ROGER ASCHAM

Toxophilus

1545

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# CONTENTS

Chronicle of the Life, Works, and Times of R. Ascham 3
Introduction, 7
Bibliography, 10

Toxophilus, 11

1. Complimentary verses by Walter Haddon, B.A. of King’s College, Cambridge, 12
2. Dedication to King Henry VIII., 13
3. To all Gentlemen and Yomen of Englande, 16
4. The Table of Contents, 22
5. The first boke of the schole of shotyng, 25
6. The seconde booke of the schole of shotying, 106

Notes, 165
CHRONICLE
of
some of the principal events,
in the
LIFE, WORKS, and TIMES
of
ROGER ASCHAM,
Fellow of St. John's College, Cambridge. Author Tutor to Princess, afterwards Queen Elizabeth. Secretary of Embassy under Edward VI Latin Secretary to Queens Mary and Elizabeth Friend of Queen Elizabeth, &c.

* Probable or approximate dates.

The chief contemporary authorities for the life of Ascham are his own works, particularly his Letters, and a Latin oration De vita et obitu Rogeri Aschami, written by Rev. Dr. Edward Graunt or Grant, Headmaster of Westminster School, and 'the most noted Latinist and Grecian of his time.' This oration is affixed to the first collection of Ascham's Letters, the date of Grant's dedication to which is 16 Feb. 1676.

The figures in brackets, as (40), in the present work, refer to Ascham's letters as arranged in Dr. Giles' edition.

1509. April 22. Henry VIII. succeeds to the throne.

1511-12. 3 Hen. VIII. c. 3. required—under penalty on default of 12d per month—all subjects under 60, not lame, decrepit, or maimed, or having any other lawful Impediment, the Clergy Judges &c excepted: to use shooting in the long bow. Parents were to provide every boy from 7 to 17 years, with a bow and two arrows. After 17, he was to find himself a bow and four arrows. Every Bower for every Ewe bow he made was to make 'at the last ij Bowes of Elme Wiche or other Wode of mean price,' under penalty of Imprisonment for 8 days. Butts were to be provided in every town. Aliens were not to shoot with the long bow without licence.

3 Hen. VIII. c. 13. confirms 19. Hen. VII. c. 4 'against shooting in Cross-bowes &c,' which enacted that no one with less than 200 marks a year should use. This act increased the qualification from 200 to 300 marks.—Statutes of the Realm. iii. 25. 32.

Roger Ascham was born in the year 1515, at Kirby Wiske, (or Kirby Wicke,) a village near North Allerton in Yorkshire, of a family above the vulgar. His father, John Ascham, was house-steward in the family of Lord Scroop, and is said to have borne an unblemished reputation for honesty and uprightness of life. Margaret, wife of John Ascham, was allied to many considerable families, but her maiden name is not known. She had three sons, Thomas, Antony, and Roger, besides some daughters; and we learn from a letter (21) written by her son Roger, in the year 1544, that she and her husband having lived together forty-seven years, at last died on the same day and almost at the same hour.

Roger's first years were spent under his father's roof, but he was received at a very youthful age into the family of Sir Anthony Wingfield, who furnished money for his education, and placed Roger, together with his own sons, under a tutor, whose name was R. Bond. The boy had by nature a taste for books, and showed his good taste by reading English in preference to Latin, with
wonderful eagerness. . . . —Grant. Condensed translation by Dr. Giles in Life: see p. 10, No 9.

"This communication of teaching youth, maketh me to remembre the right worshipfull and my singuler good mayster, Sir Humfrey Wingfelde, to whom nexte God, I ought to refer for his manifolde benefites bestowed on me, the poore talent of learnyng, whiche god hath lent me: and for his sake do I owe my seruice to all other of the name and noble house of the Wyngfeldes, bothe in woord and dede. Thys worshipfull man hath euer loued and vsed, to haue many children brought vp in learnyng in his house amongs whome I my selfe was one. For whom at terme tymes he woulde bynyng downe from London bothe bowe and shaftes And when they shuld pleaye he woule go with them him selfe in to the fylde, and se them shoote, and he that shot fayrest, shulde haue the best bowe and shaftes, and he that shot ifauourelye, shulde be mocked of his felowe, til he shot better." —p. 140.

In or about the year 1530, Mr. Bond . . . resigned the charge of young Roger who was now about fifteen years old, and, by the advice and pecuniary aid of his kind patron Sir Anthony, he was enabled to enter St. John’s College, Cambridge, at that time, the most famous seminary of learning in all England. His tutor was Hugh Fitzherbert, fellow of St. John’s, whose intimate friend, George Pember, took the most lively interest in the young student. George Day, afterwards Bishop of Chichester, Sir John Cheke, Sir Thomas Smith, Dr. Redman, one of the compilers of the Book of Common Prayer, Nicholas Ridley the Martyr, T. Watson Bishop of Lincoln, Pulkington Bishop of Durham, Walter Haddon, John Christopherson, Thomas Wilson, John Seton, and many others, were the distinguished contemporaries of Ascham at Cambridge —Grant and Giles, idem.

He takes his B.A. "Being a boy, new Bachelor of arte, I chanced amonges my companions to speake against the Pope: which matter was than in euery mans mouth, bycause Dr. Hames and Dr. Skippe were cum from the Court, to debate the same matter, by preaching and disputacion in the vnuersitie. This hapaed the same tyme, when I stoode to be fellow there. my taulke came to Dr. Medcalfes [Master of St John’s Coll.] ear. I was called before him and the Seniores. and after greuous rebuke, and some punishment, open warneing was geuen to all the felowe, none to be so hardie to geue me his voice at that election. And yet for all those open thretakes, the good father himselfe pruillie procured, that I should euen than be chosen fellow. But, the election being done, he made countinance of great discontentation thereat. This good mans goodnes, and fatherlie discretion, vsed towadres me that one day, shall neuer out of my remembrance all the dayes of my life. And for the same cause, haue I put it here, in this small record of learning. For next Gods prouidence, surely that day, was by that good fathers meanes, Dies natalis, to me, for the whole foundation of the poore learning I haue, and of all the furderance, that hetherto else where I haue obtayned." —Scho. fol. 55.

"Before the king’s majesty established his lecture at Cambridge, I was appointed by the votes of all the university, and was paid a handsome salary, to profess the Greek tongue in public; and I have ever since read
CHRONICLE.

5

a lecture in St. John's college, of which I am a fellow.”

(22) To Sir W. Paget in 1544.

1537. July 3. [die natus post festum Duos Petri et Pauli (June 29) Grant] Is installed M.A.

1538. Spring. Visits his parents in Yorkshire, whom he had not seen æt. 22. for seven years

Autumn. Date of his earliest extant letter.

1540-1542. Is at home in Yorkshire, for nearly two years, with quartan fever. Probably about this time he attended the archery meetings at York and Norwich. æt. 159. 160

1540. æt. 24. “In the great snow,” journeying “in the hye wave betwixt Topcliffe vpon Swale; and Borrowe bridge,” he watches the nature of the wund by the snow-drifts. æt. 157.

1541. æt. 25. Upon his repeated application, Edward Lee, Archbp of York, grants him a pension of 40s. (¼ 4d. of present money) payable at the feast of Annunciation and on Michaelmas day. see (24). This pension ceased on the death of the Archbp in 1544.

æt. 25. 33 Hen VIII c 9 ‘An Acte for Mayntanance of Artyllarie and debarring of unlaufeul Games,’ confirms 3 Hen. VIII c 3. and, inter alia, directs that no Bowyer shall sell an Ewe bow to any between 8 and 14 years, above the price of 10d., but shall have for such, Ewe bows from 6d. to 10d. and likewise shall sell bows at reasonable prices to youth from 14 to 21 years. Ewe bows ‘of the taxe called Elke’ were not to be sold above 3s. 4d., under penalty of 20s.—Statutes of the Realm. ii. 837.


After Lady Day Both his parents die. “How hard is my lot! I first lost my brother, such an one as not only our family, but all England could hardly match, and now to lose both my parents as if I was not already overwhelmed with sorrow!” (21) To Cheke.

Before July. “I have also written and dedicated to the king’s majesty a book, which is now in the press, On the art of Shooting, and in which I have shown how well it is fitted for Englishmen both at home and abroad, and how certain rules of art may be laid down to ensure its being learnt thoroughly by all our fellow-countrymen. This book, I hope, will be published before the king’s departure, and will be no doubtful sign of my love to my country, or mean memorial of my humble learning. (22) To Sir W. Paget.

July—Sept. 30. The king out of the kingdom, at the head of 30,000 men at the siege of Boulogne, in France.

1545. æt. 29. Ascham presents Toxophilus to the king, in the gallery at Greenwich. He is granted a pension of £ 40. pp. 165-166. He is ill again, and unable to reside at Cambridge.

1546. æt. 30. Succeeds Cheke as Public Orator of his University, in which capacity he conducts its correspondence.


Ascham’s pension which ceased on the death of Henry VIII, was confirmed and augmented by Edward VI, whom he taught to write. [Ascham’s pension is one of the prominent things in his life.]

Tutor.

[1548 Feb. æt. 32. Is Tutor to Princess Elizabeth, at Cheston. Attacked by her steward, he returns to the university.

1549 Sept. æt. 33]

1550. æt. 34. While at home in the country, Ascham is appointed, at the instigation of Cheke, as Secretary to Sir Richard Mouton, sent out as Ambassador to Emperor Charles V. On his way to town, has his famous interview with Lady Jane Grey at Broadgate.

The Scholemaster, fol. 60. Ed. 1570.
The Embassy embarks at Billingsgate, and finally reaches Augsburg on Oct. 28; where it appears to have remained more than a year.

Ascham writes, probably from Spires, A Report and Discourse written by Roger Ascham, of the affaires and state of Germany and the Emperor Charles his court, during certaine yeares while the sayd Roger was there Published at London, the next year, without date.


On the death of the King the Embassy is recalled.

1554. April. Though a Protestant, Ascham escapes persecution; his pension of £10 is renewed and increased, see p. 165.

May 7. He is made Latin Secretary to the Queen, with a salary of 40 marks.

Resigns his Fellowship and Office of Public Orator.


He sometimes reads Greek with the Princess Elizabeth.

1555. Nov. 17. Elizabeth begins to reign.

Ascham's pension and Secretaryship are continued.

1560. Mar. 11. He is made prebend of Wetwang, in York Cathedral. He had now possession of a considerable income. It would be satisfactory if he could be cleared from the suspicion of a too great love for cock-fighting.

1563. Dec. 10. The Court being at Windsor on account of the plague in London, Sir W. Cecil gave a dinner in his chamber. A conversation on Education arose on the news 'that diverse Scholers of Eaton be runne apace from the Schole, for feare of beating.' Sir Richard Sackville, then silent, afterwards renewed the subject with Ascham, who finally writes for his grandson, Robert Sackville, The Scholemaster, first published by his widow in 1570.

His constitution had been enfeebled by frequent attacks of ague. Imprudently sitting up late to finish some Latin verses which he designed to present to the queen as a new-year's gift, and certain letters to his friends, he contracted a dangerous malady, during which he was visited and consoled by his pious friend Alexander Nowell, dean of St. Paul's, and William Gravet, a prebendary of that church and vicar of St. Sepulchre's London. Ascham died 30 Dec. 1568. His last words were "I desire to depart and to be with Christ."

He was buried at St. Sepulchre's. Nowell preached his funeral sermon, and testified that he never saw or heard of a person of greater integrity of life, or who was blessed with a more christian death. Queen Elizabeth, when informed of his decease, declared that she would rather have lost £10,000, than her tutor Ascham.

Buchanan did honour to his memory in the following epitaph:

Aschamum extinctum patria, Graiaeque Camarae,
Et Latia verba cum pietae dolent.
Principibus visiti carum, jucundis amicis,
Re modi, in mores dicere fama neguit.

which has been thus rendered by Archdeacon Wrangham.

O'er Ascham, withering in his narrow urn,
The muses—English, Grecian, Roman—mourn;
Though poor, to greatness dear, to friendship just:
No scandal's self can taint his hollow'd dust.

Cooper. Ath. Cantag, p. 266.
TOXOPHILUS.

INTRODUCTION.

Despite his promise, see page 20, Afcham wrote no English work on a great subject. Writing late in life, his Scholemaster, he thus defends his choice in the subjects of his books:

"But, of all kinde of pastimes, fitte for a Gentleman, I will, godwilling, in fitter place, more at large, declare fullie, in my booke of the Cockpitte: which I do write, to satiſſie som, I trust, with som reaſon, that be more curious, in marking other mens doynges, than carefull in mending their owne faultes. And som alſo will nedes buſie them felues in merueling, and adding thereunto vnſrendlie taulke, why I, a man of good yeares, and of no ill place, I thanke God and my Prince, do make choife to ſpend ſoch tyme in wrytyng of trifles, as the schole of ſhoting, the Cockpitte, and this booke of the firſt Principles of Grammer, rather, than to takeſome weightie matter in hand, either of Religion, or Ciuill discipline.

Wise men I know, will well allow of my choife herein: and as for ſuch, who haue not witte of them felues, but muſt learne of others, to judge right of mens doynges, let them read that wise Poet Horace in his Arte Poetica, who willeth wiſemen to beware, of hie and loftie Titles. For, great shippes, require coſtlie tackling, and alſo afterward dangerous gouernment: Small boates, be neither verie chargeable in makyng, nor verie oft in great ieoperdie: and yet they cary many tymes, as good and coſtlie ware, as greater vessels do. A meane Argument, may eafelie beare, the light burden of a small faute, and haue alwaife at hand, a ready excuse for ill handling: And, some praife it is, if it fo chaunce, to be better in deede, than a man dare venture to feeme. A hye title, doth charge a man, with the heauie burden, of to great a promife, and therefore sayth Horace verie witteli, that,
that Poet was a verie foole, that began hys booke, with a goodlie verfe in deede, but ouer proude a promife.

*Fortunam Priami cantabo et nobile bellum,*
And after, as wifelie

*Quantò rectius hic, qui nil molitur ineptè,* &c.

Meening Homer, who, within the compasse of a smal Argument, of one harlot, and of one good wife, did ytter so moch learning in all kinde of fciences, as, by the judgement of Quintilian, he defeueth fo hie a praise, that no man yet deferued to fit in the second degree beneth him. And thus moch out of my way, concerning my purpofe in fpending penne, and paper, and tyme, vpon trifles, and namelie to aunfwere some, that haue neither witte nor learning, to do any thyng them felues, neither will nor honestie, to fay well of other”*

Certain it is, that in both Toxophilus and The Scholemaster (the Cockpitte if ever printed, is now loft); not only are the main arguments interwoven with a moft earneft moral purpose; but they are enlivened by frequent and charming difcuriions, in the which he often lays down great principles, or illuftrates them from the circumstances of his time. So that in these two ways, these works, being not rigidly confined to the technical subje\(\text{s}\) expressed by their titles, do ‘beare,’ both in thofe subje\(\text{s}\) and in the passing thoughts, much of what is the highest truth.

If a Yorkshire man—who had become a ripe Englifh Scholer, and was also a fluent Englifh writer as well as converfant with other languages and literatures—were, in the present day, to fit down to write, for the first time, in the defence and praise of Cricket, a book in the Yorkshire dialec\(\text{t}\): he would be able to appreciate somewhat Afcham’s position when he began to write the present work. For he lived in the very dawn of our modern learning. Not to fpeak of the hesitation and doubt that always impedes any novelty, the abfence of any antecedent literature left him without any model of style. Accuftomed as he had hitherto been to write chiefly in Latin, he must have found English compofi- tion both irk\(\text{fome}\) and laborious. Yet his love for his

* folios 20, 21. Ed. 1570.*
country, and his delight, even from childhood, in his native tongue overcame all difficulties. "Althoughe to haue vvritten this boke either in latin or Greeke . . . had been more easier and fit for mi trade in study, yet neuerthelesse, I supposinge it no point of honestie, that mi commodite shoude stop and hinder ani parte either of the pleasure or profite of manie, haue vvritten this Englifhe matter in the Englifhe tongue, for Englishe men."* In so doing, he has bequeathed to posterity a noble specimen of English language, expressing genuine English thought, upon a truly English subject.

Of the influence of this deliberate choice of Afcham on the literature of his time, Dr. N. Drake thus speaks:—

"The Toxophilus of this useful and engaging writer, was written in his native tongue, with the view of presenting the public with a specimen of a purer and more correct English style than that to which they had hitherto been accustomed; and with the hope of calling the attention of the learned, from the exclusive study of the Greek and Latin, to the cultivation of their vernacular language. The result which he contemplated was attained, and, from the period of this publication, the shackles of Latinity were broken, and composition in English prose became an object of eager and successful attention. Previous to the exertions of Afcham, very few writers can be mentioned as affording any model for English style. If we except the Translation of Froissart by Borchier, Lord Berners, in 1523, and the History of Richard III. by Sir Thomas More, certainly compositions of great merit, we shall find it difficult to produce an author of much value for his vernacular prose. On the contrary, very soon after the appearance of the Toxophilus, we find harmony and beauty in English style emphatically praised and enjoined."†

Following Plato both in the form and subtlety of his work, Afcham writes it after the counsel of Aristotle. "He that wyl wryte well in any tongue, muste folowe thys counsell of Aristotle, to speake as the common people do, to thinke as wife men do: and fo shoude every man vnderstande hym, and the judgemente of wyse men alowe hym."‡

Now, we must leave the reader to listen to the pleasant talk of the two College Fellows, Lover of Learning and Lover of Archery; as they discouer, beside the wheat fields in the neighbourhood of Cambridge, throughout the long summer's afternoon, upon 'the Booke and the Bowe.'

*p. 14. †Shakespeare and his Times. i. 439 Ed 1817. ‡p. 18.
BIBLIOGRAPHY.

TOXOPHILUS.
* Editions not seen.

(a) Issues in the Author's life time.

I. As a separate publication.


(b) Issues subsequent to the Author's death.

I. As a separate publication.


3. 1589. London. Same title as No. 2. AT LONDON. Printed by ABELL IEFFES, by the confent of H. Marsh. Anno 1589. The Colophon is AT LONDON, Printed by Abell Ieffes, dwelling in Phillip Lane, at the Signe of the Bell. Anno Domini 1589.


6. 1738. Wrexham. Same title as No. 2, of which it is a modernized reprint. Ed. with a Dedication and Preface, by Rev. JOHN WALTERS M.A. Master of Ruthin School, and late Fellow of Jesu College, Oxford.

7. 1815. London. Same title as No. 4 A new edition. [Ed: by J. G. COCHRANE, and limited to 250 copies. Dr Giles.]

8. *n. d. London. No. 7 'was re-issued some time afterwards, with a new title and the addition of a half-title, but without a date.' Dr Giles, Pref. to his Edition No. 9.

9. 1864-5. London. The Whole Works of Roger Ascham, now first collected and revifed, with a life of the author; by Rev. DR GILES, formerly Fellow of C.C.C. Oxford. 'Toxophilus' occupies ii. 1-165. [This is by far the best edition of Ascham's works.]
Rejoyse Englande, be gladde and merie,
TROTHE overcome thyne enemyes all,
The Scot, the Frenchman, the Pope, and heresie,
OVERCOMMED by Trothe, haue had a fall:
Sticke to the Trothe, and evermore thou shalt
Through Christ, King Henry, the Boke and the Bowe
All maner of enemies, quite overthowe.
Gualterus Haddonus
Cantabrigien.

Mittere qui celeres summa uelit arte jagittas,
Aris erit ex isto summa profecta libro.
Quicquid habent arcus rigidi, neruique rotundi.
Sumere si libet, hoc sumere fonte lucet.
Aeschamus est author, magnum quem fecit Apollo
Arte sua, magnum Pallas & arte sua.
Docilla manus dedit hunc, dedit hunc mens docilla libellum:
Quae uidet Ars Vsus uis, parata facit.
Optimus hae autor quia tradidit optima scripta.
Conuenit hae uobis optima uelle sequi.
To the most gracious, and our most dread Sovereigne Lord,
Kync Henrie the. viii, by the grace of God, kyng
of Engelande, Fraunce and Irelande, Defender of the faythe, and of the churche
of Engelande and also of Irelande
in earth supreme head, next vn
der Christ, be al health
victorie, and felicitie.

That tyme as, moste gracious Prince, your highnes this last year past, tooke that your mooft honorable and victorious iourney into Fraunce, accompanied vwith such a porte of the Nobilitie and yeomanrie of Engelande, as neyther hath bene lyke knovven by experience, nor yet red of in Historie: accompanied also vwith the daylie prayers, good hartes, and vvilles of all and euery one your graces subiectes, lefte behinde you here at home in Engelande: the same tyme, I beinge at my booke in Cambrige, forie that my litle habilitie could stretche out no better, to helpe forvvard so noble an enterprice, yet with my good vvylle, prayer, and harte, nothinge behynde hym that vvas formoste of all, conceyued a vvonderful desiere, bi the praier, vvifhing, talking, and communication that vvas in evry mans mouth, for your Graces mooft victoriouse retourne, to offer vp sumthinge, at your home cumming to your Highnesse, vvhich shuld both be a token of mi louve and deutie tovarvd your Maieftie, and also a signe of my good minde and zeale tovarde mi countrie.
This occasion geuen to me at that time, caufed me

* This dedication is entirely omitted in second edition, 1571.
to take in hand againe, this little purpose of writing, begun of me before, yet not ended than, for other studies more mete for that trade of livinge, whiche God and mi frendes had set me vnto. But when your Graces most ioifull and happie victorie preuented mi dailie and speedie diligentie to performe this matter, I was compelled to vvaite an other time to prepare and offer vp this little boke vnto your Maiestie. And vvhile it hath pleased youre Highenesse of your infinit goodnesse, and also your most honorable Counsel to know and pervasive over the contentes, and some parte of this boke, and so to alovv it, that other men might rede it, through the furderaunce and setting forthe of the right worshipfull and mi Singuler good Master sir Vvilliam Pagette Knight, moost vworthie Secretarie to your highnes, and moost open and redie succoure to al poore honest learned mens futes, I moost humblie befeche your Grace to take in good vvorthe this little treatise purposed, begun, and ended of me onelie for this intent, that Labour, Honest pastime and Vertu, might recuperagaine that place and right, that Idleneffe, Vnthristie gamning and Vice hath put them fro.

And althoughte to haue vvritten this boke either in latin or Greke (vvhich thing I vvold be verie glad yet to do, if I might surelie know your Graces pleasure there in) had bene more easier and fit for mi trade in study, yet neuerthelesse, I supposinge it no point of honestie, that mi commodite shold stop and hinder ani parte either of the pleasure or profite of manie, haue vvritten this Englishe matter in the Englishe tongue, for Englishe men: vvhree in this I trust that your Grace (if it shall please your Highnesse to rede it) shal perceave it to be a thinge Honestie for me to vwrite, pleasaunt for some to rede, and profitable for manie to folovy, containing a pastime, honest for the minde, holsome for the body, fit for eueri man, vile for no man, vsing the day and open place for Honestie to rule it, not lurking in corners for miforder to abuse it.
Therefore I trust it shal apere, to be bothe a sure token of my zeele to set forvvarde shootinge, and some signe of my minde, tovvardes honestie and learninge.

Thus I vvil trouble your Grace no longer, but vvith my daylie praier, I vvill befeche God to preferue your Grace, in al health and feli-
citie: to the feare and ouerthrovve of all your enenies: to the pleasur, ioyfulnesse and succour of al your sub-
iectes: to the utter destruction of papi-
trie and herefie: to the con-
finuall setting forth of Goddes vvorde and his glo
rye.

Your Graces moe bounden Scholer,

Roger Ascham
TO ALL GENTLE MEN AND WOMEN OF ENGLANDE.

B

ias the wyfe man came to Crefus the ryche kyng, on a tyme, when he was makynge newe shyppes, purposyng to haue subdued by water the out yles lying betwixt Grece and Asia minor: What newes now in Grece, faith the king to Bias? None other newes, but these, sayeth Bias: that the yles of Grece haue prepared a wonderful companye of horsemen, to ouerrun Lydia withall. There is nothyng vnder heauen, sayth the kyng, that I wolde so soone wylle, as that they durst be so bolde, to mete vs on the lande with horse. And thinke you sayeth Bias, that there is anye thyng which they wolde sooner wylle, then that you shulde be so fonde, to mete them on the water with shyppes? And so Crefus hearyng not the true newes, but perceuyng the wife mannes mynde and counfell, both gaue then ouer makyng of his shyppes, and left also behynde him a wonderful example for all commune wealthes to folowe: that is euermore to regarde and set moft by that thing wherevnto nature hath made them moost apt, and vs hath made them moost fitte.

By this matter I meane the shotyng in the long bowe, for English men: which thyng with all my hert I do wysh, and if I were of authoritie, I wolde counsel all the gentlemen and yomen of Englande, not to chaunge it with any other thyng, how good soeuer it seeme to be: but that stylly, accordyng to the oulde wont of England, youth shoulde fse it for the moost honest paftyme in peace, that men myght handle it as a mooste fure weapon in warre. Other stronge weapons whiche bothe experience doth proue to be good, and the
wisdom of the kinges Maiestie and his counfel prouydes
to be had, are not ordeyned to take away shotynge: but
yat both, not compared together, whether shuld be
better then the other, but so ioyned together that the
one shoule be alwaysy an ayde and helpe for the other,
myght so strengthen the Realme on all fydes, that no
kynde of enemy in any kynde of weapon, myght passe
and go beyonde vs.

For this purpofe I, partelye prouoked by the counsell
of some gentlemen, partly moued by the loue whiche
I haue alwayes borne towarde shotynge, haue wrytten
this lytle treatife, wherein if I haue not satiffyed any
man, I truft he wyll the rather be content with my
doyng, bycausse I am (I suppofe) the firste, whiche hath
fayde any thynge in this matter (and fewe begynnynge
be perfect, fayth wyse men) And alfo bycausse yf I
haue fayed a miffe, I am content that any man amende
it, or yf I haue fayd to lytle, any man that wyl to adde
what hym pleafeth to it.

My minde is, in profitynge and pleasynge every man,
to hurte or displease no man, intendyng none other
purpofe, but that youthe myght be flyred to labour,
honest paflyme, and vertue, and as much as laye in me,
plucked from ydlenes, vnthriftie games, and vice:
whycbe thing I haue laboured onluye in this booke,
shewynge howe fit shotynge is for all kyndes of men,
howe honest a paflyme for the mynde, howe holfome
an exercife for the bodye, not vile for great men to vfe,
not costlye for poore men to fusteyne, not lurking in
holes and corners for ill men at theyr pleasure, to mifvse
it, but abiding in the open light and face of the worlde,
for good men if it fault by theyr wifdome to correcft it.

And here I woulde defire all gentlemen and yomen,
to vfe this paftime in suche a mean, that the outragious-
nes of great gamyng, shuld not hurte the honeftie of
shotynge, which of his owne nature is alwayes ioyned with
honeftie: yet for mennes faultes ofteentymes blamed
vnworthely, as all good thynges haue ben, and euer-
more shall be.
If any man woulde blame me, eyther for takynge such a matter in hande, or els for writing it in the Englyshe tongue, this anfwere I may make hym, that whan the beste of the realme thinke it honest for them to vfe, I one of the meanest forte, ought not to suppose it vile for me to write: And though to haue written it in an other tonge, had bene bothe more profitable for my study, and also more honest for my name, yet I can thinke my labour wel bestowed, yf with a little hynderaunce of my profyt and name, maye come any fourtheraunce, to the pleafure or commoditie, of the gentlemen and yeomen of Englande, for whose fake I tooke this matter in hande. And as for ye Latin or greke tonge, euery thing is fo excellently done in them, that none can do better: In the Englyfhe tonge contrary, euery thinge in a maner fo meanly, bothe for the matter and handelynge, that no man can do worse. For therein the leaft learned for the mofte parte, haue ben always mooi redye to wryte. And they whiche had leaft hope in latin, haue bene mofte boulde in englyshe: when surelye every man that is mofte ready to taulke, is not mooft able to wryte. He that wyl wryte well in any tongue, mufe folowe thys councel of Ariftotle, to fpeake as the common people do, to thinke as wise men do; and fo shoulde every man vnderstande hym, and the judgement of wyse men alowe hym. Many English writers haue not done so, but vſinge straunge wordes as latin, french and Italian, do make all thinges darke and harde. Ones I communed with a man whiche reafoned the englyshe tongue to be enryched and encreafed therby, fayinge: Who wyll not prayfe that feafté, where a man shal drinke at a diner, bothe wyne, ale and beere? Truely quod I, they be all good, euery one taken by hym selfe alone, but if you putte Maluefye and facke, read wyne and white, ale and beere, and al in one pot, you shal make a drynke, neyther easie to be knowne, nor yet holfom for the bodye. Cicero in folowyng Isocrates, Platoand Demofthenes, increased the latine tounge after an
other forte. This waye, bycaufe dyuers men yat write, do not know, they can neyther folowe it, bycaufe of theyr ignorauncie, nor yet will prayse it, for verye arrogauncie, ii faultes, feldome the one out of the others companye.

Englysh writers by diuerfitie of tyme, haue taken diuerfe matters in hande. In our fathers tyme nothing was red, but bookees of fayned cheualrië, wherein a man by redinge, shuld be led to none other ende, but onely to manslaughter and baudrye. Yf any man suppose they were good ynough to passe the time with al, he is deceyued. For surelye vayne woordes doo woorke no smal thinge in vayne, ignoraunt, and younge mindes, specially yf they be gyuen any thynge thervnto of theyr owne nature. These bokes (as I haue heard say) were made the moste parte in Abbayes, and Monasteries, a very lickely and fit fruite of fuche an ydle and blynde kinde of lyuynge.

In our tyme nowe, whan euery manne is gyuen to knowe muche rather than to liue wel, very many do write, but after fuche a fashion, as very many do shoote. Some shooters take in hande stronger bowes, than they be able to mayntayne. This thynge maketh them summtyme, to outshoote the marke, summtyme to shoote far wyde, and perchaunce hurte summe that looke on. Other that neuer learned to shoote, nor yet knoweth good shaftes nor bowe, wyll be as busie as the beft, but fuche one commonly plucketh douna a fyde, and crafty archers which be agaynft him, will be bothe glad of hym, and also euer ready to laye and bet with him: it were better for fuche one to fit douna than shoote. Other there be, whiche haue verye good bowe and shaftes, and good knowledge in shoootinge, but they haue bene brought vp in fuche euyl fauoured shoootynge, that they can neyther shoote sayre, nor yet nere. Yf any man wyll applye these thynges togethyer, shal not fe the one farre differ from the other.

And I also amonges all other, in writinge this lytle treatise, haue folowed summe yonge shooters, whiche
bothe wyll begun to shoote, for a lytle moneye, and also wyll vse to shote ones or twise about the marke for nought, afore they beginne a good. And therfore did I take this little matter in hande, to affaye my selfe, and hereafter by the grace of God, if the iudgement of wyse men, that looke on, thinke that I can do any good, I maye perchaunce caste my shaste amonge other, for better game.

Yet in writing this booke, some man wyll maruayle perchaunce, why that I beyng an vnperfyte shoter, shoulde take in hande to write of makyng a perfyte archer: the same man peraduenture wyll maruayle, howe a whettestone whiche is blunte, can make the edge of a knife sharpe: I woulde ye fame man shulde consider also, that in goyng about anye matter, there be. iii. thinges to be considered, doyng, sayng, thinking and perfectnesse: Firfte there is no man that doth fo wel, but he can faye better, or elles summe men, whiche be now starke nought, shuld be to good. Agayne no man can vtter wyth his tong, fo wel as he is able to imagin with his minde, and yet perfectnesse it selue is farre aboue all thinking. Than seeing that sayng is one fteppe nerer perfectenesse than doyng, let every man leue marueylyng why my woorde shall rather expresse, than my dede shal perfourme perfecte shootinge.

I truile no man will be offended with this litte booke excepte it be summe fletchers and bowiers, thinking hereby that manye that loue shootyng shalbe taughte to refufe fuche noughtie wares as they woulde vtter. Honest fletchers and bowyers do not fo, and they that be vnhonest, oughte rather to amende them selues for doinge ill, than be angrie with me for sayinge wel. A fletcher hath euuen as good a quarell to be angry with an archer that refuseth an ill shast, as a bladesmith hath to a fletcher yat forfaketh to bye of him a noughtie knyfe. For as an archer must be content that a fletcher know a good shaste in euery poynte for the perfecter makyng of it. So an honeste fletcher will also be content that a shooter knowe a good shaste in euery
poynte for the perfiter vising of it: bicaufe the one knoweth like a fletcher how to make it, the other knoweth lyke an archer howe to vse it. And seyng the knowlege is one in them bothe, yet the ende diuerfe, surely that fletcher is an enemye to archers and artillery, whiche can not be content that an archer knowe a shafte as well for his vse in shotinge, as he hym selfe shoulde knowe a shafte, for hys aduauntage in sellynge. And the rather bycaufe shaftes be not made so muche to be folde, but chefely to be vfed. And seyng that vse and occupiying is the ende why a shafte is made, the making as it were a meane for occupying, surely the knowlege in euery poyn te of a good shafte, is more to be required in a shoteer than a fletcher.

Yet as I sayde before no honest fletcher will be angry with me, seyng I do not teache howe to make a shafte whiche belongeth onelye to a good fletcher, but to knowe and handle a shafte, which belongeth to an archer. And this lytle booke I trufte, shal please and profite both partes: For good bowes and shaftes shal be better knowen to the commoditie of al shoters, and good shotying may perchaunce be the more occupied to the profite of all bowyers and fletchers. And thus I praye God that all fletchers getting theyr lyuynge truly, and al ar-cers vfyngg shotynge honestly, and all maner of men that fauour artillery, may lyue continuallye in healthe and merinesse, obeying theyr prince as they shulde, and louing God as they ought, to whom for al thinges be al hon-our and glorye for euer. Amen
TOXOPHILVS,

The schole of shootinge conteyned in twoo bookes.

To all Gentlemen and yomen of Englands, plesaunte for theyr pastyme to rede, and profitable for theyr use to folow, both in war and peace.

The contentes of the first booke.

Earnest businesſe ought to be refreshed wyth honeste paſtyme. . . . Fol. i. [A p. 25.]

Shootyng moſt honest paſtyme. . . . 3. [B 29.]

The inuention of shootinge. . . . 5. [C 31.]

Shootyng fit for princes and greate men. 5. [32.]

Shootyng, fit for Scholers and studentes. 8. [D 37.]

Shootyng fitter for studentes than any muſike or Instrumentes. . . . 9. [E 39.]

Youthe ought to learne to finge. . . . 11. [41.]
No manner of man doth or can vse to muche shootyng. . . . 14. [ p. 44.]

Agaynste vnlawfull gammes and namelye cardes and dice. . . . . 16. [F 49.]

Shootyng in war. . . . . 24. [G 62.]

Obedience the best propertie of a Soul-dyar. . . . . . . 25. [ 63.]

Reafons and authorites agaynste shootyng in war with the confutacion of the fame. . . . . . . 26. [ 65.]

God is pleafed with ftronge wepons and valyaunt feates of war. . . . - 28. [ 70.]

The commoditie of Shootyng in war throughe the Histories Greke and Latin, and all nations Chriften and Heathen. 29. [H 70.]

Vfe of shootyng at home caufethe ftronge shootinge in warre. . . . 41. [I 88.]

Vfe of shootyng at home, except men be apte by nature, and connynge by teachyng, doth litle good at all. . . . 43. [ 91.]

Lacke of learnynge to shoote caufethe Engelande lacke many a good archer. . 46. [ 95.]

In learnynge any thyng, a man muft couete to be best, or els he shal neuer attayne to be meane. . . . . . 47. [ 98.]
Proper for euerye sere mannes vse.

By knowing things belonging to shoo-tyng.

General to all men.

Shotyng freyght.

Bothe comme partly.

Kepyng a length.

By handelinge thynges belonging to shotyng.

without a man.

By knowing the marke, by

Standinge

Nockynge

Drawinge

Holdynge

Lowfinge.

Bolde corage.

within a man.

Auoydynge all affection.

A Table containing the secon booke.
TOXOPHILVS,

A,

The first boke of the schole of shoting.

Philologus.  Toxophilus.

Philologus. You studie to fore Toxophile.  A

Tox. I wil not hurt my self ouer-

moche I warraunt you.

Phil. Take hede you do not, for we

Physicions saye, that it is nether good for

the eyes in so cleare a Sunne, nor yet holfome for ye

bodie, so soone after meate, to looke vpon a mans boke.

Tox. In eatinge and studyinge I will neuer folowe

anye Physike, for yf I dyd, I am fure I shoulde haue small

pleasure in the one, and lesse courage in the other.

But what newes draue you hyther I praye you?

Phil. Small newes trulie, but that as I came on

walkynge, I fortuned to come with thre or foure that

went to shote at the pryckes: And when I fawe not

you amones them, but at the laft espyd you lokynge

on your booke here so sadlye, I thought to come and

holde you with some communication, left your boke

shoulde runne awaye with you. For me thought by

your waueryng pace and earnest lokying, your boke

led you, not you it.
Tox. In dede as it chaunced, my mynde went fafter
then my feete, for I happened here to reade in Phedro
Platonis, a place that entretes wonderfullie of the nature
of foules, which place (whether it were for
the paffynge eloquence of Plato, and the
Greke tongue, or for the hyghe and godlie description
of the matter, kept my mynde so occupied, that it had no
leifure to loke to my feete. For I was reding howe
sone foules being well fethered, flewe alwayes about
heauen and heauenlie matters, other sone hauinge their
fethers mowted awaye, and droupinge, fanke downe
into earthlie things.

Φίλ. I remembre the place verie wel, and it is won-
derfullie sayd of Plato, and now I fe it was no maruell
though your fete fayled you, feing your minde flewe
so faft.

Tox. I am gladde now that you letted me, for my
head akes with loking on it, and bycause you tell me
so, I am verye forie yat I was not with those good feloes
you spake vpon, for it is a verie faire day for a man to
shote in.

Φίλ. And me thinke you were a great dele better
occupied and in better companie, for it is a very faire
daye for a man to go to his boke in.

Tox. Al dayes and wethers wil serue for that par-
pole, and surelie this occasion was ill loft.

Φίλ. Yea but clere wether maketh clere mindes,
and it is beft as I suppose, to spend ye beft time vpon
the beft things: And me thought you shot verie wel,
and at that marke, at which every good scoler shoulde
moste busilie shote at. And I suppose it be a great dele
more pleasure alsó, to fe a foule flye in Plato, then a
shaste flye at the prickes. I graunte you, shoting is
not the worst thing in the world, yet if we shote, and
time shote, we ar[e] not like to be great winners at the
length. And you know alsó we scholers haue more ernest
and weightie matters in hand, nor we be not borne to
pastime and pley, as you know wel ynough who sayth.

Tox. Yet the same man in the same place Philolge,
by your leue, doth admitte holsome, honest
and manerlie pastimes to be as necessarie
to be mingled with sad matters of the minde, as eating
and sleping is for the health of the body, and yet we
be borne for neither of bothe. And Arif-
totle him selfe sayth, yat although it were
a fonde and a chyldiſh thing to be to ernest in paſtme
and play, yet doth he affirme by the authoritie of the
oulde Poet Epicharmus, that a man may vſe play for
ernest matter fake. And in an other place,
yat as reſt is for labour, and medicines for
helth, so is paſtme at tymes for sad and weightie
studie.

Phî. How moche in this matter is to be giuen to
ye auctoritie either of Ariftotle or Tullie, I can not
tel, feing sad men may wel ynough ſpeke merily for a
merie matter, this I am sure, whiche thing this faire
wheat (god faue it) maketh me remembre, yat those
huſbandmen which riſe erlieſt, and come latest home,
and are content to haue their diner and other drinck-
ings, broughte into the fielde to them, for feare of
loſing of time, haue fatter barnes in harueft, than
they whiche will either ſelepe at none time of the daye,
or els make merie with their neighbours at the ale.
And fo a ſcholer yat purpofeth to be a good huſband,
and defirēth to reſpe and enjoy much fruite, of learn-
inge, mufsle tyſle and fowe thereafter. Our beſte feede
tyme, which be ſcholers, as it is verie tymelie, and
whan we be yonge: so it endureth not ouerlonge, and
therefore it maye not be let ſlippe one houre, oure
grounde is verie harde, and full of wedes, our horfe
wherwith we be drawen very wylde as Plato ſayth.
And infinite other mo lettes whiche wil
make a thriving ſcholer take hede how he
ſpendeth his tyme in ſporte and pleye.

Tyr. That Ariftotle and Tullie ſpake ernestlie, and
as they thought, the ernest matter which they entreate
vpon, doth plainlye prove. And as for your huſ-
bandrie, it was more probablie tolde with apt wordes
propre to ye thing, then throughly proved with reasons belonginge to our matter. Far contrariwise I herd my selfe a good hufbande at his boke ones faye, that to omit studie fomtime of the daye, and sometime of the yere, made afmoche for the encrease of learning, as to let the land lye sometime falloe, maketh for the better encrease of corne. This we fe, yf the lande be plowed euerye yere, the corne commeth thinne vp, the eare is short, the grayne is small, and when it is brought into the barne and threshed, gyueth very euill faul. So those which neuer leaue poring on their bokes, haue oftentimes as thinne inuention, as other poore men haue, and as fmal wit and weight in it as in other mens. And thus youre hufbandrie me thinke, is more like the life of a couetoufe snudge that oft very euill preues, then the labour of a good hufband that knoweth wel what he doth. And furelie the best wittes to lerning must nedes haue moche recreation and ceasing from their boke, or els they marre them felues, when base and dompyshie wittes can neuer be hurte with continuall studie, as ye fe in luting, that a treble minikin string must alwayes be let down, but at fuche time as when a man must nedes playe: when ye base and dull stryng nedeth neuer to be moued out of his place. The same reason I finde true in two bowes that I haue, wherof the one is quicke of caft, tricke, and trimme both for pleasure and proffyte: the other is a lugge floue of caft, folowing the string, more fure for to laft, then pleafaunt for to vfe. Now sir it chaunced this other night, one in my chambre wolde nedes bende them to proue their firength, but I can not tel how, they were both left bente tyll the nexte daye at after dyner: and when I came to them, purposing to haue gone on fhoting, I found my good bowe clene caft on the one fide, and as weake as water, that furelie (if I were a riche man) I had rather haue spent a crowne; and as for my lugge, it was not one whyt the worfe: but fhotte by and by as wel and as farre as euer it dyd. And euen so I am sure that
good wittes, except they be let downe like a treble string, and vnben like a good casting bowe, they wil nevere laft and be able to continue in studie. And I know where I speake this Philologe, for I wolde not faye thus moche afore yong men, for they wil take soone occasion to studie little ynough. But I faye it thersore bicaufe I knowe, as little studie getteth little learninge or none at all, so the moost studie getteth not ye moost learning of all. For a mans witte fore occupied in ernest studie, must be as wel recreat with some honest pastime, as the body fore laboured, must be refreshed with slepe and quietnesse, or els it can not endure very longe, as the noble poete fayeth. What thing wants quiet and men rest endures but a small while. Ouid.

And I promise you shotinge by my judgement, is ye moost honest pastime of al, and suche one I am sure, of all other, that hindreth learninge little or nothinge at all, whatsoever you and some other faye, whiche are a gret dele furer against it alwaies than you nede to be. Phí. Hindereth learninge little or nothinge at all? that were a meruayle to me truelie, and I am sure feing you say so, you haue some reafon therewith you can defende shooting withall, and as for wyl (for the loue that you beare towarde shotinge) I thinke there shall lacke none in you. Therfore feinge we haue so good leysure bothe, and no bodie by to trouble vs: and you so willinge and able to defende it, and I so redy and glad to heare what may be sayde of it I suppose we canne not passe the tyme better ouer, neyther you for ye honestie of your shoting, nor I for myne owne mindsake, than to se what can be sayed with it, or agaynste it, and speciallie in these dayes, when so many doeth vse it, and euerie man in a maner doeth common of it.

Tyr. To speake of shotinge Philologe, trulye I woulde I were so able, either as I my selfe am willing or yet as the matter deserueth, but feinge with wishinge we can not haue one nowe worthie, whiche so worthie
a thinge can worthilie praife, and although I had rather haue anie other to do it than my selfe, yet my selfe rather then no other. I wil not fail to faye in it what I can wherin if I faye litle, laye that of my litle habilitie, not of the matter it selfe which deserueth no lyttle thinge to be fayde of it.

Phi. If it deserue no little thinge to be fayde of it Toxophile, I maruell howe it chaunceth than, that no man hitherto, hath written any thinge of it: wherein you must graunte me, that eyther the matter is noughte, vnworthye, and barren to be written vppon, or els some men are to blame, whiche both loue it and vfe it, and yet could neuer finde in theyr heart, to faye one good woorde of it, feinge that very trisflinge matters hath not lacked great learned men to fette them out, as gnattes and nuttes, and many other mo like thinges, wherfore eyther you may honestlie laye verie great faut vpon men bycaufe they neuer yet prayfed it, or els I may iustlie take awaye no litle thinge from shooting, bycaufe it neuer yet deserued it.

Tor. Trulye herein Philologe, you take not so muche from it, as you giue to it. For great and commodious thynges are neuer greatlie prayfed, not bycaufe they be not worthie, but bicaufe their excellencie nedeth no man hys prayfe, hauinge all theyr commendation of them selfe not borowed of other men his lippes, which rather prayfe them selfe, in spekyenge much of a litle thynge than that matter whiche they entreat vpon. Great and good thinges be not prayfed. For who euer prayfed Hercules (fayeth the Greke prouerbe). And that no man hitherto hath written any booke of shoting the fault is not to be layed in the thyng whiche was worthie to be written vpon, but of men which were negligent in doyng it, and this was the cause therof as I suppofe. Menne that vfed shootynge moiste and knewe it beft, were not learned: men that were lerned, vfed litle shooting, and were ignorant in the nature of the thynge, and fo fewe menne hath bene that hitherto were able to wryte vpon it. Yet howe
longe shotying hath continued, what common wealthes hath moste vied it, Howe honeste a thynge it is for all men, what kynde of liuing so euer they folow, what pleasure and profit commeth of it, both in peace and warre, all maner of tongues and writers, Hebrue, Greke and Latine, hath so plentifullie spoken of it, as of fewe other thinges like. So what shotting is Howe many kindes there is of it, what goodneffe is ioyned with it, is tolde: onelye howe it is to be learned and brought to a perfectnesse amonges men, is not toilde.

Phī. Than Toxophilē, if it be so as you do faye, let vs go forwarde and examin Howe plentifullie this is done that you speke, and firste of the inuention of it, than what honestie and profit is in the vfe of it, bothe for warre and peace, more than in other pastimes, lafte of all howe it ought to be learned amonges men for the encrease of it, which thinge if you do, not onelye I nowe for youre communication but many other mo, when they shall knowe of it, for your labour, and shotying it selfe also (if it coulde speke) for your kyndnesse, wyll can you very moche thanke.

Toxophilē. What good thynges men speake of shoting and what good thinges shotting bringse to men as my wit and knowlege will ferue me, gladly shall I say my mind. But how the thing is to be learned I will surely leue to some other which bothe for greater experience in it, and alfo for their lerninge, can fet it out better than I.

Phī. Well as for that I knowe both what you can do in shotting by experience, and yat you can alfo speke well ynough of shotting, for youre learning, but go on with the first part. And I do not doubt, but what my desyre, what your loue toward it, the honestie of shoting, the profite that may come thereby to many other, shall get the seconde parte out of you at the laft.

Toxophilē. Of the first finders out of shoting, diuers men diuerflye doo wryte. Claudianē the poete sayth that nature gaue example of shotyng first, by the Porpentine, which doth shote his prickes, and will hitte any thinge that fightes with it:
whereby men learned afterwarde to immitate the fame in findyng out both bowe and shafte. 

Plinie referreth it to Schythes the sonne of Iupiter. Better and more noble wryters bringe shoting from a more noble inuentour: as Plato, Calimachus, and Galene from Apollo. Yet longe afore those dayes do we reade in the bible of shotinge expresslye. And also if we shal beleue Nicholas de Lyra, Lamech killed Cain with a shafte. So this great continuaunce of shotinge doth not a lytle praife shotinge: nor that neither doth not a litle fet it out, that it is referred to th[e] inuention of Apollo, for the which poynct shotinge is highlye praised of Galene: where he sayth, yat mean craftes be first found out by men or beastes, as weauing by a spider, and suche other: but high and commendable sciences by goddes, as shotinge and musicke by Apollo. And thus shotynge for the necesfitie of it vsed in Adams dayes, for the noblenesse of it referred to Apollo, hath not ben onelie commended in all tunges and writers, but also had in greate price, both in the best commune wealthes in warre tyme for the defence of their countrie, and of all degrees of men in peace tyme, bothe for the honestie that is ioyned with it, and the profyte that foloweth of it.

Philol. Well, as concerning the fyndinge oute of it, litle prayfe is gotten to shotinge therby, seinge good wittes maye mooste easelye of all fynde oute a trifelynge matter. But where as you faye that mooste commune wealthes haue vsed it in warre tyme, and all degrees of men maye verye honestylye vse it in peace tyme: I thynke you can neither shewe by authoritie, nor yet proue by reason.

Torphin. The vse of it in warre tyme, I wyll declare hereafter. And firste howe all kindes and fortes of men (what degree foeuer they be) hath at all tymes afore, and nowe maye honestylye vse it: the example of mooste noble men verye well doeth proue.
Cyaxares the kynge of the Medees, and greate grangdefather to Cyrus, kepte a forte of Sythians with him onely for this purpose, to teache his fonne Aftyages to shote. Cyrus being a childe was brought vp in shoting, which thinge Xenophon wolde neuer haue made mention on, except it had ben fitte for all princes to haue vfed: seing that Xenophon wrote Cyrus lyfe (as Tullie fayth) not to shewe what Cyrus did, but what all maner of princes both in pastimes and ernest matters ought to do.

Darius the first of that name, and king of Persie shewed plainly howe fit it is for a kinge to loue and vse shotynge, whiche commaundde this sentence to be grauen in his tombe, for a Princelie memorie and prayse.

_Darius the King lieth buried here_  
That in shoting and riding had neuer pere.  

Agayne, Domitian the Emperour was so cunning in shoting that he could shote betwixte a mans fingers standing afarre of, and neuer hurt him. Comodus alfo was so excellent, and had so sure a hande in it, that there was nothing within his retche and shote, but he wolde hit it in what place he wolde: as beastes runninge, either in the heed, or in the herte, and neuer mysse, as Herodiane fayeth he fawe him selfe, or els he coulde neuer haue beleued it.

Phî. In dede you praife shoting very wel, in yat you shewe that Domitian and Commodus loue shotynge, fuche an vngracious couple I am sure as a man shall not fynde agayne, if he raked all hell for them.

Torophj. Wel euen as I wyll not commende their ilnesse, so ought not you to difpraife their goodnesse, and in dede, the iudgement of Herodian vpon Commodus is true of them bothe, and that was this: that
beside strength of bodie and good shotinge, they hadde no princelie thing in them, which saying me thinke commendes shotinge wonderfullie, callinge it a princelie thinge.

Furthermore howe commendable shotinge is for princes: Themistius the noble philosopher sheweth in a certayne oration made to Theodosius th[e] emperoure, wherin he doeth commende him for. iii. thinges, that he vfed of a childe. For shotinge, for rydinge of an horse well, and for feates of armes.

Moreouer, not onelye kinges and emperours haue ben brought vp in shotinge, but also the best commune wealthes that euer were, haue made goodlie actes and lawes for it, as the Persians which vnder Cyrus conquered in a maner all the worlde, had a lawe that their children shulde learne thre thinges, onelie from v. yeare oulde vnto. xx. to ryde an horfe well, to fhot well, to spake truthe alwayes and neuer lye. The Romaines (as Leo the[e]mperour in his boke of sleightes of warre telleth) had a lawe that every man shoulde vfe shotinge in peace tyme, while he was. xl. yere olde and that euerie house shoulde haue a bowe, and. xl. shaftes ready for all nedes, the omittinge of whiche lawe (fayth Leo) amonges the youthe, hath ben the onelye occasion why the Romaynes lost a great dele of their empire. But more of this I wil speake when I come to the profite of shotinge in warre. If I shuld rehearse the statutes made of noble princes of Englande in parliaments for the settyng forwarde of shotinge, through this realme, and specially that acte made for shotinge the thyrde yere of the reygne of our moost drad soueraygne lorde king Henry the. viii. I could be very long. But these fewe examples specially of so great men and noble common wealthes, shall ftand in stede of many.

Pfi. That suche princes and suche commune welthes haue moche regarded shotinge, you haue well
declared. But why shotinge ought so of it selfe to be regarded, you haue scarcelye yet proued.

Cic. Examples I graunt out of histories do shew a thing to be so, not proue a thing why it shuld be so. Yet this I supposse, yat neither great mens qualities being commendable be without great authoritie, for other men honestly to follow them: nor yet those great learned men that wrote suche thinges, lacke good reason iustly at al tymes for any other to approue them. Princes beinge children oughte to be brought vp in shoting: both bycausse it is an exercise moost holfom, and also a pastyme moost honest: wherein labour prepareth the body to hardnesse, the minde to couragioufnesse, sufferyng neither the one to be marde with tendernesse, nor yet the other to be hurte with ydlenesse: as we reade how Sardanapalus and suche other were, bycausse they were not brought vp with outwarde honest payneful pastymes to be men: but cockerde vp with inwarde noughtie ydle wantonnnesse to be women. For how fit labour is for al youth, Jupiter or els Minos amonges them of Grece, and Lycurgus amonges the Lacedemonians, do shewe by their lawes, which neuer ordeyned any thing for ye bringyng vp of youth that was not ioyned with labour. And the labour which is in shoting of al other is beft, both bycausse it encreaseth strength, and preferueth health moost, beinge not vehement, but moderate, not ouerlaying any one part with wery-fomnesse, but softly exercifynge every parte with equalnesse, as the armes and breastes with drawinge, the other parties with going, being not fo paynfull for the labour as pleafaunt for the pastyme, which exercize by the judgement of the beft phyficions, is moft alowable. By shoting also is the mynde honestly exercised where a man alwaies defireth to be beft (which is a worde of honestie) and that by the fame waye, that vertue it selfe doeth, couetinge to come nighest a moost perfite ende or meane standing betwixte. ii. extremes, escheweing
fhorte, or gone, or eitherfyde wide, for the which
causes Ariftotle him felfe fayth that shoting
and vertue is very like. Moreouer that
shoting of all other is the mooft honeft paftyme, and
hath leeft occasion to noughtinesse ioyned with it. ii.
thinges very playnelye do proue, which be as a man
wolde faye, the tutours and overfeers to shotinge:
Daye light and open place where euerye man doeth
come, the maynteyners and kepers of shotinge, from all
vnhoneft doing. If shotinge faulte at any tyme, it
hydes it not, it lurkes not in corners and hudder-
mother: but openly accuseth and bewrayeth it felfe,
which is the nexte waye to amendement, as wyfe
men do faye. And thefe thinges I fuppofe be signes,
not of noughtinesse, for any man to difalowe it: but
rather verye playne tokens of honeftie, for euerye man
to prayfe it.

The ufe of shotinge alfo in greate mennes chyldren
shall greatlye encreafe the loue and ufe of shotinge in
all the residue of youth. For meane mennes myndes
loue to be lyke greate menne, as Plato
and Ifocrates do faye. And that euerye
bodye shoulde learene to fhote when they be yonge,
defence of the commune wealth, doth require when
they be olde, which thing can not be done mightelye
when they be men, excepte they learene it perfitelye
when they be boyes. And therfore shotinge of all
paftymes is mooft fitte to be vfed in chylfhood:
bycaufe it is an imitation of mooft ernest thinges to
be done in manhode.

Wherfore, shoting is fitte for great mens children,
both bycaufe it strengtneth the body with holfome
labour, and pleafeth the mynde with honeft paftime
and also encourageth all other youth ernestlye to folowe
the fame. And thefe reasons (as I fuppofe) stirred vp
both great men to bring vp their chylfren in shotinge,
and also noble commune wealthes fo straytelye to com-
maunde shoting. Therfore feinge Princes moued by
honest occafions, hath in al commune wealthes vfed
I suppose there is none other degree of men, neither lowe nor hye, learned nor leude, yonge nor oulde.

Phil. You shal nede wade no further in this matter Toxophile, but if you can proue me that scholers and men gyuen to learning maye honestly use shotinge, I wyll soone graunt you that all other fortes of men maye not onely lefullie, but ought of dutie to use it. But I thinke you can not proue but that all these examples of shotinge brought from so longe a tyme, vfed of so noble princes, confirmed by so wyse mennes lawes and iudgementes, are fette afore temporall men, onelye to followe them: whereby they may the better and stronglyer defende the commune wealth withall. And nothing belongeth to scholers and learned men, which haue an other partie of the commune wealth, quiete and peaceable put to their cure and charge, whose ende as it is diuerse from the other, so there is no one waye that leadeth to them both.

Tox. I graunte Philologe, that scholers and lay men haue diuerse offices and charges in the commune wealth, whiche requires diuerse bringing vp in their youth, if they shal do them as they ought to do in their age. Yet as temporall men of necessitie are compelled to take somewhat of learning to do their office the better withal: So scholers maye the boldlyer borowe somewhat of laye mennes paftimes, to maynteyne their health in studie withall. And surelie of al other thinges shotinge is necessary for both fortes to learne. Whiche thing, when it hath ben euermore vfed in Englande how moche good it hath done, both oulde men and Chronicles doo tell: and also our enemies can beare vs recorde. For if it be true (as I haue hearde faye) when the kynge of Englande hath ben in Fraunce, the preeftes at home bicaufe they were archers, haue ben able to ouerthrowe all Scotlande. Agayne ther is an other thing which aboue all other doeth moue me, not onely to loue shotinge, to prayse shotinge, to exhorte all other to shotinge, but also to
...that is our kyng his mooft royall purpose and wyll, whiche in all his statutes generallye doth commaunde men, and with his owne mouthe mooft gentlie doeth exhorte men, and by his greate gyftes and rewardes, greatly doth encourage men, and with his mooft princelie example very oft doth prouoke all other men to the same. But here you wyll come in with temporal man and scholer: I tell you plainlye, scholer or vn-scholer, yea if I were. xx. scholes, I wolde thinke it were my dutie, bothe with exhortinge men to shote, and alfo with shooting my selfe to helpe to fet forwarde that thing which the kinge his wisdome, and his counfell, so greatlye laboureth to go forwarde: whiche thing surelye they do, bycause they knowe it to be in warre, the defence and wal of our countrie, in peace, an exercize mooft holysome for the body, a pastime mooft honest for the mynde, and as I am able to proue my selfe, of al other mofte fit and agreable with learninge and learned men.

Phi. If you can proue this thing so playnly, as you speake it ernestly, then wil I, not only thinke as you do, but become a shooter and do as you do. But yet beware I saye, lest you for the great loue you bear towarde shootinge, blindlie judge of shootinge. For loue and al other to ernest affections be not for nought paynted blinde. Take hede (I saye) leaft you prefer shootinge afores other pastimes, as one Balbinus through blinde affection, preferred his louer before all other wemen, although she were deformed with a polypus in her nose. And although shooting maye be mete sometyme for some scholes, and so forthe: yet the fittest alwayes is to be preferred. Therefore if you will nedes graunt scholes pastime and recreation of their mindes, let them vse (as many of them doth) Mufyke, and playing on instrumentes, thinges mofte semely for all scholes, and mofte regarded alwayes of Apollo and the Muses.

Tor. Euen as I can not deny, but some musike is
fit for lerning fo I trut you can not chofe but graunt, that shoting is fit also, as Calimachus doth signifie in this verfe.

Both mere fonges and good shoting deliteth Apollo.  Cal. hym. 2.

Butas concerning whether of them is moste fit for learning, and scholers to vffe. you may faye what you will for your pleafure, this I am sure that Plato and Ariftotle bothe, in their bokes entreatinge of the common welthe, where they shew howe youthe shoulde be brought vp in. iii. things, in redinge, in writing, in exercife of bodye, and finging, do make mention of Muficke and all kindes of it, wherein they both agre, that Muficke vfed amonges the Lydians is verie ill for yong men, which be students for vertue and learning, for a certain nice, fofte, and fmothe fweetneffe of it, whiche woulde rather entice them to noughtines, than stirre them to honestie. An other kinde of Muficke inuented by the Dorians, they both wonderfully prayse, alowinge it to be verie fyt for the studie of vertue and learning, because of a manlye, rough and foute founde in it, whiche shulde encourage yong stomakes, to attempte manlye matters. Nowe whether these balades and roundes, these gallardes, pauanes and daunces, fo nicelye fingered, fo fweetely tuned, be lyker the Mufike of the Lydians or the Dorians, you that be learned iudge. And what so euer ye iudge, this I am sure, yat lutes, harpes, all maner of pypes, barbitons, fambukes, with other instrumentes euery one, whiche fandeth by fine and quicke fingeringe, be condemned of Arif-totle, as not to be brought in and vfed amonge them, whiche studie for learning and vertue. Pallas when she had inuented a pipe, caft it away, not fo muche sayeth Arifotle, because it deformed her face, but muche rather bycaufe suche an Instrumente belonged nothing to learmynge. Howe suche Instru-menites agree with learning, the goodlye agrement betwixt Apollo god of learninge, and Marfyas the
Satyr, defender of pipinge, doth well declare, where Marfyas had his skiné quite pulled ouer his head for his labour.

Muche mufike marreth mennes maners, sayth Galen, although some man wil faye that it doth not so, but rather recreateth and maketh quycke a mannes mynde, yet me thinke by reason it doth as hony doth to a mannes stomacke, whiche at the first receyueth it well, but afterwarde it maketh it vnfit, to abyde any good stronge norishynge meate, or els anye holsome sharpe and quicke drinke. And euen fo in a maner these Instrumentes make a mannes wit so softe and smoothe so tender and quaisie, that they be leffe able to brooke, strong and tough studie. Wittes be not sharpened, but rather dulled, and made blunte, wyth suche sweete softenesse, euens good edges be blonter, whiche menne whette vpon softe chalke ftones.

And these things to be true, not onely Plato Ariftotle and Galen, proue by authoritie of reason, Herodotus but also Herodotus and other writers, in Cho. sheue by playne and euident example, as that of Cyrus, whiche after he had overcome the Lydians, and taken their kinge Crefus prisioner, yet after by the meane of one Pactyas a verye headie manne amongst the Lydians, they rebelled agaynst Cyrus agayne, then Cyrus had by an by, broughte them to vnder destruction, yf Crefus being in good fauour with Cyrus had not hertelie desyred him, not to reuenge Pactyas faulte, in thedyng heyr blood. But if he would folowe his counsell, he myght bryng the pasure, that they shoude never more rebel agaynst hym, And yat was this, to make them weare long kyrtils, to ye foot lyke woomen, and that euerye one of them shoude haue a harpe or a lute, and learne to playe and sing whyche thinge if you do sayth Crefus (as he dyd in dede) you shal fe them quickelye of men, made women. And thus lutinge and sininge take awaye a manlye stomake, whiche shulde enter and pearce depe and harde studye.
Euen fuchean other storiedoeth Nymphodorus an olde greke Historiograffer write, of one Seofstras kinge of Egypte, whiche storie because it is somewhat longe, and very lyke in al poyntes to the other and also you do well ynoughe remembre it, feynge you read it fo late in Sophoclis commentaries, I wyll nowe passe ouer. Therefore eyther Ariftotle and Plato knowe not what was good and euyll for learninge and vertue, and the example of wyfe histories be vainlie set afore vs or els the minstrelie of lutes, pipes, harpes, and all other that standeth by fuche nice, fine, minikin fingering (fuche as the moost parte of scholers whom I knowe vse, if they vse any) is farre more fitte for the womannishnesse of it to dwell in the courte among ladies, than for any great thing in it, whiche shoulde helpe good and sad studie, to abide in the vniuerfitie amonges scholers. But perhaps you knowe some great goodnessse of fuche musicke and fuche instrumentes, whervnto Plato and Ariftotle his brayne coulde neuer attayne, and therfore I will faye no more agaynst it.

Phì. Well Toxophile is it not ynoughe for you to rayle vpon Musike, excepte you mocke me to? but to say the truth I neuer thought my selle these kindes of musicke fit for learninge, but that whyche I fayde was rather to proue you, than to defende the matter. But yet as I woulde haue this forte of musicke decaye amonge scholers, euen fo do I wyssfe from the bottome of my heart, that the laudable custome of Englande to teache chyldren their plainesong and prikfong, were not fo decayed throughout all the realme as it is. Whiche thing howe profitable it was for all fortes of men, those knewe not fo wel than whiche had it moft, as they do nowe whiche lacke it mofte. And therfore it is true that Teucer fayeth in Sophocles.

Seldome at all good thinges be knownen how good to be Before a man suche thinges do misse out of his handes.

That milke is no fitter nor more naturall for the
brining vp of children than mufike is, both Gallen proueth by authoritie, and dayly vse teacheth by experience. For euen the little babes lacking the vse of reafon, are scarfe fo well ftilled in fuckyng theyr mothers pap, as in hearynge theyr mother fyng.

Agayne how fit youth is made, by learning to fing, for grammar and other fciences, bothe we dayly do fee, and Plutarch learnedly doth proue, and Plato wifelie did alowe, which receyued no fcholer in to his schole, that had not learned his fonge before.

The godlie vse of prayfmg God, by singinge in the churche, nedeth not my prayfe, feing it is fo prayfed through al the scripture, therfore nowe I wil speke nothing of it, rather than I shuld speke to litle of it.

Befyde al these commodities, truly. ii. degrees of menne, which haue the highest offices vnder the king in all this realme, shal greatly lacke the vse of Singinge, preachers and lawiers, bycaufe they shal not without this, be able to rule their brefles, for euery purpose. For where is no diiftinction in telling glad things and fearfull things, gentilnes and cruelnes, softenes and vehementnes, and fuche lyke matters, there can be no great perfwafion.

For the hearers, as Tullie fayeth, be muche affec- tioned, as he is that speaketh. At his wordes be they drawn, yf he stande ftill in one facion, their mindes ftande ftill with hym: If he thundre, they quake: If he chyde, they feare: If he complayne, they fory with hym: and finally, where a matter is fpoken, with an apte voyce, for euerye affection, the hearers for the mofte parte, are moued as the speaker woulde. But when a man is alwaye in one tune, lyke an Humble bee, or els nowe vp in the top of the churche, nowe downe that no manne knoweth where to haue hym: or piping lyke a reede, or roring lyke a bull, as fome lawyers do, whiche thinke they do beft, when they crye lowdeft, these fhall neuer greatly mooue, as I haue knownen many wel learned, haue done, bicaufe theyr voyce was not flayed afore, with learnyng to fynge.
For all voyces, great and small, base and shrill, weke or fosse, may be holpen and brought to a good poynct, by learnyng to sayne.

Whether this be true or not, they that stond moothe in nede, can tell beft, whereof some I haue known, whiche, because they learned not to singe, when they were boyes, were fayne to take peyne in it, when they were men. If any man shulde heare me Toxophile, that woulde thinke I did but fondly, to suppeffe that a voice were fo necessarie to be loked vpon, I would aske him if he thought not nature a foole, for making such goodly instrumentes in a man, for wel vttring his woordes, or els if the. ii. noble orators Demosthenes and Cicero were not foole, wherof the one dyd not onelie learne to singe of a man: But alfo was not ashamed to learne howe he shoulde vtter his foundes aptly of a dogge, the other fetteth oute no poyncte of rhetorike, fo fullie in all his bookes, as howe a man shoulde order his voyce for all kynde of matters.

Therfore seinge men by speaking, differ and be better than beastes, by speaking wel, better than other men, and that sining is an helpe towarde the fame as dayly experience doth teache, example of wyfe men doth alowe, authoritie of learned men doth approue wherwith the foundacion of youth in all good common wealthes alwayes hath bene tempered; surelye if I were one of the parliament houfe, I woulde not fayle, to put vp a bill for the amendment of this thynge, but because I am lyke to be none this yeare, I wil speake no more of it, at this time.

Tor. It were pitie truly Philologe, that the thinge shoulde be neglected, but I truft it is not as you say.

PJI. The thing is to true, for of them that come daylye to ye vniuerfitie, where one hath learned to singe, vi. hath not. But nowe tooure shtung Toxophile agayne, wherin I suppoffe you can not fay fo muche for shtyng to be fitte for learninge, as you haue spoken agaynste Musike for the fame.

Therfore as concerning Musike, I can be content to
grault you your mynde: But as for shooting, surely I suppose that you can not perfwade me, by no meanes, that a man can be earnest in it, and earnest at his booke to: but rather I thinke that a man with a bowe on his backe, and shaftes vnder his girdell, is more fit to wayte vpon Robin Hoode, than vpon Apollo or the Mufes.

Tsr. Ouer earnest shooting surely I will not ouer ernestlye defende, for I euer thought shooting shoulde be a wayter vpon lerning not a mastres ouer learning. Yet this I maruell not a litle at, that ye thinke a man with a bowe on hys backe is more like Robin Hoode feruaunt, than Apollose, seing that Apollo him felfe in Alceftis of Euripides, whiche tragidie you red openly not long ago, in a maner glorieth faying this verfe.

*It is my wont alwaies my bowe with me to beare.* Euripid. in Alcest.

Therfore a learned man ought not to much to be ashamed to beare that some tyme, whiche Apollo god of lerning him felfe was not ashamed always to beare. And bycaufe ye woulde haue a man wayt vpon the Mufes, and not at all medle with shoetyng I maruell that you do not remembre howe that the ix. mufes their felfe as fone as they were borne, wer put to norfe to a lady called Euphemis whiche had a fon named Erotus with whome the nine Mufes for his excellent shootinge, kepte euer more companie withall, and vsted dayly to shoote togither in ye mount Pernafus; and at laft it chaunced this Erotus to dye, whose death the Mufes lamented greatly, and fell all vpon theyr knees afore Jupiter theyr father, and at theyr request, Erotus for shooting with the Mufes in earth was made a signe, and called Sagittarius in heauen. Therfore you se, that if Apollo and the Mufes either were examples in dede, or onelye fayned of wife men to be examples of learninge, honest shooting maye well ynough be companion with honestlye studie.

Phi. Well Toxophile, if you haue no stronger defence of shoetinge then Poetes, I feare yf your com-
panions which loue shotinge, hearde you, they wolde thinke you made it but a triflyng and fabling matter, rather then any other man that loueth not shotinge coulde be perfewed by this reason to loue it.

Toro. Euen as I am not so fonde but I knowe that these be fables, so I am sure you be not so ignoraunt, but you knowe what suche noble wittes as the Poetes had, ment by suche matters: which oftentymes vnder the couering of a fable, do hyde and wrappe in goodlie preceptes of philosophie, with the true iudgement of thinges. Whiche to be true speciallye in Homer and Euripides, Plato, Arifotle, and Galene playnelye do shewe: when through all their workes (in a maner) they determine all controuerfies, by thefe. ii. Poetes and suche lyke authorities. Therfore if in this matter I feme to fable, and nothynge proue, I am content you iudge so on me: seinge the fame iudgement shal condemne with me Plato, Arifotle, and Galene, whom in that errour I am wel content to folowe. If these oulde examples proue nothing for shoting, what faye you to this? that the best learned and fagest men in this Realme, which be nowe alyue, both loue shoting and vse shoting, as the best learned bishhoppes that be: amonges whome Philoloe, you your selfe knowe. iii. or. v. which as in all good learning, vertue and fagenesse they gyue other men example what thing they shoulde do, euen so by their shoting, they playnely shewe what honest pastime, other men giuen to learning, may honestly vse. That ernest studie muſt be recreated with honest pastime sufficientlye I haue proued afore, both by reason and authoritie of the best learned men that euer wrote. Then seing pastymes be lefull, the mooue fittest for learning, is to be fought for. A pastyme, faith Arifotle, muſt be lyke a medicine. Medicines fтанде by contra-

Arist. po. 7.

ries, therfore the nature of studyng considered, the fittest pastyme shal soone appeare. In studie euery parte of the body is ydle, which thing causeth grosse and colde humours, to gather togyther and vexe
scholers verye moche, the mynde is altogyther bent and set on worke. A paftyme then must be had where every parte of the bodye must be laboured to separate and leffen suche humours withal: the mind must be vn'bent, to gather and fetche againe his quicknesse withall. Thus paftymes for the mynde onelye, be nothing fit for studentes, bycaufe the body which is mooft hurte by fludie, fhulde take away no profyte thereat. This knewe Erasimus verye well, when he was here in Cambrige: which when he had ben fore at his boke (as Garret our bookebynder hath verye ofte tolde me) for lacke of better exercife, wolde take his horfe, and ryde about the markette hill, and come agayne. If a scholer shoulde vfe bowles or tennies, the labour is to vehement and vnequall, whiche is condeempned of Galene: the example very ill for other men, when by so manye actes they be made vnlawfull.

Running, leaping, and coyting be to vile for scholers, and so not fit by Aristotle his judgement: walking alone into the felde, hath no token of courage in it, a paftyme lyke a simple man Aristot. pol. 7. 17. which is neither flefh nor fishe. Therfore if a man woulde haue a paftyme holesome and equall for euerye parte of the bodye, pleafaunt and full of courage for the mynde, not vileand vnhonefetogyueill example to laye men, not kepte in gardynes and corners, not lurkynge on the nyght and in holes, but euermore in the face of men, either to rebuke it when it doeth ill, or els to teftifye on it when it doth well: let him feke chefely of all other for fhotynge.

Sthil. Suche commune paftymes as men com-menlye do vfe, I wyll not greatlye allowe to be fit for scholers: feinge they maye vfe suche exer-cifes verye well (I suppose) as Galene him felfe doth allowe. Gal. de. san tuend. 2.

Toroph. Thofe exercifes I remembre verye well, for I read them within these two dayes, of the whiche, fome be thefe: to runne vp and downe an hyll, to clyme vp a longe powle, or a rope, and there hange a
while, to holde a man by his armes and waue with his heeles, moche lyke the paftyme that boyes vfe in the churche when their master is awaye, to swinge and totter in a belrope: to make a fifte, and stretche out bothe his armes, and so stonde lyke a roode. To go on a man his tiptoes, streching out th[e] one of his armes forwarde, the other backewarde, which if he blered out his tunge also, myght be thought to daunce Anticke verye properlye. To tumble ouer and ouer, to topppe ouer tayle: To set backe to backe, and se who can heave an other his heles highe, with other moche like: whiche exercises surelye musse nedes be naturall, bycause they be so childishe, and they maye be also holesome for the body: but surely as for pleasure to the minde or honestie in the doinge of them, they be as lyke shotinge as Yorke is foule Sutton. Therfore to loke on al paftymes and exercises holesome for the bodye, pleasaunt for the mynde, comlye for every man to do, honest for all other to loke on, profitable to be fette by of euerie man, worthie to be rebuked of no man, fit for al ages persons and places, onely shotinge shal appeare, wherein all these commodities maye be founde.

Phil. To graunt Toxophile, that studentes may at tymes conuenient vfe shotinge as moost holesome and honest paftyme: yet to do as some do, to shote hourly daylie, wekelye, and in a maner the hole yere, neither I can prayse, nor any wyfe man wyl alowe, nor you your selfe can honestlye defende.

Toxoph. Surely Philologe, I am very glad to se you come to that poynite that moost lieth in your fotomake, and greueth you and other so moche. But I trusste after I haue sayd my mynde in this matter, you shal confesse your selfe that you do rebuke this thing more than ye nede, rather then you shal fynde that any man may spende by anye possibilitie, more tym in shotinge then he ought. For first and formoost the hole tym is deuyded into. ii. partes, the daye and the night: whereof the night maye be both occupied in many honest businesse, and also spent in moche vn-
thriftiness, but in no wise it can be applied to shooting. And here you see that halfe oure tyme, graunted
to all other things in a maner both good and ill, is at
one iwappe quite taken awaye from shooting. Now let
vs go forward, and see how moche of halfe this tyme of
ours is spent in shooting. The hole yere is deuided into.
iii. partes, Spring tyme, Somer, faule of the leafe,
and winter wherof the whole winter, for the roughnesse
of it, is cleane taken away from shooting: except it be
one day amonges. xx. or one yeare amonges. xl.
In Somer, for the feruent heate, a man maye faye
likewyse: except it be somtyme agaynst night. Now then
spring tyme and faule of the leafe be thofe which we abuse in shooting. But if we con-
sider how mutable and chaungeable the wether is in
thofe feasons, and howe that Aristotle him felfe
fayth, that moofle parte of rayne fauleth in these
tymes: we shall well perceyue, that where a man
wolde fhole one daye, he shall be fayne to leave of.
iii. Now when tyme it felfe graunteth vs but a litle
space to fhole in, lette vs fe if shooting be not hindered
amonges all kyndes of men as moche otherwayes.
Firt, yong children ffe not, yong men for feare of
them whom they be vnnder to moche dare not: sage
men for other greater buinesses, wyll not: aged men
for lacke of ftrengthe, can not: Rych men for
couetoufnesse fake, care not: poore men for coft and
charge, may not: maifters for their houfholde keping,
heed not: feruauntes kept in by their maifters very
oft, shal not: craftes men for getting of their lyuing,
verye moche leyfure haue not: and many there be
that oft beginnes, but for vnaptnesse proues not: and
moofl of all, whiche when they be fhoters gyue it ouer and
lyfte not, fo that generallye men euerye where for one
or other confideration moche shooting ffe not. There-
fore these two things, straytenessse of tyme, and euery
man his trade of liuuing, are the causes that fo fewe men
fhotes: as you maye fe in this greate towne, where as
there be a thousande good mens bodies, yet scarce.
yat vfeth any great shoting. And thofe whome you fe shote the moost, with how many things are the[y] drawen (or rather driuen) from shoting. For first, as it is many a yere or they begyn to be greate shoters, euen fo the greate heate of shotinge is gone within a yere or two: as you knowe diuerse Philologe your felfe, which were sometyme the beft shoters, and now they be the beft students.

If a man faule fycke, farewell shoting, maye fortune as long as he lyueth. If he haue a wrentche, or haue taken colde in his arme, he may hang vp his bowe (I warraunt you) for one seafon. A little blayne, a small cutte, yea a filie poore worme in his finger, may kepe him from shoting wel ynough. Breaking and ill luck in bowes I wyll passe ouer, with an hundred mo fere things, whiche chaunceth euerye daye to them that shote moost, wherof the leef of them may compell a man to leaue shoting. And these things be fo trewe and euident, that it is impossible either for me craftelye to fayne them, or els for you iustly to deny them. Than seing how many hundred things are required altogyther to giue a man leaue to shote, and any one of them denied, a man can not shote: and seing euery one of them maye chaunce, and doth chaunce euery day, I meruayle any wyfe man wyll thinke it possible, that any greate tyme can be spent in shoting at all.

Phì. If this be true that you faye Toxo-phile, and in very dede I can denye no-thinge of it, I meruayle greatly how it chaunceth, that thofe, whiche vfe shoting be fo moche marked of men, and ofttymes blamed for it, and yat in a manner as moche as thofe which pleye at cardes and dyfe. And I shal tell you what I hearde spokenn of the same Cardes matter. A man no shoter, (not longe agoo) Carde and dyse. wolde defende playing at cardes and dyfe, if it were honestly vfed, to be as honest a paflime as youre shotinge: For he layed for him, that a man might pleye for a little at cardes and dyse, and also a man might shote away all that euer he had. He sayd a payre of cardes
cost not past. ii.d. and that they neded not so moche reparation as bowe and shaftes, they wolde neuer hurte a man his hande, nor neuer weare his gere. A man shulde neuer flee a man with shoting wyde at the cardes. In wete and drye, hote and coulde, they wolde neuer forfake a man, he shewed what great varietie there is in them for everye mans capacitie: if one game were harde, he myght easelye learne an other: if a man haue a good game, there is greate pleasure in it: if he haue an ill game, the payne is shorte, for he maye foone gyue it ouer, and hope for a better: with many other mo reasons. But at the laft he concluded, that betwixt playinge and shoting, well vfed or ill vfed, there was no difference: but that there was leffe coste and trouble, and a greate deale more pleasure in playing, then in shotynge.

Cor. I can not deny, but shoting (as all other good thinges) may be abused. And good thinges ungoodlye vfed, are not good, fayeth an honorable bishoppe in an ernestfer matter then this is: yet we musste beware that we laye not mennes faultes vpon the thing which is not worthie, for so nothing shulde be good. And as for shoting, it is blamed and marked of men for that thing (as I fayde before) which shoulde be rather a token of honeflie to pryse it, then any signe of noughtinesse to disalowe it, and that is bycaufe it is in euerye man his fight, it feketh no corners, it hydeth it not: if there be neuer so litle fault in it, euerye man seeth it, it accuseth it selfe. For one houre spente in shoting is more sene and further talked of, then. xx. nightes spent in dyfmg, euen as a litle white ftone is sene amonges. iii. hundred blacke. Of those that blame shotinge and shoters, I wyll fay no more at this tyme but this, that beside that they ftoppe and hinder shoting, which the kings grace wolde haue forwarde, they be not moche vnlyke in this poynt to Wyll Somer the king his foole, which smiteth him that stoundeth always before his face, be he neuer so worshipfull a man, and neuer greatly lokes for him whiche lurkes behinde an other man his backe, that hurte him in dede.
But to him that compared gamning with shoting somewhat wyll I anfwer, and bycaufe he went afoire me in a comparison: and comparisons fayth learned men, make playne matters: I wyl surely folowe him in the same. Honest thynges (faythe Plato) be knowen from vnhonest thinges, by this difference, vnhonestie hath euer present pleasure in it, hauing neyther good pretence going before, nor yet any profit folowing after; which saying defferybeth generallye, bothe the nature of shoting and gamning whiche is good, and which is euyl, verie well.

Gamninge hath ioyned with it, a vayne presente pleasure, but there foloweth, losse of name, losse of goodes, and winning of an hundred gowtie, dropfy diseases, as euery man can tell. Shoting is a peynfull paftime, wherof foloweth health of body quiknes of witte, habilitie to defende oure countrye, as our enemys can beare recorde.

Loth I am to compare these thinges togyther, and yet I do it not bicaufe there is any comparison at al betwixte them, but therby a man shal se how good the one is, howe euil the other. For I thinke ther is scarce so muche contrarioufnes, betwixte hotte and colde, vertue and vice, as is betwixte these. ii. thinges: For what fo euer is in the one, the clean contrarye is in the other, as shal playnlye appere, if we consider, bothe their beginnynges, theyr encreasynges, theyr fructes, and theyr endes, whiche I wyl foone rydde ouer.

The fyrfte brynger in to the worlde of shottyng, was Apollo, whiche for his wifdome, and great commodities, brought amonges men by him, was estemed worthie, to be counted as a God in heauen. Difyng surely is a baflarde borne, becaufe it is saide to haue. ii. fathers, and yet bothe noughte: The one was an vngracious God, called Theuth, which for his noughtines came neuer in other goddes companyes, and therefore Homer doth despife onfe to name him,
in all his workes. The other father was a Lydian borne, whiche people for suche
gammes, and other vnthriftines, as boowlyng and
hauntyng of tauernes, haue bene euuer had in most
vile reputation, in all floryes and writers.

The Fosterer vp of shoting is Labour, ye companion
of vertue, the maynteyner of honeftie, the encreafer of
health and welthinesse, whiche admytteth nothinge in a
maner in to his companye, that standeth not, with
vertue and honeftie, and therefore sayeth the oulde
poete Epicharmus very pretelye in Xenophon, that
God felleth vertue, and all other good
things to men for labour. The Nource
of dife and cardes, is werisom Ydlenesse, enemy of
vertue, ye drowner of youth, that tarieth in it, and
as Chaufer doth faye verie well in the Parfons tale,
the greene path waye to hel, hauinge this thing appro-
priat vnto it, that where as other vices haue some
cloke of honeftie, onely ydlenes can neyther do wel,
nor yet thinke wel. Agayne, shooting hath two
Tutours to looke vpon it, out of whose companie,
shooting neuer stirreth, the one called Daye light, ye
other Open place, whyche. ii. keepe shooting from euyl
companie, and suffers it not to haue to much swinge, but
euermore keepes it vnder awe, that it darre do nothyng
in the open face of the worlde, but that which is good
and honeft. Lykewyfe, dyfinge and cardynge, haue.
ii. Tutours, the one named Solitarioufenes, whyche
lurketh in holes and corners, the other called Night
an vngratioufe couer of noughtenesse, whyche two
thynges be very Inkepers and receyuers of all nought-
nesse and noughtye thynges, and thereto they be in a
maner, ordeyned by Nature. For on the nighte tyme
and in corners, Spirites and theues, rattes and mife,
toodes and oules, nyghtecrowes and poultcuttes, foxes
and foumerdes, with all other vermine, and noyfome
beastes, vfe mooste styrringe, when in the daye lyght,
and in open places whiche be ordeyned of God for
honeste thynges, they darre not ones come, whiche
thinge Euripides noted verye well, sayenge.
Companions of shooting, be prouiden, good heed giuing, true meatinge, honeste comparison, whyche thinges agree with vertue very well. Cardinge and dyfinge, haue a sorte of good felowes also, goynge commonly in theyr companye, as blynde Fortune, tumbling chaunce, spittle lucke, false dealyng, crafty conueyance, braynleffe brawlynge, false forswerynge, whiche good feloys wyll fone take a man by the fleue, and cause him take his Inne, some wyth beggerye, some wyth goute and dropie, some with thefte and robbery, and feldome they wyll leaue a man before he comme eyther to hangyng or els somme other extreme misery. To make an ende, howe shooting by al mennes lawes hath bene alowed, cardyng and dyfing by al mennes judgementes condemned, I nede not shewe the matter is so playne.

Therfore, when the Lydians shal inuent better thinges than Apollo, when floyde and ydlenes shall encreafe vertue more than labour, when the nyghte and lurking corners, giueth lesse occasion to vnthristinesse, than lyght daye and opennes, than shal shotynge and suche gamninge, be in summe comparison lyke. Yet euens as I do not shewe all the goodnes, whiche is in shotynge, when I proue it flandeth by the same thinges that vertue it felfe flandeth by, as brought in by God, or Godlyelyke men, fostered by labour, committed to the fauegarde of lyght and opennes, accompanied with prouision and diligens, loued and allowed by euery good mannes sentence. Euen lykewyfe do I not open halfe the noughtines whiche is in cardyng and dyfing, when I shewe howe they are borne of a desperate mother, nourished in ydlenes, encrefed by licence of nyght and corners, accompanied wyth Fortune, chaunce, deceyte, and craftines: condemned and banished, by all lawes and judgementes.

For if I woulde enter, to descrybe the monstrouose-nes of it, I shoulde rather wander in it, it is so brode,
than haue any readye passage to the ende of the matter: whose horriblenes is so large, that it passed the elo-
quence of our Englyshe Homer, to compasse it: yet
because I euer thought hys sayngetes to haue as muche
authoritie, as eyther Sophocles or Euripides in Greke,
therefore gladly do I remembre these verses of hys.

_Hafardry is very mother of lefinges,
And of deceyte, and cursed sveringes,
_Blasphemie of Christ, manslaughter, and waste also,
_Of catel of tyme, of other thynges mo._

† _Mother of lefinges_ trulye it maye well be called so,
if a man confyder howe manye wayes, and how many
things, he loseth thereby, for firsle he loseth his
goodes, he loseth his tyme, he loseth quycknes of wyt,
and all good luft to other things, he loseth honest
comayne, he loseth his good name and estimation,
and at lafte, yf he leave it not, loseth God, and
heauen and all: and in stede of these thinges winneth
at length, eyther hangyng or hell.

† _And of deceyte_ I trowe if I shoulde not lye, there
is not halfe so muche crafte vsed in no one thinge
in the worlde, as in this cursed thynge. What falsé dise
vse they? as dise stopped with quicksilver and heares,
dise of a vauntage, flattes, gourdes to chop and
chaunge when they lyfte, to lette the trew dise fall
vnder the table, and so take vp the falsé, and if they
be true dise, what shylste wil they make to fet ye one of
them with flyding, with cogging, with foysting, with
coytinge as they call it. Howe wyll they vse these
shiftes, when they get a playne man that can no skyll
of them? Howe will they go about, yf they perceyue
an honest man haue money, which lift not playe, to
prouoke him to playe? They wyl seke his company,
they wil let hym paye nought, yea and as I hearde a
man ones faye that he dyd, they wil send for hym to
some house, and spend perchauncce, a crown on him,
and at lafte wyll one begin to faye: what my masters,
what shal we do? shal euerye man playe his xii. d.
whyles an apple roste in the fyre, and than we wyll
drinke and departe: Naye wyl an other faye, as falsē as he, you can not leave when you begun, and therefore I will not paye: but yet ye if you will gage, that euery man as he hath lost his. xii. d. shall fit downe, I am content, for surely I woulde winne no mannes money here, but euens as much as wolde paye for mye supper. Than speketh the thyrde, to the honest man that thought not to playe, what wylle you playe your. xii. pence if he excuse hym, tush man wyl the other faye, fitke not in honest company for. xii. d. I wyl beare your halfe, and here is my money.

Nowe al this is to make him to beginne, for they knowe if he be ones in, and be a loofer, yat he wyl not fitke at his. xii. d. but hopeth euer to gette it agayne, whiles perhaps, he loose all. Than euery one of them setteth his shiftes abroche, some with falsē dise, some with fittyngye of dyfe, some with hauinge outelandishe fyluer coynes guylded, to put away at a tyme for good gold. Than if ther come a thing in controwerfie, muste you be iudged by the table, and than farewell the honest man his parte, for he is borne downe on euerye syde.

Nowe sir, besyde all these thinges they haue certayne termes, as a man woulde faye, appropriate to theyr playing: wherby they wyl drawe a mannes money, but paye none, whiche they cal barres, that fully he that knoweth them not, maye soone be debarred of all that euer he hath, afore he lerne them. Ye a playne man losē, as he shall do euer, or els it is a wonder, than the game is so deuilysh, that he can neuer leaue: For vayn hope (which hope sayth Euri-pides, defrroyeth many a man and Citie) dryueth hym on so farre, that he can neuer retoure backe, vntyl he be so lyght, that he nede feare no theues by the waye. Nowe if a simple man happen onē in his lyfe, to win of suche players, than will they eyther entreat him to kepe them company whyles he hath lost all agayne, or els they will vfe the mōste dyuellyshe fashion of all, For one of the players that
standeth nexte him, shall haue a payre of false dife, and cast them out vpon the bourde, the honest man shall take them and cast them, as he did the other, the thirde shall espie them to be false dife, and shall crye oute, harde, with all the othes vnder God, that he hath falselye wonne theyr moneye, and than there is nothyng but houlde thy throte from my dagger, than euery man layeth hande on the simple man, and taketh all theyr moneye from him, and his owne also, thinking himselfe wel, that he scapeth with his lyfe.

Curfed swerying, blasphemie of Christe.) These halfe verses Chaucer in an other place, more at large doth well fet out, and verye liuely expresse, sayinge.

*Ey by goddes precious hert and his nayles*
*And by the blood of Christe, that is in Hales,*
*Seuen is my chaunce, and thine is sinke and treye,*
*Ey goddes armes, if thou falsly playe,*
*This dagger shall thorough thine herte go*
*This frute commeth of the beched boones twoo*
*For sweringe, Ire, falsnes and Homicide. &c.*

Though these verses be very ernestlie wrytt'en, yet they do not halfe so grisely fette out the horyblenes of blasphemy, which suche gamners vse, as it is in dede, and as I haue hearde my selle. For no man can wryte a thing so earnestlye, as whan it is spoken wyth iesture, as learned men you knowe do saye. Howe will you thinke that suche furiousenes wyth woode countenaunces, and brenning eyes, with staringe and bragging, with heart redie to leape out of the belly for swelling, can be expresse ye tenth part, to the vtermoft. Two men I herd my selle, whose sayinges be far more grisely, than Chaucers verses. One, whan he had loft his moneye, sware me God, from top to toe with, one breath, that he had loft al his money for lacke of sweringe: The other, losyng his money, and heaping othes upon othes, one in a nothers necke, mooft horrible and not spekeable, was rebuked of an honest man whiche stode, by for fo doynge, he by and by flarynge him in the face, and clappynge his fishe with all
his moneye he had, vpon the boorde, sware me by the fleffe of God, that yf sweryng woulde helpe him but one ace, he woulde not leue one pece of god vnsworne, neyther wythin nor without. The remembraunce of this blasphemy Philologe, doth make me quake at the heart, and therefore I wyll speake no more of it.

And fo to conclude wyth fuche gamnyng, I thynke there is no vngracioufenes in all thys worlde, that carieth fo far from god, as thys faulte doth. And yf there were anye fo desperate a perfone, that woulde begynne his hell here in earth, I trowe he shoulde not fynde hell more lyke hell it felfe, then the lyfe of those menis which daylyhaunt and vfe fuche vngracious games.

Phil. You handle this gere in dede: And I suppose if ye had ben a prentice at fuche games, you coulde not haue sayd more of them then you haue done, and by lyke you haue had somwhat to do with them.

Tor. In dede, you may honeflye gather that I hate them greatly, in that I speake agaynft them: not that I haue vfed them greatlye, in that I speake of them. For thynges be knownen dyuerse wayes, as Socrates (you knowe) doeth proue in Alcibiades. And if evry man shulde be that, that he speaketh or wryteth vpon, then shulde Homer haue bene the best capitayne, mooft cowarde, hardye, hafty, wyfe and woode, sage and simple: And Terence an oulde man and a yong, an honest man and a bawde: with fuche lyke. Surelye euerye man ought to praye to God dayly, to kepe them from fuche unthriftyneffe, and spaciallye all the youth of Englande: for what youth doth begynne, a man wyll folowe commonlye, euen to his dyinge daye: whiche thinge Adraffus in Euripides pretelye doth expresse, sayinge.

What thing a man in tender age hath most in vre
That same to death alwayes to kepe he shal be sure
Therfore in age who greatly longes good frute to move
In youth he must him selfe aplye good feede to sowe.

For the foundation of youth well sette (as Plato doth
faye) the whole bode of the commune wealth shal flowrše therafter. If the yonge tree growe croked, when it is oule, a man shal rather breake it than freyght it. And I thinke there is no one thinge yat crokes youth more then suche vnlefull games. Nor let no man say, if they be honestly vised they do no harme. For how can that pastyme whiche neither exercisteth the bodye with any honest labour, nor yet the minde with any honest thinking, haue any honestie ioyned with it. Nor let no man assure hym selfe that he can vse it honestly: for if he stande therein, he may fortune haue a faule, the thing is more slipperye then he knoweth of. A man maye (I graunt) fyt on a brante hyll fyde, but if he gyue neuer so lytle forwarde, he can not stope though he woulde neuer so fayne, but he must nedes runne heedling, he knoweth not how farre. What honest pretences, vayne pleasure layeth dayly (as it were entisements or baytes, to pull men forwarde withall) Homer doeth well shewe, by the Sirenes, and Circes. And amonges all in that shyp there was but one Vlysses, and yet he hadde done to as the other dyd, yf a goddeffe had not taught hym: And so lykewyse I thinke, they be easye to numbre, whiche passe by playing honestly, excepte the grace of God faue and kepe them. Therfore they that wyll not go to farre in playing, let them folowe this counfell of the Poete.

Stoppe the begynninges.

Philola. Well, or you go any further, I pray you tell me this one thing: Doo ye speake agaynst meane mennes playinge onlye, or agaynst greate mennes playinge to, or put you anye difference betwixte them?

Topophil. If I shulde excufe my selfe herein, and faye that I spake of the one, and not of the other, I feare leafte I shoulde as fondlye excufe my selfe, as a certayne preacher dyd, whome I hearde vpon a tyme speake agaynst manye abuses, (as he sayde) and at last he spake agaynst candelles, and then he fearynge,
leaf some men would haue bene angrye and
offended with him, naye sayeth he, you must take me
as I meane: I speake not agaynst greate candelles, but
agaynst lytle candels, for they be not all one (quoth he) I
promyseye you: And so everye man laughed him to scorne.
In dede as for greate men, and greate mennes mat-
ters, I lyft not greatlye to meddle. Yet this I woulde
wysshe that all great men in Englande had red ouer dili-
gentlye the Pardoners tale in Chaucer, and there they
shoulde perceyue and fe, howe moche suche games
stand with their worshippe, howe great foeuer they be.
What great men do, be it good or yll, meane men com-
munelye loue to followe, as many learned men in many
places do faye, and daylye experience doth playnelye
shewe, in costlye apparrell and other lyke matters.
Therefore, feing that Lordes be lanternes to leade
the lyfe of meane men, by their example, eyther to
goodnesse or badnesse, to whether foeuer they lyste: and
feinge also they haue libertie to lyfte what they will, I
pray God they haue will to lift that which is good, and
as for their playing, I wyll make an ende with this faying
of Chaucer.

Lordes might finde them other maner of pleye
Honest ynnough to drue the daye awaye.

But to be shorte, the beft medicine for all fortes of
men both high and lowe, yonge and oulde, to put
awaye suche vnlawfull games is by the contrarye, lyke-
wysse as all physicions do alowe in physike. So let
youth in steade of suche vnlefull games, whiche stande
by ydlenesse, by solitariness, and corners, by night
and darkeness, by fortune and chaunce, by crafte and
subtiltie, vse suche paftimes as stand by labour: vpon
the daye light, in open fyght of men, hauynge suche an
ende as is come to by conning, rather then by crafte:
and so shulde vertue encrease, and vice decaye. For
contrarye paftimes, must nedes worke contrary mindes
in men, as all other contrary thinges doo.

And thus we se Philologe, that shoting is not onely
The most holesome exercise for the bodye, the most honest pastime for the mynde, and that for all fortes of men: But also it is a most redy medicine, to purge the hole realme of suche pestilent gaming, wherewith many tymes: it is fore troubled and ill at eafe.

Phi. The more honestie you haue proved by shoting *Toxophile*, and the more you haue perswaded me to loue it, so moche trulye the forer haue you made me with this last sentence of yours, wherby you plainly prove that a man maye not greatly vs it. For if shoting be a medicine (as you fay that it is) it maye not be vsed very oft, lest a man shuld hurt him self with all, as medicines moche occupied doo. For Aristotle him selfe sayeth, that medicines be no meate to lyue withall: and thus shoting by the same reason, maye not be moche occupied.

Tor. You playe your ouilde wontes Philologe, in dalying with other mens wittes, not so moche to proue youre owne matter, as to proue what other men can fay. But where you thinke that I take away noche vs of shoting, in lykening it to a medicine: because men vs not medicines every daye, for so shoulde their bodyes be hurt: I rather proue daylye vs of shoting therby. For although Aristotle sayeth that some medicines be no meate to lyue withall, whiche is true: Yet Hippocrates sayth that our *Hippo*, the dailye meates be medicines, to withstande ouyll withall, whiche is as true. For he maketh two kyndes of medicines, one our meate that we vs dailye, whiche purgeth softlye and slowlye, and in this similitude maye shoting be called a medicine, wherewith daily a man maye purge and take away al vnlefull desyres to other vnlefull pastymes, as I proved before. The other is a quicke purging medicine, and feldomer to be occupied, excepte the matter be greater, and I coulde describe the nature of a quicke medicine, which shoulde within a whyle purge and plucke oute all the vnthriftie games in the Realme, through which the commune wealth oftentimes is fycke. For not
good quicke wittes to learnyng be thereby
brought out of frame, and quite marred: But also
maniy wittes, either to attempt matters of high courage
in warre tyme, or els to atcheue matters of weyght
and wisdome in peace tyme, be made therby very
quasie and faynt. For loke throughoute all histories
written in Greke, Latyne, or other language, and you
shal neuer finde that realme prosper in the whiche
fuche ydle paftymes are vsed. As concerning the
medicine, although some wolde be miscontent, if they
hearde me meddle anye thynge with it: Yet betwixte
you and me here alone, I maye the boldlyer faye my
fantafie, and the rather bycause I wyll onelye wysh
for it, whiche standeth with honestie, not determyne of it
which belongeth to authoritie. The medicine is this,
that wolde to God and the kynge, all these vnhтрiftie
ydle paftymes, whiche be very bugges, that the Pfallme
meaneth on, walking on the nyght and in
Psalm. 90.
corners, were made felonye, and some of
that punyfiment ordeyned for them, which is ap-
poynted for the forgers and falsifiyers of the kynes
coyne. Which punishiment is not by me
Demost. con-
now inuented, but longe agoo, by the
tra Leptinem.
mooste noble oratour Demofthenes: which meru-
ayleth greatly that deathe is appoynted for falsi-
fyers and forgers of the coyne, and not as greate
punyfimente ordeyned for them, whiche by theyr
meanes forges and falsifyes the commune wealthe.
And I supphose that there is no one thynge that
chaungeth sooner the golden and syluer wyttes of men
into coppere and brafiye wayes then difing and fuche
vnlefull paftymes.

And this quicke medicine I beleue wolde fo throwlye
pourge them, that the daylye medicines, as shoting and
other paftymes ioyned with honeft labour shoude
easeyuer withflande them.

Phil. The excellent commodityes of shotynge in
peace tyme, Toxophile, you haue very wel and suffi-
ciently declared. Wherby you haue fo persuaded me,
that God wylyng hereafter I wyll both loue it the better, and also vfe it the ofter. For as moche as I can gather of all this communication of ours, the tunge, the nose, the handes and the feete be no fytter membres, or instrumentes for the body of a man, then is shotinge for the hole bodye of the realme. God hath made the partes of men which be beft and mooft neceffarye, to ferue, not for one purpofe onelye, but for manye: as the tunge for speaking and tafting, the nose for smelling, and alfo for auoydling of all excrementes, which faule oute of the heed, the handes for receuyynge of good thinges, and for puttyng of all harmefull thinges, from the bodye. So shotinge is an exercyfe of healthe, a paftyme of honefl pleafure, and fuche one alfo that ftoppeth or auoydeth all noyfome games gathered and encrcased by ill rule, as noughtye humours be, whiche hurte and corrupte fore that parte of the realme, wherin they do remayne.

But now if you can fhewe but halfe fo moche pro-fyte in warre of shotynge, as you haue proued pleafure in peace, then wyll I furelye iudge that there be fewe thinges that haue fo manifolde commodities, and vfe joyned vnto them as it hath.

Tor. The vpperhande in warre, nexte the
goodnesse of God (of whome al victorie commeth, as scripture fayth) ftandeth cheffely in the thinges: in the wyfedom of the Prince, in the fleyghtes and pollicies of the capitaynes, and in the ftrength and chereful forwardnesfe of the fouldyers. A Prince in his herte muil be full of mercy and peace, a vertue mooft pleafaunt to Chrift, mooft agreeable to mans nature, mooft profytable for ryche and poore.

For than the riche man enioyeth with great pleafure that which he hath: the poore may obtayne with his labour, that which he lacketh. And although there is nothing worse then war, wherof it taketh his name, through the which great men be in daunger, meane men without fuccoure, ryche men in feare, bycaufe they haue somwhat: poore men in care,
bycause they haue nothing: And so euery man in thought and miserie: Yet it is a cuill medicine, where-with a prince maye from the bodye of his commune wealth, put of that daunger whiche maye faule: or elles recouer agayne, whatsoeuer it hath lost. And therfore as Ifocrates doth faye, a prince must be a warriour in two thinges, in conninge and knowledge of all fleyghtes and feates of warre, and in hauing al necessarie habilimentes belonging to the same. Whiche matter to entreate at large, were ouerlonge at this tyme to declare, and ouer-moche for my learning to perfourme.

After the wisdome of the prince, are valiaunt capitaynes moost necessary in warre, whose office and dutye is to knowe all fleyghtes and pollicies for all kyndes of warre, which they maye learne. ii. wayes, either in daylye folowing and haunting the warres or els bicaufe wisdome bought with strypes, is many tymes ouercofllye: they maye bestowe sometyme in Vegetius, which entreateth suche matters in Latin metelye well, or rather in Polyenus, and Leo the Emperour, which fetteth out al pollicies and duties of capitaynes in the Greke tunge very excellentlye. Butchefelye I wolde wifhe (and if I were of authoritie) I wolde counsel al the yong gentlemen of this realme, neuer to lay out of theyr handes. ii. authors Xenophon in Greke, and Cæfar in Latyn, where in they shulde folowe noble Scipio Africanus, as Tullie doeth faye: In whiche. ii. authours befydes eloquence a thinge moost necessary of all other, for a captayne, they shulde learne the hole course of warre, whiche those. ii. noble menne dyd not more wyfelye wryte for other men to learne, than they dyd manfully exercise in the fyelde, for other men to followe.

The strengthe of war lyeth in the soldiier, whose chyefe prayfe and vertue, is obedience towards his captayne, fayth Plato. And Xenophon being a gentyle authour, moiste christiannye doeth faye, even by these woordes, that
that fouldyer which firsfe serueth god, and than obeyeth hys captayne, may boldeli with all courage, hope to ouerthrowe his enemy. Agayne, without obedience, neither valiant man, flout horse, nor goodly harnes doth any good at al. which obedience of ye fouldier toward his captane, brought the whole empyre of ye worlde, into the Romanes handes. and when it was brought, kepte it lenger, than euer it was kept in any common welth before or after.

And this to be true, Scipio Africanus, the moste noble captayne that euer was amonge the Romaynes, shewed very playnly, what tyme as he went into Afryke, to desfroye Cartage. For he restinge hys hoofte by the waye in Sicilie, a daye or twoo, and at a tyme standing with a great man of Sicilie, and looking on his fouldiers how they exercisef themselfes in kepyng of araye, and other feates, the gentleman of Sicilie asked Scipio, wherein lay hys chyefe hope to ouercome Cartage: He answered, in yonder felloes of myne whom you fe play: And why fayth the other, bycaufe fayeth Scipio, that if I commaunded them to runne in to the toppe of this high castel, and caft them felues doune backeward vpon these rockes, I am sure they woulde do it.

Salluft also doth write, yat there were mo Romanes put to death of their captaynes for setting on theyr enemyes before they had licence, than were for running away out of the fyelde, before they had foughten. These two examples do proue, that amonges the Romaynes, the obedience of the fouldyer was wonderfull great, and the feueritie of the Captaynes, to se the same kepte wonderfull straye. For they wel perceyued that an hoofte full of obedience, falleth as feldom into the handes of theyr enemies as that bodye fawleth into Jeoperdye, the whiche is ruled by reaon. Reaon and Rulers beynge lyke in office, (for the one ruleth the body of man, the other ruleth the bodye of the common wealthe) ought to be lyke of condicions, and oughte to be obeyed in
all manner of matters. Obedience is nourished by fear and love. Fear is kept by justice, loved with liberality. For where a soldier sees righteousness to rule, that a man can neither do wrong nor yet take wrong, and that his captain for his wife, maystain him, and for his liberalitie will maintain him, he must needs both love him and fear him, of the which proceedeth true and unfeigned obedience. After this inward virtue, the next good point in a soldier, is to have and to handle his weapon well, whereof the one must be at the appointment of the captain, the other lieth in the courage and exercise of the soldier: yet of all weapons the best is, as Euripides doth say, wherewith with leef.

In Herc. fu. danger of our self we maye hurt our enemy most. And that is (as I suppose) artillarie. Artillarie now a dayes is taken for. ii. thinges: Gunnes and Bowes, which how much they do in war, both dayly experience doeth teach, and also Peter Nannius a learned man of Louayn, in a certayne dialoge doth very well set out, wherein this is most notable, that when he hath shewed excedyng commodities of both, and some discommodities of gunnes, as infinite cost and charge, combersome carriage: and yf they be greate, the uncertayne leuelyng, the peryll of them that stand by them, the esyer auoydyng by them that stande far of: and yf they be lytle, the lefe both fear and ieoperdy is in them, belyde all contrary wether and wynde, whiche hyndereth them not a lytle: yet of all shotyng he cannot reherse one discommoditie.

Phi. That I meruayle greatly at, seing Nannius is so well learned, and so exercised in the authours of both the tungs: for I my selfe do remembre that shotying in war is but smally prayfed, and that of divers captaynes in dyuers authors. For first in Euripides (whom you so highly praise) and very well, for Tullie thynketh euerye verse in him to be an authoritie, what I pray you, doth Lycus that ouercame Thebes, say as con-
cernyng shotynge? whose words as farre as I remem-
bre, be these, or not muche vnlyke.

What praise hath he at al which never durst abide,
The dint of a speares pointe thrust against his side
Nor never boldlie buckeler bare yet in his lefte hande
Face to face his enemies bront stiffe to wyt and stonde,
But alwayes truslyeth to a bowe and to a fethered sticke
Harnes ever most fit for him which to flye is quicke,
Bowe and shaft is Armoure mete[f]t for a cowarde
Which dare not ones abide the bronte of battel swarpe and harde.

But he a man of manhode most is by mine assent
Which with harte and corage boldlye, fullie hath him bent,
His enemies looke in euery flource stoutelie to a bide,
Face to face, and sote to sote, tide what may be tide.

Agayne Teucer the best Archer amonges all the
Grecians, in Sophocles is called of Menelaus, a boweman, and a shooer as in
villaynie and reproche, to be a thing of no
price in warre. Moreover Pandarus the best shooters in
the worlde, whom Apollo hym selfe taught to shooote,
bothe he and his shotyne is quyte con-
temned in Homer, in so much that Homer
(which vnder a made fable doth alwayes hyde hys
judgement of thinges) doeth make Pandarus him selfe
crye out of shoothing, and caft his bowe awaye, and
take him to a speare, makynge a vowe that if euer he
came home, he woulde breake his shaftes, and burne
his bowe, lamentyng greatly, that he was so fonde to
leaue at home his horfe and chariot wyth other
weapons, for the trust yat he had in his bowe. Homer
ignifieng thereby, that men shoulde leue shoting out
of warre, and take them to other wepons more fitte
and able for the saime, and I trowe Pandarus woordes
be muche what after thys forte.

Ill chance ill lucke me hyther broughte
Ill fortune me that daye befell,
Whan first my bowe fro the pynne I roughte
For Heltors sake, the Grekes to quell.
But if that God so for me shap
That home agayne I maye ones come,
Let me neuer move that hap,
Nor euer twyse looke on the jonne,
If bowe and shaftes I do not burne
Whyche nowe so euel doth serue my turne.

But to let passe al Poetes, what can be forer saied agaynst any thing, than the judgement of Cyrus is agaynst shotynge, whiche doth cause his Perfians beyng the best shooters to laye awaye their bowes and take them to sweardes and buckelers, speares and dartes, and other lyke hande weapons. The which thing Xenophon so wyfe a philofopher, so experte a captayne in warre hym selfe, woulde neuer haue written, and specially in that booke wherein he purpoofed to shewe, as Tullie sayeth in dede, not the true historie, but the example of a perfite wise prince and common welthe, excepte that judgement of chaungyng Artillerie, in to other wepons, he had alwayes thought best to be followed, in all warre. Whose counfell the Parthians dyd folowe, whan they chafed Antonie ouer the mountaines of Media, whiche being the best shoters of the worlde, lefte their bowes, and toke them to speares and morifpikes.

And these fewe examples I trowe, of the best shooters, do well proue that the best shotinge is not the best thinges as you call it in warre.

Tyr. As concernyng your fyrst example, taken oute of Euripides, I maruayle you wyl bring it for ye disprayse of shotynge, syng Euripides doth make thofe verses, not bicaufe he thinketh them true, but bicaufe he thinketh them fit for the person that spake them. For in dede his true judgement of shoting, he doth expresse by and by after in the oration of the noble captaine Amphytrio agaynst Lycus, wherein a man maye doubte, whether he hath more eloquentlye confuted Lycus sayenge, or more worthelye fette oute the prayfe of shotynge.
And as I am advised, his wordes be muche hereafter as I shall faye.

Against the witty gift of shotinge in a bowe
Fonde and loude wordes thou loudlie doest out throwe,
Whiche, if thou wilt heare of me a woordre or twayne
Quickly thou mayst learn howe fondlie thou doest blame,
First he that with his harneis him selfe doth wal about,
That faire is left one hole through which he may pepe out,
Such bondmen to their harneis to fight are nothinge mete
But fonest of all other are troden under fete.
Yf he be stronge, his felowes saynt, in whome he puteth his tryst,
So loded with his harnes must nedes lie in the dust,
Nor yet from death he cannot starte, if ones his weapon breke,
Howe foute, howe fonge, howe great, howe longe,
so euere be suche a freke.
But who so euere can handle a bowe sturdie stiffe and ftronge
Wherewith lyke haylemane shaftes he shootes into the thicke sthronge:
This profite he takes, that standing a far his enemys he maye spil
When he and his full safe shall stande out of all daunger and ill.
And this in War is wisdome most, which workes our enemies wo.
Whan we shal be far from all feare and ioperdie of our foe.

Secondarily euene as I do not greatlye regarde what
Menelaus doth say in Sophocles to Teucer, bycause he spake it bothe in anger, and also to hym that he hated, euene so doo I remembre very well in Homer,
that when Hecestor and the Troians woulde haue set fyre on the greke shippes, Teucer with his bowe made them recule backe agayne, when Menelaus
Iliad. 8. tooke hym to his feete, and ranne awaye.

Thirdlye as concerning Pandarus, Homer doth not
disprayse the noble gyste of shotynge, but therby every
man is taught, that whatsoeuer, and how good froceuer a
weapon a man doth vse in war, yf he be hym selfe a couetoufe wretche, a foole wythoute counfell, a peacebreaker as Pandarus was, at laft he
shall through the punishment of God fall into his
enemys handes, as Pandarus dydde, whome Diomedes
through the helpe of Minerva miserablye flue.

And bycause you make mention of Homer, and
The scholæ of shooting. 69

Troye matters, what can be more prayse for anye thynge, I praye you, than that is for shoothyng, that Troye could neuer be destroyed without the helpe of Hercules shaftes, whiche thinge doeth signifie, that although all the worlde were gathered in an army togyther, yet without shotinge they can neuer come to theyr purpose, as Vlyffes in Sophocles very plainlye doth faye vnto Pyrrhus, as concernyng Hercules shaftes to be caried vnto Troye.

Nor you without them, nor without you they do ought. Soph. phil.

Fourthlye where as Cyrus dyd chaunge parte of his bowemen, wherof he had plen-tie, into other menne of warre, wherof he lacked, I will not greatlye dispute whether Cyrus did well in that poyn in those dayes or no, bycause it is not playne in Xenophon howe strong shooters the Persians were, what bowes they had, what shaftes and heades they occupyed, what kynde of warre theyr enemies vfed.

But trulye as for the Parthians, it is playne, in Plutarche, that in chaungyng theyr bowes in to speares, they brought theyr selfe into vttre destruction. For when they had chased the Romaynes many a myle, through reasow of theyr bowes, at the laft the Romaynes ashamed of their fleing, and remembrance theyr owld noblenesse and courage, ymagined thys waye, that they woulde kneele downe on theyr knees, and so couer all theyr body wyth theyr shylde and targettes, that the Parthians shaftes might flyde ouer them, and do them no harme, which thing when the Parthians perceyued, thinking that ye Romaynes wer forweryed with laboure, watche, and hungræ: they layed downe their bowes, and toke spere in their handes, and so ranne vpon them: but the Romaynes perceyuinge them without their bowes, rose vp manfully, and flewe them euerie mother fon, faue a fewe that faued them felues with runnyng awaye. And herein our archers of Englande far passe the Parthians, which for suche a purpose, when they
shall come to hande strokes, hath euer redy, eyther at his backe hangyng, or els in his next fellowes hande a leaden maule, or fuche lyke weapon, to beate downe his enemyes withall.

Phi. Well Tepophile, seing that those examples whiche I had thought to haue ben cleane agaynst shotinge, you haue thus turned to the hygh prayfe of shotinge: and all this prayfe that you haue now fayd on it, is rather come in by me than sought for of you: let me heare I praye you nowe, those examples whiche you haue marked of shotying your felfe: whereby you are, and thinke to persuade other, yat shoting is so good in warre.

Tax. Examples surely I haue marked very many: from the beginnyng of tyme had in memorie of wryting, throughout all commune wealthes, and Empires of the worlde: wherof the moottte part I wyll passe ouer, left I shoulde be tedioufe: yet some I wyll touche, bycaufe they be notable, bothe for me to tell and you to heare.

And bycaufe the storye of the Iewes is for the tyme mooft auncient, for the truth the moottte credible, it shalbe mooft fitte to begynne with them. And although I knowe that God is the onely gyuer of victorie, and not the weapons, for all strenght and victorie (fayth Iudas Machabeus) cometh from heauen: Yet surely strong weapons be the instrumentes wherwith god doth overcome yat parte, which he wil haue ouerthrown. For God is well pleased wyth wyse and wittie feates of warre: As in metinge of enemies, for trufe takyng, to haue pruilye in a bushment harnett men layd for feare of treason, as Iudas Machabeus dyd wyth Nicanor Demetrius capitate: And to haue engines of warre to beate downe cities with all: and to haue scout watche amonges our enemies to knowe their counsayles, as the noble captaine Ionathas brother to Iudas Machabeus did in the countrie of Amathie against the mighty hoste of Demetrius. And befyde al this, god is pleased to haue
goodly tombes for them which do noble feates in warre, and to haue their ymages made, and also their cote Armours to be fet aboue theyr tombes, to their perpetual laude and memorie: as the valiaunt capitayne Symon, dyd cause to be made for his brethren Iudas Machabeus and Ionathas, when they were flayne of the Gentiles. And thus of what authoritie feates of warre, and ftrong weapons be, shortly and playnelye we maye learne: But amonges the Iewes as I began to tell, I am sure there was nothing so occupyed, or dydde so moche good as bowes dyd: insomoche that when the Iewes had any great vpperhande ouer the Gentiles, the fyrfte thinge alwayes that the captayne dyd, was to exhort the people to gyue all the thankes to God for the victorye, and not to theyr bowes, wherwith they had slayne their enemies: as it is playne that the noble Iofue dyd after so many kynges thrust downe by hym. God, when he promyfeth helpe to the Jewes, he vfieth no kynde of fpakeyng fo moche as this, that he wyll bende his bowe, and die his shaftes in the Gentiles blood: whereby it is manifeft, that eyther God wyll make the Iewes shoote ftronge fhotes to ouerthrowe their enemies: or at leefte that fhotinge is a wonderful mightie thing in warre, whervnto ye hygh power of God is lykened. Dauid in the Pfalmes calleth bowes the vessels of death, a bytter thinge, and in an other place a myghty power, and other wayes mo, which I wyll let paffe, bycaufe euerye man readeth them daylye: But yet one place of scripture I muft nedes remembre, which is more notable for ye prayfe of fhotinge, then any yat euer I red in any other ftorie, and that is, when Saul was slayne of ye Philiftians being mightie bowmen, and Ionathas his fonne with him, that was fo good a fhoter, as ye scripture fayth, that he neuer fhot fhafte in vayne, and yat the kyngdome after Saules deathe came vnto Dauid: the firft statute and lawe that euer Dauid
made after he was king, was this, that all ye children of Israel shulde learne to shote, according to a lawe made many a daye before yat tyme for the fettne out of shoting as it is written (fayeth Scripture) in libro Iustorum, whiche booke we haue not nowe: And thus we se plainelye what greate vse of shoting, and what prouision euyn from the begynnyenge of the worlde for shotynge, was amonge the Iewes.

The Ethiopians which inhabite the furthest part South in the worlde, were wonderfull bowmen: in fomoche that when Cambyfes king of Persie being in Egipt, sent certayne am- baffadours into Ethiope to the kynge there, with many great gyftes: the king of Ethiop perceyuinge them to be espyes, toke them vp sharpely, and blamed Cambyfes greatly for suche vniust enterpryse: but after that he had princely entertyned them, he sent for a bowe, and bente it and drewe it, and then vbent it agayne, and fayde vnto the ambassadours, you shal commend me to Cambyfes, and gyue him this bowe fro me, and byd him when any Persian can shote in this bowe, let him set vpon the Ethiopians: In the meane whyle let hym gyue thankes vnto God, whiche doth not put in the Ethiopians mynde to conuere any other mans lande. This bowe, when it came amonge the Persians, neuer one man in suche an infinit hoft (as Herodotus doth faye) could styrr the styng, faue onely Smerdis the brother of Cambyfes, whiche styrrred it two fingers, and no further: for the which act Cambyfes had suche enuy at him, that he afterward slewe him: as doth appeare in the storye.

Sefosiris the moost mightie king that euer was in Egipt, ouercame a great parte of the worlde, and that by archers: he subdued the Arabians, the Iues, the Assyrians: he went farther into Scythia then any man els: he ouercame Thracia, euen to the borders of Germanie. And in token how he ouercame al men he set vp in many places great ymages to his owne lykenesse, hauynge in the one hande a bowe, in the
other a sharpe heeded shaft: that men myght knowe, what weapon is hooste vfed, in conqueryng fo manye people.

Cyrus, counted as a god amonges the Gentyles, for his nobleneffe and felicitie in warre: yet at the laft when he fet vpon the Massagetanes (which people neuer went without their bowe nor their quiuer, nether in warre nor peace) he and all his were flayne, and that by shotyng, as appeareth in the fторye.

Polycrates the prince of Samos (a very little yle) was lorde ouer all the Greke fees, and with-ftode the power of the Perfians, onely by the helpe of a thoufande archers.

The people of Scythia, of all other men loued, and vfed mooft shotyng, the hole rycheffe and househoulde stufle of a man in Scythia, was a yocke of oxen, a plough, his nagge and his dogge, his bowe and his quiuer: which quiuer was couered with the skynne of a man, whiche he toke or flewe fyrfte in battayle. The Scythians to be invincible by reafon of their shotyng, the greate voyages of fo manye noble conquerours fpent in that countrie in vayne, doeth well proue: But specially that of Darius the myghtie kyng of Perfie, which when he had taryed there a great space, and done no good, but had forweryed his hofle with trauayle and hunger: At laft the men of Scythia fent an ambaffadour with. iiii. gyftes: a byrde, a frogge, a mouse, and. v. Shaftes. Darius meruaylyng at the straungenesse of the gyftes, afked the meffenger what they signifyp : the meffenger anfweryed, that he had no further com- maundement, but onely to deluyer his gyftes, and retourne agayne with all spee: but I am fure (fayeth he) you Perfians for your great wyfdome, can foone boult out what they meane. When the meffenger was gone, euery man began to fay his verdite. Darius Judgment was this, that ye Scythians gaue ouer into the Perfians handes, their lyues, their hole power, both by lande and fee, signifyinge by the mouse the
earthe, by the frogge the water, in which they both liue, by ye birde their lyues which lyue in the ayer, by the shaft their hole power and Empire, that was maynteyned alwayes by shotinge. Gobryas a noble and wyfe captayne amonges the Perfiens, was of a cleane contrary minde, faying, nay not so, but the Sythians meane thus by their gyftes, that except we get vs wynges, and flye into the ayer lyke birdes, or run into ye holes of the earthe lyke myfe, or els lye lurkyng in fennes and marisses lyke frogges, we shall neuer returne home agayne, before we be vitterly vndone with their shaftes: which sentence fanke fo fore into their hertes, yat Darius with all spede posible, brake vp his campe, and gat hym felfe homewarde. Yet howe moche the Perfiens them selues fet by shotinge, wherby they encreased their empire so moche, doth appeare by.

iii. manifest reasons: firste that they brought vppe theyr youth in the schole of shoting, Herod in clio. vnto. xx. yere of age, as dyuerse noble Greke authours do faye. Xenoph. in cyrop. Strab. ii.

Agayne, bycause the noble kyng Darius thought hym felse to be prayed by nothyng so moch, as to be counted a good shoter, as doth appeare by his sepulchre, wherin he causd to be written this sentence.

_Darius the King lieth burned here_ Strab. 15.
_That in shoting and riding had neuer pere._

Thirdlye the coyne of the Perfiens, both golde and siluer had the Armes of Persie vpon it, as is customeably vfed in other realmes, and that was bow and arowes: by the which feate they declared, Plutarch in Agefia how mocch they fet by them.

The Grecians also, but specially the noble Athenienses, had all their strength lyinge in Suidas. Artillarie: and for yat purpose the citie of Athens had a thousand men which were onely archers, in dayly wages, to watche and kepe the citie from all ieoperdie and fodein daunger: which archers also shuld cary to prifon and warde any misdoer at ye commaunde-
ment of the hygh officers, as playnlye doth appeare in Plato. And surely the bowmen of Athens did wonderful feates in many battels, but specially when Demosthenes the valiaunt captayne flue and toke prisoners all the Lacedemonians befyde ye citie of Pylos, where Neftor fomtyme was lord: the shaftes went fo thicke that day (fayth Thucydides) that no man could fe theyr enemies. A Lacedemonian taken prisoner, was asked of one at Athens, whether they were flayne or no, of the Lacedemonians: he anfwered nothing els but this: make moche of those shaftes of youres, for they knowe neyther floute nor vnfloute: meanynge thereby, that no man (though he were neuer fo flout) came in their walke, that escaped without death.

Herodotus descriyng the mighty hooft of Xerxes especially doth marke out, what bowes and shaftes they vfed, signifying yat therin lay their chefe strength. And at the fame tyme Attoffá, mother of Xerxes, wyfe to Darius, and daughter of Cyrus, doeth enquire (as Aeschylus fheweth in a Tragedie) of a certayne messenger that came from Xerxes hofte, what ftronge and fearfull bowes the Grecians vfed: wherby it is playne, that Artillarie was the thing, wherein both Europe and Asia at those dayes trusted mooft vppon.

The best parte of Alexanders hofte were archers as playnelye doth appeare in Arianus, and other yat wrote his life: and those fo ftronge archers, that they onely, fundrye tymes ouercame their enemies, afore any other neded to fyght: as was fene in the battayl which Nearchus one of Alexanders capitaynes had befyde the ryuer of Thomeron. And therfore as concerning all thefe kyngdomes and commune wealthes, I maye conclude with this fen- tence of Plinie, whose wordes be, as I sup- pose thus: If any man woulde remembre the Ethiopians, Egyptians, Arabians, the men of Inde,
of Scythia, so many people in ye east of the Sarmatianes, and all the kyngdomes of the Parthians, he shall well perceyue halfe the parte of the worlde, to lyue in subjection, overcomy by the myght and power of shotinge.

In the commune wealth of Rome, which exceeded all other in vertue, nobleneffe, and dominion litle mention is made of shotinge, not bycause it was litle vfed amonges them, but rather bycause it was bothe so necessarey and commune, that it was thought a thing not necessarye or requyred of anye man to be spoken vpon, as if a man shoulde describe a greate feaste, he woulde not ones name bread, although it be mooste common and necessary for all: but surelly yf a feaste beynge neuer fo great, lacked bread, or had fewfy and noughty bread, all the other daynties shulde be vnfauey, and litle regarded, and than woulde men talke of the commodity of bread, whan they lacke it, that would not ones name it afore, whan they had it: And euen fo dyd the Romaynes as concernynge shotying. Seldome is shotinge named, and yea it dyd the moaste good in warre, as didde appere, verye playnlye in that battell, whiche Scipio Aphricanus had with the Numantines in Spayne, whome he coulde neuer overcomy, before he fette bowemen amonges his horfe men, by whose myght they were clean vanquished.

Agayne, Tiberius fyghtynge with Armenius and Inguiomerus princis of Germanie, had one wing of archers on horfeback, an other of archers on foot, by whose might the Germanes were flayne downe ryghte, and fo scattered and beate oute of the feelde, that the chafe lafted. x. myles, the Germanes clame vp in to trees for feare, but the Romanes dyd fetche them downe with theyr shaftes as they had ben birdes, in whyche battell the Romaynes lost fewe or none, as doth appeare in the historie.

But as I began to faye, the Romaynes dyd not fo muche prayse the goodnesse of shotinge, whan they had it, as they dyd lament the lacke of it, whan they
wanted it, as Leo the. v. the noble Emperour doth playnyteʃtife in fundrie places in those bokes whiche he wrote in Greke, of the fleyghtes and pollicies of warre. Phil. Surelie of that booke I haue not heard before, and howe came you to the fyghte of it.

Tor. The booke is rare trulie, but this laste yeare when master Cheke translated the sayd booke out of greke in to Latin, to ye kinges maiestie, he of his gentlenesse, wolde haue me very ofte in hys chamber, and for the familiaritie that I had wyth hym, more than manye other, woulde suffer me to reade of it, when I woulde, the whiche thinge to do, surelye I was very desirous and glad, because of the excellent handelynge of all thynge, that euer he taketh in hande. And verily Philologe, as ofte as I remembre the departyng of that man from the vnuerfitie, (whiche thinge I do not feldome) fo ofte do I well perceyue our moʃte helpe and futheraunce to learnynge, to haue gon awaye with him. For by ye great commoditie yat we toke in hearyng hym reade priautly in his chambre, all Homer, Sophocles, and Euripides, Herodotus, Thucydides, Xenophon, Iocrates and Plato, we feele the great discommoditie in not hearynge of hym, Aristotle and Demophilenes, whiche. ii. authours with all diligence laʃt of all he thought to haue redde vnto us. And when I consider howe manye men he succoured with his helpe, and hys ayde to abyde here for learninge, and howe all men were prouked and fyʃred vp, by his counsell and daylye example, howe they shulde come to learning, surely I perceyue that sentence of Plato to be true, which sayeth that there is nothyng better in any common wealthe, than that there shoule be alwayes one or other, excellent paffyng mar, whose lyfe and vertue, shoulde plucke forwarde the will, diligence, laboure and hope of all other, that folowyng his footesteppes, they myght comme to the same ende, wherevnto labour, learning and vertue, had conueied him before. The great hinderance of learning, in lackinge thys man greatly I shulde lament, if this dif-
commoditie of oures, were not joyned with the commoditie and health, of ye hole realme, for which purpose, our noble king full of wyfedome hath called vp this excellent man full of learnynge, to teache noble prince Edwarde, an office ful of hope, conforte and solace to al true hertes of England: For whome al England dayly doth praye, yat he passyng his Tutour in learnyng and knowledge folowyng his father in wisedom and felicitie, accordyng to yat example which is set afore his eyes, may fo set out and mayntayne goddes worde to the abolishment of al papiftry, the confusion of al heresie, that thereby he feared of his ennemies, loued of al his subiectes, maye bring to his own glory, immortal fame and memorie, to this realme, welthe, honour, and felicitie, to true and vn-fayned religion perpetuall peace, Concorde, and vnitie.

But to retourne to shootynge agayne, what Leo fayeth of shootynge amonges the Romaynes, his woordes, be fo muche for the prayse of shootynge, and the booke also fo rare to be gotten, that I learned the places by harte, whyche be as I suppofe, euens thus. Fyrste in his fixte booke, as concerning what harneys is best: Lette all the youth of Rome be compelled to vse shootynge, eyther more or leffe, and alwayes to bear theyr bowe and theyr quiuer aboute with them, untyll they be. xl. yeares oylde.

For fithens shootynge was necglected and decayed among the Romaynes, many a battayle and fyled hath been loft. Agayne in the II. booke and. 5o. chapiter, (I call that by bookes and chapiters, whyche the greke booke deuideth by chapiters and paragraphes) Let your souldyers haue theyr weapons wel appoynted and trimmed, but aboue all other thynges regarde moste shootinge, and therfore lette men when there is no warre, vse shootynge at home: For the leauynge of, onely of shotynge, hath broughte in ruyne and decaye, the hole Empire of Rome. Afterwarde he commandeth agayne, hys capitayne by these wordes: Arme your hofte as I
haue appoynted you, but specially with bowe and arrowes plentie. For shootynge is a thinge of mucho myghte and power in warre, and chyefely agaynst the Sarracenes and Turkes, whiche people hath all their hope of victorie in theyr bowe and shaftes: Befydes all this, in an other place, he wryteth thus to his Captayne: Artillerie is easie to be prepared, and in time of great nede, a thinge most profitable, therfore we straytlye commaunde you to make proclamation to al men vnder our dominion. which be eyther in war or peace, to all cities, borowes and townes, and synally to all maner of men, that euerye feare personne haue bowe and shaftes of his owne, and euerye house befyde this, to haue a standing bearyng bowe, and. xl. shaftes for all nedes, and that they exercife them selues in holtes, hilles, and dales, playnes and wodes, for all maner of chaunces in warre.

Howe mucho shootynge was vfed among the olde Romanes and what meanes noble captaynes and Emperours made, to haue it encreafe amonge them, and what hurte came by the decaye of it, thefe wordes, of Leo the emperour, which in a maner I haue reherfed woorde for woorde, playnly doth declare. And yet shootynge, although they let neuer so mucho by it, was neuer so good than, as it is nowe in Englande, whiche thing to be true, is very probable, in that Leo doth faye, that he woulde haue his fouldiers take of theyr arrowe heads, and one fhole at an other, for theyr exercife, whiche playe yf Englyfhe archers vfed, I thinke they shoulde fynde smal play and lesse pleurse in it at all.

The great uppverhande maynteyned alwyases in warre by artillery, doeth appeare verye playnlye by this reason alfo, that whan the spanyardes, franchmen, and germanes, grekes, macedonians, and egyprians, eche contrys using one singuler weapon, for whyche they were greatelye feared in warre, as the Spanyarde Lancea, the Franche-man Gefa, the German Framea, the Grecian Machera,
the Macedonian Sarissa, yet coulde they not escape, but be subjèctes to the Empire of Rome, whan the Pertians hauyng all theyr hope in artillerie, gaue no place to them, but overcame the Romanes, oftener than the Romaynes them, and kepte battel with them, many an hundred yeare, and flue the ryche Crassus and hys son wyth many a stoute Romayne more, with their bowes. They draue Marcus Antonius ouer the hylles of Media in Armenia, to his great shame and reproch. They flue Iulianus Apostata, and Antonius Caracalla, they helde in perpetuall pryson, ye most noble emperour Valerian in despite of all the Romaynes and many other princes, whiche wrote for his delyuerance, as Bel folis called kynge of kynge, Valerius kynge of Cadufia, Arthabesdes kynge of Armenia, and many other princes more, whom ye Parthians by reason of theyr artillerie, regarded neuer one whitte, and thus with the Romaynes, I maye conclude, that the borders of theyr empyre were not at the sunne ryfinge and funne settyng, as Tullye sayeth: but so farre they went, as artillarie woule gyue them leaue. For I thinke all the grounde that they had, eyther northewarde, farther than the borders of Scythia, or Eastewarde, farther than the borders of Parthia, a man myght haue boughte with a small deale of money, of whiche thynge surely shotynyng was the cause.

From the same contrie of Scythia the Gothians Hunnes, and Wandalians came wyth the same wepons of artillerie, as Paulus Diaconus doth faye, and fo beraste Rome of her empyre wyth fyre, spoyle, and waste, fo yet in suche a learned citie was lefte scarce one man behynnde, that had learnynge or leyfoure to leue in writinge to them whiche shoulde come after howe fo noble an Empyre, in fo shorte a whyle, by a rable of banyshed bonde-men, wythoute all order and pollicie, faue onelye theyr naturalle and daylye exercye in artillarye, was broughte to suche thraldome and ruine.

After them the Turkes hauing an other name, but yet
the fame people, borne in Scythia, brought vp onely in artillarie, by the fame weapon haue subdued and beraft from the Chriften men all Aafia and Aphrike (to speake vpon,) and the moost noble countries of Europe, to the greate diminishing of Chriftte his religion, to the great reproche of cowardlye of al chriſtianitie, a manifeſt token of gods high wrath and displeaſure over the fynne of the worlde, but ſpeciallye amonges Chriften men, which be on flepe made drunke with the frutes of the flesh, as infidelitie, diſobedience to Goddes worde, and hereſie, grudge, illwyll, ftryfe, open battayle, and priuie enuye, coueytouſneſſe, oppression, vnmercifulneſſe, with innumerable fortes of vnſpeakeable daylye bawdrye: which thinges ſurely, yf God holde not his holy hand ouer vs, and plucke vs from them, wyl bryng vs to a more Turkifhneſſe and more beaſtylye blynde barbarouſneſſe: as callyng ill things good, and good thynges ill, contemnyng of knowledge and learmynge, fettynge at nought, and haung for a fable, God and his high prouidence, wyll bring vs (I fay) to a more vngracious Turkifhneſſe (if more Turkifhneſſe can be then this) than if the Turkes had ſworne, to bring al Turkye agaynſt vs. For these frutes ſurelye muſt neades fpyrnye of fuch feede, and fuch effect nedes folowe of fuche a caufe: if reaſon, truthe, and God, be not altered, but as they are wont to be. For ſurely no Turkyshe power can ouerthrowe vs, if Turkyshe lyfe do not caſt vs downe before.

If god were wyth vs, it buted not the turke to be agaynſt vs, but our vnfaſtyful ſinfull lyuyng, which is the Turkes moder, and hath brought hym vp hitherto, muſte nedes turne god from vs, because fyn and he hath no felowelhyp togither. If we banifhed ill liuyng out of Chriſtendome, I am fure the Turke ſhulde not onelye, not ouercome vs, but scarce haue an hole to runne in to, in his own countrye.

But Chriſtendome nowe I may tell you Philologe is muche lyke a man that hath an ytche on him, andlyeth
dronke also in his bed, and though a these come to the
dore, and heaueth at it, to come in, and fleye hym, yet
he lyeth in his bed, hauinge more pleafure to lye in a
flumber and scratche him selfe wher it ytcheth euen to
the harde bone, than he hath redynes to ryfe up luftelye,
and dryue him awaye that woulde robbe hym and fleye
hym. But I truſte Chrifte wyl so lyghten and lyfte vp
Chriften mennes eyes, that they shall not flepe to
death, nor that the turke Chriftes open enemy, shall euer boſte
that he hath quyte ouerthrown vs. But as I began to
tell you, ſhooteinge is the chefe thinge, wherewith God
fuffereth the turke to punyſh our noughtie liuinge wyth
all: The youthe there is brought vp in ſhootyng, his priuie garde for his own perſon,
is bowmen, the might of theyr ſhootyng is wel known
of the Spanyardes, whiche at the towe called Newe-caſtell
in Illirica, were quyte flayne vp, of the turkes arrowes:
whan the Spanyardes had no vſe of theyr gunnes, by
reaſon of the rayne. And nowe laſt of all, the em-
perour his maiſtie himſelf, at the Citie of Argier in
Aphricke had his hoſte fore haundeled wyth the Turkes
arrowes, when his gonnes were quite diſpatched and
ſtode him in no ſeruice, bycauſe of the rayne that fell,
where as in fuche a chaunce of rayne, yf he had had
bowmen, furelye there ſhoote myghte peraduenture
hauе bene a little hindred, but quite diſpatched and
marde, it coulde neuer haue bene.

But as for the Turkes I am werie to talke of them
partlye because I hate them, and partlye bycauſe I am
now affefted euuen as it were a man that had bene
longe wanderyng in ftraunge contries and would fayne
be at home to fe howe well his owne frendes prosper
and leade theyr lyfe, and furelye me thincke I am verie
merye at my harte to remember how I shal finde at
home in Englande amonges Englyʃth men, partlye by
hystories, of them that haue gone afore vs, agayn by
experience of them whych we knowe, and lyue with
vs as greate noble feates of warre doone by Artillarye,
as euer was done at any tyme in any other common
The schole of shooting.

welthe. And here I muft nedes remember a certaine Frenchman called Textor, that writeth a boke whiche he nameth Officina, wherein he weueth vp many brokenended matters and settes out much risraffe, pelfery, trumpery, bagage and beggerie ware clamarde vp of one that would feme to be fitter for a shop in dede than to write any boke. And amongst all other yll packed vp matters, he thrufes vp in a hepe togyther all the good fhoters that euer hathe bene in the worlde as he saythe hymfelfe, and yet I trow Philologe that of all the examples whiche I now by chaunce haue reherfed out of the best Authors both in greke and latin, Textor hath but. ii. of them, which. ii. furely yf they were to reken agayne, I wold not ones name them, partly bycaufe they were noughtie perfons, and fhting fomoche the worse, bycaufe they loued it, as Domitian and Commodus the emperours partlye bycaufe Textor hath them in his boke, on whom I loke on bychaunce in the bookebynders hope, thynkynge of no suche matter. And one thing I wyl say to you Philologe, that if I were disposed to do it, and you hadde leysure to heare it, I coulde foone do as Textor doth, and reken vp suche a rable of fhoters that be named here and there in poetes, as wolde holde vs talkynge whyles tomorowe: but my purpose was not to make mention of thofe which were feyned of Poetes for theyr pleafure, but of suche as were proued in histories for a truthe: but why I bringe in Textor was this: At lafte when he hath rekened all shoters that he can, he fayeth thus, Petrus Crinitus wryteth, that the Scottes whiche dwell beyonde Englande be verye excellent shoters, and the beft bowmen in warre. This sentence whether Crinitus wrote it more leudly of ignoraunce, or Textor confirmeth it more piuyfhye of enuye, may be called in question and doubt: but this furelye do I knowe very well that Textor hath both red in Gaguinus the Frenche hyftorie, and also hath hearde his father or grandfather taulke (except perchaunce he was borne
and bred in a Cloyster) after that fort of the shotynge of Englishhe men, that Textor neded not to haue gone so piuishly beyonde Englande for shoting, but myght very foone, even in the first towne of Kent, haue founde suche plentie of shotinge, as is not in al the realme of Scotland agayne. The Scottes surely be good men of warre in theyr owne feate as can be: but as for shotinge, they neyther can vse it for any proftye, nor yet wil challenge it for any prayfe, although master Textor of his gentlenesse wold gyue it them. Textor neded not to haue fylled vppe his booke with suche lyes, if he hadde read the storye of Scotlande, whiche Ioannes Maior doeth wryte: wherein he myghte haue learned, that when James Stewart fyrt kynyng of that name, at the Parliament holden at Saynt Iohnnes towne or Perthie, commaunded vnder payne of a greate forfyte, that euerye Scotte shoulde learne to shote: yet neyther the loue of theyr countrie, the feare of their enemies, the auoydying of punishment, nor the receyuinge of anye proftye that myght come by it, coulde make them to be good Archers: whiche be vnapte and vnfytte therunto by Gods prouidence and nature.

Therfore the Scottes them selues proue Textor a lyer, bothe with authoritie and alfo daily experience, and by a certayne Prouerbe that they haue amonges them in theyr communication, wherby they gyue the whole prayse of shotynge honestyelye to Englishhe men, saying thus: that euery Englishhe Archer beareth vnder hys gyrdle. xxiii. Scottes.

But to lette Textor and the Scottes go: yet one thynge woulde I wysshe for the Scottes, and that is this, that feinge one God, one saythe, one compasse of the see, one lande and countrie, one tungue in speakyng, one maner and trade in lyuynge, lyke courage and tomake in war, lyke quicknesse of witte to learning, hath made Englande and Scotlande bothe one, they wolde suffre them no longer to be two: but cleane gyue ouer the Pope, which feketh none other thinge (as many a noble and wyse Scottish man doth
knowe) but to fede vp dissention and parties betwixt them and vs, procuryng that thynge to be two, which God, nature, and reafon, wold haue one.

Howe profytable suche an attonement were for Scotlande, both Iohannes Maior, and Ector Boetius whichewrote the Scottes Chronicles do tell, and also all the gentlemen of Scotlande with the poore communaltie, do wel knowe: So that there is nothing that stoppeth this matter, saue onelye a fewe freers, and suche lyke, whiche with the dregges of our Englysh Papiftrie lurkyng now amonges them, study nothing els but to brewe battell and ftryfe betwixte both the people: Wherby onelye they hope to maynetayne theyr Papificall kyngdome, to the destruction of the noble blood of Scotlande. that then they maye with authoritie do that, whiche neither noble man nor poore man in Scotlande yet doeth knowe. And as for Scottishe men and Englishe men be not enemyes by nature, but by cuftome: not by our good wyll, but by theyr owne follye: whiche shoulde take more honour in being coupled to Englande, then we shulde take profite in being ioyned to Scotlande.

Wales being headye, and rebelling many yeares agaynst vs, laye wylde, vntylled, vnhabited, without lawe, iustice, ciuilitie and ordre: and then was amonges them more ftealing than true dealing, more suretie for them that studyed to be noughte, then quyetnesse for them that laboured to be good: when nowe thanked be God, and noble Englande, there is no countrie better inhabited, more ciuile, more diligent in honest craftes, to get bothe true and plentifull lyuynge withall. And this felicitie (my mynde gyueth me) within these few dayes shal chaunce also to Scotlande, by the godly wyfedom of our mooste noble Prince kyngge Henrye the. viii. by whome God hath wrought more wonderfull thynges then euer by any prince before: as banishing the byshop of Rome and herifie, bringyng to light god his worde and veritie, eftablishing suche iustice and

John Maior 6 hist. Scot.
equitie, through every parte of this his realme, as neuer was sene afore.

To suche a Prince of suche a wydome, God hath referued this mooste noble attonement: wherby neither we shalbe any more troubled, nor the Scottes with their beft countries any more destroyed, nor ye see, whiche God ordeyneth proftytable for both, shal from eyther be any more stopped: to the great quietnesse, wealth, and felicitie of all the people dwellynge in this Ile, to the high renoume and prayse of our moost noble kyng, to the feare of all maner of nacions that owe ill wyll to either countrie, to the hygh pleaure of God, which as he is one, and hateth al diuision, so is he beft of all pleaed, to fe things which be wyde and amyffe, brought to peace and attonement. But Textor (I beftrowe him) hath almooste broughte us from our communication of shoting. Now sir by my iudgement, the Antillarie of England farre excedeth all other realmes: but yet one thing I doubt and longe haue sere in that point doubted, when, or by whom, shotyng was first brought in to Englaunde, and for the same purpofe as I was ones in companye wyth fyr Thomas Eliot knight, which surelie for his lerning in all kynde of knowlege bringeth much worshyp to all the nobilitie of Englaunde, I was so bould to aske hym, yf he at any tyme, had marked any thing, as concernyng the bryngynge in of shotynge in to Englaunde: he aunfwered me gentlye agayne, that he had a worcke in hand which he nameth, De rebus memorabilibus Angliae, which I tryst we shal se in print shortlye, and for the accomplyhmente of that boke, he had read and perused ouer many olde monumentes of Englaunde, and in seking for that purpofe, he marked this of shotynge in an excedyng olde cronicle, the which had no name, that what tyme as the Saxons came firft into this realme in kyng Vortigers dayes, when they had bene here a whyle and at laft began to faull out with the Brittons, they troubled and subdewed the Brittons wyth nothyng so much, as with theyr
bowe and shaftes, whiche wepon beyng estrange and not fene here before, was wonderfull terrible vnto them, and this beginninge I can thynke verie well to be true. But now as concerning many examples for the prayse of English archers in warre, fourely I wil not be long in a matter yat no man doubteth in, and thosе few yat I wil name, shal either be proued by ye histories of our enemies, or els done by men that nowe lyue.

Kynge Edward the thirde at the battel of Creflie ageinst Philip ye Frenche king as Gaguinus the french Historiographer plainlye doeth tell, flewe that daye all the nobilitie of Fraunce onlye wyth hys archers.

Such lyke battel also fought ye noble black prince Edwarde beside Poeters, where John ye french king with hys fonne and in a maner al ye peres of Fraunce were taken beside. xxx. thousand. which that daye were slayne, and verie few Englyshe men, by reason of thosе bowes.

Kynge Henrie the fiftе a prince pereles and moſte wyctoriouse conqueroure of all that euer dyed yet in this parte of the world, at the battel of Agin court with. vii. thousand. fyghtynge men, and yet many of them fycke, beyng suche Archers as the Cronycle fayeth that mooſte parte of them drewe a yarde, flewe all the Cheualrie of Fiaunce to the nomber of .XL. thousand. and moo, and loft not passe. xxvi. Englyffe men.

The bloudye Ciuil warre of England betwixt the houſe of Yorke and Lancaster, where shaftes flewe of both fydes to the destruction of mannye a yoman of Englande, whom foreine battell coulde neuer haue subdewed bothe I wyll passe ouer for the pyttyyefulness of it, and yet may we hyghelye prayse GOD in the remembrance of it, feyne he of hys prouydence hath so knytte togethеr thosе. ii. noble houſes, with to noble and pleafunte a flowre.

The excellent prince Thomas Hawarde nowe Duke of Northfolk, for whose good prosperite with al his noble familie al English hertes dayly doth pray with bowmen
of England flew kyng Iamie with many a noble Scot euen brant agenst Flodon hil, in which battel ye stoute archers of Cheshire and Lanchaffshire for one day beftowed to ye death for their prince and country fake, hath gotten immoittall name and prayfe for euer.

The feare onely of Englysh Archers hathe done more wonderfull thinges than euer I redde in anye historye greke or latin, and mooft wonderfull of all now of late befor Carlile betwixt Eske and Leuen at Sandy fikes, where the hoole nobilite of Scotlande for fere of the Archers of Englonde (next the fstroke of God) as both Englysh men and Scotyshe men that were prefent hath toulde me were drowned and taken prisoners.

Nor that noble acte also, whyche althoughge it be almost loft by tyme, commeth not behynd in worthinesse, whiche my fynguler good frende and Master Sir William Walgrauce and Sir George Somerfet dyd with with a few Archers to ye number as it is fayd of. xvi. at the Tume pike byfide Hammes where they turned with fo fewe Archers, fo many Frenchemen to flight, and turned fo many oute of theyr Iackes, whych turne turned all fraunce to shame and reproche and thofe. ii. noble knightes to perpetuall prayfe and fame.

And thus you fe Philologe, in al countries Asia, Aphrike and Europe, in Inde, Aethiop, Aegypt and Iurie, Parthia, Perfia, Greece, and Italie, Schythia, Turk, and Englande, from the beginynge of the world euen to thy daye, that shotynge hath had the cheife fstroke in warre.

Phil. These examples surelye apte for the prayfe of shotynge, nor feyned by poetes, but proued by trewe histories, distinct by tyme and order, hath deltyed me excedyng muche, but yet me thynke that all thy prayfe belongeth to stronge shootynge and drawynge of myghtye bowes not to prickynge and nere shotinge, for which cause you and many other bothe loue and vfe shootynge.

Tor. Euer more Philologe you wyl haue some ouertwhart reason to drawe forthe more communica-
tion withall, but neuerthelesse you shall perceauie if you wyl, that vse of prickynge, and defyre of nere shootynge at home, are the onelye caufes of strengfe shootynge in warre, and why? for you fe, that the strengest men, do not drawe alwayes the strengest shooote, whiche thyng prouethe that drawinge strengfe, liethe not fo muche in the strengthe of man, as in the vse of shoyting, And experience teacheth the fame in other thynges, for you fhal fe a weake smithe, whiche wyl wyth a lipe and turnynge of his arme, take vp a barre of yron, yat another man thrife as strengfe, can not ftiirre. And a strengfe man not vfed to shote, hath his armes brefte and shoulders, and other partes where-with he shuld drawe stronglye, one hindering and floppinge an other, euen as a dofen strengfe horses not vfed to the carte, lettes and troubles one another. And fo the more strengfe man not vfed to shote, shootes mooff vnhanfumlye, but yet if a strong man with vse of shoyting coulde applye all the partes of hys bodye togyther to theyr mooff strengthe, than shoulde he both drawe stronger than other, and also shoote better than other. But nowe a stronge man not vfed to shootte, at a girde, can heue vp and plucke in funder many a good bowe, as wild horfes at a brunte doth race and pluck in peces many a stronge carte. And thus strengfe men, without vse, can do nothynge in shoyting to any purpose, neither in warre nor peace, but if they happen to shootte, yet they have done within a shootte or two when a weake man that is vfed to shootte, shal ferve for all tymes and purposes, and shal shootte. x. shaftes, agaynst the others. iii. and drawe them vp to the paynt, euerye tyme, and shoote them to the mooff aduauntage, drawynge and withdrawing his shafte when he lift, markynge at one man, yet let driuyng at an other man: whyche thynges in a fet battayle, although a man, shal not alwayes vse, yet in bckerynges, and at ouerthwarte meatinges, when fewe archers be togyther, they do mooffe good of all.

Agayne he that is not vfed to shootte, shal euermore
with vntowardnesse of houldynge his bowe, and
nockynge his shaftes, not lookyng to his stryng be-
tyme, but his bowe alwayes in jeoperdy of breakynge,
and than he were better to be at home, moreouer he
shal shooote very fewe shaftes, and those full vnhand-
sumlye, some not halfe drawen, some to hygh and some
to lowe, nor he can not druuе a shooote at a tyme, nor
stoppe a shooote at a neede, but oute muste it, and
verye ofte to euе profе.

Phи. And that is best I trow in war, to let it go, and
not to stoppe it.

Тαξ. No not so, but somtyme to houlde a shafte at
the heade, whyche if they be but few archers, doth
more good with the feare of it, than it shoulde do if it
were shot, with the stroke of it.

Phи. That is a wonder to me, yat the feare of a displea-
sure, shoulde do more harme than the displeasure it selfe.

Тαξ. Yes, ye knowe that a man whiche fereth to be
banyshed, out of hys cuntrye, can neyther be mery,
eate, drynke nor fleape for feare, yet when he is ban-
ished in dede, he flepeth and eateth, as well as any
other. And many menne doubtyng and fearyng
whether they shoulde dye or no, euе for verye feare
of deathe, preuenteth them selfe with a more bytter
deathe then the other death shoulde haue bene in
deade. And thus feare is euer worse than the thynge
feared, as is partelye proued, by the communication
of Cyrus and Tigranes, the kynges funne
of Armenie, in Xenophon.

Phи. I graunte Toxophile, that vfe of shotyng
maketh a man drawe strong, to shooote at most aduan-
tage, to kepe his gere, whiche is no small thinge in war,
but yet me thinke, that the customable shoting at
home, speciallye at buttes and prickes, make nothyng
at all for stronge shooting which doth moiste good in
war. Therfore I suppoе yf men shulde vfe to goo
into the fyeldes, and lеarne to shote myghty stronge
shootes, and neuer care for any marke at al, they
shulde do muche better.
The trouble is, that fashion muche vshed, woulde do muche good, but this is to be feared, least that waye could not prouoke men to vse muche shotyng, bycause ther shulde be lytle pleasure in it. And that in shotyng is best, yet prouoketh a man to vse shotinge mooste: For muche vse maketh men shotote, bothe strong and well, whiche two thinges in shotinge, every man doeth desyre. And the chyefe mayntayner of vse, in any thyng, is comparyson, and honeste contention. For whan a manne ftryueth to be better than an other, he wyll gladly vse that thing, though it be neuer so paynful wherein he woulde excell, whiche thynge Aristotle verye pretelye doth note, fayenge.

Where is comparison, there is victorie: Aristote rheto. where is victorie, there is pleasure: And ad Theod. where is pleasure, no man careth what labour or payne he taketh, bycause of the prayse, and pleasure, that he shal haue, in doynge better than other men.

Agayne, you knowe, Hesiodus wryteth Hesio in ope to hys brother Perfes, yat al craftes men, et die. by contending one honestly with an other, do encrease theyr cunning with theyr substance. And therfore in London, and other great Cities, men of one crafte, mooste commonly, dwelle togyther, bycause in honest ftryuyng togyther, who shal do best, every one maye waxe bothe cunninger and rycher, fo lyke-whyse in shotynge, to make matches to assemble archers togyther, to contende who shal shotte beft, and winne the game, encreaseth ye vse of shotynge wonderfully amonges men.

Phi. Of Vse you speake very much Toxophile but I am sure in al other matters, Vse can do nothing, wythoute two other thinges be ioyned wyth it, one is a natural Aptnesse to a thinge, the other is a true waye or knowledge, howe to do the thing, to which. ii. yf Vse be ioyned, as thirde felowe, of them thre, pro-ceedeth perfectnesse and excellencie: If a manne lacke the first two, Aptnesse and Cunnyng, Vse can
do lytle good, at all. For he yat woulde be an oratour and is nothinge naturallye fitte for it, that is to faye lacketh a good wytte and memorie, lacketh a good voyce, countenaunce and body, and other suche like, ye[t] ye had all these things, and knewe not what, howe, where, when nor to whom he shulde speake, surelye the vse of spekynge, woulde brynge out none other frute but playne follye and bablyng, so yat Vse is the lafte and the leaft neccesfarye, of all thre, yet no thing can be done excellently without them al thre. And therfore Toxophile I my selfe bicaufe I neuer knewe, whether I was apte for shooting or no, nor neuer knewe waye, howe I shulde learne to shoote I haue not vfed to shoote: and so I thinke five hundred more in Englande do bfyde me. And surelye yf I knewe that I were apte, and yat you woulde teach me howe to shoote, I woulde become an archer, and the rather, bycaufe of the good communication, the whiche I haue had with you this daye, of shotyng.

Tur. Aptneffe, Knowlege, and Vse, eu en as you faye, make all thinges perfecte. Aptneffe is the fyrst and chyefest thinge, without whiche the other two do no good at all. Knowledge doeth encrease al maner of Aptneffe, bothe leffe and more. Vse sayth Cicero, is farre aboue all teachinge. And thus they all three mufte be had, to do any thinge very well, and ye anye one be awaye, what fo euer is done, is done verye meanly. Aptneffe is ye gyfte of nature, Knowlege, is gotten by ye helpe of other: Vse lyeth in our owne diligence and labour. So that Aptneffe and vse be ours and within vs, through nature and labour: Knowledge not ours, but commynge by other: and therafore moost dilligently, of all men to be sought for. Howe these three thinges stande with the artillery of Englande, a worde or twoo I will faye.

All Englishe men generally, be apte for shotyng, and howe? Lyke as that grounde is plentifulfull and frutefull, whiche withoute any tyllynge, bryngeth out
Corne, as for example, yt a man shoulde go to the myll or market with corne, and happen to spyl some in the waye, yet it wolde take roote and growe, bycause ye foyle is so good: so England may be thought very frutefull and apt to brynge oute shooters, where children euene from the cradell, loue it: and yong men without any teachyng so diligentlye vse it. Agayne, lykewyse as a good grounde, well tyllde, and well husbanned, bringeth out great plentie of byg eared corne, and good to the faule: so if the youthe of Englande being apte of it selfe to shote, were taught and learned how to shote, the Archers of England shuld not be only a great deale ranker, and mo then they be: but also a good deale bygger and strong Archers then they be. This commoditie shoulde folowe also yt the youthe of Englande were taught to shote, that euene as plowing of a good grounde for wheate, doth not onely make it mete for the seede, but also riueth and plucketh vp by the rootes, all thistles, brambles and weedes, whiche growe of theyr owne accorde, to the destruction of bothe corne and grounde: Euen so shulde the teaching of youth to shote, not onely make them shote well, but also plucke awaye by the rootes all other defyre to noughtye paftymes, as disyenge, cardyng, and booul- ing, which without any teaching are vfed euery where, to the great harme of all youth of this realme. And lykewise as burnyng of thistles and diligent weding them oute of the corne, doth not halfe so moche ryd them, as when ye ground is falloed and tilled for good grayne, as I haue hearde many a good husbandman say: euuen so, neither hote punishment, nor yet diligent searching oute of suche vnthristinesse by the officers, shal so throwly wede these vngracious games out of the realme, as occupying and bringyng vp youth in shotynge, and other honeft paftyme. Thirdly, as a grounde which is apt for corne and also wel tilled for corne: yet if a man let it lye stille and do not occupye it. iii. or. iii. yeare: but then wyll sow it,
if it be wheate (sayth Columella) it wil turne into rye:
so if a man be neuer so apte to shote, nor neuer so wel
taught in his youth to shote, yet if he giue it ouer,
and not vfe to shote, truly when he shalbe eyther
compelled in war tyme for his country fake, or els
prouoked at home for his pleasure fake, to faule to his
bowe: he shal become of a fayre archer, a farkan
squyrter and dribber. Therefore in shotynge, as in
all other thinges, there can neyther be many in num-
ber, nor excellent in dede: excepte these. iii. thynges,
Aptnesse, Knowledge, and Vfe goo togyther.

Phil. Very well fayde Toxophile, and I promyfe you,
I agree to this judgement of yours altogyther and
therefore I can not a lylte maruayle, why Englyffe
men brynge no more helpe to shotynge, then nature
it selfe gyueth them. For you fe that euene children
be put to theyr owne shiftes in shotynge, hauing
nothyng taughte them: but that they maye chose,
and chaunce to shooote ill, rather then well, vn-
aptye foner then fitlye, vntowardlye, more easely then
welfaouredlye, whiche thyng caueth manye neuer
begynne to shooote: and moo to leaue it of when they
haue begone, and moost of all to shote both worse and
weaker, then they might shote, if they were taught.

But peraduenture some men wyll faye, that wyth
vfe of shootynge a man shal learn to shooote, true it
is he shal learne, but what shal he learne? marye to
shooote noughtly. For all Vfe, in all thynges, yf it be
not stayed with Cunnyng, wyll vere easely brynge a
man to do yat thyng, what so euer he goeth aboute
with muche illfauorednes and deformitie.

Which thinge how much harme it doth in learn-
ing both Craffus excellencie dothe proue in
Tullie, and I my selfe haue experiens in my
lytle shootyng. And therfore Toxophile, you muft
nedes graunt me that ether Englishe men do il, in not
ioynyng Knowledge of shoooting to Vfe, or els there is
no knowlege or cunninge, which can be gathered of
shoooting.
The schœle of Shooteing.

TUr. Learnynge to shooote is lytle regarded in Eng-land, for this consideration, bycause men be so apte by nature they haue a greate redy forwardnesse and wil to vše it, al though no man teache them, al though no man byd them, and so of theyr owne corage they runne hedlynge on it, and shooote they ill, shote they well, greate hede they take not. And in verie dede Aptnesse with Vfe may do sumwhat without Knowledge, but not the tenthe parte, if so be they were ioyned with knowledge.

Whyche thre thynges be feperate as you se, not of theyr owne kynde, but through the negligence of men whyche coupleth them not to gyther. And where ye doubte whether there can be gadered any knowledge or arte in shooptyng or no, surely I thinke that a man being wel exercised in it and sumwhat honestly learned with all, myght foone with diligent obseruyynge and markynge the hole nature of shootynge, find out as it were an Arte of it, as Artes in other matters haue bene founde oue afore, feynge that shooptyng standeth by thofe thinges, which maye both be thorowlye perceued, and perfityl knownen, and suche that neuer failes, but be euery certayne, belongynge to one mooft perfect ende, as shooptyng freight, and keping of a length bring a man to hit the marke, ye chese end in shooptyng: which two thynges a man may attaine vnto, by diligent vfyng, and well handlynge thofe instrumentes, which belong vnto them. Therfore I can not see, but there lieth hyd in the nature of Shootynge, an Arte, whiche by notyng, and obseruyng of him, that is exercised in it, yf he be any thyng learned at al, maye be taucht, to the greate forderaunce of Artillarie through out al this Realme. And trewlye I meruell greteleye, that Englysshe men woulde neuer yet, seke for the Arte of shooptyng, seinge they be so apte vnto it, so prayed of there frendes, so feared of there enneyes for it. Vegetius woulde haue may-ysters appointed, whyche shoulde teache youte to

Vegetius.
shooete faire. Leo the Emperour of Rome, sheweth the fame custome, to haue bene always amongst ye olde Romaynes: whych custome of teachyng youth to shooote (faythe he) after it was omitted, and litle hede taken of, brought the hole Empire of Rome, to grete Ruine. *Schola Perfica*, that is the Scole of the Persians, appoynted to brynge vp youthe, whiles they were. xx. yeres olde in shooting, is as notably knowne in Histories as the Impire of ye Persians: whych scople, as doth aper in Cornelius Tacitus, as fone as they gaue ouer and fell to other idle paftimes, brought bothe them and ye Parthians under ye jubiection of the Romaines. Plato would haue common maisters and stipendes, for to teache youthe to shooote, and for the fame purpose he would haue a brode feyld e neere euery Citie, made common for men to vfe shotyng in, whych faying the more reasonably it is spoken of Plato, the more vnreasonable is theyr dede whiche woulde ditche vp thofe feeldes priuatly for ther owne profyt, whyche lyeth open generallye for the common vfe: men by suche goodes be made rycher not honeifter fayeth Tullie. Yf men can be perswaded to haue shoootinge taughte, this aucthoritie whyche foloweth will perswade them, or els none, and that is as I haue ones fayde before, of Kynge Dauyd, whose fyrtie acte and ordinaunce was after he was kynge that all Iudea shoulde learne to shooote. Yf shootyng could spake, she would accuse England of vnkyndnesse and slouthfulnesse, of vnkyndnesse toward her bycause she beyng left to a lytle blynd vfe, lackes her beft maintener which is cunynge: of slouthfulnesse towarde theyr owne selfe, bycause they are content wyth that whych aptonesse and vfe doth graunt them in shootynge, and wyl feke for no knowlge as other noble common welthes haue done: and the iuillier shootynge myght make thys complaynt, feyng that of fence and weapons there is
made an 'Arte, a thyng in no wyse to be compared to shootynge.

For of fence all moofte in euerye towne, there is not onely Masters to teache it, wyth his Pro-
uooffes Vhers Scholers and other names of arte and Schole; 'but there hath not fayld alfo, whyche hathe
diligently and well fauouredly written it and is set out
in Printe that euery man maye rede it.

What discommoditie doeth comme by the lacke of
knowleage, in shootynge, it were ouer longe to rehearse,
For manye that haue bene apte, and loued shootynge,
bycaufe they knewe not whyche way to houlde to
comme to shootynge, haue cleane tourned them felues
from shootynge.

And I maye telle you Philologe, the lacke of teach-
ynge to shoote in Englande, causeth very manye
men, to playe with the kynges Actes, as a man dyd
ones eyther with the Mayre of London or Yorke
I can not tel whether, whiche dyd commaund by
proclamation, euerye man in the Citie, to hange a
lanterne wyth a candell, afore his dore: whiche
thyng the man dyd, but he dyd not lyght it: And so
many bye bowes bicaufe of the acte, but yet they
shote not: not of euyll wyll, but bycaufe they knowe
not howe to shoote. But to conclude of this matter,
in shoting as in all other thynges, Aptenesse
Aptnesse.
is the fyrfte, and chyefe thyng, whiche if it
lie awaye, neyther Cunynge or Vfe, doeth anye good
at all, as the Scottes and Fraunce men, wyth know-
ledge and Vfe of shootynge, shall become good
Archers, whan a cunynge shypwright shall make a
stronge shyppe, of a Salowe tree: or whan a hufband-
an shall becom ryche, wyth fowyng wheat on New-
market heath. Cunynge muft be had,

Cunynge. bothe to fet out, and amende Nature, and
also to ouersee, and correcte vfe: which vfe yf it be
not led, and gouerned wyth cunnyng, shall sooner go
amisse, than strayght.

Vfe maketh perfitnesse, in doinge that thyng,
whervnto nature maketh a man apte, and knowledge maketh a man cunninge before. So yat it is not so doubtful, which of them three hath moost stroke in shooting as it is playne and evidente, that all thrre must be had, in excellent shooting.

Phi. For this communicacion Toxophile I am very glad, and yat for myn owne fake bicause I truft now, to become a shoter, And in dere I thought a fore, English men moost apte for shooting, and I sawe them dayelye use shotyng, but yet I neuer founde none, that woulde talke of anye knowlege whereby a man might come to shooting. Theryfore I truft that you, by the vse you have had in shooting, haue so thorowly marked and noted the nature of it, that you can teache me as it were by a trade or waye how to come to it.

Tor. I graunte, I haue vfed shotyng meeetly well, that I myght haue marked it wel ynoughe, yf I had bene diligent. But my much shotyng, hath cauased me stude little, so that thereby I lacke learnynge, whych shulde set out the Arte or waye in any thynge. And you knowe that I was neuer so well sene, in the Posteriorums of Aristotle as to inuent and searche out general Demonstrations for the setting forth of any newe Science. Yet by my trothe yf you wyll, I wyll goo with you into the sealdes at any tyme and tel you as much as I can, or els you maye stonde some tyme at the pricke and looke on them which shooete best and so learne.

Phi. Howe lytle you haue looked of Aristotle, and how mucho learnynge, you haue lost by shotyng I can not tell, but this I woulde faye and yf I loued you neuer so ill, that you haue bene occupied in sumwhat els belye shotyng. But to our purpose, as I wyll not reuyre a trade in shotyng to be taught me after the futtetlye of Aristotle, euens he do I not agre w th you in this poynnt, that you wold haue me learme to shooote with lokyng on them which shooote best, for to I knoe I shoulde never come to shote meanelye. For in shotyng as in all other thynges which be gotte1 by teachynge, there must be shewed a waye and a path
The schole of shooting.

which shal leade a man to ye best and cheiffeest point whiche is in shootynge, whiche you do marke youre selfe well ynough, when you saide there laye hyd in ye nature of shootyng a certayne waye whych wel per- ceyued and thorowlye knowne, woulde bring a man wythout any wanderyng to ye beste ende in shootyng whych you called hitting of the pricke. Therfore I would refer all my hootinge to that ende which is beft, and so shuld I come the foner to some meane. That whiche is best hath no faulte, nor can not be amended. So shew to me best shootynge, not the beste shoter, which yf he be neuer so good, yet hath he many a faulte easelye of any man to be efpyped. And therfore meruell not yf I requyre to folowe that example whych is without faulte, rather than that which hath so manye faultes. And thys waye every wyfe man doth folow in teachynge any maner of thynge. As Aristotle when he teacheth a man to be good he fettes not before hym Socrates lyfe whych was ye best man, but chiefe goodnesse it selfe accordyng to whych he would haue a man directe his lyfe.

This waye which you requyre of me Philologe, is to hard for me, and to hye for a shoter to taulke on, and taken as I supposse out of the middes of Philosopphie, to serche out the perfite ende of any thynge, ye which perfite ende to fynde out, sayth Tullie, is the hardesth thynge in the worlde, the onely occasyon and cause, why so many sectes of Philosopher hath bene alwayse in learnynge. And althoughe as Cicero faith a man maye ymagine and dreame in his mynde of a perfite ende in any thynge, yet there is no experience nor vse of it, nor was neuer fene yet amonges men, as always to heale the sycke, euer more to leade a shyppe without daunger, at al times to hit the pricke: shal no Physicion, no shyp- master, no shoter euer do. And Aristotle faith that in all deades there are two pointes to be marked, possibilitie and excellencie, but
chefely a wife man must folowe and laye hand on possi-
bilitie for feare he leafe bothe. Therfore seyng that
which is mooft perfect and beft in shootyng as always
to hit ye pricke, was neuer fene nor hard tel on yet
amonges men, but onelye ymaged and thought vpon
in a man his mynde, me thinck this is the wifest coun-
fel and beft for vs to folow rather that which a man
maye come to, than yat whyche is vnpossible to be
attained to, lefte iuftely that fayeng of ye wyfe mayde
Ismene in Sophocles maye be verifikasi on vs.

A foole he is that takes in hande he can not ende. Soph. Ant.

Phi. Well yf the perfite ende of other matters, had
bene as perfitlye knowne, as the perfite ende of
shootyng is, there had neuer bene so manye fectes of
Philofophers as there be, for in shooting both man and
boye is in one opinion, that always to hit the pryck is
moofte perfecte end that can be imagyned, fo that we
shall not nede gretly conten in this matter. But
now sIR, whereas you thynke yat a man in learning to
shoote or any thyng els, shuld rather wyfelye folow
possibilitie, than vainly feke for perfite excellencie,
surelye I wyl proue yat euery wyfe man, yat wisely
wold learne any thyng, shal chiefly go aboue yat
wherevnto he knoweth wel he shal neuer come. And
you youre felfe I fuppofe shal confesse ye fame to be
ye beft way in teachyng, yf you wyl anfwere me to
those thinges whych I wyl afke of you.

Tax. And yat I wyl gladlye, both bycaufe I thynke
it is vnpossible for you to proue it, and also bycaufe I
desire to here what you can faye in it.

Phi. The studie of a good Phyficion Toxophile, I trow
be to know al diseaues and al medicines fit for them.

Tax. It is fo in dede.

Phi. Bicaufe I fuppofe he would gladly at al tymes
heale al diseaues of al men.

Tax. Ye truely.

Phi. A good purpose surely, but was ther euer
phyficion yet among fo many whyche had laboured
in thys study, that at al times coulde heale all diseases?

Tor. No trewly; nor I thyncke neuer shalbe.

Phi. Than Physicions by lyke, studie for yat, whiche none of them commeth vnto. But in learning of fence I pray you what is yat which men moost labor for?

Tor. That they may hit a nother I trow and neuer take blow theyr selfe.

Phi. You say trothe, and I am fure every one of them would faine do so when so euer he playeth. But was there euer any of them so conning yet, which at one tyme or other hath not be[n] touched?

Tor. The best of them all is glad fomtyme to escape with a blowe.

Phi. Than in fence also, men are taught to aboute that thing, whiche the best of them all knowethe he shal neuer attayne vnto. Moreouer you that be shoters, I pray you, what meane you, whan ye take so greate heade, to kepe youre standynge, to shooete compasse, to looke on your marke so diligently, to cast vp graffe diuerse tymes and other thinges more, you know better than I. What would you do than I pray you?

Tor. Hit ye marke yf we could.

Phi. And doth every man go about to hit the marke at every shooete?

Tor. By my trothe I trow so, and as for my selfe I am fure I do.

Phi. But al men do not hit it at al tymes.

Tor. No trewlye for that were a wonder.

Phi. Can any man hit it at all tymes?

Tor. No man verilie.

Phi. Than by likely to hit the pricke alwayes, is vnpoffible. For that is called vnpoffible whych is in no man his power to do.

Tor. Vnpoffible in dede.

Phi. But to shooete wyde and far of the marke is a thynge possyble.
Tor. No man wyll denye that.

Phil. But yet to hit the marke alwayse were an excellent thyng.

Tor. Excellent furelie.

Phil. Than I am sure those be wiser men, which couete to shoote wyde than those whiche couete to hit the prycke.

Tor. Why so I pray you.

Phil. Because to shoote wyde is a thyng posyble, and therefore as you faye youre felse, of every wyse man to be folowed. And as for hittinge ye prick, bycause it is vnpossible, it were a vaine thyng to go aboute it; but in good fadnesse Toxophile thus you se that a man might go throghe all craftes and sciences, and proue thatanye man in his science coueteth that which he shal never gette.

Tor. By my trouth (as you faye) I can not denye, but they do so: but why and wherfore they shulde do so, I can not learne.

Phil. I wyll tell you, euerye crafte and science standeth in two thynges: in Knowing of his crafte, and Working of his crafte: For perfyte knowlege bringeth a man to perfyte workyng. This knowe Paynters, karuers, Taylours, shomakers, and all other craftes men, to be true. Nowe, in every crafte, there is a perfite excellencie, which may be better knownen in a mannes mynde, then folowed in a mannes dede: This perfyteneffe, bycause it is generally layed as a brode wyde example afore al men, no one particular man is able to compass it; and as it is generall to al men, so it is perpetuall for al time whiche proueth it a thyng for man vnpossible: although not for the capacitie of our thinkyng whiche is heauenly, yet furelye for the habilitie of our workyng whyche is workliye.

God gyueth not full perfyteneffe to one man (fayth Tullie) left if one man had all in any one science, ther shoulde be nothyng lefte for an other. Yet God suffereth vs to haue the perfyt knowledge of it, that such a knowledge dilligently
folowed, n.ight bring forth accordyng as a man doth labour, perfyte woorkyng. And who is he, that in learnynge to wryte, woulde forfake an excellent ex-
ample, and folowe a worse?

Therfore feing perfyтенeffe itセルse is an example for vs, let everye man studye howe he maye come nye it, which is a poynt of wyfdome, not reasön with God why he may not attaine vnto it, which is vagyne curofitie.

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The schole of shooing.

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nye commyng, and yet whych is mofte meruel of al, ye more men take of it, the more they leue behynd for other, as Socrates dyd in wyfdome, and Cicero in elo-quens, whereby other hath not lacked, but hathe fared a greate deele ye better. And thus perfittnesse it selfe bycaufe it is neuer obteyned, euyn therfore only doth it cause so many men to be so well fene and perfite in many matters, as they be. But where as you thynke yat it were fondnesse to teache a man to fhoote, in lokyng at the moft perfittnesse in it, but rather woulde haue a manne goe some other way to worke, I truft no wyfe man wyl discomend that way, except he thincke himselfe wyfer than Tullye, whiche doeth playnlye faye, that yf he teached any maner of crafte as he dyd Rhetorike he would labor to bringe a man to the knowlege of the mooft perfittnesse of it, whyche knowlege shoule euer more leade and gyde a manne to do that thynge well whiche he went aboute. Whych waye in al manner of lernynge to be best, Plato dothe also declare in Euthydemus, of whome Tullie learned it as he dyd many other thynges mo. And thus you fe Toxophile by what reasons and by whose authoritie I do require of you this waye in teachynge me to fhoote, which waye I praye you withoute any more delaye shew me as far forth as you haue noted and marked.

Too. You cal me to a thyng Philologe which I am lothe to do. And yet yf I do it not beinge but aemale matter as you thynke, you wyll lacke frendeslypp in me, yf I take it in hande and not bring it to passe as you woulde haue it, you myghte thyncke great want of wyfdome in me.

But aduyse you, seing ye wyll nedes haue it so, the blame shalbe yours, as well as myne: yours for puttyng vpon me fo instauntlye, myne in receuyng fo fondly a greater burthen then I am able to beare. Therfore I, more wylllynge to fulfyll your mynde, than hopyng to accomplieth that which you loke for, shal speake of it, not as a master of fhotynge, but as one not
altogether ignorant in shotynge. And one thing I am glad of, the sunne drawinge downe forfaste into the west, shall compell me to drawe a pace to the ende of our matter, so that his darknesse shall somethyng cloke myne ignorance. And bycause you knowe the orderynge of a matter better then I: Aske me generallye of it, and I shall particularly answere to it. Phi.

Very gladly, Toxophile: for so by ordre, those thynges whiche I woulde knowe, you shal tell the better: and those thynges whiche you shal tell, I shall remembre the better.
THE SECONDE BOOKE OF
the schole of shotyng.

Phil. What is the cheyfe poynte in shootynge, that euerye manne laboureth to come to?

Tax. To hyt the marke.

Phil. Howe manye thynges are required to make a man euere more hyt the marke?

Tax. Twoo.

Phil. Whiche twoo?

Tax. Shotinge freyght and kepynge of a lengthe.

Phil. Howe shoulde a manne shoote freyght, and howe shulde a man kepe a length?

Tax. In knowynge and hauynge thinges, belongynge to shootyng: and whan they be knowne and had, in well handlynge of them: whereof some belong to shootyng freyght, some to keping of a length, some commonly to them bothe, as shal be tolde feuerally of them, in place conuenient.

Phil. Thynges belongyng to shootyng, whyche be they?

Tax. All thinges be outwarde, and some be instru-
mentes for every sere archer to brynge with him, proper for his owne vse: other thynges be generall to every man, as the place and tyme serueth.

Phi. Which be instrumentes?
Tor. Bracer, shotynggloue, ftryng, bowe and shafte.
Phi. Whiche be general to all men?
Tor. The wether and the marke, yet the marke is euer vnder the rule of the wether.
Phi. Wherin standeth well handlynge of thynges?
Tor. All togyther wythin a man him selfe, fome handlyng is proper to instrumentes, fome to the wether, fomme to the marke, fome is within a man hym selfe.

Phi. What handlyng is proper to the Instrumentes?
Tor. Standynge, nockyng, drawynge, holdyng, low-" flng, wherby commeth fayre shotynge, whiche nether belong to wynde nor wether, nor yet to the marke, for in a rayne and at no marke, a man may shote a fayre shoote.

Phi. Well sayde, what handlynge belongeth to the wether?
Tor. Knowyng of his wynde, with hym, agaynsh hym, fyde wynd, ful fyde wind, fyde wynde quarter with him, fyde wynde quarter agaynste hym, and fo forthe.

Phi. Well than go to, what handlynge belongeth to the marke?
Tor. To marke his standyng, to shote compass, to draw euermore lyke, to lowfe euermore lyke, to confyder the nature of the pricke, in hylles and dales, in ftrayte planes and winding places, and alfo to efpn his marke.

Phi. Very well done. And what is onely within a man hym selfe?
Tor. Good heede gyuynge, and auoydynge all affections: whiche thynges oftentymes do marre and make all. And these thynges spoken of me generally and brefely, yf they be wel knowen, had, and handled,
shall bryng a man to suche shotynge, as fewe or none euer yet came vnto, but surely yf he misse in any one of them, he can neuer hyt the marke, and in the more he doth misse, the farther he shoteth from his marke. But as in all other matters the fyrfte fleppe or flayre to be good, is to know a mannes faulte, and than to amende it, and he that wyl not knowe his faulte, shall neuer amende it.

Phil. You speake now Toxophile, euen as I wold haue you to speake: But lette vs returne agayne vnto our matter, and those thynges whiche you haue packed vp, in so shorte a roume, we wyll lowfe them forthe, and take euery pyece as it were in our hande and looke more narowlye vpon it.

Tox. I am content, but we wyll rydde them as faft as we can, bycause the sunne goeth so fafte downe, and yet somewhat muste needes be sayde of euerye one of them.

Phil. Well sayde, and I trowe we beganne wyth those thynges whiche be instrumentes, whereof the fyrfte, as I fuppofe, was the Brafer.

Tox. Litle is to be sayd of the brafer. A bracer ferueth for two caufes, one to saue his arme from the ftrype of the fstrynge, and his doublet from wearynge, and the other is, that the fstrynge glydynge sharplye and quicklye of the bracer, may make the sharper shoote. For if the fstrynge shoulde lyght vpon the bare fleue, the strengthe of the shoote shoulde stoppe and dye there. But it is beft by my iudgemente, to gyue the bowe somuche bent, that the fstrynge neede neuer touche a mannes arme, and so shoulde a man nede no bracer as I knowe manye good Archers, whiche occupye none. In a bracer a man muste take hede of. iii. things, yat it haue no nayles in it, that it haue no bucles, that it be faft on with laces wythout aglettes. For the nayles wyll shere in funder, a mannes string, before he be ware, and so put his bowe in ieoperdy: Buckles and aglettes at vnwares, shall race hys bowe, a thinge bothe euyl to the fyghte, and perilous for freatynge. And thus a
Bracer, is onely had for this purpose, that the styringe maye haue redye passagge.

Pijt, In my Bracer I am cunnyng ynough, but what faye you of the shootyng gloue.

Too: A shootyng Gloue is chieflye, for to faue a mannes fyngers from hurtyng, that he maye be able to beare the sharpe styrng to the yttermoft of his strengthe. And whan a man shooteth, the might of his shoote lyethe on the formooste fynger, and on the Ringman, for the myddle fynger whiche is the longest, lyke a lubber starteth backe, and beareth no weighte of the styrng in a maner at all, therfore the two other fyngers, muste haue thicker lether, and that muste haue thickest of all, where on a man lowfeth moste, and for sure lowlyng, the formooste finger is moste apte, bycause it holdeth beft, and for yat purpose nature hath as a man woulde faye, yocked it with the thombe. Ledder, if it be nexte a mans skynne, wyl sweat, waxe hard and chafe, therefore scarlet for the softnes of it and thickeffe wyth all, is good to fewe wythin a mannes gloue. If that wylle not serue, but yet youre finger hurteth, you muste take a searyng cloth made of fine virgin waxe, and Deres fewet, and put nexte your fynger, and so on wyth youre gloue. If yet you fele your fynger pinched, leaue shootyng both because than you shall shoote nought, and agayn by litle and lytle, hurtyng your finger, ye shall make it longe and longe to or you shoote agayne. A newe gloue plucks many shootes bycause the styringe goeth not freelye of, and therefore the fingers muste be cut thorte, and trimmed with some ointment, that the styring maye glyd wel awaye. Some wyth holdynge in the nocke of theyr shafte too harde, rub the skyn of there fingers. For this there be. ii. remedyes, one to haue a goofe quyll fplettyd and fewed againstethe nockynge, betwixt the lining and the ledder, whyche shall helpe the shoote muche to, the other waye is to haue some roule of ledder fewed betwixt his fingers at the setting on of the fingers, which shall kepe his fingers so in funder, that they
shal not hold the nock so fast as they did. The shootynge gloue hath a purse whych shall serue to put fine linen cloth and wax in, twoo necessary thynge for a shooter, some men use gloues or other suche lyke thynge on their bow hand for chafyng, becaufe they houlde so harde. But that commeth commonlye, when a bowe is not rounde, but somewhat square, fine waxe shall do verye well in such a case to laye where a man holdeth his bow: and thus muche as concernynge your gloue. And these thynge althoughe they be trifles, yet bycaufe you be but a yonge shoter, some men use gloues or other suche lyke thyng on their bow hand for chafyng, becaufe they houlde so harde. But that commeth commonely, when a bowe is not rounde, but somewhat square, fine waxe shall all fast in s suche a case to laye where a man holdeth his bow: and thus muche as concernynge your gloue. And these thynges althoughe they be trifles, yet bycaufe you be but a yonge shoter, I woulde not leue them out.

And so you shal do me mooft pleasure: The string I trow be the next.

Tax. The nexte in dede. A thing though it be lytle, yet not a litle to be regarded. But here in you muste be contente to put youre truste in honest stringers. And surelly stringers ought more diligently to be looked vpon by the officers than ether bower or fletcher, bycaufe they may deceyue a simple man the more easelyer. And ill stringe brekethe many a good bowe, nor no other thynge halfe so many. In warre if a string breke the man is lofte and is no man, for his weapon is gone, and althoughe he haue two stringes put one at once, yet he shall haue small leasure and leffe roume to bend his bow, therfore god send vs good stringers both for war and peace. Now what a stringe ought to be made on, whether of good hempe as they do now a dayes, or of flaxe or of filke, I leaué that to the jugemente of stringers, of whome we muste bye them on. Eustathius

Twang quoth the bow, and twang quoth the string, out quicklie the shafte flue.

Utathius.

doeth tel, that in oulde tyme they made thyr bowe stringes of bullox thermes, whiche they twyned to-gither as they do ropes, and therfore they made a great twange. Bowe stringes also hath bene made of the heare of an horse tayle called for the matter of
them Hippias as dothe appeare in manye good authors of the Greke tongue. Great purposes: the great stringe is more fuer for the bowe, more stable to pricke wythal, but flower for the caft, the lytle stringe is cleane contrarye, not so sure, therefore to be taken hede of lesse, with longe tarienge on, it breake your bowe, more fit to shoote farre, than apte to pricke nere, therefore when you knowe the nature of bothe bigge and, lytle you must fit your bow, according to the occasion of your shootinge. In stringinge of your bow (though this place belong rather to the handlyng than to the thyng it selfe, yet bycaufe the thyng, and the handlynge of the thyng, be fo ioyned together, I must nede some tyme couple the one wyth the other,) you must mark the fit length of your bowe. For yf the stringe be to short, the bending wyll gyue, and at the laft flyp and so put the bowe in ieopardye. Yf it be longe, the bendynge must nedes be in the smal of the stringe, which beynge fore twined must nedes knap in funder to ye destruction of manye good bowes. Moweouer you must looke that youre bowe be well nocked for fere the sharpnesse of the horne thare a funder the stringe. And that chaunceth ofte when in bending, the string hath but one wap to strengthe it wyth all: You must marke also to fet youre stringe streygte on, or elles the one ende shall wriethe contrary to the other, and so breke your bowe. When the stringe begynnethe neuer fo lytle to were, truft it not, but a waye with it for it is an yll faued halpeny yat costes a man a crowne. Thus you se howe many ieopardyes hangethe ouer the felye poore bowe, by reason onlye of the stringe. As when the stringe is shorte, when it is longe, when eyther of the nockes be nought, when it hath but one wap, and when it taryethe ouer longe on.

Phi. I se wel it is no meruell, though fo many bowes be broken.

Tnr. Bowes be broken twife as many wayes besyde
these. But a gayne in stringyng youre bowe, you
muft loke for muche bende or lytle bende for they be
cleane contrarye.

The lytle bende hath but one commoditie, whiche
is in shootyng faster and farther shooote, and ye cause
therof is, bycaufe the ftrynge hath fo far a passage, or it
parte wyth the fhafte. The greate bende hath many
commodities: for it maketh easyer shootynge the bowe
beyng halfe drawen afore. It needeth no bracer, for
the ftrynge ftoppeth before it come at the arme. It
wyl not fo fone hit a mannes fleue or other geare, by
the same reafon: It hurteth not the fhaft fedder, as
the lowe bende doeth. It suffereth a man better to
espye his marke. Therfore lette youre bowe haue
good byg bend, a fhaftemente and. ii. fyngers at the
leafe, for these which I haue spoken of.

Phi. The brafer, gloue, and ftrynge, be done,
nowe you muylte come to the bowe, the
chefe instrument of all.

Tur. Dyuers countryes and tymes haue vfed alwayes
dyuers bowes, and of dyuers fashions.

Horne bowes are vfed in some places nowe, and
were vfed also in Homerus dayes, for Pan-
darus bowe, the beft shooter among al the
Troianes, was made of two Goete hornes ioyned to-
gther, the lengthe wherof sayth Homer, was. xvi hand-
bredes, not far differing from the lengthe of our bowes.

Scripture maketh mention of braffe
bowes. Iron bowes, and ftyle bowes, haue
bene of longe tyme, and also nowe are vfed among
the Turkes, but yet they muyst nedes be vnprouitable.
For yf braffe, yron or ftyle, haue theyr owne ftrength
and pith in them, they be farre aboue mannes ftrength:
yf they be made meete for mannes ftrengthe, theyr
pithe is nothyng worth to shooote any fhoote wyth all.

The Ethiopians had bowes of palme tre, whiche
seemed to be very ftronge, but we haue
none experience of them. The lengthe of
them was. iii. cubites. The men of Inde had theyr
bowes made of a rede, whiche was of a great strengthe
And no maruayle though bowe and shaftes were made
thereof, for the redes be so great in Inde, as Herodotus
sayth, that of every ioynte of a rede, a man
may make a fysshers bote. These bowes,
fayeth Arrianus in Alexanders lyfe, gaue so great a stroke,
that no harneys or buckler though it were
never so strong, could wythstand it. The
length of suche a bowe, was euene wyth the length of hym,
that vsed it. The Lycians vsed bowes made
of a tree, called in Latyn *Cornus*, (as con-
cernyng the name of it in English, I can soner proue
that other men call it falfe, than I can tell the right
name of it my selfe) this wood is as harde as horne.
and very fit for shaftes, as shall be toulde after.

Ouid sheweth that Syringa the Nymphe,
and one of the maydens of Diana, had a
bowe of this wood whereby the poete meaneth, that it
was verye excellent to make bowes of.

As for brafell, Elme, Wych, and Ashhe, experience
doeth proue them to be but meane for bowes, and so to
conclude Ewe of all other thynges, is that, wherof
perfite shootyng woulde haue a bowe made.

Thys woode as it is nowe generall and common
amonges Englyshe men, so hath it continuued from
longe tyme and had in moost price for bowes,
amonges the Romaynes, as doth apere in this halfe
verfe of Vyrgil.

*Taxi tormentur in arcus.*

1.

*Ewe fit for a bowe to be made on.*

Nowe as I saye, a bowe of Ewe must be hadde for
perfecte shooinge at the prickes; whiche marke, by-
caufe it is certayne, and moshte certaine rules may be
gyuen of it, shall serue for our communication, at this
time. A good bowe is knowne, much what as good
counsayle is knowne, by the ende and proffe of it,
and yet bothe a bowe and good counfell, maye be
made bothe better and worse, by well or vll handlynge
of them: as oftentymes chaunceth. And as a man both muste and wyll take counsell, of a wyfe and honeste man, though he se not the ende of it, so must a shotter of necessitie, truste an honest and good bowyer for a bowe, afore he knowe the prooфе of it. And as a wyfe man wyll take plentye of counsel afore hand what foener need, so a shotter shulde haue alwayes. iii. or. iiiī. bowes, in store, what so euer chaunce.

Phi. But if I truſte bowyers alwayes, sometyme I am lyke to be deceuyed.

Tvx. Therefore shall I tell you some tokens in a bowe, that you shal be the seeldomer deceuyed. If you come into a hoppе, and fynde a bowe that is smal, long, heauy and strong, lyinge ft[r]eyght, not windyng, not marred with knot, gaule, wyndeshake, wem, freate or pynche, bye that bowe of my warrant. The beſte colour of a bowe yat I fynde, is whan the backe and the bellye in woorkynge, be muche what after one maner, for such oftentymes in wearyng, do proue lyke virgin wax or golde, hauynge a fine longe grayne, euen from the one ende of the bowe, to the other: the short graine although suche proue well fomtyme, are for ye moſt parte, very brittle. Of the makynge of the bowe, I wyll not greatly meddle, lefte I shoulde feeme to enter into an other mannese occu-pation, whyche I can no skyll of. Yet I woulde desyre all bowyers to season theyr staues well, to worke them and fynke them well, to giue them heetes conuenient, and tyllerynges plentye. For thereby they shoulde bothe get them felues a good name, (And a good name encreafeth a mannese profyte muche) and also do greate commodite to the hole Realme. If any men do offend in this poynte, I am afrayde they be thone iourny men whiche labour more spedily to make manye bowes for theyr owne monye fake, than they worrke dilligently to make good bowes, for the common welp fake, not layinge before theyr eyes, thys wyfe prouerbe.

Some ynoough, if wel ynoough.
Wherwyth euere honest handye craftes man shuld measure, as it were wyth a rule, his worke withal. He that is a iourney man, and rydeth vpon an other mannes horse, yf he ryde an honest pace, no manne wyll dyfalowe hym: But yf he make Poste hafte, bothe he that oweth the horfe, and he peraduenture also that afterwarde shal bye the horfe, may chaunce to curse hym.

Suche haftineffe I am afrayde, maye also be found amonges some of them, whych through out ye Realme in diuerse places worke ye kinges Artillarie for war, thinkynge yf they get a bowe or a sheafe of arrowes to some fashion, they be good ynough for bearynge gereg. And thus that weapon whiche is the chiefe defence of the Realme, verye ofte doth lytle seruyce to hym that shoulde vfe it, bycaufe it is so negligentlye wrought of him that shuld make it, when trewlye I fuppofe that nether ye bowe can be to good and chefe woode, nor yet to well seafoned or truly made, wyth hetynges and tillerynges, nether that haft to good wood or to thorowely wrought, with the best pinion fedders that can be gotten, wherwith a man shal serue his prince, defende his countrie, and faue hym felfe from his enemye. And I truft no man wyll be angrye wyth me for spekyng thus, but thofe which finde them felfe touched therin: which ought rather to be angrye wyth them felfe for doynge fo, than to be miscontent wyth me for faynge fo. And in no cafe they ought to be displeased wyth me, seinge this is fpoken also after that forte, not for the notynge of anye perfon feueralye, but for the amendyng of euerye one generallye. But turne we agayne to knowe a good shootynge bowe for oure purpofe.

Euerye bowe is made eyther of a bougre, of a plante or of the boole of the tree. The bougre commonlye is verye knotty, and full of pinnes, weak, of small pithe, and fone wyll folowe the stringe, and seldome werith to any fayre colour, yet for children and yonge beginners it maye serue well ynoughe. The plante proueth many times wel, yf it be of a good and clene groweth, and for
the pith of it is quicke ynough of cast, it wyll plye and bow far afore it breake, as al other yonge thinges do. The boole of ye tree is cleneft without knot or pin, hauinge a faste and harde woode by reafonne of hys full growth, stronge and myghtye of cast, and beft for a bow, yf the ftaues be euen clouen, and be afterwarde wroughte not ouer[†]wharte the woode, but as the graine and streyght growyng of the woode leadethe a man, or elles by all reafton it mustfone breake, and that in many shiuers. This must be confidered in the roughe woode, and when the bow ftaues be ouerwrought and facioned. For in dressing and pikyng it vp for a bow, it is to late to loke for it. But yet in these poyntes as I sayd before you muste trufle an honest bowyer, to put a good bow in youre hand, somewhat lookinge your selfe to thofe tokens whyche I shewed you. And you muste not flicke for a grote or. xii. d. more than a nother man would giue yf it be a good bowe. For a good bow twife paide for is better than an ill bowe once broken.

Thus a fhooteur muste begyn not at the makynge of hys bowe lyke a bower, but at the byinge of hys bow lyke an Archere. And when his bow is bought and brought home, afore he trufle muche vpon it, let hym trye and trym it after thyse forte. Take your bow in to the feeld, fhotte in hym, finke hym wyth deade heauye shaftes, looke where he commethe moost, prouyde for that place betymes, lefte it pinche and fo freate; when you haue thus shot in him, and perceyued good fhooteynge woode in hym, you must haue hym agayne to a good cunnynge, and truftie woorkeman, whyche shall cut hym shorter, and pike hym and dreffe hym fytter, make hym comme rounde compace euery where, and whippynge at the endes, but with discretion, left he whyp in funder or els freete, foner than he is ware of, he must also lay hym streght, if he be caste or other-wise nede require, and if he be flatte made, gather hym rounde, and so shall he bothe shooote the fafter, for farre fhooteynge, and also the furer for nere pryckynge.

¶¶i. What yf I come into a shoppe, and spyte oute
a bow, which shal both than please me very wel when I by him, and be also very fit and meete for me whan I shoote in hym: so that he be both weake ynoughe for easye shootynge, and also quycke and spedy ynoughe for farre caftynge, than I woulde thynke I shal nede no more businesse wyth hym, but be con-
tente wyth hym, and vfe hym well ynoughe, and so by that meanes, auoyde bothe greate trouble, and also some coft whiche you cunnynge archers very often put your felues vnto, beynge verye Englyshe men, neuer caefynge about your bowe and Shaftes whan they be well, but eyther with shortyng and pik-
ynge your bowes, or els with newe fetheryng, peec-
ynge and headinge your Shaftes, can neuer haue done vntyll they be starke nought.

Tor. Wel Philologe, surelye if I haue any judgement at all in shootyng, it is no very great good token in a bowe, whereof nothyng whan it is newe and fresse, nede be cutte away, euen as Cicero sayeth of a yonge mannes wit and style, which you knowe better than I. For euerye newe thynge muste alwayes haue more than it neadeth, or elles it wyll not waxe better and better, but euer decaye, and be worse and worse. Newe ale if it runne not ouer the barrell whan it is newe tunned, wil sone leafe his pith, and his head afore he be longe drawen on.

And lyke wyfe as that colte whyche at the fyrfte takynge vp, nedeth lytle breakyng and handlyng, but is fitte and gentle ynoughe for the faddle, seeldome or neuer proueth well, euen so that bowe whyche at the fyrfte byinge, wythout any more prooze and trim-
mynge, is fit and easie to shoote in, shal neyther be profitable to lafte longe nor yet pleasaunt to shoote well. And therfore as a yonge horfe full of corage, wyth handlynge and breakyng, is brought vnto a sure pace and goynge, so shal a newe bowe fresse and quicke of caste, by finkyng and cuttyng, be brought to a ftedfaft shoote. And an easie and gentle bow whan it is newe, is not muche vnylyke a foste spirited
boye when he is younge. But yet as of an vnrule boye with right handlyng, proueth ofteuenst of al a well ordered man; so of an vnfit and staffysh bow with good trimming, mus te nedes folowe alwayes a stedfaft shotynge bowe.

And suche a perfite bowe, whiche neuer wyll de- ceyue a man, excepte a man deceyue it, mus te be had for that perfecte ende, whyche you looke for in shootinge.

Tox. Well Toxophile, I see wel you be cunninger in this gere than I: but put caue that I haue thre or fower suche good bowes, pyked and dresse d, as you nowe speke of, yet I do remembre yat manye learned men do faye, that it is easier to gette a good thynge, than to faue and keepe a good thynge, wherfore if you can teache me as concernyng that poynte, you haue fatified me plentifullye as concernyng a bowe.

Tor. Trulye it was the nexte thyng that I woulde haue come vnto, for fo the matter laye.

When you haue broughte youre bowe to fuche a poynte, as I spake of, than you mus te haue an herden or wullen cloth waxed, wherwith every day you mus te rubbe and chafe your bowe, tyll it fhyne and glytter withall. Whyche thynge shal cause it bothe to be cleane, well favoured, goodlye of colore, and shal also bryng as it were a cruste, ouer it, that is to say, shal make it every where on the outlyde, fo flyppery and harde, that neyther any weete or wether can enter to hurte it, nor yet any frete or pynche, be able to byte vpon it: but that you shal do it great wrong before you breake it. This mus te be done oftentimes but specially when you come from shootynge.

Beware also whan you shooote, of youre shaft hedes, dagger, knyues, or agglettes, left they race your bowe, a thing as I fayde before, bothe vnsemely to looke on, and also daungerous for freates. Take hede also of mistie and dankyfhe dayes, whiche shal hurte a bowe, more than any rayne. For then you mus te eyther alway rub it, or els leaue shootynge.

Your bowecafe (this I dyd not promise to speake of,
because it is without the nature of shoot-
ynge, or els I shoulde truble me wyth
other thinges infinite more: yet seing it is a sauegarde
for the bowe, somethynge I wyll saue of it) youre bowe-
case I saue, ye you ryde forth, muste nether be to
wyde for youre bowes, for so shal on clap vpon an
other, and hurt them, nor yet so strayte that scarfe
they can be thruf in, for that woulde laye them on fyde
and wynde them. A bowecase of ledder, is not the
best, for that is ofttymes moyste which hurteth the
bowes very much. Therfore I haue fene good shooters
which would haue for euerie bowe, a sere case made
of wollen clothe, and than you maye putte. iii. or. iii.
of them so cased, into a ledder case if you wyll. This
wollen case shal bothe kepe them in fundre, and also
wylle kepe a bowe in his full strengthe, that it neuer
gyue for any wether. At home these wood cases be
verye good for bowes to stande in. But take hede yat
youre bowe stande not to nere a stone wall, for that
wyll make hym moyste and weke, nor yet to nere any
fier for that wyll make him shorte and brittle. And
thus muche as concernyng the fauyng and keping
of our bowe; nowe you shall heare what thynges ye must
auoyde, for feare of breakeyng your bowe.

A shooter chaunseth to breake his bowe commonly.
iii. wayes, by the ftrynge, by the shafte, by draw-
yng to far, and by freates; By the ftryng as I sayde
afore, whan the ftryng is eyther to shorte, to long,
not surely put on, wyth one wap, or put croked on, or
shorne in fundre wyth an euell nocke, or suffered to
tarye ouer longe on. Whan the ftryng fayles the bowe
muste nedes breake, and specially in the myddes;
because bothe the endes haue nothyng to stop them;
but whippes so far backe, that the belly must nedes
violentlye rife vp, the whyche you shal well perceyue
in bendyng of a bowe backward. Therfore a bowe
that foloweth the ftryng is leaft hurt with breakyng of
ftrynges. By the shafte a bowe is broken ether when
it is to short, and so you set it in your bow or when
the nocke breakes for lytlenesse, or when the ftrynge flyppes wythoute the nocke for wydennesse, than you poule it to your eare and lettes it go, which muft nedes breake the shafte at the leafe, and putte ftringe and bowe and al in iepardy, bycaufe the ftrenght of the bowe hath nothynge in it to flop the violence of it.

Thys kynde of breakynge is mooste periloufe for the flanders by, for in such a cafe you shal fe sometyme the ende of a bow flye a hoole score from a man, and that moost commonly, as I haue marked oft the vpper ende of the bowe. The bowe is drawne to far. ii. wayes. Eyther when you take a longer shafte then your owne, or els when you fhytfe your hand to low or to hye for hootynge far. Thys waye pouleth the backe in funder, and then the bowe fleethe in manye peeces.

So when you fe a bowe broken, hauynge the bellye risen vp both wayes or tone, the ftringe brake it. When it is broken in twoo peces in a manner euin of and specyallye in the vpper ende, the shafte nocke brake it.

When the backe is pouled a funder in manye peeces to farre drawynge, brake it.

These tokens eyther alwayes be trewe or els verye feldome myffe.

The fourthe thyng that breketh a bow is fretes, which make a bowe redye and apte to freate by any of the. iii. wayes afoare fayde. Freates be in a shaft as well as in a bowe, and they be muche lyke a Canker, crepyngne and encreafynge in those places in a bowe, whych be weaker then other. And for thys purpose muft your bowe be well trymmed and piked of a conning man that it may come rounde in trew compaffe ev ery where. For fretes you muft beware, yf youre bow haue a knot in the backe, left the places whych be neste it, be not alowed frong ynoughe to bere with the knotte, or elles the fronge knotte shall freate the weake places neste it. Freates be fyrst litle pinches, the whych when you perceau, pike the places about the pinches, to make them somewhat weker, and as
Well commynge as where it pinched, and so the pinches shall dye, and neuer encreafe farther in to great freates.

Freates begynne many tymes in a pin, for there the good woode is corrupted, that it mufte nedes be weke, and bycaufe it is weake, therafore it freates.

Good bowyers therafore do rayfe ev ery pyn and alowe it moore woode for feare of freatynge.

Agayne bowes mooft commonlye freate vnder the hande, not so muche as some men suppoſe for the moistnesse of the hande, as for the heete of the hand: the nature of heate fayeth Ariflotle is to lowfe, and not to knyt faſt, and the more lowfer the more weaker, the weaker, the redier to freate.

A bowe is not well made, whych hath not wood plentye in the hande. For if the endes of the bowe be staffyfhe, or a mans hande any thynge hoote the bellye mufte nedes fone frete. Remedie for fretes to any purpofe I neuer hard tell of any, but onelye to make the freated place as ftronge or ftronger then any other. To fill vp the freate with lytle sheuers of a quill and glewe (as some fay wyll do wel) by reafon mufte be fтарke nought.

For, put cafe the freete dyd ceafe then, yet the cause which made it freate a fore (and that is weakenesſe of the place) bicaufe it is not taken away mufte nedes make it freate agayne. As for cuttyng out of freates wythe all maner of pecynge of bowes I wyll cleane excludē from perfite shootynge. For peced bowes be muche lyke owlde housen, whyche be more chargeable to repayre, than commodiouſe to dwell in. Agayne to swadle a bowe much about wyth bandes, verye feldome dothe anye good, excepte it be to kepe downe a spel in the backe, otherwyſe bandes eyther nedē not when the bow is any thinge worthe, or els boote not when it is marde and paſt beſt. And although I knowe meane and poore shooters, wyll vſe peced and banded bowes sometyme bycaufe they are not able to get better when they woulde, yet I am fure if they confyder it well, they shall fynde it, bothe leſſe charge
and more pleasure to ware at any tyme a couple of shyllynges of a new bowe than to befolowe. x. d. of peacynge an olde bowe. For better is cofte vpon somewhat worth, than spence vpon nothing worth. And thys I speke also bycause you woulde haue me referre all to perfitnesse in shootynge.

Moreouer there is an other thynge, whiche wyl fone cause a bowe be broken by one of the. iii. wayes whych be first spoken of, and that is shotynge in winter, when there is any froste. Froste is wherefoeuer is any waterish humour, as is in al woods, eyther more or leffe, and you knowe that al thynges frosen and lfe, wyl rather breke than bende. Yet if a man muft nedes scheote at any fuche tyme, lette hym take hys bowe, and brynge it to the fyuer, and there by litle and litle, rubbe and chafe it with a waxed clothe, whiche shall bring it to that poynt, yat he maye fhotye safelye ynough in it. This rubbyng with waxe, as I fayde before, is a great fuccour, agaynft all wete and moyftnesse.

In the fyeldes also, in goyng betwyxt the pricks eyther wyth your hande, or elles wyth a clothe you muft kepe your bowe in fuche a temper. And thus muche as concernynge youre bowe, howe fyrflte to knowe what wood is best for a bowe, than to chofe a bowe, after to trim a bowe, agayne to keepe it in goodnesse, lafte of al, howe to saue it from al harm and euylnesse.

And although many men can faye more of a bow yet I trusts these thynges be true, and almofte sufficient for the knowlege of a perfecte bowe.

Philip. Surelye I beleue so, and yet I coulde haue hearde you talke longer on it: althogh I can not se, what maye be sayd more of it. Therfore excepte you wyll pause a whyle, you may go forwarde to a shaftte.

Tor. What shaftes were made of, in oulde tyme authours do not so manifestlye shewe, as of bowes. Herodotus doth tel, that in the flood of Nilus, ther was a beaft, called a water horfe, of whose skinne after it was dried, the Egyptians made
The school of shooting.

shaftes, and dartes on. The tree called Sen. Hipp. *Cornus* was so common to make shaftes of, that in good authours of ye latyn tongue, *Cornus* is taken for a shaft, as in Seneca, and that place of Virgill, *Volat Itala Cornus*.

Yet of all thynges that euer I warked of olde authours, either greke or latin, for shaftes to be made of, there is nothing so common as reedes. Herodotus in describynge the mightie hooft of Xerxes doth tell that thre great contries vfed shaftes made of a rede, the Aethiopians, the Lycians (whose shaftes lacked fethers, where at I maruayle moste of all) and the men of Inde. The shaftes in Inde were verye longe, a yarde and an halfe, as Arrianus doth faye, or at the leaft a yarde. as Q. Curtius doth faye, and therfore they gaue ye greater flrype, but yet bycaufe they were so long, they were the more vnhanfome, and leffe profitable to the men of Inde, as Curtius doeth tell.

In Crete and Italie, they vfed to haue their shaftes of rede also. The best rede for shaftes grewe in Inde, and in Rhenus a flood of Italy. *In Polym.* *Arrianus* 8. *Q. Curt. 8.*

But bycaufe suche shaftes be neyther easie for Englishe men to get, and yf they were gotten scarce profitable for them to vfe, I wyll lette them passe, and speake of those shaftes whyche Englysh men at this daye moste commonly do approue and allowe.

A shaft hath three principall partes, the stele, the fethers, and the head: whereof euyre one muste be feuerallye spoked of.

<table>
<thead>
<tr>
<th>Steles be made of dyuerse woodes. as.</th>
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<tr>
<td>Brafell.</td>
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<tr>
<td>Turkie wood.</td>
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<td>Fufticke.</td>
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<td>Sugerchefte.</td>
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<td>Hardbeame.</td>
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<td>Byrche,</td>
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These woooddes as they be moost commonly vsed, so they be mooste fit to be vsed: yet some one fyfter then an other for diuers mennes shotinge, as fhalbe toulde afterwarde. And in this pointe as in a bowe you muste trufe an honeft fletcher. Neuertheleffe al thoughhe I can not teache you to make a bowe or a fhafte, whiche belongeth to a bowyer and a fletcher to comme to theyr lyuyng, yet wyll I shewe you some tokens to knowe a bowe and a fhafte, whiche per-tayneth to an Archer to come to good shootynge.

A ftele mufle be well feasoned for Caftinge, and it must be made as the grayne lieth and as it groweth or els it wyl neuer flye clene, as clothe cut ouertwhart and agaynste the wulle, can neuer hoose a manne cleane. 

A knottye ftele maye be suffred in a bygge fhafte, but for a lytle fhafte it is nothynge fit, bothe bycause it wyll neuer flye far, and befydes that it is euer in danger of breakynge, it flieth not far bycause the strengthe of the shoote is hindred and stopped at the knotte, euen as a stone caft in to a plaine euen ftil water, wyll make the water moue a greate fpace, yet yf there be any whirlynge plat in the water, the mouynge ceaseth the when it commethe at the whyrlynge plat, whyche is not muche vnlyke a knotte in a fhafte yf it be considered wel. So euery thyng as it is plaine and streight of hys owne nature so is it fitteft for far mouynge. 

Therfore a ftele whyche is harde to stande in a bowe, without knotte, and streighte (I meane not artificiallye ftreyghte as the fletcher dothe make it, but
naturally straight as it groweth in the wood) is best to make a shaft of, either to go clean, fly far or stand surely in any wedder. Now howe big, howe small, how heuye, how lyght, howe longe, howe short, a shaft ye shoulde be particularlye for euer ye man (seyne we must taulke of the generall nature of shootynge) can not be toulde no more than you Rhethoricians can appoynt any one kynde of wordes, of sentences, of fygures fyt for euer matter, but even as the man and the matter requyreth so the fytte fyt to be vsed. Therfore as concernynge those contraries in a shaft, euer man muste auoyde them and draw to the meane of them, whyche meane is best in al thynges. Yet yf a man happen to offend in any of the extremes it is better to offend in want and scantnesse, than in to muche and outragiouse exceedynge. As it is better to haue a shaft a lytle to shorte than ouer longe, somewhat to lyght, than ouer lumpyshe, a lytle to small, than a greate deale to big, whiche thynge is not onely trewlye sayde in shootynge, but in all other thynges that euer man goeth aboute, as in eatyng, taulkynge, and all other thynges lyke, whych matter was onfe excellentlye disputed vpon, in the Scooles, you knowe when.

And to offend, in these contraryes commeth much yf men take not hede, throughe the kynd of wood, wherof the shaft is made: Ffor some wood belongeth to ye excedyng part, some to ye scant part, some to ye meane, as Brasell, Turkiewood, Fufticke, Sugar cheffe, and fuch lyke, make deade, heuy lumpish, hobbyng shaftes. Againe Hulder, black thorne, Serues tree, Beche, Elder, Aife, and Salowe, eyther for theyr wekenes or lyghtenesse, make holow, flarting, fludding, gaddyng shaftes. But Birche, Hardbeme, some Ooke, and some Asshe, beynge bothe stronge ynough to stande in a bowe, and also lyght ynough to flye far, are best for a meane, whiche is to be foughte oute in euery thinge. And althoughe I knowe that some men shoote fo stronge, that the deade woodes be lyghte ynough for them, and other some
so weeke, that the lowe woodes be lykewysfe for them bigge ynoughe yet generally for the moost parte of men, the meane is the best. And so to conclude that, is always beste for a man, whiche is metest for him. Thus no wood of his owne nature, is eyther to lyght or to heuy, but as the shoote is him felse whyche dothe vse it. For that shafte whiche one yeare for a man is to lyghte and scuddinge, for the same felse man the next yeare may chaunce be to heuy and hobblynge. Therfore can not I expresse, excepte generally, what is best wood for a shafte, but let every man when he knoweth his owne strenght and the nature of every wood, prouyde and fyte himfelse thereafter. Yet as concerning sheaffe Arroufe for war (as I suppose) it were better to make them of good Asshe, and not of Afpe, as they be now a dayes. For of all other woodes that euer I proused Asshe being big is swisstest and agayne heuy to giue a greate stripe with all, whyche Afpe shal not doo. What heuynes doth in a stripe euery man by experience can tell, therfore Asshe being both swyfter and heuier is more fit for sheafse Arroes then Afpe, and thus muche for the best wood for shaftes.

Agayne lykewysfe as no one wood can be greatlye meet for all kynde of shaftes, no more can one facion of the ftele be fit for every shoote. For those that be lytle brested and big toward the hede called by theyr lykenesse taperfashion, reshe growne, and of some merrye fellowes bobtayles, be fit for them whiche shote vnder hande bycaufe they shoote wyth a softe lowe, and stresse not a shafte mucho in the breste where the weyghte of the bowe lyethe as you maye perceyue by the werynge of euery shafte.

Agayne the bygge brested shafte is fytte for hym, which shoteth right afores him, or els the breste being weke shoulde neuer wythstande that strong piththy kynde of shootynge, thus the vnderhande muyst haue a small breste, to go cleane awaye oute of the bowe, the forehande muyst haue a bigge breste to bere the
great myghte of the bowe. The shafte must be made rounde nothynge flat wyth out gal or wemme, for thys purpose. For bycaufe roundnesse (whether you take example in heauen or in earthe) is fitteft shappe and forme both for faft mouing and also for fone percynge of any thynge. And therfore Ariftotle saythe that nature hath made the raine to be round, bycaufe it shoulde the easelyer enter throughe the ayre.

The nocke of the shaft is dyuerflly made, for some be greate and full, some hanfome and lytle, some wyde, some narow, some depe, some shalowe, some round, some longe, some wyth one nocke, some wyth a double nocke, wherof euery one hathe hys propertye. The greate and full nocke, maye be well felte, and many wyes they saue a shaft from brekyng. The hanfome and lytle nocke wyll go clene awaye frome the hand, the wyde nocke is noughte, both for breakyng of the shaft and also for foden flyppynge oute of the flrynge when the narrowe nocke doth auoyde bothe thofe harmes. The depe and longe nocke is good in warre for fure kepyng in of the flrynge. The shalow, and rounde nocke is beft for our purpose in prickyng for cleane delyueraunce of a shoote. And double nockyng is vfed for double fuerty of the shaft. And thus far as concernynge a hoole stele.

Peecynge of a shaft with brasell and holie, or other heauy woodes, is to make the ende compaffe heauy with the fethers in flyng, for the stedfafter shoyng. For if the ende were plumpe heauy wyth lead and the wood nexte it lyghte, the head ende woulde euer be downwardes, and neuer flye strayght. Two poyntes in peecing be ynough, left the moyftines of the earthe enter to moche into the peecing, and fo leuse the glue. Therefore many poyntes be more pleasaunt to the eye, than profitable for the vfe. Summe vfe to peece theyr shaftes in the nocke wyth brasel, or holye, to counterwey, with the head, and I haue fene summe for the same purpose, bore an hole a
lytie bineth the nocke, and put leade in it. But yet none of these wayes be anye thing needful at al, for ye nature of a fether in flying, if a man marke it wel, is able to bear vp a wonderful weyght: and I thinke suche peecing came vp first, thus: when a good Archer hath broken a good shafte, in the fethers, and for the fantafie he hath had to it, he is lothe to leefe it, and therfore doeth he peece it. And than by and by other eyther bycaufe it is gaye, or elles because they wyll haue a shafte lyke a good archer, cutteth theyre hole shaftes, and peeceth them agayne: A thynge by my iudgement, more costlye than nedefull.

And thus haue you heard what wood, what faaffhion, whatnockyng, what peecynge a tele mufe haue: Nowe foloweth the fetheryng.

Phi. I woulde neuer haue thought you could haue sayd halfe so muche of a teele, and I thinke as concernyng the litle fether and the playne head, there is but lytle to faye.

Tor. Lytle, yes trulye: for there is no one thing, in al shoting, so moche to be loked on as the fether. For fyrfte a queftion maye be afked, whether any other thing bfyde a fether, be fit for a shaft or no? if a fether onelye be fit, whether a goode fether onely, or no? yf a goode fether be beft, then whether there be any difference, as concernynge the fether of an oulde goode, and a yonge goode: a gander, or a goode: a fennye goode, or an vplandish goode. Againe which is beft fether in any goode, the ryght wing or the left wing, the pinion fether, or any other fether: a whyte, blakke, or greye fether? Thirdly, in fettyng on of your fether, whether it be pared or drawen with a thicke rybbe, or a thinne rybbe (the rybbe is ye hard quill whiche deuydeth the fether) a long fether better or a shorte, fet on nere the nocke, or farre from the nocke, fet on freight, or som what bowyng? and whether one or two fethers runne on the bowe. Fourthly in couling or fheryng, whether high or lowe, whether somewhat fwayne backed (I mufe vse
quatere wordes) or fadle backed, whether rounde, or square shorne? And whether a shaft at any tyme ought to be plucked, and how to be plucked.

S. Surely Toxophile, I thinke manye fletchers (although daylye they haue these thinges in vre) if they were asked sodeynly, what they could faye of a fether, they could not faye so moch. But I praye you let me heare you more at large, expresse those thynges in a fether, the whiche you packed vp in so narrowe a rowme. And fyrst whether any other thyng may be vsed for a fether or not.

T. That was ye fyrste poynte in dede, and bycaufe there foloweth manye after, I wyll hye apace ouer them, as one that had manye a myle to ride. Shaftes to haue had alwayes fethers Plinius Pl 16 36. in Latin, and Iulius Pollux in Greke, do playnlye shewe, yet onely the Lycians I Pol i 10. Her Polym. reade in Herodotus to haue vsed shaftes without fedders. Onelye a fedder is fit for a shaft for. ii. causes, fyrste bycaufe it is leatlie weake to giue place to the bowe, than bycaufe it is of that nature, that it wyll starte vp after ye bow. So, Plate, wood or horne can not ferue, bycaufe the[y] wil not gyue place. Againe, Cloth, Paper, or Parchment can not ferue, bycaufe they wyll not ryse after the bowe, therfore a fedder is onelye mete, bycaufe it onelye wyl do bothe. Nowe to looke on the fedders of all maner of birdes, you thal fe some so lowe weke and shorte, some so courte, stoore and harde, and the rib so brickle, thin and narrow, that it can nether be drawn, pared, nor yet well set on, that except it be a swan for a deaf shaft (as I knowe some good Archers haue vsed) or a duche for a flyghte whiche lafetes but one shoote, there is no fether but onelye of a goose that hath all commodities in it. And trewelye at a short but, which some man doth vs, ye Pecock fether doth feldomke pep vp ye shaft eyther ryght or leuel, it is so roughe and heuy, so that manye men which haue taken them vp for gayenesse, hathe layde them downe agayne for
profyte, thus for our purpose, the Goose is best fether,
for the best shoter.

Πή. No that is not so, for the best shoter that euer
was vfed other fethers.

Ταξ. Ye are so cunninge in shootynge I praye you
who was that.

Πή. Hercules whyche had hys Shaftes
fethered with Egles fethers as Hesiodus
Scuto. Her.
dothe faye.

Ταξ. Well as for Hercules, feynge nether water nor
lande, heauen nor hell, coulde scarfe contente hym to
abyde in, it was no meruell thoughe a fely poore goufe
fether could not plefe him to shotte wythal, and agayne
as for Egles they flye fo hye and builde fo far of, yat
they be very hard to come by. Yet welfare the gentle
goufe which bringeth to a man euen to hys
doore fo manye excedynge commodities.

For the goufe is mans comforte in war and in peace
speynghe and wakynghe. What prayse fo euer is gyuen
to shootynge the goufe may chalenge the beste parte in
it. How well dothe she make a man fare at his table?
Howe easelye dothe she make a man Iye in hys bed?
How fit euen as her fethers be onelye for shootynge, so
be her quylls fyttte onelye for wrytyng.

Πή. In deade Toxophyle that is the beste prayse
you gaue to a goufe yet, and surelye I would haue
fayde you had bene to blame yf you had ouerskypte it.

Ταξ. The Romaynes I trowe Philologe not so
muche bycaufe a goufe wyth cryinge faued theyr
Capitolium and head toure wyth their golden Iupiter
as Propertius doth fay very pretelye in thys verse.

Anseris et tutum uoce fuiffe Iouem.  
Propertius

Theues on a night had stolne Iupiter, had a goufe not a kekede.
Dyd make a golden goufe and fet hir in the top of ye
Capitolium, and appoynted alfo the Cen-
fores to alow out of ye common hutche
yearly stipendes for ye findinge of certayne Goose, ye
Romaynes did not I faye giue al thys honor to a goufe
for yat good dede onely, but for other infinit mo which
comme dayly to a man bryn Geese, and surely ye I
should declame in ye prayfe of any maner of befte
lyuyng, I would chose a goufe, But the goufe hath
made vs flee to farre from oure matter. Nowe sir
ye haue hearde howe a fether must be had, and that a
goufe fether onely. It foloweth of a yong goafe and
an oulde, and the residue belonging to a fether:
which thing I wyll shortlye course ouer: wherof,
when you knowe the properties, you maye fitte your
shaftes accordyng to your fhotyng, which rule you
must obserue in all other thynges too, bycaufe no one
fashion or quantitie can be fitte for euery man, no
more than a shooe or a cote can be. The oulde goafe
fether is flyffe and ftronge, good for a wynde, and
fytteft for a deed shaft: the yonge goafe fether is
weake and fyne, best for a fwyfte shaft, and it must be
couled at the firt fhering, somewhat hye, for with
fhoting, it wyll fattle and faule very moche. The
fame thing (although not so moche) is to be con-
fydered in a goafe and a gander. A fenny goafe,
euen as her flefh is blacker, ftoorer, vnholfomer, fo is
her fether for the fame caufe couer ftoorer and
rouger, and therfore I haue heard very good fletchers
faye, that the seconde fether in some place is better
then the pinion in other some. Betwixt the winges is
lytle difference, but that you must haue diuerfe shaftes
of one flight, fethered with diuerfe winges, for
diuerse windes: for if the wynde and the fether go
both one way the shaft wyll be caried to moche.
The pinion fethers as it hath the firfte place in the
winge, fo it hath the fyrt place in good fetheringe.
You maye knowe it afore it be pared, by a bought
whiche is in it, and agayne when it is colde, by the
thinnesse aboue, and the thicknesse at the grounde, and
also by the ftiynes and fineffe which wyll cary a shaft
better, fafter and further, euen as a fine fayle cloth
doeth a shyppe.

The coulour of the fether is lefte to be regarded,
yet somewhata to be looked on: for a good whyte, you haue sometyme an yll greye. Yet surelye it standeth with good reason to haue the cocke fether black or greye, as it were to gyue a man warning to nocke ryght. The cocke fether is called that which standeth aboue in ryght nocking, which if you do not obferue the other fethers must nedes run on the bowe, and so marre your shote. And thus farre of the goodnesse and choyfe of your fether: now foloweth the setting on. Wherin you must looke that your fethers be not drawen for hastinesse, but pared euen and freyghte with diligence. The fletcher draweth a fether when he hath but one swappe at it with his knyfe, and then playneth it a lytle, with rubynge it ouer his knyfe. He pareth it when he taketh leyfure and hede to make euery parte of the ryb apt to stand freight, and euen on vnpon the stele. This thing if a man take not heede on, he maye chaunce haue cause to saye so of his fletcher, as in dressinge of meate is communelye spoken of Cookes: and that is, that God fendeth vs good fethers, but the deuyll noughtie Fletchers. Yf any fletchers heard me saye thus, they wold not be angrye with me, excepte they were yll fletchers: and yet by reason, those fletchers too, ought rather to amend them selues for doing yll, then be angry with me for saying truth. The ribbe in a flyffe fether may be thinner, for so it wyll stande cleaner on: but in a weake fether you must leaue a thicker ribbe, or els yf the ryb which is the foundacion and grounde, wherin nature hath set euerye cleft of the fether, be taken to nere the fether, it muste nedes folowe, that the fether shall faule, and droupue downe, euen as any herbe doeth whyche hath his roote to nere taken on with a spade. The lengthe and shortnesse of the fether, ferueth for diuers shaftes, as a long fether for a long heauy, or byg shaffe, the shorte fether for the contrary. Agayne the shorte may stande farther, the longe nerer the nocke. Youre fether muste stande almooste freyght on, but yet after that forte, yat it maye turne
rounde in flyinge. And here I consider the wonderful nature of shootynge, whiche standeth all togethers by that fashion, which is moste apte for quicke mouynge, and that is by roundenesse. For firste the bowe must be gathered rounde, in drawynge it must come rounde compass, the strynge mushe be rounde, the stele rounde, the best nocke rounde, the feather shorne somwhat rounde, the shaft in flyenge, mushe turne rounde, and if it flye far, it flyeth a rounde compace. For eyther aboue or benethe a rounde compace, hyndereth the flynge. Moreover bothe the fletcher in makynge your shaft, and you in nockynge your shaft, mushe take heed that two fethers equallye runne on the bowe. For if one fether runne alone on the bowe, it shal quickly be worn, and shal not be able to matche with the other fethers, and agayne at the lowse, yf the shaft be lyght, it wyl starte, if it be heuye, it wil hoble. And thus as concernynge fettynge on of your fether. Nowe of coulynge.

To thare a shaft hyghe or lowe, mushe be as the shaft is, heavy or lyght, great or lytle, long or short. The fwayne backed fashion, maketh the shaft deader, for it gathereth more ayer than the saddle backed, and therfore the saddle backe is furer for daunger of wether, and fitter for fmothe fliyng. Agayn to thare a shaft rounde, as they were wount somtime to do, or after the triangle fashion, whyche is muche vsed nowe a dayes, bothe be good. For roundnesse is apte for flynge of his owne nature, and al maner of triangle fashion, (the sharpe poynte goyng before) is also naturally apte for quycke entrlynge, and therfore fayth Cicero, that cranes taught by nature, obserue in flyinge a triangle fashion alwayes, bycause it is so apte to perce and go thorowe the ayer wythall. Lafe of all pluckyng of fethers is noughte, for there is no fuerty in it, therfore let euery archer haue such shaftes, that he maye bothe knowe them and truft them at euery chaunge of wether. Yet if they musht nedes be plucked, plucke them as litle as
can be, for so shal they be the lesse vnconstante. And thus I haue knit vp in as shorte a roume as I could, the best fethers fetheringe and coulinge of a shafte.

Phì. I thinke surelye you haue so taken vp the matter wyth you, yat you haue lefte nothyng be-hinde you. Nowe you haue brought a shafte to the head, whiche if it were on, we had done as concertynge all instrumentes belongyng to shootynge.

Ty. Necesfitie, the inuentour of all goodnesse (as all authours in a maner, doo saye) amonges all other things inuented a shafte heed, firste to faue the ende from breakyng, then it made it sharpe to stycke better, after it made it of strong matter, to lafte better: Laft of all experience and wyfedome of men, hathe brought it to suche a perfitnesse, that there is no one thing fo profitable, belongyng to artillarie, either to styke a manners enemye forer in warre, or to shoothe nerer the marke at home, then is a fitte heed for both purposes. For if a shafte lacke a heed, it is worth nothyng for neither vse. Therfore seinge heedes be so necessary, they muft of necesfitie, be wel looked vpon. Heedes for warre, of longe tyme haue ben made, not onely of diuers matters, but also of diuers fashions. The Troians had heedes of yron, as this verfe spoken of Pandarus, sheweth:

Up to the pappe his string did he pull, his shafte to the harde yron.

Iliados 4

The Grecians had heedes of brasfe, as Vlysses shafte were heeded, when he flewe Antinous, and the other wowers of Penelope.

Quite through a dore, flewe a shafte with a brasfe head.

Odysse. 21.

It is playne in Homer, where Menelaus was wounded of Pandarus shafte, yat the heedes were not glewed on, but tyed on with a string, as the commentaries in Greke playnelye tell.

And therfore shoters at that tyme to carry their shaftes without heedes, vntill they occupyped them, and than
set on an heade as it apereth in Homer the. xxi. booke Odysseui, where Penelope brought Vlixes bowe downe amones the gentlemen, whiche came on wow-ing to her, that he whiche was able to bende it and drawe it, might inioye her, and after her followed a mayde sayth Homer, carienghe a bagge full of heades, bothe of iron and brasse.

The men of Scythia, vsed heades of brasse. The men of Inde vsed heades of yron. The Ethiopians vsed heades of a harde sharpe stone, as bothe Herodotus and Pollux do tel. The Germanes as Cornelius Tacitus doeth saye, had theyr shaftes headed with bone, and many countrieys bothe of olde tyme and nowe, vs heades of horne, but of all other yron and styyle mufte nedes be the fittest for heades.

Iulius Pollux calleth otherwyse than we doe, where the fethers be the head, and that whyche we call the head, he calleth the poynte.

Fashio[n of heades is diuers and that of olde tyme: two maner of arrowe heades sayeth Pollux, was vsed in olde tyme. The one he calleth ὀγκύνως descrybynge it thus, hauyng two poyntes or barbes, lookyng backe-warde to the flele and the fethers, which surely we call in Englishe a brode arrowe head or a swalowe tayle. The other he calleth γλωξίς, hauing. ii. poyntes stretch-yng forwarde, and this Englyfh men do call a forke-head: bothe these two kyndes of heades, were vsed in Homers dayes, for Teucer vsed forked heades, sayinge thus to Agamemnon.

Eighte good shaftes haue I shot sithe I came, eche one wyth a forke heade.

Pandarus heades and Vlyffes heades were broode arrow heades, as a man maye learne in Homer that woulde be curiouse in knowyng that matter. Hercules vsed forked heades, but yet they had thre pointes or forkes, when other mennes had but twoo. The Parthyans at that great battell where
they flewe ritche Craffus and his sonne vfed brode Arrowe heades, whyche ftacke fo sore that the Romaynes could not poule them out agayne. Commodus the Emperoure vfed forked heades, whose faction Herodiane doeth lyuely and naturally defcribe, fayinge that they were lyke the shap of a new mone wherwyth he would smite of the heade of a birde and neuer misfe, other faction of heades haue not I red on. Our Englyfhe heades be better in war than eyther forked heades, or brode arrowe heades. For firfte the ende beynge lyghter they flee a great deele the faster, and by the fame reason gyueth a far forer strike. Yea and I suppose if ye fame lytle barbes whiche they haue, were clene put away, they shuld be far better. For thys every man doth graunt, yat a shaft as long as it flyeth, turnes, and when it leueth turnyng it leueth goyng any farther. And every thynge that enters by a turnyng and boring faction, the more flatter it is, the worse it enters, as a knife though he be sharpe yet because of the edges, wil not bore so wel as a bodkin, for every rounde thynge enters beste and therefore nature, fayeth Ariftotle, made the rayne dropses rounde for quicke percynge the ayer. Thus, eyther shaftes turne not in flyeng, or els our flatte arrowe heades stoppe the shaft in entrynge.

But yet Toxophile to holde your communication a lytle I suppose the flat heade is better, bothe bycause it maketh a greter hoole, and alfo bycause it sticks faster in.

These two reacons as they be bothe trewe, so they be both nought. For fyrst the leffe hoole, yf it be depe, is the worft to heale agayn: when a man shoteth at hys enemy, he desyreth rather yat it should enter far, than fliek faft. For what remedye is it I praye you for hym whych is smitten with a depe wounde to poull out the shaft quickly, except it be to haste his death spedely? thus heades whyche make a lytle hole and depe, be better in war, than thofe which make a great hole and ticke faft in.
Iulius Pollux maketh mencion of certayne kindes of heades for war which beare fyre in them, and scripture also speaketh somwhat of the same. Herodotus doth tell a wonderfull pollicy to be done by Xerxes what tyme he besieged the great Toure in Athenes: He made his Archers binde there shafte heades aboute wyth towe, and than set it on fyre and shoote them, whych thyng done by many Archers set all the places on fyre, whych were of matter to burne; and befylyes that dased the men wythin, so yat they knewe not whyther to turne them. But to make an ende of all heades for warre I wyole that the head makers of Englande shoulde make their sheafe arrowe heades more harder poynted then they be: for I my selfe haue fene of late such heades set vpon sheafe Arrowes, as ye officers yf they had fene them woulde not haue benc content wyth all.

Now as concernyng heades for pryckyng, which is oure purpofe, there be dyuerfe kyndes, some be blonte heades, some sharpe, some both blonte and sharpe. The blont heades men use bycaufe they perceaue them to be good, to kepe a lengthe wyth all, they kepe a good lengthe, bycaufe a man poulethe them no ferder at one tyme than at another. For in felynge the plompe ende always equaly he may lowe them. Yet in a winde, and agaynsfte the wynd the wether hath so much power on the brode end, yat no man can kepe no sure lengthe, wyth such a heade. Therfore a blont heade in a caulme or downe a wind is very good, otherwyse none worfe.

Sharpe heades at the ende wythout anye shoulers (I call that the shouler in a heade whyche a mans finger shal feele afore it come to the poynte) wyll perche quykclye throughghe a wynde, but yet it hath. ii. discommodities, the one that it wyll kepe no lengthe, it kepeth no lengthe, bycaufe no manne can poule it certaynly as far one tyme as at an other: it is not drawen certaynye so far one tyme as at an other,
bycause it lacketh the shouldrynge wherwyth as wyth a sure token a man myghte be warned when to lowse, and also bycause menne are afayde of the sharpe poynt for fetting it in ye bow. The feconde incommoditie is when it is lyghted on ye ground, ye smal poynte sshall at every tyme be in ieopardye of hurtynge, whyche thynge of all other wyll sone fayme the shaste lefe the lengthe. Now when blonte heads be good to kepe a lengthe wythall, yet noughte for a wynde, sharpe heads good to perche the wether wyth al, yet nought for a length, certayne heademakers dwellyng in London perceyuyng the commoditie of both kynde of heads ioyned wyth a diucommoditie, inuented newe files and other instrumentes where wyth [t]he[y] broughte heads for pryckynge to such a perfittnesse, that all the commodities of the twoo other heads shoulde be put in one heade wyth out anye diucommoditie at all. They made a certayne kynde of heads whyche men call hie rigg'd, creas'd, or shoul'dred heads, or fyluer spone heads, for a certayne lykenesse that fuche heads haue wyth the knob ende of some fyluer spones.

These heads be good both to kepe a length withal and alio to perche a wynde wythall, to kepe a length wythall bycause a man maye certaynly poule it to the shouldrynge every shoote and no farther, to perche a wynde wythall bycause the pointe from the shouder forwarde, breketh the wether as al other sharpe thynges doo. So the blonte shouder ferueth for a sure lengthe kepynge, the poynte alio is euer fit, for a roughe and greate wether percyng. And thus much as shortlye as I could, as concernyng heads both for war and peace.

Phì. But is there no cunning as concerning fetting on of ye head?

Tar. Wel remembred. But that poynt belongeth to fletchers, yet you may defyre hym to fet youre heade, full on, and close on. Ful on is whan the wood is be[n]t hard vp to the ende or floppynge of the heade, close on, is when there is lefte wood on euerye fyde
the shafte, ynoughe to fyll the head withall, or when it
is neyther to little nor yet to greate. If there be any
faulte in any of these poyntes, ye head whan it lyghteth
on any hard stone or grounde wil be in ieoperdy.
eyther of breakynge, or els otherwyse hurtynge. Stop-
pynge of heades eyther wyth leade, or any thynge
shall not nede now, bycaurse every siluer spone, or
showldred head is stopped of it felse. Shorte heades be
better than longe: For fyrste the longe head is worfe
for the maker, to fyle ftrayght compace euery waye:
agayne it is worfe for the fletcher to fet ftrayght on:
thyrdlye it is alwayes in more ieoperdie of breakinge,
whan it is on. And nowe I trowe Philologe, we haue
done as concernynge all Instrumentes belonging to
shootynge, whiche eueryfere archer ought, to prouyde for
hym felse. And there remayneth. ii. thynges behinde,
which be generall or common to euery man the
Wether and the Marke, but bicaufe they be so knit
wyth shootynge ftrayght, or kepynge of a lengthe, I
wyll deferre them to that place, and nowe we will come,
(God wylyng) to handleoure instrumentes, the thing
that euery man desireth to do wel.

Phil. If you can teache me so well to handle these
instrumentes as you haue decribed them, I fuppofe I
shalbe an archer good ynough.

Tax. To learne any thing (as you knowe better than
I Philologe) and speciallye to do a thing with a mannes
handes, must be done if a man woulde be excellent, in
his youthe. Yonge trees in gardens, which lacke al
fenfes, and beaftes without reafon, when they be yong,
may with handling and teaching, be brought to won-
derfull thynges. And this is not onely true in natural
things, but in artificiall things to, as the potter moft
cannyngly doth caft his pottes whan his claye is fofte
and workable, and waxe taketh printe whan it is
warne, and leathie weke, not whan claye and waxe be
hard and ould: and even fo, euerye man in his youthe,
bothe with witte and body is mofte apte and pliable
to receyue any cunnyng that shulde be taught hym.
This communication of teaching youthe, maketh me
to remembre the right worshipfull and my singuler good
mayster, Sir Humfrey Wingfelde, to whom nexte God,
I ought to refer for his manifolde benefites bestowed
on me, the poore talent of learnyng, whiche god hath
lent me: and for his sake do I owe my service to all
other of the name and noble house of the Wyngfeldes,
bothe in woorl and dede. Thys worhsypfull man hath
euer loued and vsed, to haue many children brought
vp in learnyng in his house amonges whome I my selfe
was one. For whom at terme tymes he woulde bryng
downe from London bothe bowe and shaftes. And
when they shuld playe he woulde go with them him
selfe in to the fyelde, and fe them shoote, and he that
shot fayrest, shulde haue the best bowe and shaftes,
and he that shot ilfavouredlye, shulde be mocked of
his felowes, til he shot better.

Woulde to god all Englande had vsed or wolde vs
to lay the foundacion of youth, after the example of
this worshipful man in bringing vp chyldren in the
Booke and the Bowe: by whiche two thynges, the hole
common welth both in peace and warre is cheselye
ruled and defended wythall.

But to our purpose, he that muste come to this high
perfectnes in shootyng which we speake of, muste nedes
begin to learne it in hys youthe, the omitting of whiche
thinge in Englande, both maketh fewer shooters, and
also euery man that is a shoter, shote warfe than he
myght, if he were taught.

Phi. Euen as I knowe that this is true, whiche you
faye, euen so Toxophile, haue you quyte discouraged
me, and drawen my minde cleane from shootyngge,
feinge by this reason, no man yat hath not vsed it in
his youthe can be excellent in it. And I suppose the
same reason woulde discourage many other mo, yf they
hearde you talke after this forte.

Tcx. This thyng Philologe, shall discourage no man
that is wyse. For I wyll proue yat wisdome may worke
the same thinge in a man, that nature doth in a chylde.
A chylde by thre thinges, is brought to excellencie. By Aptneffe, Defire, and Feare: Aptneffe maketh hym pliable lyke waxe to be formed and fashioned, euen as a man woulde haue hym. Desyre to be as good or better, than his felowes: and Feare of them whome he is vnder, wyl cause hym take great labour and payne with diligent hede, in learnynge any thinge, wherof procedeth at the lafte excellency and perfec{t}nesse.

A man maye by wisdome in learnynge any thing, and specially to shoote, haue thre lyke commodities also, wherby he maye, as it were become younge agayne, and so attayne to excellencie. For as a childe is apte by naturall youth, so a man by vfsyng at the firfte weake bowes, far vnderneth his stength, shal be as pliable and readye to be taught Fayre shotyng as any chylde: and daylye of the same, shal both kepe hym in fayer shotyng, and also at ye l aft bryng hym to stronge shotynge.

And in stede of the feruente desyre, which pro- uoketh a chylde to be better than hys felowe, lette a man be as mucho stirred vp with shamefaftnes to be worse than all other. And the same place that feare hathe in a chylde, to compell him to take peyne, the same hath loue of shotyng in a man, to cause hym forfake no labour, withoute whiche no man nor chylde can be excellent. And thus whatsoeuer a chylde may be taught by Aptnesse, Defire, and Feare, the same thing in shotynge, maye a man be taughte by weake bowes, Shamefaftnesse and Loue.

And hereby you may fe that that is true whiche Cicero sayeth, that a man by vfe, may be broughte to a newe nature. And this I dare be bould to faye, that any man whiche will wifely begynne, and constantlye perfeuer in this trade of learnyng to shoote, shal attayne to perfec{t}nesse therein.

Phî. This communication Toxophile, doeth please me verye well, and nowe I perceyue that moste gene- rally and chefly youthe muste be taughte to shoote, and secondarilye no man is debarred therfrom excepte it be
more thorough his owne negligence for bicaufe he wyll not leerne, than any disabilitie, bicaufe he can not lerne.

Therfore seyng I wyll be glad to folowe your counfell in chosynge my bowe and other instrumentes, and also am afshamed that I can shote no better than I can, moreover hauynge suche a loue toward shoyynge by your good reasons to day, that I wyll forfake no labour in the exercife of the fame, I befeche you imagyn that we had bothe bowe and fhaftes here, and teache me howe I shoulde handle them, and one thynge I desyre you, make me as fayre an Archer as you can.

For thys I am fure in learnynge all other matters, nothynge is broughte to the moofft profytable vfe, which is not handled after the moofft cumlye fashion. As masters of fence haue no stroke fit ether to hit an other or else to defende hym felfe, whyche is not ioyned wyth a wonderfull cumlinessse. A Cooke can not chop hys herbes neither quickelye nor hanfomlye excepte he kepe suche a mesure with hys choppyng kniues as woulde delyte a manne both to fe hym and heare hym.

Euerye hand craft man that workes best for hys owne profyte, workes mooff femelye to other mens fight. Agayne in buyldyng a housfe, in makynge a shyppe, euery parte the more hanfomely, they be ioyned for profyt and lafte, the more cumlye they be fashioned to euery mans fyght and eye. Nature it felfe taught men to ioyned alwayes welfauourednesse with profytablenesse. As in man, that ioynt or pece which is by anye chaunce depriued of hys cumlynessse the fame is also debarred of hys vfe and profytablenesse.

As he that is gogle eyde and lokes a squinte hath both hys countenaunce clene marred, and hys fight fore blemmyfhed, and fo in all other members lyke. Moreover what tyme of the yeare bryngeth mooffte profyte wyth it for mans vfe, the fame also couereth and dekketh bothe earthe and trees wyth moofft cumlynessse for mans pleasure. And that tyme whycch takethe
awaye the pleasure of the grounde, carieth wyth hym also the profyt of the grounde, as euery man by expe-
rience knoweth in harde and roughe winters. Some
thynges there be whych haue no other ende, but onely
cumlynesse, as payntyng, and Daunfing. And vertue it
felfe is nothyng eles but cumlyneffe, as al Philo-
sophers do agree in opinion, therfore feynge that whych
is best done in anye matters, is always moost cumlye
done as both Plato and Cicero in manye places
do proue, and daylye experience dothe teache in other
thynges, I praye you as I sayde before teatche me to
shoote as fayre, and welsaufouredly as you can imagen.

Tor. Trewlye Philologe as you proue verye well in
other matters, the best shootynge, is always the moost
cumlye shootynge but thys you know aswell as I that
Craffus sheweth in Cicero that as cumlinesse is the
chefe poynyt, and moost to be fought for in all thynges,
so cumlynesse onyle, can neuer be taught by any Arte
or craft. But maye be perceyuued well when it is done,
not described wel how it shoule be done.

Yet neuerthelessse to comme to it there be manye
wayne whych wayes men haue aﬂayde in other matters,
as yf a man would folowe in learynyng to shouete
faire, the noble paynter Zeuxes in payntyng Helena,
whyche to make his Image bewtifull dyd chose out. v.
of the fayreft maydes in al the countrie aboute, and in
beholdynge them conceyued and drewe out suche an
Image that it far exceeded al other, bycaufe the comel-
inesse of them al was brughte in to one moost perfyte
comelineffe: So lykewyse in shotynge yf a man, woulde
set before hys eyes. v. or. vi. of the fayreft Archers that
euer he sawe shooete, and of one leame to shanle, of a
other to drawe, of an other to lowe, and so take of
every man, what every man coulde do beft, I dare saye
he shoulde come to suche a comlynesse as neuer man
came to yet. As for an example, if the moost comely
poynte in shootynge that Hewe Prophete the Kynges
feruaunte hath and as my frendes Thomas and Raufe
Cantrell doth use with the moost femelye facyons that.
iii. or iii. excellent Archers have beside, were all ioyned in one, I am sure all men would wonder at ye excellency of it. And this is one waye to learne to shooote fayre.

**Phi.** This is very wel truly, but I praye you teache me somewhat of shooutyng fayre youre selve.

**Tyr.** I can teache you to shooote fayre, euen as Socrates taught a man ones to knowe God, for when he axed hym what was God: naye sayeth he I can tell you better what God is not, as God is not yll, God is vnspakeable, vnscarcheable and so forth: Euen lyke-wyfe can I faye of fayre shooutyng, it hath not this discommodite with it nor that discomoditie, and at laft a man maye so shifte all the discommoditie from shooynge that there shall be left no thynge behynde but fayre shooynge. And to do this the better you must remember howe that I toulde you when I descriybed generally the hole nature of shooutyng that fayre shotyng came of these thynges, of standyng, nockynge, drawynge, howldynge and lowfynge, the whych I wyll go ouer as shortly as I can, descriyynge the discomodities that men commonly vse in all partes of theyr bodies, that you yf you faulte in any such maye knowe it and so go about to amend it. Faultes in Archers do excede the number of Archers, whyche come wyth vse of shooynge wythoute teachynge. Vse and custome seperated from knowlege and learnynge, doth not onely hurt shooynge, but the mooft weyghtye thynges in the worlde beside: And therfore I maruayle moche at thofe people whyche be the mayneteners of vses without knowlege hauynge no other worde in theyr mouthe but thys vse, vse, custome, custome. Suche men more wylful than wyfe, beside other discommodities, take all place and occaision from al amendment. And thys I speake generally of vse and custome.

Whych thyng ye a learned man had it in hande yat woulde applye it to anye one matter, he myght handle it wonderfullye. But as for shooutyng, vse is the onely cause of all fawtes in it and therfore chylderne
more easilie and soner maye be taught to shoote excelle-
lentlye then men, bycause chyldeerne may be taught
to shoote well at the fyrfte, men haue more Payne to
vnlearne theyr yll vses, than they haue laboure after-
warde to come to good shooynge.

All the discommodities whiche ill cuftome hath
graffed in archers, can neyther be quycklye pouled
out, nor yet bone reckened of me, they be so manye.

Some shooteth, his head forwarde as though he
woulde byte the marke: an other stareth wyth hys
eyes, as though they shulde flye out: An other
winketh with one eye, and loketh with the other:
Some make a face with writhing theyr mouthe and
countenaunce so, as though they were doyng you wotte
what: An other blereth out his tongs: An other
bytet hys lyppes: An other holdeth his necke a wrye.
In drawyng some fete fuche a compasse, as though
they woulde tourne about, and blyfle all the feelde:
Other heaue theyr hand nowe vp nowe downe, that a
man can not decerne wherat they wolde shoote, an
other waggeth the vpper ende of his bow one way,
the neyther ende an other waye. An other wil stand
poyntinge his shafte at the marke a good whyle and by
and by he wyll gyue hym a whip, and awaye or a man
wite. An other maketh fuche a wrestling with his
gere, as though he were able to shoote no more as
longe as he lyued. An other draweth softly to ye mid-
des, and by and by it is gon, you can not knowe howe.

An other draweth his shafte lowe at the breste,
as though he woulde shoote at a rouyng marke, and
by and by he lifteth his arme vp prcke heyghte. An
other maketh a wrynching with hys backe, as though
a manne pynched hym behynde.

An other coureth downe, and layeth out his but-
tockes, as though he should shoote at crowes.

An other fetteth forwarde hys lefte legge, and draw-
eth backe wyth head and showliders, as though he
pouled at a rope, or els were afrayed of ye marke.
An other draweth his shafte well, vntyll wythin. ii.
fyngers of the head, and than he stayeth a lyttle, to
looke at hys marke, and that done, pouleth it vp to
the head, and lowfeth: whych waye although fumme
excellent shoters do vfe, yet surely it is a faulte, and
good mennes faultes are not to be folowed.

Summe men drawe to farre, fumme to shorte, fumme
to slowlye, fumme to quickly, fumme holde ouer longe,
fumme let go ouer fone.

Summe fette theyr shafte on the grounde, and fetch-
eth him vpwarde. An other poyneth vp towarde the
slye, and fo bryngeth hym downwarde.

Ones I fawe a manne whyche vfed a brasar on his
cheke, or elles he had scratched all the slyynne of the
one slyde, of his face, with his drawynge hand.

An other I fawe, whiche at euerye shooote, after the
loose, lyfted vp his ryght legge so far, that he was euer
in ieoperdye of faulyng.

Summe stampe forwarde, and fumme leape back-
warde. All these faultes be eyther in the drawynge,
or at the loose: with many other mo whiche you
may eafelye perceyue, and fo go about to auoyde them.

Nowe afterwarde whan the shafte is gone, men haue
manye faultes, whych euell Cuftome hath broughte
them to, and specially in cryinge after the shafte, and
speakyng woordes scarce honeft for suche an honeft
paftyme.

Suche woordes be verye tokens of an ill mynde,
and manifeeste signes of a man that is subjicete to in-
meaurable affections. Good mennes eares do abhor
them, and an honeft man therfore wyl auoyde them.
And besydes those whiche muste nedes haue theyr
tongue thus walkeyng, other men vfe other fautes as
some will take theyr bowe and wrlithe and wrinche it,
to poule in his shafte, when it flyeth wyde, as yf he
draue a carte. Some wyll gyue two or. iii. ftrydes
forwarde, daunting and hoppyng after his shafte, as
long as it flyeth, as though he were a madman.
Some which feare to be to farre gone, runne backe-
warde as it were to poule his shafte backe. Another
runneth forwarde, whan he feareth to be short, heau-
ynge after his armes, as though he woulde helpe his shafte to flye. An other writhes or runneth a fythe, to poule in his shafte strayght. One lifteth vp his heele, and so holdeth his foote still, as longe as his shafte flyeth. An other cafteth his arme backewarde after the lowse. And an other swynges hys bowe aboute hym, as it were a man with a staffe to make roume in a game place. And manye other faults there be, whiche nowe come not to my remembraunce. Thus as you haue hearde, manye archers wyth marrynge theyr face and countenaunce, wyth other partes, of theyr bodye, as it were menne that shoulde daunce antiques, be farre from the comelye porte in shootynge, whiche he that woulde be excellent muste looke for.

Of these faults I haue verie many my selfe, but I talke not of my shootynge, but of the generall nature of shootynge. Nowe ymagin an Archer that is cleane wythout al these faults and I am fure everye man would be delyted to se hym shoote.

And although such a perffyte cumlynesse can not be expressed wyth any precepte of teachyng, as Cicero and other learned menne do faye, yet I wyll speake (accordyng to my lytle knowlege) that thing in it, whych yf you folowe, although you shal not be wythout fault, yet your fault shal neyther quickly be perceued, nor yet greatly rebuked of them that stande by. Standyng,nockyng, drawyng, holdyng, lowfyng, done as they shoulde be done, make Fayre shootynge.

The fyfte poynte is when a man shoulde shote, to take suche footyng and standyng as shal be both cumlye to the eye and profytable to hys vfe, fettyng hys countenaunce and al the other partes of hys bodye after suche a behauour and porte, that bothe al hys strengthe may be employed to hys owne mooft a[du]antage, and hys shoot made and handled to other mens pleasure and delyte. A man muft not go to haftely to it, for that is rafneffe, nor yet make to muche to do about it, for yat is curiositie, ye one fote muft not stande to far from the other, lefte he stoupe to muche whyche is vnsemelye, nor yet to nere
together, lest he stande to streyght vp, for so a man shall neyther use hys stregthe well, nor yet stande stedfastlye.

The meane betwyxt bothe must be kept, a thing more pleasaunte to behoulde when it is done, than easie to be taught howe it souldbe done.

To nocke well is the easiester poynte of all, and there in is no cunninge, but onely edlygent ehe Nockynge. gyuyng, to fet hys shafte neyther to hye nor to lowe, but euen streyght ouertwharte hys bowe, Un-constante nockynge maketh a man leefe hys lengthe.

And befydes that, yf the shafte hande be hye and the bowe hande lowe, or contrarie, bothe the bowe is in ieopardye of brekyng, and the shafte, yf it be lytle, wyll start: yf it be great it wyll hobble. Nocke the cocke fether vpward alwayes as I tould you when I described the fether. And be sure alwayes yat your stringe flip not out of the nocke, for then al is in ieopardye of breakynge.

Drawynge well is the beft parte of Shootyng. Men in oulde tymefed other maner of drawynge than we do. They fved to drawe low at the bref, to the ryght pap and no farther, and this to be trew is playne in Homer, where he defcrybeth Pandarus shootyne. Iliad. 4.

Up to the pap his stringe dyd he pul, his shafte to the hard heed.

The noble women of Scythia fved the fame fashyon of shootyng low at the bref, and bicaufe there lefte pap hindred their shootyne at the lowe they cut it of when they were yonge, and therfore be they called in lackyne theyr pap Amazones. Nowe a dayes contrarye wyfe we drawe to the ryghte eare and not to the pap. Whether the olde waye in drawynge low to the pap, or the new way to draw a loft to the eare be better, an excellente wryter in Greke called Procopius doth faye hys mynde, shewyng yat the oulde fasyyon in drawing to ye pap was nought of no pithe, and therfore faith Procopius: is Artyllarye disprayfed in Homer whych calleth it οὐρίδανον. I. Weake and able to do no good. Draw-
yng to the eare he prayseth greatly, whereby men 
shooete bothe stronger and longer: drawyng therfore 
to the eare is better than to drawe at the brefte. 
And one thyng commeth into my remembraunce nowe 
Philologe when I speake of drawyng, that I neuer 
red of other kynde of shootyng, than drawing wyth a 
mans hand ether to the brefte or eare: This thyng 
haue I sought for in Homer Herodotus and Plutarch, 
and therfore I meruayle how crosbowes came fyrt vp, 
of the which I am sure a man shall finde 
lytle mention made on in any good Authour. 
Leo the Emperoure woulde haue hys fouldyers 
drawe quycklye in warre, for that maketh a shaft flie 
a pace. In shootynge at the pryckes, haftly and quicke 
drawing is neyther fure nor yet cumlye. Therfore to 
drawe easely and vniformely, that is for to faye not 
waggyng your hand, now vpwarde, now downewarde, but 
always after one fashion vntil you come to the rig or 
shouldring of ye head, is best both for profit and femeli-
nesse. Holdynge must not be longe, for it 
bothe putteth a bowe in ieopardy, and also 
marrerth a mans shoote, it must be so lytle yat it may be 
perceyued better in a mans mynde when it is done, than 
feene with a mans eyes when it is in doyng. 
Holdynge. 

Lowsynge muste be muche lyke. So 
quyckke and hard yat it be wyth oute all girdes, fo 
softe and gentle that the shafte flye not as it were 
sente out of a bowe cafe. The meane betwixte bothe, 
whyche is perfyte lowsynge is not fo hard to be 
folowed in shhootynge as it is to be descriybed in 
teachyng. For cleane lowsynge you must take hede of 
hytynge any thynge aboute you. And for 
Lowsynge. 

Leo. 

And these preceptes I am sure Philologe yf you folowe 
in standyng, nockyng, drawyng, holdynge, and lowsynge, 
shal bryng you at the laft to excellent fayre shootynge.
Ph. All these thynges Toxophile althoughe I bothe nowe perceyue them thorowlye, and alfo wyll remember them dilligently: yet to morowe or some other day when you haue leasure we wyll go to the pryckes, and put them by lytle and lytle in experience. For teachynge not folowed, doeth euen as muche good as bookes neuer looked vpon. But nowe seing you haue taught me to shote fayre, I praye you tel me somwhat, how I shoule shooe nere lefte that prouerbe myght be sayd iuftlye of me some tyme. He shooetes lyke a gentle man fayre and far of.

Tax. He that can shooe fayre, lacketh nothyng but shooyng streight and kepyng of a length whe as commeth hyttyng of the marke, the ende both of shooyng and alfo of thys our communication. The handylyng of ye wether and the mark bicaufe they belong to shooyng streyghte, and kepyng of a lengthe, I wyll ioyne them togyther, shewinge what things belonge to kepyng of a lengthe, and what to shooyng streyght.

The greatef enemy of shooyng is the wynde and the wether, wherby true kepyng a lengthe is chefely hindred. If this thing were not, men by teaching might be brought to wonderful neare shooyng. It is no maruayle if the little poore shafte being sent alone, so high in to the ayer, into a great rage of wether, one wynde tossinge it that wyne, an other thys wyne, it is no maruayle I saye, thoughe it leese the lengthe, and misse that place, where the shooter had thought to haue founde it. Greter matters than shootynge are vnder the rule and wyll of the wether, as saylynge on the sea. And lykewise as in sayling, the chefe poynct of a good maner, is to knowe the tokens of chaunge of wether, the courfe of the wyndes, that therby he maye the better come to the Hauen: euen so the best propertie of a good shooter, is to knowe the nature of the wyndes, with hym and agaynst hym, that thereby he maye the nerer shote at hys marke. Wyse maysters whan they canne not winne the beste hauen, they are gladde of the nexte: Good shooters also, yat can not whan they would hit
the marke, wil labour to come as nigh as they can. All things in this worlde be vnperfite and vnconstant, therfore let every man acknowlege hys owne weake-ness, in all matters great and smal, weygthyte and merye, and glorifie him, in whome only perfyte perfit-ness is. But nowe sir, he that wyll at all adventures vfe the seas knowinge no more what is to be done in a tempefl than in a caulme, shall soone becumme a marchaunt of Eele skinnes: so that shoter whiche putteth no difference, but shoteth in all lyke, in rough wether and fayre, shall alwayes put his wyn-nings in his eyes.

Lytle botes and thinne boordes, can not endure the rage of a tempefl. Weake bowes, and lyght shaftes can not stande in a rough wynde. And lykewyse as a blynde man which shoulde go to a place where he had never ben afore, that hath but one strayghte waye to it, and of eyther fyde hooles and pyttes to faule into, nowe falleth in to this hole and than into that hole, and never commeth to his iourney ende, but wandereth alwaies here and there, farther and farther of: So that archer which ignorauntly shoteth considering neyther fayer nor foule, standyng nor nockynge, fether nor head, drawynge nor lowfyng, nor yet any compace, shall alwayes shote shorte and gone, wyde and farre of, and never comme nere, excepte perchaunce he stumble fumtyme on the marke. For ignoraunce is nothynge elles but mere blyndenesse.

A mayfter of a shipphe fyrst learneth to knowe the cummynyng of a tempefl, the nature of it, and howe to behaue hym felse in it, eyther with chaungynge his course, or poulynge downe his hye toppes and brode fayles, beyng glad to eschue as muche of the wether as he can: Euen so a good archer wyl fyrt wyth dilligent vfe and markynge the wether, learne to knowe the nature of the wynde, and wyth wyfedom, wyll measure in hys mynde, howe muche it wyll alter his shoote, eyther in lengthe kepynge, or els in freyght shotynge, and so with chaunging his standyng, or takynge an other shaste, the whiche he knoweth per-
fytlye to be fitter for his pourofe, eyther bycaufe it is lower fethered, or els bycaufe it is of a better wyng, wyll fo handle wyth discretion hys shoote, that he shall feeme rather to haue the wether vnder hys rule, by good hede gyuynge, than the wether to rule hys fhaftes by any fodayne chaungyng.

Therefore in shootynge there is as muche difference betwixt an archer that is a good wether man, and an other that knoweth and marketh nothynge, as is betwixte a blynde man and he that can fe.

Thus, as concernynge the wether, a perfyte archer muste firfte learne to knowe the sure flyghte of his fhaftes, that he may be boulde alwayses, to truft them, than muste he learne by daylye experience all maner of kyndes of wether, the tokens of it, when it wyl cumme, the nature of it when it is cumme, the diuerfitie and alteryng of it, when it chaungeth, the decreafe and diminifhing of it, when it ceafeth. Thirdly, thefe thinges knowen, and euery shoote dili-gentlye marked, than must a man compare alwayses, the wether and his footyng togyther, and with discretion meaufure them so, that what so euer the roughe wether shall take awaye from hys shoote the fame shall iufte footyng restore agayne to hys shoote.

Thys thynge well knowne, and discretelye handeled in shootynge, bryngeth more profite and commendation and prayfe to an Archer, than any other thynge besydes.

He that woulde knowe perfectly the winde and wether, muste put differences betwixte tymes. For diuerfitie of tyme caufeth diuerfitie of wether, as in the whole yeare, Sprynge tyme, Somer, Faule of the leafe, and Winter; Lykewyfe in one day Mornynge, Noonetyme, After noone, and Euyntyde, bothe alter the wether, and chaunge a mennes bowe wyth the strength of man also. And to knowe that this is so, is ynough for a fhoter and artillerie, and not to ferche the caufe, why it shoule be so: whiche belongeth to a learned man and Philofophie.

In confydering the tyme of the yeare, a wyfe Archer wyll folowe a good Shipman. In Winter and rough
wether, small bootes and lytle pinkes for sake the fea.
And at one tyme of the yeare, no Gallies come
abrode; So lykewyfe weake Archers, vfyng small and
holowe shaftes, with bowes of litle pith, mufe be con-
tent to gyue place for a tyme.
And this I do not faye, eyther to discommende or
difcourage any weake fhouter: For lykewyfe, as there
is no shippe better than Gallies be, in a fofte and a
caulme fea, fo no man shooteth cumlier or nerer hys
marke, than some weake archers doo, in a fayre and
cleare daye.
Thus euery archer muft knowe, not onelye what
bowe and fhafte is fitteft for him to shoote withall, but
also whattyme and feafton is best for hym to fhoote in.
And surely, in al other matters to, amonge al degrees
of men, there is no man which doth any thing eyther
more discretely for his commendation, or yet more
profitable for his aduaungtage, than he which wyll knowe
perfitly for what matter and for what tyme he is
mooft apte and fit. Yf men woulde go aboute mat-
ters whych they fhould do and be fit for, and not
fuche thynge whiche wyfullye they defyre and yet
be vnfit for, verely greater matters in the common
welthe than shootyng fhoule be in better cafe than
they be. This ignorauncie in men whych know
not for what tyme, and to what thynge they be fit, caufeth fome wyfhe to be riche, for whome it were
better a greate deale to be poore: other to be
medlynge in euery mans matter, for whome it were
more honestie to be quete and fyll. Some to deffire
to be in the Courte, whiche be borne and be fitter
rather for the carte. Somme to be maysters and rule
other, whiche neuer yet began to rule them fels: fome
alwayes to iangle and taulke, whych rather fhoule
hare and kepe silence. Some to teache, which
rather fhoule learne. Some to be preffes, whiche
were fytter to be clerkes. And thys peruerfe judg-
ment of ye worlde, when men mefure them fels a
miffe, bringeth muche mysforder and greate vnfeemy-
nesse to the hole body of the common wealth, as yf
a manne shoulde were his howse vpon his head, or a woman go wyth a sworde and a buckeler euery man would take it as a greate vncumlyneffe although it be but a tryfle in respecte of the other.

Thys peruerse iudgement of men hindreth no thynge so much as learnynge, bycause commonlye those whych be vnfittest for learnynge, be cheyfily set to learnynge.

As yf a man nowe a dayes haue two fonnnes, the one impotent, weke, fickly, lisperne, siutynge, and flamerynge, or hauynge any misshape in hys bodye: what doth the father of suche one commonlye faye? This boye is fit for nothynge els, but to fet to lernynge and make a profet of, as who would say, yat outcaftes of the worlde, hauyng neyther countenaunce touenge nor wit (for of a peruerse bodye cummeth commonly a peruerse mynde) be good ynoth to make those men of, whiche shal be appoynted to preache Goddes hollye woorde, and minifter hys blessed sacramentes, besyfides other mooft weyghtye matters in the common welthe put ofte tymes, and worthelye to learned mennes discretion and charge: whan rather suche an offyce so hygh in dignitie, so godlye in ad-

This peruerse iugement of fathers as concernynge the fitnesse and vnfitnesse of theyr chyldren caufeth the common wealthe haue many vnfit minifters: And seyng that minifters be, as a man woulde say, instrumentes wherwith the common wealthe doeth worke all her matters withall, I maruayle howe it chaunceth
yat a pore shomaker hath so much wit, yat he will prepare no instrument for his science neither knyfe nor aule, nor nothing els whiche is not very fitte for him: the common wealth can be content to take at a fonde fathers hande, the rifraffe of the worlde, to make those instrumentes of, wherwithal she shoulde worke ye hieft matters vnder heauen. And surely an aule of lead is not so vnprofitable in a shomakers shop, as an vnfit minifter, made of grosse metal, is vnsemely in ye common welth. Fathers in olde time among ye noble Persians might not do with theyr children as they thought good, but as the judgement of the common wealth al wayes thought best. This fault of fathers bringeth many a blot with it, to the great deformitie of the common wealth: and here surely I can prayfe gentlewomen which haue alwayes at hande theyr glaffes, to fe if any thinge be amiffe, and so will amende it, yet the common wealth hauing ye glasse of knowlege in every mans hand, doth fe such vncumlines in it: and yet winketh at it. This faulte and many suche lyke, myght be fone wyped awaye, yf fathers woulde bestow their children on yat thing alwayes, whervnto nature hath ordeined them mofte apte and fit. For if youth be grafted streyght, and not a wrye, the hole common welth wil florish therafter. Whan this is done, than muste euery man beginne to be more ready to amende hym selfe, than to checke an other, measuring their matters with that wise prouerbe of Apollo, *Knowe thy selfe*: that is to faye, learne to knowe what thou arte able, fitte, and apt vnto, and folowe that.

This thinge shulde be bothe cumlie to the common wealthe, and moost profitable for euery one, as doth appere very well in all wise mennes deades, and specially to turne to our communication agayne in shootynge, where wise archers haue alwayes their instrumentes fit for theyr stength, and wayte euer-more suche tyme and wether, as is moft agreeable to their gere. Therfore if the wether be to fore, and vnfit for your shootynge, leaue of for that daye, and
wayte a better seafon. For he is a foole yat wyl not go, whome necessitie driueth.

Phi, This communication of yours pleased me so well Toxophil, that surelye I was not hastie to calle you, to descrybe forthe the wether but with all my harte woulde haue suffered you yet to haue stonde longer in this matter. For these thinges touched of you by chaunfe, and by the waye, be farre aboue the matter it selfe, by whose occasion ye other were broughte in.

Tox. Weyghtye matters they be in dede, and fit bothe in an other place to be spoken: and of an other man than I am, to be handled. And bycaufe meane men must meddle wyth meane matters, I wyl go forwarde in descrybyng the wether, as concernynge shooting: and as I tould ye before, In the hole yere, Spring tyme, Somer, Fal of the leafe, and Winter: and in one day, Morning, Noone tyme, After noone, and Euyntyde, altereth the course of the wether, the pith of the bowe, the strength of the man. And in every one of these times the wether altereth, as sumtyme wyndie, sumtyme caulme, sumtyme cloudie, sumtyme clere, sumtyme hote, sumtyme coulde, the wynde sumtyme moystye and thicke, sumtyme drye and smothe. A little winde in a moystie day, stoppeth a shachte more than a good whiskynge wynde in a clere daye. Yea, and I haue sene whan there hath bene no winde at all, the ayer so mistie and thicke, that both the markes haue ben wonderfull great. And ones, whan the Plage was in Cambrige, the downe winde twelue score marke for the space of. iii. weekes, was. xiii. score, and an halfe, and into the wynde, beynge not very great, a great deale aboue. xiii. score.

The winde is sumtyme playne vp and downe, whiche is commonly moste certayne, and requireth leaft knowlege, wherein a meane shoter with meane geare, if he can shoote home, maye make best shifte. A fyte wynde tryeth an archer and good gere verye muche. Sumtyme it bloweth a lofte, sumtyme hard by the grounde: Sumtyme it bloweth by blastes, and sumtyme it continueth al in one: Sumtyme ful fide
wynde, fumtyme quarter with hym and more, and lyke-wyfe agaynft hym, as a man with caftynge vp lyght graffe, or els if he take good hede, shall sensibly learne by experience. To fe the wynde, with a man his eyes, it is vnpossible, the nature of it is fo fyne, and subtile, yet this experience of the wynde had I ones my felfe, and that was in the great fnowe that fell. iiii. yeares agoo : I rode in the hye waye betwixt Topcliffe vpon Swale, and Borowe bridge, the waye beyng fumwhat trodden afore, by waye fayrynge men. The feeldes on bothe fides were playne and laye almoft yearde depe with fnowe, the nyght afore had ben a litle froste, fo yat the fnowe was hard and crufled aboue. That morning the fun fhone bright and clere, the winde was whiftelinge a lofte, and fharpe accordynge to the tyme of the yeare. The fnowe in the hye waye laye lowfe and troden wyth horfe feete: fo as the wynde blewe, it toke the lowfe fnow with it, and made it fo flide vpon the fnowe in the felde whyche was harde and crufed by reafon of the froft ouer nyght, that therby I myght fe verye wel, the hole nature of the wynde as it blewe yat daye. And I had a great delyte and pleafure to marke it, whyche maketh me now far better to remember it. Sometyme the wynd would be not paft. ii. yeades brode, and fo it would carie the fnowe as far as I could fe. An other tyme the fnowould blewe ouer halfe the felde at ones. Sometyme the fnowe woulde tomble softly, by and by it would flye wonderfull faft. And thys I per-ceyued alfo that ye wind goeth by ftreames and not hole togither. For I should fe one ftreame wyth in a Score on me, than the fpace of. ii. score no fnow would ftrre, but after fo muche quantitie of grounde, an other ftreame of fnow at the fame very tyme fhould be caryed lykewyfe, but not equally. For the one would ftande ftyll when the other flew a pace, and fo contynewe fomtyme fwiiftlyer fometime flowlyer, fometime broder, fometime narrower, as far as I could fe. Nor it flewe not frieft, but fomtyme it crooked thys waye fomtyme that waye, and fomtyme it ran
ound aboute in a compafe. And somtyme the snowe wold be lyft clenly from the ground vp in to the ayre, and by and by it woulde al clapt to the grounde as though there had bene no winde at all, streightway it woulde rife and flye agayne.

And that whych was the mooft meruayle of al, at one tyme. ii. driftes of snowe flewe, the one out of the West into ye Eaft, the other out of the North in to ye Eaft: And I saw. ii. windes by reafon of ye snow the one crosse ouer the other, as it had bene two hye wayes. And agayne I shoulde here the wynde blow in the ayre, when nothing was stirred at the ground. And when all was still where I rode, not verye far from me the snow should be lifted wonderfully. This experience made me more meruaile at ye nature of the wynde, than it made me conning in ye knowlege of ye wynd: but yet therby I learned perfitly that it is no meruayle at al thoughge men in a wynde leafe theyr length in shooting, feyng fo many wayes the wynde is fo variable in blowyng.

But feyng that a Mayfler of a shyp, be he neuer fo cunnyng, by the uncertayntye of the wynde, leefeth many tymes both lyfe and goodes, surelye it is no wonder, though a ryght good Archer, by the self fame wynde fo variable in hys owne nature, fo vnenfyble to oure nature, leefe manye a shoote and game.

The more uncertaine and difceyuable the wynd is, the more hede muft a wyfe Archer gyue to know the gyles of it.

He yat doth mistrust is feldome begiled. For although therby he shall not attayne to that which is best, yet by these meanes he shall at leafte auoyde yat whyche is worst. Befyde al these kindes of windes you muft take hede yf you fe anye cloude aperi and gather by lytle and little agaynft you, or els yf a showre of raine be lyke to come vpon you: for than both the dryuing of the wether and the thyckynge of the ayre increaseth the marke, when after ye showre al thynges are contrary clere and caulme, and the marke for the moft parte new to begyn agayne. You muft take
hede also yf euer you shote where one of the markes or both stondes a lytle short of a hye wall, for there you may be eaflye begyled. Yf you take grass and caste it vp to fe howe the wynde standes, manye tymes you shal supposfe to shooe downe the wynde, when you shote cleane agaynft the wynde. And a good reason why. For the wynd whych commeth in dede againft you, redoundeth bake agayne at the wal, and whyrleth backe to the prycke and a lytle farther and than turneth agayne, euen as a vehement water doeth agaynfte a rocke or an hye braye whyche example of water as it is more fenisible to a mans eyes, so it is never a whyt the trewer than this of the wynde. So that the grass caste vp shal flee that waye whyche in dede is the longer marke and deceyue quycklye a shooer that is not ware of it.

This experience had I ones my selfe at Norwytch in the chapel felde wythin the waulles. And thys waye I vfed in shootynge at thosse markes.

When I was in the myd way betwixt the markes whyche was an open place, there I toke a fether or a lytle lyght grass and fo as well as I coulde, learned how the wynd floode, that done I wente to the prycke as faste as I coulde, and according as I had founde ye wynde when I was in the mid waye, fo I was fayne than to be content to make the best of my shooe that I coulde. Euen suche an other experience had I in a maner at Yorke, at the prickes, lying betwixte the caftell and Oufe fyde. And although you smile Philologe, to heare me tell myne owne fondenes: yet feing you wil nedes haue me teach you somwhat in shotynge, I muft nedes somtyme tel you of myne owne experience, and the better I may do fo, by-caufe Hippocrates in teachynge phylike, Hippo. De morb. vulg. heede also when you shooe nere the sea coft, although you be. ii. or. iii. miles from the sea, for there diligent markinge shal espie in the moft clere daye wonderfull chaunginge. The fame is to be considered lykewyse by a riuer fide speciallie if
it ebbe and floue, where he yat taketh diligent hede of ye tide and wether, shal lightly take away al yat he shooteth for. And thus of ye nature of windes and wether according to my marking you haue hearde Philologe: and hereafter you shal marke farre mo your selfe, if you take hede. And the wether thus marked as I tolde you afore, you mufte take hede, of youre standing, yat therby you may win as much as you shal loose by the wether.

Phi. I se well it is no maruell though a man miffe many tymes in shootyng, feing ye wether is so uncontant in blowing, but yet there is one thing whiche many archers vfe, yat shall cause a man haue leffe nede to marke the wether, and that is Ame gyuing.

Tor. Of gyuyng Ame, I can not tel wel, what I shuld say. For in a straunge place it taketh away al occasion of foule game, which is ye only prayse of it, yet by my judgement, it hindreth ye knowlege of shotyng, and maketh men more negligente: ye which is a disprayse. Though Ame be giuen, yet take hede, for at an other mans shote you can not wel take Ame, nor at your owne neither, bycause the wether wil alter, euen in a minute; and at the one marke and not at the other, and trouble your shafte in the ayer, when you shal perceyue no wynde at the ground, as I my selfe haue fene shaftes tumble a loft, in a very fayer daye. There may be a fault also, in drawing or lowynge, and many thynges mo, whiche all togyther, are required to kepe a iust length. But to go forward the neste poynte after the markynge of your wether, is the takyng of your站立ng. And in a side wynde you musf stant sumwhat crosse in to the wynde, for so shall you shoote the surer. When you haue taken good footing, than musf you looke at your shafte, yat no earthe, nor weete be lefte vpon it, for so shoule it leffe the lengthe. You musf loke at the head also, left it haue had any frype, at the laft shooote. A stripe vpon a stone, many tymes will bothe marre the head, croke the shafte, and hurte the fether, wherof the left of them all, wyll cause a man leafe
his lengthe. For suche thinges which chaunce euery shoote, many archers vfe to haue summe place made in theyr cote, fitte for a lytle fyle, a ftone, a Hunfyshkin, and a cloth to dresse the shaft fit agayne at all nedes. Thys muft a man looke to euer when he taketh vp his shaft. And the heade maye be made to fmothe, which wil caufe it flye to far: when youre shaft is fit, than muft you take your bow euens in the middes or elles you shall both leave your lengthe, and put youre bowe, in ieopardye of brekynge. Nockynge iuft is next, whicla is muche of the fame nature. Than drawe equallie, lowfe equallie, wyth houldynge your hande euer of one heighte to kepe treu compasse. To looke at your shaftes heede at the lowfe, is the greatest helpe to kepe a lengthe that can be, whych thyng yet hindreth excellent shotyng, bicaufe a man can not shote fitreight perfytlye excepte he looke at his marke: yf I shoude shoote at a line and not at the marke, I woulde alwayes loke at my shaft ende, but of thyss thyng some what afterwaarde. Nowe if you marke the wether diligentlye, kepe your standynge iuftely, houlde and nocke trewlye, drawe and lowfe equallie, and kepe your compace certaynelye, you shall neuer misse of your lengthe.

Phì. Then there is nothyng behinde to make me hit ye marke but onely shooting fitreight.

Tor. No trewlye. And fyrté I wyll tell you what shyftes Archers haue founde to shoote fitreght, than what is the beft waye to shoote fitreght. As the wether belongeth specially to kepe a lengthe (yet a fide winde belongeth also to shoote fitreight) euens fo the nature of the pricke is to shoote fitreight. The lengthe or shortnesse of the marke is always vnder the rule of the wether, yet yumwhat there is in ye marke, worthye to be marked of an Archer. Yf the prickes stand of a fitreght plane ground they be ye beft to shoate at. Yf ye marke stand on a hyl fyde or ye ground be vnequal with pittes and turninge wayes betwyxt the markes, a mans eye shall thynke that
to be stregist whyche is croked: The experience of this thing is sene in payntynge, the cause of it is known by learnynge.

And it is ynough for an archer to marke it and take hede of it. The cheife cause why men can not stoote stregist, is bicause they loke at theyr shaft: and this fault commeth bycause a man is not taught to stoote when he is yong. Yf he leare to stoote by himselfe he is a frayde to pull the shafte throughe the bowe, and therfore looketh alwayes at hys shafte: yll vs confirmeth thys faulte as it doth many mo.

And men continewe the longer in thys faulte bycause it is so good to kepe a lengthe wyth al, and yet to stoate stregist, they haue inuented some waies, to espie a tree or a hill beyonde the marke, or elles to haue summe notable thing betwixt ye markes: and ones I fawe a good archer whiche did caste of his gere, and layd his quiuer with it, euen in the midway betwixt ye prickes. Summe thought he dyd so, for sauegarde of his gere: I suppose he did it, to stoote stregist withall. Other men vs to espie summe marke almoost a bowe wide of ye pricke, and than go about to kepe him selfe on yat hande that the prycke is on, which thing howe much good it doth, a man wil not beleue, that doth not proue it. Other and those very good archers in drawyng, loke at the marke vntill they come almoost to ye head, than they looke at theyr shafte, but at ye very lowse, with a seconde sight they fynde theyr marke agayne. This way and al other afore of me reherfes are but shiftes and not to be folowed in shotynge stregist. For hauyng a mans eye alwaye on his marke, is the only waie to stoate stregist, yea and I suppose fo redye and easy a way yf it be learned in youth and confirmed with vs, yat a man shall neuer misse therin. Men doubt yet in loking at ye mark what way is best whether betwixt the bowe and the stringe, aboue or beneth hys hand, and many waies moo: yet it maketh no great matter which way a man looke at his marke yf it be ioyneyd with comly shotynge. The diuersitie of mens standyng and drawing caufeth
The schole of shooting.

diuerse men [to] loke at theyr marke diuerse wayes: yet they al lede a mans hand to shooete streyght yt nothyng els floppe. So that cumlyness eyes the only judge of bext lokyng at the marke. Some men wonder why in casting a mans eye at ye marke, the hand shoulde go streyght. Surely ye he confydered the nature of a mans eye, he wolde not wonder at it: For this I am certayne of, that no seruaunt to hys mayster, no chylde to hys father is fo obedient, as euerye ioynte and pece of the body is to do what foeyeuer the eye biddes. The eye is the guide, the ruler and the succourer of al the other partes. The hande, the foote and other members dare do nothynge without the eye, as doth appere on the night and darke corners. The eye is the very tounge wherwith wyt and reafon doth speke to euery parte of the body, and the wyt doth not fo fone signifye a thynge by the eye, as euery parte is redye to folow, or rather preuent the byddyng of the eye. Thys is playne in many thinges, but most euident in fence and feyghtynge, as I haue heard men faye. There euery parte standynge in feare to haue a blowe, runnes to the eye for helpe, as yonge chyldren do to ye mother: the foote, the hand, and al wayteth vpon the eye. Yf the eye byd ye hand either beare of, or smite, or the foote ether go forward, or backeward, it doth fo: And that whyche is mooft wonder of all the one man lookynge ftedfastly at the other mans eye and not at his hand, wyl, euen as it were, rede in his eye where he purposeth to smyte neste, for the eye is nothyng els but a certayne wyndowe for wit to shote oute hir head at.

Thys wonderfull worke of god in makynge all the members fo obedient to the eye, is a pleasaunte thynge to remember and loke vpon: therfore an Archer maye be sure in learmynge to looke at hys marke when he is yong, alwayes to shooete streyghte. The thynges that hynder a man whyche looketh at hys marke, to shote streyghte, be these: A fyde wynde, a bowe either to stronge, or els to weake, an ill arme, whan the fether runneth on the bowe to much, a byg brested shafte, for
hym that shoteth vnder hande, bycause it wyll hobble: a little brested shaste for hym yat shoteth aboue ye hande, bicaufe it wyl starte: a payre of windynge prickes, and many other thinges mo, which you shal marke your selse, and as ye knowe them, fo leare to amend them. If a man woulde leaue to looke at his shaste, and leare to loke at his marke, he maye vfe this waye, whiche a good shooter tolde me ones that he did. Let him take his bowe on the nyght, and shoote at. ii. lightes, and there he shall be compelled to looke alwayes at his marke, and neuer at his shaste: This thing ones or twyse vfe dyl caufe hym forfake lokynge at hys shaste. Yet let hym take hede of fettynge his shaste in the bowe.

Thus Philologe to shoote freyght is the leaste maysterie of all, yf a manne order hym selse thereafter, in hys youthe. And as for keypynge a lengthe, I am fure the rules whiche I gaue you, will neuer difceyue you, fo that there shal lacke nothyng, eyther of hittinge the marke alwayes, or elles verye nere shotynge, excepte the faulte be onely in youre owne selse, whiche maye come. ii. wayes, eyther in hauing a faynt harte or courage, or elles in sufferynge your selse ouer muche to be led with affection: yf a mans mynde fayle hym, the bodye whiche is ruled by the mynde, can neuer do his duetie, yf lacke of courage were not, men myght do mo maflries than they do, as doeth appere in leapynge and vaultinge.

All affections and specially anger, hurteth bothe mynde and bodye. The mynde is blynde therby: and yf the mynde be blynde, it can not rule the bodye aright. The body both blood and bone, as they say, is brought out of his ryght course by anger: Wherby a man lacketh his right strengthe, and therfore can not shoote wel. Yf these thynges be auoyded (wheresf I wyll speake no more, both bycause they belong not properly to shoting, and also you can teache me better, in them, than I you) and al the preceptes which I haue gyuen you, dilligently marked, no doubt ye shal shoote as well as euer man dyd yet, by the grace of God.
Thys communication handled by me Philologe, as I knowe wel not perfytly, yet as I suppose truelye you must take in good worthe, wherein if diuers thinges do not all togyther plesse you, thanke youre selfe, whiche woulde haue me rather faulse in mere follye, to take that thynge in hande whych I was not able for to performe, than by any honeste shamefaftnes withfay your request and minde, which I knowe well I haue not satifyed. But yet I wyl thinke this labour of mine the better bestowed, if tomorow or some other daye when you haue leysour, you wyl spende as much tyme with me here in this same place, in entreatings the question De origine animæ, and the ioynyng of it with the bodye, that I maye knowe howe far Plato, Ariftotle, and the Stoicians haue waded in it.

Pfi. How you haue handeled this matter Toxophile I may not well tel you my selue nowe, but for your gentlenesse and good wyll towards you learnyng and shothyng, I wyll be content to shewe you any pleafure whensoever you wyll: and nowe the funne is doune therfore if it pleafe you, we wil go home and drynke in my chambre, and there I wyll tell you playnelye what I thinke of this communication and also, what daye we will appoynt at your request for the other matter, to mete here agayne.

Deo gratias.

LONDONI.

In oedibus Edouardi VVhytchurcch.

Cum privilegio ad impri-
mendum folum.

1545.
I. Toxophilus, the Foundation of Ascham's After-Fortunes. In a humorous letter to Queen Elizabeth, on 10. Oct. 1567. (87.): Ascham divides his idea of her into two; and asking her in one personality as his friend, to intercede with her other personality, as queen, to relieve him from his difficulties, recounts to her the history of his pension.

"I wrote once a little book of shooting; King Henry, her most noble father, did so well like and allow it, as he gave me a living for it; when he lost his life I lost my living; but noble King Edward again did first revive it by his goodness, then did increase it by his liberality; thirdly, did confirm it by his authority under the great seal of England, which patent all this time, was both a great pleasure and profit to me, saving that one unpleasant word in that patent, called "during pleasure," turned me after to great displeasure; for when King Edward went, his pleasure went with him, and my whole living went away with them both. But behold God's goodness towards me, and his providence over me, in Queen Mary, her highness' sister's time, when I had lost all, and neither looked nor hoped for any thing again, all my friends being under foot, without any labour, without my knowledge I was suddenly sent for to come to the council. I came with all will, and departed with much comfort, for there I was sworn secretary for the Latin tongue, because some of them knew that King Edward had given me that office when I was absent in Germany, by good Mr Secretary's procurement, and because some did think I was fitter to do that office than those were that did exercise it. When I saw other so willing to do for me, I was the bolder somewhat to speak for myself. I saw Winchester did like well the manner of my writing; I saw also that he only was Domine regit me that time. I told him that my patent and living for my Book of Shooting was lost. Well, said he, cause it to be written again, and I will do what I can. I did so, and here I will open to your majesty a pretty subtlety in doing happily a good turn to myself, whereat perchance your majesty will smile; for surely I have laughed at it twenty times myself, and that with good cause, for I have lived somewhat the better for it ever since. I caused the same form of the patent to be written out, but I willed a vacant place to be left for the sum. I brought it so written to the bishop: he asked me why the old sum was not put in. Sir, quoth I, the fault is in the writer, who hath done very ill beside, to leave the vacant place so great, for the old word ten will not half fill the room, and therefore surely, except it please your lordship to help to put in twenty pounds, that would both fill up the vacant place well now and also fill my purse the better hereafter, truly I shall be put to new charges in causing the patent to be new written again. The bishop fell in a laughter, and forthwith went to Queen Mary and told what I had said, who, without any
more speaking, before I had done her any service, of her own bountifull goodnes made my patent twenty pounds by year during my life, for her and her succeffors."

That this account is but partially correct, and that he was making a telling story to amufe the Queen, appears from his letter to Gardiner, at the time of the renewal of his pension.

(170.) TO BISHOP GARDINER. [About April 1554.]

In writing out my patent I have left a vacant place for your wisdom to value the sum; wherein I truft to find further favour; for I have both good cause to ask it, and better hope to obtain it, partly in consideration of my unewarded pains and undischarged cofts, in teaching King Edward's perfon, partly for my three years' service in the Emperor's court, but chiefly of all when King Henry first gave it me at Greenwich, your lordship in the gallery there afking me what the king had given me, and knowing the truth, your lordship faid it was too little, and moft gently offered me to speak to the king for me. But then I moft happily defired your lordship to refervre that goodnefs to another time, which time God hath granted even to these days, when your lordship may now perform by favour as much as then you wished by good will, being as eafy to obtain the one as to ask the other. And I befeech your lordship fee what good is offered me in writing the patent: the space which is left by chance doth seem to crave by good luck fome words of length, as viginti or triginta, yea, with the help of a little dafh quadraginta would serve beft of all. But fure as for decem it is fomewhat with the fhoiteft: nevertheless I for my part fhall be no less contented with the one than glad with the other, and for either of both more than bound to your lordship. And thus God prosper your lordship. Your lordship's moft bounden to ferve you.

R. ASKAM.

To the Rt Reverend Father in God,
My Lord Bishop of Winchester his Grace, thefe.

2. The Byzantine Emperor Leo vi [b 865—ascended the throne 1. Mar. 886—d 911], furnamed in flatterie the Philofopher, is reputed to have written, besides other works, one entituled Τῶν ἐν πολέμωι τακτικῶν συντομός παράδοσις; (A summary exposition of the art of war). Sir John Cheke's traflation into Latin, of this book, in 1543 or 1544, was published at Bafle in 1554, under the title of Leonis Imperatoris. De bellico apparato Liber, e græco in latinum conuersus, Ioan Checo Cantrabrigensis Interp.

3. The Dutchman Peter Nanning, latinized Nannisus, [b 1500—d 21 July 1557] was Profeflor of Latin, in college of 'the three languages' in the University of Louvain. He wrote a short tract of 34 pp, De mulie peregrino: in which, in a dialogue
between Olympius and Xenophon, he discusses Archery—Guns. This tract is attached to another entitled *Oratio de obidion* Louaniensi. Both were published at Louvain in September 1543.


5. The Florentine Peter Riccio or latinized Crinitus [b 1465—d about 1504], an Italian biographer and poet. In December, 1504 was published his *Commentarii de Honestia Disciplina.*


7. The Scot John Major, Latinized Ioannes Major, D.D. [b 1478—d 1540] was for many years Professor of Theology and one of the Doctors of the Sorbonne, at Paris. He published his *Historia Maioris Britanniae, tam Anglia quam Scotia, per Ioannem Maiorem, nomine quidem Scotum, profissione autem Theologum, et veterum monumentis concinnata.* 4to Paris. 1521. "This history is divided into six books wherein he gives a summary account of the affairs of Scotland from Fergus I. till the marriage of King James III., in the year 1469, with which he concludes his work." Mackenzie. *Writers of the Scottish Nation,* ii. 315.

8. Hector Boethius, or Boece, or Beois [b about 1470—d about 1550] a native of Dundee, became Principal of King's College, Aberdeen. wrote *Scotorum historiae a prima gentis origine.* &c. in 17 books, first published in Paris in 1526, and subsequently enlarged in later editions.

9. Sir Thomas Elyot [d 1546.] The work referred to by Ascham, does not appear ever to have been published.
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4. The most dangerous Adventure of R. FERRIS, A. HILL, and W. THOMAS; who went in a boat by sea from London to Bristol. 1590.


6. H. PEACHAM. The Worth of a Penny, or a Caution to keep Money. 1641. With all the variations of the later Editions.


**English Life and Progress.**

8. ISAAC BICKERSTAFF, Esq. [Dean J. Swift.] Predictions for the year 1708. [One of these was the death of J. PARTRIDGE, the Almanack Maker, on 29 March, 1708.] Other tracts of this laughable controversy follow.


10. [Dr. J. ARBUTHNOT.] Law [i.e. War] is a Bottomless Pit, exemplified in the Case of the Lord STRUTT [the Kings of Spain], JOHN BULL [England] the Clothier, NICHOLAS FROG [Holland] the Linendraper, and LEWIS BABOON [LOUIS XIV. of Bourbon=France]. In four parts. 1712.

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3. H. Pitman. Relation, etc. For doing noble Red Cross work at the Battle of Sedgemoor this surgeon was sent as a White Slave to Barbadoes, etc. 1689.

English Life and Progress.

4. W. Kemp's [Shakespeare's fellow Actor] Nine Days' Wonder; performed in a Morris Dance from London to Norwich. April, 1600.

5. A series of Texts on the indignities offered to the Established Clergy, and especially the Private Chaplains, in the Restoration Age, by the Royalist laity; including Dr. J. Eachard's witty 'Grounds of the Contempt of the Clergy and Religion.' 1670.

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21. MICHAEL DRAYTON. Odes. 1666, and 1679.
22. Love's Garland, or Posies for Rings, etc. 1624.
23. THOMAS, third Lord Fairfax ('Black Tom') Short Memorials of some things to be cleared during my Command in the Army. 1645-1650.
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<table>
<thead>
<tr>
<th>No.</th>
<th>Text.</th>
<th>s. d.</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Milton Areopagitica</td>
<td>1644 1 0</td>
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<tr>
<td>2.</td>
<td>Latimer The Ploughers</td>
<td>1549 1 0</td>
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<td>3.</td>
<td>Gosson The School of Abuse</td>
<td>1579 1 0</td>
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<td>4.</td>
<td>Sidney An Apology for Poetry</td>
<td>1576 1 0</td>
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<td>5.</td>
<td>E. Webbe Travels</td>
<td>1590 1 0</td>
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<td>6.</td>
<td>Selden Table Talk</td>
<td>1634-54 1 0</td>
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<td>7.</td>
<td>Ascham Toxophilus</td>
<td>1544 1 0</td>
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<td>8.</td>
<td>Addison Criticism on Paradise Lost</td>
<td>1711-12 1 0</td>
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<td>9.</td>
<td>Lyly EUPHUES</td>
<td>1579-80 4 0</td>
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<td>10.</td>
<td>Villiers The Rehearsal</td>
<td>1671 1 0</td>
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<td>11.</td>
<td>Gascoigne The Steel Glass, etc.</td>
<td>1576 1 0</td>
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<td>12.</td>
<td>Earle Micro-cosmographie</td>
<td>1628 1 0</td>
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<td>13.</td>
<td>Latimer 7 Sermons before EDWARD VI</td>
<td>1549 1 6</td>
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<td>14.</td>
<td>More Utopia</td>
<td>1516-57 1 0</td>
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<td>15.</td>
<td>Puttenham The Art of English Poesy</td>
<td>1589 2 6</td>
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<td>Howell Instructions for Foreign Travel</td>
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<td>17.</td>
<td>Udall Roister Doister</td>
<td>1553-66 1 0</td>
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<td>18.</td>
<td>Mk. of Eves. The Revelation, etc.</td>
<td>1186-1410 1 0</td>
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<td>19.</td>
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<td>21.</td>
<td>Watson Poems</td>
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<td>Lord Bacon A Harmony of the Essays</td>
<td>1597-1626 5 0</td>
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<td>28.</td>
<td>Roy, etc. Read me, and be not wroth!</td>
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<tr>
<td>29.</td>
<td>Raleigh, etc. Last Fight of the ‘Revenge’</td>
<td>1591 1 0</td>
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<td>30.</td>
<td>Googe Elegogues, Epitaphs, and Sonnets</td>
<td>1563 1 0</td>
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</tbody>
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41 6

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I. JOHN MILTON.
Areopagitica. 1644.

(a) AREOPAGITICA: A Speech of Mr. JOHN MILTON For the Liberty of Unlicenc'd Printing, To the Parliament of England.

(b) A Decree of Starre-Chamber, concerning Printing, made the eleuenth of July last past, 1637.

(c) An Order of the Lords and Commons assembled in Parliament for the Regulating of Printing, &c. 1643.

LORD MACAULAY. He attacked the licensing system in that sublime treatise which every statesman should wear as a sign upon his hand, and as frontlets between his eyes.—Edinburgh Review, p. 344, August, 1825

H. HALLAM. Many passages in this famous tract are admirably eloquent; an intense love of liberty and truth flows through it; the majestic soul of MILTON breathes such high thoughts as had not been uttered before. —Introduction to the Literature of Europe, iii. 660. Ed. 1839.

W. H. PRESCOTT. The most splendid argument perhaps the world had then witnessed on behalf of intellectual liberty.—History of FERDINAND and ISABELLA, iii. 391. Ed. 1845.

2. HUGH LATIMER.
Ex-Bishop of Worcester.
The Ploughers. 1549.

A notable Sermon of ye reverende Father Master HUGHE LATIMER, whiche he preached in ye Shrouds at paules churche in London on the xviii daye of Januarye.

SIR R. MORISON. Did there ever any one (I say not in England only, but among other nations) flourish since the time of the Apostles, who preached the gospel more sincerely, purely, and honestly, than HUGH LATIMER, Bishop of Worcester?—Aponaxis Calumniarum . . . quibus JOANNES COCLEUS &c., f. 78. Ed. 1537.

It was in this Sermon, that LATIMER (himself an ex-Bishop) astonished his generation by saying that the Devil was the most diligent Prelate and Preacher in all England. "Ye shall never finde him idle I wraunte you."

3. STEPHEN GOSSON.
Stud. Oxon.
The School of Abuse. 1579.

(a) The Schoole of Abuse. Containing a pleasaut inuective against Poets, Pipers, Plaiers, Jesters, and such like Caterpillers of a Commonwealth; Setting up the Flage of Desiante to their mischievous exercise and overthrowing their Bulwarke, by Prophane Writers, Naturall reason and common experience. 1579.

(b) An Apologie of the Schoole of Abuse, against Poets, Pipers, Players, and their Excusers. [Dec.] 1579.

This attack is thought to have occasioned SIR PHILIP SIDNEY'S writing of the following Apologie for Poetie.

GOSSON was, in succession, Poet, Actor, Dramatist, Satirist, and a Puritan Clergyman.
4. Sir PHILIP SIDNEY.

An Apology for Poetry. [? 1580.]

An Apologie for Poetrie. Written by the right noble, vertuous, and learned Sir PHILIP SIDNEY, Knight. 1595.

H W. LONGFELLOW. The defence of Poetry is a work of rare merit. It is a golden little volume, which the scholar may lay beneath his pillow, as CHRYSTOSOM did the works of ARISTOPHANES.—North American Review, p. 57. January, 1832.

The Work thus divides itself:—

The Etymology of Poetry.
The Anatomy of the Effects of Poetry.
The Anatomy of the Parts of Poetry.
Objections to Poetry answered.
Criticism of the existing English Poetry.

5. EDWARD WEBBE,

A Chief Master Gunner.

Travels. 1590.

The rare and most wonderfull things which EDWARD WEBBE an Englishman borne, hath seene and passéd in his troublesome trauailes, in the Citties of Jerusalem, Damasko, Bethelem and Galey: and in all the landes of Iewrie, Egipt, Grecia, Russia, and in the Land of Prester John.

Wherein is set forth his extreme slauerie sustained many yeres together, in the Gallies and wars of the great Turk against the Landes of Persia, Tartaria, Spaine, and Portugall, with the manner of his releasement and coming to England. [1590.]

6. JOHN SELDEN.

Table Talk. [1634-1654.]

Table Talk: being the Discourses of JOHN SELDEN, Esq. ; or his Sense of various Matters of weight and high consequence, relating especially to Religion and State. 1689.

S. T. COLERIDGE. There is more weighty bullion sense in this book than I ever found in the same number of pages of any uninspired writer. . . . Oh to have been with SELDEN over his glass of wine, making every accident an outlet and a vehicle of wisdom.—Literary Remains, iii. 361-2. Ed. 1836.

H. HALLAM. This very short and small volume gives, perhaps, a more exalted notion of SELDEN'S natural talents than any of his learned writings. —Introduction to the Literature of Europe, iii. 347. Ed. 1836.

Above all things, Liberty.
Toxophilus, the Schole of Shootinge, conteyned in two bookes.
To all Gentlemen and yomen of Englande, pleasante for theyr pastime to rede, and profitable for theyr use to follow both in war and peace.

In a dialogue between TOXOPHILUS and PHILOLOGUS, ASCHAM not only gives us one of the very best books on Archery in our language, but as he tells King Henry VIII., in his Dedication, "this little treatise was purposed, begun, and ended of me, one for this intent, that Labour, Honest pastime, and Vertu might recouer againe that place and right, that Idlenesse, Unthriftie Gaming, and Vice hath put them fro."

Criticism on Paradise Lost. 1711-1712.

From the Spectator, being its Saturday issues between 31 December, 1711, and 3 May, 1712. In these papers, which constitute a Primer to Paradise Lost, ADDISON first made known, and interpreted to the general English public, the great Epic poem, which had then been published nearly half a century.

After a general discussion of the Fable, the Characters, the Sentiments, the Language, and the Defects of Milton's Great Poem; the Critic devotes a Paper to the consideration of the Beauties of each of its Twelve Books.

Euphues. 1579-1580.

EUPHUES, the Anatomy of Wit. Very pleasant for all Gentlemen to read, and most necessary to remember.

Wherein are conteined the delights that Wit followeth in his youth, by the pleasantnesse of loue, and the happinesse he reapeth in age by the perfectnesse of Wisedome. 1579.

EUPHUES and his England. Containing his voyage and adventures, myxed with sundry pretie discourses of honest Loue, the description of the countrey, the Count, and the manners of that Isle. 1580.

Of great importance in our Literary History.
English Reprints.

10. GEORGE VILLIERS,
   Second Duke of BUCKINGHAM.
   The Rehearsal. 1671.

The Rehearsal, as it was Acted at the Theatre Royal.

Many of the passages of anterior plays that were parodied in this famous Dramatic Satire on DRYDEN in the character of BAYES, are placed on opposite pages to the text. BRIAN FAIRFAX'S remarkable life of this Duke of BUCKINGHAM is also prefixed to the play.

The Heroic Plays, first introduced by Sir W. D'AVENANT, and afterwards greatly developed by DRYDEN, are the object of this laughable attack LACY, who acted the part of BAYES, imitated the dress and gesticulation of DRYDEN.

The Poet repaid this compliment to the Duke of BUCKINGHAM, in 1681, by introducing him in the character of ZIMRA in his ABSOLOM and ACITOPHEL.

11. GEORGE GASCOIGNE,
    Soldier and Poet.
    The Steel Glass, &c. 1576.

(a) A Remembrance of the wel employed life, and godly end, of GEORGE GASKOIGNE, Esquire, who deceased at Stalmford in Lincoln shire, the 7 of October, 1577. The reporte of GEOR. WHETSTONS, Gent. 1577.

There is only one copy of this metrical Life. It is in the Bodleian Library.

(b) Certayne notes of instruction concerning the making of verse or ryme in English. 1575.

This is our First printed piece of Poetical Criticism.

(c) The Steele Glas.

Written in blank verse.

Probably the fourth printed English Satire: those by BARCLAY, ROY, and Sir T: WYATT being the three earlier ones.

(d) The complaunt of PHILOMENE. An Elegie. 1576.

12. JOHN EARLE,
   Afterwards Bishop of SALISBURY.
   Microcosmographie. 1628.

Micro-cosmographie, or a Peece of the World discovered; in Essays and Characters.

This celebrated book of Characters is graphically descriptive of the English social life of the time, as it presented itself to a young Fellow of Merton College, Oxford; including A She precise Hypocrize, A Sceptic in Religion, A good old man, etc.

This Work is a notable specimen of a considerable class of books in our Literature, full of interest; and which help Posterity much better to understand the Times in which they were written.
14. **Sir THOMAS MORE.**

*Translation of Utopia.* 1516–1557.

A fruitful and pleasant work of the best state of a publice weale, and of the new yle called Utopia: *V*Written in Latine by Sir Thomas More, Knigh, and translated into Englyshe by RALPH ROBYNSON.

Lord Campbell. Since the time of Plato there had been no composition given to the world which, for imagination, for philosophical discrimination, for a familiarity with the principles of government, for a knowledge of the springs of human action, for a keen observation of men and manners, and for felicity of expression, could be compared to the Utopia.—*Lives of the Lord Chancellors (Life of Sir. T. More)*, i. 583. *Ed. 1845.*

In the imaginary country of Utopia, More endeavours to sketch out a State based upon two principles—(1) community of goods, no private property, and consequently (2) no use for money.

15. **GEORGE PUTTENHAM,**

*A Gentleman Pensioner to Queen ELIZABETH.*


*The Arte of English Poesie.*

*Construed into three Bookes: The first of Poets and Poesie, the second of Proportion, the third of Ornament.*

W. Oldys. It contains many pretty observations, examples, characters, and fragments of poetry for those times, now nowhere else to be met with.—*Sir WALTER RALEIGH,* liv. *Ed. 1736.*

O. Gilchrist. On many accounts one of the most curious and entertaining, and intrinsically one of the most valuable books of the age of Queen Elizabeth. The copious intermixture of contemporary anecdote, tradition, manners, opinions, and the numerous specimens of coeval poetry nowhere else preserved, contribute to form a volume of infinite amusement, curiosity, and value.—*Censura Literaria,* i. 339. *Ed. 1805.*

This is still also an important book on Rhetoric and the Figures of Speech.
16. JAMES HOWELL,
Clerk of the Council to CHARLES I.; afterwards Historiographer to CHARLES II.

Instructions for Foreign Travel. 1642.

Instructions for forreine travelle. Shewing by what cours, and in what compasse of time, one may take an exact Survey of the Kingdomes and States of Christendome, and arrive to the practical knowledge of the Languages, to good purpose.

The MURRAY, BÆDEKER, and Practical Guide to the Grand Tour of Europe, which, at that time, was considered the finishing touch to the complete education of an English Gentleman.

The route sketched out by this delightfully quaint Writer, is France, Spain, Italy, Switzerland, Germany, the Netherlands, and Holland. The time allowed is 3 years and 4 months: the months to be spent in travelling, the years in residence at the different cities.

17. NICHOLAS UDALL,
Master, first of Eton College, then of Westminster School.
Roister Doister. [1553-1566.]

This is believed to be the first true English Comedy that ever came to the press.

From the unique copy, which wants a title-page, now at Eton College; and which is thought to have been printed in 1566.

Dramatis Personae.

RALPH ROISTER DOISTER.
MATTHEW MERRYGREEK.
GAWIN GOOGLUCK, affianced to Dame CUSTANCE.
TRISTRAM TRUSTY, his friend.
DOBINET DOUGHTY, "boy" to ROISTER DOISTER.
TOM TRUEPENNY, servant to Dame CUSTANCE.
SIM SURESBY, servant to GOOGLUCK.
Scrivener.
Harfax.
Dame CHRISTIAN CUSTANCE, a widow.
MARGERY MUMBLECRUST, her nurse.
TIBET TALKAPACE, her maidens.

18. A Monk of Evesham,

Here begynneth a marvellous revelacion that was scheied of almighty god by sent Nyicholas to a monke of Euyshamme yn the days of Kynge Richard the fyrst. And the yere of owre lord, M.C.Lxxxvi.

One of the rarest of English books printed by one of the earliest of English printers, WILLIAM DE MACLINIA; who printed this text about 1485, in the lifetime of CAXTON.

The essence of the story is as old as it professes to be; but contains later additions, the orthography, being of about 1410. It is very devoutly written, and contains a curious Vision of Purgatory.

The writer is a prototype of BUNYAN; and his description of the Gate in the Crystal Wall of Heaven, and of the solemn and marvellously sweet Peal of the Bells of Heaven that came to him through it, is very beautiful.
16

English Reprints.

19. JAMES I.

A Counterblast to Tobacco. 1604.

(a) The Essays of a Prentise, in the Divine Art of Poesie.

Printed while JAMES VI. of Scotland, at Edinburgh in 1585, and includes Ane Short treatise, containing some Reuhs and Cautelis to be observer and eschewit in Scottis Poesie, which is another very early piece of printed Poetical Criticism.

(b) A Counterblaste to Tobacco. 1604.

To this text has been added a full account of the Introduction and Early use of Tobacco in England. The herb first came into use in Europe as a medicinal leaf for poultices; smoking it was afterwards learnt from the American Indians.

Our Royal Author thus sums up his opinion:—

"A custome lothesome to the eye, hateful to the nose, harmful to the braine, dangerous to the lungs, and in the blacke stinking fume thereof, nearest resembling the horrible Stigian smoke of the pit that is bottomless."

20. Sir ROBERT NAUNTON,

Master of the Court of Wards.

Fragmenta Regalia. 1653.

Fragmenta Regalia: or Observations on the late Queen ELIZABETH, her Times and Favourites. [1630.]

Naunton writes:—

"And thus I have delivered up this my poor Essay; a little Draught of this great Princess, and her Times, with the Servants of her State and favour."

21. THOMAS WATSON,

Londoner, Student-at-Law.

Poems. 1582-1593.

(a) The Ἐκατομπαθία or Passionate Centurie of Loue.

Divided into two parts: whereof, the first expresseth the Author's sufferance in Loue: the latter, his long farwell to Loue and all his tyrannie. 1582.

(b) MELIBCUS, Sive Ecloga in obitum Honoratissimi Viri Domini Francisci Walsinghami. 1590.

(c) The same translated into English, by the Author. 1590.

(d) The Tears of Fancie, or Loue disdained. 1593.

From the unique copy, wanting Sonnets 9-16, in the possession of S. CHRISTIE MILLER, Esq., of Britwell.
22. WILLIAM HABINGTON, Castara. 1640.


CASTARA was Lady Lucy Herbert, the youngest child of the first Lord Powis, and these Poems were chiefly marks of affection during a pure courtship followed by a happy marriage. With these, are also Songs of Friendship, especially those referring to the Hon. George Talbot.

In addition to these Poems, there are four prose Characters; on A Mistress, A Wife, A Friend, and The Holy Man.

23. ROGER ASCHAM, The Schoolmaster. 1570.

The Scholemaster, or plane and persite way of teachyng children to understand, write, and speake, in Latin tong, but specially purposed for the private brynging up of youth in lente-man and Noble mens houses, &c.

This celebrated Work contains the story of Lady Jane Grey's delight in reading PLATO, an attack on the Italianated Englishman of the time, and much other information not specified in the above title.

In it, ASCHAM gives us very fully his plan of studying Languages, which may be described as the double translation of a model book.

24. HENRY HOWARD, Earl of SURREY.

Sir THOMAS WYATT.

NICHOLAS GRIMALD.

Lord VAUX.

Tottel's Miscellany. 5 June, 1557.

Songes and Sonettes, written by the right honourable Lorde Henry Howard late Earle of SURREY, and other.

With 39 additional Poems from the second edition by the same printer, Richard Tottel, of 31 July, 1557.

This celebrated Collection is the First of our Poetical Miscellanies, and also the first appearance in print of any considerable number of English Sonnets.

TOTTEL in his Address to the Reader, says:—

"That to haue wel written in verse, yea and in small parcelles, deserveth great praise, the workes of duers Latines, Italians, and other, doe proue sufficiently. That our tong is able in that kynde to do as praiseworthely as ye rest, the honorable stile of the noble earle of SURREY, and the weightinesse of the depewitted Sir Thomas Wyat the elders verse, with seuerall graces in sondry good Englishe writers, doe show abundantly."
English Reprints.

25. Rev. THOMAS LEVER,
Fellow and Preacher of St. John's College, Cambridge.

Sermons. 1550.

(a) A fruitful Sermon in Paul's church at London in the Shroudes.

(b) A Sermon preached the fourth Sunday in Lent before the Kynges Maestie, and his honourable Counsell.

(c) A Sermon preached at Paul's Crosse. 1550.

These Sermons are reprinted from the original editions, which are of extreme rarity. They throw much light on the communistic theories of the Norfolk rebels; and the one at Paul's Cross contains a curious account of Cambridge University life in the reign of Edward VI.

26. WILLIAM WEBBE,
Graduate.

A Discourse of English Poetry. 1586.

A Discourse of English Poetrie. Together with the Authors judgement, touching the reformation of our English Verse.

Another of the early pieces of Poetical Criticism, written in the year in which Shakespeare is supposed to have left Stratford for London.

Only two copies of this Work are known, one of these was sold for £64. This Work should be read with Stanyhurst's Translation of Æneid, I.-IV., 1582, see p. 64. WEBBE was an advocate of English Hexameters; and here translates Virgil's first two Eglogues into them. He also translates into Sapphics Colin's Song in the Fourth Eglogue of Spenser's Shepherd's Calendar.

27. FRANCIS BACON.
afterwards Lord VERULAM Viscount ST. ALBANS.

A Harmony of the Essays, &c. 1597-1626.

And after my manner, I alter ever, when I add. So that nothing is finished, till all be finished.—Sir Francis Bacon, 27 Feb., 1610-11.

(a) Essays, Religious Meditations, and Places of persuasion and dissuasion. 1597.

(b) The Writings of Sir Francis Bacon Knight the Kings Solicitor General in Morallitie, Policie, Historie.

(c) The Essaies of Sir Francis Bacon Knight, the Kings Solicitor Generall.

(d) The Essayes or Counsells, Civill and Morall of Francis Lord VERULAM, Viscount ST. ALBAN. 1625.
28. WILLIAM ROY. JEROME BARLOW.

Franciscan Friars.

Read me, and be not wroth! [1528.]

(a) Rede me and be nott wrothe,
For I saye no thynge but trothe.
I will ascende makyng my state so hye,
That my pompsus honoure shall never aye.
O Caytisfe when thou thinkest least of all,
With confusion thou shalt have a fall.

This is the famous satire on Cardinal Wolsey, and is the First English Protestant book ever printed, not being a portion of Holy Scripture. See p. 22 for the Fifth such book.

The next two pieces form one book, printed by HANS LUFT, at Marburg, in 1530.
(b) A proper dyaloge, betwene a Gentillman and a husbandman, eche complaynyng to other their miserable calamite, through the ambicion of the clergy.
(c) A compendious old treatyse, showynge, how that we ought to have the scripture in Englysshe.

29. Sir WALTER RALEIGH. GERVASE MARKHAM. J. H. VAN LINSCHOTEN.

The Last Fight of the "Revenge." 1591.

(a) A Report of the truth of the fight about the Iles of Acores, this last la Sommer. Betwixt the REUENGE, one of her Maiesties Shippes, and an ARMADA of the King of Spaine.
[By Sir W. Raleigh]
(b) The most honorable Tragedie of Sir RICHARD GRINUILE, Knight. 1595.
[By Gervase Markham.]
(c) [The Fight and Cyclone at the Azores.
[By JAV Huyghen van Linschoten.]

Several accounts are here given of one of the most extraordinary Sea fights in our Naval History.

30. BARNABE GOOGE.

Eglogues, Epitaphs, and Sonnets. 1563.

Eglogs, Epitaphes, and Sonettes Newly written by BARNABE GOOGE.

Three copies only known. Reprinted from the Huth copy.

In the prefatory Notes of the Life and Writings of B GOOGE, will be found an account of the trouble he had in winning MARY DARELL for his wife.

A new Literature generally begins with imitations and translations. When this book first appeared, Translations were all the rage among the "young England" of the day. This Collection of original Occasional Verse is therefore the more noticeable. The Introduction gives a glimpse of the principal Writers of the time, such as the Authors of the Mirror for Magistrates, the Translators of SENeca's Tragedies, etc., and including such names as BALDWIN, BAVANDE, BLUNDESTON, NEVILLE, NORTH, NORTON, SACKVILLE, and YELVERTON.
## Works in the Old Spelling.

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<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. William Caxton. Reynard the Fox</td>
<td>1 6</td>
<td></td>
</tr>
<tr>
<td>2. John Knox. The First Blast of the Trumpet</td>
<td>1 6</td>
<td></td>
</tr>
<tr>
<td>3. Clement Robinson and others. A handful of Pleasant Delights</td>
<td>1 6</td>
<td></td>
</tr>
<tr>
<td>4. [Simon Fish.] A Supplication for the Beggars</td>
<td>1 6</td>
<td></td>
</tr>
<tr>
<td>5. [Rev. John Udall.] Diotrephes</td>
<td>1 6</td>
<td></td>
</tr>
<tr>
<td>6. [?] The Return from Parnassus</td>
<td>1 6</td>
<td></td>
</tr>
<tr>
<td>7. Thomas Decker. The Seven Deadly Sins of London</td>
<td>1 6</td>
<td></td>
</tr>
<tr>
<td>8. Edward Arber. An Introductory Sketch to the &quot;Martin Marprelate&quot; Controversy, 1588-1590</td>
<td>3 0</td>
<td></td>
</tr>
<tr>
<td>9. [Rev. John Udall.] A Demonstration of Discipline</td>
<td>1 6</td>
<td></td>
</tr>
<tr>
<td>10. Richard Stanhurst. &quot;Æneid I.-IV.&quot; in English hexameters</td>
<td>3 0</td>
<td></td>
</tr>
<tr>
<td>11. &quot;The Epistle&quot;</td>
<td>1 6</td>
<td></td>
</tr>
<tr>
<td>12. Robert Green. Menaphon</td>
<td>1 6</td>
<td></td>
</tr>
<tr>
<td>14. Richard Barnfield. Poems</td>
<td>3 0</td>
<td></td>
</tr>
<tr>
<td>15. Bp. Thomas Cooper. An Admonition to the People of England</td>
<td>3 0</td>
<td></td>
</tr>
<tr>
<td>16. Captain John Smith. Works</td>
<td>12 6</td>
<td></td>
</tr>
</tbody>
</table>

1120 pages. Six Facsimile Maps. 2 Vols.
The English Scholar's Library. 21

1. William Caxton, our first Printer

Translation of REYNARD THE FOX. 1481.

[COLOPHON.] I have not added ne mynusshed but have folowed as nyghe as I can my copye which was in dutche & by me WILLIAM CAXTON translated in to this rude and symple englyssh in th[e] abbey of westinestre.

Interesting for its own sake; but especially as being translated as well as printed by CAXTON, who finished the printing on 6 June, 1481.

The Story is the History of the Three fraudulent Escapes of the Fox from punishment, the record of the Defeat of Justice by flattering lips and dishonourable deeds. It also shows the struggle between the power of Words and the power of Blows, a conflict between Mind and Matter. It was necessary for the physically weak to have Eloquence. the blame of REYNARD is in the frightful misuse he makes of it.

The author says, "There is in the world much seed left of the Fox, which now over all groweth and cometh sore up, though they have no red beards."

2. John Knox, the Scotch Reformer.

THE FIRST BLAST OF THE TRUMPET, &c. 1558.

(a) The First Blast of a Trumpet against the monstrous Regiment of Women.

(b) The Propositions to be entreated in the Second BLAST.

This work was wrung out of the heart of JOHN KNOX, while, at Dieppe, he heard of the martyr fires of England, and was anguished thereby. At that moment the liberties of Great Britain, and therein the hopes of the whole World, lay in the laps of four women—MARY of Loraine, the Regent of Scotland; her daughter MARY (the Queen of Scots); Queen MARY TUDOR; and the Princess ELIZABETH.

The Volume was printed at Geneva.

(c) KNOX's apologetical Defence of his FIRST BLAST, &c., to Queen ELIZABETH. 1559.

3. Clement Robinson, and divers others.

A Handful of PLEASANT DELIGHTS. 1584.

A Handful of pleasant delites, Containing sundrie new Sonets and delectable Histories, in divers kindes of Meeter. Newly devised to the newest tunes that are now in use, to be sung: euerie Sonet orderly pointed to his proper Tune. With new additions of certain Songs, to verie late devised Notes, not commonly knownen, nor used heretofore.

OPHELIA quotes from A Nosegaye, &c., in this Poetical Miscellany; of which only one copy is now known.

It also contains the earliest text extant of the Ladie Greensleeues, which first appeared four years previously.

This is the Third printed Poetical Miscellany in our language.
A Supplication for the Beggars.

Stated by J. Fox to have been distributed in the streets of London on Candlemas Day [2 Feb., 1529].

This is the Fifth Protestant book (not being a portion of Holy Scripture that was printed in the English Language.

The authorship of this anonymous tract, is fixed by a passage in Sir T. More's Apology, of 1533, quoted in the Introduction.

The state of the Church of Englande, laid open in a conference betweene DIOTREPHES a Byshopp, TERTULLUS a Papiste, DEMETRIUS an usurer, PANDOCHUS an Innekeeper, and PAULE a preacher of the word of God.

This is the forerunning tract of the MARTIN MARPRELATE Controversy. For the production of it, ROBERT WALDEGRAVE, the printer, was ruined; and so became available for the printing of the Martinist invectives.

The scene of the Dialogue is in PANDOCHUS's Inn, which is in a postington on the high road from London to Edinburgh.

The Returne from Perannass : or The Scourge of Simony. Publiquely acted by the Students in Saint Iohns Colledge in Cambridge.

This play, written by a University man in December, 1601, brings WILLIAM KEMP and RICHARD BURBAGE on to the Stage, and makes them speak thus:

"KEMP. Few of the vniuersity pen plaies well, they smell too much of that writer Ovid and that writer Metamorphosis, and talke too much of Proserpina and Jupiter. Why heres our fellow Shakespeare puts them all,downe, I [Ay] and Ben Jonson too. O that Ben Jonson is a pestilent fellow, he brought vp Horace giving the Poets a pill, but our fellow Shakespeare hath given him a purge that made him beray his credit:

"BURBAGE. It's a shrewd fellow indeed :"

What this controversy between SHAKESPEARE and JONSON was, has not yet been cleared up. It was evidently recent, when (in Dec., 1601) this play was written.
7. Thomas Decker,
The Dramatist.

THE SEVEN DEADLY SINS OF LONDON, &c. 1606.

The seuen deadly Sinnes of London: drawn in seuen severall Coaches, through the seuen severall Gates of the Citie, bringing the Plague with them.

A prose Allegorical Satire, giving a most vivid picture of London life, in October, 1606.

The seven sins are—

FRAUDULENT BANKRUPTCY.
LYING.
CANDLELIGHT (Deeds of Darkness).
SLOTH.
APISHNESS (Changes of Fashion)
SHAVING (Cheating), and CRUELTY.

Their chariots, drivers, pages, attendants, and followers, are all allegorically described.

8. The Editor.

AN INTRODUCTORY SKETCH TO THE MARTIN MARPRELATE CONTROVERSY. 1588-1590.

(a) The general Episcopal Administration, Censorship, &c.
(b) The Origin of the Controversy.
(c) Depositions and Examinations.
(d) State Documents.
(e) The Brief held by Sir John Puckerimg, against the Martinists.

The Rev. J. Udall (who was, however, not a Martinist) ; Mrs. Crane, of Molesey, Rev. J. Penry, Sir R Knightley, of Fawsley, near Northampton; Humphrey Newman, the London cobbler; John Hales, Esq., of Coventry; Mr and Mrs. Weekston, of Wolston: Job Throckmorton, Esq.; Henry Sharpe, bookbinder of Northampton, and the four printers.

(f) Miscellaneous Information.

(g) Who were the Writers who wrote under the name of Martin Marprelate?

9. [Rev. John Udall,
Minister at Kingston on Thames.]

A DEMONSTRATION OF DISCIPLINE. 1588.

A Demonstration of the truthe of that discipline which Christe hath prescribed in his wordes for the governement of his Church, in all times and places, untill the ende of the worlde.

Printed with the secret Martinist press, at East Molesey, near Hampton Court, in July, 1588, and secretly distributed with the Epitome in the following November.

For this Work, Udall lingered to death in prison.

It is perhaps the most complete argument, in our language, for Presbyterian Puritanism, as it was then understood. Its author asserted for it, the infallibility of a Divine Logic, but two generations had not passed away, before (under the teachings of Experience) much of this Church Polity had been discarded.
24 The English Scholar's Library.

10. Richard Stanyhurst, the Irish Historian.

Translation of ÆNEID I.–IV. 1582.

The first four Books of VIRGIL his Æneis translated into English heroidal [i.e., hexameter] verse by RICHARD STANYHURST, with other Poetical diverses thereto annexed.

Imprinted at Leiden in Holland by JOHN PATES, Anno M.D.LXXXII.

This is one of the oddest and most grotesque books in the English language; and having been printed in Flanders, the original Edition is of extreme rarity.

The present text is, by the kindness of Lord ASHBURNHAM and S. CHRISTIE-MILLER, Esq., reprinted from the only two copies known, neither of which is quite perfect.

GABRIEL HARVEY desired to be epitaphed, The Inventor of the English Hexameter; and STANYHURST, in imitating him, went further than any one else in maltreating English words to suit the exigencies of Classical feet.

11. Martin Marprelate.

THE EPISTLE. 1588.

Oh read over D. JOHN BRIDGES, for it is a worthy worke: Or an epitome of the fyrste Booke of that right worshipfull volume, written against the Puritans, in the defence of the noble clergie, by as worshipfull a prieste, JOHN BRIDGES, Presbyter, Priest or Elder, doctor of Divinltie, and Deane of Sarum.

The Epitome [p. 26] is not yet published, but it shall be, when the Byshops are at convenient leysure to view the same. In the meane time, let them be content with this learned Epistle.

Printed oversea, in Europe, within two furlongs of a Bousing Priest, at the cost and charges of M. MARPRELATE, gentleman.

12. Robert Greene, M.A.

MENAPHON. 1589.

MENAPHON. CAMILLAS alarum to slumbering EUPHUES, in his melancholie Cell at Silexedra. Wherein are deciphered the variable effects of Fortune, the wonders of Love, the triumphes of inconstant Time. Displaying in sundrie conceived passions (figured in a continuate Historie) the Trophees that Vertue carrieth triumphant, maugre the wrath of Enuiue, or the resolution of Fortune.

One of GREENE'S novels with TOM NASH'S Preface, so important in reference to the earlier HAMLET, before SHAKESPEARE'S tragedy.

GREENE'S "love pamphlets" were the most popular Works of Fiction in England, up to the appearance of Sir P. SIDNEY'S Arcadia in 1590.
13. George Joy,
an early Protestant Reformer.

AN APOLOGY TO TINDALE. 1535.

An Apology made by George Joye to satisfye (if it may be) W. Tindale: to purge and defende himself against so many scuanderous lyes fayned upon him in Tindale's uncharitable and unsober Pystle so well worthy to be prefixed for the Reader to induce him into the understanding of his new Testament diligently corrected and printed in the yeare of our Lorde, 1534, in Novemeber [Antwerp, 27 Feb., 1535.

This almost lost book is our only authority in respect to the surreptitious editions of the English New Testament, which were printed for the English market with very many errors, by Antwerp printers who knew not English, in the interval between Tindale's first editions in 1526, and his revised Text (above referred to) in 1534.

of Darlaston, Staffordshire.

POEMS. 1594-1598.

The affectionate Shepherd. Containing the Complaint of Daphnis for the Love of Ganymede.

In the following Work, Barnfield states that this is "an imitation of Virgil, in the second Eglogue of Alexis"


The Author thus concludes his Preface: "Thus, hoping you will beare with my rude conceit of Cynthia (if for no other cause, yet, for that it is the First Imitation of the verse of that excellent Poet, Maister Spencer, in his Fayry Queene), I leave you to the reading of that, which I so much desire may breed your delight."

The Encomion of Lady Pecunia: or, The Praise of Money. 1598.

Two of the Poems in this Text have been wrongly attributed to Shakespeare. The disproof is given in the Introdution.

15. [thomas] Cooper.
[Bishop of WINCHESTER]

ADMONITION TO THE PEOPLE OF ENGLAND.

An admonition to the people of England: Wherein are answered, not onely the slanderous untrue theses, reprochfully uttered by Martin the Libeller, but also many other Crimes by some of his broode, objected generally against all Bishops, and the chief of the Cleargie, purposely to deface and discredit the present state of the Church. [Jan. 1589].

This is the official reply on the part of the Hierarchy, to Martin Marprelate's Epistle of [Nov.] 1508: see No. 11. on p. 24.

It was published between the appearance of the Epistle and that of the Epitome.
16. Captain John Smith,

President of Virginia, and Admiral of New England.

WORKS.—1608-1631. 2 vols. 12s. 6d.

A complete edition, with six facsimile plates.

Occasion was taken, in the preparation of this Edition, dispassionately to test the Author's statements. The result is perfectly satisfactory. The Lincolnshire Captain is to be implicitly believed in all that he relates of his own personal knowledge.

The following are the chief Texts in this Volume:—

(1.) A true Relation of Occurrences in Virginia. 1608.
(2.) A Map of Virginia. 1612.
(3.) A Description of New England. 1616.
(4.) New England's Trials. 1620 and 1622.
(5.) The History of Virginia, New England, and Bermuda. 1624.
(6.) An Accidence for young Seamen. 1626.
(7.) His true Travels, Adventures, and Observations. 1630.
(8.) Advertisements for Planters in New England, or anywhere. 1631.

The first Three English Books on America. [? 1511]—1555.

This work is a perfect Encyclopædia respecting the earliest Spanish and English Voyages to America.

Small Paper Edition, 456 pp., in One Volume, Demy 4to, £1 1s.

Large Paper Edition in One Volume, Royal 4to, £3 3s.

The Three Books are—

(1.) Of the new landes, etc. Printed at Antwerp about 1511. This is the first English book in which the word America [i.e. Armonica] occurs.
(2.) A Treatise of the new India, etc. Translated by Richard Eden from Sebastian Muenster's Cosmography, and printed in 1553. The Second English Book on America.
(3.) The Decades of the New World, etc., by Pietro Martire [Petrus Martyr], translated by Richard Eden, and printed in 1555. The Third English Book on America. Shakespeare obtained the character of Caliban from this Work.


This Master Key to English Bibliography for the period also gives the approximate period that each Publisher was in business.

Demy 4to, 32 pp., 10s. 6d. net.
The only known fragment of

The First printed


By W. TINDALE AND W. ROY.

Sixty photo-lithographed pages; preceded by a critical PREFACE.

Briefly told, the story of this profoundly interesting work is as follows —

In 1524 TINDALE went from London to Hamburgh; where remaining for about a year, he journeyed on to Cologne; and there, assisted by WILLIAM ROY, subsequently the author of the satire on WOLSEY, Rede me and be nott wrothe [see p. 19], he began his first edition in 4to, with glosses, of the English New Testament. A virulent enemy of the Reformation, COCHLÆUS, at that time an exile in Cologne, learnt, through giving wine to the printer's men, that P. QUENTAL the printer had in hand a secret edition of three thousand copies of the English New Testament. In great alarm, he informed HERMAN RINCK, a Senator of the city, who moved the Senate to stop the printing; but COCHLÆUS could neither obtain a sight of the Translators, nor a sheet of the impression.

TINDALE and ROY fled with the printed sheets up the Rhine to Worms; and there completing this edition, produced also another in 8vo, without glosses. Both editions were probably in England by March, 1526.

Of the six thousand copies of which they together were composed, there remain but this fragment of the First commenced edition, in 4to, and of the Second Edition, in 8vo, one complete copy in the Library of the Baptist College at Bristol, and an imperfect one in that of St. Paul's Cathedral, London.

In the Preface, the original documents are given intact, in connection with

Evidence connected with the first Two Editions of the English New Testament, viz., in Quarto and Octavo —

I. WILLIAM TINDALE's antecedent career.
II. The Printing at Cologne.
III. The Printing at Worms.
IV. WILLIAM ROY's connection with these Editions
V. The landing and distribution in England.
VI. The persecution in England.

Typographical and Literary Evidence connected with the present Fragment—

I. It was printed for TINDALE by PETER QUENTAL at Cologne, before 1526.
II. It is not a portion of the separate Gospel of Matthew printed previous to that year.
III. It is therefore certainly a fragment of the Quarto.


* * For a continuation of this story see G. JOY's Apology at p. 25.
Captain William Siborne.

The Waterloo Campaign. 1815.


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The Work is universally regarded to be the best general Account in the English language of the Twenty Days' War: including the Battles of Quatre Bras, Ligny, Waterloo, and Wavre; and the subsequent daring March on Paris. It is as fair to the French as it is to the Allies.

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Every Letter has been exhaustively annotated; and a Chronological Table, with most copious Indices, conclude the Work.
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