine matter of liberalitie towardes hym, whom wee haue graunted too bee owner of all thynges. All thynges that Children possesse, are their Fathers: and yet who knoweth not that the Sonne maye giue somewhat too the Father? All thynges are the Goddes: yet offer wee giftes too the Goddes, and cast offerynges intoo their bore. That whiche I haue is not therefore none of myne, because myne is thynne: For it maye so happen that one self same thyng maie bee bothe myne & thynne.

He (saicst thou) that is owner of Comon Parlottes, is a Baude: but a wise man is owner of all thynges, and emong all thynges are also comon Parlottes: Ergo a wise man is a baud. By thesame reason they barre a wise manne from buiying. For (saye they) no man buyeth his owne gooddes: but all thynges are a wise mannes: Ergo a wise man buyeth nothyng. So doo they also barre hym from borrowyng, because no manne payeth interest for his owne Monney. Innumerable are the thynges that they quarell about, whereas they vnderstand well inough what our meenyng is.

## The .v. Chapter.



**N** Bee flat with you, I vphold that all thynges are a wise mannes, in suche wise as euery man hath neuerthelesse his proper ownership in his owne gooddes: Like as in a good Monarchie, the Kyng possesseth all chinges by way of soueraintie, and eche man seuerally by way of proprietie. A



# The seuenth booke

tyne will come to proue this matter. In the meane while it is enough too this question, that I maye giue a wise manne that thyng, whiche in diuerse respectes is bothe his and myne. And it is no maruell that somewhat maye bee giuen too hym that is owner of the whole. Putt the case I haue hyred a Ferme of thee. Herein, somewhat is thyne, and somewhat is myne. The thing it self is thyne, and the occupping of it is myne. Therefore thou shalt not meddle with the frutes, without thy Fermours leaue, though they growe vppon thyne owne grounde. And if there come a dertth of Corne, or a tyme of Famine, yett shall it not boote thee (alas) too beholde his greate store, that groweth vppon thyne owne grounde, that is layed by in thyne owne Bernes, and that shall goe intoo thyne owne Garners. Thou shalt not enter intoo my Ferme, though thou bee Lorde of it, nor take awaye thy Bondman that is my hyred seruant. For I will fetch hym from thee ageine, if I haue payed for hym, and thou shalt accept it as a courtesie, if I giue thee leaue too ride in thyne owne wagon. Thus thou seest, that a manne maye receiue a freendly turne, in receiuing his owne goodes.

## The. vi. Chapter.



In all these thinges whiche I haue reher-  
sed, bothe the parties are owners of one  
self thing. How so? Because the one is ow-  
ner of the verie thing, and the other is ow-  
ner of the vse or occupping of it. Wee saye  
these Bookes are *Ciceroes*: and *Dorus* the  
Booke seller saith they bee his: and bothe  
bee true. The one chalengeth them as Authour of them,  
and the other as his wares; and so are they rightly sayed too  
bee the Bookes of either of them. For they bee so, howbee it  
not after one maner. So maye *Titus* *Linus* take of gifte, or  
buie his owne bookes of *Dorus*. I maye giue a wiseman that  
whiche in seueralitie is myne, though otherwise all thynges  
bee his. For seepng that he possesseth all thinges in comon like  
as Princes doo, and yet neuerthelesse the proprietie of thinges  
is

is disperfed too euery perfone in feuerall: he maye bothe take a good turne, and owe one, and alfo bothe buye and hyre. The Emperour hath all thyngs, and yet none but his priuate gooddes, and peculiar reuenues doo come too his Erchequer. All thinges in the Empire are his: and yet properly he hath no more of his owne, but his peculiar heritage. What is his, and what is not his without impeachment of his Empire, that is the queſtion. For euen that whiche is giuen awaye from hym by verdit as none of his, is his ageine in another reſpecte. So likewise, in mynde a wiſeman is owner of all thinges: and by lawe & poſſeſſion, he oweth but his proper and priuate gooddes.

### The. vii. Chapter.



In ſuche maner of reaſoning, *Bion* was woont too gather, ſometyme that all men were churchrobbers, and ſometyme that noone were ſo. When he mynded too puch them all too their neckuerſe, He reaſoned thus. Whoſoeuer hath ſtollen aught that pertyned too the Gods, or ſpent it, or turned the ſame too his owne uſe, is a churchrobber. But all thinges pertyne too the Goddes; Therefore whatſoeuer thing a man taketh awaie, he taketh it from the Goddes. For aſmuch as all thinges are theirs: Ergo whoſoeuer taketh awaie any thing, is a Churchrobber. Ageine when he would haue Churches broken up, and the Capitoll ſpoyle, he would ſaie there was no Churchrobberie committed, bycauſe that whatſoeuer is taken out of one place that pertyned too the Goddes, the ſame is conueyed intoo another place that pertyneth too the Gods likewyſe. Heere it is too bee answered, that all thinges in deede are the Goddes, but not that all thinges are dedicated too the Goddes: and that Churchrobbing is in thoſe thinges that Religion hath dedicated vntoo God. So ſaie wee that the whole worlde is the temple of the Goddes, immortall, aloneſy deſecming their greatneſſe and maiesty: and yet notwithstanding



# The seuenth booke

ding wee saie there is a difference betweene holie and unholie, and that it is not Lawfull too doo all those thinges in the Moores that wee terme by the name of Churches or Chapelles, whiche are Lawfull too bee done vnder the open skye and in the sight of the Starres. A Churchrobber cannot doo any harme vntoo God, whom his owne Godhead hath set out of mannes reache, but yet is he punished, bycause he hath done it as it were too God. The opinion of vs and of the offender himself byndeth him too punishment. Therefore looke in what maner he that taketh away anie halowed thing seemeth a Churchrobber, although the thing that he hath stolne (carye it whither he will) remayneth still within the boundes of the worlde: after the same maner also mate theft bee committed agēst a wyse man. For there is somnewhat conueyed from him, not as he is owner of thinges in vniuersall, but as he is intypled too them in particular, and as they belong vntoo him in seuerall. That other ownership he will acknowledge: But affor this, he woulde not haue it though he might, but woulde burst out intoo this saying whiche the Romane Graundcapteine did cast forth, when it was decreed, that for his prowesse and his good seruice too the comon welth, he shoulde haue as muche Lande giuen him as he coulde plowgh about in one day. You haue no neede (quoth he) of anie suche Citizen, as hath neede of more than one Citizens liuing. How muche more honor (thinke you) was it for that man too refuze so greate a reward, than too haue deserued it? For manie Capteines haue remoued the Boundes of other menne, but neuer any did set boundes too himselfe.

## The.viii. Chapter.



Wherefore when wee beholde how the wysemannes minde ouermaystreth all thinges and passeth througħ all thinges: wee say all thinges are his. And if the case requyre that he must bee taxed by the powle too this ordinarie right: there is greate difference whiche his ownership bee too bee esteemed

by his minde and by his owne greatnesse, or by his substance. Too haue all these thinges whereof thou speakest, it woulde lothe him. I will not tell thee of *Socrates*, *Chrisippus*, *Zeno*, and other Philosophers that were greate in deede; howbeit so muche the greater, because enuie withstandeth not the prayse of those of old tyme. A little afoze, I spake of *Demetrius*, w<sup>h</sup> our nature seemeth to haue byed in our dayes, of purpose too them how hee was the man that neither coulde bee corrupted by vs, nor wee corrected by him: a man (though he himself would not bee acknowen of it) of perfect wisdom and assured constancie in such thinges as he had purposed: yea and of such eloquence, as was most seemely for stout matters, not too gay nor too preycise in termes, but settingfoorth his matters with greate corage, according as the earnestnesse of his case occasioned hym. I dout not but the heauenly p<sup>r</sup>ouidence gaue him suche lyfe and suche abilitie of viterance, too the intent there should not want either example, or reproche to our age.

## The. ix. Chapter.



If somme one of the Goddes woulde giue *Demetrius* the possession of all thynges in this worlde, bypon condition that he should not giue aughte awaye: I dare abide by it he would refuze them; and would saye: I will not bynde my self too so vndischargeable a burthen, nor caste this vncumbered harte of myne intoo that

lincke of thinges. Why presentest thou me with the mischeeues of all people, whiche I would not receiue, no not euen too giue awaye, because I see many thinges that are not comely for mee too giue? Sette thou foorth in my sight, the thynges that blere the eyes of whole Nations and Kynges. Lette mee see the thinges for whiche men sell their liues, and their soules. Laye before mee the cheef thinges whereof Riotte vaunteth:



# The ſeuenth booke

chooſe whether thou wilt vnfolde them in order one after another; or (whiche is better) deliuer them in one groſſe ſomme together. I ſee robes of houſes cunninggly wrought with curious deuſes, and ſhalles of bace and moſte vile and fluggiſhe beaſtes, bought at exreſſiue prices, wherein the ſelf ſame varietie that delighteth, is made of counterfette colours, accordyng too the likenelle of the thinges them ſelues. I ſee there tables, and a peece of woode valewed at an Aldermannes ſubſtaunce, counted ſo muche the preciouſer, as the warrinelle of the Tree hath wypted it intoo mo knurres. I ſee there Chryſtal glalles the bittlenelle whereof anaunceth their eſtimation. For among the vnfkilfull, euen the verie daungerouſnelle of thinges whiche ſhould cauſe them too bee eſchewed, makes them too bee the better beliked. I ſee Cuppes of Dirrhe, as who would ſaye that Riot were not coſtly enough of it ſelf, excepte they made them greate Boules of Jewelles, too quaffe by that thing one too another, whiche they ſhould bee ſaine anon after too vomitte out ageine. I ſee Perles mo than one alone fitted too eche eare (for now womens eares are inured too carrie burthens): and they bee linked together by cupples, with a chirde hanging vnder them bothe. Whence had not bin ſubiecte enough too womens madnelle, if they had not hanged twoo or three mennes ſubſtaunces at either of their eares. I ſee ſilken garmentes, if at leaſtwiſe a manne maie terme them garmentes, in whiche there is nothing whereby either the bodie or womanhod maie bee garniſhed: whiche when a woman hath putte on, ſhee maie ſafely ſweare ſhee is little better than ſtark naked. And theſe thinges are fetched at grate priſes by traſlike. euen from vnknown Nations, too the ende that our Ladies ſhould not diſcouer muche more of their bodies too their paramours in their Chambers, than they ſhewe openly too all menne in the ſtreetes.

## The .x. Chapter.

What



**W**hat preuailest thou O couetousnesse? How  
 many thinges are there whiche in vaine we  
 surmount thy golde? All the thinges that  
 I haue spoken of, are of more estimation,  
 and of greater price. Now will I peruse  
 thy riches, I meene the plates of both the  
 mettalles, at the sight whereof our coue-  
 tousnesse Dazeleth. In good sooth, the yearth (whiche hath  
 layed fooz the whatsoeuer maye bee for our behoofe) hath del-  
 ued these thinges deepe, and sonken them intoo the grounde,  
 yea, and shee lyeth vppon them with all her whole might, as  
 vppon nopsome thinges that could not comme abrode, but too  
 the hurte of all Nations. And least there should want either in-  
 strument, or reward of manslaughter: I see Iron fetched forth  
 of the same Caves, that Golde and Siluer are digged out of.  
 Yet haue these thinges somme substanciall matter in them:  
 there is somewhat in them that maye cause the mynde too bee  
 ledde by the error of the eyes. But I see there Patentes, In-  
 dentures, and Obligations, whiche are but emptye Images  
 of greedinesse, and a certeine shadowe of egre Couetousnesse,  
 seruyng too beguile the mynde, that delighteth in opinion of  
 vaine thinges. For what are these thynges? What is interest?  
 What are Iournalles or Daybookes? What is Usurie, but  
 names of mannes couetousnesse, whiche Nature is not ac-  
 quainted with? I could finde fault with Nature, that shee hidde  
 not Golde and Siluer further out of reache, and that she laied  
 not a greater weight vppon them: than could haue bin remo-  
 ued. What are these conueyances in writing? What are these  
 Reckeninges, and the sale of tyme, and thes bloudy hundred-  
 thes? Verely they bee wilfull mischeues, grounded vpon our  
 owne constitutions, wherein there is not any thing that can  
 bee discerned by eye, or hilde with hande: Dreames they bee of  
 vaine couetousnesse. O wretched whosoener he is, that deligh-  
 teth too haue a greate Inuentorie of substance, or large De-  
 meanes too bee Tilled by Bondmen, or infinite Herdes and  
 Flockes that maie require whole Countries and Realmes



# The seuenth booke

too feede them, or a Housholde greater than somme Warlike Nations; or priuate buildinges, exceeding the wydenesse of good greate counes. When he hath thoroughly bewed these thinges, wherby he hath laied forth and spied out his riches and made himself proude: if he compare that whiche he hath, too that whiche he coucteth: he is but a pooze man. Let me go, and restore me agein too those riches of myne owne. I knowe the kingdome of wisdom too bee bothe greate and daungerlesse: I will haue all thinges in suche wise, as all menne maye neuerthelesse haue their owne propertie in them.

## The .xi. Chapiter.



Wherefore when *Cesar* profered the same *Demetrius* two hundred Talentes, hee smiled and forsooke them: not deeming it too bee a somme of suche valewe, as the refusall thereof were woorth the boasting of. **GGG** how filie a somme was that, either too honoz or corrupt so noble a mynde withall? For I must needes yelde so singular a man his due commendacion. I haue herd a great thing reported of him: That when he had wondered at the lack of discretion of *Caius Cesar* for imagining that so small a matter could haue altered him, he sayd thus: if he had ment to trye mee, he should haue tempted mee with his whole Empire.

## The .xii. Chapiter.



Hen may somewhat bee giuen too the wyse man, though all thinges bee his. Lykewyse there is no let but that somewhat may bee giuen too a frend, though wee say that all thinges bee comon among freendes. For I haue not thinges after suche sort in common with my freend, as with a partner, so as my parte and his should bee both one: but in suche wyse as Childzen are comon too the Father  
ther

ther and the Doother : who hauing twoo betwixt them , haue not eche of them one, but twoo a peece. First of al I will bring too passe, that this man (whatsoeuer he is that chalendgeth copartner ship with mee) shall vnderstand, he hath nothing in comon with mee. Whyso? Because this kynd of intercomoning is onely among wysemen, betweene whom there is also frendship. The rest are no more freendes, than they bee coparteners. Ageine, thinges may bee comon diuerse wayes. Thinges belonging too the degre of Knighthod are comon too all knightes of Rome: and yet if I haue take a place in sitting, the same is properly myne owne: and if I depart with it too some other knight, although I depart with a thing that is ours in comon, yet seeme I to haue giuen him somewhat. Some thinges are comon too men bypon certein condicions. As, I haue a place among the knightes: not too sell it, not too let it out, not too dwell bypon it: but too sit and see thinges. And therefore if I come intoo the Theatre when the knightes places bee all full furnished and can haue no roome because the place is taken by afoze, by those that haue as good right in it as I: I shall make no lye though I say still that I haue a place among the knightes, because I haue right too a place there, and because I haue priuiledge too sit there. Thincke thou that the case standeth in lyke wyse among freendes. Whatsoeuer our frend hath, is comon vnto vs: and yet is the proprietie of it his that posselseth it: and therefore may I not occupie it ageinst his will.

Thou mockest mee, sayest thou. For if the thing that is my freendes bee myne: is it not lawfull for mee too sell it? No. For thou mayst not sell the rightes of Knighthod, and yet are they comon too thee with the residue of the same order. It is not a proof that a thing should not bee thyne because thou canst not sell it, or because thou mayst not spende it, or because thou mayst not chaunge it for better or for woo:te. For that is thyne also, whiche is thyne bypon any condicion: and although I receyue such a thing of thee, yet haste thou it still neuer thelesse.

### The. xiii. Chapter.

Ce. iij.

Let



# The seuenth booke



**I**ET mee not hold thee too long. A benefite itself cannot be greater or smaller: but the thinges wherby a benefite or good turne is performed, maie bee greater or lesser: and the thinges wherein good will sheweth itself, maie be more or fewer: & so it may fode itself, according as louers are wont too doo, whose store of kisses and streight embracings, doo exercise loue, but not increace it. This question also that inseweth, is discussed in the premisses: and therefore it shalbee touched but lightly. For the argumētts that are applyed vnto the other thinges, maie also bee drawen vntoo this. The question is, whither he that hath done all thinges towarde the requyting of a benefite, haue requyted it or no. Too the intent (sayeth he) that you maie knowe he hath not requyted: he did all that he could too requyte. Whereby it appeereth that the thing is not doone which he wanted occasion to doo. For that man can not bee sayed too haue payed a peece of monnie, who hath euerywhere sought his creditoz too paye him, and could not fynde him. Somme thinges are of that sort, that they requyre a performance in deede: and in somme thinges it is as muche too haue doone what a man could, as too haue performed the verie deede in effect. If a Physicion haue doone all that he could too heale, he hath done his part. If an Oratoz haue vsed as muche cunning as could bee, he is too bee counted eloquent though his clyentes case bee ouerthrowen. Though a Generall or a Capteine be ouercomme: yet are they woorthie of commendacions, if they haue not wanted diligence, nor prowesse. He hath doone what he might too requyte thy good turne, and he could not for thy greate good hap. Nothing could happen more hard too the tryall of frew frendship. We could not rewarde a man of welch, he could not tende a man in helth, he could not releue a man in prosperitie. Yet hath he requyted, though thou haue receiued no benefite at his hande. For he that hath alwayes bent himself thereuntoo, waiting opportunitie for the same, and employing greate care and diligence thereaboutes: hath doone

doone more in effect ; than he whose lucke it was too requyte betymes.

The.xiiii.Chapiter.



**L**ET \* example of the better is brylke, inasmyche as it is not ynough for him too haue sought his Creditor, vnlesse he haue payed him his monnye. For in that case the cruell creditor standeth ouer his head, who will take the aduantage of his daie. But in this case thou art matched with a most courteouse creditor, who perceiuing how thou trottest by and doune carefull and vnquiet, will saie : awaye with this care out of thy harte : cease too bee so earnest too thyne owne trubble. I haue all of thee. Thou dooest mee wrong, if thou thinke I seeke anie more at thy hande. Thy good will is comine vntoo mee too the full.

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

Well: then sette this ageinst it. If he had forgotten the benefite that he receiued, or if he had not once proffered too bee thankfull: thou wouldest deny hym too haue requited. But this man hath weered hym self daie and night, and neglected all other dewties, peeldyng hymself whollie too this one, and wateryng narrowly that no occasion might escape hym. Now then, shall the case bee all one, as well of him that neuer had any care of requityng, as of hym that neuer lesse seekyng how too doo it? Thou dooest mee wrong if thou chalenge the deebe at my hande, when thou seest I wanted no will too dooe it. Too bee short, put the case thou wast taken prisoner, and that I hauing laied all my goodes too gage too my creditor, too make monney for thy raunsonme, dooe saile in a soye Winter by coastes all laied with Pyrates, and therewith all doo passe through all perill



perill, that the sea can yeelde besides the annoyances whiche it hath of it owne, and that afterward hauing iourneyed through many desertes, and commyng at length too thesame Searouers whiche all other men shunned and I sought, I finde thee raunomed alreadie by another man: wilt thou deny mee too haue requited kyndnesse? Furthermore, if in that voyage of myne, I lose the Honney by Shipwrecke whiche I had made too dooe thee good with, yea, or if I fall intoo captiuitie my self, while I seeke too rid thee out of captiuitie: wilt thou deny mee too haue requited thy kyndnesse? Truly, the *Athenians* call *Harmodius* and *Aristogiton* Tyrantquellers: And *Mutius* leaupng of his hande vppon the Altar of the enemie, was as muche as if he had slaine *Porfena*: and valeantnesse that wre-bleth ageinst Fortune, dooeth alwaies gette the vpper hande, though shee byyng not the woozke of her purpose to effecte. He that hath pursued occasions flyng from hym, and euer hunted after newe, whereby he might requite kyndnesse: hath per- formed moze than he whom speedie opportunitie hath made thankfull at the first pushe, without painestak yng.

CC.xv. Chapter.



My benefactor? sayeth he) hath yeilded thee twoo thinges: namely his Will and his Deede: and therfore thou owest him twoo thinges likewyse. Moozthely myghtest thou saye this to him that hath yeilded thee an idle will. But thou canst not say it vnto him, that both is willing and also indeuereth, leauing nothing vnassayed: for he hath performed both the partes, as much as in him lyeth, Agein, it is not alwayes required that number should bee matched with number. For some one thing is woorth twayne. Therefore so tozeward a will and so desyrouse to requyte, standeth in sted of the deede dooing. But if the will without the deede dooing bee not auayleable too requyte kyndnesse: then is noman thankfull to God, vpon whom nothing is bestowed but the will, Towarde the Gods (sayeth (he

he) wee can performe nothing else but our will. Well then, if I bee able too render nothing else vntoo the same man also whom I owe a good turne vntoo: why should I not bee thankfull in peelding that thing too a man, than whiche I can bestowe no greater bypon the Gods?

### ¶ The.xvi. Chapiter.



¶ Thou demaundest what I think of the matter: and thou wilt haue mee too shape thee a full answer. I say, let the one think his good turne requyted: and let the other assure himself he hath not requyted. Let the giuer hold the recepuer discharged, and let the recepuer acknowledge himselfe bound still. Let the one say, I haue it: and let the other say I owe it. In all matters of controuersie let vs euer sette the welfare of both parties before vs. The vnthankful must be shet out from all excuses whereuntoo they might haue recourse too colour their wrangling withall. I haue doone all that might bee. Dea and doo so still. What? Thinkest thou our Aunceters were so vnwysle, that they vnderstoode it not too bee vtter wrong, too haue put no difference betweene him that hath wasted awaye the Honnie that he hath borrowed, in whoyedome or at Dyce: and him that hath lost both his owne goods and other mennes too, by fyre or by Robbing, or by some other heauyer misfortune? And yet too the intent that men should know, that faithfulnessse was in any wysle to be performed, they admitted none excuse at all. For it were better that a feawe should bee put euen from their iust excuse, than that all should pretend some excuse or other. Thou hast doone what thou couldest too requyte. Let him accept it as sufficient, but think thou it too little. For like as if hee can fynd in his hart too passe ouer thynne earnest and diligent indeuer vnregarded, he is vnworthie too bee requyted with kindnesse: Euen so also art thou a verie Churle, if thou on the other syde, in respect that he accepteth

ff. j. thy



# The seuenth booke

thy good will for payment, bee not so muche the more willingly beholven too him because thou art released. Thou must not take the hold of it, nor call witnesse vppon it: but thou must seeke occasion neuerthelesse too requyte. Requyte the one because he claymeth it and the other because he releaseth thee. Requyte the one because he is euill, and the other because he is not euill. And therfore there is no cause why thou shouldest thinke thyself too haue anie interest in this question, namely whither a man that hath receiued a benefite of a wyseman, ought too requyte it him if he cease too bee a wyseman, and is become an euill man. For thou oughtest too redeliuer the gage that thou haste taken of a wyseman, yea and too discharge thy credit too an euill man: and why shouldest thou not also requyte his good turne? Bycause he is chaunged, shall he chaunge thee? What if thou haddest taken a thing of a man in helth: shouldest thou not restore it too him if he were sick? wee ought alwayes too beare more with our freendes weaknesse, than that comes to. Surely suche a man is sick in minde: let him bee helpeo, let him bee boorne withall. For folie is a disease of the minde. Too the ende that this maie bee the better vnderstoode, I thinke it good too make a distinction.

## The .xvii. Chapiter.



Here are too kyndes of Benefites or good turnes. The one a perfect and trewe benefite, which cannot bee giuen but by a wyseman and too a wyseman: The other a vulgar and comon benefite, wherof the intercourse is among vs that haue no skill. Also for this latter, there is no dont but I ought too requyte it too him that I owe it, whatsoeuer he is, whither he bee become a murtherer, a theef, or an adulterer. Felonies haue their Lawes: and iudgement will better redresse suche cases than vnhankfulnesse. Let noman make thee euill, bycause he is euill. Vppon an euill man I will cast awaie a good turne.

turne: and vntoo a good man I will render it. So will I requyte the good man, bycause I owe it: and the euill man, bycause I would not bee in his det.

### The. xviij. Chapiter.



If the other kynd of benefite, there is some dout: as that if I could not take it but being wise, neither could I render it but too one that continued wise. For put the case I render: yet cannot he receiue it, because he is not maister of hymself in this behalf, but hath forgone the knowledge how too vse it. It is all one as if yee should bid mee, strike the ball backe too a maimed hande. It is a follie too giue a manne the thing that he cannot take.

That I maie begin too answere thee from this last poince: I will not giue him that whiche he cannot take, but I will restore though he cannot receiue it. For I can bynde no manne but him that taketh: but I maie discharge my self, if I doo but onely deliuer. What if he cannot vse it: Let him looke too that. The faulte shalbee in hym, and not in me.

### The. xix. Chapiter.



Too redeliuer (saith he) is too deliuer again too suche a one as shall receiue. For what if you owe a man Wine, and he bidde you powre it into a Racket or a Siue? Will you saie you haue deliuered it againe? Or will you deliuer that againe, whiche shalbe spilt betwixt you in deliuerieng?

Too redeliuer, repaye, render, or restore, is too yelde again the thing that a man owes, vntoo hym that hath interest in it, when he listeth too haue it. And that is the onely thing too be performed on my behalfe. Too owe hym the keepieng of the thing when he hath taken it againe of mee, that is now a fur-



ther charge. I owe hym the perfozmaunce of it, but not the keeping of it: And I had muche leuer that he should forgo it, than that I should not restore it. I must paie my creditor that which I haue had of hym, though he will goe with it by and by intoo the Stewes. Although he would sende mee a harlotte too receiue it, yet should I paie it hym: and albeit that he would put the monney that he receiueth of mee into his looce bosome, yet shall I paie it. For I muste peeble it again: but when I haue once peeled it, I am not bounde too stand still too the keeping and sauyng of it. I am bounde too keepe his benefite while it is in my hande vnrestored. As long as it is with mee. reason would I should saue it. But if it bee called for, it must bee deliuered though it should bee spilde in the handes of the receiuer. I will render it too a good man, when it shalbe expedient for hym: and too an euill man when he calleth for it.

Thou canst not (saicth he) render hym his benefite after suche sorte as thou receiuedest it. For thou receiuedest it of a wiseman, and thou renderest it too a foole.

I render now vntoo hym, in suche wise as he is now able too receiue: and it is not made the woorse by mee, but by hym: and therfore I will restore that whiche I haue receiued. Loke too whom I would render suche a manner of benefite as I receiued, if he came too wisdomedome again: too him will I (as long as he is euill) render suche a one as he can receiue. But (saicth he) what if he bee become, not onely euill, but also beastly and outrageous, as *Appollodorus* and *Phalaris* were? Wilt thou also render too suche a one the benefite that thou receiuedest of hym?

Nature suffereth not so greate an alteration in a wiseman. For in falling from the beste too the woorse, it cannot bee but some printes of goodnesse must remaine in hym, euen when he is become euill. Vertewe is neuer so vtterly wyped out, but that she leaueth somme surer markes in the mynde, than any chaunge can scrape quite and cleane out. When the wild beastes that haue bin brought by among vs, doo breake awaie intoo the wooddes, they keepe still somme parte of their former tamenesse:

tamenesse : and looke how muche they bee wilder than the tame-  
 mest beastes, so muche are they tamer than the wildest beastes,  
 and suche as neuer were vbled too mannes hande. No man that  
 euer sticke vnto wisdom, hath falne intoo extreme wicked-  
 nesse. He is died of a deeper hewe, than maie bee vtterly washed  
 out, or altered quite into another colour. Agein I demaunded  
 of thee, whither this wilde man bee become so too hymself one-  
 ly, or whither his woodnesse bursteth out too the hurt of all the  
 common weale? For thou tellest me of *Apollodorus* and *Phala-  
 ris* the tyrant, whose nature if a man haue, and kepe his naugh-  
 tinesse too hymself, why should I not render suche a one his be-  
 nefite, too the ende I may quite and cleane ridde my handes of  
 hym for euer? But if he not onely delight and take pleasure in  
 mannes blood, but also executeth vnsaciabie crueltie in mur-  
 theryng folke of all ages, and rage not for anger, but of a cer-  
 taine geerdinesse too bee cruell: If he cutte the thyotes of chil-  
 dren befoze their Parentes faces: if he bee not contented with  
 simple Death, but dooth torment folke, and not onely burneth  
 those that must dye, but also byopleth them: if he make an arte  
 of murder, and bee alwaies in goze blood: the nonrendering of  
 a benefite is too small a punishment for suche a one. Whatsoe-  
 uer it was whereby he and I were linked togither, that hath  
 he quite cutte of by breakyng the bondes of the Lawe of Na-  
 ture. If a manne haue doone aught for mee, and afterward ma-  
 keth warre againste my Countrie: In so dooyng he hath losse  
 whatsoeuer he had deserued, and it were a wickednesse to ren-  
 der any kyndnesse vntoo hym. Agein, if he assaile not my coun-  
 trey, but yet is noysomme too his owne, and beeyng separated  
 from my countrey, troubleth his owne: That so greate leawd-  
 nesse of his harte hath neuerthelesse cutte hym of: and though  
 it haue not made him an open enemy too mee, yet hath it made  
 hym hatefull too mee: and I must haue a former and a more  
 speciall regard of that dewtie which I owe too all mankynde,  
 than of that whiche I owe too any seuerall persone.

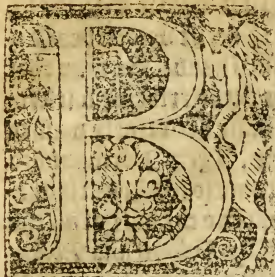
### ¶ The .xx. Chapter.

ff. iij.

But



# The seuenth booke



**U** Although this be so, and that I  
stand free in all respectes from that  
tyme forth that he by violating all  
Lawe, hath brought too passe that  
nothing may bee unlawfull ageinst  
hym: yet I beleue there is this mea-  
sure too bee obserued on my behalfe,  
that if my benefite shall neyther aug-  
ment his power to the destruction of  
thee omon state, nor stablish that whiche he hath alreadye, and  
so consequently may bee rendered without prejudice of the co-  
mon weale: I shall render it. I shall saue his child lying in the  
Cradle. For what doth this benefite hurt any of those whom  
his crueltie teareth in peeces? But I shall not feede him with  
Monnye to mainteyne his Gard in wages. If he desyre War-  
ble or fyne cloth of mee: my furnishing of his superfluetie can  
hurt no man. But also, men & Armour. I shall not help him with  
them. If he desyre as a great gift, to haue cunning Players of  
Enterlutes, Lemans, and such other thinges as may tame his  
feercenes: I will willingly offer them. Though I would not  
send him Galyes and Shippes: yet would I sende him Row-  
barges and Chambershippes vppon the water. And though he  
bee vtterly past all hope: yet shall I render vnto him, with the  
same hande that I bestow benefites vppon others. Howbeit  
(too say the truthe) the best remedie for suche dispositions is  
the shortening of their lyfe. And the best thing that can bee for  
him that will neuer bee reclaýmed, is too bee dead. But it is  
a rare thing too fynd one so farre gone; and it hath alwayes  
bin counted a woonder, like as the opening of the Earth, and  
breaking forth of fyre out of the Caves of the Sea. Therefore  
let vs withdraw ourselues from it, and speake of suche things  
as wee may mislike without terrour. Too the ordinarie euill  
persone whom a man may fynd in euery Barker, and of whom  
euery man is afrayd, I shall render the good turne that I haue  
receyued. I must not make my gayn of his nauyhtines. Looke  
what is not myne, let it returne too the owner, bee he good or  
bad

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

### The.xxi.Chapiter



Certeine Philosopher of Pythagoras sect, hauing bought a cupple of Ragges of a Taylour vppon trust ( a greate matter) came ageine n ithin a feawe dayes after to his shop too pay hym, and found it shet vp. And when hee had knocked a good whyle, one being disposed to iest at the Pythagorine sayd; wherefore lokest thou thy labour? The Taylour whom thou seekest is dead and buried, whiche thing is a græf vntoo vs that forgo our freendes for euer, but peradventure not vntoo thee that knowest hee shalbee bozne ageine. Here vppon this our Philosopher carped home his thre or fower Pence verie glad, shaking them diuers tymes in his hand as he went. Afterward synding fault with this his secret pleasure of non-payment, and perceyuing his owne ouerliking of that simple gayne: he returned too the Shop, and sayd too himself: he liueth to theeward, and therfore pay that thou owest him. With that woord he thrust the fower Pence intoo the Shop at a cranie of the wall where the closing of the panel was shroenk, and there left them, laying punishment vppon himself for his fond desire, least hee myght acquynt himself with the coneting of other mennes goodes.

### The.xxii.Chapiter.



If thou owe a man any thing, seeke too pay it. And if noman demaund it, call thou vppon thyself. Bee he good or bee he bad, it makes no matter too thee. For his naughtinelle ought not too vauntage thee. Render and blame thyselfe, and forget not in what maner the duertes bee diuuded betwixt you. Vnto him wee haue inloyned forgetfulnesse, and vntoo



# The seuenth booke

too thee wee haue commaunded myndfulnesse. Notwithstand-  
ding, when wee saye that hee whiche hath doone a good turne  
should forget it: that man mistaketh vs, which imagineth that  
wee would haue him put the remembrance of the thing (spe-  
cially being a most honest thing) quyte out of his head. Wee  
inioyne some thinges aboue measure, too the end they may re-  
turne too their true & proper measure. When wee say he must  
not remember it: our meening is, that he must not proclayme  
it, nor brag of it, nor græue the partie with it. For if some folke  
doo a man a pleasure: they make al the wold priute to it. Their  
talke is of it in their sobernesse, and they cannot holde it in in  
their dronkenesse. They blab it out too straungers, and they  
tell it in counsell too their freendes. Too alay this ouerfreshe  
and bybrayding myndfulnesse: wee willes him that had doone  
the good turne, too forget it: and by inioynning him more than  
could bee performed, wee counselled him too keepe silence.

## The. xxiii. Chapiter.



Soft as thou haste too deale with suche as  
are of smal trust, thou mayst exact more than  
inough, too the ende that inough may bee  
performed. To this end serue the ouerreaching  
spæches, by an vntruche, men may  
come too the very truthe. Therfore he that  
sayd there were some that were whytter thā  
snowe, and wyghter than the wynd (which is impossible to be)  
sayd it too the end that the most which could bee, should bee be-  
leeued. And he that sayd: more vnmouable than these Rockes,  
and more violent thā this streame: ment to perswade no more,  
but that some man is as vnmouable as a Rock. An ouerreach  
neuer requyret so muche as it pretendeth. But it aduoucheth  
thinges incredible, that it may atteyne too the credible. When  
wee say, let him that hath bestowed a benefite forget it: our me-  
ning is hee should bee as one that had forgotten it. Let not the  
remembering of it appcare, nor thy mynd ronne vppon it. And  
when wee say that a benefyte must not be chalenged agein, wee  
doo

doe not wholly take away the demaunding of it agein: for oftentimes euill men haue neede of a chalendger, and good men haue neede of a rememberancer. For why? If a man bee ignorant of the opportunitie, may I not shewe it him? may I not discouer my neede vnto him? Why should he beelye himself, or bee sorie that he knew it not? Let a watchewoord bee now and then vsed, howbee it after a modest sort, not with crading nor with clayming of dewtie.

The. xxiij. Chapter.



*Socrates* sayed in audience of his freendes: I would sayne buye mee a Cloke if I had monnye. He craued of noman, yet admonished he them all, and euery man demed that he woulde take it of him. And why should they not? For how small a thing was it that *Socrates* receiued? But it was a greate matter too haue deserued too bee the man of whom *Socrates* would receiue. He could not haue giuen them any incling more meeldly. I had bought mee a Cloke (quoth he) if I had had monnye. After this, whosoever made most haste, gaue too late. For *Socrates* had wanted alredie. Thus for the bitter chalengers sakes, wee forbid clayming: not that it should neuer bee vsed: but that it should bee vsed verie sildomme.

The. xxv. Chapter.



*Risippus* being on a tyme delighted with an opyntment, sayed: euill comme too these estiminate fellows that haue disfaimed so trim a saour. The same Euill comme too them, is too bee sayed too these leawd and impotunate huddlers vp of benefites, who haue barred so goodly a thing as the admonishment of freendes. Vternotwithstanding, I will vse the Lawe of freendship, and will clayme a good turne at his hande, of whom I would haue craued one: and he shall accept it as another benefite,



# The ſeuenth booke

neſite, that he might requyte it. I ſhall neuer ſaie in waie of complaynt,

*I tooke him vp poore ſillie ſoule by ſhipwreke caſt on ſhore,  
And made him partener of my Realme: More ſoule am I therefore.  
This is not an admoniſhing, but rather a reupling. This is  
euen too bryng benefites intoo hatred. This is euen the hygh  
waie too make it eyther lawfull oz delightfull too bee thank-  
leſſe. It is ynough and too muche, too call a man too remem-  
berance with ſuche lowly woordes as theſe. If euer I haue  
pleaſured you, oz if euer you haue had lyking of anie thing of  
myne. And let him ſaie ageine on the other ſide:*

*Yea truly, you haue pleaſurde mee: you tooke mee vp right poore  
And needy when that I was caſt by ſhipwreke on your ſhore.*

## The .xxvi. Chapter.



At (ſayth he) this kynd of dealing booteth vs not. For he diſſembleth, and hath forgotten it. What ſhould I doo? Thou demaundest a thing moſt neceſſarie, and wherein it becommeth this matter too bee finiſhed: namely after what ſort thankleſſe perſones are too bee bozne with. Truly euen with a quiet, meeke, and ſtout minde, Let neuer unkinde, vnmypndfull, and vnthankfull perſone ſo muche offende thee, but that neuertheleſſe it maie ſtill delight thee too haue giuen. Let neuer any wrong compell thee to ſaie, I would I had not doone it. Let euer the vnluckynes of thy benefite like thee. It ſhall repēt him euer, if thou repent neuer. Thou muſt not be grieved, as though ſome ſtrange thing had happened: but thou mighteſt rather wonder if it had not happened. Some are ſcared awaie with paines, ſome with coſt, ſome with perill, ſome with ſhamefull ſhamefaſtneſſe, leaſt by requityng thei might acknowledge themſelues to haue receiued; ſome through ignorance of their ductie, ſome through ſloth, and other ſome by beeing ouerbuzyed. See how the vnmearſurable luſtes of menue bee alwaies gaping and alwayes crauing. Thou canſt not wonder too ſee  
nomar

no man requyete where no man receyueth inough. Whiche of these is of so stedy and sound a mynd, that a man may safely put him in trust with a benefite? One outrageth in Lecherie: another serueth his Paunche: another is giuen all too gayne, and yet hee hath the Diuell and all alreddie: another is attempted with enuye: and another is redy to runne vppon the Swordes point through ambition. Hereunto ad dulnesse of wit and doing old age, and contrariwyle the turmoyleing and contineuall vnquietnesse of a restless mynd. And heerunto the ouerregarding of a mannes owne self, and his straunge swelling for whiche he is too bee despyled. That shall I speake of the forwardnesse of suche as stryue too bee ouerthwarting, or of the lpyghnesse of suche as are euer fisking too and fro? But vntoo these, headie rashnesse, and fearfulnessse whiche neuer giueth faithfull cōfessell, and a thousand other errors that we tumble intoo: as the malapert bragging of them that be most cowardly, the discorde of them that bee most familiar, and (whiche is a comon maladie) the trusting of those that bee most vntrue, the despyzing of thinges that men haue in possession, and the wisshing for suche thinges as there is no hope too obteyne.

### ¶ The xxvii. Chapiter.



Sekest thou faithfulnessse whiche is a thing most quiet, among the affections whiche are thinges most vnquiet? If thou set the trewe Image of our lyfe before thee, thou wilt thinke thou beholdest the Portrayture of a greate Citie that is taken, where al regard of shame and right is shaken of, & force reigneth in sted of sage aduyce, as though a trumpet were blowen to make hallowe of al thinges. Neither fire nor sword is spared; mischeef is broken looce from law: and religion itself, which hath shalowed Supplantes euen amid the weapons of their enemies,

Eccl. ii.

cannot



cannot ſtop them awhit from their ranning to the ſpoyle. One ſnatches out of a pyuate place, another out of a publik place, the third out of an unhallowed place, and the fourth out of a hallowed place. This man breakes vpye, that man leapes ouer, another man miſpyking the narrownes of his waile, ouerthroweth the thinges that ſtop him, and commeth too his luter by caſting doune of thinges. One waſteth without bludshed, another beares his bootie in bluddie hande, and there is nomau but he catches ſomnewhat from another man. In this greedineſſe of mankinde, verely thou art tootoo forgetfull of the comon caſe, whiche ſeeketh a ſoberman among ſnatchers. If thou bee greued at thankleſſe perſones, bee greued alſo at ryotous perſones, bee greued at nigardes, bee greued at vnhuſte folkes, bee greued at ſikfolke, at miſhapyen folke, and at paleſolke. It is in deede a greeuouſe fault, an intolerable fault, a fault that breaketh the felowſhip of mankinde, and a fault that cutteth aſunder the concoorde wherwith our weakeneſſe is vnderpropped, and throweth it too the grounde. Reuertheleſſe, it is ſo comon a thing, that not euen he that complayneth moſt of it, can cleere himſelf of it.

The .xxviii. Chapiter.



Examine thyſelf whither thou haſte rendered kindneſſe too euery man that deſcrued it at thy hande: or whither there was euer anie good turne loſt vppon thee: or whither thou beare in minde all the good turnes that euer were doone thee: and thou ſhalt ſee that the thinges whiche were giuen in thy childhoode, were forgotten ere thou waſt a ſtrippling: and that the thinges whiche were beſtowed vppon thee in thy youth, continewed not ſtil in minde vnto thyne old age. Some thinges wee haue loſt, ſomme wee haue caſt from vs, ſomme haue krypt out of our ſight by little and little, and from ſome wee ourſelues haue turned our eyes. Too the ende I maie ex-  
cuſe.

use thy weaknesse for thee: first memorie is brittle, and not sufficient for the number of thinges. It must needes sende out as muche as it taketh in; and ouerlap the forrest thinges with the newest. So commeth it too passe that thy Nurce can beare no sway with thee, bycause the age in sewing hath layed her benefite far of from thy hande. So commeth it too passe that thou haste no regarde of thy schoolemaister. So commeth it too passe, that whyle thou art buzie in sewing for the Consulship, or standest for the preebost, he that gaue thee his voyce for the Treasurership is forgotten. Peradventure, if thou serch thyself througly, the fault that thou lookest for, withee founde in thyne owne bosomme. Thou doost wronge too bee angrie with a generall fault, and thou dooest foolishly in not being angrie with thyne owne fault. Too the ende thou mayst bee acquitted thyself, beare with others. Thou mayest perchaunce make him better by forbearing him, but thou shalt doubtlesse make him woorse by vybrayding him. There is no reason that thou shouldest harden his harte: If there bee anie shame left in him, giue him leaue too keepe it. Of tymes where as shame was but somnewhat crazed, the oueropen reprouing of it defaceth it altoogither. Roman is ashamed too bee that, whiche he is seene to bee. A man groweth past shame when he is openly detected.

### The xxix. Chapiter.



Haue lost my good turne\*. Doo we cernie the thinges lost, whiche wee haue consecrated too a holie vse? A benefite is of the namber of y. thinges that are halowed, pea though it haue ill successe whereas it was well bestowed. \* He is not the manne wee tooke him for. \* Let vs continewe suche as wee were, unlike too him.

The losse was euen then, but it appeered not till now. A thanklesse person is not brought to light without our owne shame,



# The seuenth booke

because our synding of fault with the losse of our benefite, is a token wee looked not well too the bestowing of it. As muche as we can, let vs pleate his care with ourselues, thus: peraduenture he wist it not, peraduenture hee will doo it hereafter. The patient and wyle Creditor hath made some Detters too become good, by bearing with them and by tendering their care with respite. The same thing must wee doo. We must cherishe the fainsting faith.

## The. xxx. Chapter.



I haue losse my good turne. Thou foole, thou discernest not the tymes of thy losse. Thou hast lost it in deed: but that was at thy first bestowing of it, and now it is come too light. Discretion hath greatly preuapled euen in those thinges that seemed as good as lost. As the diseales of the bodie are too be handled softly, so are the diseales of the mynd also. Oftentimes the thing that would haue bin untwound with leysure, is broken of by the roughnesse of him that pulles it out. What neede euill woordes? what needes complaint? what needeth brawling? Why doost thou discharge him? Why doost thou let him go? If he bee vnthankfull, now oweth he thee nothing. What reason is it too set him on a chafe, vppon whom thou hast bestowed manie thinges, that of a doutfull freend hee may become an vndouted enemye, and seeke too excuse himselfe by rayling a flaunder vppon thee? There are inow that will say I am sure there is some greate matter in it, that he could not beare with him too whom he was so much beholden. Somewhat there is in it. There is noman but hee may stayne the estimation of his better by complayning of him, although he bitterly deface him not. Neyther will a manne be contented too surmyze lyghe thinges, when hee seeketh credit by the greatnesse of his vntruthes.

## C.C. xxx. Chapter.



How much is the other way better, whereby the hope of friendship is reserved to him, yea and the verie friendship itself, if he will returne too his right mynd? wilfull goodnesse ouercommeth euill men. And there is not any man so hard harted, nor so deadly an enemy in his mynd ageinst things that are worthie too bee loued, but he loueth good men euen when he is at his worst. specially synding himself beholden too them euen in this respect also, that hee susteyneth no displeasure at their handes for not requyting, Therefore bende thyself too thincke thus: My kyndnesse is vnrequyted: what shal I doo? Euen as the Gods the best Patternes of all thinges doo, who begin too benefite man when he knowes it not, and continew it towarde him when hee is vnthankfull for it. One chargeth them with carelesnesse of vs, another with vniudicement, and the third thrustes them out of this world, and leaues them alone, slothfull & dumpysh, without light or without woorking. And whereas wee bee beholden too the Sonne for our distinction betweene the tyme of Labour and Rest: for escaping the confuzion of endlesse nyght so as wee bee not drowned in darknesse: for gouerning the yere by his course, for nourishing of our bodyes, for making seedes too sprout forth and for rypening of our frutes: Yet there are that terme him some fyrie stone, or a ball of fyre packed together by chaunce, & what yee esse will rather than a God. And yet for all that, the Gods, lyke good parentes that smile at the ill language of their young Children, cease not too heape benefites vpon those that dout of y<sup>e</sup> Authoys of them: but holding on with their goodnesse in equall rate, doo distribute them too all Nations, hauing this one proppertie peculiar too themselves, namely to doo good. They besprinkle the earth with seasonable shoures: they moue the Seas with the windes: they disseuer the tymes by the course of the Starres: they mecken both the Winter  
and



# The feuenth booke

and the Sommer with the intercourese of amelder aire: & quietly and mercifully doo they beare with the errour of our dreye soules. Let vs followe this exāple. Let vs giue still, though wee haue giuen many thinges in vayne afore. Let vs giue neuer thelesse vnto others: yea and let vs giue ageine too the same parties by whom we haue suffeyned losse. The falling downe of a House neuer made man afrayd too build. When our dwelling is consumed by fyre, wee lay foundation ageine ere the floore beethrough cold: and when Cities are destroyed, wee oftentimes reere them agein on the same Plot. So stubbozne is the mynd toward good hope. Mennes woorkes would bee at a point bothe by Sea and by Land, if they listed not too aduenture agein vppon thinges misdecayed.

## The xxxii. Chapiter.



**H**is is a man vnrthankful. He hath not hurt mee, but himselfe. When I bestowed my Benefite, I vsed it as I thought good. And I wilnot therefore bee the flower, but the warer in giuing. Looke what I haue lost in this man, I will recouer in another. Yea I will doo the same man good still: and lyke a good husbandman, I will ouercome the barrennesse of the soyle, with composte and tilch. I haue lost my good turne, and hee hath lost all mennes hartes. It is no point of noble courage too giue and loze, but too loze and giue.

## FINIS.

All honour, thanks, and prayse  
bee giuen too God alwayes.

A. M. E. N.

