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The Scottish Text Society

THE BASILICON DORON
OF
KING JAMES VI.

THE
BASILICON DORON
OF
KING JAMES VI

*WITH AN INTRODUCTION, NOTES, APPENDICES,
AND GLOSSARY*

EDITED BY

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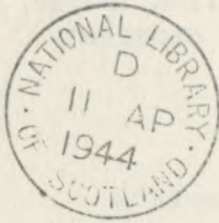
PRINCIPAL TEACHER OF ENGLISH, MUSSELBURGH
GRAMMAR SCHOOL

VOL. I.—(TEXT)

Printed for the Society by
WILLIAM BLACKWOOD & SONS LTD.
EDINBURGH AND LONDON

1944

THE
BASILICON BORN
BY KING JAMES VI



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PREFACE.

IT was originally intended that this edition of the *Basilicon Doron* of King James VI. should consist of a single volume only. As the work of editing progressed, however, it became evident that such a volume would be of considerable bulk and might be a long time in appearing. It has therefore been decided to issue separately at the present time the text of the work, and thus fulfil in part the promise made by the Scottish Text Society to its members fully half a century ago to issue to them an edition of *Basilicon Doron*. Had the original proposal come to fruition it would have been under a very different hand, which has made the long delay a not altogether unmixed blessing. A second volume will contain the Introduction, Notes, and other editorial matter.

Three texts are here printed, by permission of the British Museum authorities from the copies in their possession. To them for this permission the thanks of the Society and of the editor are most gratefully given. Of these texts *MS. Royal 18. B. xv.* is that of the revised first draft, which has never before been printed. Its great interest and importance reside in the fact that it is in King James's own hand. The one here called *Waldegrave, 1599*, is that of the private Edinburgh edition of 1599, of which only seven copies were printed, while *Waldegrave*,

1603, gives the text of the first public edition, published in Edinburgh by a most happy chance practically simultaneously with the accession of King James to the throne of England. On it was based the only other text of the work which appeared in the lifetime of the royal author, that in the folio editions of his *Works* in 1616 and 1620. As it follows that of 1603 very closely, except in orthography, and as it has little, if any, independent authority, it has not seemed necessary to reprint it here. Its variant readings, however, other than spelling ones, are given in the footnotes. The three texts printed thus show the development of *Basilicon Doron* from its inception till it assumed its final form, and are given here in a way which, it is hoped, will show at a glance their relationship to each other.

The editor wishes to thank Dr H. W. Meikle of the National Library of Scotland for the kindly interest he has taken in the progress of the work ever since he suggested that it should be undertaken ; the General Editor for his patience ; and Messrs Blackwood & Sons for the pains they have taken with the laying-out of this volume.

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ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ

AMOR

(Ornament)

PAX

(Ornament)

ΒΑΣΙΛΙΚΟΝ
ΔΩΡΟΝ.

DEVIDED
INTO THREE
BOOKES.

(Female
Figure)

(Ornament)

(Female
Figure)

EDINBVRGH
PRINTED BY RO.
bert Walde-graue Prin-
ter to the Kings
Majestie. 1599.

(Ornament)

PACIS
alumnus

(Ornament)

INFESTA
malis.

ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ.

OR

HIS MAJESTIES IN-
STRUCTIONS TO HIS
DEAREST SONNE,
HENRY THE
PRINCE.

[*Royal Arms*]

EDINBURGH

Printed by Robert Walde-graue

Printer to the Kings Majestie.

clō. lō. c. iii.

MS ROYAL 18. B. xv.

WALDEGRAVE, 1599.

WALDEGRAVE, 1603.

[Fol. 1^a]Sonett ¹

Loe heir my sone a mirroure viue and fair
 Quhilk schawis the schadow of a vorthie king
 Loe heir a booke, a paterne dois 3ow bring
 Quhilk 3e sould preass to follow mair and mair
 this trustie freind the treuthe will never spair 5
 Bot giue a guid advyse vnto 3ow heir
 how it sould be 3our chief and princelie cair
 to follow verteu,² vyce for to forbear
 And ³ in this booke 3our lessoun vill 3e leare
 for gyding of 3our people great and small 10
 than as 3e aucht gif ane attentiu eare
 and panss how 3e thir preceptis practise sall
 3our father ⁴ biddis 3ow studie heir and reid
 how to become a perfyte king indeid

¹ *This sonnet is not in James's hand.* ² *and deleted after verteu.*
³ *for was written first, then deleted and and added in front of it.* ⁴ *heir*
deleted after father.

THE DEDICATION

[sig. A2*]

of the booke.

SONET.

Lo heere (my Sonne) a mirroure viue and faire,
 Lo heere a Booke, a patterne doth you bring
 Which ye should preasse to follow mair and maire.
 This trustie friend, the trueth will neuer spaire,
 But giue a good aduice vnto you heare :
 How it should be your chiefe and princely care,
 To follow vertue, vice for to forbear.
 And in this Booke your lesson will ye leare,
 For guiding of your people great and small.
 Then (as ye ought) giue an attentiu eare,
 And panse how ye these preceptes practise shall.
 Your father bids you studie here and reede.
 How to become a perfite King indeede.

5

10

WALDEGRAVE,
1599.

[sig. A3^a]

THE ARGUMENT

(of the booke.)

SONNET.

*God giues not Kings the style of Gods in vaine,
 For on his throne his Scepter do they swey :
 And as their subiects ought them to obey,
 So Kings should feare and serue their God againe.
 If then ye would enioy a happie raigne,
 Obserue the Statutes of your Heauenly King ;
 And from his Lawe, make all your Lawes to spring :
 Since his Lieutenant heare ye should remaine,
 Reward the iust, be steadfast, true, and plaine :
 Represse the proud, maintaining ay the right,
 Walke alwaies so, as euer in his sight
 Who guardes the godly, plaging the prophane,
 And so ye shall in princely vertues shine.
 Resembling right your mighty King diuine.*

5

10

THE ARGUMENT.

[sig. A3^a]

SONNET.

God giues not Kings the stile of Gods in vaine,
 For on his throne his Scepter doe they swey :
 And as their subiects ought them to obey,
 So Kings should feare and serue their God againe
 5 If then ye would enioy a happie raigne
 Obserue the statutes of your heauentie King,
 And from his Lawe, make all your Lawes to spring,
 Since his Lieuetenant heere ye should remaine
 Reward the iust, be stedfast, true, and plaine
 10 Represse the proude, maintayning aye the right,
 Walke alwaies so, as euer in his sight,
 Who guardes the godlie, plaguing the prophane
 And so ye shall in Princelie vertues shine
 Resembling right your mightie King Diuine.

To Henrie my dearest sonne and naturall
successoure.¹

Quhomto can sa richtlie ² appartaine this booke of the institution of a prince in all the pointis of his calling als ueill generall, as a christiane touardis god, as particulaire as a king touardis his people : quhomto I saye can it sa iustlie appartaine as unto you my dearest sonne, since I the authoure thairof as 5
youre naturall father man be cairfull for youre godlie & uertuouse ³ education as my eldest ⁴ sonne and the first

¹ Above this salutation there has been deleted the beginnings of two earlier attempts, to Henrie, and to my dearest. ² ap deleted after richtlie. ³ r added above the line. ⁴ chylde deleted after eldest.

WALDEGRAVE,
1599.

[sig. A4^a]

TO HENRIE MY DEAREST
SONNE AND NATVRAL
SVCESSOVR.

WHOME-TO can so rightly appertein this booke, of the Institution of a Prince in all the poyntes of his calling, as well generall (as a Christian towards God) as particuler 10
(as a King towards his people?) whom-to (I say) can it so justlie apperteine, as vnto you my dearest Sonne? Since I the author thereof as your naturall Father, must be carefull for your godlie and vertuous education as my eldest Sonne, and the first frutes of Gods blessing towards me in my pos- 15
teritie: And (as a King) must timouslie prouide for your training vp in all the poyntes of a Kinges / office (since ye are my naturall and lawfull Successour therein) that (being rightly informed hereby of the weight of your burthen) yee may in time begin to consider, that being borne to be a King, ye are 20
rather borne to ONVS, then HONOS: not excelling all your people so far in rank and honour, as in daylie care and hazardous paines-taking, for the duetifull administration of that greate office that God hath layde vpon your shoulders: laying so a

[sig. A4^b]

fructis of goddis blessing touardis me in my posteritie, and
 as a ¹ king man tymouslie prouyde for youre training up in
 all the pointis of a kings office, sen ye are my ² naturall &
 lafull successoure thairin, that being richtlie informed heir
 5 bye of the uecht of youre burthen, ye maye in tyme beginne
 to consider, that being borne to be a king ye are rather
 borne to onus then honos, not excelling all youre people sa
 farre in ranke & honoure as in daylie caire & hazairdouse
 painis taking for the ³ deutifull administration of that greate
 10 office that god hes layed upon youre shoulderis; laying so a

MS ROYAL
18. B. xv.

¹ a added above the line.
 deleted after the.

² my added above the line.

³ deuti

TO
 HENRY MY DEAREST
 SONNE, AND NA-
 TVRALL SVC-
 CESSOVR.

WALDEGRAVE,
 1603.
 sig. A4

WHOME-to can so rightlie appertain this booke of instruc-
 tiones to a Prince in all the points of his calling, aswell
 generall, as a Christian towards God; as parti- | cular, as a [sig. A4^b]
 King towards his people? Whome-to, I say, can it so justly
 15 appertaine, as vnto you my dearest Sonne? Since I the authour
 thereof as your naturall Father, must be careful for your godly
 and vertuous education, as my eldest Sonne, and the first fruits
 of Gods blessing towards me in my posterity: and as a King
 must timouslie provide for your training vp in all the pointes
 20 of a Kings office; since ye are my naturall and lawfull successor
 therein: that being right- | lie informed heer-by, of the waight [sig. A5^a]
 of your burthen, ye may in time begin to consider, that being
 borne to be a king, ye are rather borne to onus, then honos:
 not excelling all your people so far in ranke and honour, as in
 25 daylie care and hazardous paines-taking, for the dutifull adminis-
 tration of that great office, that God hath laide vpon your shoulders.

MS ROYAL.
18. B. xv.

iuste simmetrie & proportion betuixt the heicht of youre honorable place, & the heauie uecht of youre greate chairage and consequentlie inkaice of faillie (quhilke godd forbidd) of the sadnesse of youre fall according to the proportion of that heicht : I haue thairfore for the greater ease to youre memorie, 5
& that ye maye at the first caste up any pairt that ye haue to doe uith, deuydit this haill booke in three partis: the ¹ first ² teaches you ³ youre deutie towardis god as a christiane ; the ⁴ next youre deutie in youre office ; & ⁵ the thridde teaches you hou to behaue youre self in indifferent things, quhilke of 10
thame selfis are nather richt nor urong but according as thay

¹ the *added above the line.* ² in *deleted after first.* ³ teaches you *added above the line.* ⁴ next *deleted before the.* ⁵ & *added above the line.*

WALDEGRAVE,
1599.

just symmetrie and proportion, betuixt the height of your honourable place, and the heauie weight of your great charge : and consequentlie incase of failzie (which God forbid) of the sadnes of your fall, according to the proportion of that height. 15
I haue therefore (for the greater ease to your memorie, and that ye may at the first, cast vp any part that ye haue to doe with) deuided this whole booke in three partes. The first teacheth you your duty towards God as a Christian : The next your duetie in your office as a King : And the third 20
teacheth you how to behaue your selfe in indifferent things, which of themselues are neither right nor wrong, but according as they are rightly or wrong vsed : & yet wil serue (according to your behaiour therein) to augment or impair your fame and authoritie at the hands of your people. Receiue and 25
welcome this booke then, as a faithfull præceptour and counsellour vnto you : which (because my affaires will not permit me euer to be present with you) I ordaine to be a resident faithfull admonisher of you. And because the houre of death is vncertaine to me (as vnto all / flesh) I leaue it as my Testa- 30
ment, & latter wil vnto you : charging you in the presence of God, and by the fatherly authority I haue ouer you, that ye keepe it euer with you, as carefullie as ALEXANDER did the *Iliades* of HOMER. Ye wil find it a just and impartial

sig. B

are richtlie or urong usid, and yett uill ¹ serue according to MS ROYAL
18. B. xv.
fol. 1b.
youre / behaioure thairin to augmente or impaire youre fame
and autoritie at the handis of youre people, ressaue & uellcome
this booke then as a faithfull præceptoure & counsailloure
5 unto you, quhilke because my affaires uill not ² permitte me
euer to be present uith you I ³ ordaine to be a resident ⁴
faithfull admonisher of you, & because the houre of death is
uncertaine to me as to all fleshe I leaue it as my testament
& latter uill unto you, chairging you in the presence of godd
10 & by the fatherlie autoritie I haue ouer you that ye keepe
it euer uith you als cairfullie as ⁵ alexander did the iliades

¹ self deleted after uill. ² not added above the line. ³ leaue deleted
after I; send written above leaue but deleted; ordaine written after send.
⁴ & deleted after resident. ⁵ homere deleted after as.

Laying so a juste symmetric and proportion, betuixt the height WALDEGRAVE,
1603.
[sig. A5b]
of your honourable place, and the heauie waight | of your great
charge: and consequētie, in-case of failing, whiche God forbid,
15 *of the sadnesse of your fall, according to the proportion of that*
height. I haue therfore for the greater ease to your memory,
and that ye may at the firste, cast vp any parte that ye haue to
doe with, deuided this treatise in three partes. The first teacheth
you your duty towards God as a Christian: the next, your duty
20 *in your office as a king: and the third informeth you howe to*
behaue your selfe | in indifferent things, whiche of them-selues are [sig. A6^a]
neither right nor wrong, but according as they are rightlie or
wrong used; & yet will serue according to your behaiour
therein, to augment or empaire your fame and authority at the
25 *handes of your people. Receaue and welcome this booke then, as*
a faithfull Præceptour and counsellor vnto you: whiche, because
my affaires will not permit me euer to be present with you, I
ordaine to be a residēt faithfull admonisher | of you. And [sig. A6^b]
becaus the houre of death is vncertaine to me, as vnto all fleshe,
30 *I leaue it as my Testament & latter-will vnto you. Chairging*
you in the presence of God, and by the fatherlie authority I haue
ouer you, that ye keepe it euer with you, as carefully, as
Alexander did the Iliads of Homer. Ye will find it a just &
impartiall counsellour; neither flattering you in any vice, nor

MS ROYAL
18. B. XV.

of homer ; ye uill find it ¹ a iuste & impartiall counsailloure
nather flattering you in any uyce nor importuning you un-
seasonable at unmeit tymes, it uill not cum uncalld nor
speake unspearid at,² & yett conferring uith it quhen ye are
quyet ye sall saye uith scipio that ye are nunquam minus 5
solus quam cum solus : to conclude then I chaarge you as euer
ye thinke to deserue my fatherlie blessing to follou & putte
in practise ³ (als farre as lyes in you) the præceptis herafter ⁴
follouing, & gif ye follou the contraire course I take the greate
godd to recorde that this booke sall ane daye be a uitness 10
betuixt me & you, & sall procure to be ⁵ ratifid in heauin

¹ it added above the line. ² at added above the line. ³ t and the
first limb of an h deleted after practise. ⁴ r added above the line but the
caret between the a and f of after. ⁵ procure to be added above the line.

WALDEGRAVE,
1599.

counsellour, neither flattering you in any vice, nor impor-
tuning you at vnmeete times : It will not come vncald, nor
speake vnspeared at : and yet conferring with it when ye
are quiet, ye shal say with SCIPIO, that year ¹ *Nunquam* 15
minus solus, quàm cum solus. To conclude then, I charge you
(as euer ye think to deserue my fatherly blessing) to follow and
put in practise (as farre as lyeth in you) the precepts hereafter
following : and if yee follow the contrair course, I take the
greate GOD to recorde, that this booke shall one day be a 20
witness betwixt me and you, and shall procure to bee ratified
in heauen, the curse that in that case here I giue you ; for
I protest before that great God, I had rather be not a Father
and child-lesse, nor be a Father of wicked children. But
(hoping, yea euen promising vnto my selfe, that God who in 25
his greate blessing sent you vnto mee, shall in the same bless-
ing, as he hath giuen me a Sonne, so make him a good and a
godlie sonne, not repenting him of his mercy shewen vnto
me) I end this preface, with my earnest prayer to God, to
worke effectually into you, the fruits of that blessing which 30
here from my hearte, I bestow vpon you.

Finis.

¹ sic.

the curse that in that cace¹ heir I giue you ; for I proteste² MS ROYAL
18. B. xv.
before that greatte godd I hadde rather be not a father &
chyldelesse, nor be a father of uikked children, but hoaping,
yea euen promising unto my self that³ god quha in his
5 greate blessing sent you unto me sall in the same blessing
as he hath geuin me a sonne sa make him a goode & a godlie
sonne (not repenting him of his mercie shauin unto me) I
ende this præface uith my earnest⁴ prayer to godd to uorke
effectuallie into you the fructis of that blessing quhilke heir
10 from my hairte I bestou upon you.

¹ heare *deleted after cace.* ² besyd *deleted after proteste.* ³ the
same *deleted after that.* ⁴ earnest *added above the line.*

importuning you at vn-meete times. It will not come uncalled, neither speake vn- | speered at : and yet conferring with it when WALDEGRAVE,
1603.
[sig. A7^a]
*ye are at quiet, ye shall say with Scipio, that ye are nunquam
minùs solus, quàm cum solus. To conclude then, I charge*
15 *you, as euer ye thinke to deserue my fatherly blessing, to followe
and put in practise, as farre as lyeth in you, the præcepts heer-
after following. And if ye followe the contrare course, I take
the great GOD to recorde, that this booke shall one day be a wit-
nesse betuixt me and | you ; and shall procure to be ratified* [sig. A7^b]
20 *in heauen, the cursse that in that case heere I giue vnto you.
For I protest before that great God, I had rather not be a Father,
and childlesse, then be a Father of wicked children. But hoping,
yea euen promising vnto my self, that God, who in his great
blessing sent you vnto me ; shall in the same blessing, as he hath*
25 *giuen me a Sonne ; so make him a good and a godlie Sonne ;
not repenting him of his mercie | shewed vnto me ; I end, with* [sig. A8^a]
*my earnest praier to GOD, to worke effectuallie into you, the
fruites of that blessing, whiche heere from my hart I bestowe
vpon you.*

30

Your louing Father

I. R.

WALDEGRAVE,
1603.

sig. B

TO THE READER.

Luc. 12.

[sig. B^b]

Charitable Reader, it is one of the golden sentences, whiche
Christ our Sauuour vttered to his Apostles, that there is
nothing so couered, that shall not be reuealed, neither so hid,
that shall not be knowne: and whatsoeuer they haue spoken
in darkenesse, should be heard in the light: and that whiche
they had spoken in the eare in secret place, should be publiklie
preached on the tops of the houses. And since he hath said
it, moste true must it be, since the authour thereof is the fountaine
and very beeing of trueth. Whiche should moue all godlie and
honest men, to be very warie in all their secretest actions, and
what so-euer middesses they vse for attayning to their moste
wished endes: least otherwayes howe auowable soeuer the marke
be, where-at | they aime, the middesses being discouered to be
shamefull, whereby they climbe; it may turne to the disgrace
both of the good worke it selfe, and of the authour thereof: since
the deepest of our secrets, can not be hid from that al-seeing
eye, and penetrant light, pearcing through the bowels of verie
darkenesse it selfe.

But as this is generallie true in the actions of all men, so is
it more speciallie true in the affaires of Kings. For Kings
being publike persons, by reason of their office and authoritie,
are as it were set (as it was saide of olde) vpon a publicke stage,
in the sight of all the people; where all the beholders eyes are
attentiuelie bent, to look and pry in the least circumstance of
their secretest driftes. Which should make Kings the more
carefull, not to harbour the secretest thought in their minde, but
suche as in the owne time they shall not be ashamed openlie to
avouche: assuring them selues that time the mother of verity,
will in the dewe season bring her owne daughter to perfection.

sig. B2

The true practise heer-of, I haue as a | King, oft found in
my owne person; thogh I thanke God, neuer to my shame:
hauing laide my count, euer to walke as in the eyes of the
Almightie, examining euer so the secretest of my driftes, before

WALDEGRAVE,
1603.

I gaue them course, as howe they might some day byde the touche-
 stone of a publike tryall. And amongst the rest of my secret
 actiōs, whiche haue (vnlooked for of me) come to publick know-
 ledge, it hath so fared with my Βασιλικον δωρον, directed to my
 5 eldest sonne : whiche I wrote for exercise of my owne ingyne,
 and instruction of him, who is appointed by God (I hope) to
 sit on my Throne after me. For the purpose and mater thereof
 being only fit for a King, as teaching him his office ; and the
 person whome-for it was ordayned, a Kings heire, whose secret
 10 counsellor and faithfull admonisher it must be ; I thought it
 no waies conuenient, nor comelie, that either it should to all
 be proclaymed, whiche to one onely appertained (& specially
 being a messenger betwixt two so coniunct persons) or yet that
 the moule, whereupon he should frame his future behauior,
 15 when he comes both vnto the per- | fection of his yeares, and [sig. B2^b]
 possession of his inheritance, should before the hande, be made
 common to the people, the subiect of his future happie gouern-
 ment. And therefore for the more secret, and close-keeping of
 them, I onely permitted seauen of them to be printed, the printer
 20 being first sworn for secrecie : and these seauen I dispersed
 amongst some of my trustiest seruands, to be kepted closelie by
 them : least in-case by the iniquitie, or wearing of time, any
 of them might haue bene loste, yet some of them might haue
 remained after me, as witnesses to my Sonne, both of the honest
 25 integritie of my hart, and of my fatherlie affection and naturall
 care towards him. But since contrarie to my intention and
 expectation, as I haue alreadie said, this booke is nowe vented,
 and set forth to the publicke viewe of the worlde, and conse-
 quentlie, subiect to euery mans censure, as the current of his
 30 affection leades him ; I am nowe forced, aswell for resisting
 to the malice of the children of enuy, who like waspes, suckes
 venome out of euery wholesome hearbe ; as for the satisfaction
 of the godly honest sorte, in any thing that they | may mistake [sig. B3^a]
 therein ; both to publishe and spred the true copies thereof, for
 35 defacing of the false copies that are alreadie spred, as I am
 informed : as likewayes, by this preface, to cleare suche parts
 thereof, as in respect of the concised shortnesse of my style, may
 be mis-interpreted therein.

WALDEGRAVE,
1603.

To come then particularlie to the mater of my book, there are two speciall great points, whiche (as I am informed) the malitious sorte of men haue detracted therein; and some of the honest sorte haue seemed a little to mistake: whereof the firste and greatest is, that some sentences therein should seeme to furnishe 5 groundes to men, to doubt of my sinceritie in that Religion, whiche I haue euer constantly professed: the other is, that in some partes thereof, I should seeme to nourishe in my minde, a vindictiue resolution against England, or at the least, some principalles there, for the Queene my mothers quarrell. 10

[sig. B3^b]

The first calummie (moste greuous in-deede) is grounded vpon the sharp & bitter wordes, that therin are used in the description of the humours of Puritans, | and rashe-headie preachers, that thinke it their honour to contend with Kings, & perturbe whole kingdomes. The other point is onely grounded 15 vpon the straitte charge I giue my Sonne, not to heare, nor suffer any vnreuerent speaches or bookes against any of his parents or progenitors: wherein I doe alledge my owne experience anent the Queene my mother: affirming that I neuer founde any, that were of perfite age the time of her raigne here, so sted-20 fastly true to me in al my troubles, as these that constantly kept their alleageance to her in her time. But if the charitable reader will aduisedlie consider, both the methode and mater of my treatise, he will easilie iudge, what wrong I haue sustained by the carping at both. For my booke, suppose very small, being 25 deuyded in three seuerall parts; the first part thereof onely treates of a Kings duetie towards God in Religion: wherein I haue so clearlie made profession of my Religion, calling it the Religion wherein I was brought up, and euer made profession of, and wishing him euer to continue in the same, as the onely 30 true forme of Gods worship; that I woulde | haue thought my sinceare plainnesse in that first part vpon that subiect, shoulde haue ditted the mouth of the most enuious Momus, that euer hell did hatche, from barking at any other part of my booke vpon that grounde; except they would alledge me to be contrary to 35 my selfe, whiche in so small a volume, would smell of too great weaknesse, and sliprinesse of memorie. And the second part of my booke teaches my sonne howe to vse his office, in the adminis-

[sig. B4^a]

tration of iustice, and politicke gouernement: the third onely WALDEGRAVE, 1603.
contayning a Kings outwarde behaiour in indifferent things; what agreeance and conformitie he ought to keepe betwixt his
outward behaiour in these things, and the vertuous qualities of
5 *his minde: & howe they should serue for trunche-men, to inter-*
prete the inwarde disposition of the minde, to the eyes of them
that cannot see farther within him, and therefore must onely
iudge of him by the outward appearance. So as if there were
no more to be looked into, but the very methode and order of the
10 *booke, it will sufficientlie cleare me of that firste & greeuousest*
imputation, in the point of Re- | ligion: since in the first part, [sig. B4^b]
where Religion is onely treated of, I speake so plainelie. And
what in other parts I speake of Puritanes, it is onely of their
morall faultes, in that part where I speake of policie: declaring
15 *when they contemne the lawe and soueraigne authoritie, what*
exemplare punishment they deserue for the same. And nowe
as to the mater it selfe where-vpon this skandale is taken, that
I may sufficiently satisfie all honest men, and by a iust apologie
raise-vp a brasen wall or bulwark against all the dairts of the
20 *enuious, I will the more narrowlie rype-vp the wordes, whereat*
they seem to be some-what stomached.

First then, as to the name of Puritanes, I am not ignorant
that the stile thereof doth properly belong only to that vile sect
amongst the Anabaptistes, called the Familie of loue; because
25 *they thinke them selues onely pure, and in a manner, without*
sinne, the onely true churche, and only worthie to be participant
of the Sacraments; and all the rest of the worlde to be but abhomi-
nation in the sight of God. Of this speciall sect I principallie
meane, when | I speake of Puritanes; diuerse of them, as sig. b.
30 *Browne, Penrie, and others, hauing at sundrie times come in* ¹
Scotland, to sowe their popple amongst vs (and from my hart
I wishe, that they had left no schollers behinde them, who by
their fruites will in the owne time be manifested) and partly,
indeede, I giue this style to suche bransicke and headie preachers
35 *their disciples and followers, as refusing to be called of that*
sect, yet participates ² *too muche with their humours, in main-*
tayning the aboue mentioned errors; not onely agreeing with

¹ 1616, into.

² 1616, participate.

WALDEGRAVE, the generall rule of all Anabaptistes, in the contempt of the
 1603. civill Magistrate, and in leaning to their owne dreames and
 reuelations: but particularly with this sect, in accounting all
 men prophane that sweares ¹ not to all their fantasies; in making
 for every particulare question of the policie of the churche, as
 5 great commotion, as if the article of the Trinity were called in
 controuersie; in making the scriptures to be ruled by their
 conscience, & not their conscience by the Scripture; and he
 that denyes the least iote of their groundes, sit tibi quam ethnicus
 & publicanus; not | worthie to enjoy the benefite of breathing, 10
 [sig. bb] muche lesse to participate with them of the Sacraments: and
 before that any of their groundes be impugned, let King, people,
 lawe & all be tred ² vnder foote. Suche holie warres are to be
 preferred to an vngodlie peace: no, in suche cases, Christian
 princes are not onely to be resisted vnto, but not to be prayed for. 15
 For prayer must come of Faith, and it is reuealed to their con-
 sciences, that GOD will heare no prayer for suche a Prince.
 Iudge then, Christian reader, if I wrong this sort of people, in
 giuing them the style of that sect, whose errours they imitate:
 and since they are contented to weare their liuerie, let them not 20
 be ashamed to borrowe also their name. It is only of this kinde
 of men, that in this book I write so sharplie; and whome I
 wishe my Sonne to punishe, in-case they refuse to obey the lawe,
 and will not cease to stur-*vp* a rebellion. Whome against I haue
 written the more bitterlie, in respect of diuers famous libels, & 25
 iniurious speaches spred by some of them, not onely dishonour-
 ably inuectiue against all Christian princes, but euen reproche-
 full to our profession and re- | ligion, in respect they are come
 out vnder coullour thereof: and yet were neuer answered but by
 Papists, who generally medle aswell against them, as the religion 30
 it selfe; whereby the skandale was rather doubled, then taken
 away. But on the other part, I protest vpon mine honour, I
 meane it not generally of all preachers, or others, that likes ³
 better of the single forme of policie in our churche, then of the
 manie ceremonies in the churche of England; that are perswaded, 35
 that their Bishops smels ⁴ of a Papall supremacie, that the
 Surplise, the cornerd cap, and suche like, are the outward

¹ 1616, sweare.

² 1616, trode.

³ 1616, like.

⁴ 1616, smell.

badges of Popishe errors. No, I am so farre from beeing contentious in these things, (whiche for my owne parte I euer esteemed as indifferent) as I doe æquallie loue and honour the learned and graue men of either of these opinions. It can nowayes
 5 become me to pronounce so lightly a sentence, in so olde a controuersie. We all (God be praised) doe agree in the groundes, and the bitterness of men vpon suche questions, doth but trouble the peace of the churche; and giues aduantage and entry to the
 Papists by our diuision. But | towards them, I onely use this [sig. b2^b]
 10 prouision, that where the Lawe is otherwayes, they may content them selues soberly and quyetlie with their owne opinions, not resisting to the authoritie, nor breaking the lawe of the countrie; neither about all, sturring any rebellion or schisme: but possessing their soules in peace, let them preasse by patience, and well
 15 grounded reasons, either to perswade all the rest to lyke of their iudgements; or where they see better groundes on the other part, not to be ashamed peaceable to incline thereunto, laying asyde all præoccupied opinions.

And that this is the onely meaning of my booke, and not any
 20 coldenesse or cracke in Religion, that place doth plainly witness, where, after I haue spoken of the faultes in our Ecclesiasticall estate, I exhort my sonne to be beneficiall vnto the good men¹ of the ministry; praying God there, that there is presently a sufficient number of good men of them in this kingdome: and
 25 yet are they all knowne to be against the forme of the Englishe churche. Yea, so farre I am in that place from admitting corruption in Religion, as I wishe | him in promoouing them, to
 use suche caution, as may præserue their estate from creeping to corruption; euer vsing that forme through the whole booke,
 30 where euer I speake of bad preachours, tearing them some of the ministers, and not ministers or ministrie in generall. And to conclude this point of Religion, what indifferencie of Religion can Momus call that in me, where, speaking of my sonnes mariage (in-case it pleased God before that time to cut
 35 the threed of my life) I plainly fore-warne him of the inconvenients that wer like to ensewe, in-case he should mary any that be of a different profession in Religion from him: not-

¹ 1616, good-men.

WALDEGRAVE; *withstanding that the number of Princes professing our Religion*
1603. *be so small, as it is hard to for-see, howe he can be that way,*
meetlie matched according to his ranke.

And as for the other point, that by some parts in this booke,
it should appeare, that I doe nourishe in my minde, a vindic- 5
tious resolution against England, or some principals there; it is
surelie more then wonderfull vnto me, vpon what groundes they
can haue gathered suche conclusions. | For as vpo the one part,
I neither by name nor description point out England in that
part of my discourse; so vpon the other, I plainlie bewray my 10
meaning to be of Scottish-men, where I conclude that purpose
in these termes: that the loue I beare to my Sonne, hath moued
“ me to be so plaine in this argument: for so that I discharge
“ my conscience to him in vtering the verity, I care not what any
“ traitour or treason-allower do think of it. And English-mē 15
could not therby be meant, since they could be no traitors, where
they ought no alleageance. I am not ignorant of a wise and
princelie apothegme, whiche the same Queene of England vttered
about the time of her owne coronation. But the drift of that
discourse doth fully cleare my intention, being onely grounded 20
vpon that præcept to my Sonne, that he should not permit any
vnreuerent detracting of his predecessors; bringing in that
purpose of my mother only for an example of my experience
anent Scottish-men, without using any perswasion to him of
reuenge. For a Kings giuing of any fault the dewe stile, inferres 25
no reduction of the faulters pardon. No, I am | by a degree
nearer of kinne vnto my mother then he is, neither thinke
I myselfe, either that vn-worthie or that neare my ende, that I
neede to make suche a Daudicall testament; since I haue euer
thought it the duetie of a worthie Prince, rather with a pike, then 30
a pen, to write his iust reuenge. But in this mater I haue no
delite to be large, wishing all men to iudge of my future proiects,
according to my bypast actions.

Thus hauing as muche insisted in the clearing of these two
pointes, as will (I hope) giue sufficient satisfaction to all honest 35
men, and leauing the enuyous to the foode of their owne venome;
I will hartlie ¹ pray thee, louing reader, charitably to cōceauē

¹ 1616, heartilie.

of my honest intētion in this booke. I knowe the greatest part WALDEGRAVE
1603.
 of the people of this whole Ile, haue bene very curious for a sight
 thereof: some for the loue they beare me, either being particu-
 larlie acquainted with me, or by a good reporte that perhappes
 5 they haue heard of me; & therefore longed to see any thing,
 that proceeded from that authour whome they so loued & honoured;
 since bookes are viue | Idees of the authours minde. Some onely [sig. b4^b]
 for meere curiositie, that thinks ¹ it their honour to knowe all
 newe things, were curious to glut their eyes there-with, onely that
 10 they might vaunt them to haue sene it: and some fraughted with
 cause-les enuy at the authour, did greedilie searche out the booke,
 thinking their stomack fitte ynough, for turning neuer so whole-
 some foode in noysome and infectiue humours. So as this their
 great concurrence in curiositie (though proceeding from farre
 15 different complexions) hath enforced the vn-tymous divulgating
 of this booke, farre contrarie to my intention, as I haue alreadie
 saide. To whiche hydra of diuerslie enclined spectators, I haue
 no targe to oppone but plainnesse, patience, & sinceritie: plain-
 nesse, for resoluing and satisfying of the first sorte; patience,
 20 for to beare with the shallownesse of the next; & sinceritie to
 defie the malice of the third withall. Though I cannot please all
 men therein, I am contented so that I onely please the vertuous
 sorte: & though they also finde not euery thing therein, so fullie
 to answeere their exspectation, as the | argumēt would seeme to sig. bb.
 25 requyre; although I would wishe them modestlie to remēber,
 that God hes not bestowed all his guifts vpō one, but parted them
 by a Iustice distributiue; & that many eies sees ² more then one;
 and that the varietie of mens mindes is such, that tot capita tot
 sensus; yea & that euē the very faces, that God hath by nature
 30 brought forth in the world, do euery one in some of their par-
 ticular lineaments, differ from any other: yet in truth it was
 not my intention in handling of this purpose (as it is easy
 to perceauē) fully to set down heere all suche grounds as
 might out of the best writers haue bene alledged, & out of
 35 my owne invention and experience added, for the perfite institutiō
 of a King: but onely to giue some suche præceptes to my
 owne Sonne, for the gouernement of this kingdome, as was

¹ 1616, thinke.² 1616, see.

WALDEGRAVE, meetest for him to be instructed in, and best became me to
1603. be the informer of.

[sig. bb^b]

If I in this booke have bene too particularlie plaine, impute
it to the necessity of the subiect, not so muche being ordayned
for the institution of a Prince in generall, as I haue said, as 5
contayning particular | præcepts to my Sonne in speciall :
whereof he could haue made but a generall vse, if they had not
contained the particular diseases of this kingdome, with the
best remedies for the same ; whiche it became me best as a King,
hauing learned both the theorick and practick thereof, more 10
plainlie to expresse, then any simple schoole-man, that onely
knowes maters of kingdomes by contemplation.

sig. bb².

But if in some places it seeme too obscure, impute it to the
shortnesse thereof, beeing both for the respect of my selfe, and of
my Sonne, constrayned there-unto : my owne respect, for fault 15
of leasure, being so continually occupied in the affaires of my
office, as my great burthen, & rest-lesse fashery is more then
knowne, to all that knowes or heares of me : for my Sonnes respect,
because I knowe by my selfe, that a Prince so long as he is young,
will be so carried away with some sorte of delight or other, that 20
he cannot patientlie abyde the reading of any large volume : and
when he commes to a full maturity of age, he must be so busied
in the actiue part of his charge, as he will not be permitted to
bestowe many houres | vpon the contemplatiue part therof. So
as it was neither fitte for him, nor possible for me, to haue made 25
this treatise any more ample then it is. In-deede I am little
beholden to the curiositie of some, who thinking it too large
already (as appeares) for lack of leasure to copie it, drewe some
notes out of it, for speeds sake ; putting in the one halfe of the
purpose, and leauing out the other : not unlike the man that 30
alleadged that part of the Psalme, non est Deus ; but left out the
præceeding wordes, Dixit insipiens in corde suo. And of these
notes, making a little pamphlet (lacking both my methode and
halfe of my mater) entituled it, forsooth, the Kings Testament :
as if I had eiked a third Testament of my owne, to the two that 35
are in the holy Scriptures. It is true that in a place thereof,
for affirmation of the purpose I am speaking of to my Sonne,
I bring my selfe in there, as speaking vpon my Testament : for

in that sense, euery recorde in write of a mans opinion in any thing (in respect that papers out-liues¹ their authours) is as it were a Testament of that mans will in that cace: and in that sense it | is, that in that place I call this treatise a Testament. [sig. bb^{2b}]

5 *But from any particular sentence in a booke, to giue the booke it selfe a title, is as ridiculous, as to stile the booke of the Psalmes, the book of Dixit insipiens, because with these words one of them doth begin.*

Well, leauing these newe baptizers and blockers of other mē
 10 *bookes, to their own follies, I returne to my purpose, anent the shortnesse of this booke: suspecting that all my excuses for the shortnesse thereof, shall not satisfie some, especiallie in our neighbour countrie: who thought, that as I haue so narrowly in this treatise touched all the principall sicknesses in our kingdome,*
 15 *with ouertures for the remedies therof, as I said before: so looked they to haue found something therin, that should haue touched the sicknesses of their state, in the like sort. But they will easilie excuse me thereof, if they will consider the forme I haue used in this treatise; wherein I onely teache my Sonne,*
 20 *out of my owne experience, what forme of gouernment is fittest for this kingdome: & in one parte thereof speaking of the bordours, I plainlie there do excuse my selfe, | that I will speake no thing* sig. bb^{3a}.
of the state of England, as a mater wherein I neuer had experience. I knowe, in-deed, no kingdome lackes her owne diseases,
 25 *and likewayes what interest I haue in the prosperitie of that state: for although I would be silent, my blood & discent doth sufficiently proclaime it. But notwithstanding, since there is a lawfull Queene there presently rainging, who hath so long with so great wisdome & fælicity gouerned her kingdoms, as (I*
 30 *must in true sinceritie confesse) the like hath not bene read nor heard of, either in our time, or since the dayes of the Romane Emperour Augustus; it could no wayes become me, farre inferiour to her in knowledge and experience, to be a busiebody in other Princes maters, and to fishe in other folkes waters, as the prouerbe*
 35 *is. No, I hope by the contrary (with Gods grace) euer to keep that Christian rule, To doe as I would be done to: and I doubt no thing, yea euen in her name I dare promise, by the bypast*

¹ 1616, out-liue.

WALDEGRAVE, *experience of her happy government, as I haue already said,*
1603.

[sig. bb3^b]

*corruptiōs stollē in in her | state ; then she shall be zealous for
the discharge of her conscience and honour, to see the same purged,
and restored to the auncient integritie : and further, during her 5
time, becommes me least of any to medle in.*

*And thus hauing resolued all the doubts, so farre as I can
imagine, may be mooued against this treatise ; it onely rests
to pray thee (charitable reader) to interprete fauourably this
birth of mine, according to the integritie of the authour, and 10
not looking for perfection in the worke it selfe. As for my part,
I onely glory therof in this point, that I trust no sort of vertue
is condemned,¹ nor any degree of vice allowed in it : and that
(though it be not perhaps so gorgeously decked, and richely
attyred as it ought to be) it is at the least rightly proportioned 15
in all the members, without any mōstros deformity in any of thē :
and speciallie that since it was first written in secret, and is
nowe published, not of ambition, but of a kinde of necessity ;
it must be taken of all mē, for the true image of my very minde,
and forme of the rule, whiche I haue præscribed to my selfe 20
and mine. Whiche as in all my actions I haue | hitherto præssed
to expresse, so farre as the nature of my charge, and the con-
dition of time would permit me : so beareth it a discouery of
that, whiche may be looked for at my hand, and where-to, euen
in my secrete thoughts, I haue engaged my self for the time to 25
come. And thus in a firme trust, that it shall please God, who
with my being and Crowne, gaue me this minde, to maintaine
and augment the same in me and my posteritie, to the discharge
of our conscience, the maintenance of our honour, and weale of
our people, I bid thee hartelie fare-well. 30*

[sig. bb4^a]

¹ 1603, condemned.

MS ROYAL
18. B. xv.
fol. 2a.

As he can not be thocht uorthie to reule & comande otheris ¹
that ² can not reule & dantone his awin propre affections & un-
reasonable appetites, sa can ³ he not be uorthie to gouerne a
christiane people ⁴ knauing & fearing god that in his awin ⁵
persone & hairte fearis not & louis not the deuyne maiestie, ⁵
nather can any thing in his gouernement succeid ueill uith him
(deuyse & laboure as he list) as cumming from a ⁶ filthie spring,
gif his person be unsanctifeid, for as dauid sayes in uaine ⁷

¹ gif he *deleted after otheris.* ² that *added above the line.* ³ Written
cann but the second n *deleted.* ⁴ fearin *deleted after people.* ⁵ ha
deleted after awin. ⁶ a *added above the line.* ⁷ uach *deleted after*
uaine.

WALDEGRAVE,
1599.

p. 3.
sig. B2.

ANENT A KINGS CHRI-
STIAN DVETIE TO-
WARDS GOD.

THE FIRST BOOKE.

p. 4.
Psalm 127. 1.

1 Cor. 3. 6.

AS Hee can not bee thought worthie to rule & command
others, that cannot rule and dantone his owne proper ¹⁰
affections & vnreasonable appetites; so can he not be thought
worthy to gouerne a Christian people, knowing & fearing God,
that in his own person and hart feareth not, and loueth not the
Diuine Majestie. Neither can anie thing in his gouernement
succeed wel with him (deuise and labour as he list) as comming ¹⁵
from a filthie spring, if his | person be unsanctified: for (as
DAVID saith) In vaine watchest thou the Citie, or buyldest
thou the house, if the Lord by his blessing grant not successe
therunto; & as PAVL saith, CEPHAS may plant, & APOLLO
may water, but it is God only that may giue the increase. There- ²⁰
fore (my Sonne) first of al things, learne to know and loue that
God, whomto ye haue a double obligation; first, for that he
made you a man; and next, for that he made you a little God
to sit on his Throne, & rule ouer other men. Remember, that as

atches thou the cittie or buildes thou the house gif the lord be MS ROYAL
18. B. xv.
his blessing graunte not successe thairunto, & as paul sayes
cephas maye plaunte & apollo maye uatter but it is onlie godd
that maye giue the increase : ¹ thairfore ² my sonne first of all
5 things learne to knau and loue that god quhomto ³ ye haue
a double obligation, first for that he maid you a man & next
for that he maid you as a littill godd to sitte in his throne &
reule ouer other men, remember that as in dignitie he hes

¹ r added above the line. ² thair deleted and then repeated. ³ th
deleted after quhomto.

OF
A KINGS CHRISTIAN
DVETIE TOWARDS
GOD.

WALDEGRAVE,
1603.
p. 1.
sig. C.

THE FIRST BOOKE.

10 **A**S HE CANNOT BE thought worthie to rule and command
others, that cannot rule and dantone his owne proper
affections and vnreasonable appetites, so can he not be thought
worthie to gouerne a Christian people knowing and fearing The true
grounde of
good go-
uernment.
God, that in his own person and harte, feareth not and loueth
not the Diuine Majestie. Neither can any thing in his gouern-
15 ment succeed wel with him (deuise and laboure as he list) as
comming from a filthy spring, if his person be vnsanctified :
for (as that royall prophet saith) *Except the Lorde | build ¹ the* Psalme 127. 1.
p. 2.
*house, they laboure in vaine that builde it : except the Lord
keepe the Citie, the keepers watche it in vaine :* in respect the
20 blessing of God hath onlie power to giue the successe there-
unto : and as Paul saith, he *planteth, Apollos watereth ; but 1. Cor. 3. 6.*
it is GOD only that giueth the increase. Therefore (my Sonne)
first of all things, learne to know and loue that God, whome-to
ye haue a double obligation ; first, for that he made you a
25 man ; and next, for that he made you a little God to sitte on
his throne, and rule ouer other men. Remember, that as in Double
bonde of a
Prince to
God.

¹ catch-word, *builde*.

MS ROYAL
18. B. xv.

erectid you aboue otheris, sa aucht ye¹ in thankefulnes
towardis him goe als farre beyonde all otheris, a moate in ane
others eye is a beame² into youris, a blemishe in ane other
is a leaprouse byle into you, and a ueniall sinne (as the papists
callis it) in ane other is a greate cryme into³ you : thinke not 5
thairfore that the hienes of youre dignitie diminishes youre
faultis, mekle⁴ lesse giues you a licence to sinne, but be the
contraire youre faulte is agrauated according to the heicht of
youre dignitie, any sinne that ye comitt not being a singill⁵
sinne procuring but the fall of ane, but being ane exemplaire 10
sinne & thairfore⁶ drauis uith it the haill multitude to be
guiltie of the same : remember then that this glistering

¹ th deleted after ye. ² blem deleted after a. ³ to added above the
line. ⁴ MS melke. ⁵ procuring deleted after singill ; sinne procuring
written over the word deleted. ⁶ & thairfore added above the line.

WALDEGRAVE,
1599.

p. 5.
[sig. B3]

*in dignity he hath erected you aboue others, so ought ye in thank-
fulness towardes him go as farre beyond all others. A moate
in anothers eye, is a beame into youres : a blemishe in another, 15
is a leprouse byle into you : and a venial sinne | (as the Papists
call it) in another is a greate crime into you. Thinke not there-
fore, that the highnes of your dignity diminisheth your faults
(much les giueth you a licence to sin) but by the contrarie, your
faulte shalbe agrauated according to the height of your dignitie, 20
any sin that ye commit not being a single sinne procuring but
the fal of one ; but being an exemplare sinne, and therefore
draweth with it the whole multitude to be guyltie of the same.*

p. 6.

*Prov. 9. 10.

*Remember then, that this glistering worldlie glorie of Kings is
giuen them by God, to teach them to preasse so to glister and 25
shine before their people in all works of sanctification and right-
eousness, that their persones as bright lampes of godlines and
vertue, maye (going in and out before their people) | giue light
to all their steps. Remember also, that by the right knowledge,
and fear of God (which is the beginning of *wisedome (as 30
SALOMON saith) ye shall know all the things necessarie for the
discharge of your duety, both as a Christian & as a King, seeing
in him (as in a mirrour) the course of al earthlie things, whereof
he is the spring & onely moouer.*

uarldlie glorie of kingis is geuin thame be god to ¹ teache MS ROYAL
18. B. xv.
 thaim to prease sa to glister & shyne ² before thaire people in
 all uorkes of sanctification & richteousness, that thaire per-
 sonnes as bricht / lampis of godlinesse & uertu may going in fol. 2b.
 5 & out before thaire peopill giue licht to all thaire steppis :
 remember also that be the richt ³ knaledge & feare ⁴ of god
 quhilke is the beginning of uisdome as salomon sayes ⁵ ye sall ⁶
 knau all the ⁷ things necessarie for the dischaige of youre ⁸
 deutie baith as a christian & as a king, seeing in him as in a
 10 mirrou the course of all earthlie things quhair of he is the

¹ te *deleted after to.* ² s *deleted after shyne.* ³ richt *added above the line.*
⁴ & feare *added above the line.* ⁵ quhilke is . . . sayes *added in the margin.*
⁶ ye sall *added above the line ; th deleted before ye.* ⁷ the *repeated and then deleted.* ⁸ youre *written above thy deleted.*

dignitie he hath erected you aboue others, so ought ye in WALDEGRAVE,
1603.
 thankfulnessse towardes him, goe as farre beyond all others.
 A moate in anothers eye, is a beame into yours : a blemish
 in another, is a leprouse byle into you : and a veniall sinne
 15 (as the papists call it) in another, is a greate cryme into you.
 Thinke not therefore, that the highnes of your dignity dimin- The greatnes
of the
fault of a
Prince.
p. 3.
sig. C2.
 isheth your faults (muche lesse giueth you a licence to sinne)
 but by the contrarie, your fault / shall be aggrauated, accord-
 ing to the height of your dignity ; any sinne that ye committe,
 20 not being a single sinne procuring but the fall of one ; but
 being an exemplare sinne, & therefore drawing with it the
 whole multitude to be guiltie of the same. Remember then,
 that this glistering worldly glorie of Kings, is giuen them by The true
glory of
Kings.
 God, to teache them to prease so to glister & shine before
 25 their people, in al works of sanctification & richteousnes, that
 their persons as brichte lampes of godlines and vertue may,
 going in & out before their people, giue light to all their steppes.
 Remember also, that by the right knowledge, and feare of
 God (whiche is *the beginning of wisdome*, as *Salamon* saith) ye Prov. 9. 10.
 30 shall know all the things necessary for the discharge of your
 duety, both as a christian & as a King ; seeing in him, as in
 a mirrou, the course of all earthly things, whereof he is the
 spring and onely moouer.

MS ROYAL
18. B. XV.

spring & onlie mouaire. nou the onlie uaye to bring you to
this knaledge is¹ diligentlie to reid his uorde & earnestlie
to praye² for the richt understanding thairof, searche the
scriptures sayes chryste for thay uill beare testimonie of me,
& the scriptures sayes paul are able to admonishe, exhorte, 5
rebuke, & instructe the man of god making him perfyte to
euerie goode uarke : I ioyne to this the cairfull hearing of the
doctrine uith attendance & reuerence, for faith cummis be
hearing sayeth paul but aboue all beuare ye³ thrau not the
uorde to youre⁴ appetite as ouer many does, making it lyke a⁵ 10
bell to sounde as ye please to interpreate, but be the contraire
frame⁶ all youre affections to follou præciselie the reullis
thaire sett doune. the⁷ haill scripture containis but tua
things, a commande & a prohibition, to⁸ do sicc things, &

¹ earnest deleted after is. ² to praye added above the line. ³ ye
written above thou deleted. ⁴ youre written above thy deleted.
⁵ a added above the line. ⁶ frame written above framing deleted.
⁷ as for particulair deleted before the. ⁸ s deleted after to.

WALDEGRAVE,
1599.

*Ioh. 5. 39.

*2 Tim. 3.
16. 17.

p. 7.

[sig. B4]

*Rom. 10. 17.

*Now, the onely way to bring you to this knowledge, is diligently 15
to read his word, & earnestly to pray for the right vnderstanding
thereof: *Search the scriptures (saith Christ) for they wil bear
testimony of me: And *the whole Scriptures (saith PAVL) are
profitable to teach, to improoue, to correct, & to instruct in right-
eousness, that the man of God may be absolute, being made perfit | 20
unto al good works. I ioyne to this, the careful hearing of the
doctrine with attendance and reuerence: For *faith commeth
by hearing (saith PAVL) But aboue al, beware ye throw not the
word to your appetite, (as ouer-many doe) making it like a bell
to sounde as ye please to interpret: but by the contrarie, frame 25
all your affections to follow precisely the rules there set doune.*

*The whole Scripture contayneth but two things: a command,
and a prohibition; to doe such thinges, and abstaine from the
contrarie. Obey in both; neither thinke it ynough to abstaine
from euill and doe no good: nor thinke not that if yee doe many 30
good thinges it may serue you for a cloake to mixe euill turnes
therewith. And as in thir two poyntes the whole Scripture |
consisteth, so, in two degrees standeth the whole seruice of GOD*

p. 8.

absteine from the contraire, obeye in baith nather ¹ thinke it not aneuch to absteine from euill ² & doe na goode, nor thinke not that gif ye doe many goode things it maye serue you for a cloake to mixe euill turnes thairuith, & as in thir tua pointis 5 the ³ haill scripture consists sa ⁴ in tua degrees standis the haill ⁵ seruice of god ⁶ be man, interioure or upuarde, exteri-

¹ nather added in the margin. ² euill added above the line. ³ s deleted after the. ⁴ sa deleted and then repeated. ⁵ haill added above the line. ⁶ by deleted after god.

Now, the onely way to bring you to this knowledge, is diligently to reade / his word, and earnestly to pray for the right vnderstanding thereof. *Searche the Scriptures*, saith 10 Christ, *for they beare testimonie of me*: and the whole Scripture, saith Paul, *is giuen by inspiration of God, & is profitable to teache, to conuince, to correcte, & to instructe in righteousnes*: that the man of God may be absolute, being made perfite vnto all good workes. And most properlie of any other, belongeth the 15 reading thereof vnto Kings, since in that parte of Scripture, where the godly Kings are first made mention off, that were ordained to rule ouer the people of God, there is an expresse and most notable exhortation and commandement giuen them, to read and meditate in the lawe of God. I ioyne to 20 this, the careful hearing of the doctrine with attendance and reuerence: For *faith commeth by hearing*, saith the same Apostle. But aboue all, beware ye wreast not the word to your own appetite, as ouer many doe, making it like a Bell to sound as ye please to interprete: but by the contrary, 25 frame all / your affections, to follow precisely the rule there set downe.

The whole Scripture chiefly contayneth two things: a command, and a prohibition; to do suche things, & to abstaine from the contrarie. Obeye in both; neither thinke it ynough 30 to abstaine from euill, & doe no good: nor thinke not that if ye doe many good things, it maye serue you for a cloake to mixe euill turnes therewith. And as in these two poyntes, the whole Scripture principally consisteth, so in two degrees standeth the whole seruice of God by man: interior, or

WALDEGRAVE,
1603.

*The means
to know god.*

p. 4.
Iohn 5. 39.

*2. Tim. 3.
16. 17.*

Deut. 17.

Rom. 10. 17.

p. 5.
sig. C3.

*Wherein
chiefie
the whole
Scripture
consisteth.*

*Two degrees
of the
seruice of
God.*

MS ROYAL
18. B. xv.

oure or douneuarde : the first be prayer in faith touardis god,
the next be uorkes flouing thairfra ¹ before the uarld, quhilke
is na thing ellis bot the exercise of religion touardis ² god, &
of equitie touardis your ³ neichboure, as for the particulaire
pointis of religion I neade not to delate thame ; I ame na 5
hipocrite, follou youre fatheris footesteppis & youre awin
education thairin, I thanke god I uas neuer ashamed to giue
compte of my profession ⁴ housomeuer the malicieuse ⁵ lieing
tongis of some haue traducit me, ⁶ & gif my conscience had not
resolved me that all my religion uas groundit upon the plaine 10
uordis of the scripture I had neuer outuardlie auouit it for ⁷

¹ thair has been deleted at the end of the line and next line started with the complete word. ² rdis written above toua at the end of the line.

³ your written in another hand above thy deleted.

⁴ quhatsumeuir

deleted after profession. ⁵ lyin deleted after malicieuse. ⁶ me added

above the line. ⁷ awe deleted after for.

WALDEGRAVE, by man : Interior, or vp-warde ; Exterior, or downward : the
1599. first, by prayer in faith towards God ; the next, by works flowing
therefra before the worlde, which is nothing els but the exercise
of Religion towards God, and of æquitie towards your neighbour. 15

As for the particular poyntes of Religion, I neede not to delate
them ; I am no hypocrite, follow your Fathers foote-steppes and
your owne education therein. I thanke God, I was neuer ashamed
to giue accounte of my profession, how-so-euer the malitious
lying tongues of some haue traduced me : & if my conscience 20
had not resolved me, that al my Religion was grounded vpon
the plaine words of the Scripture, | I had neuer outwardly avowed
it, for pleasure or awe of the vaine pride of some sedicious
Preachours.

And as for the poyntes of equitie towards your neighbour 25
(because that will fall in properlie upon the second parte con-
cerning a Kinges office) I leaue it to the owne roome.

For the first part then of mans seruice to his God (which
is Religion) that is, The worship of God according to his reuealed
will, It is wholie grounded vpon the Scripture (as I haue alreadie 30
saide) quickened by Faith, and conserued by Conscience. For
the Scripture, I haue alreadie spoken of it in general : but that

p. 9.
sig. C.

pleasure or awe of the uaine pryde of sum seditiouse preach-^{MS ROYAL}
 ouris, / & as for the pointis of equitie touardis oure neichboure,^{18. B. xv.}
 because that uill fall in properlie upon the secounde pairt
 concerning a kings office I leaue it to the awin roume: for
 5 the first point then ¹ of mannis seruice to his god quhilke is
 religion that is the uorshippe of god according to his reueiled
 uill,² it is quhollie groundit upon the scripture (as I haue
 allreaddie said) quikenid be faith,³ & conseruid by conscience,
 for the scripture I haue allreaddy spokin of it in generall, bot ⁴

¹ then *added above the line*; a second then has been deleted after it.
² that is . . . uill *added in the margin*. ³ quikenid be faith *written*
over lyuelie by faith, which have been deleted; maid *has been deleted before*
 liuelie. ⁴ bot *deleted and then repeated*.

10 vpwarde; exterior, or downwarde: the first, by prayer in ^{WALDEGRAVE,}
 faith towardes God; the next, by workes flowing therefra ^{1603.}
 before the worlde: whiche is nothing else, but the exercise
 of Religion towardes God, and of equitie towardes your
 neighbour.

15 As for the particular poyntes of Religion, I neede not to
 delate them; I am no hypocrite, follow my footestepes, ^{A regardable}
 and your owne present education therein. I thanke God, I / ^{paterne.}
 was neuer ashamed to giue accounte of my profession, how- ^{p. 6.}
 soeuer the malitious lying tongues of some haue traduced
 20 me: and if my conscience had not resolued me, that all
 my Religion presently professed by me and my kingdome,
 was grounded vpon the plaine wordes of the Scripture, without
 the whiche all points of Religion are superfluous, as any
 thing contrary to the same is abhomination, I had neuer
 25 outwardly avowed it, for pleasure or awe of any fleshe.

And as for the poyntes of equitie towardes your neighbour
 (because that will fall in properly, vpon the second part con-
 cerning a Kings office) I leaue it to the owne roome.

For the firste parte then of mans seruice to his God, whiche
 30 is Religion, that is, the worship of God according to his reuealed ^{Religion.}
 will, it is wholly grounded vpon the Scripture, as I haue
 alreadie saide, quickened by faith, and conserued by con-
 science. For the Scripture, I haue now spoken of it in generall:

MS ROYAL
18. B. xv.

that ye maye the maire readelie make choyce of any pairt thairof for youre instruction or conforte, remember onlie this methode the haille scripture is dytid be goddis spreit thairbe¹ as by² his lyuelie³ uorde to instructe & reule the haille kirke militant till the ende of the uarld, it is composid of tua⁵ pairtis, the aulde, & neu testament, the ground of the former is the law quhilke shauis oure sinne & contenis iustice, the grounde of the other is christe quha pardoning sinne⁴ contenis grace, the summe of the lau is the tenn comandis, maire lairgelie dilaitid in the lau interpreted by the⁵ prophetis, & 10 by the histories are the exemples shauin of⁶ obedience or disobedience thairto,⁷ & quhat præmium or pœna uas accord-

¹ be added above at the end of the line. ² ly deleted before his. ³ lie added above the line. ⁴ conten deleted after sinne. ⁵ ph deleted after the. ⁶ A second of deleted. ⁷ thairto added above the line.

WALDEGRAVE, ye may the more readely make choise of any part thereof for your instruction or conforte, remember onely this methode. |

p. 10.

The whole scripture is dited by Gods spirit, thereby (as by 15 his liuely word) to instruct and rule the whole Church militant, till the end of the worlde. It is composed of two parts, the Olde and New Testament. The ground of the former is the Law, which sheweth our sinne and conteyneth justice. The grounde of the other is Christ, who pardoning sinne contayneth Grace. 20 The summe of the Lawe is the ten Commandes, more largelie dilated in the Lawe, interpreted by the Prophets: and by the histories are the examples shoven of obedience or disobedience thereto, and what præmium or pœna was accordingly giuen by God. But because no man was able to keepe the Lawe, nor anie 25 parte thereof, it pleased God of his infinite wisdom | and goodnesse, to incarnate his onelie Sonne in our nature, for satisfaction of his justice in his suffering for us: that since we could not bee saued by doing, wee might (at least) be saued by beleewing. The groundc therefore of the Lawe of Grace, is contayned in the 30 foure histories of the birth, life, death, and resurrection of Christ.

p. 11.
[sig. C²]

S. Mat.
S. Mar.
S. Luk.
S. Ioh.

The larger interpretation of this Law, is contained in the Epistles of the Apostles: and the practise in the faithfull or un-

inglie geuin be god : bot because na man uas able to keipe the law nor any pairt thairof it pleasid god of his infinite ^{MS ROYAL} ^{18. B. xv.} ¹ uisdome & goodnes to incarnate his onelie sonne in oure nature for satisfaction of his iustice in his suffering for us, that since ue
5 could not be sauēd be doing, ue micht at least be sauēd by beleauing ; the grounde thairfore of the law of grace is conteind in the foure histories of the birth, lyfe, death, & resurrection of christe.² the lairger interpretation of this law is conteind in the epistles of the apostles, & the practise in the

¹ goodnes deleted after infinite. ² A line in the MS ends with christe ; the next line was first begun with the words, the practise in the faithfull, but they were deleted and a second start made below them with the words that follow christe in the text above.

10 but that ye may / the more readely, make choise of any parte thereof, for your instruction or comferte, remember shortly this methode. ^{WALDEGRAVE,} ^{1603.} ^{p. 7.} ^{sig. C4.}

The whole Scripture is dyted by Gods spirit, thereby, as by his liuely worde, to instruct and rule the whole Church
15 militant to the end of the worlde. It is composed of two partes, the Olde and new Testament. The grounde of the former is the Lawe, whiche sheweth our sinne, and containeth justice : the grounde of the other is Christ, who pardoning sinne containeth grace. The summe of the Lawe is the ten
20 Commandementes, more largelie delated in the bookes of Moses, interpreted and applyed by the Prophets, and by the histories, ar the examples shewed of obedience or disobedience thereto, and what *præmium* or *pœna* was accordingly giuen by God. But because no man was able to keepe the Lawe,
25 nor any parte thereof, it pleased God of his infinite wisdome and goodnesse, to incarnate his only Sonne in / our nature, for satisfaction of his iustice in his suffering for vs : that since we could not be sauēd by doing, we might at least, be sauēd by beleeuing.

30 The grounde therfore of the word of grace, is contained in the foure histories of the birthe, life, death, resurrection and ascension of Christ. The larger interpretation and vse thereof, is contained in the Epistles of the Apostles : and the practise

MS ROYAL
18. B. xv.
fol. 3b.

faithfull or unfaithfull, together uith thaire / reuarde or punish-
ment according thairto is contained in the actis of the apostles,
ualde ye then knau youre sinne be the lau, reid the bookes of
moses containing it,¹ ualde ye haue a comentaire thairupon ²
reid the propheitis, ualde ye see hou goode men are reuardit 5
& uikked punishit looke the histories of ³ genesis, exodus,
iosue, the iudges, iob & ester,⁴ but speciallie the bookes of the
kings & chronikles quhairuith ye aucht to be familiarlie
aquentid, for thaire ⁵ uill ye see youre self as ⁶ in a mirroure
ather among the catalogues of the goode or euill kings : uolde 10
ye knau the lyfe & death of chryste looke the euangellis, ualde
ye be maire particulairlie tranid up in his skoole,⁷ meditate
upon the epistles of the apostles, & ualde ye be aquent

¹ containing it *added above the line.* ² thairupon *written above*
thairunto *deleted.* ³ the histories of *added above the line.* ⁴ iob
& ester *added above the line.* ⁵ a blot has obliterated *after thaire a word*
of perhaps six letters. ⁶ as *added above the line.* ⁷ ca *deleted after*
skoole.

WALDEGRAVE, *faithful, together with their rewarde or punishment according*
1599. *thereto, is contayned in the Actes of the Apostles.* 15

p. 12. *Would yee then know your sin by the Law? reade the bookes*
of MOYSES contayning it: would yee haue a | commentarie
thereupon? Reade the Prophets: would ye see, how good-men
are rewarded, and wicked punished? look the histories of
GENESIS, EXODUS, IOSVA, the IVDGES, IOB, and ESTER, 20
but especialie the bookes of the KINGS, and CHRONICLES,
wherewith ye ought to be familiarlie acquaynted: for there will
ye see yourselfe (as in a mirroure) either among the Catalogues
of the good or euill Kings.

p. 13. *Would ye know the life and death of Christ? looke the Evangel-* 25
istes. Would ye be more particularlie trayned vp in his schoole?
meditat vpon the Epistles of the Apostles: and would ye be
acquaynted with the practizes of that doctrine in the persons of
the Primitiue Church? Cast vp the Apostles | Acts. As to the
[sig. C3] *Apocriphe bookes, I omit them because I am no Papist (as I 30*
said before) & indeed some of them are as like the ditement of the
spirite of God, as an Egge is to an Oyster.

uith¹ the practise of that doctrine in the personis of the primitiue kirke, caste up the apostles actis ; as to the apochrife bookes I omitte thame because I ame na papist as I said before & indeid sum of thaim are als lyke the
 5 dytement of the spreit of god as ane egg is to ane oster,

¹ uith *written above of deleted.*

in the faithfull or vnfaithfull, with the history of the infancy and first progresse of the churche is contayned
 in their Actes. MS ROYAL
18. B. xv.
WALDEGRAVE,
1603.

Would ye then know your sinne by the Lawe? read the
 10 bookes of *Moses* contayning it. Would ye haue a commentarie thereupon? Reade the Prophets, and likewise the bookes of
 the *Proverbs & Ecclesiastes*, written by that great paterne of wisdome *Salomon*; whiche will not onlie serue you for instruction, howe to walke in the obedience of the Lawe of
 15 God, but is also so full of golden sentences, & morall precepts, in all things that can concerne your conuersation in the /
 worlde, as amonge all the prophane Philosophers and Poets, p. 9.
 ye shall not find so riche a storehouse of precepts of naturall wisdome, agreing with the will & diuine wisdome of God.
 20 Would ye see how good men are rewarded, and wicked punished? looke the historically partes of these same bookes of
Moses, together with the histories of *Iosua*, the *Iudges*, *Ezra*, *Nehemiah*, *Esther*, and *Iob*: but especiallie the bookes of the
Kings, and *Chronicles*, wherewith ye ought to be familiarly
 25 acquainted: for there shall ye see your selfe, as in a mirrour, in the catalogue either of the good or the euill Kings.

Would ye knowe the doctrine life and death of our Sauour Christ? reade the Euangelistes. Would ye be more particularlie trayned vp in his Schoole? meditate vpon the
 30 Epistles of the Apostles. And would ye be acquainted with the practizes of that doctrine in the persons of the primitiue churche? Cast vp the Apostles Actes. And as to the Apocriphe /
 bookes, I omitte them, because I am no Papist, as I saide p. 10.
 before, & indeed some of them are no wayes like the dytement
 35 of the Spirite of God.

MS ROYAL
18. B. XV.

but quhen ye reide the scripture reid it with a sanctifeid
& chaste eare,¹ admire reuerentlie sicc obscure placis as
ye understande not, blaming onlie youre awin incapacie,²
reid uith delyte the plaine placis & studdie cairfullie³ to
understande thaise that are sumquhat difficill, prease to be 5
a goode⁴ textuaire for the scripture is euer the best inter-
pretere of the self, bot⁵ prease not curiouslie to seike out
farther nor is contained thairin, for that uaire misnurterid⁶
præsumption to stryue to be farther upon godis secreitis nor
he hes uill ye be⁷ for quhat he thocht neidfull for us to knau 10

¹ a sanctifeid . . . eare *written above* great attendance & reuerence
deleted: amir *deleted before* admire. ² blaming . . . incapacie
written above reid uith delyte the plaine thingis, *which have been deleted*.
³ tha *deleted after* cairfullie. ⁴ the *deleted after* goode. ⁵ bot
added above the line. ⁶ misnurterid *added above the line*. ⁷ ye be
written above thou be *deleted*.

WALDEGRAVE,
1599.

*But when ye read the Scripture, read it with a sanctified &
chast eare: admire reuerently such obscure places as yee under-
stand not, blaming onelie your owne incapacie; read with
delite the playne places; and studie carefullie to vnderstand
those that are somewhat difficile: preasse to be a good texture, 15
for the Scripture is euer the best interpreter of itselfe. But
preasse not curiouslie to seeke out farther nor is contayned therein,
for that were misnurtered presumption, to striue to be farther
vpon Gods secreats nor he hath will ye be: for what he thought |
needful for us to know, that hath hee reuealed there. And delite 20
most in reading such partes of Scripture as may best serue for
your instruction in your calling, rejecting foolish curiosities
vpon numbers & genealogies, which are but vain & profit not
(as PAVL saith).*

p. 14.

Titus 3. 9.

*Now, as to Faith which is the intertayner & quickner of 25
Religion (as I haue els said) It is a sure persuasion and appre-
hension of the promises of God, applying them to your soule:
and therefore may it iustlie be called, The golden chaine that
linketh the faithful soule to Christ: And because it groweth
Philip. 1. 29. not in our garden, but is the free gift of God (as *PAVLL sayth) 30*

that hes ¹ he reueiled thaire, & delyte ² maist in ³ reiding sicke ⁴ MS ROYAL
18. B. XV.
Tit. 3. 9.
 pairtis of scripture as maye best serue for your ⁵ instruction
 in your ⁵ calling, ⁶ reiecting foolishe curiosities vpon numbers
 & genealogies quhilkes are bot uaine & profite nocht (as
 5 paull sayes). nou as to faith quhilke is the ⁷ entertainer &
 quikener of religion (as I haue ellis said) / it is a sure persasion ⁸ fol. 4a.
 & aprehension of the promises of god aplying thame to youre
 saull & thairfore maie it iustlie be callid the goldin chaine
 that linkis the faithfull saull to chryste & because it grouis
 10 not in oure gairdein but is the free gift of god as paull sayes it

¹ a second hes deleted. ² delyte written above haunte deleted.
³ in written above the deleted. ⁴ s deleted after sicke. ⁵ your written
 in another hand above thy deleted. ⁶ calling deleted and then repeated.
⁷ ententai deleted after the. ⁸ sic.

But when ye reade the Scripture, reade it with a sanctified WALDEGRAVE,
1603.
Howe to
reade the
Scripture.
 and chaste hart: admire reuerently suche obscure places as
 ye vnderstand not, blaming only your owne capacitie: read
 with delight the plaine places, and studie carefullye to vnder-
 15 stand those that are somewhat difficile: preasse to be a good
 textuare ¹; for the Scripture is euer the best interpreter of
 it selfe. But preasse not curiously to seeke out farther then is
 contained therein; for that were ouer vnmanerly a presump-
 tion, to striue to be further vpon Gods secreats, then he hath
 20 will ye be: for what he thought needfull for vs to knowe,
 that hath he reuealed there. And delyte most in reading
 suche partes of the Scripture, as may best serue for your
 instruction in your calling; rejecting foolish curiosities vpon
 genealogies and contentions, *whiche are but vaine and pro- / fit* Tit. 3. 9.
p. 11.
 25 *not*, as *Paul* saith.

Now, as to Faith, whiche is the nourisher and quickner of Faith the
nourisher of
Religion.
 Religion, as I haue alreadie said, It is a sure perswasion &
 apprehension of the promises of God, applying them to your
 soule: and therefore may it iustly be called, the golden chaine
 30 that linketh the faithfull soule to Christ. And because it
 groweth not in our garden, but *is the free gift of God*, as the Philip. 1.
29.

¹ 1616, textuarie.

MS ROYAL
18. B. XV.

man be ¹ nourished be prayer, ² quhilke is nathing ellis bot a freindlie talking uith godd, use oft to praye quhen ye are quyetest especiallie in youre bedd, for publict prayer ³ seruis maire for exemple (for the maist pairt) then for any particulaire conforte to the suplicante: in youre prayer be nather ⁴ 5
ouir strainge uith god ⁵ lyke the ignorant commoune sort that prayes nathing bot out of bookis, ⁶ nor yett ouir hamelie uith him lyke sum of oure uaine ⁷ proude puritanis that thinkis thay reule him upon thaire fingers, the former uaye uill breide ane unkouth cauldenes in ζ ow ⁸ touardis him, the other uill 10
breid in ζ ow ⁸ a contempt of him; but in youre prayer to god speike uith all reuerence for gif a subiect uill not speike but reuerentlie to a king mekle lesse sould any fleshe præsume

¹ a sure persasion . . . man be *added in the margin*. ² quhik *deleted after prayer*. ³ for the maist pairt *deleted after prayer*.
⁴ nather *written above not deleted*. ⁵ uith god *added above the line*.
⁶ nather ouir strainge . . . bookes *written over nather ouir strainge nor ouir hamelie uith god the former uill breid uncouthnesse & thocht, which has been deleted*. ⁷ uaine *added above the line*. ⁸ ζ ow *written in another hand above thee deleted*.

WALDEGRAVE,
1599.

p. 15.
sig. C4.

It must be nourished by praier, which is no thing els but A frēdly talking with god. Vse oft to pray when ye ar quietest, 15
e- / specially in your bed: for publik praier serueth more for example (for the most part) then for any particuler comfort to the supplicant. In your praier, be nether ouer strange with God (like the ignorant common sort, that prayeth nothing but out of bookes) nor yet ouer-homely with him (like som of 20
our vain proud puritanes, that thinke they rule him upon their fingers.) The former way will breede an uncouth coldnes in you towards him: the other wil breed in you a cōtempt of him: but in your praier to God, speak with al reuerence, for if a subject wil not speak but reuerently to a king, much 25
les should any flesh presume to crak with God as with his companion.

p. 16.

Craue in your prayer, not onelie thinges spirituall but corporall, whiles / thinges ¹ of greater, and whiles of lesse consequence, that yee may laye vp in store his grant of these things for con- 30

¹ catch-word, things.

to crake with god as uith his companion ¹ craue in your ² prayer not only things spirituall bot corporall quhyles things of greater & quhyles of lesse consequence, ³ that ze ⁴ maye laye up in store his graunte of thaise small things for confirmation

¹ but in youre prayer . . . companion *added in the margin.* ² your *written in another hand above thy deleted.* ³ quhyles things of . . . con- *written above yea euen sumtymes sicke as are not of uerrie, which have been deleted.* ⁴ ze *written in another hand over thou deleted.*

MS ROYAL
18. B. xv.

5 same Apostle saith, it muste be nourished by prayer, whiche is nothing else, but a freindly talking with God. WALDEGRAVE;
1603.

As for teaching you the forme of your prayers, the Psalmes of *David* are the meetest schoole-maister that ye can be acquainted with (nixt the prayer of our Sauour, whiche is *Praier & whence to learne the best forme thereof.*)
10 the only rule of prayer) whereout of as of most riche and pure fountaines, ye may learne all forme of prayer necessary for your comfort at all occasions. And so much the fitter ar they for you, then for the common sorte, in respect the composer thereof was a King: & therefore best behoued to /
15 know a Kings wants, & what things were meetest to be required by a king at Gods hand for remedy thereof. p. 12.

Vse often to pray when ye are quyetest, especially forgette it not in your bed howe oft soeuer ye doe it at other times: for publick prayer serueth as muche for example, as for any
20 particular comfort to the supplicant. *Seuerall exercise of prayer.*

In your prayer, be neither ouer strange with God, like the ignorant common sort, that prayeth nothing but out of books: nor yet ouer homelie with him, like some of the vaine Pharisai-
saicall puritanes, that thinke they rule him vpon their fingers. *What rule or regard to be used in prayer.*
25 The former way will breede an vncouth coldnes in you towardes him, the other will breede in you a contempt of him. But in your prayer to God speake with all reuerence: for if a subject, will not speake but reuerently to a King, muche lesse should any flesh presume to talke with God as with his companion.
30 Craue in your prayer, not onelie things spirituall, but also things tem- / porall, sometimes of greater, & some times of lesse consequence; that ye may lay vp in store his grant of these things, for confirmation of your faith, and to be an *What to craue of God.
p. 13.*

MS ROYAL
18. B. XV.

of your¹ faith, & to be ane arlpennie unto you² of his loue,
 praye as ze³ finds your¹ hairte mouis you² pro re nata, but see
 ze³ sute na unlauffull things as reuenge, lust, or siclike, for
 that prayer can not cum of faith, & prayer without faith is
 sinne as paull sayes, quhen ye obtaine youre prayer thanke 5
 him ioyefullie thairfore, gif otheruayes⁴ beare patientlie,
 preassing to uinne him be⁵ inportuntie as the uiddou did
 chryste, & gif notwithstanding thairof ze³ be not harde assure
 your¹ self godd forsees⁶ that⁷ quhilke ze³ aske is not for
 your¹ ueill, and learne in tyme sa to interprete all the aduer- 10
 sities that godd sall send unto you, sa sall ye in the middis of

¹ your written in another hand above thy deleted. ² you written
 in another hand above thee deleted. ³ ze written in another hand
 above thou deleted. ⁴ otheruayes written above othe deleted.
⁵ opp deleted after be. ⁶ it is not deleted after forsees. ⁷ quhik
 deleted after that.

WALDEGRAVE, *firmation of your faith: and to be an arles-pennie vnto you of
 1599. his loue. Praie, as ye finde your heart moueth you pro re nata:
 but see that ye sute no vnlauffull things, as reuenge, luste, or
 such like: for that prayer can not come of faith, and prayer 15
 Rom. 14. 23. without faith is sinne (as *PAVL saith). When ye obteyne your
 prayer, thank him joyfully therefore; if otherwaies, beare
 Mat. 15. 22. patientlie, preassing to win him with importuntie as the *Widdow
 did Christ: and if notwithstanding thereof yee bee not heard,
 assure your selfe Godd fore-seeth that which ye aske is not for 20
 your weal: and learn in time so to enterprete all the aduersities
 that Godd shall sende | vnto you, so shall ye in the middest of them
 not only be armed with patience, but ioyfully lift vp your eyes
 from the present trouble, to the happie end that Godd will turne it
 to: and when ye finde it once so fall out by prooffe, arme your 25
 selfe with the experience thereof against the next trouble, assuring
 your selfe (although you cannot in time of the showre see through
 the cloud, yet) in the ende, ye will finde Godd sent it for your weill,
 as ye found in the former.*

p. 17.
sig. D.

*And as for Conscience (which I called the conseruer of Religion) 30
 It is nothing els but the light of knowledge that Godd hath planted
 in man; which choppeth him with a feeling that hee hath done*

thame not only be armed uith patience bot ioifullie lifte up ¹MS ROYAL
 youre eyes ² from the present truble to the happie ende that ^{18. B. xv.}
 godd uill turne it to, & quhen ye finde it anis sa fall out be
 prooffe, / arme youre self uith that experience aganis the next ^{fol. 46.}
 5 trouble, assuring youre self althoch ye can not in tyme of the
 shoure see through the cloude, yett in the ende ye uill finde
 godd sent it for youre ueill as ye fand in the former. & as
 for conscience ³ quhilke I called the conseruer of religion, it
 is nathing ellis bot the licht of knauledge that godd hes plantid
 10 in man, quhilke choppis him ⁴ with a fealing that he hes done

¹ lifte up *written above* liftid up *deleted.*

² eyes *added above the line.*

³ it is *blotted out after* conscience.

⁴ quh quhen *deleted after* him.

arles-penny vnto you of his loue. Pray, as ye find your harte ^{WALDEGRAVE,}
 moueth you, *pro re nata*: but see that ye sute no vnlawfull ^{1603.}
 thinges, as reuenge, luste, or suche like: for that prayer
 can not come of faith: *and whatsoever is done without faith is* ^{Rom. 14. 23.}
 15 *sinne*, as the Apostle saith.

When ye obtaine your prayer, thanke him joyfully there- ^{Howe to}
 fore: if otherwaies, beare patiently, preassing to winne him ^{interpret}
 with importunitie, as the widow did the vnrighteous Iudge: ^{the issue of}
 & if notwithstanding thereof ye be not heard, assure your self, ^{prayer.}
 20 God foreseeth that whiche ye aske is not for your weale: ^{Luke 18. 1}
 and learne in time, so to interprete all the aduersities that
 God shall send vnto you; so shall ye in the middest of them,
 not onlie be armed with patience, but joyfully lift vp your
 eyes from the present trouble, to the happie ende that God
 25 will / turne it to. And when ye find it once to fall out by ^{p. 14.}
 prooffe, arme your selfe with the experience thereof aganste
 the next trouble, assuring your selfe, thogh ye can not in time
 of the showre see through the cloud, yet in the end, shall ye
 find, God sent it for your weale, as ye founde in the former.

30 And as for conscience, whiche I called the conseruer of ^{Conscience}
 Religion, It is nothing else, but the light of knowledge that ^{the conseruer}
 God hath planted in man, whiche euer watching ouer all his ^{of Religion.}
 actions, as it beareth him a joyfull testimonie when he does
 right, so choppeth it him with a fealing that he hath done

¹ 1616, *reference omitted.*

MS ROYAL
18. B. xv.

urong quheneuer¹ he comittis any sinne, & surelie althoch
this conscience be a grat² torturer to the uikked, yett³ is it
als great a conforte to the godlie gif ue uill consider it richtlie,
for haue ue not a great aduantage that hes uithin oure selfis
quhill ue liue heir⁴ a compte booke, & inuentaie of all the
crymes that ue uill be accused of, ather at the houre of oure
death, or at the great daye of iudgement, quhilke quhen ue
please, yea gif ue forgett it uill choppe & remember us to
looke upon, that quhill ue haue laiser & are heir⁵ ue maye
remember to amende & sa at the daye of oure tryall compeire
uith neu & quhyte garments uashin in the bloode of the lambe
(as saint iohne sayes): aboue all then my sonne labour to

¹ ye deleted after quheneuer. ² sic. ³ it deleted after yett.
⁴ ane oppin con deleted after heir. ⁵ & are heir added above the line.

WALDEGRAVE, *wrong, when euer he committeth any sinne: & surely, although
1599.
p. 18.* this Conscience be a greate torture to | the wicked, yet it is as
great a comfort to the godlie, if wee will consider it rightlie. For
haue we not a greate aduantage that haue within our selues while wee
liue here, a count booke and Inuentarie of all the crymes that wee
will be accused of, either at the houre of our death, or at the greate
day of iudgement: which when wee please (yea if wee forget)
it will choppe, and remember vs to looke vpon, that while wee
haue leasure and are here, we may remember to amende, and so
at the daye of our tryall, compeere with new & white garments
washen in the blood of the Lambe (as Saint IOHN sayeth) Aboue
all then (my Sonne) labour, to keepe sounde this Conscience which
manie prattle of, but ouer-fewe feele: especialye be carefull to
keepe | it free from two diseases, which it vseth oft to bee infected
with, to witte, Leaprosie, and Superstition: the former is the
mother of Atheisme: the other of Heresies. By a Leaprouse
Conscience, I meane; a cauterized conscience (as PAVLL
calleth it) being become senselesse of sinne, through sleeping in a
carelesse securitie, as King DAVIDS was, after his murther and
Adulterie, aye while he was wakned by the prophet NATHANS
similitude. And for superstition, the worde it selfe is plaine
ynough, being vocabulum artis.

Reu. 7. 14. 25
p. 19.
sig. D2.
1 Tim. 4. 2. 30
2 Sam. 12. 1.

keipe sounde this conscience quhilke many prattellis of, bot MS RGYAL
18. B. xv.
ouer few feillis, especiallie be cairfull to keipe it free from tua
diseases quhilke it uses oft to be infected uith, to uitt ¹
leprosie, & superstition, the former is the mother of atheisme,
5 the other of hæresies, be a leprouse conscience I meane a
cauterized ² conscience as paul callis it being becumd sencelesse
of sinne through sleiping in a cairlesse securitie as king dauids
uas after his murther & adulterie aye quhill he uas ualkenid
be the prophet nathans similitude, & for superstition the uorde
10 it selfe is plaine aneuch, being uocabulum artis: as for a ³

¹ lepp *deleted after uitt.* ² const *deleted after cauterized.* ³ a
added above the line.

wrong, when euer he committeth any sinne. And surely, WALDEGRAVE,
1603.
although this conscience be a great torture to the wicked, yet
is it as great a comferte to the godlie, if we will consider it
rightly. For haue we not a great aduantage, that haue within
15 our selues while we liue heere, a counte booke & inuentarie
of all the crymes that we shall be accused of, either at / the p. 15.
houre of our death, or at the great day of judgement; whiche
when we please (yea though we forgette) will choppe, and The inuen-
tarie of our
life.
remember vs to look vpon it; that while we haue leasure
20 & are heere, we may remember to amende; and so at the
day of our tryall, compeare with *new & whyte garments washed* Reu. 7. 14.
in the blood of the Lambe, as S. Iohn saith. Aboue all then,
my Sonne, laboure to keepe sounde this conscience, whiche
many prattle of, but ouer few feele: especially be carefull
25 to keepe it free from two diseases, wherewith it vseth oft to
be infected; to wit, Leaprosie, & superstition: the former The diseases
of conscience.
1 Tim. 4. 2.
is the mother of Atheisme, the other of Heresies. By a
leaprouse conscience, I meane *a cauterized conscience*, as Paul
calleth it, being become senselesse of sinne, through sleeping
30 in a carelesse security, as King *Dauids* was, after his murther
& adultery, euer till he was wakened by the prophet *Nathans*
similitude. And by superstition, I meane, when one restraines
him selfe to any other rule in / the seruice of God, then is p. 16.
warranted by the worde, the onlie true square of Gods seruice.

MS ROYAL
18. B. XV.
fol. 5a.

preseruatiue aganis / this leprosie remember euer anis in the
 foure & tuentie houris ¹ ather in the nicht or quhen ye are at
 greatest quyet to call youre self to compte of all youre last
 dayes actions, ather quhairin ye haue comittid things ye
 sould not, or omitted the things ye sould doe, ather in ² 5
 youre christiane, or kinglie calling, and in that compte lett
 not youre selfe be smoothed ouer uith that flattering filautia,
 quhilke is ouer kyndlie a seiknes ³ to all mankynde, bot censure
 youre self als shairpelie as gif ye uaire youre awin ennemie,
 for gif ye iudge youre self ye shall not be iudgit as paul sayes, 10
 & syne according to youre censure reforme youre actions als

¹ quh deleted after houris. ² the deleted after in. ³ the e of seik
 added above the line.

WALDEGRAVE,
1599.

p. 20.

*As for a Preseruatiue against this Leaprosie, remember euer
 once in the foure and twentie houres, either in the night, or when
 yee are at greatest quiet, to call your selfe to accounte | of all your
 laste dayes actiones, either wherein ye haue committed thinges 15
 ye shoulde not, or omitted the thinges ye should doe, either in your
 Christiane or kinglie calling: & in that account, let not your
 selfe be smoothed ouer with that flattering φιλαυτία, (which is
 ouer kindlie a sicknes to al mankinde) but censure your selfe as
 sharplie as if yee were your owne enimie: For if yee judge 20
 1 Cor. 11. 31. your selfe, ye shall not be judged (as PAVLL sayth :) and syne
 according to your censure, reforme your actions as far as ye
 may; eschewing euer wilfully & willingly to contrare your
 Conscience: for a small sinne wilfullie committed, with a
 deliberate resolution to breake the bridle of Conscience therein, 25
 in far greuouser before God, then a greater sinne committed in
 a | suddaine passion, when Conscience is a sleepe. Remember
 therefore in al your actions of the great account that yee are one
 daie to make: in all the dayes of your life euer learning to die,
 and liuing euerye daye as it were youre last; 30*

p. 21.
sig. D3.

Omnem crede diem tibi diluxisse supremum.

*And therefore I would not haue you to praye with the Papistes,
 to be preserued from suddaine death, but that God would giue*

farre as ye maye, escheuing euer uillfullie & uillinglie ¹ to MS ROYAL
 5 contraire youre conscience, for a small sinne uillfullie comitted 18. B. xv.
 with a deliberate resolution to breke the bryddill of conscience
 thairin, is farre greiuouser before godd then a greater sinne
 5 comitted in a suddaine passion quhen conscience is asleipe :
 remember thairfore in all youre actions of the greate compte
 that ye are ane daye to make, in all the dayes of youre lyfe
 euer learning to dee & liuing euerie daye as it uaire youre last,²
 & thairfore I uolde not haue you to praye with the papistes
 10 to be preseruid from suddaine death, but that god uill giue

¹ lie added above the line.

² daye deleted after last.

As for a preseruatiue against this Leaproisie, remember euer WALDEGRAVE,
 once in the foure and twentie houres, either in the night, 1603.
 or when ye are at greatest quyete, to call your self to account Preseruatiue
 of all your last dayes actiones, either wherein ye haue com- against
 15 mitted thinges ye should not, or omitted the thinges ye should leaproisie of
 doe, either in your Christian or Kinglie calling : and in that consciēce.
 accounte, let not your selfe be smoothed ouer with that
 flattering φιλαυτία, whiche is ouerkindlie a sicknes to all
 20 your owne enimie : *For if ye iudge your selfe, ye shall not be* 1. Cor. 11. 31.
iudged, as the Apostle saith : and then according to your
 censure, reforme your actions as far as ye may ; eschewing
 euer, wilfully and wittingly to contrare your conscience.
 For a small sinne wilfullie committed, with a deliberate
 25 resolution to breake the bridle of conscience therein, is / farre p. 17.
 more grieuous before God, then a greater sinne committed sig. D.
 in a suddaine passion, when conscience is a sleepe. Remember Last
 therefore in all your actions, of the greate accounte that ye accounte.
 are one day to make : in all the dayes of your life euer learn-
 30 ing to dye, and liuing euerie day as it were your last ;

Omnem crede diem tibi diluxisse supremum.

Horat.
 lib. 1. epist. 17.

And therefore, I woulde not haue you to pray with the
 Papistes, to bee preserued from suddaine death, but that

MS ROYAL
18. B. xv.

you grace sa to liue as ye maye euerie houre of youre lyfe be readdie for death, sa sall ye atteine to the uertu of ¹ treu fortitude, neuer being afrayed for the horroure of ² death, come quhen he liste, & especiallie beuaire to offende youre conscience uith use of ³ suearing or lieing suppose bot in ⁵ mowis for oathes are bot ane use ⁴ & a sinne cledd uith no delyte nor gaine, & thairfore the maire inexcusable before god, & ⁵ lieing cummis also mekill of a uyle use be banishing shame, thairfore beuaire euen to denye the treuth quhilke is a sorte of lee that maye best be ⁶ eschewid be a persone of youre ¹⁰ ranke; for gif ⁷ any thing be speired at you that ye thinke

¹ atteine to the uertu of *written above* be endeuid uith treu, *which have been deleted.* ² the horroure of *added above the line.* ³ use of *added above the line.* ⁴ uit *deleted after use.* ⁵ ly *deleted after &.* ⁶ es *and the first limb of an h deleted after be.* ⁷ gif *added above the line.*

WALDEGRAVE,
1599.

you grace so to liue, as yee may euerie houre of your life be ready for death: so shall yee atteyne to the vertue of true Fortitude, neuer being affraide for the horror of death, come when hee list: and especiallie, beware to offend your conscience with use ¹⁵ of swearing or lying (suppose but in mowes:) | for oathes are but an use, and a sinne clothed with no delite nor gaine, and therefore inexcusable before God: and lying commeth also much of a vyle use by bannishing shame: therefore beware euen to denie the trueth, which is a sorte of lye that may best be eschewed ²⁰ by a person of your rank: for if anything be speered at you that yee thinke not meete to reueale, if yee saie, that question is not pertinent for them to speere, who dare examine you further? & using this answer whiles both in true & false things that wil be speered at you, these misnurtured people will neuer be the wiser ²⁵ thereof.

And for keeping your Conscience sound from that siknes of Superstition, which is called Morbus animi, yee muste neither laye the safetie of your Consci- | ence vpon the credit of your owne conceits, nor yet of other mens humours, how ³⁰ great Doctors of Diuinity that euer they be: but ye must only ground it vpon the expresse Scripture: for Conscience not grounded vpon sure knowledge, is either an ignorante

p. 23.
[sig. D4]

not meit to reueill gif ye saye that quæstion is not pertinent MS ROYAL 18. B xv.
 for thame to speire ¹ quha darre ² exame you farther, & using
 this ansoure quhyles baith in treu & fals things that uill be
 speired at you thayse misnurthurid people uill neuer be the /
 5 uyser thairof, & for keiping 3our ³ conscience ⁴ sounde from fol. 5b.
 that seiknesse of superstition, quhilke is called morbus animi,
 ye man nather laye the safetie of youre conscience upon the
 credit of youre awin conceatis, nor yett of other mennis
 humouris hou great doctouris of diuinitie that euer thay be,
 10 bot ye man onlie grounde it upon the ⁵ expresse scripture,
 for conscience not groundit upon sure ⁶ knaledge is ather ane

¹ to speire *added above the line.* ² f *deleted after farre.* ³ 3our
added in another hand above the line. ⁴ sic. ⁵ s *deleted after the.*
⁶ sure *added above the line.*

God would giue you grace so to liue, as ye may euerie houre WALDEGRAVE, 1603.
 of your life be readie for death: so shall ye attaine to the
 vertue of true Fortitude, neuer being affraide for the horror True Fortitude.
 15 of death, come when he list. And especiallye, beware to offend
 your conscience, with vse of swearing or lying, suppose but
 in jeste; for oathes are but an vse, and a sinne cloathed with Foolishe vse of oathes.
 no delite nor gaine, & therefore the more inexcusable euen
 in the sight of men: & lying commeth also / mucche of a vile p. 18.
 20 vse, whiche bannisheth shame. Therefore beware euen to
 denie the trueth, whiche is a sorte of lye, that may best be
 eschewed by a person of your ranke. For if any thing be
 asked at you that ye thinke not meete to reueale, if ye saie,
 that question is not pertinent for them to aske, who dare
 25 examine you further? and vsing sometimes this answeere
 both in true and false thinges that shall be asked at you,
 suche vnmannerlie people will neuer be the wiser thereof.

And for keeping your conscience sound from that siknes Against superstitiō.
 of superstition, ye must neither lay the safetie of your con-
 30 science vpon the credite of your owne conceits, nor yet of other
 mens humours, howe great doctors of diuinitie that euer they
 be: but ye must only ground it vpon the expresse Scripture:
 For conscience not grounded vpon sure knowledge, is either

MS ROYAL
18. B. xv.

ignorant fantasie, or ane arrogant glaikerie: beuaire thairfor
in this cace uith tua extremities, the ane to beleue uith the
papists the kirkes authoritie bettir nor youre awin knaulege,
the other to leane uith the anabaptists to youre awin conceatis
& dreamed reuelations, but learne uyselie to discerne betuixt 5
pointis of saluation & indifferent things, betuixt substance &
ceremonies, & betuixt the expresse commandement & uill¹
of god in his uorde & the inuention or ordonnance of man,
sen all that is necessaيرة for saluation is conteind in the²
scripture, for in any thing³ that is expreslie comandit or 10
prohibited⁴ in the booke of god ye can not be our præcise
euen in the least thing, counting euerie sinne not according
to the licht æstimation & commoune use of it⁵ in the uorlde,

¹ & uill added above the line. ² book deleted after the. ³ thing
added above the line. ⁴ or prohibited added above the line. ⁵ of it
added above the line.

WALDEGRAVE, *fantasie, or an arrogant glaikerie. Beware therefore in this case
1599. with two extremitities: th'one, to beleue (with the Papistes) The 15
Churches authoritie, better nor your owne knowledge: th'other,
to leane (with the Anabaptists) to your own conceites & dreamed
reuelations.*

p. 24. *But learne wisely to discerne betwixt poyntes of saluation and
indifferent thinges, betuixt substance and ceremonies; & betuixt 20
the expresse commandemente and will of God in his word, & the
inuention or ordinance of | man; since al that is necessaيرة for
saluation is contayned in the Scripture: for in anything that is
expreslye commanded or prohibited in the booke of God, ye cannot
be ouer præcise euen in the least thing, counting euerie sin (not 25
according to the light estimation and common vse of it in the world)
but as the book of God cōuteth of it: but as for all other things not
contayned in the scripture, spare not to vse or alter them as the
necessitie of the time shall require. And when any of the spiritual
office-bearers in the Church, speaketh unto you anything that is 30
wel warranted by the worde, reuerence and obeye them as the
Heraulds of the most high God: but (if passing that bounds)
they would urge you to embrace anye of their fantasies in place
of Gods word, | or would colour their particulars with a pretended*

p. 25.
sig. E.

but as the booke of god countis of it : but as for all¹ other things not conteind in the scripture spaire not to use or alter thame as the necessitie of the tyme² sall requyre,³ & quhen any of the spirituall office beraris in the⁴ kirk speikis unto⁵ you any thing that is ueill uarrandit be the uorde reuerence & obeye thame as the herauldis of the maist hie god, bot gif passing that boundis thay ualde urge you to⁶ imbrace sum of thaire fantasies in place of goddis uorde or ualde culloure thaire particulaires with a prætendit zeale, aknauledge thame

MS ROYAL
18. B. xv.

¹ all added in the margin. ² t and the first limb of an h deleted after tyme. ³ q deleted after requyre. ⁴ kin deleted after the.
⁵ unto added above the line. ⁶ after to a blot has made perhaps three letters illegible.

10 an ignorant fantasy, or an arrogant vanitie. Beware therefore in this case with two extremities : the / one, to beleue with the Papists, the Churches authority, better then your owne knowledge : th'other¹ to leane, with the Anabaptistes, to your owne conceits and dreamed revelations.

WALDEGRAVE,
1603.
p. 19.

15 But learne wisely to discernе betwixt points of saluation and indifferent things, betwixt substance and ceremonies ; and betwixt the expres commandement and will of God in his word, and the invention or ordinance of man : since all that is necessarie for saluation is contained in the Scripture.

*Differēce
of internal &
externall
things.*

20 For in any thing that is expreslie commanded or prohibited in the booke of God, ye cannot be ouer precise, euen in the least thing ; counting euerie sinne, not according to the light estimation, & common vse of it in the world, but as the booke of God counteth of it. But as for all other things not contained
25 in the Scripture, spare not to vse or alter them, as the necessitie of the time shall require. And when any of the spirituall office-bearers in the Churchе, speaketh² vnto you any / thing that is well warranted by the word, reuerence and obey them as the heraulds of the most high God : but, if passing that
30 bounds, they vrge you to embrace any of their fantasies in the place of Gods word, or would colour their particulars with a pretended zeale, acknowledge them for no other then

*Account of
things
externall.*
p. 20.

¹ 1616, the other.

² 1616, speake.

MS ROYAL
18. B. XV.

fol. 6a.

for¹ uaine peopill passing the boundis of thaire calling,² & according to youre office grauelie uith authoritie redact thaim in order agane: to conclude then baith this purpose of conscience & the first part of this booke keipe god spairinglie in youre mouth bot aboundantlie in youre hairt, be præise⁵ in effect, but sociall in shau, kythe maire be youre deidis nor be youre uordis the loue of uertu & hatred of uyce, &³ delyte / maire to be godlie & uertuouse in deid nor to be thocht⁴ & callid sa,⁵ expecting maire for youre praise & reuairde in heauen nor heir, & aplye to all⁶ youre outuarde actions⁷ 10

¹ uai deleted after for. ² passing the boundis of thaire calling added above the line. ³ & added above the line. ⁴ & expe deleted after thocht. ⁵ & callid sa written above sa, itself added above the line and then deleted. ⁶ aplye to all written above remember in all youre, which has been deleted. ⁷ of deleted after actions.

WALDEGRAVE, zeale, acknowledge them for vaine people passing the boundes of their calling; and (according to your office) grauely and with authoritie redact them in ordour againe.

p. 26.

Luke 17. 10.

To conclude then, both this purpose of Conscience, and the first part of this booke; Keepe God sparinglie in your mouth,¹⁵ but aboundantlie in your hart. Be præise in effect, but sociall in shew. Kyth more by your deeds nor by your wordes the loue of vertue and hatred of vice: and delite more to be godlie and vertuous in deed, nor to bee thought and called so; expecting more for your praise and rewarde in heauen nor heere: and²⁰ apply to all your outward actions Christes commande, | to giue almes secretly: so shall yee on the one parte be inwardly garnished with true Christian humilitie, not outwardly (with the proud Pharisie) glorying in your godlinesse: but saying (as Christ commandeth vs all) when wee haue done all that we can,²⁵ Invtilis servi sumus: and on the other parte, yee shall eschew outwardly before the world, the suspition of filthie proude hypocrisie and deceitfull dissimulation.

chrystis comande to giue almes secreatlie, sa sall ye on the ane ^{MS ROYAL 18. B. xv.} pairt be inuardlie garnished uith treu christiane ¹ humilitie not outuardlie (uith the proud ² pharisee) glorying in youre godlinesse, but saying as chryste comandis us all quhen ue
 5 haue done ³ all that ue can inutiles serui sumus, & on the other pairt ye sall escheu outuardlie before ⁴ the uarld ⁵ the suspicion of filthie proude hipocrisie ⁶ & disceatfull ⁷ dissimulation.

¹ humbl *deleted after* christiane. ² proud *added above the line.*
³ done *added above the line.* ⁴ -fore *added above the line.* ⁵ the l
 of uarld *is interlined.* ⁶ sic. ⁷ disceatfull *written above abusing*
deleted.

vaine men, exceeding the bounds of their calling ; and accord- ^{WALDEGRAVE, 1603.}
 10 ing to your office, grauely & with authority redact them in
 ordour againe.

To conclude then, both this purpose of conscience, and the ^{Conclusion.}
 first part of this booke ; Keepe God more sparingly in your
 mouth, but aboundantly in your hart : be precise in effect, but
 15 sociall in shew : kythe more by your deedes then by your
 wordes the loue of vertue & hatred of vice : and delight
 more to be godlie and verteous ¹ in deed, then to be thought
 and called so ; expecting more for your praise and rewarde
 in heauen, then heere : & apply to all your outward actions
 20 Christes commande, / to pray and giue your almes secretly : p. 21.
 So shall ye on the one part be inwardly garnished with true
 Christian humilitie, not outwardly (uith the proud Pharisie)
 glorying in your godlinesse : but saying, as Christ commandeth
 vs all, when we haue done all that we can, *Inutiles serui sumus.* Luke 10. 17.
 25 And on the other part, ye shall eschew outwardly before the
 worlde, the suspition of filthie proud hypocrisie and deceitfull
 dissimulation.

¹ 1616, vertuous.

MS ROYAL
18. B. xv.

2.¹

² but as ye are cledd uith tua callings sa man ye be alyke
cairfull for the dischaarge of thaime baith that as ye are a goode
christiane sa ye maye be a goode king dischairging youre office
as I sheu before in the pointis of iustice & equitie, quhilke in
tua sindrie uayes ye man do ² the ane in establishing & exetut- 5

¹ a blot after 2 has made illegible what may have been B.

²⁻² Only at the fourth attempt was a satisfactory opening composed for this book. (i) First Nou as was written and then deleted. (ii) Next a new line was begun with the words Nou as the nex, but they too were deleted. (iii) A fresh start, made with another new line, was more successful, for the royal pen now ran fluently, writing Nou as the next pairt of my diuision quhilke is the pointis of equitie, & concerning youre office office in tua sindrie uayes ye man discharge the same the ane in establishing, after which the text continued as given above. But (iv) this was later felt to be unsatisfactory and was subjected to heavy revision. (a) Nou as to the next part of my diuision quhilke is concerning youre office office and dischaarge the same were deleted, (b) but as ye are cledd uith tua callings sa man ye be alyke cairfull was written in after Nou as the nex

WALDEGRAVE,
1599.

p. 27.
sig. E².

ANENT A KINGS DVETIE
IN HIS OFFICE.

THE SECONDE BOOKE.

BVt as yee are clothed with two callings, so must ye be alike
carefull for the discharge of them both: that as ye are a
good Christian, so ye may be a good King, discharging your
office (as I shewed before) in the poynts of justice and æquitie:
which in two sundry waies ye must do: the one, in establishing 10
and executing (which is the life of the lawe) good lawes among
your people: the other, by your behauiour in your | owne person
and with your seruantes, to teach your people by your example;
for people are naturallie inclyned to counterfaite (like Apes)
their Princes maners, according to that old verse

p. 28.

15

Regis ad exemplum &c.

ing ¹ (quhilke is the lyfe of the ² law) goode ³ lawis among ^{MS ROYAL}
 youre people, the other be youre behaioure in youre awin ⁴ 18. B. xv.
 persone & ⁵ with youre seruandis, to teache youre people be
 youre exemple, for people are naturallie enclyned to counter-
 5 fitte ⁶ lyke apes thaire princes maners according to that aulde
 uerse regis ad exemplum &cæ. for the pairte of making &

*and completely filled that line, (c) for the discharge of thaim baith that
 as ye are a goode christiane sa ye maye be a goode king dischairging
 youre office as I sheu before in was added in the margin, (d) iustice &
 was interlined to come between of and equitie, (e) quhilke was interlined
 to stand before in tua, and (f) discharge the same were deleted and do
 written over them.*

¹ sic. ² lawi deleted after the. ³ qu deleted before good.

⁴ awin was first interlined to come after the second youre, then it was
 deleted there, and interlined to follow the third. ⁵ among deleted after &.

⁶ t and the first limb of an h deleted after counterfitte.

OF
 A KINGS DVETIE IN
 HIS OFFICE.

WALDEGRAVE,
 1603.
 p. 23.
 sig. D4.

THE SECONDE BOOKE.

BVT as ye are clothed with two callings, so must ye be
 alike carefull for the discharge of them both: that
 as ye are a good Christian, so ye may be a good King, dis-
 10 charging your office (as I shewed before) in the points of justice
 and æquity: whiche in two sundry waies ye must doe: the
 one, in establishing and executing, (whiche is the life of the
 lawe) good lawes among your people: the other, by your
 behaiour in your owne person, and with your seruantes, to
 15 teache your people by your exam- / ple: for people are p. 24.
 naturallie inclined to counterfaite (like apes) their Princes
 maners, according to the notable saying of *Plato*, expressed
 by the Poet *Plato in Polit.*

. . . *Componitur orbis*
 20 *Regis ad exemplum, nec sic inflectere sensus*
Humanos edicta valent, quam vita regentis.

Claudian in
 4. cons. Hgn.

MS ROYAL
18. B. xv.

executing of lawis consider first the treu difference ¹ betuixt
a lauffull goode king, & ane usurping tiran, & ye sall the maire
easeliie understand youre deutie heirin, for ² contraria con-
trariis opposita magis illucescunt,³ the ane aknauledgis him
self ordainid for his people hauing receauid from god a burthein 5
of gouernement quhairof he man be comptable, the other
thinkis his people ordained for him a praye to his appetites
as the fructis of his magnanimitie,⁴ & thairfore as thaire
endis are directlie contraire sa are thaire haille actionis as
middisis quhairby thay prease to attaine to thaire ⁵endis; 10
a goode king thinking his hiest honoure to consiste in the deu
discharge of his calling ⁶ employes all his studdie & painis to

¹ sic: rence added above the line. ² as in sa deleted after for. ³ as
thaire deleted after illucescunt. ⁴ sic. ⁵ thaire written above these,
which has been deleted. ⁶ employes deleted after calling.

WALDEGRAVE,
1599.

*For the part of making and executing of laws, consider first
the true difference betuixt a lawfull good King, and an vsurping
Tyrant: & ye shal the more easeliie vnderstande your duetie 15
herein, for Contraria contrariis opposita magis illucescunt.
The one acknowledgeth himself ordeined for his people, hauing
receiued from God a burthen of gouernement whereof he must be
countable: The other thinketh his people orderyned for him, a
praye to his appetites, as the fruites of his magnanimitie; and 20
therefore, as their endes are | directly contrarie, so ar their whole
actiones (as middeses) whereby they preasse to attayne to their
endes: A good King (thinking his highest honour to consist in
the due discharge of his calling) employeth all his studie and
paines, to procure and mainteine (by the making and execution 25
of good lawes) the well-fare and peace of his people, and (as their
naturall father and kindly maister) thinketh his greatest content-
ment standeth in their prosperitie, and his greatest suretie in
hauing their hearts, subjecting his owne priuate affections and
appetites to the weill and standing of his subjects, euer thinking 30
the common interesse his cheifest particular: where by the
contrary, an vsurping Tyrante (thinking his greatest honour and
felicitie to consist | in atteyning per fas, vel nefas, to his ambi-
tious pretenses) thinketh neuer him self sure, but by the dissention*

p. 29.
sig. E3.

p. 30.

procure & maintaine (be the making & execution of good laws) the uelfare & / peaxe of his ¹ people, & as ² thaire naturall father & kyndlie maister thinkis his greatest contentment standis in thaire prosperitie, & his greatest suretie in
 5 hauing ³ thaire ⁴ haitis, subiecting his awin priuate affections & appetites to the ueill & standing of his subiectis, euer thinking the commoune interesse ⁵ his cheifest particulaire, quhaire be the contraire ane usurping tiran thinking his greatest honoure & fælicitie ⁶ to consiste in attaining per fas uel nefas to his
 10 ambitious prætensis ⁷ thinkis neuer him self sure, bot be the

MS ROYAL
18. B. xv.
fol. 6b.

¹ his added above the line. ² this deleted after as. ³ hauing added above the line.
⁴ three letters made illegible by deletion after thaire.
⁵ interesse written above intres deleted. ⁶ & fælicitie added above the line.
⁷ prætensis deleted and then repeated.

For the part of making, and executing of lawes, consider first the true difference betwixt a lawfull good King, and an
 15 The one acknowledgeth himselfe ordained for his people, hauing receaued from God a burthen of gouernment whereof he must be count-able : the other thinketh his people ordayned for him, a pray to his passions & inordinate appetites, as the frutes of his magnanimitie. And therefore, as their endes
 20 are directly contrarie, so are their whole actions, as meanes, whereby they preasse to attaine to their ends : / A good King, thinking his highest honor to consist in the due discharge of his calling, employeth all his studie and paines, to procure
 25 the well fare and peace of his people ; and as their naturall father & kindly maister, thinketh his greatest contentment standeth in their prosperity, and his greatest suretie in hauing their harts, subiecting his owne priuate affections and appetites to the weale and standing of his subiectes, euer thinking
 30 the common interesse his cheifest particulaire : where by the contraire, an vsurping Tyran, thinking his greatest honoure and felicitie to consist in attaining *per fas, vel nefas*, to his ambitious pretenses, thinketh neuer himselfe sure, but by the

WALDEGRAVE,
1603.

*Differēce
of a King &
a tyrā.*

*Plato in
Polit.
Arist. 5.
Polit.*

*Xen. 8. Cyr.
Cic. lib. 5.
de Rep.*

*Arist. 5.
Polit.
Tacit. 4.
hist.*

MS ROYAL
18. B. XV.

dissension & factions among his people & counterfitting the
sante quhill he anis creip in credit, uill then ¹ be inuerting all
goode lauis to serue onlie for his priuate unreulie affections,
frame the comonueill euer to aduance ² his particulaire,
building ³ his suretie upon his peoples miserie, & in end as a ⁴ 5
stepfather, ⁵ & a unkouth hyreling make up his awin ⁶ hande
upon the ruines of the ⁷ republike, & according to thaire actions
sa ressaue thay thaire reuardis, for a goode ⁸ king after a happie
& famouse reigne dees in peax, lamented be his subiects, &
admired be his nichbouris, & leauing a reuerend ⁹ renoume 10
behinde him in earth obtainis ¹⁰ the croune of æternall felicitie

¹ then added above the line. ² aduance written above serue deleted.
³ building written above bigging deleted. ⁴ f deleted after a. ⁵ & a
cou deleted after stepfather. ⁶ awin added above the line. ⁷ prepub
deleted after the. ⁸ the second o added above the line. ⁹ rend written
above at the end of the line. ¹⁰ obtainis written above atteinis to deleted.

WALDEGRAVE, and factions among his people, & counterfaiting the Sainte while
1599. he once creepe in credit, will then (by inuerting all good lawes to
serue onely for his vnrulie priuate affectiones) frame the common-
weale euer to advance his particular: buylding his suretie vpon 15
his peoples miserie: and in ende (as a step-father and an vncouth
hireling) make vp his owne hande vppon the ruines of the Repub-
lick. And according to their actiones, so receiue they their
rewarde: For a good Kinge (after a happie and famous reigne)
dyeth in peace, lamented by his subjectes, and admyred by his 20
Neighbours; and leauing a reuerente | renoume behinde him in
earth, obteyneth the crowne of eternall felicitie in Heauen: And
although some of them (which falleth out verie rarelie) may bee
cutte off by the treason of some vnnaturall Subjectes, yet lyueth
their fame after them, and some notable plague misseth neuer to 25
ouer-take the committers, who will bee in-famous to all posterities;
Where by the contrarie, a Tyrantes miserable and in-famous
life, armeth in ende his owne subjectes to become his burreaux:
And although that rebellion bee euer vnlawfull on their parte,
yet is the worlde so wearied of him, that his fall is little meaned 30
by the reste of his subjectes: and but smyled at by his neigh-
boures: And besides the infamous memory he | leaueth behind

p. 31.
[sig. E4]

p. 32.

in heauin, & althoch sum of thame quhilke fallis out bot uerrie rarelie may be cuttid of ¹ be the treason of sum unnaturall subiectis, yett liues thaire fame after thame, ² & sum notable plaigue missis neuer to ouirtake ³ the comittaires, quaha uill
 5 be infamouse to all ⁴ posterities, quahaire be the contraire a tyranis miserabill & infamouse lyfe armes in end his awin subiectis to becum his bureaux, & althoch that rebellion be euer unlauffull on thaire part, yett is the uarld sa uearied of him that his fall is littill meanid be the rest of his subiectis,
 10 & but ⁵ smyled at be his neichbouris, & besydes / the infamouse memorie he leauis behinde him heir & the endles painis he

MS ROYAL
18. B. xv.

fol. 7a.

¹ of added above the line.
 written above fall deleted.
 above the line.

² thame added above the line.
⁴ men deleted after all.

³ take
⁵ but added

dissention & factions among his people ; & counterfaiting the Sainte while he once creepe in credite, will then (by inverting all good lawes to serue only for his vnruilie priuate affections)
 15 frame the common-weale euer to advance / his particular : building his surety vpon his peoples miserie : and in the end (as a step-father and an vncouth hireling) make vp his owne hand vpon the ruines of the Republick. And according to their actions, so receiue they their rewarde. For a good King
 20 (after a happy and famous reigne) dieth in peace, lamented by his subjects, & admired by his neighbours ; and leauing a reverent renowne behinde him in earthe, obtaineth the crowne of eternal felicity in heauen. And although some of them (whiche falleth out very rarelie) may be cut off by the
 25 treason of some vnnaturall subjectes, yett liueth their fame after them, and some notable plague faileth neuer to ouertake the committers in this life, besides their infamie to all posterities heerafter. Where by the contrarie, a Tyrannes miserable & infamous life, armeth in end his own subjects
 30 to become his bureaux : & although that rebellion be euer vnlauffull on their part, yett is the world so wearied of him, that his fall is lit- / tle meaned by the rest of his subjects, and but smyled at by his neighbours. And besides the infamous memorie he leaueth behinde him heere, & the endles

WALDEGRAVE,
1603.

*The issue and
rewards of a
good King.*

*Cic. 6. de
Rep.*

*The issue of
Tyrans.
Arist. 5.
Polit.
Isocr. in
Sym.*

p. 27.

MS ROYAL
18. B. XV.

susteinis heirafter, it oft fallis out that the comittairis not onlie eskaipis unpunished, bot farder the fact uill remaine as allouid be the lau in ¹ dyuers ² aages thair ³ after: it is easie ⁴ then for you my sonne to make choice of ane of these ⁵ tua sortis of reulairis, ⁶ by ⁷ follouing the uaye of uertu to ⁵ stablishe youre standing, ⁸ yea ⁹ inkaice ye fell in the hie uaye yett sould ¹⁰ it be uith the honorable reporte & iust regraite of all honest ¹¹ men, & thair fore to returne to my purpose anent the gouernement of youre subiectis be making & putting goode lawis to execution I remitte the making of ¹² 10 thame to youre awin discretion as ye sall finde the necessitie

¹ all tymes cumn *deleted after in.* ² dyuers *added above the line.*
³ thair *added above the line.* ⁴ for you *deleted after easie.* ⁵ ane of these *written above these, which has been deleted.* ⁶ & *deleted after reulairis.* ⁷ by *added above the line.* ⁸ & *deleted after standing.*
⁹ yea *written above sen, itself added above the line and then deleted.*
¹⁰ sould *written above sall deleted.* ¹¹ honest *added above the line.*
¹² a second of has been *deleted.*

WALDEGRAVE;
1599.

him here, and the endlesse paines he susteyneth hereafter, it oft falleth out, that the committers not onely escape vnpunished, but farther, the fact will remaine as allowed by the law in diuers ages thereafter. It is easie then for you (my Sonne) to make a 15 *choise of one of these two sortes of rulers, by following the way of vertue to establish your standing; yea, in case yee fell in the high waie, yet should it bee with the honorable reporte and just regraite of all honest men.*

And therefore to returne to my purpose anent the gouernment 20 *of your subjectes, by making and putting good lawes to execution, I remit the making of them to your owne discretion, as yee shall finde the necessitie of new-rising corruptions to require them: for Ex / malis moribus bonae Leges: besides, that in this country we haue alreadie mo good lawes then are well execute,* 25 *and am onely to insist in your forme of gouernment anent their execution: onely remember, that as Parliaments are onlie ordeined for making of Lawes, so abuse yee not their constitution, in holding them for any mens particulars. For as a Parliament is the honorablest and highest judgment in the land (as being the* 30 *Kings head Court) if it bee well used, which is by making of good*

p. 33.
sig. F.

of neu¹ rying corruptions to requyre² thaimē, for³ ex⁴ MS ROYAL
18. B. xv.
malis moribus bonæ leges, besydes that in this cuntrey ue
haue alreaddie⁵ ma goode⁶ lawis then are uell execute, &
ame onlie to insiste in youre forme of gouernement anent
5 thaire execution, onlie remember that as parliaments are onlie⁷
ordainid for making of lawis, sa abuse ye not thaire constitu-
tion in haulding thame⁸ for any mennis particulaires, for as
a⁹ parliament is the honorablest & hiest iudgement in the land
(as being the kings heade court) gif it be uell usit, quhilke¹⁰ is¹¹
10 be making of goode lauis in it, sa is¹² it the iniustest iudge-

¹ neu added above the line. ² the second r of requyre added above the line.
³ for written above nam deleted. ⁴ bonis deleted after ex.
⁵ alreaddie added above the line. ⁶ goode added above the line. ⁷ onl deleted after onlie.
⁸ thame added above the line. ⁹ a added above the line. ¹⁰ Two false starts at this word have been deleted. ¹¹ set in deleted after is.
¹² a second is deleted.

paine he sustaineth hereafter, it oft falleth out, that the WALDEGRAVE,
1603.
committers not only escape vnpunished, but farther, the fact
will remaine as allowed by the lawe in diuerse ages there-
after. It is easie then for you (my Sonne) to make a choise of
15 one of these two sortes of rulers, by following the way of
vertue to establishe your standing; yea, incase ye fell in the
high way, yet should it be with the honourable reporte, and
just regrate of all honest men.

And therefore to returne to my purpose anent the gouerne- Anent the
20 ment of your subjects, by making and putting good lawes making of
to execution; I remit the making of them to your owne lawes.
discretion, as ye shall finde the necessitie of new-rising cor-
ruptions to require them: for, *ex malis moribus bonæ leges
natæ sunt*: besides, that in this / country, we haue already p. 28.
25 moe good lawes then are well execute, and am onely to insist
in your forme of government anent their execution. Onlie
remember, that as Parliamentes haue bene ordained for making
of lawes, so ye abuse not their institution, in holding them for
any mens particulars. For as a Parliament is the honorablest The authority
30 and highest judgement in the land (as being the Kings head & true use of
Courte) if it be well vsed, whiche is by making of good lawes Parliaments.

MS ROYAL
18. B. XV.

ment seat that maye be being abused to mennis particulairis,¹
irreuocable decreatis aganis particulaire pairties being geuin
thairin under culloure of generall lawis, & oftymes the estates
not knauing thame selfis quhome thairby² thaye hurte,³ &
thairfore haulde na parliaments but for necessitie of neu 5
louis quhilke ualde be but sendill, for feu lauis & ueill putt in
execution are best for a ueill reulid commounueill, as for the
matter of forfaltouris quhilkes also are done in parliament
it is not goode tiggig uith thaise things, bot my aduyce is ye
forfalte nane bot for sicc odious crymes as maye / make 10
thame unuorthie euer to be restored agane, & for smaller

fol. 7b.

¹ being abused to mennis particulairis *added above the line.* ² thairby
added above the line. ³ thairin *deleted after hurte.*

WALDEGRAVE,
1599.

p. 34.

*lawes in it : so is it the injustest judgement-seate that may bee,
being abused to mens particulars : irreuocable decreits against
particulare parties being giuen therein vnder colour of generall
laws, and oftymes the estates not knowing themselues whom 15
therby they hurt : | And therefore hold no Parliamentes but for
necessity of new lawes, which would be but seldome ; for few
lawes & well put in execution, are best in a wel ruled common-
weal. As for the matter of forefaltours (which also are done in
Parliamente) it is not good tiggig with these thinges ; but my 20
aduice is, ye fore-faulte none but for such odious crymes as may
make them vnworthie euer to bee restored againe : and for smaller
offences, ye haue other penalties sharpe ynough to be used against
them.*

p. 35.
sig. F².

*And as for the executione of good Lawes (where at I left) 25
remember that among the differences that I put betuixte the
formes of the gouernemente of a good King, and an vsurping
Tyrante : I shew | howe¹ a Tyrante would enter like a Sainte
while hee founde him selfe faste vnder-foote, and then woulde
suffer his vn-ruelie affectiones to burst foorth : Therefore bee yee 30
contrare at your first entrie to your Kingdome, to yone Quin-
quennium Neronis, with his tender harted wish, Vtinam nescirem
litas, in giuing the lawe full execution against all breakers*

¹ catch-word, *how.*

offences ye haue other penalties shairpe aneuch to be usid MS ROYAL 18. B. xv.
 aganis thame : & ¹ as for the execution of goode lauis quhairat
 I left, remember that amang ² the differencis that I putte
 betuixt the formes of the gouuernement of a goode king &
 5 ane usurping tiranne I sheu hou a tiranne uoulde enter lyke a
 sainte quhill he fande him self fast onder futte, & then uolde
 suffer ³ his unreulie affections to burst furth, thairfore be ye
 contraire at youre first entrie to youre kingdome to yone
 quinquennium neronis with his tenderhairtid uishe utinam
 10 nescirem literas, in geuing the lawe full execution aganis all
 breakaris thairof but exception, for sen ye cum not to youre

¹ & added above the line. ² amang written above in deleted. ³ to burst deleted after suffer.

in it ; so is it the in-justest judgemente-seate that may be, WALDEGRAVE, 1603. L. 12. Tab.
 being abused to mens particulars : irreuocable decreits against
 particulare parties being giuen therin vnder colour of generall
 15 lawes, & oftentimes th'Estates not knowing themselues whome
 therby they hurt. And therefore holde no Parliaments but
 for necessitie of newe lawes, whiche would be but seldome :
 for few lawes and well put in execution, are best in a well ruled
 common-weale. As for the matter of fore-faltures, whiche also p. 29.
 20 are done in Parliament, it is not / good tiggung with these Cic. 3. de leg. pro D.s. & pro Sest.
 things ; but my aduice is, ye fore-fault none but for suche
 odious crimes as may make them vn-worthie euer to be restored
 againe. And for smaller offences, ye haue other penalties
 sharpe ynough to be vsed against them.

25 And as for the execution of good lawes, whereat I left, Anēt the execution of lawes.
 remember that among the differences that I put betwixt
 the formes of the gouernment of a good King, and an vsurping
 Tyran ; I shewe how a Tyran would enter like a Sainte while
 he found him-self fast vnder-foote, and then would suffer his
 30 vn-rulie affections to burste foorth. Therefore be ye contrare A just severity to be used at first.¹ Sen. de cl. Ar. 7. pol.
 at your first ¹ entrie to your Kingdome, to that *Quinquennium*
Neronis, with his tenderharted wishe, *Vellem nescirē literas*, in
 giuing the lawe full execution against all breakers thereof but

¹ 1616, at the first.

MS ROYAL
18. B. xv.

raigne ¹ præcario nor by conqueise, but be richt & deu discente, feare na uproares for doing of iustice sen ye maye assure youre self the maist part of youre people uill euer naturallie fauoure iustice, prouyding aluayes that ye do it onlie for loue to iustice & not for satisfeing any particulaire passions of youres under 5
culloure thairof, otheruayes hou iustlie that euer the offender deserue it ² ye are guiltie of murther before god, for ye man consider that god euer lookes to youre inuarde intention in all youre actions, & quhen ye haue be the ³ seueritie ⁴ of iustice anis settled ⁵ youre cuntreis & maid thame kenn that 10
ye cann strike, then maye ye thairafter all the dayes of youre lyfe mixe iustice uith mercie, punishing or spairing as ye sall

¹ raigne added above the line. ² it is deleted after it. ³ a second the deleted. ⁴ sic. ⁵ thr deleted after settled.

WALDEGRAVE,
1599.

p. 36.

*thereof but exception; for sen yee come not to your Reigne precario, nor by conqueste, but by right and due discente; fear no vp-roares for doing of justice, sen yee may assure your selfe, 15
the moste parte of your people will euer naturallie fauoure justice, providing alwaies, that yee doe it onelie for loue to justice, and not for satisfyng any partyculare | passionnes of youres vnder coloure thereof; otherwise, how justlie that euer the offender deserue it, ye are guyltie of murther before God: for yee must 20
consider, that God euer looketh to your inuarde intention in all your actiones. And when yee haue by the seueritie of Justice once settled your countries, and made them knowe that ye can strike, then may ye thereafter al the dayes of your life mixe justice with mercie, punishing or sparing, as ye shal finde the 25
crime to haue bene wilfullie or rashly committed, and according to the by-past behaiour of the committer: for if otherwise ye kithe your clemencie at the first, the offences woulde soone come to such heapes, and the contempt of you grow so great, that when ye would fall to punish, the number of | them to be punished 30
would exceed the punishers, and ye would be troubled to resoluue whom at to begin, and (against your nature) would be compelled then to wrak manie, which the chastisement of fewe in the beginning might haue preserued: but in this, my ouer-deare cost*

p. 37.
sig. F³.

finde the cryme to be uillfullie or rashelie comitted, & according MS ROYAL
18. B. xv.
to the bypast behaiouere of the comittaire,¹ for gif otheruayes
ye kythed youre clemencie at the first the offences ualde soone
cum to sicc heapes & the contempte of you grou sa greate
5 that quhen ye ualde fall to punishe the number of thame
to be punished ualde exeid the punishers, & ye ualde be
troublid to / resolue² quhom at to beginne, & aganis youre fol. 8a.
nature ualde be compellid then to uraike monie quhilke the
chastisement of feu in the beginning micht haue preseruid,
10 but in this³ my ouir deir coft experience maye serue you for

¹ quhairas *deleted after comittaire.* ² resolue *is deleted at the end of
the last line on fol. 7b, but repeated as the first on fol. 8a.* ³ gif thay
deleted after this.

exception. For since ye come not to your reigne *precarid*, WALDEGRAVE,
1603.
nor by conquest, but by right and due discent; feare no
vp-roares for doing of justice, since ye may assure your selfe, /
the most part of your people will euer naturally fauour justice: p. 30.
15 prouyding alwaies, that ye doe it onely for loue to justice, Plato 2. & 10.
de Repub.
and not for satisfying any particulare passions of yours, vnder Cic. ad Q. fr.
colour thereof: otherwise, howe justlie that euer the offender
deserue it, ye are guiltie of murther before God. For ye
must consider, that God euer looketh to your inward intention
20 in all your actions.

And when ye haue by the seueritie of justice once settled
your countries, and made them knowe that ye can strike,
then may ye thereafter all the dayes of your life mixe justice A good
mixture.
Plato in Pol.
& 9. de L.
Sal. orat. ad
Cæsar.
25 to haue bene wilfullie or rashlie committed, and according
to the by-past behaiour of the committer. For if otherwise
ye kyth your clemencie at the first, the offences would soone
come to suche heapes, and the contempt of you growe so
great, that when ye would fall to punishe, the number of
30 them to be punished would exceed / the innocent; and ye p. 31.
would be troubled to resolue whome-at to begin: and
against your nature would be compelled then to wracke manie,
whome the chastisement of fewe in the beginning might haue
preserued But in this, my ouer-deare bought experience may A deare
president.

MS ROYAL
18. B. xv.

a sufficient lesson¹ for I confesse quhaire I² thocht be being
gratiouse at the beginning to uinne all mennis hartis to a
louing & uilling obedience, I be the contraire fande the dis-
ordoure³ of the cuntrey & the tinsell of my thankis to be all
my reuairde, bot as this seure iustice of youres upon all
offences⁴ uolde be but for a tyme (as I haue allreaddie saide)
sa is thaire sum⁵ horribill crymes that ye are bounde in con-
science neuer to forgiue, sicc as uichecraft, uillfull murther,
inceste especiallie uithin the degrees of consanguinitie, sodomie,
poisoning,⁶ & false cunye, as for treason aganis youre awin 10

¹ heirin deleted after lesson. ² quhaire I written above I thocht,
deleted : thocht is repeated in the text. ³ disordoure written above
uraike deleted. ⁴ upon all offences added above the line. ⁵ originally
summ but the second m has been deleted. ⁶ poisoning, added above the
line.

WALDEGRAVE, 1599. *experience may serue you for a sufficient lesson : for I confesse, where I thought (by being gracious at the beginning) to winne al mens hearts to a louing and willing obedience, I by the contrarie founde, the disorder of the cuntrie and the tinsell of my thanks to be all my rewarde.* 15

p. 38. *But as this seure justice of yours vppon all offences would be but for a time (as I haue alreadie saide) so is there some horrible crymes that yee are bounde in Conscience neuer to forgiue: Such as Witch-crafte, wilfull-murther, Incest (especiallie within the degrees of consanguinitie) Sodomie, Poysoning, and false coyne : as for treason against your owne persone or authoritie, (sen the faulte concerneth your selfe) I remitte to your owne choise to punish or pardone therein as your hearte serueth you, and according to the circumstances of the turne and the quality of the committer.* 25

p. 39.

sig. F4.

*Exod. 20. 12.

*Here would I also eike an other crime to be vnardonable, if I would not be thocht partial : but the fatherlie loue I beare you, wil make me break the bounds of shame in opening it vnto you. It is thē, the vnreuerent writing or speaking of your Parents and Predecessours : ye know the commande in Gods law, 30
Honour your father & mother : & consequently (sen ye are the lawful magistrat) suffer not both your Princes and your

persone or authoritie¹ sen the falte concernis youre self I
 remitte to youre auin choice to punishe or pardon thairin as
 youre hairt seruis you, & according to the circumstancis of
 the turne & the qualitie of the comittaire: heir ualde I also
 5 eike ane other cryme to be unpardonable gif I ualde nocht be
 thocht partiall, bot the fatherlie loue I beare you uill make
 me breake the boundis of shame in opening it unto you; it is
 then the unreuerende uritting or speiking of youre parents &
 prædecessouris² ye knau the³ commande in goddis lau honoure
 10 youre father & mother, & consequentlie sen ye are the lauffull
 magistrate suffer not baith youre princis & youre parentis to be

MS ROYAL
18. B. xv.

¹ or authoritie *added above the line.* ² & prædecessouris *added above the line.* ³ coma *deleted after the.*

serue you for a sufficient lesson. For I confesse, where I
 thought (by being gracious at the beginning) to win all mens
 heartes to a louing and willing obedience, I by the contrarie
 15 founde, the disorder of the countrie, and the losse of my
 thankes to be all my rewarde.

WALDEGRAVE,
1603.

But as this seuere justice of yours vpon all offences would
 be but for a time, (as I haue already saide) so is there some
 horrible crimes that ye are bound in conscience neuer to
 20 forgiue: suche as Witch-craft, wilfull murther, Incest
 (especiallie within the degrees of consanguinitie) Sodomy,
 Poysoning, and false coine. As for offences against your
 owne person and authority, since the fault concerneth your
 selfe, I remit to / your owne choice to punishe or pardon
 25 therin, as your hart serueth you, and according to the circum-
 stances of the turne and the quality of the committer.

*Crimes
unpardonable.*

*Treason
against the
Prince his
person or
authority.
p. 32.*

Heere would I also eike another crime to be vnardonable,
 if I should not be thought partiall: but the fatherly loue I
 beare you, will make me breake the bounds of shame in open-
 30 ing it vnto you. It is then, the false and vnreuerent writing
 or speaking of malicious men against your Parents and Pre-
 decessors: ye knowe the command in Gods lawe, *Honour*
your Father and Mother: and consequently, sen ye are the
 lawfull magistrate, suffer not both your Princes and your

*Stayning of
the blood.*

Exod. 20. 12.

MS ROYAL
18. B. xv.

fol. 8b.

dishonourid¹ be any, I graunte ue haue all oure faultis, quhilkes priuatlie betuixt you & god sould e serue you for exemples to meditate upon, & mende in youre person, bot sould e not be a maitter of discourse to others, sen ye are cumd of als honorable prædecessouris as any prince liuing sepeliatur sinagoga cum honore, & I praye you hou can thay loue you that / hates thame quhom of ye are cum, quhairfore destroyes men innocint² younge sucking uolfes & foxes bot for the hatred thay beare to thaire race,³ & quhy uill a colte of a cursoure of naples giue a greater pryce in a market then ane asse⁴ colte bot for loue of the father, it is thairfore a thing monstruose to see a man loue the chylde & hate the parents, & for conclusion of this point I maye also alledge my awin experience, for besydes the iudgementis of god that with my eyes I haue seene⁵ fall

¹ be ot *deleted after dishonourid.* ² innocint *added above the line.*
³ race *added above the line.* ⁴ asse *added above the line.* ⁵ The second e of seene *added above the line.*

WALDEGRAVE, 1599. *parents to be dishonored by any : I graunt we haue al our faults,* 15

p. 40.

which (priuatly betuixt you & God) should serue you for examples to meditate vpon and mende in your person, but should not bee a matter of discours to others ; sen ye are come of as honorable Predecessoures as any Prince lyuing, Sepeliatur synagoga cum honore : and I praye you, how can they loue you that hate them whome of yee are come ? Wherefore destroye men innocent younge sucking Wolues and Foxes ? but for the hatred they beare to their race : and why will a coult of a courser of Naples giue a greater price in a market then an Asse-colt, | but for loue of the father : it is therefore a thing monstrous, to see a man loue the child and hate the Parents. And for conclusion of this poynt, I may also alleadge my owne experience, for besides the iudgments of God that with my eyes I haue seene fal vpon all them that were chief traytours to my Parents, I may iustlie affirme, I neuer founde yet a constant byding by me in all my straites, by any that were of perfite age in my Parentes daies, but onely by such as constantlie bode by them, I meane speciallie, by them that serued the Queen my Mother : for so that I discharge my 20 25 30

upon all thame that uaire cheif tratouris to my parentis I ^{MS ROYAL} maye iustlie affirme I neuer founde yett a constant byding ^{18. B. xv.} be me in all my straitis be ony that uaire of perfyte aage in my parentis dayes, but only be sicc as constantlie baid be
 5 thaime, I meane speciallie ¹ be thaime that seruid the quene my mother, for sa that ² I dischaarge my conscience to you my

¹ the *deleted after speciallie.*

² tha *deleted after that.*

Parents to be dishonoured by any ; especially, sith the example ^{WALDEGRAVE,} also toucheth your selfe, in leauing therby to your successors, ^{1603.} the measure of that whiche they shall mette out againe to ^{Plato 4. de}
 10 you in your like behalf. I graunt we haue all our faultes, ^{Legib.} whiche, priuatly betwixt you and God, should serue you for examples / to meditate vpon, & mende in your person ; ^{p. 33.} but should not be a matter of discourse to others what-soeuer. ^{sig. E.}
 And sith ye are come of as honourable Predecessoures as any
 15 Prince liuing, repress the insolence of suche, as vnder pre-
 tence to taxe a vice in the person, seekes ¹ craftily to staine
 the race, and to steale the affection of the people from their
 posteritie. For howe can they loue you, that hated them
 whome-of ye are come? Wherefore destroy men innocent
 20 young sucking Wolues and Foxes? but for the hatred they
 beare to their race : & why will a coult of a Courser of Naples,
 giue a greater price in a market, then an Asse-colt? but for
 loue of the race. It is therefore a thing monstrouse, to see a
 man loue the childe, & hate the Parentes : as on the other
 25 parte, the infaming and making odious of the parent, is the
 readiest way to bring the sonne in contempt. And for con-
 clusion of this point, I may also alledge my owne experience.
 For / besides the judgements of God, that with my eyes I ^{p. 34.}
 haue seene fall vpon all them that were chief traitours to my
 30 parents, I may justly affirme, I neuer found yet a constant
 byding by me in all my straites, by any that wer of perfite
 age in my parentes dayes, but only by such as constantly
 bode by them. I meane specially by them that serued the
 Queene my mother : for so that I discharge my conscience

¹ 1616, seeke.

MS ROYAL
18. B. xv.

sonne in reueilling you the treuth I caire not quhat any
traitoure or treason allouer can thinke of it: & ¹ althoch ²
the cryme of opresion be not ³ in this ranke of unpardonnable
crymes yett the ouer ⁴ commoune use of it in this nation as
gif it uare a uertu especiallie be the greatest ranke of subiectis ⁵
in the lande, requyres the king to be a shairpe ⁵ censurer
thairof, be diligent ⁶ thairfore to trye, & awfull to beat doune
the hornis of proude oppressouris, ⁷ embrace the querrell of the
poore & distressed as youre awin particulaire thinking it

¹ bot deleted before &. ² althoch written above althoh deleted.
³ not added above the line. ⁴ The e of ouer added above the line.
⁵ shair deleted before shairpe. ⁶ A side-note, which reads uarres duell
propheitis, with an illegible word between the second and third of these, is
written in the margin at right angles to the text, beginning opposite the line
which starts with diligent. ⁷ ris written above at the end of the line.

WALDEGRAVE, *Conscience to you (my Son) in reuealing you the trueth, I care* 10
1599. *not what any traytour or treason allouer thinke of it.*

p. 41.
sig. G.

*And although the cryme of op- | pression be not in this ranke
of unpardonable crymes, yet the ouer-common use of it in this
nation, as if it were a vertue (especially by the greatest rank of
subiectes in the land) requireth the King to be a sharpe censurer 15
thereof. Be diligent therefore to trie, and awfull to beate down
the hornes of proud oppressoures: Embrace the quarrell of the
poore and distressed as your owne particulare, thinking it your
greatest honoure to repress the oppressoures: Care for the
pleasure of none, nor spare no paines in your person to see 20
their wronges redressed: And remember of the honorable stile
giuen to my Grandfather, in being called, The poore mans
King. And as the most part of a kings office, standeth in
deciding that question of Meum, and Tuum, among his |
subiectes: Remember when yee sit in judgement, that the 25
Throne ye sit on is Gods (as King DAVID sayeth) and sway
neither to the right hande nor to the left: either louing the
riche or pittying the poore: Iustice should bee blinde and
freindlesse: It is not there ye should rewarde your friendes
nor crosse your enemies.*

p. 42.

Here now speaking of oppressoures and of justice, the purpose 30

youre greatest honoure to repress the oppressouris,¹ caire for
 the pleasure of nane, nor spaire na panis in youre persone to
 see thaire urongis redressid, & remember of the honorable
 style geuin to my grandfather in being callid the poore mannis
 5 king, & as the maist part of a kings office standis in decyding
 that quæstion of meum & tuum amongst his subiectis remember
 quhen ye / sitte in iudgement that the throne ye sitte on is
 goddis (as king dauid sayes,) & suey nather to the richt hande
 nor the left, ather louing the riche or pitteing the poore,
 10 iustice sould be blinde & freindles, it is not thaire ye sould
 reuarde youre freindis, nor crosse youre enemies: heir nou
 speiking of oppressouris & of iustice the purpose leadis me to

¹ thinking it . . . oppressouris *added above the line.*

to you, my Sonne, in reuealing to you the trueth, I care not,
 what any traitor or treason-allower think of it.

15 And although the crime of oppression be not in this ranke
 of vnardonable crimes, yet the ouer-common vse of it in
 this nation, as if it were a vertue, especially by the greatest
 rank of subjects in the land, requireth the King to be a sharpe
 censurer thereof. Be diligent therefore to try, and awfull to
 20 beate downe the hornes of proude oppressours: embrace the
 quarrell of the poore and distressed, as your owne particulare,
 thinking it your greatest honour to repress the / oppressours:
 care for the pleasure of none, neither spare ye any paines in
 your own person, to see their wrongs redressed: & remember
 25 of the honourable stile giuen to my grand-father of worthy
 memory, in being called *the poore mans King*. And as the most
 part of a Kings office, standeth in decyding that question of
Meum, and *Tuum*, among his subjectes; so remember when
 ye sit in judgement, that the Throne ye sit on is Gods, as
 30 *Moses* sayeth, and sway neither to the right hand nor to the
 left; either louing the riche, or pittying the poore. Iustice
 should be blinde and friendlesse: it is not there ye should
 reward your friends, or seek to crosse your enemies.

Heere nowe speaking of oppressours and of justice, the pur-

¹ 1616, Plat.

MS ROYAL
18. B. xv.

fol. 9a.

WALDEGRAVE,
1603.

*Of oppres-
sion.*

*Arist. 5.
Polit.
Isocr. de reg.
Cic. in Of.
& ad Q. fr.
p. 35.
sig. E2.
The true
glory of
Kings.*

*A memorable
and worthie
paterne.*

Deut. 1.

*Plato in
Polit.
Cic. ad Q.
frat.
Arist. 1. Ret.
Pl.¹ in Is.*

MS ROYAL
18. B. XV.

speake of heelande & bordoure opressions, as for the heelandes
I shortelie comprehende thaim all in tua sortis of peopill
the ane that duellis in oure maine lande¹ that are barbarouse
& yett mixed uith sum shau of ciuilitie, the other that duellis
in the yles & are alluterlie barbares uithout any sorte or shau
of ciuilitie, for the first sorte putt straitlie to execution the
louis maid allreddie be me againis thaire ouirslordis & the
cheifis of thaire clannis, & it uill be na difficultie to dantoune
thame, as for the other sorte thinke na other of thaim all
then as of uolfes & uylde² boaris, & thairfore follou the course
that I haue begunne³ in plaunting colonies³ amongst thame⁴

¹ the *deleted after lande.* ² *Some letters illegible by deletion after uylde.*
³⁻³ *In the MS. a line ends with begunne. A start was then made to the next
line with the words, in rooting thame, but they were deleted and the line
began afresh in plaunting colonies.* ⁴ *thame added above the line.*

WALDEGRAVE,
1599.

*leadeth mee to speake of Hie-land and Bordoure oppresiones.
As for the Hie-landes, I shortly comprehend them all in two
sortes of people: the one, That dwelleth in our maine land
that are barbarous, and yet mixed with some shew of ciuilitie: 15
the other, that dwelleth in the Iles and are alluterlie barbares,
without any sorte or shew of ciuilitie. | For the first sorte, put
straightlie to execution the Lawes made alreadie by mee against
their Ouer-lordes and the Chiefes of their clannes, and it will
be no difficultie to dantone them. As for the other sorte, thinke 20
no other of them all, then as of Wolues and Wilde Boares:
And therefore followe forth the course that I haue begunne,
in planting Colonies among them of answerable In-landes
subiectes, that within shorte time maye roote them out and
plant ciuilitie in their roomes. But as for the Bordours 25
because I know, if yee inioye not this whole Ile according to
Gods right and your lyneall discent, ye will neuer get leaue
to brooke this North and barrennest parte thereof, no, not your
owne heade where-on the Crowne | shuld stand: I need not in
that case trouble you with them, for then they will be the middest 30
of the Ile, and so as easelie ruled as any parte thereof.*

p. 43.
[sig. G²]

p. 44.

*And that ye may the readier with wisdome and justice gouerne
your subiectes, by knowing what vices they are naturally most*

of aunserable inlandis subiects, that uithin shorte ¹ tyme maye MS ROYAL 18. B. xv.
 roote thaim out & plaunte ciuilitie in thaire roumes : but as
 for the bordoures because I knau gif ye inioie not this hail
 yle according to goddis richt & youre lineall discent ye ² uill
 5 neuer gett leue to brooke this north & barrenest pairt thairof,
 no not youre awin heade quhairon the crowne soule stande,
 I neid not in that cace trouble you uith thame, for then thaye
 uill be the middis of the yle, & sa als easelie reulid as any
 pairt thairof, & that ³ ye maye the radilier ⁴ uith ⁵ uisdome
 10 & iustice gouerne youre subiectis ⁶ by knauing quhat uyces

¹ shorte *added above the line.*

² not *deleted after ye.*

³ that

written above because deleted.

⁴ *sic.*

⁵ *with deleted and then*

repeated.

⁶ *subiectis written above people deleted.*

pose leadeth mee to speake of Hie-land and Bordour oppres- WALDEGRAVE, 1603.
 sions. As for the Hie-lands, I shortly comprehend them al in Of the hie-lands.
 two sorts of people : the one, that dwelleth in our maine land, p. 36.
 that are barbarous for the most parte, and yet / mixed with
 15 some shewe of ciuilitie : the other, that dwelleth in the Iles,
 & are alluterlie barbares, without any sorte or shewe of
 ciuilitie. For the first sorte, put straitly to execution the
 lawes made alreadie by mee against their Ouer-lords, & the
 chiefs of their Clannes ; and it will be no difficultie to danton
 20 them. As for the other sort, followe foorth the course that I
 haue intended, in planting Colonies among them of answerable
 In-lands subjects, that within short time may reforme and
 civilize the best inclined among them : rooting out or trans-
 porting the barbarous and stubborne sorte, and planting
 25 ciuilitie in their roomes.

But as for the Bordours, because I knowe, if ye enjoy not Of the Borders.
 this whole Ile, according to Gods right & your lineall discent,
 ye wil neuer get leaue to brook this north and barrenest part
 therof ; no, not your owne head wheron the Crowne should
 30 stande ; I neede not in that case trouble you with them :
 for then they will be the / middest of the Ile, & so as easily p. 37.
 ruled as any part thereof. sig. E3.

And that ye may the readier with wisdome and justice A necessar point in a good gouernement.
 gouerne your subjects, by knowing what vices they are natur-

MS ROYAL
18. B. xv.
fol. 9b.

they are / naturallie maist inclyned to as¹ a goode phisitiane
quha² man first³ knau quhat peccant humouris his patient
naturallie is⁴ maist subiect unto before he can beginne his
cure, I sall thairfore shortlie note unto you the principall
faultes that euerie ranke of youre people in this cuntree is
maist⁵ subiect unto, & as for englande I uill⁶ not speake be
gesse of thame neuer⁷ hauing bene among thaime, althoch I
hoape in that god quha euer fauouris the richt before I die to
be alsueill aquent with thaire facons: as the⁸ haill subiectis
of oure cuntrey be the auncient & fundamentall⁹ policie of
oure kingdome¹⁰ are deuydit in three estaites, sa is euerie estaite

¹ as written above for deleted. ² quha added above the line. ³ first added above the line. ⁴ is added above the line. ⁵ maist added above the line. ⁶ uill written above can deleted. ⁷ neuer deleted and then repeated. ⁸ hal deleted after the. ⁹ lawis deleted after fundamentall. ¹⁰ kingdome written above cuntrey deleted.

WALDEGRAVE, 1599. *inclyned to, as a good Phisitian, who must first knowe what peccant humours his patient naturallie is most subiect vnto before hee can begin his cure: I shall therefore shortly note vnto you the principall faultes that euerie ranke of your people in this country is most subiect vnto. And as for England, I will not speake be-gesse of them, neuer hauing bene among them, althogh I hope in that God who euer fauoreth the right, before I die to bee as well acquainted with | their fashions.*

p. 45.
sig. G³.

As the whole subiectes of our country (by the auncient and fundamentall pollicie of our Kingdome) are deuided into three estates, so is euerie estate hereof generally subiect to some special vices (which in a maner by long habitude) are thought rather vertue nor vice among them: not that euerie particular man in any of these rankes of men is subject vnto them, Nam nulla regula tam generalis quæ non patiat exceptionem, But that I meane, I haue found by experience, these vices to haue taken greatest holde with these rankes of men.

p. 46.

And first, that I preiudge not the Church of her auncient priuiledges, reason would she should haue the firste place (for ordoures sake) in this | Catalogue.

The naturall sicknesses that haue euer troubled and bene the

heirof generallie subiect to sum speciall uyces quhilke in a MS ROYAL
18. B. xv. maner be lang habitude is thocht rather uertue nor uyce among thaim, not that euerie particulaire man in any of thaise rankis is subiect unto thaim, nam nulla regula tam
5 generall¹ quæ non patiat^{ur} exceptionem, but that I meine I haue founde be experience thir uyces to haue takin greatest holde uith² thir rankis of men: & first that I præiudge not the³ kirke of hir auncient priuiledges, reason uolde she soulde haue the first place, for orderis saike in this katalogue. the
10 naturall siknessis that haue euir trublid & bene the decaye of⁴

¹ sic. ² sindrie of *deleted after uith.* ³ the *added above the line.*
⁴ & bene the decaye of *added above the line.*

ally most inclyned to, as a good Physician, who must first WALDEGRAVE,
1603.
Plato in
Polit. knowe what peccant honours his patient naturallie is most subject vnto, before he can begin his cure: I shall therefore shortly note vnto you, the principall faultes that euery rank
15 of the people of this country is most affected vnto. And as for England, I will not speake be-gesse of them, neuer hauing bene among them; although I hope in that God, who euer fauoreth the right, before I die, to be as well acquainted with their fashions.

20 And as the whole subjectes of our country (by the auncient and fundamentall policie of our Kingdome) are deuided into three estates; so is euery estate heereof A considera-
tion of the
3.1 Estates.
p. 38. generally subject to some speciall vices; whiche in a maner by long habitude, are thocht / rather vertue then vice among
25 them: not that euery particular man, in any of these rankes of men, is subject vnto them; for there is good and euill of all sortes: but that I meane, I haue found by experience, these vices to haue taken greatest holde with these rankes of men.

30 And first, that I preiudge not the Church of her auncient priuiledges, reason would she should haue the first place, for ordours sake, in this katalogue.

The naturall sicknesse that haue² euer troubled, and benee

¹ 1616, three.

² 1616, hath.

MS ROYAL
18. B. xv.

fol. 10a.

all the ¹ kirkes sen the beginning of the uarldē chainging the
candelstike from ane to another as iohne sayes ² hes bene
pryde, ambition, & auarice, ³ & nou last these same infirmities
urocht the ouirthrau of the papiste kirke in this cuntrey &
dyuers otheris, but the reformation of religion in skotlande 5
being maid be a populaire tumulte & rebellion (as uell appearid
be the destruction of oure policie), & not proceeding from the
princes ordoure as it did in englande, sum of oure fyrie ministers
gatt sicc a gyding of the peopill at that tyme of confusion, as
finding ⁴ the guste of gouuernement sueit they begouth to 10
fantasie to ⁵ thame selfis a democratike forme / of gouerne-
ment, & hauing by the iniquitie of tyme bene our ueill baitid
upon the uraike first ⁶ of my grandemother, & syne of my

¹ ecclesiall *deleted after the.* ² chainging the candelstike from ane
to another as iohne sayes *added above the line.* ³ & these same
infirmities nou last *deleted after auarice.* ⁴ finding *written over*
thinking fue *deleted.* ⁵ to *added above the line.* ⁶ first *added above*
the line.

WALDEGRAVE,
1599.
Reuel. 2. 5.

p. 47.
[sig. G4]

*decaye of all the Churches sen the beginning of the worlde, chaung-
ing the Candle-sticke from one to another (as IOHN saith) haue 15
been Pride, Ambition, and Auarice. And now last, these same
infirmities wrought the ouer-throwe of the Popish Church in
this cuntry and diuers others. But the reformation of Religion
in Scotland being made by a popular tumult & rebellion (as wel
appeared by the destruction of our policie) & not proceeding from 20
the Princes ordour (as it did in England) some of our fyerie
ministers got such a guyding of the people at that time of con-
fusion, as finding the gust of gouernment sweet, they begouth to
fantasie to them | selues a Democratik forme of gouernment;
and hauing (by the iniquitie of time) bene ouer-well baited vpon 25
the wrak, first of my Grand-mother, and syne of my own mother;
& after vsurping the liberty of the time in my long minoritie,
setled themselues so fast vpon that imagined Democracie, as they
fed themselues with that hope to become Tribuni plebis: and so
in a popular gouernement by leading the people by the nose, 30
to beare the sway of all the rule. And for this cause, there neuer
rose faction in the time of my minority, nor trouble sen-syne, but*

awin mother, & after usurping¹ the libertie of the tyme in my lang² minoritie setled thame selfis sa fast upon that³ imagined democratic, as thaye fedd thame selfis with that hoape to becume tribuni plebis, & sa in a populaire gouerne-
 5 ment be leading the people be the nose to beare the suey of all the reule, & for this cause thaire neur raise faction⁴ in the tyme of my minoritie nor truble sensyne but thay uaire euer

¹ usurping *deleted and then rewritten above the deletion.* ² minoti *deleted after lang.*
³ *A word following that made illegible by deleting.*
⁴ nor t *deleted after faction.*

the decay of all the Churches, since the beginning of the world, changing the candle-sticke from one to another, as
 10 *Iohn* saith, haue¹ bene Pride, Ambition, and Auarice: and now last, these same infirmities wrought the ouer-throwe of the Popishe Church, in this country and diuers others. But the reformation of Religion in Scotland, being extraordinarily wrought by God, wherein many things were inordi-
 15 natly done by a populaire tu- / mult & rebellion, of suche as blindly were doing the work of God, but clogged with their owne passions & particular respects, as well appeared by the destruction of our policie; and not proceeding from the Princes ordour, as it did in our neighbour country of England,
 20 as likewise in Denmarke, and sundry parts of Germanie; some fierie spirited men in the ministerie, gote such a guyding of the people at that time of confusion, as finding the guste of gouernment sweete, they begouth to fantasie to themselues, a Democraticke forme of gouernment: and hauing (by the iniquity
 25 of time) bene ouer-well baited vpon the wracke, first of my Grandmother, and next of my³ owne mother, and after vsurping the liberty of the time in my long minority, setled themselues so faste vpon that imagined Democracie, as they fed themselues with the hope to become *Tribuni plebis*: and
 30 so in a populaire gouernment by leading the people by the nose, to beare the sway of all the / rule. And for this cause, there neuer rose faction in the time of my minoritie, nor

MS ROYAL
 18. B. xv.
 WALDEGRAVE,
 1603.
*The diseases
 of the Church.*

p. 39.
 sig. E4.
*Th' occasion
 of the
 Tribunal of
 some
 Puritanes.*

*Suche were
 the Dema-
 gogi at
 Athens.*

¹ 1616, hath.

² 1616, The.

³ 1616, mine.

MS ROYAL
18. B. xv.

upon the urang ende of it, querrelling me not for any euill,
bot because I was a king quhilke thay thocht the hiest euill,
& because thay uaire ashamid to¹ professe this querrell²
thay uaire busie³ to looke narroulie in all my actions, & I
uarrande you⁴ a moate in my eye, yea a false reporte was
maitter aneuch for thame to uorke upon, & yett for all thaire
cunning sum of thaim ualde quhyles snapper out ueill grosselie
uith the treuth of thaire intentions, informing the peopill that
all kings & princes uaire naturallie ennemies to the libertie of
the kirke, & coulde neuer patientlie beare the yoke of chryste,
uith sicc sounde doctrine fedd thaye thaire flokke, & because
thaire was euer sum learnid & honest men of the ministrie⁵
that⁶ uaire ashamid of the presumption of thir⁷ seditiouse

¹ An f or s deleted after to. ² querrell written above cause cause,
both deleted; above the first cause James wrote and then deleted que.
³ busie added above the line. ⁴ you added above the line. ⁵ &
deleted after ministrie. ⁶ that added above the line. ⁷ d deleted
after thir.

WALDEGRAVE,
1599.

p. 48.

*they were euer vpon the wrong end of it; quarrelling me (not
for any euil or vice in me) but because I was a King, which they
thoght the highest euil: & because they wer ashamed to profes
this quarrel, they | were busie to looke narrowlie in al my actiones;
and I warrant you a moat in my eye, yea, a false reporte was
matter ynough for them to worke vpon: and yet (for all their
cunning) some of them would whiles snapper out well groselie
with the trueth of their intentiones; informing the people, That
all Kings and Princes were naturally enemies to the liberty of
the Church, and could neuer patiently beare the yoke of Christ
(with such sounde doctrine fed they their flokke:) And because
there was euer some learned & honest men of the Ministrie, that
were ashamed of the presumption of these sedicious people, there
could no waie be founde out so meete for maynteyning their
plottes, as Paritie in the Church: whereby the ignorantes | were
emboldened (as bairdes) to crie the learned, godlie, and modest
out of it; Paritie, the mother of confusion & enemie to Vnitie,
which is the mother of ordour; by the example whereof in the
Ecclesiasticall gouernement, they think (with time) to draw the*

p. 49.
sig. H.

peopill, thaire coulde be na uaye ¹ founde out sa meit for main-
 teining thaire plottis, as paritie in the kirke, quhairby the MS ROYAL
18. B. xv.
 ignorantis uaire emboldened as bairdis ² to crye the ³ learned,
 godlie, & modest out of it, paritie the mother of confusion &
 5 ennemie to unitie quhiche is the mother of ⁴ ordoure, ⁵ by the
 exemple quhairof in the ecclesiastike gouuernement ⁶ thay

¹ na *deleted and then added above the line.* ² the *deleted after*
 bairdis. ³ godl *deleted after the.* ⁴ of *added above the line.*
⁵ quhairby *deleted after ordour.* ⁶ quhairof in the ecclesiastike
 gouuernement *added above the line.*

trouble sen-syne, but they that were vpon that factious parte, WALDEGRAVE,
1603.
Their formes
in the State.
 were euer carefull to perswade & allure these vnrulie spirits
 among the ministerie, to spouse that quarrell as their owne:
 10 wher-through I was oftentimes calumniated in their populare
 sermons, not for any euill or vice in me, but because I was a
 King; whiche they thought the highest euill. And because
 they were ashamed to profes this quarrell, they were busie
 to look narrowlie in all my actions; and I warrant you a
 15 moate in my eye, yea a false reporte was matter ynough for
 them to worke vpon: and yet for all their cunning, whereby
 they pretended to distinguishe the lawfulness of the office,
 from the vice of the person, some of them would some-times
 snapper out well groselie with the truth of their intentions:
 20 informing the people, that all Kings and Princes were natur-
 ally enemies to the libertie of the Church, and could neuer
 patiently beare the yoke of Christ: with suche sound doctrine p. 41.
 fed they their flocks. And because the learned, graue, and
 honest men of the ministerie, were euer ashamed and offended
 25 with their temeritie and presumption, preassing by all good
 meanes by their authority and example, to reduce them to
 a greater moderation; there could be no way found out so
 meete in their conceit, that were turbulent spirites among
 them, for maintaining their plottes, as paritie in the church:
 30 whereby the ignorants were emboldened (as bairdes) to cry
 the learned, godly, & modest out of it: paritie the mother of
 confusion, and enemy to Vnitie whiche is the mother of ordour.
 For if by the example thereof, once established in the Ecclesi-
Their razing
the ground
of the
Princely rule.
Their pre-
tence of
Paritie.

MS ROYAL
18. B. XV.
fol. 106.

thinke uith tyme to drau the politike & ciuill gouuernement to the lyke: take heade¹ / thairfore my sonne to thir puritanis uerrie pestis in the kirke & commounueill of skotland, quhom be lang experience I haue founde na desairtis can obleshe, oathis nor promeisis binde, braithing nathing bot sedition & 5 calumnies,² aspyring uithout measure, rayling uithout reason, & making thaire awin imaginations uithout any uarrande of the uorde the squire to³ thaire conscience, I proteste⁴ before the greate god (& sen I ame heire upon my testament it is na place for me to lee in) that I neuer founde uith⁵ any hee-10 lande or bordoure⁶ thefis sa great⁷ ingratitude & sa manie lees & uyle periuries as I haue founde uith sum of thaim,

¹ then *deleted after* heade.
written above of deleted.

² ap *deleted after* calumnies.

³ to

⁴ the *deleted after* proteste.

⁵ uith

written above in deleted.

⁶ s *deleted after* bordoure.

⁷ ind *deleted*

after great.

WALDEGRAVE, *politick and ciuill gouernment to the like. Take heede therefore* 1599. *(my Sonne) to these Puritanes, verie pestes in the Church and common-weill of Scotland; whom (by long experience) I haue* 15 *found, no desertes can oblisch, oathes nor promises binde, breathing nothing but sedition and calumnies aspiring without measure, rayling without reason, and making their own imaginations (without any warrant of the Worde) the square of their Conscience. I protest before the great God (and sen I am here |* 20 *upon my Testament, it is no place for me to lye in) that I neuer founde with anie Hie-land or Bordour thieues so greate ingratitude, and so many lyes & vile perjuries, as I haue found with some of them: and suffer not the principalles of them to brooke your lande if ye like to sit at rest: except yee would keepe them* 25 *for trying your patience, as Socrates did an euill wife: And for preseruatiue against their poyson, interteine and aduance the godlie learned, and modest men of the ministerie, whom of (God be prayسد) there lacketh not a reasonable number: And by their prefermente to Bishoprickes and Benefices (annulling that vile* 30 *Acte of Annexation if yee finde it not done to your hande) yee shall not onelie bannish their Paritie (which | can* 1 *not agree*

¹ catch-word, *can-*.

p. 51.
sig. H2.

& suffer not the principallis of thame to brooke youre lande
 gif ye lyke to sitt at rest, except ye ualde keip thame for
 trying youre patience as socrates did ane euill uyfe, & for
 præseruatife againis thaire poison intertenie & aduaunce¹ the
 5 godlie, learnid, & modest men of the ministrie,² quhom³ of
 god be praised thair lakis not a reasonable number &⁴
 be thair præferrement to bishoprikes & benefices annulling
 that uyle act of annexation gif ye finde it not done to youre
 hande,⁵ ye shall not onlie banishe thaire paritie, quhilke can

MS ROYAL
18. B. xv.

¹ aduaunce *added above the line.* ² & was interlined to come after
 ministrie, but later deleted: this was done before quhom of god be praised
 thair lakis not a reasonable number was added above the line. ³ quha
 was first written and then deleted. ⁴ & added above the line.
⁵ annulling that uyle act . . . hande, *added in the margin.*

10 asticall gouernment, the Politicke and ciuill estate should be
 drawne to the like, the greate confusion that there-upon would
 arise, may easilie be discerned. Take heede therefore (my
 Sonne) to suche Puritanes, very pestes in the¹ / Church &
 common-weale: whome no deserts can oblishe, neither oathes
 15 or promises binde; breathing nothing but sedition and
 calumnies, aspyring without measure, rayling without reason,
 and making their owne imaginations (without any warrant
 of the worde) the square of their conscience. I protest before
 the great God, and since I am heere as vpon my Testament,
 20 it is no place for me to lie in, that ye shall neuer finde with
 any Hie-land or Bordour theeues greater ingratitude, and moe
 lies and vile perjuries, then with these phanatick spirites.
 And suffer not the principalles of them to brooke your land,
 if ye like to sit at rest: except ye would keepe them for
 25 trying your patience, as *Socrates* did an euill wife.

WALDEGRAVE,
1603.

p. 42.

*An euill sorte
of seed-men in
the state.*

Xantippe.

And for preseruatiue against their poison, intertaine and
 aduance the godlie, learned, and modest men of the ministry,
 whom-of (God be praised) there lacketh not a sufficient number:
 and by their prouision to Bishopricks & Benefices (annulling /
 30 that vile act of Annexation, if ye find it not done to your
 hand) ye shall not onely bannish their conceited Paritie,

*Preseruatiue
against suche
poison.*

p. 43.

¹ *catch-word*, Church,

MS ROYAL
18. B. xv.

not agree with a monarchie, but ye also sall reestablishe the
aulde institution of three estates in parliament, quhilke can
na otheruayes be done but in this I hoape gif god spaire me
dayes to make you a faire entree, alluayes quhaire I leaue
follou ye my footesteppis,¹ & the first that railis aganis you 5
punishe with the rigoure of the lau, for I haue ellis² in my
dayes³ burstin thame with ouer mekill reason, & to ende my
aduyce anent the kirke estait cherishe⁴ na man maire then
a goode pastoure, hate na⁵ man maire then a proude puritane,
thinking it ane of youre fairest styles to be calld⁶ a louing 10

¹ my footesteppis *written above furth my minde deleted.* ² ellis
added above the line. ³ bus *deleted after dayes.* ⁴ na *deleted after*
cherishe, nane added above the line but also deleted and na man written
before it. ⁵ A na *was written after hate and then deleted, nane was*
added above the line to come after hate, but it too was deleted and na man
written above it; this was also deleted and another na written before the
nane which had already been crossed out: all the time man had stood
untouched in the original text. ⁶ the *deleted after calld.*

WALDEGRAVE,
1599.

*with a Monarchie) but yee shall also reestablishe the olde institution
of three Estates in Parliament, which can no otherwaise bee done :
but in this I hope (if God spare mee dayes) to make you a faire
entrie ; alwaies where I leaue, follow yee my foote-steppes : And
the first that railleth against you, punishe with the rigour of the 15
lawe ; for I haue else in my dayes bursten them with ouer-much
reason.*

p. 52.

*And to end my aduice anent the Church state, cherish no man
more than a good pastor : hate no man more then a proud puritane,
thinking it one of your fairest styles, to bee called A louing 20
Nurish-Father to the Church, seeing all the Churches within your
dominions planted with good Pastoures : | the doctrine and dis-
cipline mayntained in puritie according to Gods word, a sufficient
prouision for their sustentation ; a comely ordour in their
policie : pride punished, humilitie aduanced : and they so to 25
reuerence their superiors, and their flockes them, as the flourishing
of your Church in pietie, peace, and learning, may be one of the
chiefe poyntes of your earthlie glorie, being euer alike war with
both the extreamities, as well as ye repress the vaine Puritane,
so not to suffer proud Papall Bishoppes : but as some for their 30*

nourishe father to the kirke, seeing all the kirkis uithin youre dominions plaunted uith goode pastoures, the doctrine & discipline mainteined in / puritie according to goddis uorde, a sufficient prouision for thaire sustentation, a cumlie ordoure
 5 in thaire policie, pryde¹ punished, humilitie aduaunced, &² thay sa to reuerence thaire superioris, & thaire flokkis thaim, as the flourishig of youre kirke in³ pietie, peax, & learning maye be ane of the cheif pointis of youre earthlie glorie, being euer alyke uarre⁴ uith baith the extremities, alsueill⁵
 10 as ye repress the vaine puritane sa not to suffer proude papall bishoppis, but as sum for thaire qualities uill deserue to be

MS ROYAL
18. B. xv.

fol. 11a.

¹ the *deleted before* pryde. ² s *deleted after* &. ³ peaxe *deleted after in*.
⁴ uarre *deleted and then repeated*. ⁵ alsuell *deleted before* alsueill.

whereof I haue spoken, and their other imaginarie groundes ; whiche can neither stand with the ordour of the Church, nor the peace of a common-weale and well ruled Monarchie : but
 15 ye shall also re-establishe the olde institution of three Estates in Parliament, whiche can no otherwise be done. But in this I hope (if God spare me dayes) to make you a faire entrie ; alwaies where I leaue, followe ye my steppes.

WALDEGRAVE,
1603.
*Parity incom-
patible with
Monarchie.*

And to end my aduice anent the Church estate, cherishe
 20 no man more then a good Pastor, hate no man more then a proude Puritane : thinking it one of your fairest styles, to be called a louing nourish-father to the Church ; seeing all the Churches within your dominions planted with good Pastors, the Schooles (the seminary of the church) main-
 25 tained, the doctrine and discipline preserued in puritie, according to Gods / word, a sufficient provision for their sustentation, a comelie ordour in their policie, pride punished, humilitie advanced, and they so to reuerence their superiors, & their flocks them, as the flourishig of your church in pietie,
 30 peace, & learning, may be one of the cheefe pointes of your earthly glory : being euer alike ware with both the extremities ; as well as ye repress the vaine Puritane, so suffer not proude Papall Bishops : but as some for their qualities

*Generall
aduice in
behalf of the
churche.*

p. 44.

MS ROYAL
18. B. XV.

præferrid before¹ otheris, sa chaine thame² with sicc bandis
as maye præserue that estait from creiping to corruption.
the next estate nou that be ordoure³ cummis in purpose⁴
according to thaire rankis in parliament is the nobilitie althoch
second in ranke yett ouer farre first in greatnesse & pouaire⁵
ather to doe goode or euill as thay are inclyned, the naturall
seikenessis that I haue perceaued that estate subiect to in
my tyme hes bene a fekle arrogant conceat of thaire greatnes
& pouaire, drinking in uith thaire uerrie noorishe milke that
thaire honoure stode in⁵ comitting three pointis of iniquitie, to
thrall be opression the meaner sorte that duellis nere thame

¹ o s deleted after before.
deleted after ordoure.

² thame added above the line.
⁴ in purpose added above the line.

³ falli
⁵ thre
deleted after in.

WALDEGRAVE, *qualities will deserue to be preferred before others, so chaine them
1599. with such bonds as may preserue that estate from creeping to corruption.*

p. 53.
sig. H3.

*The next estate now that by order commeth in purpose, accord- 15
ing to | their rankes in Parliament, is the Nobilitie, although
second in rank, yet ouer-farre first in greatnes and power, either
to do good or euil as they are inclyned.*

p. 54.

*The naturall sicknesses that I haue perceiued this estate subject
to in my time, hath bene, a fectless arrogant conceite of their 20
greatnesse and power: drinking in with their verie nurishe-
milke, that their honour stood in committing three poyntes of
iniquitie: To thrall (by oppression) the meaner sort that dwelleth
neere them to their seruice and following, although they hold
nothing of them: To mainteine their seruants and dependers in 25
any wrong, although they bee not answerable to the lawes (for
any body wil mainteine his man in a right cause :) and for any |
displeasure that they apprehend to bee done vnto them by their
neighbour, to take vp a plaine feide against him, & (without
respect to God, King, or common-weill) to bang it out brauelie, 30
hee and all his kinne against him and all his: yea they will
think the King far in their common, in-case they agree to graunt
an assurance to a short day for keiping of the peace: where,*

to thaire seruice & ¹ following, allthoch they haulde nathing MS ROYAL
18. B. xv.
of thaim, to maintaine thaire seruandis & dependairis in any
uronge althoch thay be not ansourable to the law (for any
boddie uill mainteine his man in a richt cause) & for any
5 displeasure that thay aprehende to be done unto thaim be
thaire neichboure to take up a plaine feade against him, &
uithout respect to god, king, or commounueill to bang it out
brauelie, he and all his kinne against him and all his, yea
they uill thinke the king farre in thaire commoune inkaice
10 they agree to graunte ane assurance to a shorte daye for
keiping of the peax, quhaire be thaire naturall deutie they are

¹ & added above the line.

will deserue to be preferred before others, so chaine them WALDEGRAVE,
1603.
with suche bondes as may preserue that estate from creeping
to corruption.

15 The next estate now that by ordour commeth in purpose,
according to their ranke in Parliament, is the Nobilitie, Of the
Nobility, &
their formes
although second in ranke, yet ouer-farre first in greatnes and
power, either to doe good or euill, as they are inclined.

The naturall sicknesse, that I haue perceiued this estate
20 subject to in my time, hath bene, a fectlesse arrogant / conceit p. 45.
of their greatnesse & power: drinking in with their very
nouris-milke,¹ that their honor stood in committing three
points of iniquity: to thrall, by oppression, the meaner sort
that dwelleth neere them, to their seruice and following,
25 although they hold nothing of them: to maintaine their
seruants and dependers in any wrong, although they be not
answerable to the lawes (for any body wil maintaine his man
in a right cause) & for any displeasure, that they apprehend
to be done vnto them by their neighbour, to take vp a plaine
30 feide against him; and (without respect to God, King, or
common-weale) to bang it out brauelie, he & all his kinne,
against him & all his: yea they will thinke the King far in
their common, in-case they agree to grant an assurance to
a short day, for keeping of the peace: where, by their naturall

¹ 1616, nourish-milke.

MS ROYAL
18. B. XV.
fol. 11b.

obleist to obeye the law & keipe the peaxe all the dayes of
thaire lyfe upon the perrell of thaire / craigs : for remeade
to these euillis in thaire estaite, learne youre nobilitie to keipe
youre lawis als præciselie as the meanest,¹ feare not thaire
orping nor taking the pett als lang as ye reule ueill, for thaire 5
prætendit reformation of princis takis neuer effect but quhaire
euill gouernment præcedis, aquente youre self sa uith all
the honest men of youre barronis & gentlemen as maye make
thaim pert to make thaire awin suitis to you thame selfis
uithout ² making a bogle ³ of you in making the great lordis io
thaire intercessouris (for intercession to saintis is papistrie),

¹ as the meanest added above the line.

² b deleted after without.

³ bod deleted after bogle.

WALDEGRAVE, by their natural duty, they are oblished to obey the Lawe and
1599. keepe the peace all the daies of their life, vppon the perrill of their
craiges.

p. 55.
sig. H4.

For remeid to these euils in their estate, learne your Nobility 15
to keep your laws as precisely as the meanest : feare not their
orping nor taking the pet as long as ye rule well ; for their pre-
tended reformation of Princes taketh ne- | neuer ¹ effect, but
where euill gouernement preceedeth. Acquaint your self so with
al the honest men of your Barrones and Gentle-men, as may make 20
them pert to make their owne sutes to you them-selues, without
making a bogle of you, in making the greate Lordes their inter-
cessours (for intercession to Saints is Papistry) so shal ye bring
to a measure their monstrous backes. And for their barbarous
feids, put the lawes to due execution made by mee there-anents, 25
beginning euer rathest at him that yee loue beste and is most
oblished vnto you, to make him ane example to the reste : For
yee shall make all your reformationes to beginne at your Elbowe,
and so by degrees to flowe to the extremities of the Lande, and
rest not | while ye roote out these barbarous feides, that their 30
effects may as wel be smoared downe, as their barbarous name
is vnknowen to any other nations : for if this treatise were written
to you, either in French or Latine, I could not get them named

p. 56.

¹ sic. catch-word, uer.

sa sall ye bring to a measure thaire monstrouse bakkis, & for
 thaire barbarouse feadis putt the lawis ¹ to deu execution maid
 be me thairanents, beginning euer rathest at him that ye loue
 best & is maist obleist to you to make him ane exemple to
 5 the rest, for ye sall make all youre reformations to beginne
 at youre elbou, & sa be degrees to flou to the extremeties of
 the lande, & rest not quhill ye roote out these barbarouse
 feadis that thaire effectis maye alsueill be smoarid doune, as
 thaire barbarouse name is ² unknauin to any other nation, for
 10 gif ³ this treatise uaire writtin to you ather in frenshe or latin

MS ROYAL
18. B. xv.

¹ the lawis *written above* to law *deleted*.

² is *added in the margin*.

³ gif *added above the line*.

duetie, they are oblised to obey the lawe, & keepe the peace
 all the daies of their life, vpon the perill of their very craigges. /

WALDEGRAVE,
1603.

For remeid to these euils in their estate, teache your Nobilitie
 to keep your lawes as precisely as the meanest: feare not
 15 their orping or being discontented, as long as ye rule well;
 for their pretended reformation of Princes taketh neuer
 effect, but wher euill gouvernement preceedeth. Acquaint
 your selfe so with all the honest men of your Barrones and
 Gentle-men, & be in your giuing accesse so open and affable
 20 to euery ranke of honest persons, as may make them pearte
 without scarring at you, to make their owne sutes to you
 themselues, and not to employ the great Lordes their inter-
 cessours; for intercession to Saints is Papistry: so shall ye
 bring to a measure their monstrous backes. And for their
 25 barbarous feides, put the lawes to due execution made by me
 there-anent; beginning euer rathest at him that ye loue best,
 & is most oblised vnto you; to make him an exemple to the
 rest. For ye shall make all your reformations to begin at
 your elbowe, / and so by degrees to flowe to the extremities
 30 of the lande. And reste not, vntill ye roote out these bar-
 barous feides; that their effectes may be as well smoared
 downe, as their barbarous name is vnknowne to any other
 nation. For if this treatise were written either in Frenche

p. 46.

*Remedie of
suche euils.*

Arist. 5. Pol.

Zen.¹ in Cyr.

Iso. in Eu.

Cic. ad Q.

frat.

p. 47.

¹ 1616, Zeno.

MS ROYAL
18. B. xv.

I coulde not gett thaim named unto you bot be circumlocution,
& for youre easier abolishing of thame putt shairpelie to
execution my lawis maid aganis gunnis & tratrouse pistolettis,
thinking in youre hairte,¹ terming in youre speiche, & using
by youre punishmentis all sicc as uearis & usis thame as 5
brigandis & cut-throatis: on the other pairt² escheu the
other extremitie in lichleing³ & contemning youre nobilitie,
remember hou that erreure brake the king my⁴ grandfatheris
hairte, but considder that uertue follouis ofttest noble bloode,
the uorthines of thaire antecessouris crauis a reuerende / 10
regairde to be hadd unto thaim, honoure thaim thairfore

fol. 12a.

¹ & deleted after hairte. ² es and the first limb of an h deleted after
pairt. ³ sic. ⁴ grandmot deleted after my.

WALDEGRAVE,
1599.

*unto you but by circumlocution: And for your easier abolishing
of them, put sharply to execution my lawes made against Gunnes
and trayterous Pistolettes, thinking in your heart, tearming in
your speach, and vsing by your punishments al such as weare 15
and vse them, as brigandes and cut-throates.*

p. 57.
sig. I.

*On the other part, eschew the other extremitie, in lighlying¹
and contemning your Nobilitie: Remember how that errour
brake the King my grand-fathers hearte: but consider that
ver- / tue followeth ofttest Noble bloud. The worthines of their 20
antecessours craueth a reuerent regard to be had vnto them:
honour them therfore that are obedient to the law among them,
as Peeres and Fathers of your land: The frequentlier that your
Courte can be garnished with them, think it the more your honour,
acquenting and employing them in all your greatest affaires, 25
sen it is they must bee your armes and executers of your lawes,
and so vse your selfe louinglie to the obedient, and rigorouslie to
the stubborne, as may make the greatest of them to thinke, that
the chiefest poynt of their honour standeth in struiuing with the
meanest of the lād in humilitie towardes you, and obedience to 30
your lawes: dinging euer in their eares, that one of the prin-
cipall / poynts of seruice that ye craue of them, is, in their per-
sones to practise, and by their power to procure due obedience to*

p. 58.

¹ sic.

that are obedient to the law amongst thame as peeres & fatheris
 of youre lande, the frequentlier that youre courte can be
 garnished¹ uith thaim thinke it the maire youre honoure,
 aquenting & employing thame in all youre greatestt affaires,
 5 sen it is thay man be youre armes & executairis of youre lawis,
 & sa use youre² self louinglie to the obedient, & rigourouslie
 to the stubborne, as maye make the greatestt of thame to
 thinke that the cheifest pointe of thaire honoure standis in
 stryuing uith the meanest of the lande in humilitie touardis
 10 you & obedience to youre lawis, dinging euer in thaire earis
 that ane of the principall pointis of seruice that ye craue of
 thame, is in thaire personis to practise, & be thaire pouaire

¹ garnished *written above* honourid *deleted*. ² self *deleted after* youre.

or Latine, I could not get them named vnto you but by cir-
 cumlocution. And for your easier abolishing of them, put
 15 sharply to execution my lawes made against Gunnes and
 traiterous Pistolets; thinking in your hart, tearing in your
 speache, and vsing by your punishments, all suche as weare
 and vse them, as brigands & cut-throates.

On the other part, eschew the other extremitie, in lightlying
 20 & contemning your Nobilitie. Remember howe that errour
 brake the King my grand-fathers hart. But consider that
 vertue followeth ofttest noble blood: the worthinesse of their
 antecessors craueth a reuerent regarde to be had vnto them:
 honour them therefore that are obedient to the lawe among /
 25 them, as Peeres and Fathers of your land: the more frequently
 that your Court can be garnished with them, thinke it the
 more your honour; acquainting and employing them in all
 your greatestt affaires; sen it is they must be your armes and
 executers of your lawes: and so vse your selfe louingly to the
 30 obedient, and rigorously to the stubborne, as may make the
 greatestt of them to thinke, that the cheifest point of their
 honour, standeth in stryuing with the meanest of the land
 in humilitie towards you, & obedience to your lawes: beating
 euer in their eares, that one of the principall points of seruice
 35 that ye craue of them, is, in their persons to practise, and by

MS ROYAL
18. B. xv.

WALDEGRAVE,
1603.

*Pla. in 1 Al.
in pol. & 5.
de l.
Arist. 2. ec.*

p. 48.

Zen. in Cyr.

MS ROYAL
18. B. xv.

to procure deu obedience to the lau, without the quhilke na
seruice they can make can be agreable unto you; but the
greatest hinder to the execution of oure law in this cuntree
is thir heritable shirefdomes & regalities quhilkes being in
the handis of the greate men urakkis the haille cuntree, for 5
quhiche I knau na present remeid but be taking the shairper
counte of thaim in thaire offices, using all punishement aganis
the sleuthfull that the lau uill permitte, & ¹ aye as thaye uaike ²
for any offencis comitted be thaim dispone thame neuer
heritable againe, preassing uith ³ tyme ⁴ to drau it to the 10
louable ordoure of englande, quhiche ye maye the easilier doe
being king of baith as I hoape in god ye sall. & as to the ⁵
thridde & last estaite quhiche is oure burghis (for the small
¹ peice & peice *deleted after &*. ² ather *deleted after uaike*. ³ th
deleted after uith. ⁴ the *deleted after tyme*. ⁵ *A second the deleted*.

WALDEGRAVE, *the lawe; without the which, no seruice they can make can bee
1599. agreeable vnto you.* 15

*But the greatest hinder to the execution of our law in this
cuntry, ar thir heretable Shirifdomes & Regalities, which being
in the hands of the great men wracketh the whole country: for
which I know no present remedie, but by taking the sharper
account of them in their offices, using all punishment against the 20
sleuthfull that the lawe will permit: and aye as they vaik for
anie offences committed by them, dispone them neuer heretable
againe: preassing (with time) to drawe it to the lowable custome
of Englande, | which yee may the easelier doe being King of
both, as I hope in GOD yee shall.* 25

p. 59.
sig. I2.

*And as to the third & last estate, which is our Burghes (for
the small Barronnes are but an inferior part of the Nobilitie
and of their estate) Thir Burghes (I saie) are composed of two
sorts of men; to wit, Merchants and Craftes-men, euery one of
thir sortes being subject to their owne infirmitie.* 30

*The Merchantes think the whole common-weale ordained for
making them vp, & (accouting it their lawful gaine & trade, to
enrich them-selues vpon the losse of al the rest of the people)
they transporte from vs thinges necessarie, bringing backe whiles
unnecessary and whiles nothinge: | They bye for vs the worste 35*

p. 60.

barronis are but ane inferioure part of the nobillitie & of thaire estait) thir burghis I saye are composid of tua sortis of men, to uitt mairchantis, & craftismen,¹ euerie ane of thir sortis being subiect to thaire awin infirmities, the marchauntis
 5 / thinkis ² the haill commouneueill ordaned for making thame up, & accounting it thaire lauffull gaine & trade to enriche thame selfis upon the losse of all the rest of the people thay transporte from us things necessaire, bringing bake quhyles³ unnecessaire & quhyles nathing, thaye⁴ bye for⁵ us the uorst

MS ROYAL
18. B. xv.

fol. 12b.

¹ craftismen *written above euerie deleted.* ² thinkis *added above the line.*
³ quhyles *added above the line.* ⁴ by *and buie deleted after thaye.*
⁵ the r of for *is added above the line.*

10 their power to procure due obedience to the lawe; without the whiche, no seruice they can make, can be aggreable vnto
 you.

WALDEGRAVE,
1603.

But the greatest hinderance to the execution of our lawes in this countrie, are these heritable Shirefdomes and Regalities,
 15 whiche being in the hands of the great men, do / wracke the whole country. For whiche I knowe no present remedy, but by taking the sharper account of them in their offices; vsing all punishment against the slouthfull, that the lawe will permit: & euer as they vaike, for any offences committed
 20 by them, dispone them neuer heritable againe: preassing, with time, to drawe it to the laudable custome of England: whiche ye may the easilier doe, being King of both, as I hope in God ye shall.

Of Shiref-
domes &
Regalities.

p. 49.
sig. F.

Ar. 2. pol.

Laudable
custome of
England.

And as to the third and last estate, whiche is our Burghes
 25 (for the small Barrones are but an inferiour part of the Nobilitie and of their estate) they are composed of two sortes of men; Merchants and Craftes-men: either of these sortes being subject to their owne infirmities.

The third
estate.

The Merchants thinke the whole common-weale ordayned
 30 for making them vp; & accounting it their lawfull gaine and trade, to enriche themselues vpon the losse of all the rest of the people, they transporte / from vs things necessary; bringing back some-times vnecessary things, and at other times nothing at all. They buy for vs the worst wares, & sell

The formes
of the mer-
chants.

p. 50.

MS ROYAL
18. B. xv;

uaires, & sellis thaimē at thē deirest pryces¹ & suppose the uictuallis fallis² or ryses of thaire pryce according to the aboundance or skantnesse thairof, yett the pryces of thaire uayres euer ryses but neuer fallis, according to the persiane lawis that can not be abrogatid, & thay are the³ speciall uyte⁵ of the corruption of the cunyee, transporting all oure awin &⁴ bringing in forraine upon quhat pryce thaye please to sett on it, for order putting to thaimē putte goode lawis in execution that are allreaddie maid anent these abuses but speciallie doe three things establishe honest, diligent⁵ but feu searcheris,¹⁰ for many handis makis slichte uarke, & haue a honest & diligent treasurer, to take compte of thaimē,⁶ permitte &

¹ pryces added above the line. ² of deleted after fallis. ³ speciallie deleted after the. ⁴ & added above the line. ⁵ & deleted after diligent. ⁶ to take compte of thaimē added above the line.

WALDEGRAVE,
1599.

wares, and sell them at the dearest prices: and suppose the victualles fall or ryse of their prices, (according to the aboundance or skantnes thereof) yett the prices of their wares euer rise but¹⁵ neuer fal according to the Persian laws that can not be abrogated: & they are the special cause of the corruption of the Coinzie, transporting al our own & bringing in forrayne, vpon what price they please to set on it. For ordour putting to them, put good lawes in execution that are alreaddie made anent these²⁰ abuses: but especially doe three thinges: Establish honest, diligent, but few searchers, (for manie handes make slight worke) and haue an honest and diligent Thesaurer to take count of them: permit & allure forraine merchants, | to trade here, so shall ye haue best and best cheepe wares, not bying it at the third hand: ²⁵ and set euerie yeare downe a certaine price of all things, considering first, how it is in other countries, & the price being set reasonably down, if the merchantes will not bring it home on the price, crie forrainers free to bring it.

p. 61.
sig. I3.

And because I haue made mention here of the Coinzie, make³⁰ your Coinzie fine Golde and Siluer, and garre the people be payed with substance, & not abused with number; so shall yee enrich the common-weall, and keepe a greate pose to the fore, if yee fall in warres or in any streightes, for the making it baser will

allure forraine mairchaintis to treade heir, sa sall ye haue ^{MS ROYAL} best & best chape uairis not bying it at the thridde hande, & ^{18. B. xv} sett euerie yeire doune a certaine pryce of all things considdering first hou it is in other cuntreis & the pryce being sett reason-
 5 ablie doune gif the mairchantis uill not bring it hame on the pryce, crye forraineris free to bring it, & because I made mention heir of the cunzee,¹ make youre cunzee fyne golde & siluer & garre the people be payed with substance & not abused uith number, sa sall ye enriche the commounueill &
 10 keipe a great pose to the fore gif ye fall in uarris or in any

¹ trubble *deleted after cunzee.* A side-note in the margin at this point reads remember the cunzee.

them at the dearest prices : and albeit the victuals fall or rise ^{WALDEGRAVE,} of their prices, according to the aboundance or skantnesse ^{1603.} thereof: yet the prices of their wares euer rise, but neuer fall: being as constant in that their euill custome, as if it
 15 were a settled lawe for them. They are also the speciall cause of the corruption of the coyne, transporting al our owne, and bringing in forraine, vpon what price they please to set on it. For order putting to them, put the good laws in execution that are alreadie made anent these abuses: but especially
 20 do three thinges. Establishe honest, diligent, but fewe searchers, for many handes make slight worke; and haue an honest and diligent Thesaurer to take count of them. Permit ^{Pl. 2. de Rep.} & allure forraine merchants to trade heere: so shall ye haue ^{8. & 11. de leg.} best and best cheape wares, not buying them at the third/
 25 hand. And set euerie yeare doune a certaine price of all ^{p. 51.} things; considering first, howe it is in other countries: and ^{sig. F2.} the price being set reasonable downe, if the merchantes will not bring them home on the price, crye forrainers free to bring them.

30 And because I haue made mention heere of the coyne, make your money of fine Golde & Siluer; causing the people be payed with substance, and not abused with number: so shall ye enriche the common-weale, and haue a great treasure laid vp in store, if ye fall in warres or in any straites. For ^{Aduice anent the coyne.}

MS ROYAL
18. B. XV.

fol. 13a.

straite, for the making¹ it baser uill breid youre commoditie, but it is not to be usid bot at a greate necessitie. & the craftis men thinkis ue / sould be contente with thaire uarke hou badd & deir that euer it be, & gif thay in any thing be controllid up must the bleu blankate go, but for thaire pairt take 5 exemple be englande hou it hes floorished baith in uelth & in policie sen the straingeris craftis men came in amongst thaim, thairfoir not onlie² permitte but allure³ straingeris to cum heir also, taking als straitte ordoure for repressing⁴ the mutining of ouris at thame, as uas done in englande at thaire first 10 inbringing thaire.⁵ but unto ane faulte is all the comoune peopill of this lande subiect alsueill burgh as lande, quhilke is to iudge & speike⁶ rashlie of thaire prince setting the com-

¹ making *deleted and then repeated.*² onlie *added above the line.*³ allure *deleted and then repeated above the line.*⁴ repressing *deleted and then repeated.*⁵ ye see nou my somme hou for the zeale I beare to aquent you uith the plaine & single ueritie of all things I haue not spairid to playe the bairde aganis *deleted after thaire.*⁶ & speike *added above the line.*

WALDEGRAVE, *breede your commoditie, but it is not to be used but at a great necessitie.* | 15

p. 62.

And the Craftes-men thinke wee should bee content with their worke, howe bad and deare so euer it bee; and (if they in anie thing bee controlled) vp must the blewe-blanket goe: but for their parte take example by England, how it hath florished both in wealth and pollicie, sen the strangers Craftes-men came in amonge 20 them: Therefore not onelie permitte, but allure straungers to come here also, taking as straight ordoure for repressinge the mutining of oures at them, as was done in England at their first in-bringing there.

p. 63.
[sig. 14]

But unto one faulte is all the common people of this Lande 25 subjecte as well Burgh as Lande, which is, to iudge and speake rashelie of their Prince, setting the common- | weale vppon foure proppes, (as wee call it) euer weerying of the present estate, and desirous of Nouelties: For remedie whereof (besides the execution of the lawes that would be used against vnreuerent 30 speakers) certaine dayes in the yeare would be appoynted, for

mounueill upon foure proppis as ue call it euer ueariing of the present estaite & desyrouse of nouelties, for remead quhairof ^{MS ROYAL 18. B. xv.} ¹ besydes the execution of lauis that ualde be usid aganis unreuerende speakaris, certaine dayes ² in the yeare ualde be

¹ quhairof *added above the line in another hand.* ² dayes *added above the line.*

5 the making it baser will breede your commoditie ; but it is not to be vsed, but at a great necessitie. ^{WALDEGRAVE, 1603.}

And the Craftes-men thinke, we should be content with their worke, howe bad and deare so euer it be : & if they in any thing be controlled, vp goeth the blew-blanket. But ^{Of craftesmen Pl. 11. de leg.} ¹⁰ for their part take example by England, how it hath flourished both in wealth and policie, since the strangers Craftes- / men ^{A good policie of England. p. 52.} came in among them. Therefore not only permit, but allure ^{Pla. 9. de Leg.} strangers to come heere also : taking as strait ordour for repressing the mutining of ours at them, as was done in ¹⁵ England, at their first in-bringing there.

But vnto one fault, is all the common people of this Kingdome subject, as well burgh as land ; whiche is, to judge and speake rashelie of their Prince : setting the common-weale vpon foure proppes, as we call it ; euer wearying of the ^{A generall fault in the people.} present estate, and desirous of nouelties. For remedie whereof (besides the execution of lawes that are to be vsed against vnreuerent speakers) I know no better meane, then so to rule, as may justly stop their mouthes, from all suche idle and vnreuerent speeches : and so to prop the weale of your ²⁵ people, with prouident care for their good-gouernment ; that justly, *Momus* him self may haue no grounde to grudge at : and yet so to temper and mixe your seueritie with myldnesse, that / as the vn-just railers may be restrayned with a reuerent ^{p. 53. sig. F3.} awe ; so the good and louing subjectes, may not onely liue ³⁰ in suretie and wealth, but be stirred vp and invited by your benigne courtesies, to open their mouthes in the just praise of your so well moderated regiment. In respect whereof, and there-with also the more to allure them to a common amitie ^{Arist. 5. pol. Isoc. in Paneg.} among themselues, certaine dayes in the yeare would be

MS ROYAL
18. B. XV.

appointid for deluyting the people uith publict spectacles of
all honest ghames & exercise of armes, as also for conueining¹
of neichboures for intertenuing freindship, & hairtlines be honest
feasting & mirrines, for I can not see quhat greater super-
stition can be in making playes & lauffull games in mey & 5
goode cheir² at yule, then in eating fishe in lentrone & upon
frydayes, the papistes alsueill using the ane³ as the other,
sa that alluayes the sabbothis be keptit halye & na unlauffull
sportis usid, & this forme of alluring the peopill hes bene usid
in all uell gouuernid republicts. ye see nou my sonne hou 10
for the zeale I beare to aquent you uith the plaine & single
ueritie of all things I haue not spaired to playe the bairde

¹ conueining *deleted and then written above the line.* ² cheir *added above the line.* ³ ane *repeated and then deleted.*

WALDEGRAVE,
1599.

*delighting the people with publick spectacl of al honest games
& exercise of armes, as also for conueining of neighbours for
enterteyning friendship and hartlinesse, by honest feasting & 15
merrines: for I cannot see what greater superstition can bee
in making plaies and lawfull games in Maie, and good cheere
at Yule, then in eating Fish in Lentrone, and vppon Fri-daies, the
Papistes as well using the one as the other, so that alwaies the
Sabbothes bee kept holie, | and no vnlauffull sportes used: And 20
this forme of alluring the people, hath bene used in all well
gouerned Republickes.*

p. 64.

*Ye see nowe (my Sonne) how (for the zeale I beare to acquent
you with the plain & single verity of al things) I haue not spared
to playe the baird against all the estates of my kingdome: but I 25
protest before God, I do it with the fatherly loue that I owe to
them all, onely hating their vices, whereof there is a good number
of honest men free in euery estate.*

*And because (for the better reformation of all these abuses
among your estates) It will be a greate helpe vnto you, to be wel 30
acquent with the nature and humoures of all your subjects, and
to know particularlie the estate of e-|uery¹ part of your
dominions; I woulde therefore counsel you, once in the yeare*

p. 65.
sig. K.

¹ catch-word, *euery.*

against all the estaitis of my kingdome but I / proteste before MS ROYAL
18. B. XV.
fol. 13b.
god I doe it uith ¹ the fatherlie ² loue that I aucht to thaim
all, onlie hating thaire uyces quhair of thaire is a goode number
of honest men free in euerie estaite ; & because for the bettir
5 reformation of all thir abuses amongst youre estaitis it uill
be a great helpe unto you to be ueill aquent uith the nature
& humouris of all youre subiectis, & ³ to knau particularlie the
estaite of euerie pairt ⁴ of youre dominions, I uolde thairfore

¹ uith *written above ear deleted.*

² fatherlie *added above the line.*

³ & *added above the line.*

⁴ pairt *added above ane deleted.*

appointed, for delighting the people with publicke spectacles WALDEGRAVE,
1603.
10 of all honest games, & exercise of armes : as also for con-
ueening of neighbours, for entertaining friendship and hartli-
nesse, by honest feasting and merrinesse. For I cannot see
what greater superstition can be in making plaies and lawfull
games in Maie, and good cheere at Christmasse, then in eating
15 fishe in lent, & vpon frydaies ; the Papistes aswell vsing the
one as the other : so that alwayes the Sabbothes be kept
holie, and no vn-lawfull pastime be vsed. And as this forme
of contenting the peoples / mindes, hath beene vsed in all p. 54.
well gouerned Republicks : so will it make you to performe
20 in your government that olde good sentence,

Omne tulit punctum, qui miscuit utile dulci.

*Hor. de art.
Poet.*

Ye see nowe (my Sonne) howe for the zeale I beare to
acquaint you with the plaine & single verity of all things,
I haue not spared to be something satyrick, in touching wel
25 quickly the faultes in all the estates of my kingdome. But
I protest before God, I doe it with the fatherly loue that I
owe to them all : onely hating their vices, wherof there is a
good number of honest men free in euerie estate.

And because, for the better reformation of all these abuses
30 among your estates, it will be a great helpe vnto you, to be
well acquainted with the nature and humours of all your
subjects, and to knowe particularlie the estate of euerie part
of your dominions ; I would therefore counsell you, once in Pla. in pol. &
Min.
Tac. 7. an
Mart.

MS ROYAL
18. B. XV.

counsaile you anis in ¹ the yeare to uisie the principall pairtis
of the cuntrey ye uaire in, & because I hoape ye sall be king
of ma cuntreis then this, anis in the three yearis to uisie all
youre kingdomes, not lipening to uicerories but hearing youre
self thaire complaintis & hauing ordinarie counsaillis & iustice 5
seatis in euerie kingdome of thaire owin cuntree men,² & the
principall maitteris euer to be decydit be youre self³ quhen
ye cum athort. ye haue also to considder that ye man not
onlie be cairfull to keipe youre subiectis from receauing any⁴
uronge of otheris uithin, but also ye man be cairfull to keipe 10
thaime⁵ from the uronge of any forraine prince without, sen

¹ in added above the line. ² of thaire owin cuntree men added above
the line. ³ youre self written above you deleted. ⁴ from receauing
any added above the line. ⁵ thaime added above the line.

WALDEGRAVE,
1599.

*to visie the principall parts of the cuntry ye were in; and
(because I hope yee shal be King of moe cuntries then this) once
in the three yeares to visie al your kingdomes, not lippening to
Viceroyes but hearing your self their complaints, and hauing 15
ordinarie Councelles and justice-seates in euerie kingdome of
their owne Cuntry-men, and the principall matters euer to bee
decided by your selfe when ye come athort.*

p. 66.

*Ye haue also to consider, that yee must not only be carefull
to keepe your subjectes from receiuing any wrong of others within, 20
but also ye must be carefull to keepe them from the wrong of any
forryayne Prince without, sen the sword is giuen you by God,
not onely to |revenge vppon your owne subjectes¹ the wrongs
committed vppon others; but farther, to reuenge and free them
of forraine injuries done vnto them: & therefore warres vpon 25
just quarrelles are lawfull: but aboue all, let not the wrong
cause be on your side.*

*Vse all other Princes (as your brethren) honestly and kindly,
keepe precisely your promise vnto them, althogh with your hurt:
Striue with euery one of them in curtesie and thankfulnesse: 30
As with all men, so especiallie with them be plaine and trueth-
full, keeping euer that Christian rule, To doe as ye woulde be
done to; Especiallie in counting rebellion against any other*

¹ 1599, subjctes.

the suorde is geuin you be god not onlie to reuenge upon youre MS ROYAL
 owin subiectis the urong comittid upon otheris, but farther 18. B. xv.
 to reuenge & free thaim of forraine iniuries done unto thaim,
 & thairfore uarris upon iuste querrellis ¹ are lauffull, but above
 5 all lett not the urong cause ² be on youre syde, use all other
 princes as youre brethren honestlie ³ & kyndlie, keipe præcislie
 youre promise unto thaim althoch uith youre hurte, stryue
 uith euerie ane of thaim in curtesie & thankfullnes, as uith
 all men sa speciellie uith thaim be plane & treuthfull, keeping
 10 euer that christiane reule to doe as ye ualde be done to,

¹ querrellis *added above* causis *deleted*.
line. ³ -lie *added above the line.*

² cause *added above the*

the yeare to visit the principall parts of the country, ye shal-be WALDEGRAVE,
 in / for the time: and because, I hope ye shall be King of 1603.
 moe countries then this; once in the three yeares to visit all p. 55.
 your Kingdomes: not lipening to Vice-roies, but hearing sig. F4.
 15 your selfe their complaintes; and hauing ordinary councls
 and justice-seats in euerie kingdome, of their owne country-
 men: and the principall matters euer to be decided by your
 selfe when ye come in those parts.

Ye haue also to consider, that ye must not onely be care- *Protectiō*
 20 full to keepe your subjectes, from receiuing anie wrong of *from forraine*
 others within; but also ye must be carefull to keepe them *iniuries.*
 from the wrong of anie forraine Prince without: sen the *Xen. 8. Cyr.*
 sword is giuen you by God not onely to reuenge vpon your *Ar. 5. po.*
 owne subjectes, the wrongs committed amongst themselues; *Polib. 6.*
 25 but further, to reuenge and free them of forraine iniuries *Dion. Hal de*
 done vnto them. And therefore warres vpon just quarrels *Romu.*
 are lawfull: but aboue all, let not the wrong cause be on
 your side.

Vse all other Princes, as your bre- / thren, honestly and p. 56.
 30 kindly: Keepe precisely your promise vnto them, although *What formes*
 to your hurte: Striue with euerie one of them in courtesie *to be used*
 & thankfulness: and as with all men, so especially with them, *with other*
 be plaine & trueth-full; keeping euer that Christian rule, *Princes.*
Isoc. in Plat.
& Parag.
 to doe as ye would be done to: especially in counting rebellion

MS ROYAL
18. B. xv.
fol. 14a.

especiallie in counting rebellion against any other¹ prince /
a cryme againis youre self, because of the præparatife, suplee
thairfore nor truste na other princes rebellis, but pittie &
succoure all lafull princes in thaire troubles, but gif any of
thaim uill not abstein (notuithstanding quhat sumeuir youre 5
goode desertis) to uronge you or youre subiectis craue redresse
at laiser; heare & doe all reason, &² gif na offer³ that is
lafull or honorabill can make him to absteine nor⁴ repaire his
urongedoing, then for last refuge comitte the iustnes of youre⁵
cause to god⁶ giuing first honestlie up uith him⁷ in a publike⁸ 10
& honorable⁹ forme, but omitting nou to teache you the forme

¹ other added above the line. ² & added above but deleted. ³ na
offer added above nathing deleted. ⁴ fr has been erased before nor.
⁵ iustnes of youre added above the line. ⁶ gif deleted after god.
⁷ him added above the line. ⁸ MS, publike. ⁹ in a publike &
honorable added above by a honorable pu deleted.

WALDEGRAVE, *Prince, a cryme against your selfe because of the præparatiue.*
1599.
p. 67.
sig. K2.
*Supplie therefore, nor trust not o- | ther Princes Rebelles; but
pittie and succour all lawfull Princes in their troubles. But
if any of them will not absteine (notwithstanding whatsoever your 15
good desertes) to wrong you or your subjectes, craue redresse at
leasure: heare and doe all reason, and if no offer that is lawfull
or honorable, can make him to absteine nor repaire his wrong
doing; then for last refuge, committe the justnesse of your cause
to God, giuing first honestly vppe with him, and in a publick and 20
honorable forme.*

*But omitting now to teach you the forme of making warres
(because that Art is better learned by practise nor speculation)
I will onelie set downe to you heere a fewe preceptes therein. Let
p. 68. first the justnesse of your cause | be your greatest strength, and 25
then omit not to vse all lawfull meanes for backing of the same:
Consult therefore with no Necro-mancier nor Prophet vpon the
1 Sam. 31. 4. successe of your warres: remembring on King* SAVLES
miserable end: but (sen al Prophecies are ceased in Christ) keep
your Land cleane of al Soath-sayers, according to the command 30
Deut. 18. 10. in the * Law of God & dilated by IEREMIE: neither committe
your quarrel to be tryed by a Duell, for it is a committing of it*

of making uarris¹ (because that arte is bettir learnid be^{MS ROYAL}
 practise nor be speculation I uill onlie sett doune to you heir² ^{18. B. xv.}
 a feu præceptis thairin :³ lett first the iustnes of youre cause
 be youre greatest strenth, & then omitt not to use⁴ all lafull
 5 meanis for bakking of the same, consulte thairfore uith na
 necromancer, nor prophete upon the successe of youre uarris⁵
 remembering on king⁶ saullis miserabill ende, but sen all
 prophecies are ceast in chryst, keepe youre lande⁷ clene of
 all sooth sayeris according to the commande in the lau of god
 10 & dilaited be ieremie,⁸ nather comitte youre querrell to be

¹ I uill come *deleted after uarris.* ² to you heir *added above the line.*
³ thairin *added above the line.* ⁴ to use *added above the line.*
⁵ of youre uarris *added above the line.* ⁶ king *added above the line.*
⁷ lande *deleted and then added above the line.* ⁸ comitte not *deleted after ieremie.*

against any other Prince, a cryme against your owne self,^{MS WALDEGRAVE,}
 because of the preparatiue. Supplie not therefore, nor trust ^{1603.}
 not other Princes rebels ; but pittie & succour all lawfull
 Princes in their troubles. But if any of them will not abstaine,
 15 notwithstanding what-soeuer your good deserts, to wrong you
 or your subjects, craue redresse at leasure ; heare and doe all
 reason : and if no offer that is lawfull or honourable, can make
 him to abstaine, nor repaire his wrong doing ; then for last
 refuge, commit the justnesse of your cause to God : giuing
 20 first honestly vp with him, and in a publicke and honourable
 forme. ^{Liui. lib. 1. Cic. eod.}

But omitting nowe to teache you / the forme of making ^{p. 57.}
 warres, becaus that arte is largelie treated of by many, and ^{Of warre.}
 is better learned by practise then speculation ; I will onely ^{Prop. 4. Eleg.}
 25 set doune to you heere a fewe precepts therein. Let first ^{Lucan. 7. Varro 11 de V.P.R.}
 the justnesse of your cause be your greatest strength ; and
 then omitte not to vse all lawfull meanes for backing of the
 same. Consult therfore with no Necromancier nor false
 Prophet, vpon the successe of your warres ; remembering on
 30 king *Saules* miserable end : but keepe your hand clene of ^{1. Sam. 31. Deut. 18.}
 all Suth-sayers, according to the command in the Lawe of
 God, dilated by *Ieremie*. Neither commit your quarrel to be

MS ROYAL
18. B. XV.

tryed be ¹ a duell for it is a comitting of it to a lotte & thaire
is na uarrande for that in the scripture, sen the abrogating
of the aulde lau; before ye take on uarris playe the uyse
kings pairt descryued be chryste, forseeing hou ye maye beare
it out ² uith all necessaie prouision, especiallie remember that 5
money is neruus belli, choose aulde experimentid captaines &
young abill soldatis, be extreamlie straitte & seure in dis-
cipline alsuell for keiping of ordoure (quhilke is als / requisite
as hardiment in the uarres) for punishing of sleuth (quhilke
at a tyme maye putte the haille airmie in ³ hazairde) as ⁴ lyke- 10
uayes for repressing of mutinies (quhilke in uarres is uonderfullie
dangereuse, & looke to the Spangnoll, quhaise greate successe
in all his uarres hes onlie cumd ⁵ through straitnes of discipline
& ordoure, for sicc errouris maye be comitted in the uarres

fol. 14b.

¹ be tryed be *added above the line.* ² out *added above the line.*
³ *har deleted after in.* ⁴ *as written above & deleted.* ⁵ *be deleted after cumd.*

WALDEGRAVE, *to a Lot, & there is no warrant for it in the Scripture sen the* 15
1599. *abrogating of the old Law.*

p. 69.
sig. K3.

*Before yee take on warres, play the wise Kings parte described
by Christ: fore-seeing howe yee may beare it out with all neces-
sarie prouision; especiallie remember, that money is Nervus /
belli. Chose old experimented Captaines, and young able soul- 20
diers, be extremelie straitte and seure in Discipline, as well for
keeping of order, (which is as requisite as hardinesse in the
warres) for punishing of sleuth, (which at a time may put the
whole armie in hazard) as likewise for repressing of mutinies
(which in warres is wonderfull daungerous:) and looke to the 25
Spaniyard, whose great succes in all his wars hath onely come
through straightnesse of Discipline and order: for such errours
may be committed in the warres as cannot be gotten mended
againne.*

p. 70.

*Be in your owne person walkerife, diligent, and painefull; 30
vsing the advice of them that are skilfullest in the craft, as ye
must doe in all craftes: bee homelie with your souldiers as your
/ companions for winning their hearts; Extreamely liberal, for
then is no time of sparing; Be cold and forseeing in deuising,*

as can not be gottin mendit againe : ¹ be in youre awin person MS ROYAL 18. B. xv;
 ualkeryfe, diligent, & painfull, using the aduys² of thaim
 that are skilledest in the craft as ye man do in all craftis,
 .be hamlie with youre soldatis as youre compaignons for unning
 5 thaire hairtis,³ extreamlie liberall, for then is na tyme of
 spairing, be colde & forseeing in deuysing, constant in youre

¹ *A comma deleted and a colon substituted.* ² *aduys written above*
ayuse deleted. ³ *for unning thaire hairtis added above the line.*

tried by a Duell : for beside that generally all Duell appeareth WALDEGRAVE, 1603.
 to be vn-lawfull, committing the quarrel, as it were, to a lot ;
 whereof there is no warrant in the Scripture, since the abro-
 10 gating of the olde Lawe : it is speciallie moste vn-lawfull in the
 person of a King : who beeing a publick person hath no Plut. in Sert. & Ant.
 power therefore to dispose of himself, in respect, that to his
 præ-/seruation or fall, the safety or wrack of the whole p. 58.
 common-weale is necessarily coupled, as the body is to the
 15 heade.

Before ye take on warre, play the wise Kings part descriued¹ Luc.² 14.
 by Christ ; fore-seeing howe ye may beare it out with all
 necessarie provision : especially remember, that money is
Nervus belli. Choose olde experimented Captaines, and young Thuc. 2.
 20 able souldiers. Be extreamlie straitte and seure in martiall Sal. in Iug.
 Discipline, as well for keeping of ordour, whiche is as requisite Cic. pro. l.
 as hardinesse in the warres, & punishing of slouth, which at a Man.
 time may put the whole army in hazard ; as likewise for Demost. olyn.
 repressing of mutinies whiche in warres are wonderfull dan- 2.
 25 gerous. And looke to the Spaniard, whose great successe in Liu. lib. 30.
 all his warres hath onely come through straitnesse of Dis- Veget. 1.
 cipline and ordour : for suche errors may be committed in Cæs. 1 & 3.
 the warres, as cannot be gotten mended againe. de bel. civili.
Proh. in
Thras.

Be in your owne person walkrife, / diligent, & painfull ; p. 59.
 30 vsing the aduice of suche as are skilfullest in the craft, as ye Cæs. 1. de
 must also doe in all other. Be homelie with your souldiers as bello ciu.
 your companions, for winning their harts ; & extreamlie Liu. l. 7.
 liberall, for then is no time of sparing. Be colde & fore-seing Xen. 1. & 5.
 your companions, for winning their harts ; & extreamlie Cyr. & de
 liberall, for then is no time of sparing. Be colde & fore-seing discip. mi.
 your companions, for winning their harts ; & extreamlie Xen. in Ages.
 liberall, for then is no time of sparing. Be colde & fore-seing Pol. l. 5.

¹ 1616, described.

² 1616, Luke.



MS ROYAL
18. B. xv.

resolutions, & forduarte & quike¹ in youre executions, fortifie uell youre campe, & assaile not rashelie uthout ane aduantage, nather feare,² nor lichley³ youre ennemie, be curiouse in deuysing stratagemis⁴ (but alluayes honestlie,) for of anything thay uorke greattest effects in the uarris gif secrecie⁵ be ioined to inuention, & anis or tuyce in youre awin persone hazairde youre self fairlie, but hauing aquyred sa the fame of courage & magnanimitie⁶ make not a daylie soldat of youre self exposing rashelie⁶ youre person to euerie perrell, but conserue youre self thairafter for the ueill of youre peopill¹⁰ for quhaise saike ye man maire caire for youre self nor for

¹ & quike added above the line.

² feare deleted and then repeated.

³ sic.

⁴ mis added above the line.

⁵ ni added above the line.

⁶ rashelie added above the line.

WALDEGRAVE, constant in your resolutiones; and forwarde and quicke in your executiones. Fortifie well your Campe, and assayle not rashlie without an aduantage: Neither feare nor lightly your ennemie: Be curious in deuising stratagemes (but alwaies honestlie) for of anything they worke greatest effectes in the warres, if secrecie be ioyned to inuention: And once or twise in your owne persone hazard your selfe fairely but (hauing acquired so the fame of courage and Magnanimitie) make not a daylie souldiour of yourselfe, exposing rashlie your person to euerie perrill, but conserue your selfe thereafter for the weale of your peo- | ple; for whose sake yee must more care for your self nor for your owne.

p. 71.
[sig. K4]

And as I haue counselled you to bee slow in taking on a warre, so aduise I you to be slowe in peace-making. Before yee agree, looke that the grounde of your warres be satisfied in your peace; and that yee see a good suretie for you and your people: otherwise, a honorable and just warre is more tolerable, then a dishonorable and disauantageous¹ peace.

But it is not ynough to a good king, by the thraldome of good lawes well execute to gouerne his people, if hee ioyne not therewith his vertuous life in his owne persone and in the persone of his Courte and company, by his good example alluring his

¹ sic.

youre awin, & ¹ as I haue counsaile you to be slau in taking MS ROYAL 18. B. xv.
 on a uarre, sa aduise I you to be slau in peaxemaking, before
 ye agree looke that the grounde of youre uarres be satisfeid
 in youre peaxe, & that ye see a goode suretie for you ² & youre
 5 peopill, otheruayes a honorable & iuste ³ uarre is maire
 tolerabill then a dishonorable & disaduantagouse ⁴ peaxe. /
 but it is not aneuch ⁵ to a goode king be the thralldome of fol: 15a.
 goode lawis uell execute to gouerne his people, gif he ioine not
 thairuith his uertuose lyfe in his awin person & in the per-
 10 sonnis of his courte & cumpanie be ⁶ his goode exemple alluring

¹ & written above but deleted. ² you was originally your, but the r
 was crossed out. ³ & iuste added above the line; iustlie has been
 deleted after &. ⁴ a deleted before disaduantagouse. ⁵ to gouerne
 youre peo deleted after aneuch. ⁶ the deleted after be.

in deuysing, constant in your resolutions, and forward and WALDEGRAVE, 1603.
 quicke in your executions. Fortifie well your Campe, and
 assaile not rashlie without an advantage: neither feare nor
 lightly your enemie. Be curious in deuising stratagems, but Xē. 1. Cyr. Thuc. 5.
 15 alwaies honestly: for of any thing they worke greatest effectes
 in the warres, if secrecie be joyned to invention. And once
 or twise in your owne person hazard your selfe fairely; but, Isoc. ad Phil. Pla. 9. de leg. Liu. 1. 22. & 31.
 hauing acquired so the fame of courage and magnanimitie,
 make not a daylie souldier of your selfe, exposing rashlie your
 20 person to euery perill: but conserue your selfe thereafter for Tac. 2. his Plut. de fort.
 the weale of your people, for whose sake ye must more care
 for your self, then for your owne. /

And as I haue counselled you to be slowe in taking on a p. 60. Of Peace. Isocr. in Arch.
 warre; so aduise I you to be slowe in peace-making. Before
 25 ye agree, looke that the grounde of your warres be satisfied
 in your peace; and that ye see a good suretie for you and Polib. 3. Cic. 1. Of. & 7. Phil. Tac. 4. his.
 your people: otherwaies, a honorable & just warre is more
 tolerable, then a dishonorable and dis-aduantageous peace.

But it is not ynough to a good King, by the scepter of good
 30 lawes well execute to gouerne, & by force of armes to protect
 his people; if he joyne not therewith his vertuous life in his
 owne person, and in the person of his Court and companie:
 by good exemple alluring his subjectes to the loue of vertue,

MS ROYAL
18. B. xv.

his subiectis to the loue of uertu & hatred of uyce, & thairfore
my sonne sen ¹ all people are naturallie inclyned to follou
thaire princes exemple (as I sheu you before) lett it not be
saide that ye comande otheris to keipe the contraire course
to ² that quhilke ³ in youre awin persone ye practise, making 5
sa youre uordis & deidis to fechte together, but be the con-
traire lett youre ⁴ awin lyfe be a laubooke & ⁵ a mirroure to
youre people, that thairin thay maye reide the practise of
thair awin lawis, & thairin thay maye see be youre shaddou
quhat lyfe thay soulede leade: & this exemple in youre awin 10
lyfe & ⁶ personne ⁷ I lykeuayes deuyde in tua pairtis, the

¹ sen written above se deleted. ² to added above the line. ³ quhilke
added above the line. ⁴ l and the first stroke of y deleted after youre.
⁵ a laubooke & added above the line. ⁶ lyfe & added above the line.
⁷ The second n added above the line.

WALDEGRAVE,
1599.
p. 72.

*Subjectes to the loue of vertue, and hatred | of vice: And
therefore (my Sonne) sen all people are naturallie inclyned
to follow their Princes exemple (as I shewed you before) let
it not bee said, that yee command others to keepe the contrarie 15
course to that which in your owne persone yee practise, making
so your wordes and deedes to fight together: but by the
contrarie, let your owne life be a Law-booke and a mirrour
to your people, that therein they may read the practise of their
own Lawes; and therein they may see by your shaddow what life 20
they should leade.*

p. 73.
sig. L.

*And this example in your own life and persone, I likewise
deuide in two partes: The first, in the gouernement of your Courte
and followers in all godlines and vertue: The next, in hauing
your owne minde decked and en- | riched so with all vertuous 25
qualities, that there-with ye may worthely rule your people: for
it is not ynough that ye haue & retayne (as prisoners) with in
your selfe neuer so many good qualities and vertues, except yee
employe them and set them on worke for the weall of them that
are committed to your charge, Omnis etenim virtus in actione 30
consistit.*

*First then, as to the gouernement of your Court & followers,
as ye ought to haue a great care for the ruling well of all your*

first in the gouvernement of youre courte & follouaires in all godlinesse & uertu,¹ the next in hauing youre awin mynde dekkid & enriched sa uith all² uertuose³ qualities, that thairuith ye⁴ maye uorthelie reule youre people, for it is not
 5 aneuch that ye haue & reteine (as prisoneris) uithin youre self⁵ neuer⁶ sa monie goode qualities & uertues, except ye emploie⁷ thaim & sett thaim on uarke for the ueill of thaim that are comitted to youre chairge, omnis etenim uirtus in
 10 actione consistit: first then as to the gouvernement of youre court & follouairis, as ye aucht to haue a great⁸ caire for the

MS ROYAL
18. B. xv.

¹ in all godlinesse & uertu *added above the line.* ² uorth *deleted after all.* ³ uertuose *added above the line.* ⁴ A second ye *deleted.*
⁵ uithin youre self *added above the line.* ⁶ neuener *deleted before neuer.*
⁷ them *deleted after emploie.* ⁸ great *added above the line.*

and hatred of vice. And therefore (my Sonne) sith all people are naturally inclyned to followe their Princes example (as I shewed you before) let it not be said, that ye command others to keep the contrarie course to that, whiche in your owne
 15 person ye practise: making so your wordes and deedes to fight together: but by the contrarie, let your owne life be a law-booke & a mirrour to your 'people; that therein they may read the practise of their owne lawes; and therein they may see, by your image, what life they should leade.
 20 And this example in your owne life and person, I likewise deuide in two parts: The first, in the gouvernement of your Courte and followers, in all godlinesse & vertue: the next, in hauing your owne minde decked & enriched so with all vertuous qualities, that ther-with ye may worthelie rule your people.
 25 For it is not ynough that ye haue and retaine (as prisoners) within your selfe neuer so many good qualities and vertues, except ye employ them, and set them on worke, for the weale of them that are committed to your charge: *Virtutis enim laus omnis in actione consistit.*
 30 First then, as to the gouvernement of your Courte and followers; King *David* sets downe the best preceptes, that any wise and christian King can / practise in that point. For as ye ought to haue a great care for the ruling well of

WALDEGRAVE,
1603.
A Kings life must be exemplare. Pl. in pol. & 4. de leg.

p. 61.

Plato in Theæ. & Euth.

Ar. 1. Eth. Cic. in Of.

Of the Courte. Psal. 101.

p. 62.

MS ROYAL
18. B. XV.
fol. 15b.

reulling ueill of all youre subiectis, sa aucht ye haue / a double
caire for the ueill reulling of youre awin seruantis, sen unto
thaime ¹ ye are baith a politike & oeconomike gouernoure,²
& as euerie ane of the people uill delyte to follou the exemple
of any of the courteouris als ueill in euill as in goode, sa quhat 5
cryme ³ sa horrible can be comitted & ourseein ⁴ in a courtioure,
that uill not be ane exemplaire excuse for any other of the
people boldlie to comitte the lyke : & thairfore in tua pointis
ye ualde take goode heade anent youre courte & housholde,
firste ⁵ in ⁶ choising thame uyselie, next in cairfull reulling thaime 10
quhom ye haue chosin, it is ane aulde & treu prouerbe that
ane kyndlie ⁷ auer ⁸ uill neuer becumme a goode horse, for

¹ unto thaime *added above the line.* ² gouernoure *written above lorde
& father deleted.* ³ cryme *written above uyce deleted.* ⁴ The second e
added above the line. ⁵ the *deleted before first.* ⁶ in *added above the
line.* ⁷ kyndlie *added above the line.* ⁸ of kynde *deleted after auer.*

WALDEGRAVE, *subiectes, so ought yee to haue a double care for the ruling-well
1599.*
p. 74. *of your owne seruantes, sen vnto them ye are both a Politicke, &
Oeconomick gouernour : and as euerie one of the people will 15
delyte to follow the example of any of the Courteours, as | well in
euill as in good ; so what crime so horrible can be committed,
and ouer-seene in a Courteoure, that will be an examplar excuse
for any other of the people boldelie to committe the like. And
therefore, in two poyntes yee would take good heede anent your 20
Courte and House-holde ; First, (in choosing them wiselie : next,
in careful ruling them whome ye haue chosen.*

*It is an olde and true Prouerbe, That a kindly Auer wil neuer
become a good horse ; for albeit good education and companie
be great helpes to Nature, Habitudo being most iustly called 25
altera Natura : yet is it euill to get out of the fleshe that is bred
in the bone (as the olde prouerbe saith :) be verie ware then in
making choise of your ser- | uants and companie.*

p. 75.
sig. L2.

Nam turpius eiicitur, quam non admittitur hospes.

*And many respectes may lawfully let an admission, that will 30
not be sufficient causes of deprivation.*

*All your seruants & Court must bee cōposed partly of minors
(such as yong Lordes to be brought up in your company, or*

albeit¹ goode education & cumpanie be greate helpes to nature, habitudo being callid altera natura, yett is it euill to gett out of the fleshe that is bredd in the bane (as the aulde prouerbe sayes), be uerrie uarre then in making choise of youre
 5 seruauntis & cumpanie, nam turpius eiicitur quam non admittitur² hospes, & monie respectis maye lauffullie³ lett ane⁴ admission that uill not be sufficient causis of depriuation, all youre seruandis & court⁵ man be composid⁶ pairtlic of minoris (sicc as⁷ younge lordis to be brocht up in youre

MS ROYAL
18. B. xv.

¹ albe *deleted before* albeit. ² host *deleted after* admittitur. ³ lau-
 fullie *written above* reasonable *deleted*. ⁴ A second ane *deleted*. ⁵ court
written above courteouris *deleted*. ⁶ composid *written above* chosin at
deleted. ⁷ as *written above* all youre *deleted*.

10 all your subjects, so ought ye to haue a double care for the ruling well of your owne seruantes; since vnto them ye are both a Politick & Oeconomick gouernour. And as euerie one of the people will delite to followe the example of any
 of the Courteours, as well in euill as in good: so what crime
 15 so horrible can there be committed & ouer-sene in a Courteour, that will not be an exemplare excuse for any other boldly to commit the like? And therefore in two points haue ye to take good heede anent your Court and householde. First, in choosing them wisely: next, in carefully ruling them whome
 20 ye haue chosen.

WALDEGRAVE,
1603.

Cic. ad Q.
frat.

It is an olde and true saying, that a kindelie Auer will neuer become a good horse: for albeit good education and companie be great helpes to Nature, and education be there-
 fore moste justly called *altera natura*: yett is it euill to get
 25 out of the / fleshe, that is bred in the bone, as the olde prouerbe sayeth. Be very ware then in making choise of your seruantes and companie; *Nam*

Pla. 5. de leg.
Ar. 2. ec.

Ouid. 5. de
Trist.

Turpius eiicitur, quam non admittitur hospes:

and many respects may lawfully let an admission, that will
 30 not be sufficient causes of depriuation.

All your seruantes and Courte must be composed partly of minors, suche as young Lords, to be broght vp in your

Of the choise
of seruants.

MS ROYAL
18. B. XV.

fol. 16a.

cumpanie,¹ or pagis & ² siclyke,) & pairtlie of men of perfyte
aage for seruing you in sicc roumes as aucht to be filled uith
men of uisdome & discretion, for the first sort ye can do na
maire bot choose thaime uithin aage that are cumd ³ of a goode
& uertuose kynde in fide ⁴ parentum as baptisme is usid, for ⁵
suppose that ⁵ anima non uenit ex / traduce bot is ⁶ imme-
diatlle creatid ⁷ be god & infused from aboue, yett is it maist
certaine that uertu or ⁸ uyce uill oftymes uith ⁹ the heritage
be transferrid from the parentis to the posteritie & rin on a
bloode (as the prouerbe is), the seiknessis of the mynde becum-
ming als kyndlie to sum racis as these ¹⁰ siknessis of the boddie

¹ (quhilke is baith honorable honorabill & meit *deleted after* cumpanie.
² & *written above or deleted.* ³ cumd *added above the line.* ⁴ fy
deleted before fide. ⁵ any *deleted after* that. ⁶ maid *deleted after* is.
⁷ creatid *added above the line.* ⁸ or *written above & deleted.* ⁹ he
deleted after uith. ¹⁰ these *written above the deleted.*

WALDEGRAVE,
1599.

p. 76.

*Pages & such like) & partly of men of perfit age, for seruing
you in such roomes as ought to bee filled with men of wisdome
& discretion: For the first sorte, ye can doe no more but choose
them within age, that are come of a good and vertuous kinde, In
fide parentum as Baptisme is used: For suppose that anima
non uenit ex traduce, but is immediatlle created by GOD and
infused from | aboue; yea it is most certain, that vertue or vice
wil oftymes (with the heritage) be transferred from the parents
to the posteritie, and runne on a bloode (as the prouerbe is) the
siknes of the mind becomming as kindly to some races, as these
sicknesses of the bodie that smitteth in the seede, Especially choose
such minors, as are come of a true and honest race, and haue
not had the house whereof they are descended infected with
falshood.*

25

p. 77.
sig. L3.

*And as for the other sorte of your companie and seruantes
that ought to bee of perfite age: first see that they bee of a good
fame and without blemish: otherwise, what can the people
thinke? but that yee haue chosen a companie vnto you according
to your owne humour, and so haue preferred these men | for the
loue of their vices and crimes that ye know them to be guyltie
of: for the people that see you not within, can not judge but*

that smittis in the seid, especiallie choose sicc minours as are cumd of a treu & honest race, & haue not had ¹ the house quhair of thaye are ² discendit infectid uith falset, & as for the other sort of youre cumpanie & seruandis that aucht to be of perfyte aage, first see that ³ thay be of a goode fame ⁴ & uithout blemishe otheruayes ⁵ quhat can the people thinke but that ye haue chosin a cumpanie unto you according to youre awin humoure, ⁶ & sa ⁷ hes præferrid ⁸ these men for the loue of thaise uyces & crymes that ye kneu thaim to be ro guiltie of, for the peopill that sees you not uithin can not

¹ had added above the line. ² cumg deleted after are. ³ see that added above the line. ⁴ fame deleted and then repeated. ⁵ This word begins a new line in the MS: it was partly written, deleted, and then rewritten below. ⁶ humoure added above the line. ⁷ far deleted after sa. ⁸ rid added above the line.

company, or Pages and suche like; and partly of men of perfite age, for seruing you in suche roomes, as ought to be filled with men of wisdome and discretion. For the first sorte, ye can doe no more, but choose them within age, that are come of a good & vertuous kinde, *In fide parentum*, as Baptisme is vsed. For though *anima non venit ex traduce*, but is immediatly created by God, and infused from aboue: yet it is moste certaine, that vertue or vice will oftentimes, with the heritage, be transferred from the / parents to the posteritie, and runne on a blood (as the Prouerbe is) the sicknesse of the minde becomming as kindly to some races; as these sicknesses of the bodie, that infects in the seede, Especially choose suche minors, as are come of a true and honest race, and haue not had the house wherof they are descended, infected with falshoode.

And as for the other sort of your companie and seruantes, that ought to be of perfite age; first see that they be of a good fame and without blemishe: otherwise, what can the people thinke, but that ye haue chosen a company vnto you, according to your owne humour; and so haue preferred these men, for the loue of their vices and crimes, that ye knew them to be guiltie of? For the people that see you not within,

MS ROYAL
18. B. xv.

WALDEGRAVE,
1603.

Ar. 1. & 5.

pol.

Cic. ad Q. frat.

p. 64.

Witnesse
th'experience
of the late
house of
Gowrie.

Pl. 6. de Leg.

Ar. 2. eoc. &
1. pol.

Pla. 6. de leg.

Is. in Pan.

Ar. 5. pol.

MS ROYAL
18. B. xv.

fol. 16b.

iudge you but according to the outuarde appearance of youre actions & cumpanie quhilke onlie is subiect to thair sicht,¹ & next see that thay be indeuid with sicc honest qualities as are meit for sicc offices as ye ordaine thaime to serue in, that youre iudgement maye be knauin in emploioing euerie man 5 according to his giftes, & shortlie follou goode king dauids² counsall in the choice of youre seruauendis by setting youre eye upon the faithfull & upright of the lande to duell with you, but heir I man not forgettette³ to remember⁴ & according to my fatherlie authoritie to charge you to præferre speciallie 10 to youre seruice / samonie⁵ as treulie haue seruid me,⁶ & are able for it, the rest honorable to reuarde thaime, præferring

¹ for the peopill . . . sicht *added in the margin.* ² & shortlie follou goode king dauids counsall *written above* bot heir I man not forgett to remember & *deleted.* ³ sic. ⁴ you *deleted after* remember. ⁵ samonie *written above* sicc *deleted.* ⁶ gif thay *deleted after* me.

WALDEGRAVE, according to the out-ward appearance of your actions and com-
1599. panie, which only is subiect to their sight: And nexte, see that they be indued with such honest qualities, as are meete for such 15 offices as yee ordayne them to serue in, that your iudgement may be knowne in employing euerie man according to his gifts; & shortly, follow good king DAVIDS counsell in the choyse of your seruants, by setting your eye vppon the faithfull and vpright of the Land to dwel with you. 20

p. 78. But here I must not forget to remember, and (according to my Fatherly authority) to charge you to pre- | fer specially to your seruice so manie as haue truelie serued mee, and are able for it; the reste, honorable to rewarde them, præferring their posterity before others as kindest: so shall yee not onlie be 25 best serued, (for if the haters of your Parents cannot loue you (as I shewed before) it followeth of necessity their louers must loue you) but further, ye shall kithe your thankful memory of your Father, and procure the blessing of these olde seruantes, in not missing their old master in you, which otherwaies would 30 be turned in a prayer for mee and a cursse for you. Vse them therefore after my death as the testimonies of your affection towards me; trusting and aduancing those farthest whome I

thaire posteritie before otheris as kyndliest, sa sall ye not
 onlie be best seruid (for gif the haitteris of youre parentis
 can not loue you (as I sheu before) it ¹ follouis ² of necessitie
 thaire louairis man loue you), bot farther ye sall kythe youre
 5 thankefull memorie of youre father & procure the blessing of
 thaise aulde seruandis in not missing thaire aulde maister ³
 in you, quiche otheruayes ualde be turnid in a prayer for me
 & a curse for you, use thaim thairfore after my death as
 the testimonies ⁴ of youre affection touardis me, ⁵ trusting &
 10 aduancing thaise farthest quhom I fand faithfullest, quiche

¹ it written above sa deleted. ² it deleted after follouis. ³ er of
 maister written above at the end of the line. ⁴ on deleted before
 testimonies. ⁵ as on the ot and the first limb of an h deleted after me.

cannot judge of you, but according to the out-warde appear-
 ance of your actions and companie ; which onely is subject
 to their sight. And next, see that they be indued with suche
 honest qualities, as, / are meete for suche offices, as ye ordaine
 15 them to serue in ; that your judgement may be knowne in
 imploying euery man according to his guiftes. And shortlie,
 followe good king *Dauids* counsell in the choise of your seruantes,
 by setting your eyes vpon the faithfull and vpriight of the land
 to dwell with you.

20 But heere I must not forget to remember, and according
 to my fatherlie authoritie, to charge you to præferre speciallie
 to your seruice, so many as haue trulie serued me, and are
 able for it : the rest, honorably to rewarde them, præferring
 their posteritie before others, as kindliest : so shall ye not
 25 only be best serued, (for if the haters of your parents cannot
 loue you, as I shewed before, it followeth of necessity their
 louers must loue you) but further, ye shall kyth your thankfull
 memorie of your father, & procure the blessing of these olde
 seruants, in not missing their old maister in you ; whiche
 30 otherwaies would be turned in a prayer for me, / and a curse
 for you. Vse them therefore when God shall call me, as the
 testimonies of your affection towards me : trusting and
 advancing those farthest, whome I found faithfullest : which

MS ROYAL
18. B. xv.

WALDEGRAVE,
1603.
Dem. 2. Ph.

p. 65.
sig. G.
Plat. 7. de
Rep. 3. &
12. de L.
Arist. 5.
& 6. Pol.
Psa. 101.

A transmis-
sion of
hæreditarie
kindenesse.

p. 66.

MS ROYAL
18. B. xv.

ye man not discerne by thaire¹ reuairdis at my hand, (for reuairdis² as thaye are³ bona fortunæ sa are thay subiect to fortune⁴) but according to the truste I gaue thaim, hauing⁵ oftymes hadd bettir hairt then happe to the reuairding of sindrie, and on the other⁶ pairt as I uishe you to kythe⁵ youre constant⁷ loue towardis thame⁸ that I loued so desyre I you to kythe⁹ in the same measure youre constant haired to thaim that I hated, I meane bring not hame nor restore not sicc as ye finde standing banished or forfalted be me, the

¹ up rua a deleted after thaire. ² ut deleted after reuairdis. ³ as thaye are added above the line. ⁴ ne of fortune added above at the end of the line. ⁵ had deleted after hauing. ⁶ the other written above ther deleted. ⁷ constant added above the line. ⁸ thame added above the line. ⁹ to kythe added above the line.

WALDEGRAVE, founde faithfulleste: which yee muste discerne by their re- | 10
wardes¹ at my hande (for rewardes) as they are bona
Fortunæ, so are they subjecte vnto Fortune) but according
to the truste I gaue them, hauinge oft-times had better hearte
then happe to the rewarding of sundrie: And on the other
parte, as I wish you to kithe your constant loue towards | 15
them that I loued, so desire I you to kithe in the same
measure your constant hatred to them that I hated: I meane
bring not hame, nor restore not such as yee finde standing
banished or forfalted by mee: The contrarie woulde kithe in
you ouer-greate a contempt of mee, and lightnesse in your owne 20
Nature; For howe canne they bee true to the Sonne that
were false to the Father.

p. 80.

But to return to the purpose anent the | choise of your
seruants, ye shall by this wise form of doing eschew
the inconuenientes that in my minoritie I fel in anent the 25
choise of my seruants: for by thē that had the command
wher I was brought vp were my seruants put vnto me, not
choosing them that were meetest to serue me, but whom they
thought meetest to serue their turn about me; as kithed wel in
manie of them at the first rebellion raised against me; which 30
compelled me to make a great alteration among my seruants:

¹ catch-word, wards.

contraire ualde kythe in you ¹ ouir greate a contempt ² of MS ROYAL
18. B. xv.
 me, & lichtnes in youre awin nature, for hou can thay be treu
 to the sonne that uaire false to the father, but to returne to
 the purposse anent the choise of youre seruandis, ye sall be
 5 this uyse forme of doing ³ esheu the inconuenientis that in
 my minoritie I fell in anent the choise of my seruandis, for
 be thame that / hadd the comande quhaire I uas brocht up fol. 17a.
 uaire my seruandis putt unto me, not choosing thaim that
 uaire meittest to serue me but quhom thay thocht meitest
 10 to serue thaire turne ⁴ about me, as kythed uell in many of
 thaim at the first rebellion raised aganis me, quhilke com-
 pellid me to make a great alteration amongst my seruauantis,

¹ in you *added above the line.* ² in *deleted after* contempt. ³ in
deleted after doing. ⁴ turne *written above* turnes *deleted.*

ye must not discerne by their rewards at my hande (for WALDEGRAVE,
1603.
 rewards, as they are called *Bona fortunæ*, so are they subject
 15 vnto fortune) but according to the trust I gaue them; hauing
 oft-times had better hart then hap to the rewarding of sundry.
 And on the other parte, as I wishe you to kyth your constant
 loue towardes them that I loued, so desire I you to kyth in
 the same measure, your constant hatred to them that I hated:
 20 I meane, bring not home, nor restore not suche, as ye finde
 standing bannished or forefaulted by me. The contrarie
 would kyth in you ouer great a contempt of me, and light-
 nesse in your owne nature: for howe can they be true to the
 Sonne, that were false to the Father?

25 But to returne to the purpose anent the choise of your
 seruants, ye / shall by this wise forme of doing, eschewe p. 67.
sig. G2.
 the inconvenients, that in my minoritie I fell in, anent the
 choise of my seruantes. For by them that had the com-
 mand where I was brought vp, were my seruantes put vnto
 30 me; not choosing *them* that were meetest to serue me, but
 whome they thocht meetest to serue their turn about me;
 as kythed well in many of them at the first rebellion raised
 against me; whiche compelled me to make a great alteration
 among my seruants. And yet the example of that corruption,

*A domestick
 and neere
 example.*

MS ROYAL
18. B. XV.

& yett the ¹ exempill of that corruption maid me to be lang
trublid thairafter uith solistairis reccomending seruauantis unto
me maire for seruing in effect thaire freindis that putt thame
in then thaire maister that admitted thaim : lett my exemple
then ² teache you to follou the reule heir sett doune choosing 5
youre seruauantis for youre awin use, & not for the use of otheris,
& sen ye man be communis aura to all youre peopill sa choose
youre seruauantis indifferentlie out of all quarteris, not respect-
ing other mennis appetits but thaire awin qualities, for as ye
man comande all sa reason uolde ye sould be seruid out of 10
all as ye please to make choice, but speciallie take goode
heade to the choice of youre seruandis that ye præferre to the
offices of the crowne & estaite, for ³ in other offices ⁴ ye haue
only to ⁵ take heade to youre awin ueill, but these concernis

¹ exemple *deleted after the.* ² th *deleted after then.* ³ for *added above the line.* ⁴ it *deleted after offices.* ⁵ t *and the first limb of an h deleted after to.*

WALDEGRAVE, *and yet the example of that corruption made me to be longe* 15
1599.

p. 81.
sig. M.

*troubled there-after with solliciters, recommending seruantes unto
mee more for seruing in effect their freindes that put them in,
then their maister that admitted them. Let my exemple then teach
you to follow the | rules here set down, choosing your seruants
for your owne use, and not for the use of others : and sen ye 20
must bee communis aura to all your people, so choose your
seruants indifferently out of all quarters, not respecting other
mens appetites, but their owne qualities : for as ye must command
al, so reason would yee should be serued out of al as ye please
to make choise. But speciallie take good heede to the choise of 25
your seruants that ye prefer to the offices of the crowne and estate ;
for in other offices ye haue onely to take heede to your owne weale,
but these concerne likewise the weale of your people for the which
yee must be aunswerable to God. Choose then for all these offices
men of knowne wisdom, honestie, & good Conscience, well 30
practized in the | poyntes ¹ of the craft that yee ordaine them for,
and free of all factiones and partialities : preferring them (as*

p. 82.

¹ catch-word, poynts.

lykeuayes the ueill of youre people ¹ for the quhilke ² ye man be ansourable to god: choose ³ then for all these offices men of knauin uisdome, honestie & goode conscience, ueill practised in the pointis of the craft that ye ordaine thaim for, & ⁴ free of all factions & partialities, præferring thame (as ye uill be

MS ROYAL
18. B. xv.

¹ people *written above cuntry deleted.* ² h of quhilke *added above the line.* ³ The second o of choose *added above the line;* thaim thairfore ye in all *deleted after choose.* ⁴ i *deleted before &.*

made me to be long troubled there-after with solliciters, recommending seruants vnto me, more for seruing in effect, their friendes that put them in, then their maister that admitted them. Let my example then teache you to followe the rules here set downe: choosing your seruantes for your owne vse, and not for the vse of others. And since ye must be *communis parens* to all your people, so choose your seruantes indifferentlie out of all quarters; not respecting o- / ther mens appetites, but their owne qualities. For as ye must command all, so reason would, ye should be serued out of all, as ye please to make choise.

WALDEGRAVE,
1603.

But speciallie take good heede to the choise of your seruants, that ye præferre to the offices of the crowne & estate: for in other offices ye haue onely to take heede to your owne weale; but these concerne likewise the weale of your people; for the whiche ye must be answer-able to God. Choose then for all these offices, men of knowne wisdome, honestie, and good conscience; well practised in the points of the crafte, that ye ordaine them for; and free of all factions and partialities: but speciallie free of that filthy vice of Flattery, the pest of all Princes, and wracke of Republickes. For since in the firste part of this treatise, I for-warned you to be warre ¹ with your owne inward flatterer *φιλαυτία*; howe muche more should ye be warre ² with outwarde flatterers who are nothing so sib to / you, as your selfe is; by the selling of suche counterfeit wares, onely preassing to grounde their greatnesse vpon your ruines? And therefore be carefull to præferre none, as

*Of the officers
of the crown.
Pl. 3. de
Rep.
Cic. ad Q. frat.
Isoc. in
Panath. ad
Nic. & de
pace.
Thuc. 6.
Plut. in pol.*

*Plato in
Phedr. &
Menex.
Ar. 5. pol.
Is. in Sym.
Tac. 5. his
Curt 8.*

p. 69.
sig. G3.

¹ 1616, at warre.

² 1616, at war.

MS ROYAL
18. B. xv.

fol. 17b.

ansourable to god) onlie for thaire uorthines, & not for pleasing
of freindis, but speciallie choose honest, diligent, meane, but
responsall men to be youre ressaueris in money maitteris,
meane I saye that ye maye quhen ye please take a shairpe
coumpte of thaire intromission, without perrell of thaire brewing 5
any truble to youre estaite, for this hes bene / the greatest
uyte of my ¹ misthryuing in monney matteris, especiallie putt ²
neuer a forreyner in any principall office of estait, for that
uill ³ neuer fail to steir up sedition & enuye in the cuntrey
mennis hairtis baith aganis you & him, but (as I said before) ⁴ 10
gif god prouyde you uith ma cuntreis then this, chose the borne
men of euerie cuntrey to be youre cheif counsallouris thairin,

¹ my deleted and then repeated.

² putt written above choose deleted.

³ eue deleted after uill.

⁴ make deleted after the bracket.

WALDEGRAVE,
1599.

p. 83.
sig. M2.

*ye wil be answerable to God) only for their worthinesse, and not
for pleasing of friends: but specially choose honest, diligent,
meane (but responsall) men to be your receiuers in money 15
matters: meane (I say) that yee may when yee please take a
sharpe account of their intromission, without perrel of their
brewing any trouble to your estate: for this hath bin the greatest
wight of my misthriuing in money matters: especially, put
neuer a forrainer in any principall office of estate, for that will 20
neuer fail to stir vp sedition & enuie in the cuntry-mens hearts
both against you & him. But (as I said before) if God prouide
you with mo cuntries then this, | choose ¹ the borne-men of euerie
cuntrie to bee your chiefe Counsellours therein: And for con-
clusion of my aduice anent the choise of your seruantes, delight 25
to bee serued with men of the Noblest bloud that can be had: for
besides that their seruice shal breed you greate good-will, and
least enuie (contrary to that of start-ups) ye shal oft finde vertue
followe Noble races, (as I haue saide before speaking of the
Nobilitie.) 30*

*Now, as to the other point, anent your gouerning of your
seruants whē ye haue chosen them: Make your Court and com-
panie to bee a paterne of godlinesse and all honeste vertues to*

¹ catch-word, chose.

& for conclusion of my aduyce anents the choise of youre MS ROYAL 18. B. xv.
 seruandis, delyte to be seruid with men ¹ of the ² noblest bloode
 that can be had, for besydes that ³ thaire seruice sall breid
 you greate goode uill & least enuye (contraire to ⁴ that of starte
 5 upps ye ⁵ sall oft finde uertu follou noble racis, as I said before
 speiking of the nobilitie. nou as to the other point anent
 youre gouuerning youre seruandis quhen ye haue chosin
 thame, make youre court & cumpanie to be a ⁶ patrone of god-
 lines, & all honest uertues to all the rest of youre peopill,

¹ the *deleted before men.* ² the *added above the line.* ³ that
added above the line. ⁴ *contraire to interlined for as deleted.* ⁵ *A*
line in the MS ends with upps; James began the next line with
uald, then deleted it, and made a new start below with ye. ⁶ *fit skool*
deleted after a.

10 ye will be answerable to God, but onely for their worthinesse. WALDEGRAVE, 1603.
 But speciallie choose honest, diligent, meane, but responsall Of publick receauers.
 men to be your receauers in money matters: meane I say,
 that ye may when ye please, take a sharpe account of their
 intromission, without perril of their breeding any trouble to
 15 your estate: for this ouer-sight hath bene the greatest cause
 of my mis-thriuing ¹ in money matters. Especially, put neuer
 a forrainer, in any principal office of estate: for that will A special principle in policie.
 neuer faile to stirre vp sedition and enuy in the countrie-mens
 hartes, both against you and him. But (as I said before) if Ar. 5. pol. Cic. ad Q. frat.
 20 God prouide you with moe countries then this; choose the
 borne-men of euery country, to be your chiefe counsellors
 therein.

And for conclusion of my aduice anent the choise of your
 seruantes, / delight to be serued with men of the noblest p. 70.
 25 blood that may be had: for besides that their seruice shall Pla. in 1. Al. in pol. & 5. de l.
 breede you great good-will and least enuy, contrary to that Ar. 2. ec.
 of start-ups; ye shall oft finde vertue followe noble races, as
 I haue saide before speaking of the Nobilitie.

Nowe, as to the other point, anent your gouerning of your Gouvernement of the court.
 30 seruantes when ye haue chosen them; make your Court and Isoc. in Areop.
 companie to be a paterne of godlinesse and all honest vertues,

¹ 1603, mis thriuing.

MS ROYAL
18. B. XV.

be a daylie uatcheman our youre seruandis that thay obeye
youre lawis præciselie, for hou can youre lawis be keipit in
the cuntrey, gif thay be brokin at youre lugge, punishing
the breake thairof in a courtioure mair seuearlie then in the
personne of any other of youre subiectis, & aboue all suffer 5
nane of thame by abusing thaire credit uith you to opresse
or uronge any of youre subiectis, be hamelie or strange uith
thaim as ye thinke thaire¹ behaiouere deseruis & thaire
naturall maye beare uith, thinke a querrellouse man a pest
in youre cumpanie, be cairfull to preferre euir the gentlest 10
natured & trustiest to the inuardest offices² about you,
especiallie in youre chalmer, suffer nane about you to mell
in any mennis particulairs but lyke the turkis ianissaires lett

¹ naturall *deleted after* thaire. ² *A second offices deleted.*

WALDEGRAVE, *all the reste of the people: Bee a daylie Watch-man ouer your
seruants, that they obeye your Lawes precisely | (for how can 15
your lawes be kept in the Country, if they bee broken at your
lugg?) punishing the breach thereof in a Courteour, more seuerely
then in the person of any other of your subjectes: and aboue all,
suffer none of them (by abusing their credit with you) to oppres
or wrong any of your subjectes: Be homelie or straunge with 20
them as yee think their behaiour deserueth, and their nature may
beare with. Thinke a quarrellous man a pest in your com-
panie: Be carefull euer to preferre the gentliest natured and
trustiest to the inwardest offices about you, especiallie in your
Chalmer: Suffer non about you to mell in any mens particu- 25
lars, but like the Turks Ianissaires, let them know no father but
you, nor particuler but yours: And if any will mell in their
| kinne or friendes quarrelles, giue him his leaue; for sen ye
must be of no surname nor kinne, but equal to al honest men, it
becommeth you not to bee followed with partial or factious seruants. 30
Teach obedience to your seruantes, and not to think themselues
ouer-wise; and (as when any of them deserueth it) yee must
not spare to put them awaie; so, without a seene cause change
none of them: Paie them (as al others your subjectes) with
præmium or pœna as they deserue, which is the verie ground- 35*

p. 85.
sig. M3.

thame knau na father / bot you nor particulaire bot youres, MS ROYAL
18. B. xv.
fol. 18a.
 & gif any uill mell in thaire kinn or freindis ¹ querrellis giue
 him his leue for sen ye man ² be of na surname nor kinn bot
 æquall to all honest men, it ³ becumis you not to be follouid
 5 uith partiall or factiouse seruandis, teache ⁴ obedience to
 youre seruantis & not to thinke thame selfis ouer uyse, & as ⁵
 quhen any of thame deseruis it ye man not spaire to putt
 thame auaye, sa uthout a seene cause change nane of thaim,
 paye thaim as all other youre subiectis uith præmium or
 10 pœna as thay deserue, quhilke ⁶ is the uerrie grounde stane of

¹ quere *deleted after* freindis. ² man *written above* mann *deleted*; a b
was erased before mann *was written*. ³ if *erased before* it. ⁴ to be *deleted*
before teache. ⁵ as *added above the line*. ⁶ A *new line begins here*; first
 James wrote quhh, then *deleted it*, and *started again below with* quhilke.

to all the rest of the people. Be a daily watch-man ouer your WALDEGRAVE,
1603.
Id. in Pa-
nath.
 seruantes, that they obey your lawes præciselie: for howe
 can your lawes be kept in the countrie, if they be broken at
 your eare? Punishing the breach therof in a Courteour,
 15 more seuearly, then in the person of any other of your sub-
 jects: and aboue all, suffer none of them (by abusing their
 credite with you) to oppresse or wrong any of your subjectes.
 Be homelie or strange with them, as ye thinke their behaviour Ar. 2. pol.
p. 71.
sig. G4.
Tac. 1. his
Val. 1. 2.
Curt. 4.
Demost. 8.
phil.
Sal. in Cat.
Liu. 22.
 deserueth, & / their nature may beare with. Thinke a quarrel-
 20 lous man a pest in your companie. Be carefull euer to præferre
 the gentilest natured and trustiest, to the inwardest offices
 about you; especially in your chalmer. Suffer none about
 you to medle in any mens particulars; but like the Turkes
 Ianisares, let them knowe no Father but you, nor particular
 25 but yours. And if any wil medle in their kin or friends quar-
 relles, giue them their leau: for since ye must be of no
 surname nor kinne, but æquall to all honest men; it becom-
 meth you not to be followed with partiall or factious seruantes.
 Teache obedience to your seruantes, and not to thinke them-
 30 selues ouer-wise: and, as when any of them deserueth it, ye
 must not spare to put them away; so, without a seene cause
 change none of them. Pay them, as all others your subjects,
 with præmium or pœna as they deserue; whiche is the very Tac. eod. &
1. An.
The ground-
stone of good
government.
Ar. 5. po.
Ta. in Ag.
Diõ 1. 52.

MS ROYAL
18, B. xv.

goode gouvernement, emploie euerie man as ye thinke him qualifeid, but use not ane in all things least he uaxe proude & be enuyed be his marrouis, loue thame best that are plainest uith you & disgyses not the treuth for all thaire kinne, suffer nane to be euill toungeid nor bakebyteris of thame thay hate, 5 comande a hairtelie & brotherlie loue among all thaim that seruis you, & shortlie mainteine peaxe¹ in youre courte & banishe enuye, chershe² modestie, banishe³ deboshid insolence, foster humilitie, repressse pryde, setting doune sicc a cumlie & honorable⁴ order in all the pointis of youre seruice, 10 that quhen straingearis sall uissie youre court thay maye uith

¹ youre *deleted before peaxe.* ² chershe *deleted and then repeated.*
³ debaiss *deleted after banishe.* ⁴ & honorable *added above the line.*

WALDEGRAVE, 1599. *stone of good gouernement: Employe euerie man as ye thinke him qualified, but vse not one in al thinges, least he waxe proude and be enuyed by his marrowes: Loue them best that are playnest with you, and disguiseth not the trueth for all their kinne. Suffer 15*
p. 86. *| none to be euil tonged nor back-byters of them they hate: Com- mand a hartely and brotherly loue among al them that serue you: and shortlye, mainteyne peace in your Courte and bannish enuie: Cheerish¹ modestie, banish deboshed insolence; foster humilitie, repressse pryde; setting doune such a comelie and 20 honorable order in all the poyntes of your seruice, that when straungers shall visie your Courte, they maye (with the Queene of * Sheba) admire your wisidome in the glorie of your house, and comely ordour among your seruants.*

King 0. 20.¹ *But the principall blessing that yee can get of good companie 25 will stande, in your Marying of a godlie and verteous Wife: For shee muste bee nearer vnto you then anie other compa- | nie, being flesh of your fleshe and bone of your bone (as God himselfe saide to ADAM.) And because I know not but God maie call mee before yee be readie for Mariage, I will shortelie set doune 30 to you heere my aduise therein.*

p. 87.
sig. M4.

Gen. 2. 23.

First of al consider, that Mariage is the greatest earthly felicity or miserie, that can come to a man, according as it pleaseth god

¹ sic.

the quene of seba admire youre uisdom¹ in the glorie of youre house & cumlie ordoure among youre seruantis. bot the principall² blessing that ye can gett of goode cumpanie uill stande in youre mariing of a godlie & uertuose uylfe, for she man be 5 neirer unto you then any other cumpanie, being fleshe of youre fleshe & bane of youre bane as god him self said to adam, & because I knau not, but god maye call me before ye be readie for mariage I uill shortlie sett down to you heir my aduyse thairin: first of all consider that mariage is the greatest 10 earthlie / fælicitie or miserie³ that can cum to⁴ a man accord-

MS ROYAL
18. B. xv.

fol. 186.

¹ uis and the first stroke of an h deleted before uisdom^e. ² A new line begins with this word; James first wrote princia and the first limb of a p, deleted it all, and started afresh below with principall. ³ our deleted before miserie. ⁴ to deleted and then repeated.

ground-stone of good gouernement. Employ euery man as ye thinke him qualified, but vse not / one in all things, leaste he waxe proud, & be enuyed by¹ his fellowes. Loue them best, that are plainnest with you, and disguise not the trueth 15 for all their kinne: suffer none to be euill tongued, nor back-biters of them they hate: command a hartly and brotherly loue among all them that serue you. And shortlie, maintaine peace in your Court, bannishe enuie, cherishe modestie, bannishe deboshed insolence, foster humility, and repressse pride: setting 20 downe suche a comelie and honourable order in all the points of your seruice; that when strangers shall visite your Court, they may with the Quene of *Sheba*, admire your wisdome in the glorie of your house, and comelie order among your seruants. 1. King. 10.

WALDEGRAVE,
1603.
p. 72.

Xen. in Ages.
Is. in Sym
& ad Ph.
Id de per-
mutat.
Cic. ad Q.
frat.

But the principall blessing that ye can get of good companie, 5 will stand in your Marying of a godly and vertuous wife: *Of Mariage*. for she must be nearer vnto you, then any other companie, being *Fleshe of your fleshe, and bone of your bone*, as *Adam* Gen. 2. 23. saide of *Heuah*. / And because I knowe not but God may 10 call me, before ye be ready for Mariage; I will shortly set 30 downe to you heere my aduice therein.

1. King. 10.

p. 73.

First of all consider, that Mariage is the greatest earthly felicitie or miserie, that can come to a man, according as it

¹ 1616, of.

MS ROYAL*
18. B. xv.

ing as it pleasis god to blesse or curse the same, sen ¹ without
the blessing of god then ye can not looke for a happie successe
in mariage ye man be cairfull baith in youre præparation for
it & in the choice & usage of youre uyfe to procure the sam,
by youre præparation I meane that ye man keipe ² youre 5
bodie cleane & unpollutid, quhill ye ³ giue it to youre uyfe
quhomto onlie it belangis, for hou can ye iustlie craue to be
ioined with a pure uergine gif youre boddie be pollutid, quhy
soulde the ane halfe be clene & the other defyled, & suppose
I knau fornication is thocht but a ueniall sinne be the maist 10
pairt of the uarld, yett remember ueill quhat I said to you
in my first booke anent conscience, & ⁴ compte euerie sinne

¹ & added above the line to come before sen, but then deleted; th deleted
after sen. ² keipe added above the line. ³ be coupled deleted after
ye. ⁴ & deleted and then repeated.

WALDEGRAVE, 1599. *to bles or cursse the same: sen without the blessing of God then
ye cannot look for a happy succes in mariage, ye must be careful
both in your præparation for it, & in the choise & vsage of your 15
wife to procure the same: By your præparation (I meane) that
ye must keepe your bodie cleane and vnpolluted, while ye giue
it to your Wife whometo onlie it beelongeth: | For ¹ how can ye
justlie craue to be ioyned with a pure Virgin, if your bodie be
polluted? why should the one halfe be cleane, and the other 20
defiled? And suppose I know, Fornication is thought but a
veniall sinne by the most parte of the world, yet remember well
what I said to you in my first booke anente Conscience, and
counte euerye sinne and breach of Gods lawe, not according as
the vaine worlde esteemeth of it, but as God the judge and maker 25
of the lawe accounteth of the same: heare God commanding by
the mouth of * PAVL to absteine from fornication, declaring that
the fornicator shall not inherit the kingdome of heauen; and
1 Cor. 6. 9. by the mouth of IOHN reckoning out fornication among other
Revel. 22. 15. greuous sins that debarres the committars among | Dogges ² & 30
p. 88. Swine, from entrie in that Spirituall and heauenlie Ierusalem:
p. 89. and considder, if a man shall once take vppon him to count that
sig. N. lyte which God calleth heaunie, and veniall that which God calleth*

¹ catch-word, for.

² catch-word, Dogs.

& breake of goddis law ¹ not according as the uaine uorlde MS ROYAL 18. B. xv.
 esteimis ² of it, but as god the iudge & maker of the lau
 accomptis of the same, heare god commanding be the mouth
 of paull to absteine from fornication, declairing that the
 5 fornicatoure sall not inherite the kingdome of heauen, & be
 the mouth of iohne rekning out fornication among other
 greiuouse sinnes that debarres the comitteris amang ³ doggis
 & suyne from entrie in that spirituall & heauinlie ⁴ ierusalem,
 & consider gif a ⁵ man sall anis take upon him to compte
 10 that ⁶ licht quhilke godd callis heauie, & ueniall that quhilke

¹ & breake of goddis law *added above the line.* ² imis *added above at the line-end.*
³ god *deleted after amang.* ⁴ heau *deleted at the end of the line, and the word written in full at the beginning of the next.*
⁵ mann *deleted after a.* ⁶ that *added above the line.*

pleaseth God to blesse or curse the same. Since then without WALDEGRAVE, 1603.
 the blessing of GOD, ye cannot looke for a happie successe
 in Mariage; ye must be carefull both in your præparation Præparation to mariage.
 for it, and in the choise and vsage of your wife, to procure
 15 the same. By your præparation, I meane, that ye must keepe
 your bodie cleane and vnpolluted, till ye giue it to your wife;
 whome-to onlie it belongeth. For howe can ye justly craue
 to be joyned with a pure Virgine, if your body be polluted?
 Why should the one halfe be cleane, and the other defiled?
 20 And although I knowe, Fornication is thought but a light &
 a veniall sinne, by the most part of the world; yet remember
 wel what I saide to you in my first booke / anent conscience: p. 74.
 and count euerie sinne & breache of Gods lawe, not according
 as the vaine world esteemeth of it; but as God the iudge &
 25 maker of the lawe accounteth of the same. Heare God com-
 manding by the mouth of *Paule*, to *abstaine from Fornication*, *1. Cor. 6. 10.*
 declaring that the *Fornicator shall not inherite the kingdome
 of heauen*: and by the mouth of *Iohn*, reckoning out Fornica-
 tion amongst other greuous sinnes, that debarres ¹ the com-
 30 mitters amongst *Dogs and swyne, from entrie in that spirituall* Reuel. 22. 15.
and heauenly Ierusalem. And consider, if a man shall once
 take vpon him, to count that light, whiche God calleth heauie;

¹ 1616, debarre.

MS ROYAL
18. B. xv.

god callis greiuouse, beginning first to measure any ane sinne
be the reule of his lust & appetits, & not of his conscience,
quhat sall lett him to do sa uith the next that his affections
sall steir him to, the lyke reason seruing for all,¹ & sa to ²
go forduarte quhill he place his haill corruptid affectionis in 5
goddis roume, & then quhat sall cum of him bot as a man
geuin ouer to his awin filthie affections sall perishe into thaime,
& ³ because ue are all of that nature that sibbest exemplis
tuichis us neirest, consider the difference of successe ⁴ that
god grantid in the mariages ⁵ of ⁶ the king my grandfather & 10
me youre auin father, the ⁷ reuarde of his ⁸ harlotrie (pro-
ceeding ⁹ from his euill education) being the suddaine death

¹ the lyke reason seruing for all *added above the line.* ² to *added above the line.* ³ & *added above the line.* ⁴ in mariage *interlined to come after successe, but deleted.* ⁵ r *added above the line.* ⁶ me *deleted after of.* ⁷ reuard *deleted after the.* ⁸ his *written above the anis deleted.* ⁹ proceeding *deleted before the bracket and then repeated inside.*

WALDEGRAVE,
1599.

p. 90.

greuous ; beginning first to measure any one sinne by the rule of his lust and appetites, and not of his Conscience ; what shall let him to do so with the next that his affectiones shall stirre him 15 to, the like reason seruing for all ? and so to go forwarde while he place his whole corrupted affections in Gods roome, & then what shall come of him ? but (as a man giuen ouer to his owne filthie affections) shall perish into them. And because we are all of that nature, that sibbest examples twicheth vs neerest ; Consider 20 the difference of successe that God | granted in the Mariages of the king my Grande-father and me your owne Father ; the rewarde of his harlotrie (proceeding from his euil education) being the suddaine death at one time of two pleasant yong Princes ; and a daughter only borne to succeed to him, 25 whome hee had neuer the happe so much as once to see or blesse before his death, leauing a double cursse behinde him to the land, both a Woman of sexe, and a new borne babe of age to reigne ouer them : And as for the rewarde of my continencie, your selfe and sibbe-folkes to you are (praise bee 30 to GOD) sufficient witnesses.

1 Cor. 6. 19.

Bee not ashamed then to keepe cleane your bodie (which is

at / ane tyme of tua pleasande young princes, & a dochter MS ROYAL
18. B. xv.
fol. 19a.
 onlie ¹ borne to ² succeide unto him, ³ quhom he hadde neuer
 the happe samekill as anis to see or blesse before his death,
 leauing a double curse behinde him ⁴ to the lande, baith
 5 a uoman of sexe, & a neuborne babe of aage to reigne ouir
 thaim, & as ⁵ for the reuairde of my continencie ⁶ youre self
 & sibbe folkis to you are praise to godd sufficient uitnessis, be
 not ashamed then to keape ⁷ cleane youre boddie ⁸ (quhilke

¹ un *deleted before onlie.* ² *originally unto, but un deleted.* ³ unto
 him *added above the line.* ⁴ th *deleted after him.* ⁵ as *added above
 the line.* ⁶ my continencie *written above the otheris chastitie deleted.*
⁷ to keape *added above the line.* ⁸ quhilke *deleted after boddie and
 before the bracket.*

& veniall that, whiche God calleth greuous ; beginning first WALDEGRAVE,
1603.
 10 to measure any one sinne by the rule of his luste & appetites, The danger-
ous effectes
of luste.
 & not of his conscience ; what shall let him to doe so with the
 next, that his affections shal stirre him to, the like reason
 seruing for all : and so to goe fore-ward till he place his whole
 corrupted affections in Gods roome ? And then what / shall p. 75.
 15 come of him ; but, as a man giuen ouer to his owne filthie
 affections, shall perishe into them ? And because we are all
 of that nature, that sibbest examples touches vs neerest, con-
 sider the difference of successe that God granted in the Mariages
 of the King my grand-father, and me your owne father : the
 20 reward of his incontinencie, (proceeding from his euill education) A domestick
exūple.
 being the suddaine death at one time, of two pleasant young
 Princes ; and a daughter only borne to succede to him,
 whome he had neuer the hap, so muche as once to see or blesse
 before his death : leauing a double curse behinde him to the
 25 lande, both a Woman of sexe, & a newe borne babe of age to
 raigne ouer them. And as for the blessing God hath bestowed
 on me, in granting me both a greater continency, and the
 frutes following ther-upon ; your selfe, and sib folkes to you,
 are (praise be to God) sufficient witnesses : whiche, I hope the
 30 same God of his infinite mercy, shall continue & / increase, p. 76.
 without repentance to me and my posteritie. Be not ashamed
 then, to keepe cleane your body, whiche is the Temple of the 1. Cor. 6. 19.

MS ROYAL
18. B. xv.

is the temple of the holie spreit) notwithstanding all uaine allurements to the contraire, discerning treulie & uyselie of euerie uertu & uyce according to the treu qualities thair of, & not according to the uaine conceatis of men: as for youre choice in mariadge respecte cheiflie the three causes quhairfor 5
mariage was first ordained¹ be god, & then ioine three² accessouries sa farre as thaye maye be obtained underogating to the principallis, the three causes it was ordained for are for staying of luste, for procreation of children, & that man sould be his uife gett a helpaire lyke him self, differre not 10
then to marie quhill youre aage, for³ it is ordained⁴ for

¹ ned added above at the end of the line. ² the deleted before three.

³ mariage deleted after for. ⁴ ordained written above ordain deleted.

WALDEGRAVE, the * Temple of the holie Spirite) notwithstanding all vaine allure-
1599.
p. 91.
sig. N2.

mentes to the contrarie, | discerning truely and wisely of euerie vertue and vice according to the true quallities thereof, and not according to the vaine conceites of men.

15

As for your choise in Mariage, respect chiefly the three causes wherefore Mariage was first ordayned by God, and then ioyne three accessories, so far as they may be obtayned vnderogating to the principalles.

p. 92.

*The three causes it was ordeined for, are, for staying of luste, 20
for procreation of Children, and that man should by his Wife gette a helper like himselfe. Defer not then to Marie while your age, for it is ordayned for staunching the luste in your youth: Especially a King must timously Marie for the weall of his people: Nor Marie not (for anie accessorie | cause or worldly 25
respectes) a woman vnable either through age, nature, or accident, for procreation of children; For in a King that were a double fault aswel against his own weale as against the weale of his people: nor yet Marie not one of knowne euill conditions or vicious education, for the woman is ordained to be a helper and 30
not a hinderer to man.*

The three accessories which (as I haue said) ought also to bee respected without derogating to the principall causes; are Beauty, Riches, & friend ship¹ by allie, which are all blessings

¹ sic.

stanshing the lust in youre youthe, speciallie a king man ^{MS ROYAL} ^{18. B. xv.} tymouslie marrie for the ueill of his people, nor marrie not for any accessorie cause or ¹ uardlie respectis a uoman ² unable ather throu aage, ³ nature, or accident ⁴ for procreation, for 5 in a king that uaire a double falte alsueill againis his awin ueill as againis the ueill of his people, nor yett marrie not ane of knauin euill conditions or uiciouse education, for the uomane is ordained to be a helper & not a hinderer to man, the three accessories quhilke (as I haue saide) aucht also to be respectid 10 without derogating to the principall causis, are beutie, riches, & freindshipp be allya, quhilkes are all blessings of god, for

¹ *originally nor, but the n deleted.*

² *past deleted after uoman.*

³ *nor deleted after aage.*

⁴ *unable deleted after accident.*

holie Spirite, notwithstanding all vaine allurements to the ^{WALDEGRAVE,} ^{1603.} contrarie: discerning truely and wisely of euery vertue and vice, according to the true qualities therof; and not accord- 15 ing to the vaine conceites of men.

As for your choise in Mariage, respect cheiffly the three causes, wherfore Mariage was first ordayned by God: and then ioyne three accessories, so far as they may be obtained, not derogating to the principalles.

20 The three causes it was ordeyned for, are, for staying of *Mariage* lust, for procreation of children, & that man should by his *ordayned for* Wife get a helper like himself. Deferre not then to Marie *three causes.* till your age: for it is ordained for quenching the luste of *Ar. 7. pol.* your youth. Especiallie a King must timouslie Marie for the 25 weale of his people. Neither Marie ye, for any accessory cause *Id. eod.* or worldly respectes, a woman, vn-able, either / through age, *p. 77.* nature, or accident, for procreation of children: for in a king that were a double faulte, aswell against his owne weale, as against the weale of his people. Neither also Marie one of 30 knowne euill conditions, or vicious education: for the woman is ordayned to be a helper, and not a hinderer to man.

The three accessories, whiche as I haue saide, ought also *Accessory* to be respected, without derogating to the principall causes, *causes of* are beutie, riches, and friendship by alliance, whiche are al *marriage.* *Æg. Ro. 2.* *de reg. pr.*

MS ROYAL
18. B. xv.

fol. 19b.

beutie increassis youre loue¹ to youre uyfe² contenting you
the bettir uith her uithout care for others, & riches & great
allya do³ baith make her the abler to be a helper unto
you, but gif our / greate respecte being hadd to these acces-
souris the principall causis be ouerseene, quhilke is ouer oft 5
practised in the uorlde⁴ as of thame selfis thay are a blessing
being uell usid, sa the abuse of thame uill turne thame in⁵
a curse,⁶ for quhat can all these uordlie respectis auayle quhen
a man shall finde him self coupled uith a deuill to be ane fleshe
uith him & the halfe marrou in his bedde, then⁷ (thoch too 10
laite) sall he fynde that beutie uithout bontie, uelth uithout
uisdome, & great freindshippe uithout grace & honestie are

¹ youre to yo *deleted after loue.* ² in *deleted after uyfe.* ³ do
written above makis her deleted. ⁴ quhilke is . . . uorlde *added*
above the line. ⁵ in *written above to deleted.* ⁶ *A whole line of*
the MS, reading for gif uithout respect to thaise the first institution
ye sall onlie marrie for uordlie causes, was deleted after curse. ⁷ sall
deleted after then.

WALDEGRAVE,
1599.p. 93.
sig. N3.

*of God : for beautie increaseth your loue to your Wife, contenting
you the better with her without care for others : And riches and
greate allie, do both make her the abler to be a helper vnto | you : 15
But if (ouer-great respect being had to these accessories) the prin-
cipal causes be ouer-seene (which is ouer-oft practized in the
world) as of them selues they are a blessing being wel used, so
the abuse of them wil turne them in a cursive : for what can al
these worldly respectes auaille, when a man shal finde himselfe 20
coupled with a Deuill, to bee one flesh with him & the halfe
Marrow in his bed? Then (though too late) shal he find that
beauty without bountie, wealth without wisdome, & great friend-
shippe without grace and honestie, are but faire shewes and the
deceitefull masques of infinite miseries. 25*

p. 94.
Math. 6. 33.

*But haue ye respect (my Sonne) to yone three special causes in
your Mariage, which flowe from the firste In- | stitution thereof.*
Et cætera omnia adiicientur vobis : and therefore beware to
Marie any but one of your owne Religion ; for how can ye be
of one flesh and keepe vnitie betuixte you, being members of two 30
opposite Churches? Disagreement in Religion bringeth euer*

bot faire shauis & the deceatefull masques of infinite ¹ miseries, ² MS ROYAL
18. B. xv.
 bot ³ haue ye respect my sonne to yone three speciall causis
 in youre mariage, quhilkis flouis from the first institution thairof
 & cætera omnia adiicientur uobis, & thairfore ⁴ beuare to ⁵
 5 marrie any bot ane of youre awin religion for hou can ye be
 of ane fleshe & keipe unities betuixt ⁶ you being memberis of
 tua opposid kirkis, disagreement in religion brings euer with

¹ infinite added above the line.

² beuaire deleted after miseries.

³ ye deleted after bot.

⁴ thairfore written over speciallie deleted.

⁵ to written over ye deleted.

⁶ be deleted after betuixt.

blessings of God. For beautie increaseth your loue to your WALDEGRAVE,
1603.
 Wife, contenting you the better with her, without caring for
 10 others: and riches & great alliance, doe both make her the
 abler to be a helper vnto you. But if, ouer great respect being
 had to these accessories, the principall causes be ouer-seene
 (whiche is ouer oft practised in the worlde) as of them-selues
 they are a blessing being wel vsed; so the abuse of them will
 15 turne them in a curse. For what can all these world- / lie p. 78.
 respects auaille, when a man shall finde himselfe coupled with
 a Diuell, to be one fleshe with him, & the halfe marrowe in his
 bed? Then (though too late) shall he finde that beautie
 without bountie, wealth without wisdom, and great friend-
 20 ship without grace and honestie; are but faire shewes, and
 the deceatfull masques of infinite miseries.

But haue ye respect, my Sonne, to these three speciall
 causes in your Mariage, whiche flowe from the first institution
 therof, & cætera omnia adiicientur vobis. And therefore I Math. 13.
A special
caution in
marriage.
 25 would rathest haue you to Marie one that were fullie of your
 owne Religion; her ranke and other qualities beeing agree-
 able to your estate. For although that to my great regrate,
 the number of any Princes of power and account, professing
 our Religion, be but very small; & that therefore this aduice
 30 seemes to be the more strait and difficle: yet ye haue
 deepe to weigh & consider vpon these doubts; howe ye
 & your wife can be of one / fleshe, and keepe vnities betuixt p. 79.
 you, beeing members of two opposite Churches; disagreement
 in Religion bringeth euer with it, disagreement in manners;

MS ROYAL
18. B. xv.

it disagreement in maners, & the dissention betuixt ¹ youre
preachouris & hers uill breide & foster a dissention amongst
youre subiectis, taking ² thaire exempill from youre familie,
besydes the perrell of the euill education of youre children,
nather pryde you that ye uill be able to frame & make her as 5
ye please, that deceauid salomon the uysest king that euer uas,
the grace of perseuerance not being a floure that grouis in
oure gairdein, remember also that mariadge is ane of the
greatest actions that a man dois in all his tyme, especiallie ³
the taking of his first uyfe, & gif he marrie first baselie beneath 10
his ranke he uill euer be the lesse accoumptid of thairafter, &
last remember to uaile youre uyfe as I aduysed you to uaile

¹ her p deleted after betuixt. ² th deleted before taking. ³ espesia
deleted before especiallie.

WALDEGRAVE, *with it disagreement in manners, & the dissention betuixt your
1599. Preachours and hers, will breede and foster a dissention among
your subjectes, taking their example from your familie, besides 15
the perrell of the euill education of your Children: Neither
pride you that yee wil bee able to frame & make her as yee please:
that deceiued SALOMON the wisest king that euer was; the
grace of Perseverance not being a floure that groweth in our
Gardene. Remember also | that Mariage is one of the greatest 20
actiones that a man doeth in all his time, especiallie in taking
of his firste wife; And if hee Marie first basely beneath his
ranke, he will euer be the lesse accounted of thereafter: And
lastly, remember to choose your Wife as I aduised you to choose
your seruantes, that shee be of a whole and cleane race, not sub- 25
ject to the hereditarie sicknesses, either of the soule or the bodie:
For if a man will bee carefull to breede Horses and Dogges of
good kindes; Howe much more carefull should he be for the
breed of his own loynes? So shal ye in your mariage haue
respect to your Conscience, honoure, and naturall weall in your 30
Successoures. When yee are Married, keep inuiolably your
promise made | to God in your Mariage, which all standeth in
doing of one thing, and absteyning from an other, to treat her
in all things as your Wife and the halfe of your selfe, and to
make your bodie (which then is no more yours but properly hers) 35*

p. 95.
sig. N4.

p. 96.

youre seruauntis¹ that sho be of a haill & clene race not
 subiecte to the hereditaire siknessis ather of the saule or the
 boddie, for gif a man uill be cairfull to breide horses & dogs
 of goode kyndes hou meikle maire cairfull soulde he be for the
 5 breide of his awin loynes, sa² sall ye in youre mariadge haue
 respecte to youre conscience, honoure, & / naturall ueill in
 youre successouris, quhen ye are married keipe inuiolablie
 youre promise maid to god in youre mariadge³ quhilke all
 standis in doing of ane thing & absteyning from ane other ;
 10 to treate her in all things as youre uyfe & the halfe of youre
 self, & to make youre boddie (quhilke then is na maire youris
¹ seruauntis *added above the line.* ² & *deleted before sa.* ³ quhike
deleted after mariadge.

MS ROYAL
18. B. xv.

fol. 20a.

and the dissention betwixt your Preachers and hers, will
 breede and foster a dissention among your subjects, taking
 their example from your familie ; besides the perrill of the
 15 euill education of your children. Neither pride you that ye
 will be able to frame and make her as ye please : that deceaued
Salomon the wisest King that euer was : the grace of Persever-
 ance not being a flowre that groweth in our garden.

WALDEGRAVE,
1603.

Remember also that Mariage is one of the greatest actions
 20 that a man doth in all his time, especially in taking of his
 first Wife : and if he Marie firste basely beneath his rank,
 he will euer be the lesse accounted of there-after. And lastly,
 remember to choose your Wife as I aduised you to choose your
 seruants : that she be of a whole & cleane race, not subject to
 25 the hereditary sicknesses, either of the soule / or the body.
 For if a man will be carefull to breede horses & dogs of good
 kindes ; how much more carefull should he be, for the breede
 of his owne loines ? So shall ye in your Mariage haue respect
 to your conscience, honour, and naturall weale in your
 30 successours.

*For keeping
the blood
pure.
Pl. 5. de
Rep.
p. 80.**Cic. 2. de
Diu.
Arist. de
gen. An.
Lucr. 4.*

When ye are Married, keepe inuiolablie your promise made
 to God in your Mariage ; whiche standeth all in doing of one
 thing, and abstayning from another : to treat her in all
 thinges as your Wife and the halfe of your selfe ; and to
 35 make your bodie (whiche then is no more yours, but properly

MS ROYAL
18. B. xv.

bot properlie hers) commoune uith na other ; I truste I neide
not to insiste heir to dissuaide you from the filthie uyce of
adulterie, remember onlie quhat solemne promise ye make to
god at youre mariage & sen it is onlie be the force ¹ of that
promise that ² youre bairnis ³ succedis to you quhilke other ⁵
uayes thay coulde not doe, equitie & reason ualde ye sould
keipe youre pairt thairof ⁴ god is euer a seueare auenger of all
periuries & it is na oathe maid in mowis that giues pouer to
bairnis to succeide to great kingdomes, haue the king my
grandfatheris exempill before youre eyes quha be his adulterie ¹⁰
bredd the uraike of his laufull dochtir & aire in begetting that
bastarde quha unnaturallie rebellid & procured the ruyne of
his awin sister ; & quhat goode her posteritie hes gottin sen-

¹ onlie *interlined to follow force but deleted.* ² that *added above the line.*
³ bair *deleted before bairnis.* ⁴ thairof *added above the line.*

WALDEGRAVE, *common with none other.* I trust I neede not to insist here to
1599. *disswade you from the filthy vice of Adulterie ; remember onely ¹⁵*
what solemne promise ye make to God at your Mariage : and
sen it is onely by the force of that promise that your bairnes
succede vnto you, which otherwaies they could not doe ; equitie
and reason would ye should keepe your part therof : God is euer
a seuerer auenger of all perjuries : and it is no oath made in ²⁰
mowes, that giueth power to bairnes to succede to great king-
domes : haue the | King my Grande-fathers example before your
eyes, who by his adulterie bred the wrak of his lawful daughter
and heire, in begetting that Bastarde who vnnaturally rebelled
& procured the ruine of his owne Sister : and what good her ²⁵
posteritie hath gotten sensyne of that unlawfull generation,
BOTHVELS trickes can beare witnesse. Keepe precisely then
your promise made at Mariage, as yee woulde wishe to bee par-
taker of the blessinge therein. And for your behauiour to your
Wife, the Scripture can best giue you Councell therein ? Treate ³⁰
her as your owne flesh : Commande her as her Lorde : Cheerish ¹
her as your helper : Rule her as your pupill : Please her in all
thinges reasonable ; but teach her not to bee curious in thinges
that be- | longeth her not : ye are the head, shee is your bodie :

p. 97.
sig. O.

p. 98.

¹ sic.

syne of that unlauffull generation bothuellis trikkes can beare
 uitnesse, keipe præciselie then youre promise maid at mariage
 as ¹ ye uolde wishe to be partaker of the blessing thairin : &
 for youre behaioure to youre uife the scripture can best
 5 giue you counsall thairin, treat her as youre awin fleshe,
 comande her as her ² lorde, cherishe her as youre helper,³
 reule her as youre pupill, please her in all things reasonable,
 but teache her not to be curiouse in things that belongis her
 not, ye are the heade, sho is of youre boddie, it is youre office

¹ as *written above gif deleted.* ² lordde *deleted after her.* ³ helper
written above half marrou deleted.

10 hers) common with none other. I truste I neede not to insist
 here to disswade you from the filthy vice of adultery: re-
 member onely what solemne promise ye make to God at your
 Mariage: and since it is onely by the force of that promise
 that your children succede to you, whiche otherwaies they
 15 could not doe; æquity and reason would, ye should keepe
 your part thereof. God / is euer a seueare avenger of all
 perjuries; & it is no oath made in jeste, that giueth power to
 children to succede to great kingdomes. Haue the King
 my grand-fathers example before your eies, who by his adul-
 20 terie, bred the wracke of his lawfull daughter & heire; in
 begetting that bastard, who vnnaturally rebelled, & procured
 the ruine of his owne Souerane & sister. And what good her
 posteritie hath gotten sen-syne, of some of that vn-lawfull
 generation, *Bothuell* his treacherous behaiours ¹ can beare
 25 witnesse. Keepe præciselie then your promise made at
 Mariage, as ye would wishe to be partaker of the blessing
 therein.

And for your behaiour to your Wife, the Scripture can
 best giue you counsell therin. Treat her as your owne fleshe,
 30 command her as her Lord, cherishe her as your helper, rule her
 as your pupill, & please her in all things reasonable; but
 teache her not to be curious in things that belonges ² her not.
 Ye / are the heade, she is your body: It is your office to com-
 p. 82.

¹ 1616, attempts.

² 1616, belong.

MS ROYAL
18. B. xv.

WALDEGRAVE,
1603.
Pl. 11. de
leg.
Is. in Sym.

p. 81.
sig. H.
Cic. 2. de leg.

Arist. 8.
Æth. & 1.
Pol.

MS ROYAL
18. B. xv.

fol. 20b.

to comande, & hers to obeye, but yett uith sicc a suetit harmonie
as sho sould be als readdie to obeye as ye to comande, als
uilling to follou, as ye to goe before, youre loue being haillelie
knitte unto her ; & all her affectiones louinglie bent to follou / 5
yourre uill, & to conclude keepe speciallie three reulis uith
yourre uyfe,¹ first suffer her neuer to medle with the politike
gouuernement of the comounelth,² bot holde her³ at the
œconomike⁴ reule of the house & yett all to be subiect to
yourre direction, keipe cairfullie goode & chaste cumpanie
about her, for uemen are the frailest sexe, & be neuer baith 10
angrie at anis, for quhen ye see her in passion ye sould uith
reason dainte youris, for baith quhen ye are setlid ye are
meitest to iudge of⁵ her erroris, & quhen sho is cumd to her

¹ lett n deleted after uyfe.² sic.³ her added above the line.⁴ gouuernement deleted after œconomike.⁵ of added above the line.

WALDEGRAVE, *it is your office to command and hers to obey ; but yet with such
1599. a sweete harmonie, as shee should bee as reddie to obeye as ye to 15
commande, as willing to follow as ye to goe before, your loue
being wholie knit unto her, and all her affectiones louingly bente
to follow your will. And to conclude, keepe specially three rules
with your Wife : First, suffer her neuer to meddle with the Politick
gouuernemente of the common-weale, but hold her at the Oeconomick 20
rule of the house, and yett all to bee subjecte to your direction :
Keepe carefullie good and chast companie about her, for Women
are the fraylest sexe : And bee neuer both angrie at once, for
when ye see her in passion yee shoulde with / reason dantone
yours ; For both when ye are settled yee are meetest to iudge 25
of her erroris, and when shee is come to her selfe, she may be
beste made to apprehende her offence and reuerence your rebuke.
If God sende you succession, bee carefull for their vertuous educa-
tion : loue them as ye ought, but let them knowe as much of it
as the gentlenesse of their nature will deserue, conteyning them 30
euer in a reuerente loue and louing feare of you : And in case
it please God to provide you to all thir three Kingdomes, make
your eldest sonne ISAAC, leauing him all your Kingdomes, and
provide the rest with priuate possessiones : otherwayes by deuid-*

p. 99.
sig. O2.

self sho maye be best maid to aprehende her offence & reuer-^{MS ROYAL}
 ence youre rebuke, gif god sende you succession be cairfull ^{18. B. xv.}
 for thaire uertuose education, loue thame as ye aucht bot
 lett thame knau als mekill of it as the gentillnes of thaire
 5 nature uill deserue containing thaime euer in a reuerende
 loue, & louing feare of you, & inkaice¹ it please god to prouyde
 you to all thir three kingdomes² make youre eldest sonne
 isaake leauing him all youre kingdomes, & prouyde the leaue³
 uith priuate possessions, otheruayes be deuyding youre king-

¹ inkaice *written above* heuennis *deleted*. ² *A new line in the MS*
begins with kingdomes; *it was partly written, then deleted and the line*
begun afresh below. ³ leaue *deleted and then repeated*.

10 mand, and hers to obey; but yet with suche a sweete harmonie, ^{WALDEGRAVE,}
 as she should be as readie to obey, as ye to commande; as ^{1603.}
 willing to followe, as ye to go before: your loue beeing whollie ^{Xen. &}
 knit vnto her, and all her affections louingly bent to followe ^{Arist. in}
 your will. ^{æco.}

15 And to conclude, keepe specially three rules with your ^{Ar. 1. rhet.}
 Wife: first, suffer her neuer to medle with the politick gouerne- ^{Pl. 1 in Me}
 ment of the common-weale, but holde her at the Oeconomick ^{non.}
 rule of the house; and yet all to be subject to your direction: ^{Ægid. R. de}
 keepe carefullie good and chaste companie about her; for ^{reg. pr.}
 20 wemen are the frailest sexe: and be neuer both angrie at ^{Pl. 1 5. de Rep.}
 once; but when ye see her in passion, ye should with reason ^{& 7 de leg.}
 danton yours. For both when ye are setled, ye are meetest
 to iudge of her errorrs; and when she is come to herselfe,
 she may be best made to aprehend her offence, and reuerence
 25 your rebuke.

If God send you succession, be / carefull for their vertuous ^{p. 83.}
 education: loue them as ye ought, but let them knowe ^{sig. H2.}
 as muche of it, as the gentlenesse of their nature will ^{A Kings}
 deserue; contayning them euer in a reuerent loue and feare ^{behaiour}
 30 of you. And in case it please God to prouide you to all these ^{towards his}
 three kingdomes, make your eldest sonne *Isaac*, leauing him ^{children.}
 all your kingdomes; and prouyde the rest with priuate pos- ^{Pl. in The 2}
 sessions. Otherwaies by deuiding your kingdomes, ye shall ^{4. & 5. de}
^{Rep. & 6 &}
^{7. de l.}
^{Ar. 7. pol.}

¹ 1616, *Plu.*

² 1616, *Plu. in Thes.*

MS ROYAL
18. B. xv.

domes ye sall leaue the seid of diuision & discorde amongst
youre posteritie, but gif god giue you not succession, defraude ¹
neuer the nearest be richt quhat euir conceate ye haue of the
personne, for kingdomes ² are euer at goddis disposition, &
in that cace ue are but lyfe rentairis, lying na maire in the 5
kings nor peopils handis to dispossesse the richteouse aire.
& as youre cumpanie sould be a patrone to the rest of youre
peopill, sa sould youre persone be a lampe & mirroure to
youre cumpanie, geuing licht to youre seruandis to ualke in
the pathe of uertu ³ & representing unto thame sicc uorthie 10
qualities as thay sould prease to imitate: I neid not to truble

¹ de of defraude added above at the line end. ² mes of kingdomes
added above at the line end. ³ to ualke in the pathe of uertu added
above the line.

WALDEGRAVE,
1599.
p. 100.

*ing your Kingdomes, yee shall leaue the seede of diuisione and
discorde among your posteritie: | But¹ if God giue you not succes-
sion, defraud neuer the nearest by right, what euer conceite ye haue
of the person: for Kingdomes are euer at Gods disposition, and 15
in that case we are but liue-rentars, lying no more in the Kinges
nor peoples handes to dispossesse the righteous heire.*

*And as your companie should bee a patterne to the rest of
your people, so should your person be a lampe & mirrour to your
companie, giuing light to your seruantes to walke in the path of 20
vertue, and representing vnto them such worthy qualities as they
should preasse to imitate.*

p. 101.
sig. O3.

*I neede not to trouble you with the particular discourse of
the foure Cardinall vertues, it is so troden a path, but I will
shortly saie vnto you: make | one of them (which is Temper- 25
ance) Queene of all the reste within you; I meane not by the
vulgare Interpretation of Temperance, which onely standeth in
the moderate vsing of meat & drinke; but I meane of that wise
moderation, that first commanding your selfe, shall (as a Queene)
commande all the affectiones and passions of your minde, and 30
(as a Physition) wiselie mixe al your actiones according thereto:
Therefore (not onely in al your affectiones and passionnes, but)*

¹ catch-word, but.

you with the particulaire discours of the seuin cardinall uertues, MS ROYAL 18. B. xv. fol. 21a.
 it is sa troddin a paithe, bot I uill shortlie saye unto you, make
 ane of thame quhilke / is temperance quene of all the rest
 uithin you, I meane not ¹ by the uulgaire interpretation of
 5 temperance, quhilke onlie standis in the moderate using of
 meate & drinke, but I meane of that uyse moderation that
 firste comanding youre self, sall as a quene comande all the
 affections & passions of youre mynde, & as a phisition uyselie
 mixe all youre actions according thairto, thairfore not onlie
 10 in all youre affections & passions ² but euen in youre maist

¹ not added above the line.

² & passions added above the line.

leauē the seede of diuision & discorde among your posteritie : WALDEGRAVE, 1603. A cautiō foreshewing future diuision. Polid. 1. Crownes comes ¹ not in commerce.
 as befell to this Ile, by the diuision & assignement therof, to
 the three sonnes of *Brutus*, *Lochrine*, *Albanact*, and *Camber*.
 But if God giue you not succession, defraud neuer the nearest
 15 by right, what-so euer conceit ye haue of the person. For
 Kingdomes are euer at Gods disposition, and in that case we
 are but liue-rentars, lying no more in the Kings, nor peoples
 hands to dispossesse the righteous heire.

And as your company should be a paterne to the rest of
 20 the people, so / should your person be a lampe and mirrour
 to your companie : giuing light to your seruantes to walke
 in the path of vertue, and representing vnto them suche
 worthie qualities, as they shoulde preasse to imitate. p. 84. Pl. in Pol. Cic. ad Q. frat.

I neede not to trouble you with the particular discourse
 25 of the foure Cardinall vertues, it is so troden a path ; but
 I will shortly say vnto you ; make one of them, whiche is
 Temperance, Queene of all the rest within you. I meane not
 by the vulgar interpretation of Temperance, whiche only
 consists in *gustu* & *tactu*, by the moderating of these two
 30 senses : but I meane of that wise moderation, that first
 commanding your selfe, shall as a Queene, command all the
 affections & passions of your minde ; and, as a Physicion,
 wisely mixe all your actions according therto. Therefore, not
 onely in all your affections and passions, but euen in your

¹ 1616, come.

MS ROYAL
18. B. xv.

uertuouse actions make euer moderation to be the cheife reulaire,
for althoch halines be the firste & maist requisite qualitie of
a christiane as proceeding from the treu feare & knauledge¹
of god,² yett ye remember hou in the conclusion of my first
booke I aduysed you to moderate all youre outuarde actions 5
flouing thairfra, the lyke saye I nou of iustice quhilke is the
greatest uertu that properlie belongis to a kings office, use
iustice bot uith sicc moderation as it turne not in tirannie,
otheruayes summum ius is summa iniuria, as for exemple gif
a man be inuaidit³ be brigandis or theues & in his awin defence 10
slae any of thaim, because thay uaire not at the horne, &⁴

¹ MS kaulege. ² as proceeding . . . god *added above the*
line. ³ inuaidit *written above sett on deleted.* ⁴ & *written above*
nor deleted.

WALDEGRAVE, *euen in your most vertuous actiones, make euer moderation to*
bee the chiefe ruler. For although Holinesse bee the firste, and
most requisite qualitie of a Christian (as proceeding from the
true feare and knowledge of God) yet yee remember how in the 15
conclusion of my | first booke, I aduised you to moderate al
your outwarde actiones flowing therefra; The like saye I nowe
of Iustice, which is the greatest vertue that properly belongeth
to a kings office.

p. 102.

Vse Justice, but with such moderation as it turne not in 20
Tyrannie, otherwaies summum ius, is summa iniuria: as for
example, if a man of a knowne honest life be inuaded by brigandes
or theeues for his purse, and in his owne defence slaie one of them,
because they were not at the Horne, and that although they were
both moe in number, and also knowne to be deboshed and insolent 25
liuers, where by the contrary, he was single alone, being a man
of sound reputation; yet because there was no eye-witnesse
present that could verifie their first inuading of him, shal | he
therefore lose his head? & likewise by the law-burrowes in our
lawes, men are prohibited under pecuniall pains, from any 30
waies inuading or molesting their neighbours person or boundes;
if then his horse break the tedder & pastor in his neighbors medow,
shal he pay two or three thousand poundes for the wantonnes of

p. 103.
[sig. O4]

that he foryette to keipe the expresse uordis of the lau in not ¹ stepping three steppis abake, & ² crying goddis peaxe & the kings sall be thairfore loose his heade,³ & ⁴ lykeuayes be the lauborrouis in oure lauis men are prohibited ⁵ under 5 pecuniall paines from anyuayes inuaidng ⁶ or ⁷ molesting thaire neichbouris personne or boundis, gif then his horse breake the teddir & pastoure in his neichbouris meddou sall he paye ⁸ tua or thre thousande poundis for the uantonnes of

MS ROYAL
18. B. xv.

¹ not added above the line. ² & added above the line. ³ as deleted after heade. ⁴ & deleted and repeated. ⁵ from deleted after prohibited. ⁶ sic. ⁷ anyuayes inuaidng or added above the line. ⁸ for deleted after paye.

moste vertuous actions, make euer moderation to be the 10 chiefe ruler. For although holinesse be the first & most / requisite qualitie of a Christian, as proceeding from a feeling feare & true knowledge of God: yet ye remember howe in the conclusion of my first booke, I aduisd you to moderate all your outwarde actions flowing there-fra. The like say I 15 nowe of Iustice, whiche is the greatest vertue, that properly belongeth to a Kings office.

WALDEGRAVE,
1603.
p. 85.
sig. H3.
In Holinesse.

Vse Iustice, but with suche moderation, as it turne not in Tyrannie: otherwaies *summum ius, is summa iniuria*. As for example: if a man of a knowne honest life, be invaded 20 by brigandes or theeues for his purse, & in his owne defence slaie one of them, they being both moe in nomber, and also knowne to be deboshed and insolent liuers; where by the contrarie, he was single alone, beeing a man of sounde reputation: yet because they were not at the horne, or there was 25 no eie-witnesse present that could verifie their first inuading of him; shall he therefore lose his head? And likewise, by the lawe- / burrowes ¹ in our lawes, men are prohibited vnder 30 great pecuniall paines, from any waies inuading or molesting their neighbours person or boundes: if then his horse breake the halter, and pastor in his neighbours medowe, shall he pay two or three thousand pounds, for the wantonnesse of his

In Iustice.
Pl. 4. de leg.
Ar. 1. mag.
mor.
Cic. 1. of.
pro Rab. & ad
Q. f.
Sen. de cl.

p. 86.

¹ catch-word, bor-.

MS ROYAL
18. B. XV.

fol. 21b.

his horse or the ueakenes of his teddir, suirle¹ na, for lauis are ordainid as reulis of uertuose & ² sociall liuing, & not to be snairis to / trappe youre goode subiectis, & ³ thairfore the lau man be interpretid according to the meaning & not to the literall sence thairof, nam ratio est anima legis, & as I saye 5 of iustice sa saye I of clemencie, magnanimitie,⁴ liberalitie, constancie, humilitie,⁵ & all other princelie uertues,⁶ nam in medio stat uirtus, & ⁷ it is bot the crafte of the deuill that ⁸ falselie cullouris the tua uyces that are on ⁹ ather syde thairof, with the borrouid titles thairof, albeit in uerrie deid thay haue 10

¹ suir and the first limb of n deleted after teddir. ² ciuill deleted after &. ³ & added above the line. ⁴ of deleted before magnanimitie. ⁵ humilitie added above the line. ⁶ nam uirtus stat deleted after uertues. ⁷ th deleted after &. ⁸ false deleted after that. ⁹ Originally upon but up deleted.

WALDEGRAVE, *his horse or the weaknes of his tedder? surely no: for Lawes are ordeined as rules of vertuous and sociall liuing, and not to bee snares to trap your good subjects: and therefore the Lawe must bee interpreted according to the meaning, and not to the literall sense thereof, Nam ratio est anima legis.* 15

p. 104.

And as I said of Iustice, so saie I of Clemencie, Magnanimitie, Liberalitie, Constancie, Humilitie, & al other | princely vertues, Nam in medio stat uirtus And it is but the craft of the Deuil that falsly coloureth the two vices that are on either side thereof, with the borrowed titles thereof, albeit in very deede they 20 haue no affinitie therewith: and the two extremities themselues, although they seme contrary, yet growing to the height runneth euer both in one: For what difference is betuixte extreame tyrranny delighting to destroy all mankind; and extreame slacknesse of punishment, permitting euery man to tyrrannize ouer his marrow? 25 And what differeth extreame Prodigality, by wasting of all to possesse nothing; from extreame Niggardnesse, by hoarding up of all to enjoye nothing? like the Asse that carrying victuall on her¹ backe, is like to sterue for | hunger, and wil be faine of thissels for her part: and what is betuixt the pride of a glorious 30 NEBVCHADNEZAR and the preposterous humilitie of one of

p. 105.
sig. P.¹ 1599, her her.

na affinitie thairuith, & the tua extremities thaim selfis ¹ MS ROYAL
18. B. xv. althoch thay seeme dyuers, yett growng to the heicht rinnis euer baith in ane, for quhat difference is betuixt extreame tirrannie delyting to destroye all mankynde, & extreame
5 slakenes of punishment permitting euerie man to tirranize ouer ² his marrou, & quhat differis extreame prodigalitie be uaisting of all to possesse nathing from extreame niggartenes be ³ hurding up of all to enioie nathing, lyke the asse that carieing uittaile on her bake is lyke to sterue for hunger &
10 uill be faine of thristillis for her pairt, & quhat is betuixt the pryde of a gloriouse nebuchadnezar & the præposterouse

¹ selfis added above the line. ² ouer added above the line. ³ An illegible deletion after be.

horse, or the weaknesse of his halter? Surelie no. For lawes WALDEGRAVE,
1603.
Ar. 5. æth.
& 1. rhet.
Cic. pro
Cæc. are ordained as rules of vertuous & sociall liuing, and not to be snares to trap your good subjectes: and therefore the lawe
15 must be interpreted according to the meaning, and not to the literall sense therof: *Nam ratio est anima legis.*

And as I saide of Iustice, so say I of Clemencie, Magnanimitie, Liberalitie, Constancie, Humilitie, and all other Princelie vertues; *Nam in medio stat virtus* And it is but the crafte The false
semblæce of
extremities.
20 of the Diuell that falselie coloureth the two vices that are on either side thereof, with the borrowed titles of it, albeit in very deede they haue no affinitie therewith: and the / two p. 87.
sig. H4.
Their
coincidence. extremities themselues, although they seeme contrary, yett growng to the height, runnes euer both in one. For in
25 *infinitis omnia concurrunt*; and what difference is betwixt extreame tyrannie delighting to destroy all mankinde; and extreame slacknesse of punishment, permitting euerie man to tyrannize ouer his companion? Or what differeth extreame prodigalitie, by wasting of all to possesse nothing; from
30 extreame niggardnesse, by hoarding vp all to enjoy nothing; like the Asse that carrying victuall on her backe, is like to sterue ¹ for hunger, and will be glade of thrissels for her part? And what is betwixt the pride of a glorious ² *Nebuchadnezar*, and the præposterous humilitie of one of the proude

¹ 1616, starue.

² 1603, glorions.

MS ROYAL
18. B. XV.

humilitie of ane of oure ¹ puritane ministeris, claming to thaire
 pairetie & crying ue are all bot uyle uormis & yett uill iudge
 & giue the lau ² to thaire king, bot uill be iudgid nor controllid ³
 be nane, suirly thaire is maire pryde under sicc a anes blake
 bonett nor ⁴ under ⁵ great alexanderis diademe (as uas saide ⁵
 of the cloutes of diogenes) bot aboue all uertues, studdie to
 knau ueill youre awin crafte quhilke ⁶ is to reule youre peopill,
 & quhen I saye this I bidde you knau all craftis, for except ye
 knau euerie ane hou can ye controlle euerie ane, quhilke is
 youre propre office, thairfore besydis youre education it is ¹⁰
 necessaire ye delyte in reiding & seiking the knauledge of all
 lafull things, bot uith thir tua restrictions, first that ye

¹ puritanes *deleted after oure.* ² the *deleted after lau.* ³ nor
 controllid *added above the line.* ⁴ nor *written above then deleted.*
⁵ a *deleted after under.* ⁶ to *blotted out after quhilke.*

WALDEGRAVE, *our Puritane Ministers, clayming to their Paritie, and crying,*
 1599. *Wee are all but vile Wormes, & yet wil judge and giue law to
 their king, but will be iudged nor controlled by none: Surely, ¹⁵
 there is more pride vnder such a ones black-bonnet, nor vnder
 great ALEXANDERS Diademe (as was saide of the cloutes of
 DIOGENES.)*

p. 106;

*But aboue all vertues study to know well your owne crafte,
 which is to rule your people: And when I saye this, I bid you ²⁰
 know all craftes: For except ye know euerie one, how can yee
 controll euerie one? which is your proper office. Therefore,
 besides your education, it is | necessarie yee delight in reading
 and seeking the knowledge of all lawfull things, but with thir two
 restrictions; First, that yee choose idle houres for it, not inter-
 25 rupting therewith the discharge of your office; & next, that ye
 study not for knowledge nakedly, but that your principal end
 be, to make you able there by to vse your office, practising
 according to your knowledge in al the points of your calling;
 not like thir vaine Astrologians, that studie night & day on the ³⁰
 course of the starres, onely that they may (for satisfying their
 curiosity) know their course. But sen al arts & sciences are
 linked euerie one with other, their greatest principles agreeing
 in one (which moued the Poets to feine the nine Muses to be al*

choose ydle houris for it not interrupting thairuith the discharge of youre office, & next that ye studdie not ¹ for knaueledge naketlie, but that youre / principall ende be to ² make you able thairby to use youre office, practising according to
 5 youre knaueledge in all the pointis of youre calling, not ³ lyke thir uaine astrologiens that studdies nicht & daye ⁴ on the course of the starres onlie that thay maye for satisfeing thaire curiositie ⁵ knau thaire cours bot sen all airtes & scyences are linked euerie ane uith other thayre greattest principles agreeing in ane (quhiche ⁶ moued the poets to feinzie the nyne

MS ROYAL
18. B. xv.

fol. 22a.

¹ not deleted after studdie and then written above. ² be deleted after to. ³ & deleted before not. ⁴ nicht & daye added above the line. ⁵ for satisfeing thaire curiositie added above the line. ⁶ for deleted before quhiche.

Puritanes, clayming to their Paritie, and crying, We are all but vile wormes ; and yet will judge and giue lawe to their King, but will be judged nor controlled by none ? Surelie, there is more pride vnder suche a ones black bonnet, then
 15 vnder *Alexander* the / great his Diademe, as was saide of *p. 88.*
Diogenes in the like cace.

WALDEGRAVE,
1603.

But aboue all vertues, study to knowe well your owne craft, which is to rule your people. And when I say this I bid you knowe all craftes. For except ye knowe euerie one, howe
 20 can ye controlle euery one, whiche is your proper office ?

*The right
extention
of a kings
craft.*

Therefore besides your education, it is necessarie ye delight in reading, & seeking the knowledge of all lawfull thinges ; but with these two restrictions : first, that ye choose idle houres for it, not interrupting therewith the discharge of your office :
 25 and next, that ye study not for knowledge nakedly ; but that your principall end be, to make you able thereby to vse your office ; practising according to your knowledge in all the pointes of your calling : not like these vaine Astrologians, that studie night and day on the course of the starres, only
 30 that they may, for satisfying their curiositie, knowe their course. But since all artes and sciences are linked eue- / rie one with other, their greatest principles agreeing in one (whiche moued the Poets to faine the nyne Muses to be all

*Pl. in pol.
5. de Rep. &
epist. 7.
Cic. ad Q. frat.
& de or.*

Id. 1. de fin.

Id. 1. of.

p. 89.

MS ROYAL
18. B. xv.

muses to be all sisteris) studdie thaimē¹ that² oute of thaire harmonie ye maye souke the knaulege of all faculties, &³ consequentlie be on the counsall of all craftis, that ye maye be able to containe thaimē all in order as I haue allreaddie said, knaulege & learning is a licht burdein the⁴ uecht⁵ 5 quhairof uill neuer preasse youre schoulderis, first of all then studdie to be uell seene⁶ in the scriptures alsueill for the knaulege of youre awin saluation as that ye maye be able to containe youre kirke in thaire calling (as custos utriusque tabulæ) for the reuling thaimē ueill is na small pointe of youre 10

¹ studdie thaimē added above the line. ² oure deleted after that.
³ & written above that deleted. ⁴ knaulege & learning is a licht burdein the written above specialie studdie to be uell sene in the scriptures, which has all been deleted. ⁵ A new line begins in the MS with uecht. Originally the line began with asueill for youre awin, which is a continuation of what had been deleted in the line preceding; but these four words were also deleted and the line begun afresh below them with uecht. ⁶ The second e of seene added above the line.

WALDEGRAVE,
1599.
p. 107.
sig. P².

sisters) study them, that out of their harmony ye may suck | the knowledge of all faculties, & consequently, be on the counsel of al crafts, that ye may be able to containe them al in order (as I haue already said :) knowledge & learning is a light burden, the weight whereof will neuer presse your shoulders: First of all 15 then studie to be well seene in the Scriptures, aswel for the knowledge of your owne saluation, as that ye may be able to containe your Church in their calling, as Custos vtriusque tabulæ: for the ruling them wel is no small poynte of your office, taking specially heed, that they vague not from their texte in the Pulpit: 20 for if euer ye would haue peace in your Lande, suffer them not to meddle with the policie or estate in the Pulpit: But snibbe sicklerlie the firste that minteth to it: And (if hee like to appeale | or declayne) when ye haue taken order with his heade, his brethren may (if they please) powele his haire 25 and pare his nayles, as the King my Grande-father said of a Priest. Doe nothing towardes them without a good gronde and warrante, but reason not much with them, for (as I haue tolde you before) I haue else ouer-much bursten them with that, Contra verbosos, noli contendere verbis: And suffer no 30

p. 108.

office, taking speciallie heade that thaye uague not from thaire MS ROYAL 18. B. xv. text in the pulpite, for gif euer ye ualde haue peace in youre lande suffer thaim not to medle uith ¹ the policie or ² estaite in the pulpitte, but snibbe sikkerlie the first that mintis to 5 it, & gif he lyke to appeale or declyne, quhen ye haue tane order uith his heade his brethren may gif thaye please ³ polle his haire & paire his ⁴ nailis, as the king my grandfather said of a preiste, do nathing touardis thaim ⁵ uithout a goode grounde & uarrande, but resson not meikle uith thaim for 10 as I haue ⁶ taulde you before ⁷ I haue ellis ⁸ ouir mekle burstin thaim uith that, contra uerbosus noli contendere uerbis, & suffer na conuentions nor meitings amongst kirkemen ⁹ but

¹ thair *deleted after uith.* ² esta *deleted after or.* ³ paire his cou *deleted after please.* ⁴ na *deleted after his.* ⁵ but upon *deleted after thaim.* ⁶ ellis *deleted after haue.* ⁷ before *added above the line.* ⁸ ellis *added above the line.* ⁹ *A new line in the MS begins with kirkemen; originally it began with thaim, but this word was deleted and the line begun afresh below.*

sisters) studie them, that out of their harmonie, ye may WALDEGRAVE, 1603. sucke the knowledge of all faculties, and consequently, be on 15 the counsell of all craftes, that ye may be able to containe them all in order, as I haue alreadie saide. For knowledge and learning is a light burthen, the waight wherof will neuer presse your shoulders.

First of all then, study to be well sene in the Scriptures, The Scripture. Deut. 17. 20 as I remembred you in the first book; aswell for the knowledge of your owne saluation, as that ye may be able to containe your Church in their calling, as *Custos vtriusque Tabulae*. For the ruling them well, is no small point of your office; taking specially heede, that they vague not from their texte 25 in the Pulpite: and if euer ye would haue peace in your land, suffer them not to medle in that place with the estate or policy: but punishe seuear- / lie the first that præsumeth p. 90. to it. Doe nothing towardes them without a good grounde and warrant; but reason not muche with them: for I 30 haue ouer-much surfaited ¹ them with that, & it is not their fashion to yeeld. And suffer no conventions nor

¹ 1616, surfeited.

MS ROYAL
18. B. xv.
fol. 22b.

be youre knauledge & permission, next the scriptures studdie /
uell youre awin lawis for hou can ye discerne be the thing ye
knau not, but ¹ prease to drau all youre lawis & processis to be
als shorte & plaine as ye can, ² assure youre self the langsumnes
baith of richtis, & processis breidis thaire unsure lousenes & 5
obscuritie, the shortest being euer baith the surest & plainest
forme, & the langsumenese seruis onlie for the enriching of ³
the aduocatis & clerkis uith the spoile of the haille cuntrey,
& thairfore delyte to haunte quhyles youre session ⁴ & spye
cairfullie thaire procedings taking narrou tent gif any bryberie 10
maye be tryed among thaim, quhilke ⁵ can not ouer seuearlie

¹ th deleted before but. ² as ye can added above the line. ³ onlie
was written above of, but then deleted. ⁴ session added above the line.
⁵ quhilke deleted and then repeated.

WALDEGRAVE, *Conuentions nor meetings among Churchmen, but by your
1599. knowledge and permission.*

p. 109.
sig. P³.

*Next the Scriptures, studie well your owne Lawes; for how
can ye discerne by the thing yee knowe not: but preasse to drawe 15
all your Lawes and processes to be as shorte and plaine as ye
can: assure your selfe, the long-som- | nesse both of rightes and
processes, breedeth their vsure loosenes and obscuritie, the
shortest being euer both the surest and plainest forme, and the
long-somnes serueth onely for the enriching of the Aduocates 20
and Clerkes with the spoyle of the whole Countrie. And there-
fore delight to haunt whiles your Session, and spie carefully
their proceedings, taking narrow tente if anie bribery may be
tried among them, which cannot ouer-seuerely bee punished:
Spare not to go there, for gracing (that farre) anie that yee fauoure, 25
by your presence to procure them expedition of Iustice (although
that should be specialiie done for the poore that can not waite
on :) but when ye ar there, remember the throne is Gods and not
yours, that ye sit in: and let | no fauour, nor whatsoever respectes
moue you from the right: ye sit not there (as I shew before) for 30
rewarding of friendes or seruants, nor for crossing of contemners;
but only for doing of justice: learne also wisely to discerne,
betwixt justice & equity: for pittie of the poore then, rob not the*

p. 110.

be punished, spaire not to gange thaire for gracing that farre ¹ MS ROYAL
 any that ye faouere be youre presence to procure thame ² 18. B. xv.
 expedition of iustice (althoch that sould be speciallie done
 for the poore that can not uayte on) but quhen ye are thaire,
 5 remember the trone is goddis & not youris that ye sitte in,
 & ³ lett na faouere nor quhat sumeuir respectis moue you from
 the richt, ye sitte not thaire (as I sheu before) ⁴ for reuarding
 of freindis or seruandis, ⁵ nor for crossing of contemneris, bot
 onlie for doing of iustice, learne also uyselie to discerne betuixt
 10 iustice & equitie, for pittie of the poore then robbe not the

¹ that farre *added above the line.* ² thame *deleted and then repeated.*
³ & *added above the line.* ⁴ (as I sheu before) *added above the line.*
⁵ or seruandis *added above the line.*

meetings among Churche-men, but by your knowledge and WALDEGRAVE,
 permission. 1603.

Next the Scriptures, studie well your owne lawes: for *Of the lawes*
 howe can ye discerne by the thing ye knowe not? But preasse *municipall.*
 15 to drawe all your lawes and processes, to be as short & plaine *Pla. 4. de*
 as ye can: assure your selfe the long-somnesse both of rights *Rep. & 6. de*
 and processes, breedeth their vn-sure loos-nesse and obscuritie: *Leg.*
 the shortest being euer both the surest and plainnest forme: *Ar. 1. rh.*
 and the long-somnesse seruing onely for the enriching of the *Cic. 1. de Or.*
 20 Advocates & Clerks, with the spoile of the whole countrie. *Sen. in Lud*
 And therefore delight to haunt your Session, and spie carefullie *Resort to*
 their procedings; taking good heed, if any bryberie may be *the Sessiō.*
 tryed among them; whiche can- / not ouer-seuearly be pun- *p. 91.*
 25 ye faouere, by your præsence to procure them expedition of
 Iustice: although that should be speciallie done, for the
 poore that cannot waite on, or are debarred by mightier
 parties. But when ye are there, remember the throne is
 Gods and not yours, that ye sit in, and let no faouour, nor *Pla. in pol.*
 30 whatsoever respectes moue you from the right. Ye sit not *Arist. 1.*
 there, as I shewe before, for rewarding of friendes or seruants; *rhet.*
 nor for crossing of contemners, but only for doing of justice. *Cic. ad. Q.*
frat.
Plut. in Is.
 Learne also wisely to discerne betwixt justice and æquitie;
 and for pittie of the poore, rob not the riche, because he may

MS ROYAL
18. B. xv.

riche because he maye bettir ¹ spaire it, but giue the ² littill man the maist cloake, ³ gif it be his, escheuing the erreure of young cirus thairin, for iustice be the lau giuis euerie man his awin, & equitie in things abitrall ⁴ giuis euerie ane that quihlke is meittest for him, be ane ordinaire sittaire in youre secreit ⁵ counsall, that iudicatoure is onlie ⁵ ordained for maitteris of estaite & repressing of insolent oppressions, make that iudgement als compendiose & plaine as ye can, & suffer na aduocattis to be harde thaire with thaire dilatouris, but lett euerie pairtie tell his awin taile him self, & uearie not to heir the ¹⁰ complaintis of the opressid, aut ne rex sis, remitte euerie thing to the ordinarie iudicatoure for escheuing of confusion,

¹ f erased after bettir. ² litte deleted after the. ³ giue deleted after cloake. ⁴ sic. ⁵ for deleted after onlie.

WALDEGRAVE, rich, because he may better spare it; but giue the little-man the most cloak, if it be his; eschewing the error of yong CYRVS therein: for justice (by the law) giueth euery man his own: ¹⁵ and equitie in things arbitrall, giueth euery one that which is meetest for him.

p. 111.
[sig. P4]

Be an ordinary sitter in your secret Counsell: that iudicatur is onely ordeined for matters of estate, and repreassing of insolente oppressions: make that judgement as compendious and | plaine ²⁰ as ye can: and suffer no Aduocates to be heard there with their delatoures, but let euery party tel his own tale himselfe; and wearie not to heare the complaintes of the oppressed, aut ne Rex sis: remitte euery thing to the ordinarye iudicatoure for eschewing of confusion, but let it be your owne craft to take a sharpe counte ²⁵ of euery man in his office.

p. 112.

And next the laws, I would haue you to be wel versed in authentick histories, & specially in the Chronicles of al nations: I mean not of such infamous inuectiues as BVCHANANES or KNOXES chronicles, for if any of these infamous libels remaine ³⁰ while your daies, use the law vpon the keepers thereof, for in that poynte I would haue you a Pythagorist, to think that the Spirits | of these archi-bellowces of rebelliō, ar flitted into them that hoardeth their bookes, or mainteineth their opinions, punishing them euen

bot let it be youre / awin crafte to take a shairpe counte of MS ROYAL
18. B. xv.
fol. 23a.
euerie man in his office : & next the lauis I uolde haue you to
be ueill uersid in authentike histories & speciallie in the
cronicles of all naitions, I meane not of sicc infamouse inuec-
5 tiues as buchananis or knokisis croniclis, for gif any of thaise
infamouse lybellis remaine quhill youre dayes use the lau
upon the keiparis thairof, for in that pointe I ualde haue ¹
you a pithagoriste to thinke that the spreitis of thaise ² archi-
bellisis of rebellion are flitted into thaim that hoordis thaire
10 bookis or mainteinis thaire opinions, punishing thaim euen

¹ haue *added above the line.*² of *deleted after thaise.*

better spare it ; but giue the little-man the larger coate if WALDEGRAVE,
1603.
X^e. 1. Cyr.
it be his : eschewing the error of young *Cyrus* therin. For
justice, by the lawe, giueth euerie man his owne ; and æquitie
in things arbitrall, giueth euerie one that whiche is meetest
15 for him.

Be an ordinarie sitter in your se- / crete Counsell : that p. 92.
But specially
to the secret
counsell.
judicature is onely ordained for matters of estate, and re-
pressing of insolent oppressions. Make that judgement as
compendious and plaine as ye can : and suffer no Aduocates Cic. ad Q.
frat.
Tac. 1. his.
Plut. in
Demet.
20 to be heard there with their dilatours, but let euerie party
tell his owne tale himself : and wearie not to heare the com-
plaintes of the oppressed, *aut ne Rex sis*. Remitte euerie thing
to the ordinary judicature, for eschewing of confusion : but
let it be your owne craft, to take a sharpe account of euerie
25 man in his office.

And next the lawes, I would haue you to be well versed in Reading of
histories.
authenticke histories, & in the Chronicles of all nations ;
but speciallie in our owne histories (*Ne sis peregrinus domi*)
the example wherof moste neerely concernes you. I meane
30 not of suche infamous inuectiues, as *Buchanans* or *Knoxes*
Chronicles : & if any of these infamous libels remaine vntill
your daies, vse the lawe vpon the keepers thereof. For in
that point I would / haue you a Pythagorist, to thinke that p. 93.
Plat. in
Menon.
the very spirites of these archi-bellouses of rebellion, haue
35 made transition in them that hoardes their bookes, or main-

MS ROYAL
18. B. xv.

as it uaire thaire authouris ¹ rissin againe, but by ² reiding
of authentike histories & cronicles ye sall learne ³ experience
be theorike, aplying the bypaste things to the present estate,
quia nihil nunc dici aut fieri potest quod non dictum & factum
sit prius, sicc is the contineuall uolubilitie of things earthlie 5
according to the roundnes of the uarldē & uolubilitie of the
heauinlie circles, quhiche is expressid be the quheillis in
ezechiels uision, & counterfitted by the poettis in rota ⁴ for-
tunæ, & ⁵ lukeuayes be the knauledge of histories ye sall
knau hou to behaue youre self to all ambassadouris & strain- 10
geris being able to discourse uith ⁶ thaimē upon the estaite
of thaire awin cuntree, as for the studdie of other liberall
airtis & scyences I ualde haue you reasonable uersid into
thaimē, but not preassing to be a passemaister in any of thaimē

¹ thaire authouris *written above thay deleted.* ² by *added above the line.* ³ learne *written above and deleted.* ⁴ rota *begins a new line in the MS : it was written, deleted, and written afresh below.* ⁵ b *deleted after &.* ⁶ uith *written over over, twice written and twice deleted.*

WALDEGRAVE, as it were their authors risen againe. But by reading of authen- 15
1599. ticke histories and Chronicles, ye shal learne experience by

Ezek. 1. 15. Theoricke, applying the by-past things to the present estate, Quia
nihil nunc dici aut fieri potest, quod non dictum & factum
sit prius; such is the continuall volubilitie of things earthlye,
according to the roundnesse of the worlde, and volubilitie of the 20
heauenly circles, which is expressed by the wheeles in *EZECHIELS
vision, and counterfeited by the Poets in rota Fortunæ. And
likewaies by the knowledge of histories, yee shall knowe how
to behaue your selfe to all Embassadoures and strangers, being |
able to discourse with them vpon the estate of their owne cuntry. 25
p. 113. sig. Q. As for the studie of other liberal artes and sciences, I would haue
you reasonably versed into them, but not preassing to be a passe-
master in any of the; for that can not but distract you from
the poynts of your calling (as I shewed before :) and when (by
the enemie winning the towne) ye shall be interrupted in your 30
demonstration (as ARCHIMEDES was) your people (I trow)
wil looke very bluntly vpon it: I grant it is meet ye haue some
entrance, specially in the Mathematickes, for the knowledge of

for that can not bot distracte you from the pointis of youre calling (as I sheu before), & quhen be the ennemie unning the toune ye sall be interruptid in youre demonstration as archimedes uas, youre people I trou uill looke uerrie bluntlie 5 upon it, I graunte it is meite ye haue sum entrance speciallie ¹ in the mathematickes for the knaulege of the airt militaire in

¹ speciallie added above the line.

taines their opinions; punishing them, euen as it were their authours risen againe. But by reading of authenticke histories and chronicles, ye shall learne experience by Theorick, 10 applying the by-past things to the present estate, *quia nihil novum sub sole*: suche is the continuall volubility of things earthlie, according to the roundnesse of the worlde, and revolution of the heauenly circles: whiche is expressed by the wheelles in *Ezechiels* visions, and counterfaited by the 15 Poets *in rota Fortunæ*. And likewise by the knowledge of histories, ye shall knowe howe to behaue your self to all Embassadours and strangers; being able to discourse with them vpon the estate of their owne countrie. And among all profane histories, I muste not omitte most speciallie to recom- 20 mend vnto you, the Commentaries / of ¹ *Cæsar*; both for p. 94. the sweete flowing of the stile, as also for the worthinesse of the matter it selfe. For I haue euer bene of that opinion, that of all the Ethnicke Emperours, or great Captaines that euer was, ² he hath farthest excelled, both in his practise, and 25 in his præcepts in martiall affaires.

As for the studie of other liberall artes and sciences, I would haue you reasonable versed in them, but not preassing to be a passe-maister in any of them: for that cannot but distract you from the points of your calling, as I shewed you 30 before: and when, by the enimie winning the towne, ye shall be interrupted in your demonstration, as *Archimedes* was; your people (I thinke) wil looke very bluntly vpon it. I graunt it is meete ye haue some entrance, speciallie in the Mathematickes; for the knowledge of the arte militaire, in

¹ 1603, or; but the catch-word is of.

² 1616, were.

MS ROYAL
18. B. xv.

WALDEGRAVE,
1603.
Ar. 1. rh.
Pol. 1.
Plut. in
Timo.
Cic. 2. de or.
Eccles. 1.

Ezech. 1.

Of th'arts
liberall.
Sen. ep. 84.

Liu. 1. 24.
Plut. in Marc.

Of Mathe-
matickes.
Pl. 7. de leg.

MS ROYAL
18. B. xv.
fol. 23b.

situation / of campis, making¹ fortificationis, breshes, or
sicyke: & lett not this youre knauledge be deade uithout
fructis as s.² iames sayes of faith, but³ lett it appeire in
your daylie conuersation &⁴ in all the⁵ actions of youre
lyfe, embrace treu magnanimitie not in being uindictife, 5
quhilke the corruptid iudgementis of the uorlde thinkis to be
treu magnanimitie, bot be the contraire in thinking youre
offendoure not uorthie of youre uraith⁶ empyring⁷ ouer
youre passion & triumphing in the comanding youre selfe to
forgiue, steuarding the effects of youre curage & uraith to be 10
richtlie employed upon⁸ repelling of iniuries uithin, by reuenge

¹ for *deleted before making.* ² s. *added above the line.* ³ but
deleted and then rewritten. ⁴ all *deleted after and.* ⁵ the actions
was written above youre, which was deleted; then actions was deleted since
it occurred after youre in the text as originally written. ⁶ *steua deleted*
after uraith. ⁷ *of deleted after empyring.* ⁸ *reue deleted after upon.*

WALDEGRAVE, *the arte Militarie, in situation of Campes, making Fortifications,*
1599.
Iam. 2. 17. *without fruits (as Saint IAMES speaketh of faith | but let it*
p. 114. *appeare in your daily conuersation, and in al the actions of* 15
your life.

Embrace true Magnanimitie, not in being vindictiue, which
the corrupted judgements of the worlde thinks to bee true Magnani-
mity: but by the contrarie, in thinking your offender not worthy
of your wrath, empyring ouer your own passion, & triumphing 20
in the commanding your self to forgiue, stewarding the effectes of
your courage and wrath, to be rightly employed upon repelling
of iniuries within, by reuenge taking upon the oppressoures: &
in reuenging iniuries without by just wars vpon forraine enemies:
and so, where ye finde a notable iniurie, spare not to giue course 25
to the torrents of your wrath: The wrath of a king is like to the
roaring of a Lyon. |

p. 115.
sig. Q².

Foster true Humilitie in banishing pride, not onely towards
GOD (considering yee differ not in stufte but in vse and that
onely by his ordinance from the basest of your people) but also 30
towards your Parents.

And because it is likely by the course of nature, that my Wife

takking upon the oppressouris & in reuenging iniuries without ¹ MS ROYAL 18. B. xv. be iuste uarris upon forraine ennemies, & ² sa quhaire ye finde a notable iniurie spaire not to giue course to the ³ torrents of youre uraith, ⁴ the uraith of a king is lyke the ⁵ roaring of a lyon, foster treu humilitie in banishing pryde ⁵ not onlie towardis ⁶ god, considdering ⁷ ye ⁸ differ not in stuffe bot in use, (& that onlie be his ordinance) from the basest of youre peopill, bot also towardis youre parentis, & because it is lykelie be the course of nature that my uyf

¹ uith *deleted at the beginning of a line before* without. ² *f* *erased before* &. ³ giue course to the *written above* lett the *deleted*.
⁴ uraith *added above the line*. ⁵ in banishing pryde *added above the line*.
⁶ th *deleted after* towardis. ⁷ in *deleted before* considdering and youre self to be *after* it. ⁸ ye *added above the line*.

10 situation of Campes, ordering of battels, making Fortifications, WALDEGRAVE, 1603. placing of batteries, or suche like. And let not this your Ar. 2. knowledge be deade with- / out fruites, as S.¹ Iames speaketh Metaph. p. 95. of Faith: but let it appeare in your daylie conuersation, & Iam. 2. 17. in all the actions of your life.

15 Embrace true Magnanimitie, not in being vindictiue, whiche Of magnanimitie. the corrupted judgements of the worlde thinkes ² to be true Arist. 4. eth. Sen. de cl. Magnanimitie; but by the contrary, in thinking your offender not worthie of your wrath, empyring ouer your owne passion, Cic. 1. off. and triumphing in the commanding your selfe to forgiue: Virg. 6. Æn.

20 husbanding the effectes of your courage and wrath, to be rightly employed vpon repelling of injuries within, by reuenge taking vpon the oppressours; and in reuenging injuries without, by just warres vpon forraine enemies. And so, where ye finde a notable injury, spare not to giue course to ²⁵ the torrents of your wrath. *The wrath of a King, is like to* Pro. 20. *the roring of a Lyon.*

Foster true Humility, in bannishing pride, not only towardes Of humilitie. God (considering ye differ not in stuffe, but in vse, and that onely by his ordinance, / from the basest of your people) but p. 96. Plat. 4. de leg. Xen. 2. de dict. & fact. Soc. also towards your Parents. And if it fall out that my Wife

¹ 1616, Saint.² 1616, thinke.

MS ROYAL
18. B. xv.

sall outleue me, as euer ye thinke to purchase my blessing
honoure youre mother, sett beersheba in a throne on youre
richt hande, offende her for nathing, mekle lesse uronge her,
remember her ¹ quæ decem tulit fastidia menses, & that youre
fleshe & bloode is maid of hers, & beginne not lyke the young 5
lordis & lairdis youre first uarris upon youre mother ² bot
prease euer earnistlie to deserue her blessing, nather deceau
youre self uith mony that sayes thay caire not for thaire
parentis ³ curse ⁴ sa that thaye deserue it not; o inuerte not
the ordoure of nature / be iudging youre superiouris ⁵ cheiffie 10
in youre awin ⁶ particulaire, but assure youre self the blessing

fol. 24a.

¹ her *added above the line.* ² nather *deleted after mother.*
³ parentis *added above the line: cur deleted after it.* ⁴ th *deleted after*
curse. ⁵ superiouris *written above parentis deleted.* ⁶ par *deleted*
after awin.

WALDEGRAVE, *shall out-lieue me; as euer ye thinke to purchase my blessing,*
1599. *Honour your Mother: set BEERSHEBA in a throne on your*
right hand: Offend her for no thing, much lesse wrong her:
remember her

15

Quæ longa decem tulerit fastidia menses.

p. 116.

And that your flesh & bloud is made of hers: & begin not (like
the yong lords and Lairdes) your first warres vppon your Mother,
but preasse euer earnestlie to deserue her blessing; neither
deceiue your selfe with many that saie: | They care not for their 20
Parents curse so they deserue it not. O inuert not the order of
nature by judgeing your superiours, chiefly in your own par-
ticulare! But assure your self, the blessing or curse of the
Parents hath almoste euer a Prophetick power ioyned with it:
And if there were no more, Honour your Parents for the lengthen- 25
ing of your owne daies (as God in his lawe promiseth.) Honour
also them that are in loco parentum vnto you, suche as youre
Gouernoures and vpbingers, and your preceptours; bee thankful
vnto them and reward them, which is your dutie and honour:
but on the other part, let not this true humilitie staie your high 30
indignation to appeare when any great oppressours shal presume
to come in your presence, then | frowne as ye ought: and incase

p. 117.
sig. Q3.

or curse of the parentis hes almaiste ¹ euer a prophetike pouaire MS ROYAL 18. B. xv.
 ioined uith it, & gif thaire uaire na maire, honoure youre
 parentis for the lenthning of youre awin dayis ² as god in his
 lau promeisis, honoure also thame that are in loco parentum
 5 unto you, sicc as youre gouernouris & upbringaires & youre
 præceptouris, be thankefull unto thame & reuairde thame
 quhilke is youre deutie & honoure; bot on the other pairte
 lett not this treu humilitie staye youre heich indignation ³ to
 appeire quhen any greate opressouris sall presume to cum in
 10 youre presence, then ⁴ froune as ye aucht & inkaice thaye use ⁵

¹ almaiste *added above the line.* ² dayis *written, but not in James's hand, above lyfe deleted.* ³ The i between d and g *added above the line.*
⁴ bende yo *deleted after then.* ⁵ use *deleted and then rewritten above the line: the interlining is not in James's hand.*

shall out-lieue me, as euer ye thinke to purchase my blessing, WALDEGRAVE, 1603.
 honour your Mother: set *Beersheba* in a throne on your right
 hand: offend her for no thing, muche lesse wrong her:
 remember her

15 *Quæ longa decem tulerit fastidia menses;*

and that your fleshe and bloode is made of hers: and beginne
 not, like the young lordes and lairdes, your first warres vpon
 your Mother: but preasse earnestlie to deserue her blessing.
 Neither deceaue your self with many that say, they care not
 20 for their Parents curse, so they deserue it not. O invert
 not the order of nature, by judging your superiours, chieflie
 in your owne particular! But assure your selfe, the blessing
 or curse of the Parents, hath almost euer a Prophetick power
 joyned with it: and if there were no more, honour your
 25 Parents, for the lengthening of your owne daies, as God in *Exod. 20.*
 his lawe pro- / miseth. Honour also them that are *in loco* p. 97.
Parentum vnto you, suche as your gouernours, vp-bringers, sig. I.
 and Præceptours: be thankefull vnto them and rewarde Xen. 1. & 3.
 them, whiche is your dewtie and honour. Cyr.

30 But on the other part, let not this true humilitie stay your
 high indignation to appeare, when any great opressours shall Cic. ad Q.
 præsume to come in your presence; then frowne as ye ought. frat.

MS ROYAL
18. B. xv.

a culloure of lau in opressing thaire poore anis (as ouer many doe, that quhilke ye can not mende be lau mende be the¹ uithdrauing of youre countenance from thame,² & anis in the yeare crosse thaime quhen thaire turnis cummis athort you, opressing the oppressoure according to crystis parable of the tua debtouris, keipe treu constancie not onlie in youre kyndnes 5 touardis honest men, but being also inuicti animi against all aduersities, not uith that stoike insensible stupiditie that proude³ inconstant lipsius persuaides in his constantia, but althoch ye are not a stoke⁴ not to feele calamities, yett lett 10 not the feiling of thaime sa ouer reule & doasin⁵ youre⁶ reason, as maye staye you from taking⁷ & using the best resolution for remeade that can be founde out, use treu liberalitie in reuarding the goode &⁸ bestouing⁹ franklie¹⁰ for

¹ the added above the line. ² thame deleted and then repeated.
³ li and the first line of another letter deleted after proude. ⁴ stoike deleted and stoke written above in another hand than James's. ⁵ The last three letters of doasin have vertical wiggles drawn through them, quite unlike the usual deletions. ⁶ in deleted before youre. ⁷ taking written above finding out deleted. ⁸ bestou it deleted after &. ⁹ it deleted after bestouing. ¹⁰ franklie added above the line.

WALDEGRAVE, they vse a colour of law in oppressing their poor ones (as ouer- 15
1599. many do) that which yee can not mend by law, mend by the

Mat. 18. 28. with drawing of your countenance from them: & once in the
yeare crosse them when their turnes commeth athorte you, oppressing the oppressour according to *Christes parable of the two debtors.

Keepe true Constancie, not onely in your kindnes towards 20
honest men; but being also inuicti animi against all aduersities, not with that Stoick insensible stupiditie that proud inconstant LIPSIUS perswadeth in his Constātia. But although yee are not a stock, not to feele calamitis, yet let not the feeling of them so ouer-rule & doazen your reason, as may staine you from taking 25
and / vsing the best resolution for remedie that can be found out.

p. 118.

Vse true Liberalitie in rewarding the good, & bestowing franckly for your honour & weal; but provide how to haue, and caste not awaie without cause; & speciallie, enrich not your self with exactions vpon your subjects; but think the riches of 30

youre honoure & ueill, but prouyde hou to haue & caste not
 auay without cause,¹ & speciallie² enriche not³ youre self
 with exactions upon youre subiectis but thinke the riches

MS ROYAL
18. B. xv.

¹ bot *deleted after cause.* ² exacte *deleted after speciallie.* ³ not
*was first added above the line to precede enriche, deleted there and then
 interlined to follow it.*

And in-case they vse a colour of lawe in oppressing their
 5 poore ones, as ouer-manie do; that whiche ye cannot mend
 by lawe, mend by the with-drawing of your countenance from
 them: and once in the yeare crosse them, when their erands
 come in your way, recompencing the oppressour, according
 to Christs parable of the two debtours.

WALDEGRAVE,
1603.
Ar. 5. pol.

10 Keepe true Constancie, not onely in your kindenesse towardes
 honest men; but beeing also *invicti animi* against all adver-
 sities: not with that Stoick insensible stupiditie, where-
 with many in our dayes, preassing to winne honor, in imitat-
 ing that auncient sect, by their inconstant behaiour in their

*Of Con-
stancie.
Ar. 4. æth.
Thuc. 3. 6.
Cic. 1. Of.
& ad Q. f.
p. 98.
Brut, ad Cic.*

15 owne liues, belyes¹ their profession. But although ye are
 not a stocke, not to feele calamities; yet let not the feeling
 of them, so ouer-rule and doazen your reason, as may stay
 you from taking and vsing the best resolution for remedie,
 that can be found out.

20 Vse true Liberalitie in rewarding the good, and bestowing
 frankly for your honour & weale: but with that proportionall
 discretion, that euerie man may be serued according to his
 measure: wherein respect must be had to his ranke, desertes,
 & necessitie. And prouide howe to haue, but cast not away

*Of Liberal-
itie.
Cic. 1. &
2. Of.
Sal. in Iug
Sen. 4. de ben.*

25 without cause. In speciall empaire not by your Liberality
 the ordinarie rents of your crowne; whereby the estate royall
 of you, and your successours, must be maintained, *ne exhaurias
 fontem liberalitatis*: for that would euer be kept *sacro- /
 sanctum & extra commercium*: otherwaies, your Liberalitie

p. 99.
sig. 12.

30 would declyne to Prodigalitie, in helping others with your
 and your successors hurte. And aboue all, enriche not your
 selfe with exactions vpon your subjects; but think the riches

*Isoc. ep. 7.
Xen. 8. Cyr.
Phil. Com.
10.*

¹ 1616, belie.

MS ROYAL
18. B. xv.

fol. 24b.

of youre ¹ people youre best pose, by the sinnes of the offend-
aires making youre kitchin to reike,² & inkaice necessitie of
uarris or other / extraordinaires ³ compell you to lifte sub-
sidies, do it als rairelie as ye can emploieing ⁴ it onlie to the
use it uas ⁵ ordained for, using youre self in that cace as ⁵
fidus depositarius ⁶ to youre peopill, & principallie exercise
treu uisdome in discerning uyselie betuixt treu & false reportis,
first considdering the nature of the personne ⁷ reporter, next
quhat intrese he can haue in the ueill or euill of him quhomof
he makis the reporte, thriddlie the likliheade of the purpose ¹⁰
it self, & last the nature & bypaste lyfe of the dilaited

¹ con co *deleted after youre.* ² by the sinnes . . . reike *added above the line.* ³ other *deleted above extraordinaires.* ⁴ emploieing *deleted and then repeated.* ⁵ ordain *deleted after uas.* ⁶ of *deleted after depositarius.* ⁷ personne *added above the line.*

WALDEGRAVE, your people your best pose, by the sinnes of the offenders
1599. making your kitchin to reik: & incase necessity of wars
or other extraordinaries compell you to lift Subsidies, doe
it as rarely as ye can, employing it onely to the vse it was ¹⁵
ordeyned for, vsing your self in that case as, fidus depositarius
to your people.

p. 119.
sig. Q4.

And principallie exercise true Wisedome, in discerning wisely
betuixt true and false reports; first considering the | nature of
the person reporter; nexte, what entresse he can haue in the ²⁰
weal or euil of him whom of he maketh the report; thirdly, the
likely-hood of the purpose it self; & last the nature & bypast
life of the delated person: & where ye finde a tratler, away with
him: & although it be true, that a Prince can neuer without
secrecy do great things, yet it is better ofttimes to try reportes, ²⁵
then by credulity to foster suspicion vp on a honest man; for
sen suspicion is the Tirantes sicknes, as the fruits of an euil
Conscience, potius in alterem ¹ partem peccato, I meane, in
not mistrusting one whomto no such vn honesty was knowne
before: But as for people that haue slipped before, Argumentum ³⁰
a simili may iustlie breede preuention by foresight. |

p. 120.

And to conclude my aduice anent your behauiour in your

¹ sic.

person ¹ & quhaire ye finde a tratler auaye with him, & althoch MS ROYAL
18. B. xv.
it be treu that a prince can neuer without secrecie do greate things,
yett it is bettir oftetyms ² to trye reportis then be credulitie
to foster suspition upon a honest man, for sen suspition is the
5 tirantis seiknesse as the fruitis of ane euill conscience potius
in alteram partem peccato, I meane ³ in not mistrusting ane ⁴
quhomto na sicc unhonestie uas knauin before, bot as for
peopill that ⁵ haue slipped before, argumentum a ⁶ simili maye
iustlie breid præuention be foresicht : & to conclude my aduyce
10 anent youre behaioure in youre personne consider that god

¹ The n written above at the end of the line. ² oftetyms added above the line.
³ A second I meane deleted. ⁴ h deleted after ane.
⁵ that added above the line. ⁶ simill deleted after a.

of your people your best treasure, by the sinnes of offenders, WALDEGEAUE,
1603.
where no præuention can auaille, making iustlie your com-
moditie. And in-case necessitie of warres, or other extra-
ordinaries compell you to lift Subsidies, doe it as rarely as Ar 5. pol.
15 ye can : employing it onely to the vse it was ordained for ;
and vsing your selfe in that case, as *fidus depositarius* to your
people.

And principallie, exercise true Wisdome ; in discerning Anent
reporters.
Iso. ad Ph.
in Panath &
de per.
Cic. ad Q. fr.
Plut. de
curios.
p. 100.
wiselie betwixt true and false reportes : firste considering the
20 nature of the person reporter ; next, what entresse he can
haue in the weale or euill of him, of whome he maketh the
report ; thirdlie, the likelie-hoode of the purpose / itselfe ;
and last, the nature and by-past life of the dilated person :
and where ye finde a tratler, away with him. And although
25 it be true, that a Prince can neuer without secrecie doe great
things, yet it is better oft-times to try reportes, then by
credulitie to foster suspicion vpon a ¹ honest man. For since
suspicion is the Tyrants sicknesse, as the frutes of an euill
Conscience, *potius in alteram partem peccato* : I meane, in
30 not mistrusting one, whome-to no suche vnhonestie was knowne
before. But as for suche as haue slipped before, former ex-
perience may iustlie breede præuention by foresight.

And to conclude my aduice anent your behaiour in your

¹ 1616, an.

Is. de pac.
Cic. 3. Of.

MS ROYAL
18. B. xv.

is the authoure of all uertu hauing imprentid in mennis
myndes¹ be the uerrie licht of nature the loue of² all
mortal uertues as was seene be the uertuose lyfes of the
aulde romanis &³ prease then⁴ to shyne als farre before
youre people in all uertu & honestie as in greatnes of ranke, 5
that the use thairof in all youre actions maye turne⁵ uith

¹ ndes added above at the end of the line. ² the loue of added above
the line. ³ & added above the line. ⁴ then deleted and then repeated.
⁵ turne added above the line.

WALDEGRAVE,
1599.

*person: Consider that God is the author of all vertue, hauing
imprented in mens mindes by the verie light of Nature, the loue
of all morall vertues, (as was seene by the vertuous liues of the
old Romans) And preasse then to shine as far before your people 10
in all vertue and honestie, as in greatnesse of ranke, that the
use thereof in al your actions, may turne (with time) in a natural
habitude vnto you, that as by their hearing of your Lawes, so by
their sight of your person, both their eies and their eares, maie
lead and allure them to the loue of vertue and hatred of vice. 15*

tyme ¹ in ² a naturall habitude unto you, that as be thaire MS ROYAL
18. B. xv.
hearing of ³ youre lawis sa be thaire sight of youre
persone baith ⁴ thaire eyes & thaire eares maye leade
& ⁵ allure thaim to the loue of uertu, & hatred of uyce.

¹ becum becum *deleted after tyme*; tur *deleted above becum*. ² in
added above the line. ³ be thaire hearing of *written above plainlie be
yours lawis, which has been deleted*; earis *deleted in the interlining after
thaire*. ⁴ *A new line begins here in the MS. First James wrote thair
maye, deleted it, and wrote thair below; this too he deleted and wrote
baith after it*. ⁵ leade & *written above lead deleted*.

5 person; consider that God is the authour of all vertue, hauing WALDEGRAVE,
1603.
Cic. 3. Tusc.
imprinted in mens mindes by the very light of nature, the
loue of all morall vertues; as was seene by the vertuous liues
of the olde Romaines: and preasse then to shine as farre
before your people, / in all vertue and honesty; as in great-
ness of ranke: that the vse thereof in all your actions, may p. 101.
sig. 13.
turne, with time, to a naturall habitude in you; & as by
their hearing of your lawes, so by their sight of your person,
both their eies and their eares, may leade and allure them to
the loue of vertue, and hatred of vice.

MS ROYAL
18. B. XV.
fol. 25a.

3 B. / it is a treu olde¹ saying that a king is as ane² sett on a skaffolde quhase smallest³ actions & gestures all the people gazinglie⁴ do behoulde, & thairfore althoch a king be neuer sa præcise in the dischairging of his office, the people quha sees but the outuarde part uill euer iudge⁵ 5 of the substance be the circumstances, & according to the outuarde appearance, gif his behaiouere be licht or dissolute uill⁶ conceaue⁷ præoccupied conceatis of the kings inuairde intention, quhiche althoch⁸ uith tyme (the

¹ olde added above the line. ² as ane added above the line. ³ smallest written above smallest deleted. ⁴ behouldis deleted after gazinglie. ⁵ iudge added above the line. ⁶ gif his behaiouere . . . uill added above the line. ⁷ conceaue written above becum deleted. ⁸ uill deleted after althoch.

WALDEGRAVE,
1599.
p. 121.
sig. R.

ANENT A KINGS BEHAVI-
OVR IN INDIFFERENT
THINGS.

THE THIRD BOOKE.

p. 122.

IT Is a true olde saying, That a King is as one set on a 10 skaffold, whose smallest actions & gestures al the people gazingly do behold: and therefore although a King be neuer so precise in the dischargeing of his office, the people who seeth but the outwarde parte, will euer judge of the substance by the circumstances, & according to the out warde appearance (if his 15 behaiour be light or dissolute) will conceiue preoc- | cupied conceits of the Kings inwarde intention, which although with time (the tryer of al trueth) it wil vanish, by the euidence of the contrarie euent, yet interim patitur iustus: and prejudged conceites will (in the meane time) breed Contempt, the Mother 20 of Rebellion and disorder: And besides that it is certaine, that all the indifferente actiones and behaiour of a man, haue a certaine holding & dependance, either vpon vertue or vice, according as they are used or ruled: for there is not a middes betuixt them, no more nor betuixte their rewardes, Heauen and Hell. 25

tryer of all treuth) it uill uanish by the euidence of the con-
 traire euent, yett interim patitur iustus, & præiudged con-
 ceatis uill in the meanetye¹ breid contempte the mother
 of rebellion & disorder & besydes that, it is certaine that
 5 all the indifferente actions & behaioure of a man haue a
 certaine haulding & dependance ather upon uertu or uyce²
 according as thay are usid or reulid, for thaire is not a middis
 betuixt thaim name nor betuixt thaire reuairdis heauen

¹ in the meanetye *added above the line.*

² for thair *deleted after*

uyce.

OF
 A KINGS BEHAVI-
 OVR IN INDIFFE-
 RENT THINGS.

THE THIRD BOOKE.

WALDEGRAVE,
 1603.
 p. 103.
 sig. I4.

10 I T is a true olde saying, That a King is as one set on a
 stage, whose smallest actions and gestures, all the
 people gazinglie doe beholde: and therefore although a King
 be neuer so præcise in the discharging of his office, the people,
 who seeth but the outward part, will euer judge of the sub-
 stance, by the circumstances: and according to the outwarde
 15 appearance, if his behaiour be light or dissolute, will / con-
 ceie præ-occupied conceits of the Kings inward intention:
 whiche although with time, the tryar of all trueth, it will
 evanish, by the euidence of the contrarie effectes, yet *interim*
patitur iustus; and præ-judged conceits will, in the meane
 20 time, breede contempt, the mother of rebellion and disorder.
 And besides that, it is certaine that all the indifferent actions
 and behaiour of a man, haue a certaine holding and depend-
 ance, either vpon vertue or vice, according as they are vsed
 or ruled: for there is not a middes betwixt them, no more
 25 then betwixt their rewards, heauen and hell.

C. ph. 8. .
de leg.
Ouid. ad
Liv.
Quint. 4. decl.

p. 104.

Ar. 5. pol.
Indifferēt
actiōs & their
dependancie.
Plato in
Phil. & 9
de leg.

MS ROYAL
18. B. xv.

& hell, be cairfull then my sonne to frame sa all youre indifferent actions & outuarde behaioure as thay maye ¹ serue for the furtherance & furthsetting of youre uertuose qualities : the haill indifferent actions of a man I deuyste in tua sortis, in his behaioure in ² things necessaire as foode, sleiping, ³ 5 rayment, speaking, or uritting & ⁴ gestaure & in ⁵ things not ⁶ necessaire thoch conuenient & lafull as pastymes, or ⁷ exercises, & using of ⁸ cumpanie meit ⁹ for recreation, as to the indifferent ¹⁰ things necessaire, althoch that of thaim selfis thay can not be uantid, & sa in that cace are not indifferent, 10 as lykeuayes inkaice thay be not usid uith moderation, declyn-

¹ fea *deleted after* maye. ² in his behaioure in *added above the line.*
³ sleiping *added above the line.* ⁴ or uritting & *added above the line.*
⁵ & in *added above the line.* ⁶ th *deleted after* not. ⁷ or *added above the line ;* or exercises *deleted above it.* ⁸ using of *added above the line.*
⁹ meit *added above the line.* ¹⁰ indifferent *added above the line.*

WALDEGRAVE,
1599.

Be carefull then (my Sonne) so to frame all your indifferent actiones & outward behaiour, as they may serue for the furtherance & foorth-setting | of your vertuous qualities.

p. 123.
[sig. R2]

The whole indifferent actiones of a man, I deuide in two 15 sortes : In his behaiour in thinges necessarie, as foode, sleeping, raymente, speaking, writing, and gesture : And in thinges not necessarie (though conueniente and lawefull) as pastimes or exercises, and vsing of companie for recreation.

As to the indifferent things necessarie, although that of them- 20 selues they cannot be wanted, and so in that case are not indifferent, as likewaies incase they bee not used with moderation declyning so to the extremitie which is vice : yet the quality & forme of vsing of them, may smell of vertue or vice, and be great furtherers to anie of them. |

p. 124.

To beginne first then at the thinges necessarie, One of the 25 publikest indifferent actiones of a King, & that manyest (especiallie strangers) wil narrowly take heed to, is, his manner of refec-tion at his Table and his behaiour thereat. Therefore, as Kinges use oft to eate publicklye, it is meet and honorable that ye also do 30 so, as wel to eschew the opinion that yee loue not to haunte com-panie, which is one of the markes of a Tyrant ; as likewaies,

ing sa to the extremitie quhilke is uyce, yett the qualitie & MS ROYAL 18. B. xv.
 forme of using thaimē maye smell of uertu or uyce, & be
 great furthereris to any of thaimē,¹ to beginne first then at
 the things necessaie ane of the² publiquest indifferent³
 5 actions of a king, & that maniest especiaillie straingeris uill
 narrowlie take heade to, is his maner of refection at his table
 & his behaiouere thairat, thairfore as⁴ kings usis oft⁵ to eate⁶
 publictliē⁷ it is meit & honorable that⁸ ye also doe sa, alsueill
 / to escheu the opinion that ye loue not to haunte cumpanie, fol. 25b.
 10 quhilke is ane of the markis of a tyrane, as lykeuayes that

¹ as for ex *deleted after thaimē.* ² phi *deleted after the.* ³ indifferent
added above the line. ⁴ as written above sen *deleted.* ⁵ oft *added*
above the line. ⁶ publicqu publiclie *deleted after eate.* ⁷ & *deleted*
after publictliē. ⁸ that *added above the line.*

Be care-full then, my Sonne, so to frame all your indifferent WALDEGRAVE, 1603.
 actions & outward behaiour, as they may serue for the
 furtherance and forthsetting of your inward vertuous dis-
 position.

15 The whole indifferent actions of a man, I deuide in two Two sorts of them.
 sortes: in his behaiour in things necessary, as foode,¹ sleeping,
 rayment, speaking, writing, / and gesture; and in things not p. 105.
 necessaie, though conuenient and lawfull, as pastimes or
 exercises, and vsing of companie for recreation.

20 As to the indifferent things necessaie, although that of First sorte & howe they be indifferent.
 them selues they cannot be wanted, & so in that case are not
 indifferent; as like-waies in-cace they be not vsed with
 moderation, declyning so to the extremity whiche is vice;
 yet the qualitie and forme of vsing them, may smell of vertue
 25 or vice, and be great furtherers to any of them.

To beginne then at the things necessary; one of the pub-
 lickest indifferent actions of a King, and that maniest, especi-
 ally strangers, will narrowlie take heede to; is his manner
 of refection at his Table, and his behaiour thereat. There-
 30 fore, as Kings vse oft to eate publicklie, it is meete and honor-
 able that ye also doe so, as well to eschewe the opinion that
 ye loue not to haunt companie, whiche is one of the markes
Formes at the Table. Xen. in Cyr.

¹ 1603, no comma after foode.

MS ROYAL
18. B. xv.

youre delyte to eate priuatlie be not thocht to be for priuate
satisfeing of youre gluttonie, quhilke ye ualde be ashamed
soulde be publictlie seene, lett youre table be honorable
seruid, but serue youre ¹ appetite uith few dishes as young
Cirus did, quhilke baith is hailsumest & freest from the uyce 5
of delicatie quhilke is a degree of gluttonie, & use maiste to
eate of reasonable rude & commoune meatis, alsuell for making
youre boddie strong & durable for trauell, as that ye maye be
the hairtelier ressaued be youre meane subiectis in thaire
houses quhen thaire cheir maye suffice you, quhilke other 10
uayes ualde be imputed to you for pryde & breid disdain
in thaime,² lett all youre foode be of simples uithout com-

¹ *A second youre deleted.*

² & breid disdain in thaime *added*

above the line.

WALDEGRAVE,
1599.

*that your delighte to eate priuatlye, be not thought to be for priuate
satisfying of your gluttonie, which ye would be ashamed should
be publicklye seene. Let your Table bee honorably serued, but 15
serue your appetite with few dishes (as young CYRVS ¹ did)
which both is holesomest and freest from the vice | of delicacie,
which is a degree of gluttonie : And vse most to eate of reasonable
rude and common-meates, aswel for making your bodie strong
and durable for trauell, as that ye may be the hartlier receiued 20
by your meane subiects in their houses, when their cheere may
suffice you ; which otherwaies would be imputed to you for
pride, and breed disdain in them. Let all your foode be of simples,
without composition or sauces, which are more like medecines
then meate : the vsing of them was counted among the auncient 25
Romanes, a filthy vice of delicacie (because thcy serue only for
pleasing of the taste, and not for satisfying ² of the appetite) abhor-
ring APITIVS their own Citizen, for his vice of delicacie. Like
as both the Grecians and Ro- | manes had in detestation the
verie name of PHILOXENVS, for his filthie wishe of the Cranne- 30
craig : And therefore was that sentence used among them against
their artificiall false appetites, Optimum condimentum fames.
But beware with vsing excesse of meate and drinke ; and chieselie*

p. 125.
sig. R3.

p. 126.

¹ 1599, CYVRS.

² 1599, *satisfying.*

position or saulces, quihilke are lyker medecines then meate, the using thaimē was coumptid¹ among the auncient romanes a filthie uyce of delicatie because thay serue only for pleasing of the taiste & not for satisfeing of the appetite,² abhorring appius thaire awin cittisen for his filthie uishe of the crane-craige, & thairfore was that sentence used among thaimē against thaise artificiall false appetites, optimum condimentum fames,³ but beuaire uith using excesse of meate or

MS ROYAL
18. B. xv.

¹ coumptid *added above the line.* ² because thay serue . . . appetite *added above the line*; of the *before* appetite *added above the main interlining.* ³ fames *added above the line.*

of a Tyrant; as likewise, that your delight to eate / priuatlie, which be not thought to be for priuate satisfying of your gluttonie; whiche ye would be ashamed should be publickly seene. Let your Table be honourably serued; but serue your appetite with fewe dishes, as young *Cyrus* did: whiche both is hollesomest, and freest from the vice of delicacie, whiche is a degree of gluttonie. And vse moste to eate of reasonable-grosse, & common-meates; aswell for making your body strong and durable for trauell at all occasions, either in peace or in warre: as that ye may be the hartlier receaued by your meane subjects in their houses, when their cheere may suffice you: whiche otherwaies would be imputed to you for pride & daintinesse, and breede coldenesse & disdain in them. Let all your foode be simple, without composition or sauces; whiche are more like medecines then meate. The vsing of them was counted amongst the auncient Romanes a filthie vice of delicacie; because they serue only for pleasing of / the taste, and not for satisfying of the necessity of nature; abhorring *Apicius* their owne citizen, for his vice of delicacie & monstrous gluttony. Like as both the Græcians & Romanes had in detestation the very name of *Philoxenus*, for his filthie wishe of a Crane-craig. And therefore was that sentence used amongst them against these artificiall appetites, optimum condimentum fames. But be warre¹ with vsing excesse of

WALDEGRAVE,
1603.
p. 106.

Xen. 1. Cyr.

*Plut. in
Apoth.*

Sen. ep. 96.

p. 107.

*Sen de
consol. ad
Alb.*

*Iuuen. sat 2.
Arist. 4. eth.*

*Xen. de dict.
& fact. Socr.
Laert. in
Socr.*

¹ 1616, beware.

moderate in youre sleepe, for it gangis meikle be use, & re-^{MS ROYAL}
 member that gif oure haill¹ lyfe uaire deuydit in foure² ^{18. B. xv.}
 pairtis three of thame ualde be founde to be consumed / on ^{fol. 26a.}
 meate, drinke, & sleipe, but albeit ordinaire tymes ualde
 5 commounlie be³ keiped in meate & sleipe, yett use youre
 self quhyles sa that⁴ any tyme in the foure & tuentie houris
 maye be alyke to you for any of thaim, that thairby youre
 dyet maye be⁵ accomodate to youre affaires, & not youre
 affaires to youre dyet, not⁶ thairfore using youre self to

¹ haill *added above the line.* ² pairt *deleted after foure.* ³ be
added above the line. ⁴ all *deleted after that.* ⁵ bound *deleted*
after be. ⁶ note *deleted before not.*

10 meate & drinke; and chieffie, be warre¹ of drunkennesse ^{WALDEGRAVE,}
 whiche is a beastlie vice, namelie in a King: but speciallie ^{1603.}
 be warre¹ with it, because it is one of those vices that in- ^{Cic. 5. Tus.}
 creaseth with age. In the forme of your meate-eating, be ^{Plat. 6. de}
 neither vnciuill, like a grosse Cynicke; nor affectatlie mignarde, ^{Leg.}
 15 like a daintie dame; but eate in a manlie, rounde, and honest ^{Plin. l. 14.}
 fashion. It is no waies comelie to dispatche affaires, or to
 be pensive at meate: but keepe then an open & cheerefull
 countenance, causing to reade pleasant histories vnto you,
 that profite may be mix- / ed with pleasure: and when ye ^{p. 108.}
 20 are not disposed, entertaine pleasant, quicke, but honest
 discourses.

And because meate prouoketh sleeping, be also moderate ^{Of sleepe.}
 in your sleepe; for it goeth muche by vse: & remember ^{Pla. 7. de leg.}
 that if your whole life were deuided in foure parts, three of
 25 them would be found to be consumed on meate, drink, sleepe,
 and vnnecessarie occupations.

But albeit ordinarie times would commonlie be kept in
 meate and sleepe; yet vse your selfe some-times so, that any
 time in the foure & twentie houres may be alike to you for
 30 any of them; that thereby your diet may be accomodate ^{Best form of}
 to your affaires, & not your affaires to your diet: not ther- ^{diet.}
 fore vsing your selfe to ouer great softnesse and delicacie in ^{Pla. 6. de leg.}

¹ 1616, beware.

MS ROYAL
18. B. xv.

ouergreat softnes & delicatie¹ in youre sleipe maire nor in
youre meate.² & speciallie inkaice³ ye⁴ haue adoe with the
uarres :⁵ lett not youre chalmer be thrang & commoune⁶
the tyme of youre rest als uell for cumlines as for escheuing
of carieing⁷ clatteris out of the same, lett thaim that haue 5
the credit⁸ to serue in youre chalmer, be trustie & secrete
for a king uill haue neid to use secreacie in many things, but
yett behaue youre self sa in youre greatest secreatis⁹ as ye
neid not be ashamed suppose thay uaire all proclamed at the

¹ not thairfore using . . . delicatie added above the line, with thairfore
added above the main interlining.

² in youre sleipe maire nor
in youre meate added in the margin.

³ youre deleted after inkaice.

⁴ a deleted above ye.

⁵ Punctuation altered from comma to colon.

⁶ & commoune written above in in deleted.

⁷ carieing added above
the line.

⁸ to be deleted after credit.

⁹ a of secreatis added
above the line.

WALDEGRAVE, in your sleep more nor in your meate, and speciallie in-case 10
1599. yee haue adoe with the warres.

Let not your Chalmer be throng & common the time of your
rest aswel for comelines, as for eschewing of carying clatters
out of the same : Let them that haue the credit to serue in your
Chalmer be trustie and secret : for a King will haue neede to 15
vse secrecie in manie things, but yet behaue your selfe so in
youre greatest secretes, as yee neede not bee ashamed suppose
they were al proclaymed at the Crosse : But specially see that
those of your Chalmer be of a sounde fame, and without blemishe :
Take no heede to any of your Dreames ; for all Prophecies, 20
Visions, / & ¹ prophetick dreames are accomplished and ceased
in Christ : & therefore take no heed to freats either in dreams or
any other thinges, for that errorr proceedeth of ignorance and is
vnworthy of a Christian, who shoulde be assured quod omnia
sunt sancta sanctis, all daies and meates being alike to Chris- 25
tianes (as PAVLL sayth.)

p. 129.
sig. S.

Rom. 14. 14.

Next followeth to speake of rayment, the on-putting whereof
is the ordinary action that followeth nexte to sleepe : Be also
moderate in your rayment ; neither ouer-superfluous (like a

¹ catch-word, and.

crosse, but speciallie see that ¹ thaise of youre chalmer be of MS ROYAL
18. B. xv.
 a sounde fame, & without blemishe, take na heade to any of
 youre dreames for all prophecies ² uisions,³ & prophetike
 dreames are ⁴ accomplisshed & ceast in chryste,⁵ & thairfore
 5 take na heade to freatis ather ⁶ in dreames or any other⁷
 things, for that erreure procedis of ignorance & is unuorthie
 of a ⁸ christiane, quha soule be assured quod omnia sunt
 sancta sanctis, all dayes & meates being ⁹ alyke to chris-
 tianis as paul sayis. next follouis to speake of rayment ¹⁰
 10 quhilke is the ordinaire action that follouis next to sleipe, be
 also moderate in youre rayment nather ouer ¹¹ superflouise

¹ thame *deleted after that.* ² & *deleted after prophecies.* ³ are
deleted after uisions. ⁴ a second are *deleted: all deleted above it.* ⁵ r of
 chryste *added above the line.* ⁶ ather *added above the line.* ⁷ dreames
deleted after other. ⁸ christ *deleted after a.* ⁹ ali *deleted after being.*
¹⁰ quhil *deleted after rayment.* ¹¹ ouer *added above the line.*

your sleepe, more then in your meate; & speciallie in-case WALDEGRAVE,
1603.
 ye haue adoe with the warres.

Let not your Chalmer be throng & common in the time of Formes in
the Chalmer.
p. 109.
 15 your rest, aswell for comelinesse, as for eschew- / ing of carry-
 ing reports out of the same. Let them that haue the credite Val. 2.
Cur. 4.
 to serue in your Chalmer, be trustie & secrete; for a King
 will haue need to vse secrecie in many thinges: but yet
 behaue your self so in your greatest secrets, as ye neede not
 20 be ashamed, suppose they were all proclaimed at the mercate
 crosse. But specially see that those of your Chalmer be of a Pla. 6. de leg.
 sounde fame, and without blemishe.

Take no heede to any of your dreames: for all Prophecies, Dreames not
to be taken
heed to.
 25 in Christ. And therefore take no heede to freets either in
 dreames, or any other things: for that errour proceedeth
 of ignorance, & is vnworthy of a Christian; who should be
 assured, *Omnia esse pura puris*, as *Paule* saieth; all daies Rom. 14.
Tit. 1.
 and meates being alike to Christians.

30 Next followeth to speake of rayment, the on-putting whereof Of apparell.
p. 110.
Iso. de reg.
 is the ordinary action that followeth next / to sleepe. Be
 also moderate in your rayment; neither ouer superfluous,

MS ROYAL
18. B. XV.

lyke a deboshed¹ uaistoure, nor ouer base lyke a miserabill
pedder, not artificiallie² trimmed & dekkid lyke a courtizane,
nor yett ouer sluggishelie cledd lyke a cuntree cloune, not
ouer lichtlie lyke a candie soldat or a uaine young courteoure,
nor yett ouer grauelie lyke a minister, bot in youre garmentis 5
be propir, cleinlie, cumlie, & honest³ uearing youre claithis
in a cairles yett cumlie forme, keeping in thaim a midde
forme inter togatos & palliatos, betuixt the grautie of the
ane & lichtnes of the other, thairby to signifie that by youre /
calling⁴ ye are mixed of baith the professions, togatus as a i 10
iuge making & pronouncing the law, palliatus be the pouaire

fol. 266.

¹ uaistor *deleted after* deboshed.
³ hauing you *deleted after* honest.

² try *deleted after* artificiallie.
⁴ calling *added above the line.*

WALDEGRAVE,
1590.

p. 130.

*deboshed waister) not yet ouer-base (like a miserable pedder)
not artificiallie trymmed and decked (like a Courtizane :) nor
yet ouer sluggishlie clothed (like a Cuntrie-cloune) not ouer
lightly (like a Candie Sol- / dier¹ or a vaine young Courtier) 15
nor yet ouer grauely (like a Minister :) but in youre garments
bee proper, cleanly, comely and honest; wearing your cloathes
in a carelesse yet comely forme: keeping in them a midde
forme, inter Togatos & Palliatos, betuixte the grautie of
the one and lightnesse of the other: thereby to signifie, that 20
by your calling ye are mixed of both the professiones,
TOGATUS as a iudge making & pronouncing the law,
PALLIATVS by the power of the sword: as your office is
likewise mixed betuixte the Ecclesiastical and civil estate:
for a King is not mere laicus, as both the Papistes and 25
Anabaptists would haue him, to the which errour also our puri-
tanes incline ouer-far. But to returne to the purpose of garments,
they ought | to be used according to their first institution by God,
which was for three causes: to hide our nakednesse and shame,
and consequentlie to make vs more comelie: And thirdly, to 30
preserue vs from the injuries of heate and colde: If to hide our
nakednesse and shamefull partes, these naturall partes ordeyned
to be hidde, shoulde not then be represented by anie formes in*

p. 131.
sig. S2.

¹ catch-word, *dier.*

of the suorde, as youre office is lykeuayes mixed ¹ betuixt the ecclesiastike ² & ciuill estait, for a king is not mere laicus as baith the papistes & anabaptistes uolde haue him, to quhilke erreure also oure puritanes enclynes ouer farre, but to returne 5 to the purpose of garmentis thay aucht to be used according to thaire first institution be god, quhilke uas for three causis, to hyde oure naiketnes & shame, & consequentlie to make us maire ³ cumlie, & thridlie to preserue us from the iniuries of heate or caulde, gif to hyde oure nakidnes & shamefull pairtis, ⁴ 10 these naturall pairtis ordained to be hidd ⁵ sould not ⁶ then

¹ mixed *added above the line.*

² tike *added above at the line end.*

³ maire *added above the line.*

⁴ thay *deleted after pairtis.*

⁵ these . . . hidd *added above the line.*

⁶ be *deleted after not.*

like a deboshed waister ; nor yet ouer base, like a miserable wretche ; not artificiallie trimmed & decked, like a Courtizane ; nor yet ouer sluggishly clothed, like a country-clowne ; not ouer lightly, like a Candie-souldier, or a vaine young Courtier ; 15 nor yet ouer grauelie, like a Minister. But in your garments be proper, cleanlie, comelie & honest : wearing your clothes in a carelesse, yet comelie forme : keeping in them a midde forme, *inter Togatos & Paludatos* ; betwixt the grauitie of the one, and lightnesse of the other. Thereby to signifie, that 20 by your calling ye are mixed of both the professions ; *Togatus*, as a iudge making and pronouncing the lawe ; *paludatus*, by the power of the sword : as your office is likewise mixed, betwixt the Ecclesiasticall and ciuill estate. For a King is not *merè laicus*, as both the Papistes and Anabaptistes would 25 haue him ; to the whiche error also the Puritanes incline ouer-farre. / But ¹ to returne to the purpose of garments, they ought to be vsed according to their first institution by God ; whiche was for three causes : first to hide our nakednesse and shame ; next and consequentlie, to make vs more comelie ; and 30 thirddie, to preserue vs from the iniuries of heate and colde. If to hide our nakednes & shamefull parts, then these naturall parts ordained to be hid, should not be represented by any

MS ROYAL
18. B. xv.

WALDEGRAVE,
1603.

Cic. 1. Of.

Pl. de reg.

p. 111.

¹ *catch-word, but.*

MS ROYAL
18. B. xv.

be ¹ representid by any formes in the claithis as ² the greate ³ filthie balopis dois (bearing the pinsell ⁴ of priapus) quhilke thairfore I thinke the onlie unlauffull forme of claithis, & gif ⁵ thay soule helpe oure cumlines, thay soule not then be thaire painted ⁶ preined facon serue for baitis to filthie leacherie, ⁵ as false haire & fairding dois among unchaiste uemen, & gif thay soule preserue us from the iniuries of heate & colde, men soule not lyke senceles staines contemne god in lichleing ⁷ the seasons ⁸ gloriing ⁹ to conqueis honoure on heate or caulde, ¹⁰ & althoch it be praise uorthie & necessaire ¹¹ in a prince to be ¹⁰ patiens algoris & æstus quhen he sall haue adoe uith uarres

¹ be added in the margin. ² oure oure deleted after as. ³ greate added above the line.
⁴ A bracket deleted after pinsell. ⁵ gif added above the line.
⁶ painted written above an indecipherable deletion.
⁷ sic. ⁸ seasons written above season deleted. ⁹ After gloriing a word indecipherable by deleting.
¹⁰ gloriing to conqueis . . . caulde added in the margin. ¹¹ & necessaire added above the line.

WALDEGRAVE, *the cloathes, as the greate filthy Baloppes do (bearing the pensel of PRIAPVS) which therefore I thinke the onelie unlawfull forme of cloathes: And if they should helpe our comelines, they should not then by their paynted preined fashione serue* ¹⁵
for baytes to filthie Lecherie, as false heire and fairding doe among vnchaste women; And if they should preserue vs from the | iniuries of heate and colde, men should not (like senseles stones) contemne God in lightlying the seasons, glorying to conquere honour on heate or colde: And although it be praise worthie ²⁰
and necessarie in a Prince, to be patiens algoris & æstus, when he shal haue adoe with warres vppon the feeldes: yet I thinke it meeter that ye goe both clothed and armed, nor naked to the battle; except ye would make you light for away-running; and yet for cowardes, metus addet alas. And shortly, in your ²⁵
Clothes keep a proportion, aswell with the seasonnes of the yeare, as of your age; in the fashionnes of them being carelesse, using them according to the common forme of the time, whiles richlier, whiles meanelier clothed as occasion serueth, without keeping any precise rule there | in; for if your mind be found occupied vpon ³⁰
them, it will bee thought idle otherwaies, as CESAR said de

1599.

p. 132.

p. 133.
sig. S3.

upon the feildis, yett ¹ I thinke it meitter that ye ga baith MS ROYAL
18. B. xv. cledd & airmed nor naiked to the battell, except ye ualde
make you ² licht for auaye rinning, & yett for couardis ³ metus
addet alas, & shortlie in youre ⁴ claithis keipe a proportion
5 alsueill uith the seasons of the yeare as of youre aage, in the
facons of thaim being cairles, using ⁵ thaim according to
the comoune ⁶ forme of the tyme quhyles ⁷ richelier, quhyles
meinlier cledd as occasion seruis, uithout keiping any præcise
reulle thairin, for ⁸ gif youre mynde be ⁹ founde occupied ¹⁰
10 upon thaim it uill be ⁹ thocht ydle otheruayes, as ¹¹ cæsar

¹ A second yett deleted. ² you deleted and then repeated. ³ tim
deleted after couardis. ⁴ facons of deleted after youre. ⁵ bot
deleted after using. ⁶ comoune added above the line. ⁷ richel
deleted after quhyles. ⁸ for written above bot deleted. ⁹ be
added above the line. ¹⁰ thair deleted after occupied. ¹¹ cæsall
deleted after as.

vn-decent formes in the cloathes: and if they should helpe WALDEGRAVE,
1603.
our comlines, they should not then by their painted preened
fashion, serue for baites to filthie lecherie; as false haire and
fairding does amongst vnchaste wemen: and if they should
15 præserue vs from the injuries of heat and colde, men should
not, like senselesse stones, contemne God, in lightlyng the
seasons; gloryng to conquere honour on heate and colde.
And although it be praise-worthy & necessarie in a Prince,
to be *patiens algoris & aestus*, when he shall haue adoe with
20 warres vpon the fieldes; yet I / thinke it meeter that ye goe p. 112.
both clothed and armed, then naked to the battell; except
you would make you light for away-running: and yet for
cowards, *metus addit alas*. And shortlie, in your cloathes
keepe a proportion, aswell with the seasons of the yeare, as
25 of your age: in the fashions of them being carelesse, vsing Cic. 1. Of.
them according to the common forme of the time, some-times
richelier, some-times meanlier clothed as occasion serueth,
without keeping any precise rule therein. For if your minde Ar. ad Alex.
be found occupied vpon them, it will be thought idle other-
30 waies, and ye shall be accompted ¹ in the number of one of

¹ 1616, accounted.

MS ROYAL
18. B. xv.

fol. 27a.

said de compto ¹ iuene quhaise spreit thairfore he fearid not, bot speciallie escheu to be ² æffeminate in youre claithis in parfuming, preining, or siclyke.³ & faille neuer in tyme of uarres to be galliardest / & brauest baith in claithis & countenance, & make not a foole of youre self in disguysing, or uearing 5 lang youre haire or nailes, quhilke are but excrementis of nature, & beurayes sicc misusers of thaim to be ather of a uindictif, or a uaine licht naturall, especiallie make na uouis in sicc uaine & outuarde things as concernis ather meate or claithis, lett youre self & all youre courte ueare na ordinaire 10 armoure uith youre claithis, bot sicc as is knichtlie & honorable I meane rapper-suordis ⁴ & daiggeris, for tuillesome ueapons in the courte betaikinnes confusion in the cuntree,

¹ iuuent *deleted after compto.* ² to be *added above the line.* ³ in parfuming . . . siclyke *added above the line.* ⁴ sicc *erased above rapper.*

WALDEGRAVE,
1599.

compto iuene, whose spirite therefore he feared not: but speciallie eschew to be effeminate in your clothes, in perfuming, 15 preining, or suchlike: and faile neuer in time of warres to be galliardest and brauest, both in clothes and countenance: and make not a foole of your selfe in disguysing or wearing long your haire or nayles, which are but excrements of Nature, & bewraie such missusers of them, to be either of a vindictiue, or 20 a vaine light naturall; especially, make no vowes in such vaine and outwarde thinges as concerne either meate or clothes.

p. 134.

Let your selfe and all your Courte weare no ordinarie armour with your / cloathes,¹ but such as is Knightly & honorable; I meane Rapier-Swords and Daggers: for toilsome ueapons in 25 the Court betokneth confusion in the cuntry: & therefore banish not only from your court al trayterous offensiue ueapons forbidden by the laws, as gunnes and suchlike (whereof I spake already) but also such trayterous defensiue armes, as Secreates, Platesleeues, and suchlike unseene armour: for (besides that 30 the wearers thereof may be presupposed to haue a secret euill intention) they want both the uses that defensiue armour is ordained for; which is, to be able to hold out violence, and by their outward glauncing in their enemies eies, to strike a terrour

¹ catch-word, clothes.

& thairfore banishe not onlie from youre courte all traiterouse MS ROYAL 18. B. xv. offensive ueaponis forbidden be the lauis as gunnis & siclyke (quhairof alreaddie I spake), bot also sicc traiterouse defensiuie armes as secrettis, pleatesleues & siclyke unseene armoure, 5 for besydes that the ueareris of thaim maye be præsupposid to haue a secret euill intention, thay uante baith the usis that defensiuie ¹ armoure is ordained for ² quhilk ³ is ⁴ to be able to haulde out uiolence, & be thaire outuarde glauncing in thaire ennemies eyes ⁵ to strike a terroure in thaire haitis,⁶

¹ defensiuie *added above the line.*

² for *added above the line.*

³ Originally quhilkes *but the es deleted.* ⁴ is *added above the line.*

⁵ in thaire ennemies eyes *added above the line.* ⁶ haitis *written above ennemies deleted.*

10 these *compti iuvenes*; which will make your spirite & judge- WALDEGRAVE, 1603. ment to be lesse thought of. But speciallie eschewe to be effeminate in your cloathes, in perfuming, preening, or suche like: and faile neuer in time of warres to be galliardest and brauest, both in cloathes and countenance. And make not 15 a foole of your selfe in disguysing or wearing long haire or / nailes; whiche are but excrements of nature, and bewraie p. 113. sig. K. suche misusers of them, to be either of a vindictiue, or a vaine light naturall. Especiallie, make no vowes in suche vaine and outward thinges, as concerne either meate or cloathes. 20 Let your selfe and all your Court weare no ordinarie armour with your cloathes, but suche as is knightlie, and honourable: I meane rapier-swordes, & daggers. For tuilyesome weapons in the Courte, betokens confusion in the countrie. And ther- What ordinarie armour to be used ¹ at Courte. fore bannishe not onelie from your Courte, all traiterous 25 offensive weapons, forbidden by the lawes; as gunnes and suche like (whereof I spake alreadie) but also all traiterous defensiuie armes, as secretes, plate-sleeues, and suche like vnseene armour. For, besides that the wearers thereof, may be præsupposed to haue a secrete euill intention, they want 30 both the vses that defensiuie armour is ordained for: whiche is, to be able to holde out violence, and / by their outuarde p. 114. glauncing in their enemies eies, to strike a terrour in their

¹ 1616, worne.

MS ROYAL
18. B. xv.

quhair be the contraire thay can serue for nather, being not onlie unable to resiste bot dangerouse for shottis, & geuing na outuarde glaunce aganis the ennemie being onlie ordained for betraying under truste, quhair of honeste men shoulde be ashamed to beare the outuarde bagee not resembling the 5 thing thaye are not,¹ & for ansoure against thir arguments I knau nane but the aulde skottis facon, quhilke gif it be urang is na maire to be allowed for ancientnes,² nor the aulde messe is, quhilke also oure forbearis used. the next thing that ye haue to take heade to is, youre speiking & langage, quhairunto 10 I ioine youre ³ gesture, sen action is ane of the cheifest qualities

¹ not resembling the thing . . . not added above the line. ² for ancientnes added above the line. ³ a second youre deleted.

WALDEGRAVE,
1599.
p. 135.
[sig. S4]

in their hearts, where by the contrarie they can serue for neither, being not onely vna- | ble to resist, but dangerous for shots, and giuing no outward glance against the enemy, being only ordeined for betraying vnder trust, whereof honeste men should bee ashamed 15 to beare the outwarde badge, not resembling the thing they are not. And for ansuere against thir arguments, I knowe none but the old Scottes fashion, which if it be wrong, is no more to be allowed for ancientnes, nor the olde Messe is which also our forebeares used.¹ 20

p. 136.

The next thing that ye haue to take heede to, is your speaking & language, whereunto I ioine your gesture, sen actione is one of the chiefest qualities that is required in an oratour, for as the tongue speaketh to the eares, so doth the gesture speake to the eies of the auditoure. In both your speaking | and your gesture 25 then, vse a natural & plaine forme, not fairdit with artifice: for (as the French-men saie) Rien counterfaict fin: But eschewe al affectat formes in both. In your language bee plaine, honest, naturall, comely, cleane, short, and sententious; eschewing both the extreamities, aswell in not vsing a rusticall corrupt leid, nor 30 yet booke-language, and Pen and Ink-horne tearmes, and least of all, mignarde and effeminate tearmes: but let the greatest parte of your Eloquence consist in a naturall, cleare, and sensible

¹ 1599, ved₁

that is requyred in ane oratoure, for as the tounge speakis to MS ROYAL
18. B. xv. the eares sa dois the gesture speake to the eyes of the auditoure, in baith youre speiking & youre gesture ¹ then use a naturall & plaine forme not fairdit uith ² artifice, for as the frenshe
5 men sayes, rien conterfaict fin, bot escheu all affectate formis/
in baith, in youre langage be plaine, honest ³ naturall, cumlie, fol. 27b.
clene, shorte & sententious escheuing baith ⁴ the extremities
alsueill in not using a rusticall corrupt leid, nor yett booke
langage & penn & inkerne termes, & least of all mignarde &
10 æffeminate termis, but lett the greatest pairt of youre eloquence

¹ thaire *deleted after* gesture. ² for the *deleted above* uith. ³ honest
added above the line. ⁴ escheuing baith *written above* escheuing *deleted.*

harts. Where by the contrarie, they can serue for neither ; WALDEGRAVE,
1603. being not onely vnable to resist, but dangerous for shots, and giuing no outwarde showe against the enemie : being onlie ordained, for betraying vnder truste ; whereof honest men
15 should be ashamed to beare the outwarde badge, not resembling the thing they are not. And for answeare against these arguments, I know none but the olde Scottes fashion : whiche if it be wrong, is no more to be allowed for auncientnesse, then the olde Masse is, whiche also our fore-fathers vsed.

20 The next thing that ye haue to take heede to, is your speaking and language ; whereunto I joyne your gesture, since action is one of the cheefest qualities, that is required
in an oratour : for as the tongue speaketh to the eares, so Of language
& gesture.
Ar. 3. ad
Theod.
Cic. in or.
ad Q. fr.
& ad Br.¹
p. 115.
sig. K2.
Cic. 1. Of. doth the gesture speake to the eies of the auditour. In both
25 your speaking and your ge- / sture, vse a naturall and plaine forme, not fairded with artifice : for (as the French-men say) *Rien contre-faict fin* : but eschewe all affectate formes in both.

In your language be plaine, honest, naturall, comelie, Id. eod. cleane, short, and sentencious : eschewing both the extremities, aswell in not vsing any rusticall corrupt leide, as
30 booke-language, and pen and inke-horne tearmes : and least of all mignarde & effœminate tearmes. But let the greatest parte of your eloquence consist in a naturall, cleare, and Id. ad Q. frat.
& ad Brut.

¹ 1616, *Bren.*

MS ROYAL
18. B. XV.

consiste in a naturall, cleir, & sensibill forme of the deliuerie of youre mynde,¹ beildit aye upon certaine & goode groundis² tempering it uith grauitie, quikenes,³ or mirrienes according to the subiect⁴ & occasion of the tyme, not taunting in theologie, nor alleadging scripture in drinking purposis, as⁵ ouer many dois, use also the lyke forme in youre gesture, nather looking sillelie lyke a stupide pedante, nor unsettlelie uith ane unkouth morgue, lyke a neu come ouir caualier, but lett youre behaioure be naturall, graue, & according to the facon of youre cuntree, be not ouer⁵ spairing in youre courtesies,⁶ for¹⁰ that uill be imputed to inciuiltie & arrogance, nor yett⁷ ouer prodigall in iouking,⁸ or nodding at euerie steppe, for that

¹ mynde added above the line. ² as lykeuaies deleted after groundis.
³ quikenes written above quike deleted. ⁴ subiect written above purposie deleted. ⁵ ouer added above the line. ⁶ The sies of courtesies added above at the line-end. ⁷ gouking deleted after yett.
⁸ ouer prodigall in iouking added above the line.

WALDEGRAVE,
1599.

p. 137.
sig. T.

forme of the deliuerie of your minde, buylded ay vpon certaine and good groundes, tempering it with grauitie, quickenes or merines according to the subiect, and occasion of the time, not¹⁵ taunting in Theologie, nor alleadging | Scripture in drinking purposes (as ouer many do) vse also the like forme in your gesture, neither looking sillely (like a stupide pedant) nor vnsettledly with an vncouth morgue (like a new-come-ouer Cavalier) but let your behavior be natural, graue, & according to the fashion of your²⁰ cuntry. Be not ouer sparing in your courtesies, for that will be imputed to inciuiltie and arrogancie; nor yet ouer prodigall in jowking or nodding at euerie step, for that forme of being populare, becommeth better aspiring ABSALONS then lawfull Kings; framing euer your gesture according to your present²⁵ actiones, looking grauelie and with a majestie when ye sit in judgements, or giue audience to Embassadors: homely, when ye are in priuate with your owne seruantes: | merely, when ye are at any pastime or merrie discourse, and let your countenance smell of courage and Magnanimitie when ye are at the warres:³⁰ and remember (I say ouer againe) to bee plaine and sensible in your language; for besides that it is the tongues office to be

p. 138.

forme of being ¹ populaire becummis bettir aspiring absalons, MS ROYAL
18. B. xv.
 then lauffull kings, framing euer youre gesture according to
 youre present actions, looking grauelie & uith a maiestie quhen
 ye sitt in iudgement, or giues audience to ambassadouris,²
 5 hamelie³ quhen ye are in⁴ priuate uith youre awin seruauantis,
 merrilie quhen ye are at any pastyme or mirrie discourse, &
 lett youre countenance smell of⁵ curage & magnanimitie
 quhen ye are at the uarris, & remember I saye ouer againe to
 be plaine & sensibill in youre langage, for besydis that it is

¹ forme of being *written above* becumis forme of being *deleted*. ² or
 giues audience to ambassadouris *added above the line*. ³ haue
deleted before hamelie. ⁴ in *added above the line*. ⁵ ma *deleted*
after of.

10 sensible forme of the deliuerie of your minde, builded euer WALDEGRAVE,
1603.
 vpon certaine and good groundes ; tempering it with grauitie,
 quicknesse, or merrinesse, according to the subject, & occa-
 sion of the time ; not taunting in Theology, nor alleading
 and prophaning the Scripture in drinking purposes, as ouer
 15 manie doe.

Vse also the like forme in your gesture ; neither looking *Id. 1. Of.*
 stillelie, like a stupide pedant ; nor vnsetledlie, with / an *p. 116.*
 vncouth morgue, like a new-com-ouer Cavalier : but let your
 behauor be naturall, graue, and according to the fashion of
 20 the countrie. Be not ouer sparing in your courtesies ; for *Phil. ad
Alex.
Cic. 2. Of.*
 that will be imputed to in-civility & arrogancie : nor yet
 ouer prodigal in jowking or nodding at euerie step ; for that
 forme of being populaire, becommeth better aspiring *Absalons, Arist. 4.
Eth.
Cic. ad At.*
 then lawfull Kings : framing euer your gesture according to
 25 your present actions : looking grauelie & with a majestie when
 ye sit in iudgement, or giues ¹ audience to Embassadours ;
 homely, when ye are in priuate with your owne seruantes ;
 merelie, when ye are at any pastime or merrie discourse ;
 and let your countenance smell of courage and magnanimitie
 30 when ye are at the warres. And remember (I say ouer againe) *Is. de reg.
& in Euag.*
 to be plaine & sensible in your language : for besides that it

¹ 1616, giue.

MS ROYAL
18. B. xv.

the tounge office to be the messinger of the mynde, it maye
be thocht a pointe of imbecillitie of spreit in a king to speake
obscurlie, mekle maire untreulie, as gif he stode awe of any
in uttering his thochtis, except sum unhappie mutinie or
suddaine rebellion uaire¹ bleasid up, then indeid it is a² 5
lawfull policie to beare uith that³ present fyrie⁴ confusion be
faire generall speichis (keiping you als farre as ye can fra direct
promesis,) quhill the fyre be quenshit & that confusid masse
separatid, & to doe otheruayes it uaire na magnanimitie bot
rashe⁵ tempting of god, remember also to putt a difference 10

¹ blae deleted after uaire. ² s deleted after a. ³ fyrie deleted
after that. ⁴ fyrie added above the line. ⁵ rashe written above
plaine deleted.

WALDEGRAVE, *the messenger of the mind, it may be thought a pointe of imbecil-
1599. litie of¹ spirit in a King to speake obscurely, much more vntruely,
as if he stode awe of any in vttering his thoughts; except some
vnhappie mutinie or suddaine rebellion were blazed vp: then
indeed it is a lawfull pollicie, to beare with that present fire 15
confusion by fair generall speeches (keeping you as far as ye
can from direct promises) while the fire be quenched, & that
confused masse separated; & to do otherwaies, it | were no
Magnanimity, but rash tempting of God. Remember also, to
put a difference betuixt your forme of language in reasoning, 20
and your pronouncing of sentences or declarator of your will
in judgement, or anye other waies in the points of your office:
for in the former case, yee must reason pleasantly & patiently,
not like a King, but like a priuat man & a scholer: otherwaies,
your impatience of contradiction wil be interpreted to be for lacke 25
of reason on your part; where in the points of your office, yee
should ripelie advise indeede before ye giue forth your sentence:
but fra it bee giuen forth, the suffering of anie contradiction,
diminisheth the majestie of your authority & maketh the processes
endles; the like forme woulde also be obserued by | all your 30
inferiour judges and Magistrates.*

p. 139.
sig. T2.

p. 140.

Now as to your writing, which is nothing els, but a forme of

¹ 1599, of of.

betuixt¹ youre forme of langage in² reasoning³ / & youre pronouncing of sentences or declaratoure of youre uill in iudgement or any other uayes in the pointis of youre office, for in the former cace ye man reason pleasantlie & patientlie not lyke a king bot lyke a⁴ priuate man & a skoller, otheruayes youre impatiencie of contradiction uill be interpreted to be for lake of reason on youre pairte,⁵ quhaire in the pointis of youre office ye sould rypelie aduise indeid before ye giue furth youre sentence, bot fra it be geuin furth, the suffering of any contradiction diminishes the maiestie of youre autoritie & makis the processis endles, the lyke forme sould also be obseruid be all youre inferioure⁶ iudgis & magistratis. nou as to⁷ youre writting quhilke is nathing ellis bot a forme of

MS ROYAL
18. B. XV.
fol. 28a.

¹ betuixt *written above in deleted*; bettir *deleted after* betuixt. ² in *written above or deleted*. ³ in any commoune purpose *deleted after* reasoning. ⁴ a *added above the line*. ⁵ ot *and the first limb of an h deleted after* pairte. ⁶ inferiou *deleted before* inferioure. ⁷ to *added above the line*.

is the tongues office, to be the messinger of the mind; it may be thought a point of imbecillitie of spirite in a King, to speake / obscurelie; muche more vntrulie: as if he stode awe¹ of any in vttering his thoughts.

WALDEGRAVE,
1603.

p. 117.
sig. K3.
Cic. 3. Of.

Remember also, to put a difference betwixt your forme of language in reasoning, and your pronouncing of sentences, or declaratour of your wil in iudgement, or anie other waies in the points of your office. For in the former case, ye must reason pleasantlie and pacientlie, not like a king, but like a priuate man and a scholer: otherwaies, your impacience of contradiction will be interpreted to be for lacke of reason on your parte. Where in the pointes of your office, ye should ripelie aduise indeede, before ye giue forth your sentence: but fra it be giuen forth, the suffering of any contradiction, diminisheth the Majestie of your autoritie, and maketh the processes endlesse. The like forme would also be obserued by all your inferiour judges and Magistrates.

Id. 1. Of.
Formes in
reasoning.

In iudgement.
Is. ad Nic.
Cic. ad Q. fr.

Nowe as to your writing, whiche is nothing else, but a forme

Of writing
and

¹ 1616, in awe.

MS ROYAL
18. B. xv.

enregistrate speache¹ use a plaine, shorte bot statelie style
baith in youre proclamations & missiues,² especiallie to for-
raine princes, & gif youre engyne spurre you to uryte any
uorkes ather in uerse or prose, I can not bot allou you to
practise it bot take na langsum uorkis in hande for distracting³ 5
you from youre calling, flatter not youre self in youre labouris,
bot before thaye be sett furth lett thaim first⁴ be preuillie⁵
censured be sum of the best skilled men in that craft that in
these uorkis⁶ ye mell uith, & because youre urittis uill remaine
as treu pictouris⁷ of youre mynde to all posterities, lett 10

¹ speache *written above* enregistrate ; *uritting deleted after* enregistrate ;
speaking *deleted above* uritting. ² use a plaine . . . missiues
substituted above the line for gif youre engyne spurre you to uryte ather
in uerse or prose I can not bot allou you to practise it, *which has been*
deleted : originally the interlining began with keipe, *but it was deleted and*
use written above it. ³ youre *deleted before* distracting. ⁴ first
added above the line. ⁵ preuillie *added above the line.* ⁶ that in
these uorkis added above the line, with thame deleted after in. ⁷ uris
of pictouris added above at a line-end.

WALDEGRAVE,
1599.

*Enregistrate speech ; use a plaine, short, but stately stile, both
in your Proclamations & Missiues, especially to forraine Princes :
and if your engine spurre you to write anie workes either in verse
or in prose, I cannot but allowe you to practise it, but take no
longsome works in hande for distracting you from your calling : 15
Flatter not your selfe in your laboures, but before they be set
foorth, let them firste bee priuelye censured by some of the best
skilled men in that craft, that in these workes ye mell with. And
because your writs will remaine as true pictures of your mind
to all posterities, let them be free | of all vncomelines and 20
unhonestie : & according to HORACES counsell de arte poetica.*

p. 141.
sig. T³.

Nonum premantur in annum.

*I meane both your verse and youre prose : letting first that
furie and heate coole at leasure wherewith they were written, &
then as an vncouth judge and censure, reuising them ouer againe, 25
antequam vltimam adhibeas manum. If yee would write
worthelie, choose subjects worthie of you, that be not full of vanitie
but of vertuc, eschewing obscuritie, & delighting euer to be plaine*

thaimbe free of all uncomelines & unhonestie, & according MS ROYAL
18. B. xv.
to horaces counsall de arte poetica nonum premantur in annum
I meane baith youre uerse & youre prose, letting first that
furie, & heat, coole at laiser quhairuith thay uaire uritten ¹
5 & then as ane unkouth iudge & censoure reusing thaimbe ouer
againe antequam ultimam adhibeas manum, gif ye uolde uritte
uorthelie choose subiects uorthie of you that be not full of
uanitie but of ² uertu, escheuing obscuritie & delyting euer to
be plaine & sensibill,³ & gif ye uritte in uerse, remember that ⁴

¹ quhairuith thay uaire uritten *added above the line, with thay uaire
written above it was which have been deleted.* ² of added above the line.
³ escheuing obscuritie . . . sensibill *added above the line, with a second
escheuing deleted after obscuritie and delyting written above preasing,
which has been deleted.* ⁴ a poeme *deleted after that.*

10 of en-re- / gistrate speeche ; vse a plaine, shorte, but statelie WALDEGRAVE,
1603.
p. 118.
what stile
fitte a
Prince.
stile, both in your Proclamations and missiues, especiallie
to forraine Princes. And if your engine spurre you to write
any workes, eyther in verse or in prose ; I cannot but allowe
you to practise it : but take no longsome workes in hande,
15 for distracting you from your calling.

Flatter not your selfe in your laboures, but before they
be set forth, let them first be priuillie censured by some Cic. 1. Of.
of the best skilled men in that craft, that in these workes
ye medle with. And because your writes will remaine as
20 true pictures of your minde, to all posterities ; let them be
free of all vn-comelinessse and vn-honestie : and according
to *Horace* his counsell

Nonumque premantur in annum.

*De arte
Poetica.*

I meane both your verse and your prose ; letting first that
25 fury & heate, wherewith they were written, coole at leasure ;
and then as an vncouth iudge and censor, reusing them
o- / uer againe, before they be published, *quia nescit vox*
missa reuerti. p. 119.
fig. K4.
Id. eod.

If ye would write worthelie, choose subjectes worthie of
30 you, that be not full of vanitie, but of vertue ; eschewing
obscuritie, and delighting euer to be plaine and sensible.

MS ROYAL
18. B. xv.

fol. 28b.

it is not the principall pairt of a poeme to ryme richt, & flou
ueill with monie prettie uordis, but the cheif comendation of
a poeme is that quhen the uerse sall be shaikin sindrie in prose
it sall be founde sa riche of quike inuentions & poetike flouris, as
it sall retaine the lustre of a poeme althoch in prose, & I ualde 5
also aduyse you to uritte in youre awin langage / for ¹ thaire ²
is nathing left to be said in græke & latin allreaddie, & aneu
of ³ poore skollairs ualde matche you in these langages, &
besydes that ⁴ it best becumis a king to purifie & make famouse
his ⁵ awin langage quhairin he maye ga before all his subiectis ⁶ 10
as it settis him ueill to doe in all lafull things. & among all

¹ for added above the line. ² & deleted before thaire. ³ of added
above the line. ⁴ & besydes that added above the line. ⁵ aun deleted
after his. ⁶ all deleted after subiectis.

WALDEGRAVE,
1599.

p. 142.

*& sensible: & if ye write in vers, remember that it is not the
principal part of a poëme to rime right, and flow wel with manie
prettie wordes; but the chiefe commendation of a poëme, is,
that when the verse shall bee shaken sundrie in | prose, it 15
shalbe found so rich in quick inuentions & poëtick floures,
as it shal reteine the lustre of a poëme although in prose:
& I would also aduise you to write in your own langage:
for there is no thing left to be said in Greeke & Latine
already, & ynow of poore scholers would match you in these 20
languages: & besides that, it best becommeth a King to
purifie & make famous his owne language, wherein he may
go before all his subjectes; as it setteth him well to doe in
all honeste and lawfull thinges.*

p. 143.
sig. T4.

*And among all vn-necessarie things that are lawfull and 25
expedient, I thinke exercises of the bodie moste commendable to
bee used by a younge Prince, in such honeste games or pastimes
as may further habilitie and | mainteine health: for albeit I
graunte it be most requisite for a King to exercise his engyne
(which surely with Idlennesse wil rouste & become blunt) yet 30
certainely bodelie exercises and games are very commendable,
as well for banishing of Idlennesse (the mother of all vices) as
for making his bodie able and durable for trauell, which is verie*

unnecessaire things that are lafull¹ & expedient I thinke^{MS ROYAL 18. B. xv.}
 exercises of the boddie maist commendable to be used be a
 young prince, in² sicke honest³ games or pastymes as maye
 further habilitie &⁴ mainteine health, for albeit I graunt it
 5 be maist requisite for a king to exercise his engyne (quhilke
 surlie uith ydilnes uill rouste & becum blunte) yet certainlie
 bodilie exercises & ghames are uerrie comendable, als ueill
 for banishing of ydilnes (the mother of all uyces) as for⁵
 making his boddie abill & durabill for trauell quhilke is uerrie

¹ ll of lafull *written above at the end of a line.* ² in *written above*
 ioining thairuith *deleted.* ³ honest *added above the line.* ⁴ & *deleted*
and then repeated. ⁵ his *deleted after for.*

10 And if ye write in verse, remember that it is not the principall^{WALDEGRAVE, 1603.}
 parte of a poëme to rime right, and flowe well with many
 prettie wordes: but the chiefe commendation of a poëme is,
 that when the verse shall be shaken sundrie in prose, it shall^{Ar. de art. poet.}
 be founde so riche in quick inventions, & poëticke floures,
 15 and in faire and pertinent comparisons; as it shall retaine
 the lustre of a poëme, although in prose. And I would also
 aduise you to write in your owne lantage: for there is no
 thing left to be saide in Greeke and Latine alreadie; and
 ynewe of poore schollers would matche you in these languages;
 20 and besides that, it best becommeth a King to purifie and make
 famous his owne tongue; wherein he may goe / before all his^{p. 120.}
 subjectes; as it setteth him well to doe in all honest & lawfull
 things.

And amongst all vnecessarie things that are lawfull and
 25 expedient, I thinke exercises of the bodie moste commendable^{Of the exercise of the bodie. Xl. l. Cyr.}
 to be vsed by a young Prince, in suche honest games or pastimes,
 as may further ability & mainteine health. For albeit I graunt
 it to be most requisite for a King to exercise his engine, whiche
 surelie with idlenesse will rouste¹ and become blunt; yet
 30 certainly bodily exercises and games are verie commendable;^{Plat. 6. de leg. Ar. 7. & 8. pol. Cic. 1. Of.}
 aswell for bannishing of idlenesse (the mother of all vice) as
 for making his bodie able and durable for trauell, whiche is

¹ 1616, rust.

MS ROYAL
18. B. xv.

necessaire for a king, but from this compte I debarre all rumling uiolent exercises as the fitball¹ meitter for laming nor making able the useris thairof, as lykeuayes sicc tumbling trikkis as onlie seruis for comœdians & gysairis to uinne thaire breade uith, but the exercises that I uolde haue you to use (althoch but moderatlie not making a crafte of thaime) are rinning, leaping, uestling, fensing, dansing,² & playing at the cache³ & the honorablest, & maist comendable ghames that ye can use are ghames on horsebake, for it becumis a prince best of any man to be a⁴ faire & goode horseman, use thairfore to ryde & dantoune⁵ great & curagious horsis, that I maye

¹ meitt *deleted after* fitball. ² & *deleted before* dansing. ³ & playing at the cache *added above the line.* ⁴ a *added above the line.*
⁵ & dantoune *added above the line.*

WALDEGRAVE, *necessarie for a King. But from this counte I debarre al rumling violente exercises; as The foote-bal, meeter for laming nor making able the users thereof: as likewaies such tumbling trickes as onelie serue for Comedians and Gysares to winne their bread with. But the exercises that I would haue you to vse (although but moderatly, not making a craft of them) are running, leaping, wrastling, fensing | dauncing,¹ and playing at the Caitche: And the honorablest and most commendable games that yee can vse, are games on Horse-backe; for it becommeth a Prince beste of any man to bee a faire & good horse-man. Vse therefore to ryde and daunton greate and coragious horses, that I may saie of you (as PHILLIP said of great ALEXANDER his son) Μαχεδονια ὄσε χωρεῖ: & vse specially such games on horse-back as may teach you to handle your armes thereon, such as the Tilt, the Ring, and lowe ryding for handling of your sword.*

p. 144.

p. 145.
sig. V.

I can not omit here the hunting, speciallie with running hounds, which is the moste honorable and noblest sorte thereof, for it is a thieuishe forme of hunting to shoote with Gunnes and bowes: & grey-hound hunting, is not so martial nor noble a game. But because I would be thought a partiall praiser of this sport, I remit you to ZENOPHON an old and famous

¹ catch-word, *dancing.*

² catch-word, *Bowes.*

saye of you as philippe sayed of great alexander his sonne ^{MS ROYAL 18. B. xv.}
μαχεδονια δ σε χορει,¹ & use speciallie sicc ghames² on horse-
 bake as maye teache you to handle youre airmis thairon sicc
 as the tilte, the ring, & laiche ryding for handling of youre
 5 suorde: ³ I can not omitte ⁴ heir the hunting speciallie uth
 rinning houndis quhilke is the maist honorabill & noblest
 sorte thairof, for it is a thifteouse forme of hunting to shoote
 uth gunnis & bowis, & greuhunde hunting is not sa martiall
 nor noble a ggame, bot because I ualde be thocht a partiall
 10 praiser of / this sporte I remitte you to ⁵ xenophon ane aulde fol. 29a.

¹ sic. ² ghames written above exercises deleted. ³ Punctuation altered from comma to colon. ⁴ heare deleted after omitte. ⁵ to added above the line.

very necessarie for a King. But from this count I debarre ^{WALDEGRAVE, 1603.}
 all rough & violent exercises, as the foot-ball; meeter for
 laming, then making able the vsers thereof: as likewise suche
 tumbling trickes as onely serue for Comedians & Balladines,
 15 to win their breade with. But the exercises that I would ^{Pl. eod.}
 haue you / to vse (although but moderatlie, not making a p. 121.
 craft of them) are running, leaping, wrastling, fencing, daunc-
 ing, & playing at the caitche or tennise, archery, palle maillé,
 & suche like other faire & pleasant field games. And the ^{Xē. in Cyr. Is. de iug.}
 20 honorablest & most commendable games that ye can vse, are
 on horse-backe: for it becommeth a Prince best of anie
 man, to be a faire and good horse-man. Vse therefore
 to ride and danton great and couragious horses; that I may
 say of you, as *Philip* saide of great *Alexander* his sonne, ^{Plut. in Alex.}
 25 *Μακεδονία ὄσε χωρεῖ*. And speciallie vse suche games on
 horse-back, as may teache you to handle your armes thereon;
 suche as the tilt, the ring, and lowe-ryding for handling of
 your sworde.

I cannot omit heere the hunting, namelie with running ^{Of hunting.}
 30 houndes; whiche is the most honourable and noblest sorte
 thereof: for it is a theeuish forme of hunting to shoote
 with gunnes and bowes; and grey-hound hunting is not so
 martiall a / game. But becaus I would not be thocht a partiall p. 122.
 praiser of this sport, I remit you to *Xenophon*, an olde & famous

MS ROYAL
18. B. XV.

& famouse urittaire, quha hadd na mynde¹ of² flattering ather me or you³ in this purposis, & quha also settis doune⁴ a faire patrone for the education of a younge king under the supposed name of⁵ cirus: as for hauking I condemne it not, but I man praise it maire spairnglie, because it nather resembles⁵ the uarris sa neir as hunting, dois,⁶ in making a man hardie & skillfull riddin in all groundis⁷ &⁸ is maire uncertaine & subiect to mischances, & (quhilke is uorst of all) is thairethrou ane extreame stirrer up of passions, but in using ather of thir ghames obserue⁹ that moderation, as ye slippe not thairuith¹⁰ the houris appointed for youre affaires, quhilke ye aucht euer præciselie for to keipe, remembring that these games are bot

¹ hadd na mynde written above urittis uerrie deleted. ² to erased before of. ³ ather me or you added above the line. ⁴ doune added above the line. ⁵ an deleted after of. ⁶ dois added above the line. ⁷ in making a man . . . groundis added in the margin. ⁸ & added above the line. ⁹ obserue written above use and keipe, both deleted.

WALDEGRAVE, *writer, who had no minde of flattering either me or you in this purpose, and who also setteth down a faire paterne for the education of a young Kinge, vnder the supposed name of CYRVS.* 15
As for hauking I condemne it not, but I must praise it more sparingly, because it neither resembleth the wars so neere as hunting doth, in making a man hardie & skilfull riddin in all grounds: & is more uncertain & subject to mischances; & (which is worste of al) is ther through an extreame stirrer vp of 20
passions: but in using either of thir games obserue that moderation, that ye slip not there- | with the houres appointed for your affairs which ye ought euer precisely for to keip, remēbring that these games ar but ordeined for you, in enabling you for your office for the which ye ar ordeined. 25

p. 146.

And as for sitting house pastimes, (wherwith men by driuing time spur a fre & fast ynough rūning horse, as the prouerb is) although they ar not profitable for the exercise either of mind or bodie, yet I cannot utterly condemne them, sen they may whiles supplie the roome, which being tome would be patent to per-30
nicious idleteth, quia nihil potest esse vacuum: I wil not therefore agree with the curiositie of DANAEVS in his booke

ordained ¹ for you in enhabling you for youre office for the quhilke ye are ordained: ² & as for sitting ³ house pastymes, quhairuith men be dryuing tyme spurris a free & fast aneuch rinning horse (as the prouerbe is) althoch ⁴ thay are not profitable ⁵ for the exercise, ather of mynde or boddie, yett I ⁶ can not utterlie condemne thaim, sen thay maye quhyles suplee the roume quhilke being toome ualde be patent to pernicious ydilteth, quia nihil ⁷ potest esse uacuum, I uill not thairfore agree uith the curiositie of danæus in his booke de lusu alæ ⁸

MS ROYAL
18. B. xv.

¹ remembering that . . . ordained *added above the line.* ² for youre office . . . ordained: *added in the margin.* ³ sitting *added above the line.* ⁴ ch of althoch *added above at the line-end.* ⁵ ather *erased after profitable.* ⁶ canno *deleted after I.* ⁷ nihil *deleted and then repeated.* ⁸ *sic.*

10 writer, who had no mind of flattering you or me in this purpose: & who also setteth downe a faire patern, for the education of a yong king, vnder the supposed name of *Cyrus*.

WALDEGRAVE,
1603.
in Cyn. 1.
Cyr. & de
Rep. Lac.
Cic. 1. Of.
Cyropædia.
Of Hawking.

As for hawking I condemne it not, but I must praise it more sparinglie; because it neither resembleth the warres so neere as hunting doth, in making a man hardie, and skilfullie ridden in all grounds; and is more vncertaine and subject to mischances: and (whiche is worst of all) is there-through an extreame stirrer vp of passions. But in vsing either of these games obserue that moderation, that ye slip not there-with the houres appointed for your affaires, whiche ye ought euer præciselie to keepe: remembering that these games are but ordayned for you, in enabling you for your office, for the whiche ye are ordained.

Ar. 10. *Æth.*

25 And as for sitting house pastimes, / where-with men by driuing time, spurre a free and fast ynough running horse (as the prouerbe is) although they are not profitable for the exercise either of minde or bodie, yet can I not vtterlie condemne them; since they may at times supply the roome, whiche being empty, would be patent to pernicious idlenes *quia nihil potest esse vacuum.* I will not therefore agree with the curiosity of some learned men in our age, in forbidding

p. 123.
Of house-
games.

Ar. 8. *pol.*

MS ROYAL
18. B. XV.

& maist of the frenshe ministeris (althoch otheruayes suirle¹
I reuerence thaim as notable & godlie men,) for they are
deceaued thairin in founding thaire argument upon a mistaken
grounde, quhiche is that² the playing at cairtes or dyce is a
kynde of³ casting of lotte & thairfore unlauffull, quhairin⁵
they deceau⁴ thaim selfis, for the casting of lotte⁴ was used
for tryall of the treuth in any obscure thing that otheruayes
coulede not be gottin cleired, & thairfore was as a sorte of pro-
phesie, quahaire be the contraire na man⁵ gangis to any of
thaise⁶ playes to cleire any obscure⁷ treuth, bot onlie to⁸ 10
gage sa mekill of his awin money as he pleisis upon the hazarde

¹ suirle added above the line. ² that deleted and then repeated.
³ of deleted and then repeated. ⁴ is o deleted after lotte. ⁵ that
deleted after man. ⁶ gha deleted after thaise. ⁷ cleire any obscure
written above speire at obscure deleted. ⁸ uadde deleted after to.

WALDEGRAVE,
1599.

p. 147.
sig. V².

De lusu aleæ, and most of the French ministers (although other-
waies surely I reuerence them as notable and godlie men) for
they are | deceiued therein, in founding their argument vpon a
mistaken ground, which is, that the playing at Cards or Dice 15
is a kinde of casting of lot, and therefore vnlawfull: wherein
they deceiue themselues¹ for the casting of lot was used for tryall
of the truth in any obscure thing that otherwaies could not bee-
gotten cleared, and therefore was a sorte of Prophecie, where by
the contrarie, no man goeth to anie of these playes to cleare anie 20
obscure trueth, but onlie to gage so much of his owne money as
he pleaseth, vpon the hazard of the running of the Cardes or Dice,
aswel as he would do vpon the speed of a horse or a Dogge, or
any such like gaygeour, and so if they be vnlawfull, all gageours
vpon vncertenties must likewaies be condemned; not that thereby 25
I take | the defence of vain Carders & Dicers that waste their
moyen, and their time (whereof few consider the pretiousnes) vpon
prodigal & continual playing, no I would rather allow it to be
discharged wher such corruptions cannot be eschewed, but onely
I cannot condemne you at some times when ye haue no other 30
thing ado (as a good king wil be seldome) & are weary of reading
or euill disposed in your person, then (I say) may ye lawfully

p. 148.

¹ 1599, themselu.

of the ¹ rinning of the cairtes or dyce, alsueill as he ualde doe ^{MS ROYAL}
 upon the speid of a horse or a dogge or any siclyke gagoure, & ^{18. B. xv.}
 sa gif thay be ² unlaifull all gagoures upon uncertainties
 must lykeuayes be condemned, / not that heirby I take the ^{fol. 296.}
 5 defence of uaine cairteris & dyceris that uaistis thaire moyen
 & thaire tyme ³ (quhairof few consideris the pretiousnes)
 upon prodigall & contineuall playing, na I ualde rather allou
 it to be dischaired quhaire sicc corruption can not be escheuid,
 bot onlie I can not condemne you at sum tymes, quhen ye
 10 haue na other thing adoe (as a goode king uill be seeldome) &
 are uearie of reading, or euill disposed in youre personne, then

¹ *fa deleted after the.* ² *ar deleted after be.* ³ *tyme added above
 the line.*

cartis,¹ dice, and other suche like games of hazard; althogh ^{WALDEGRAVE,}
 otherwaies surely I reuerence them as notable & godlie men. ^{1603.}
 For they are deceaued therein, in founding their argument ^{Dan. de lus.}
 15 vpon a mistaken ground; whiche is, that the playing at
 suche games, is a kinde of casting of lot, & therefore vn-lawfull;
 wherin they deceaue them selues. For the casting of lot was
 vsed for triall of the trueth in any obscure thing, that other-
 waies could not be gotten cleared; & therefore was a sorte of
 20 prophecie: where by the contrarie, no man goeth to a- / nie ^{p. 124.}
 of these plaies, to cleare any obscure trueth, but onelie to
 gage so muche of his owne money, as he pleaseth, vpon the
 hazarde of the running of the cartes ¹ or dice; aswell as he
 would doe vpon the speede of a horse or a dog, or any suche
 25 like gaigeour. And so, if they be vn-lawfull, all gaigeours
 vpon vncertainties must likewaies be condemned. Not that
 thereby I take the defence of vaine carters ² and dicers, that
 waste their moyen, and their time (wherof fewe consider the
 pretiousnesse) vpon prodigall and continuall playing: no, I
 30 would rather allowe it to be discharged, where suche corrup- ^{Cic. 1. Of.}
 tion cannot be eschewed. But onelie I cannot condemne you
 at some times, when ye haue no other thing a-doe (as a good
 King will be seeldome) ³ & are wearie of reading, or euill dis-

¹ 1616, cardes. ² 1616, carders. ³ 1616, seldome.

MS ROYAL
18. B. xv:

I saye maye ye lauffullie playe at the cairtes or tables, for as to dycing I thinke it becummis best ¹ deboshed soldatis to playe at ² on the heade of thaire drummis (, being ³ onlie reulid be hazairde & subiect to knauishe cogging, & as for the chesse I thinke it ouer fonde ⁴ because it is ouer uyse, & philosophike a folie,⁵ for quhaire all sicc licht playes are ordained ⁶ to free mennis headis for a tyme ⁷ from the fashouse thochtis on thaire affaires, it ⁸ be the contraire fillis & trubles mennis headis uith als manie fashouse ⁹ toyes of the playe,¹⁰ as before it uas filled with thochtis on his affaires: bot in ¹⁰ youre playing I uolde euer haue you to keepe three reullis, first ¹¹

¹ best written above bettir deleted. ² to playe at added above the line. ³ bein deleted between the bracket and being. ⁴ it ouer fonde written above ouer fonde deleted. ⁵ & philosophike a folie added above the line. ⁶ onlie deleted above ordained. ⁷ for a tyme added above the line. ⁸ in deleted before it. ⁹ fashouse added above the line. ¹⁰ Originally playes but the s was deleted. ¹¹ A second first deleted.

WALDEGRAVE, *play at the Cardes or Tables: for as to Dycing, I think it becometh beste deboshed soldiers to play at on the head of there drums, being only ruled by hazard, & subject to knauish cogging: & as for the Chesse, I think it ouer fonde, because it is ouerwise* ¹⁵
& Philosophick a folly; for where al such light plaies ar ordeined to free mens heads for a time, | from the faschious thoughts on their affaires, it by the contrair filleth and troubleth mens heads with as many faschious toyes of the playe, as before it was filled with thoughts on his affaires. ²⁰

p. 149.
sig. V3.

But in your playing I would haue you to keep three rules, first or ye play, consider ye do it onely for your recreation, and resolute to hazard the losse of al that ye play: & next, for that cause play no more nor ye care to cast among Pages, & last, play alwaies faire play precisely, that ye come not in vse of tricking ²⁵
and lying in mowes: otherwaise (if ye cannot keepe thir rules) my counsel is that yee alluterly absteine from these playes: for neither a madd passion for losse, nor falshood used to gaine with, can be called any play.

p. 150.

Now, it is not onely lawfull but ne- | cessary, that yee haue ³⁰
company meete for euery thing ye take on hande, aswel in your

or ye playe consider ye doe it onlie for youre recreation, ^{MS ROYAL}
 & ^{18. B. xv.} ¹ resolute to hazard the losse ² of ³ all that ⁴ ye playe, &
 next for that cause playe na maire nor ye caire to caste among
 paages, & ⁵ last playe alluayes faire playe preciselie, that ye
 5 cum not in use of trikking, & lieing in mowis, otheruaies gif
 ye can not keepe thir reulis my counsell is that ye sall alluterlie
 absteine from thaise playes, for nather a madde passion for ⁶
 losse, nor ⁷ falset used ⁸ to gaine uith, can be callid any playe.
 nou it is not onlie lafull bot necessaie that ye haue cumpanie
 10 meit for euerie thing ye take in hande, alsuell in ⁹ youre

¹ fr *deleted after &*. ² to hazard the losse *written above* that ye
 laye youre counte to tyme *deleted*. ³ or *deleted above* of. ⁴ that
added above the line. ⁵ & *added above the line*. ⁶ los *deleted after* for.
⁷ nou *deleted above* nor. ⁸ for *deleted after* used. ⁹ m *deleted after* in.

posed in your person, and when it is foule and stormie weather ; ^{WALDEGRAVE,}
 then, I say, may ye lawfully play at the carts ¹ or tables. For ^{1603.}
 as to dycing, I thinke it becommeth best deboshed souldiers /
 to play at, on the head of their drums, being onelie ruled ^{p. 125.}
 15 by hazarde, and subject to knauishe cogging. And as for the
 chesse, I thinke it ouer fonde, because it is ouer wise and
 Philosophicke a follie. For where all suche light plaies, are
 ordained to free mens heades for a time, from the fashious
 thoughts on their affaires ; it by the contrarie filleth and
 20 troubleth mens heades, with as many fashious toies of the
 play, as before it was filled with thoughts on his affaires.

But in your playing I would haue you to keepe three rules : ^{Rules in}
 first or ye play, consider ye doe it onely: or your recreation, ^{playing.}
 and resolute to hazard the losse of all that ye play ; and next,
 25 for that cause play no more then ye care to cast among Pages ;
 & last, play alwaies faire play precisely, that ye come not
 in vse of trikking and lying in jeste ² : otherwise, if ye cannot
 keepe these rules, my counsell is that ye alluterly abstain
 from these plays. For neither a madde passion for losse, nor
 30 falshood vsed for desire of gaine, / can be called a play. ^{p. 126.}

Nowe, it is not onely lawfull, but necessaie, that ye haue ^{What choise}
 companie meete for euerie thing ye take on hand, aswell in ^{of company.}

¹ 1616, cardes.

² 1616, ieast.

MS ROYAL
18. B. xv.

ghames & exercises, as in youre graue & earnist affaires, bot
learne to distingue tymes according to the occasion choosing
youre ¹ cumpanie accordingle: conferre not uith hunteris at
youre counsall nor in counsall affaires, nor dispache ² not
affaires at hunting or other ghames, & haue the lyke respect 5
to the seasonis of youre aage, using youre sortis of recreation
& cumpanie thair ³ fore agreeing thairunto, for it becummis
best (as kyndliest) ⁴ euerie aage to smell of the auin qualitie,
(insolence / & unlaful things being alluayes escheuid,) & not
that a colte shall drau the pleuch, & ane aulde horse rinne 10
auaye uith the harrouis, bot take heade ⁵ speciallie that youre
cumpanie for recreation be choosed of honest personnis not

fol. 30a.

¹ youre *written above the deleted.* ² dispache *written above nor deuyde deleted.*
³ cumpanie thair *written above cum cum, each with the first limb of a p after m, which have been deleted.* ⁴ (as kyndliest) *added above the line.*
⁵ heade *added above the line.*

WALDEGRAVE,
1599.

games and exercises as in your graue and earneste affaires: But learne to distinguish time according to the occasion, chosing your company accordingly. Confer not with hunters at your 15 counsel nor in your counsel affairs; nor dispatch not affairs at hunting or other games: & haue the like respect to the seasons of your age, vsing your sortes of recreation & companie therfore agreeing thereunto: for it becommeth beste (as kindeliest) euerie age to smell of the own quality) insolence & vnlawful things 20 being alwaies eschewed;) and not that a Colte should drawe the plough & an old horse runne away with the harrowes. But take heede speciallie, that your companie for re- | creation be chosen of honest persones not defamed or vicious, mixing filthie talke with merinesse, Corrupunt bonos mores colloquia prava: 25 But specially absteine from hanting before your Mariage the idle cōpanie of dames, which ar nothing else but Alliciamenta Veneris: & abuse not your self in making your sporters your Counsellors; speciallie delight not to keep ordinarily in your company, Comedianes, or Balladines, for the Tyrauntes delighted 30 moste in them, and delighted to make Comedies and Tragedies themselues; Where vppon the aunswere that a Philosopher gaue one of them there-anents, is now come in a Prouerbe, Reduc me

p. 151.
[sig. V4]

defamed or uiciouse, mixing filthie talke uith mirrienes, COR-MS ROYAL
18. B. xv.
rumpunt bonos mores colloquia praua, bot speciallie absteine
from haunting before youre mariage the ydle cumpanie of
damis quhilke are ¹ nathing ellis bot alliciamenta ueneris ²
5 & abuse not youre ³ self in making youre sporters youre coun-
saillouris, speciallie ⁴ delyte not to keepe ordinairlie in youre
cumpanie comœdians or balladins, for the tirans delyted maist
in thaim & delyted to make comœdies & tragedies thaim
selfis, quhaire upon the ansuere ⁵ that a philosophe gaue ane
10 of thame thairanents is nou cum in a prouerbe, reduc me in

¹ bot speciallie absteine . . . are added above the line, with before
yours mariage itself interlined above this. ² nathing ellis . . . ueneris
added in the margin. ³ re deleted after youre. ⁴ delyt deleted before
speciallie. ⁵ ansuere added above the line.

your games and exercises, as in your graue and earnest affaires. WALDEGRAVE,
1603.
Is. de reg.
Cic. 1. Of.
But learne to distinguishe time according to th'occasion ;
chosng your companie accordnglie. Conferre not with hunters
at your counsell, nor in your counsell affaires ; nor dispatche
15 not affaires at hunting or other games. And haue the like
respect to the seasons of your age ; vsing your sortes of recrea-
tion and companie therefore, agreeing there-unto. For it
becommeth best, as kindest, euery age to smell of their owne
qualitie, insolence and vn-lawfull thinges beeing alwaies
20 eschewed : & not that a colte should drawe the plough, and an
old horse run away with the harrowes. But take heede
speciallie, that your company for recreation, be chosen of honest
persons ; not defamed or vicious, mixing filthy talk with
merrines *Corrumpit bonos mores colloquia praua.* | And p. 127.
Men.
25 chieflie abstaine from haunting before your mariage, the idle
companie of dames, whiche are no thing else, but *irritamenta
libidinis*. Be warre likewaies to abuse your selfe, in making
your sporters your counsellors : and delight not to keepe
ordinairlie in your companie, Comœdians or Balladines : for
30 the Tyrans delighted most in them, glorying to be both authors
& actors of Comœdies & Tragœdies themselues. Wher-upon Pl. 3. de rep.
Ar. 7. & 8.
pol.
Sen. 1. ep.
Dyonis.
the answer that the poëte *Philoxenus* disdainfullie gaue to the
Tyran of *Syracuse* there-anent, is nowe come in a prouerbe,

MS ROYAL
18. B. XV.

latomias, & all the ruse ¹ that nero maid of him self quhen he
died ² uas, hodie moritur optimus tragœda, as ³ indeid his
haill ⁴ lyfe uas all but ane tragœdie : delyte not also to be ⁵
in youre awin person a player upon instrumentis, especiallie
on sicc as ⁶ commounlie men uinnis thaire liuing uith, nor ⁵
yett to be fyne ⁷ of ⁸ any mechanike crafte, du bartas sayes
leur esprit s'enfuit au bout des doigts, bot spaire not quhyles ⁹
by mirrie cumpanie to free you from importunitie, (for ye
soulde be moued with reason quhilke is the onlie qualitie
quhairby men differis from beastis, & not uith importunitie,) ¹⁰
for the quhilke cause as ¹⁰ also ¹¹ for ¹² augmenting ¹³ youre
maiestie ye shall not be sa facill of accesse geuing at all tymes

¹ the greatest *deleted above* all the ruse. ² died *deleted and then repeated.*
³ as *written above & deleted.* ⁴ haill *added above the line.*
⁵ you *deleted after be.* ⁶ men *deleted after as.* ⁷ fyne *deleted and then repeated.*
⁸ of *written above in deleted.* ⁹ not *deleted after quhyles.*
¹⁰ as *added above the line.* ¹¹ it uill *deleted after also.*
¹² for *added above the line.* ¹³ ing of augmenting *added above the line.*

WALDEGRAVE, in latomias: *And all the ruse that NERO made of him selfe when he died, was Hodie moritur optimus Tragœda, as indeede*
1599.
p. 152. */ his whole life was al but one Tragedy.* 15

Delight not also to be in your owne person a player vpon instruments, especially on such as commonly men win their liuing with; nor yet to be fine of any Mæchanick craft: DU BARTAS saith, Leur esprit s'enfuit au bout des doigts. But spare not whiles by merie companie to be free from importunity: 20 for ye should be mooued with reason (which is the onely quallitie whereby men differ from beastes) & not with importunity for the which cause (as also for augmenting your Majestie) ye shall not be so facile of accesse giuing at al times as I haue bene: and yet not altogether retired or locked vp like the Kinges of Persia, 25 appointing also certaine houres for publick audience.

p. 153.
sig. X.

And sen my trust is, that God hath | ordeined you for moe Kingdomes nor this, (as I haue oft already saide) preasse by the outward behaiour aswell of your owne persone as of your Courte in all indifferent thinges, to allure peece and peece the reste of 30 your Kingdomes to followe the fashiones of that kingdome of

as I haue bene, & yett not altogether ¹ retired or lokkit up MS ROYAL 18. B. xv.
 lyke the kings of persia, appointing ² also certaine houris for
 publique audience, & sen my truste is that god hes ordained
 you for ma kingdomes nor this as I haue oft allreddie,³
 5 saide ⁴ prease be ⁵ the outuairde behaiouire alsueill of youre
 awin personne as of youre courte in all indifferent things to
 allure peice & peice ⁶ the rest of youre kingdomes to follou the

¹ altogether *added above the line.* ² bot *deleted before appointing ;*
ing of appointing added above at the end of a line in the MS.
³ allreddie *added above the line ; saide deleted after it as it occurs*
already in the text as first written. ⁴ be *deleted after saide.* ⁵ be
added above the line. ⁶ peice & peice *added above the line.*

reduc me in latomias. And all the ruse that Nero made of WALDEGRAVE, 1603.
 him selfe when he died, was *Qualis artifex pereo?* meaning Suid.
 10 of his skill in menstrally, and playing of Tragœdies: as Suet. in Ner.
 indeede his wñole life and death, was all but one tragœdie.

Delight not also to be in your owne person a player vpon
 instruments; especiallie on suche as commonly men winne
 their liuing with: nor yet to be fine of any mechanick / craft: p. 128.
 15 *Leur esprit s'en fuit au bout des doigts,* saith *Du Bartas: 1. Sep.*
 whose works, as they are all moste worthie to be red by any
 Prince, or other good Christian; so would I especially wish
 you to be well versed in them. But spare not some-times by
 merie companie, to be free from importunitie: for ye should
 20 be euer mouued with reason, whiche is the onely quality
 whereby men differ from beastes; and not with importunitie.
 For the whiche cause (as also for augmenting your Majestie) Curt. 8.
 ye shall not be so facile of accesse-giuing at all times, as I Liu. 35.
 haue bene: and yet not altogether retired or locked vp, Xen. in Ages. Cic. ad Q.
 25 like the Kings of *Persia*: appointing also certaine houres for frat.
 publick audience.

And since my trust is, that GOD hath ordained you for
 moe Kingdomes then this (as I haue oft alreddie saide) preasse A special good rule in govern- ment.
 by the outward behaiour aswell of your owne person, as of
 30 your courte, in all indifferent things, to allure peece & peece,
 the rest of your kingdomes, to fol- / lowe the fashions of p. 149. 1 sig. L.

¹ sic.

MS ROYAL
18.B. xv.

fol. 30b.

facons of that kingdome that ye finde maist ciuill, easiest to be reuled & maist obedient to the lawis, for outuairde & indifferent things are euer the shaddouis & allurairis to ¹ uertu or / uyce, bot beuaire of thrauing ² or constraining thaim ³ thairto, letting it be brocht on uith tyme & at laiser, speciallie ⁵ be mixing through ⁴ allyae & daylie conuersation the men of euerie kingdome uith another, as maye uith tyme make thaim to grou & uall all in ane, quhilke maye easilie be done in this yle of brittaine being all bot ⁵ ane yle, & allreaddie ⁶ ioined in unitie of religion, & langage : & for conclusion of this my ⁷ ¹⁰ haill treatise, remember my sonne ⁸ be youre treu & constant depending upon god to procure a blessing to all youre actions in youre office, be youre outuairde using of youre office to testifie the inuarde uprichtnes of youre hairte, & be youre

¹ to written above of deleted. ² MS trhauing. ³ thair deleted after thaim. ⁴ through written above in deleted. ⁵ bot written above ane deleted. ⁶ presse deleted before allreaddie. ⁷ my added above the line. ⁸ my sonne added above the line.

WALDEGRAVE, yours that yee finde most ciuill, easiest to bee ruled, and moste ¹⁵
1599.

p. 154.

obedient to the lawes : for outwarde and indifferente thinges, are euer the shaddowes and allurers to vertue or vice : But beware of thrawing or constrayning them thereto, letting it be brought on with time & at leasure, speciallie by mixinge through allie and dailie conuersation, the men of euerie kingdome with an other, ²⁰ as may with time make them to growe and weld all in one : Which | maye easelye bee done in this Ile of Brittain, being all but one Ile, and al-ready ioyned in unitie of Religion and language.

AND For conclusion of this my whole treatise, Remember ²⁵
(My Sonne) by your true and constante depending vppon God, to procure a blessing to all your actiones in your office : by the outwarde vsing of your office to testifie the inuarde vprightnesse of your hearte : And by your behauiour in all indifferente things, to set foorth the true shaddowe of your vertuous disposition. ³⁰
And in respecte of the greatnesse and weight of your burthen,

behaiouere in all indifferent things to ¹ sett furth the ² treu MS ROYAL
18. B. xv. shaddou of youre uertuose disposition, & in respect of the ³ greatnes & ⁴ uecht of youre burthene, to be patient in hearing,

¹ se *deleted after to.* ² A *second the deleted.* ³ ht *deleted after*
the. ⁴ uech *deleted after &.*

that kingdome of yours, that ye finde most ciuill, easiest to WALDEGRAVE,
1603.
5 be ruled, and most obedient to the lawes. For these outward
and indifferent things, will serue greatlie for allurements to
the people, to embrace and followe vertue. But be ware of
thrawing or constraying them thereto; letting it be brought
on with time, and at leasure: speciallie by so mixing through
10 alliance & daylie conuersation, the inhabitants of euery king-
dome with other, as may with time make them to growe and
weld all in one. Whiche may easilie be done betwixt these
two nations, beeing both but one Ile of *Britaine*, and alreadie
joyned in vnitie of Religion, & language. So that euen as
15 in the times of our ancestors, the long warres and many The fruitful
effects of the
union.
bloodie battels betwixt these two countries, bred a naturall
& hæreditarie hatred in euery of them, against the other:
the vniting & welding of them heerafter in one, by all sort of
friendship, commerce, and alliance: will by the / contrary, p. 150.¹
20 produce and maintaine a naturall & inseparable vnitie of loue
amongst them. As we haue alreadie (praise be to God) a
great experience of the good beginning heereof, & of the Alreadie
kithing in
the happie
amitie.
quenching of the olde hate in the harts of both the people;
procured by the meanes of this long & happie amitie, betweene
25 the Queene my dearest sister & me; whiche during the whole
time of both our raignes hath euer beene inuolablie obserued.

And for conclusion of this my whole treatise, remember, Conclusiõ
in forme of
abridge of
the whole
treatise.
my Sonne, by your true & constant depending vpon God, to
looke for a blessing to all your actions in your office: by the
30 outwarde vsing thereof, to testifie the inwarde vprightnesse
of your hart; and by your behaiour in all indifferent things,
to set forth the viue image of your vertuous disposition: and
in respect of the greatnes & waight of your burthen, to be

¹ sic.

MS ROYAL
18. B. xv.

keeping youre hairt free from præoccupation caulde in delibera-
tions, rype in concluding, & constant in youre resolution, for
bettir it is to byde at youre resolution althoch ¹ thaire uaire
sum urong in [i]t then [b]e daylie [c]hainging [t]o effectuate
nathing ² taking youre patrone thairof ³ from the microcosme ⁵
of ⁴ youre awin boddie, ⁵ quhairin ⁶ ye haue tua eyes, signifeing
great forsicht & prouidence uith a narrow looking in all
things, & also ⁷ tua eares ⁸ signifeing ⁹ patient hearing ¹⁰ &
that of baith the pairtees, bot ye haue bot ane toung for
pronouncing ¹¹ a plaine, sensible, & uniforme sentence, & but 10

¹ for bettir it is . . . althoch *added above the line.* ² thaire uaire
sum urong . . . nathing *added in the margin; the four bracketed letters
lost by damage to the edge of the page.* ³ thairof *added above the line.*
⁴ man *deleted after of.* ⁵ for bettir it is to be constant *deleted above
the line at this point.* ⁶ quhairin *added above the line.* ⁷ also *added
above the line.* ⁸ th *deleted after eares.* ⁹ i of ing *added above the
line.* ¹⁰ A comma *deleted after hearing.* ¹¹ pronouncing *written
above uttering deleted.*

WALDEGRAVE,
1599.
p. 155.
sig. X2.

*to be patient in hearing, keeping your heart free from preoccupa-
tion, colde in deliberation, ripe in con- | cluding, & constant in
your resolution: for better it is to bide at your resolution, although
there were some wrong in it, then by daylie chaunging to effectuate
nothing; taking the patterne thereof from the Microcosme of 15
your owne bodie; wherein yee haue two eyes, signifying greate
fore-sight and prouidence, with a narrow looking in all thinges:
and also two eares, signifying patient hearing, and that of both
the pairties: but yee haue but one tongue, for pronouncing a
plaine, sensible, and vniforme sentence: And but one heade, 20
and one hearte, for keeping a constante and vniforme resolution
according to your apprehensione; hauing two handes, with
manie fingers for quicke Execution, in employinge all instrumentes
| meete for effectuating your deliberationes.*

p. 156.

*But forget not to digeste euer your passionne before yee deter- 25
mine vppon anie thing, sen Ira furor breuis est; uttering onely
your anger according to the Apostles rule, Irascimini sed ne
peccetis, taking pleasure not onely to reward but aduaunce the
good (which is a cheefe point of a Kings glorie) but make none
ouer greate, but according as the power of the cuntrie may beare; 30*

Eph. 4. 26.

ane heade & ane hairte for keiping a constant & uniforme resolution according to youre apprehension, hauing tua handis with many fingers for quike execution, in emploieing¹ all instrumentis meit for effectuating youre deliberations,² bot 5 forgette not to³ digeste euer youre passion before ye determine upon any thing, sen *ira furor breuis est*, uttering onlie youre anger according to the apostles reule, *irascimini sed ne peccetis*, taking pleasure⁴ not onlie to reuairde, bot aduance the goode (quhilke is a cheif pointe of a kings glorie) bot 10 make nane ouergreate⁵ bot according as the⁶ pouer of the

MS ROYAL
18. B. xv.

¹ After emploieing there has been deleted in emploieing instrumenting, above which an addition, all meit meit, has also been deleted. ² for for bot ge deleted after deliberations. ³ to added above the line. ⁴ re of pleasure added above at the end of a line in the MS. ⁵ but res deleted after ouergreate. ⁶ gre deleted after the.

patient in hearing, keeping your hart free from præoccupacion; ripe in con- / cluding, and constant in your resolution. For better it is to bide at your resolution, although there were some defect in it, then by daily changing, to effectuate nothing. 15 Taking the paterne thereof from the microcosme of your owne body: wherin ye haue two eyes, signifying great foresight and prouidence, with a narrowe looking in all things; and also two eares, signifying patient hearing, and that of both the parties: but ye haue but one tongue, for pronouncing 20 a plaine sensible, & vniforme sentence; & but one head, & one hart, for keeping a constant & vniforme resolution, according to your apprehension: hauing two handes and two feete, with many fingers & toes for quick execution, in employing all instruments meete for effectuating your 25 deliberations.

WALDEGRAVE,
1603.
p. 151.¹
sig. [L]2.
Thuc. 6.
Dion. 52.

But forget not to digest euer your passion, before ye determine vpon any thing, since *Ira furor breuis est*: vttering onely your anger according to the Apostles rule, *Irascimini, sed ne peccetis*: taking pleasure, not onely to / rewarde, but to 30 advance the good; whiche is a cheefe point of a Kings glorie (but make none ouer-great, but according as the power of

Hor. lib. 1.
epist.
Eph. 4.

p. 152.¹

Ar. 5. pol.
Dion. 52.

¹ sic.

MS ROYAL
18. B. XV.
fol. 31a.

cuntrey / maye beare, & punishing the euill but euerie man according to his awin offence, not punishing nor blaming the father for the sonne, nor the brother for the brother, mekle lesse generallie to ¹ haite a haill race, nam ² omnia delicta sunt personalia, & aboue all lett the measure of youre loue to euerie 5
ane be according to the measure of his uertu, letting ³ youre fauoure be na longaire bounde to any then the contineuance of his uertuose disposition sall deserue, not admitting the excuse upon a iuste reuenge to ⁴ procure ouer sight to ane iniurie, for the first iniurie is comitted againis the pairtie, bot 10
the pairties reuenging thairof at his awin hande is a urong comitted againes you in usurping youre office, quhomto onlie

¹ hea *deleted after to.* ² omnia *deleted after nam.* ³ hauing
deleted before letting. ⁴ to *added above the line.*

WALDEGRAVE,
1599.

*and punishing the euil, but euery man according to his own offence; not punishing nor blaming the father for the son, nor the brother for the brother: much lesse generallie to hate a whole 15
race, Nam omnia delicta sunt personalia.*

p. 157.
sig. X³.

*And aboue al, let the measure of your loue to euery one bee according to the | measure of his vertue, letting your fauour be no longer bound to any, then the continuance of his vertuous disposition shal deserue: not admitting the excuse vppon a 20
iust reuenge, to procure ouer-sight to an iniurie: for the firste iniurie is committed against the partye: but the parties reuengeing thereof at his owne hande, is a wronge committed against you, in vsurping your office whome-to onely the sworde belongeth for reuengeing of all the iniuries committed against any of your 25
people.*

p. 158.

Thus hoping in the goodnes of God, that your natural inclination shal haue a happie sympathie with these precepts, making the wise-mans schoole-master (which is the example of others) to be your teacher, according | to that olde verse,

30

Foelix quem faciunt aliena pericula cautum.

Eschewing so the ouer-late repentance by your owne experience (which is the schoole-maister of Fooles) I will for ende of all,

the sworde belongis for reuenging of all the iniuries comitted MS ROYAL 18. B. xv.
 against any of youre people : thus hoaping in the ¹ goodenes ²
 of god that youre naturall inclination sall haue a ³ happie
 simparchie with these præceptis,⁴ making the uyse mannis
 5 skoolmaister (quhilke ⁵ is the exemple of otheris) to be youre
 teacher, according to that aulde uerse *fœlix quem faciunt
 aliena pericula cautum*, escheuing ⁶ sa ⁷ the ouer laite repentance
 by youre auin experience quhilke is the skoolmaister of

¹ goodes *deleted after the.*

² *The e after d added above the line.*

³ haue *deleted after a.*

⁴ & thath that ye *deleted after præceptis.*

⁵ to *deleted before* quhilke.

⁶ & th *deleted before* escheuing.

⁷ sa

added above the line.

the countrie may beare) and punishing the euill ; but euery WALDEGRAVE, 1603.
 10 man according to his owne offence : not punishing nor blaming
 the father for the sonne, nor the brother for the brother ; *Pla. 9. de leg.*
 muche lesse generallie to hate a whole race for the fault of
 one : for *noxa caput sequitur*.

And aboue all let the measure of your loue to euery one, be
 15 according to the measure of his vertue ; letting your fauour
 be no longer tyed to any, then the continuance of his ver-
 tuous disposition shall deserue : not admitting the excuse
 vpon a just revenge, to procure ouer-sight to an iniurie. For
 the first iniurie is committed against the partie : but the
 20 parties reuenging therof at his owne hand, is a wrong com-
 mitted against you, in vsurping your office, whom-to onely
 the sworde belongeth, for reuenging of all the iniuries com- /
 mitted against any of your people.

p. 153.¹

Thus hoping in the goodnesse of God, that your naturall
 25 inclination shall haue a happie simparchie with these præcepts,
 making the wise-mans schoole-maister, whiche is the example
 of others, to be your teacher, according to that olde uerse,

Fœlix quem faciunt aliena pericula cautum ;

eschewing so the ouer-late repentance by your owne experi-
 30 ence, whiche is the schoole-maister of fooles ; I will for end

¹ *sic.*

MS ROYAL
18. B. xv.

foollis, I uill for ende ¹ of all requyre ² you my sonne as euer
ye thinke to deserue my fatherlie ³ blessing, to keepe continu-
uallie before the eyes of youre mynde the greatnes of youre
chairage, making the faithfull & deu dischaige thair of the
principall butte ⁴ ye shoote at in all youre actions, counting ⁵
it euer the principall & all ⁵ youre other actions but as acces-
sories to be emploied as midisis for the furthering of that
principall, & ⁶ being content to lett others excell in other
things, lett it be youre cheifest earthlie glorie ⁷ to excell in

¹ for ende *deleted and then repeated.* ² youre *deleted after requyre.*
³ fatherlie *added above the line.* ⁴ butte *deleted and then rewritten*
above the line. ⁵ all *added above the line.* ⁶ & *added above the line.*
⁷ earthlie glorie *added above the line.*

WALDEGRAVE, *require you (my Sonne) as euer yee thinke to deserue my Fatherlie* 10
1599.

*blessing, to keepe continuallie before the eyes of your minde,
the greatnesse of your charge, making the faithfull and due
discharge thereof the principall butte ye shoote at in all your
actiones, counting it euer the principall; and all your other
actiones but as accessories to bee employed as middises for the* 15
*furthering of that principall: And being contente to let others
excell in other things; Let it be your chiefest earthly glorie, to
excel | in your owne craft: according to that worthie sentence of
that subline and Heroicall Poet VIRGIL, wherein also my
dictone is included:*

p. 159.
[sig. X4]

20

Excudent alij spirantia mollius æra,
Credo equidem: viuos ducent de marmore vultus
Orabunt causas melius; cœlique meatus
Describent radio, & surgentia sydera dicent.
Tu, regere imperio populos, Romane, memento: 25
[Hæ tibi erunt artes] pacique imponere morem.

PARCERE SVBIECTIS ET DEBELLARE
SVPERBOS.

youre awin crafte according to that uorthie sentence of that
 sublime & heroicall poete uirgill quhairin also my dicton is
 includit. MS ROYAL
18. B. xv.

5 Excudent alii spirantia mollius æra
 credo equidem : uiuos ducent de marmore uultus
 orabunt causas melius : cœlique meatus
 describent radio, & surgentia sidera dicent :
 tu regere imperio populos romane memento
 10 (hæ ¹ tibi erunt artes) pacique imponere morem
 parcere subiectis & debellare superbos.

¹ tybi *deleted after hæ.*

of all, requyre you, my Sonne, as euer ye think to deserue my
 fatherly blessing, to keep continuallie before the eies of your
 minde, the greatnes of your charge: making the faithfull
 and due discharge thereof, the principall butte ye shoot at
 15 in all your actions: counting it euer the principall, & all
 your other actions but as accessories, to be employed as mid-
 desses for the furthering of that principall. And being content
 to let others excell in other things, let it be your cheefest /
 earthlie glorie, to excell in your own craft: according to the WALDEGRAVE,
1603.
Plat. in pol.
Cic. 5. de rep.
 20 worthie counsell & charge of *Anchises* to his posterity, in that
 sublime & heroicall Poet, wherein also my dicton is included ; p. 154.¹

25 *Excudent alij, spirantia mollius æra,*
 Credo equidem, & uiuos ducent de marmore uultus,
 Orabunt causas melius, cœlique meatus
 Describēt radio, & surgētia sydera dicēt.
 Tu, regere imperio populos, Romane, memento
 (Hæ tibi erunt artes) pacique imponere morem,
 ”Parcere subjectis, & debellare superbos.

Virg. 6. Æn.

¹ sic.

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WILLIAM BLACKWOOD & SONS LTD.

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