**9 December 2023**

We are the editors of *Bel-vedére or The Garden of the Muses: An Early Modern Printed Commonplace Book*, published by Cambridge University Press in July 2020.

*Bel-vedére* is a printed commonplace book containing 4,482 (unattributed) one or two-line passages from recent and contemporary poets and dramatists, including Shakespeare, Marlowe, Spenser and many others.

Building on prior work on *Bel-vedére* (notably by Charles Crawford) and drawing on digital resources (most importantly EEBO-TCP), our edition, published in July 2020, identifies the sources of 3,556 passages. That means that 926 passages are untraced in it.

As of July 2020, we invite anyone working on early modern literature or in relevant areas to contribute to our project in helping us identify any of the remaining lines that may be familiar to you. Any such contributions from the public are credited on our website (<https://www.unige.ch/belvedere/index.php?cID=144>). A list of all the passages that remain untraced follows below. The number beside each passage refers to the Quotation Numbers (QNs) from 1 to 4,482 that we use in our edition.

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**About us**

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**Passages that remain untraced:**

**13**

God will controll when mortall men haue done.

**28**

Gods mercie is the worke of our redemption.

**36**

God and our shame are staies vnto our sinne.

**37**

Gods iustice doth mans iustice farre excell.

**38**

Those that God loues, in them he nothing hates.

**40**

God loues the faithfull, but doth hate their sinne.

**41**

Good life begun in earth, in heauen is ended.

**62**

As when the soule departs, the body dies:

So where God blesseth not, all things decay.

**97**

Heauens deepe dessignes are hid from mortall eyes.

**123**

Heauen often winkes at mortall mens amisse.

**124**

Heauens Sun doth shine both on the good and bad.

**132**

Conscience is that accuseth and condemnes,

Needing no other witnesse than it selfe.

**143**

There conscience failes, where faith beares no account.

**150**

They dread no shame, that vse no conscience.

**151**

If thou but find thy conscience be vpright,

No matter for the worlds rebuke or spight.

**152**

Conscience will neuer suffer wicked thoughts.

**153**

Conscience needs no tormenter but it selfe.

**154**

Conscience sees that which no eye else can doe.

**157**

Conscience takes vengeance on her owne transgressions.

**158**

Nothing but true repent cleares conscience.

**160**

Conscience once faultie, still abides in feare.

**161**

Innocence is the ioy of conscience.

**163**

Lookes confident and sober, shew cleane soules.

**165**

*To frame excuse, before thou be accusde,*

*Shewes that thou hast not conscience truly vsde.*

**166**

Conscience doth couet nothing but her owne.

**167**

Conscience craues nothing, but by lawfull meanes.

**168**

Conscience will willingly offend no man.

**170**

Conscience doth bind vs to respect our kinne.

**171**

Conscience despiseth bribes in any case.

**172**

Conscience commaunds vs to relieue the poore.

**174**

Conscience, to princes alwaies giues their due.

**175**

Conscience submits, when Iustice doth commaund.

**186**

Plato saith: Sweetly sleepeth innocence,

In the safe chamber of good conscience.

**187**

*Lactantius* writes, that no sinne can preuaile,

Where quiet conscience sits, and guides the saile.

**190**

Where God is not, religion cannot be.

**191**

Sundrie religions, make no religion.

**192**

Where saints are clarks, there alwaies God is iudge.

**193**

Religions touchstone best doth trie the truth.

**196**

Blessings come seldome, but by earnest prayer.

**197**

Ignorance is religions enemie.

**200**

Religion is the perfect bond of loue.

**243**

*When truely in our selues our faults we see,*

*We deeme them known to all, as well as wee.*

**252**

Who cherish wrongs, are bent against the truth.

**255**

Nothing so hard, but is by truth explain’d.

**260**

Truth triumphes long, when falshood soone decaies.

**272**

Truth vnbefriended, will find friends at last.

**275**

Reprooue not rashly, neither hide the truth.

**276**

Truth is a blab, and will no treasons hide.

**277**

Truth is a text that troubles many minds.

**281**

As wormwood fitteth not a lickerish taste,

So truth doth neuer please a lyars tongue.

**282**

As clouds oft threaten raine, and yet shed none,

So stormes oft menace truth, yet hurt her not.

**283**

As darkenesse is an enemie to light,

So falshood is continuall foe to truth.

**284**

As meane attire impaires not beauties face,

So poorest ragges to truth giue no disgrace.

**285**

*Iulian Apostata* the foe to Truth,

Cried out at length, that Truth had conquerd him.

**302**

Winne fame by vertue, let opinion goe.

**314**

The more vice reignes, the lesse doth vertue thriue.

**324**

All vertuous minds doe vertuous deeds declare.

**337**

Vertue but stampt in Lead, is rich enough.

**339**

Vertue curbes in the most vnbridled will.

**342**

In vertuous deeds all stratagems are good.

**348**

Vertue depressed, is expressed more.

**364**

Reports can neuer harme the vertuous.

**365**

He is not vertuous that’s too timerous.

**368**

Honours defects, by vertues are supplyed.

**369**

Vertue still doteth on perfection.

**372**

Vertue is most renowm’d in honors eyes.

**373**

Vertue still smiles, when vaine conceit doth crie.

**375**

Wisdome on Vertue as her handmaid waits.

**378**

Vertue doth conquer dissolute desires.

**379**

Vertue in Princes is most glorious.

**381**

The blasts of Fortune neuer can preuaile,

In the maine sea where vertue hoiseth saile.

**382**

All pompe is vile, where vertue hath no place.

**383**

Vertue doth vanquish Fortune, Time, and Death.

**385**

Looke how one vice begets another sinne,

Euen so one vertue drawes another in.

**386**

As Musicke profits nothing but by sound,

So vertue helpes not if it faile in life.

**389**

As wine refresheth sad dismayed minds,

So vertue comforts poore distressed soules.

**398**

Faith shewes a good mans fruits, preserues the soule,

And zeale doth best giue euidence of faith.

**399**

Faithes best is triall, then it shineth most.

**406**

Faith bides no perfit triall, but by time.

**424**

*Faith is a fortresse gainst all fainting feare:*

*And Zeale, the walles doth euermore vp-reare.*

**429**

The greater faith, the greater sufferance.

**435**

Faith brings forth workes, and workes declare our faith.

**438**

As honours fire doth kindle high desires,

So zealous faith lifts vp the lowest soule.

**439**

As night doth best the diamonds glory show,

So sharpe affliction best makes faith to grow.

**441**

As loue and hate cannot agree in one,

So without zeale, faith thinkes her selfe alone.

**448**

Hope is the sad hearts help, the sick thoughts friend,

And what distrust impaires, Hope doth amend.

**454**

Hope many times on blessed hap doth light.

**457**

All foolish hopes haue euermore bad speed.

**462**

Despaire and hope doe still attend on loue.

**463**

*Its good to feare, yet let our feare be so,*

*That to our hope it prooue no ouerthrow.*

**488**

All greedie hope, vaine vicious humour feeds.

**495**

From fruitlesse hopes but sillie fauours spring.

**498**

Hope is the bread and food of wretched men.

**500**

No greater griefe in loue, than fruitlesse hope.

**506**

Meane mens preferments eleuates their hopes.

**512**

To haue no hope, is held most miserable.

**521**

As honest pastimes can no way offend,

So good mens hopes must needs haue happy end.

**568**

Blind loues, best Poets haue imperfect sight.

**585**

No loue so sweet as where both soules consent.

**603**

There is no paine like loues sweet miserie.

**604**

Great talke of loue proceeds but from the tongue.

**605**

Loue makes blunt wits, right pleasing Oratours.

**606**

All loue deceits are held excusable.

**628**

All loues conceits are excellently wittie.

**630**

That loue is singular, is least in sight.

**631**

A pregnant loue conceits a thousand things.

**632**

Wanton conceits are rife, where loue is wittie.

**633**

Disdaine to true loue yet was euer foe.

**634**

*That loue is it which alwaies lasteth long,*

*That tends to neither of the louers wrong.*

**635**

Vnwoed loue knowes not what pittie meanes.

**645**

Loue truly bred, true triall will abide.

**647**

Loue, with true friends will alwaies liue and die.

**660**

A cold base loue, cooles not a hot desire.

**661**

Hate in the name of loue doth oft presume.

**682**

*Hate, is loues enemie, and Friendships foe:*

*Neighbourhoods bane, and Peaces ouerthrow.*

**684**

Hates eies may slumber, but can hardly sleepe.

**685**

Hatred is chiefest enemie to loue.

**686**

That which is held with hate, we feare to loose.

**721**

No hate like that of friends, once chang’d to foes.

**722**

Who foster hate, can neuer find out loue.

**727**

A bad mans hate can neuer harme the good.

**729**

Whome all men hate, none is so fond to loue.

**730**

Hate commonly doth most offend it selfe.

**731**

Hates winking is a prep’ratiue to death.

**734**

As greenest wood lies long before it burne,

So hate stands watching till fit time to harme.

**735**

So hate, vrg’de on by hate, harmes least of all.

**736**

As children for their faults haue slye excuses,

So hates smooth lookes hide very foule abuses.

**737**

As crauen Cocks make shew, yet dare not fight,

So hate makes proffers, when he dares nor bite.

**738**

D*Emetrius Phalerius* did condemne

Any that iustly could be said to hate.

**741**

*Clodius* did hate the men that lou’d him most,

And therefore was of all abandoned.

**743**

*Pindarus* held no vice more odious,

Than enuious hatred, in what man so ere.

**745**

Chastitie is bright honours glorious crowne

**750**

*The purest incense on the altar smokes.*

*But chastest thoughts are Nectar in Ioues sight.*

**755**

Chast things are charie to the Gods themselues.

**756**

Chast eyes are blind at any gaudie gift,

And deafe her eares to goodliest promises.

**757**

Chast eyes will banish lustfull sights away.

**758**

*Riches and beautie praiseth not a wife,*

*But pleasing of her husband, and chast life*,

**760**

*The browne complexion fam’d for chastitie,*

*Exceedeth farre the fair’st suspected beautie.*

**762**

Chastitie beautifies the meanest coat,

Better than blame in richest clothing clad.

**767**

Chastities wrongs, bondage awarrants not.

**788**

As Violets smell sweet in any sente,

So chastitie shines bright in euery eye.

**789**

As water-drops will pearce the hardest flint,

So chast resolue o’recomes the proudest lust.

**790**

As glasses broke, can neuer be repaird,

So chastitie once lost, is ne’re restor’d.

**791**

As lust and libertie doth shorten life,

So chastitie makes endlesse liue the soule.

**792**

As champions by their manhood are best knowne,

So is good life by spotlesse chastitie

**798**

*Quintilian* saith, That heauens chiefest gift

Bestowed on man, is blessed chastitie.

**817**

Beautie to beautie alwaies is benigne.

**860**

If beautie were not, loue were quite confounded.

**869**

*Beautie is euer held so much more faire,*

*By how much lesse her hate makes loue despaire.*

**878**

Chast thoughts makes beautie be immortallizd.

**895**

Beautie is tearm’d the mistresse of delight.

**896**

Beautie oft iniures them endued therewith.

**897**

Beautie enflates and puffeth vp the mind.

**898**

Humilitie with beautie seldome is.

**901**

Beautie not proud, nothing more excellent.

**903**

As finest cloth will soonest catch a staine,

So fairest lookes may shadow minds most vaine.

**904**

As greatest feasts seldome can want fit friends,

So beauties house will hardly lacke resort.

**905**

As medlers with the fire are easily scorcht,

So they that gaze on beautie soone are caught.

**906**

As coldest Climates haue their Summer dayes,

So coolest thoughts are fierd at beauties blaze.

**907**

As that same Speare which harme must heale the wound,

So looke where beautie kills, it must reuiue.

**912**

*Chrysippus* held, that beautie did preserue

Kindnes, and all societie with men.

**913**

*Zeno*, the Prince of Stoickes did agree,

That beautie, like could very hardly be.

**917**

No hell can be compard to iealousie.

**926**

*Where Iealousie directeth forward wills,*

*Beauties sweet dalliance with despight it kills.*

**935**

No secrecie can be without suspect.

**936**

Iealousie is the father of reuenge.

**937**

Iealousie pines it selfe to death aliue.

**939**

Iealousie growes extreame, by lengthning it.

**943**

No thraldome like the yoke of iealousie.

**947**

Suspition wounds, but iealousie strikes dead.

**948**

Suspect sends men too swiftly to their end.

**949**

Who trauailes in suspect, are bound to haste.

**951**

Passions kept priuat, doe most preiudice.

**952**

Suspition needs no vrger but it selfe.

**953**

Wise men haue alwaies hated iealousie.

**955**

Iealousie murdereth hospitalitie.

**956**

Iealousie rootes vp all good neighbourhood.

**957**

Iealousie reckons friends no more than foes.

**963**

As kindnesse doth delight in companie,

So is it poyson to mad iealousie.

**970**

Wisdome is Natures child, Experience heire,

Discretely rul’d, while Wit gads euery where.

**976**

Wisdome is alwaies held the chiefest wealth.

**989**

Warie fore-sight doth master head-strong will.

**1044**

Things well regarded, longest doe endure.

**1049**

Wisdome is plentifull in good examples.

**1050**

*Those wits that know how much faire graces mooue,*

*May thereby draw sound arguments of loue.*

**1058**

*All pearles are not deriued from one shell,*

*Nor all good wits within one countrey dwell.*

**1060**

Wisdome in man, is no meane happinesse.

**1081**

Art is but base, with them that know it not.

**1084**

Learning by vertue is more beautifull.

**1085**

True Art can wound as deepe as any steele.

**1087**

Knowledge is hurtfull, if discretion want.

**1091**

The purest studie seeketh heauenly things.

**1125**

*The man that scorneth all the Artes of schoole,*

*Lackes but a long coat, to be natures foole.*

**1131**

*Arts, which right hard doe seeme at our first sight,*

*By triall are made easie, quicke and light.*

**1132**

Experience, times characters raceth out.

**1135**

Learning, with courage, make a man complete.

**1138**

As learning helpes to purchase all men fame,

So (truly learn’d) doth more renowme their name.

**1139**

As ground vntil’d can neuer bring forth graine,

So vnlearn’d valour fruitlesse taketh paine.

**1143**

As Musique quickens discontented hearts,

So drowsie soules are cheer’d with eloquence.

**1176**

Kings liues reputed are their subiects lights.

**1178**

No common fortunes can once blemish kings.

**1189**

*The man that at a subiects life doth aime,*

*To the princes bodie giues a priuie maime.*

**1193**

A kings great name makes not his fault the lesse.

**1200**

A princes will ought not exceed his law.

**1202**

Princes desires are many times corrupt.

**1228**

*Blest is that league, where citties further Kings,*

*And kings doe further them in other things.*

**1230**

Graue heads are meetest Councellors for kings.

**1233**

Kings ought be free from partialitie.

**1246**

*Kings are not tearmed Gods for wearing crownes,*

*But for o’re fame and fortune they are Lords*

**1248**

Kings chaunging customes, euer feare a chaunge

**1250**

Kings are their subiects ioy, their countries hope.

**1251**

True subiects hearts are princes chiefest stay.

**1254**

Beggers make maiestie a gazing marke.

**1263**

No maiestie, where vertue is despis’d.

**1264**

As princes wills are commonly held lawes.

So life or death dependeth on their lookes.

**1269**

As biggest winds enkindle greatest flames,

So much submission makes a king most mild.

**1274**

*Tully* saith, then ’tis best to checke a prince,

When he forgets himselfe to be a prince.

**1276**

*The Kingdome, Countrey, and the Common-weale,*

*Are things that subiects loue doe most reueale.*

**1277**

Kingdomes are Fortunes flattering gifts, soone lost.

**1278**

Kingdomes are burd’nous to the wisest men.

**1281**

Who striues to alter lawes, disturbes the state.

**1283**

Kingdomes are Fortunes fatall tenise balls.

**1295**

Wisdome and care are kingdomes chiefest props.

**1296**

Rude multitudes are kingdomes ouerthrow.

**1301**

Wise princes are their kingdomes comforters.

**1302**

Vniust exactions killes a common-weale.

**1323**

Discretion best doth rule a common-weale.

**1325**

Seditious heads disturbe the common good.

**1326**

Vnruly members soone should be lopt of.

**1337**

*Xenophon* did thinke them vnworthie life,

That made no conscience of the common-wealth.

**1338**

He that denyes to die in countries cause,

Deserues (saith *Tullie*) hate of all good men.

**1346**

Oft noble deeds by falshood are defac’d.

**1352**

A noble nature is to all men kind.

**1353**

Nobilitie contemneth flatterie.

**1354**

A noble resolution makes men iust.

**1356**

In boldest actions, noblesse shines most cleare.

**1368**

Much babbling doth offend a noble eare.

**1369**

A noble nature is religious.

**1370**

Pouerties best friend, is the noble mind.

**1382**

The name of Noblenes (saith *Cicero*)

Must giue them place that by their vertue claime it.

**1384**

*Honour, is that the mind doth couet most:*

*And no dishonour like that honour lost.*

**1405**

*To frustrate them that but expect their due,*

*Doth ill beseeme an honourable mind.*

**1410**

’Tis honour to forgiue a yeelding foe.

**1416**

Honours are smoakes, and dignities haue cares.

**1418**

Honour relieues a foe as well as friend.

**1419**

It is no honour to be swolne with pride.

**1420**

Honour doth scorne dishonourable thoughts.

**1436**

How hard is princely honour to attaine?

**1442**

Great honours youth may loose it selfe in age.

**1445**

Who seekes for honour, lingers not his time.

**1447**

Honour doth hate with base delights to dwell.

**1448**

Honour helpes nothing where contentment wants.

**1450**

Honour is worthlesse in a wretched state.

**1453**

Who reach at honour, spurne at beauties baits.

**1457**

As goodly trees that yeeld no fruit are bad,

So beauteous bodies (honour-lesse) as bad.

**1468**

*Councell and good aduise is wisdomes square,*

*And most auailing to the life of man.*

**1476**

With patient counsell thirst is not appeas’d.

**1479**

Oft long debated counsels hinder deeds.

**1481**

Ne’re grieue his harme that would not be aduis’d.

**1486**

*When greene deuise by graue aduise is stayed:*

*A world of harmes are openly displaied.*

**1488**

A worldly mans aduise is daungerous.

**1490**

Aduise is quickly giuen, not ta’ne so soone.

**1494**

Afflicted hearts, all counsels doe deferre.

**1495**

*Counsell vnto a carelesse man applyed,*

*Is like a charme vnto an Adders eare.*

**1496**

The wise accept of counsell, fooles will not.

**1501**

Counsell best curbs doting affections.

**1503**

Counsell, the iealous scorne, and will not learne.

**1507**

Good counsell oft times cheares dispairing mindes.

**1510**

Courteous aduise, calmes stormes of miserie.

**1511**

As wise men scorne not to accept aduise

So fooles hold counsell not of any price.

**1512**

As young rash heads without discretion run,

So old mens counsels tell what should be done.

**1513**

As gentle showers doe cause the earths encrease,

So mild aduise assures the conscience peace.

**1514**

As treachers treasons prooue against themselues,

So euill counsell oft turnes on it selfe.

**1515**

As flowers in their prime haue sweetest sente,

So in distresse counsell best shewes it selfe.

**1516**

As foes by fleering seeke each others harme,

So friends by councell gaine each others good.

**1518**

The Emperour *Galba* said; All his mishaps

Ensued, because he would not be aduis’de.

**1519**

*Demetrius* of Macedon would say:

Reprooue me, when I councell doe refuse.

**1521**

*Solon* bad wealthie *Crœsus* be aduis’d,

For counsell was more worth than all his wealth.

**1523**

*Iustice is that which giueth equall right,*

*Punisheth wrong, keepes law in publicke sight.*

**1551**

The punishment of some, reformeth all.

**1552**

Speed doth loue right, but long delay is wrong.

**1556**

Iustice forbids to slay them that submit.

**1557**

The foe doth iustly kill where prince forsakes.

**1559**

Possession is no plea where wrong insults.

**1560**

They that haue part in wrongs, haue part in griefes.

**1573**

*Wrongs done vs, we are sparing to forgiue:*

*Not minding, we by mercie onely liue.*

**1581**

As thirstie soules doe seeke some long lookt spring,

So wrongs receiu’d with right, doe comfort bring.

**1588**

*Pollicie is a wise and discreet care,*

*For King, for countrey, and for common good.*

**1592**

Small harme, pretending good, is pollicie.

**1598**

No pollicie where lambes doe lyons lead.

**1611**

As dull neglect is follies chiefest badge,

So quicke conceit is signe of pollicie.

**1612**

As carelesse heads doe soonest harme a state,

So pollicie fore-sees before too late.

**1613**

As cunning crafts-men are commended most,

So Realmes of polliticke aduisers boast.

**1614**

As subtiltie is slye to helpe it selfe,

So pollicie is wise to shield it selfe.

**1615**

As daungers felt are worse than others fear’d,

So pollicies not executed, most offend.

**1616**

As counsell is some comfort in distresse,

So pollicie employ’d, kills wretchednesse.

**1624**

Peace is great riches in the poorest state.

**1639**

*In peace, for warre let vs so well prouide,*

*As in each state, no harme doe vs betide.*

**1653**

As warre cuts deepe, and maketh mightie wounds,

So peace like soueraigne balme doth cure them all.

**1654**

As griefe is cognisance of falling states,

So peace is glorie of faire shining sway.

**1660**

*Phocion* being askt; What fitted kingdomes best?

Replyed: A little warre, to win long peace.

**1663**

Where warre once enters, ruine doth ensue.

**1687**

An honourable buriall is the field.

**1697**

*Who knowes to win by sword, can iudge of wit:*

*For without wit, no warre can prosper well.*

**1704**

His flight is shamefull that flyes victorie.

**1705**

Warres conquerours, in loue doe seldome pine.

**1707**

In warre and loue, courage is most requir’d.

**1716**

Vnciuill warre, all iustice doth diuorce.

**1736**

AS Earth and Fire were first in this worlds frame,

So Warre and Peace are chiefe in kingdomes rule.

**1738**

As peace may suffer wrong, and be abus’d,

So warre is harmelesse, if but rightly vs’d.

**1739**

As pleasant talke makes short the longest way,

So valiant leaders whet on dullest mindes.

**1740**

As lingring sicknesse most offendeth life,

So quicke dispatch in warre is glorious.

**1741**

As rusticke notes likes any loutish swad,

So drummes and trumpets please a Souldiour best.

**1747**

*Plato* affirmed, warre was excellent

When it did harme to none but enemies.

**1748**

*Good Fame is that which all men ought desire:*

*But euill Fame is bad mens worthy hire.*

**1751**

No fame doth follow any vniust act.

**1769**

Fame, by our vertuous actions is maintain’d.

**1770**

Rumours soone rais’d, decay; but fame stands firme.

**1773**

Couet not fame, without great care to keepe it.

**1778**

Fame is the ioy and life of valiant minds.

**1796**

As pride is enemie to good report,

So lowly thoughts doe lead the way to fame.

**1797**

As sight receiues his splendour from the aire,

So fame from vertue doth deriue her selfe.

**1802**

Seneca saith; Fame should be followed,

Rather than coueted by fond desire.

**1803**

No man (saith *Cicero*) is learn’d and wise,

But fame must needs attend his actions.

**1807**

*True laud proceeds by the report of other:*

*Of more esteeme, when we our selues it smoother.*

**1810**

*Hard words doe discommend some men to day,*

*Yet praise to morrow with all might they may.*

**1816**

*When men doe praise themselues immoderately,*

*Makes other sentence them with obloquie.*

**1840**

*It is more worthie praise to keepe good fame,*

*Than the bare stile, or getting of the same.*

**1844**

A mans owne praise, is publicke infamie.

**1845**

Honest attempts can neuer want due praise.

**1868**

Among kind friends, departing drinkes vp ioy.

**1871**

Giue foes no oddes, nor friends vnequall power.

**1890**

In greatest need, a friend is best discern’d.

**1899**

Requests twixt friends are counted as commaunds.

**1901**

Performance is in friendship held a dutie.

**1904**

A friend is to a man another selfe.

**1905**

With euery one to shake hands, is not good.

**1907**

A wise man takes not ech one as his friend.

**1914**

Friendship admitteth not an angry frowne.

**1917**

Hazard displeasure to relieue a friend.

**1919**

They are no friends, that hazard them they loue.

**1920**

True friendship scornes confederacie with shame.

**1922**

Aduersitie doth best disclose a friend.

**1924**

*An open foe a man may soone preuent,*

*But a false friend, murders in blandishment.*

**1949**

No friend like him whome no distresse can daunt.

**1951**

As no calamitie can thwart true loue,

So no mishap can separate firme friends.

**1955**

As instruments are tun’d e’re musicke’s heard,

So friends are tride ere they be firmely found.

**1956**

As exiles haue no comforts but their cares,

So home-abiders haue no ioy like friends.

**1964**

Patience preuailes against a world of wrongs.

**1968**

To be borne well, and die worse, breaketh patience.

**1974**

Patience, all trouble sweetly doth digest.

**1978**

*The strength to fight with death, is patience,*

*And to be conquer’d of him, patience.*

**1981**

*Let such whome patience cannot moderate,*

*Endaunger them that would endammage him.*

**1983**

No conquest can compare with patience.

**1985**

Patience makes light, afflictions heauiest load.

**1997**

As angrie splenes are hastie in reuenge,

So discreete soules brooke all with patience.

**2016**

*When from the heart of man ascends true sighes,*

*From Gods diuinest spirit descendeth grace.*

**2018**

*Man of himselfe is as a barren field,*

*But by the grace of heauen, a fruitfull vine.*

**2024**

*The man vniust, is hopelesse fortunate:*

*Quickely misse-led, but hardly reconcil’d.*

**2055**

Faire and vnkind, in women ill beseemes.

**2065**

Women that long, thinke scorne to be said nay.

**2071**

Women allure with smiles, and kill with frownes.

**2073**

Women with wanton eyes, haue wanton trickes.

**2078**

*If womens hearts, that haue light thoughts to spill them*

*Die of themselues: why then should sorrow kill them?*

**2081**

*A womans teares are falling starres at night,*

*No sooner seene, but quickly out of sight.*

**2082**

A womans fauour lasteth but a while.

**2084**

*Women doe hold, ’tis ioyes life, lifes best treasure,*

*Both to begin, and leaue to kisse at leisure.*

**2086**

Some womens wits exceed all Art, in loue.

**2087**

*A womans passions doth the aire resemble:*

*Neuer alike, they sinne if they dissemble.*

**2088**

Loue, women, and inconstancie ne’re part.

**2089**

Blushes shew womens thoughts, and teach men wit.

**2095**

High praises hammer best a womans mind.

**2105**

As none can tell a griefe but he that feeles it,

So none knowes womens wrongs, but they that find them.

**2109**

As readines of speech becomes a man,

So silence doth a woman best beseeme.

**2110**

As goodliest gardens are not void of weeds,

So fairest women may haue some defect.

**2117**

*Ambition is a humour that aspires,*

*And slayes it selfe in seeking high desires.*

**2130**

Ambition, paine, and loue, brookes no delay.

**2136**

Many vsurpe, but most in mischiefe end.

**2144**

Ambition, no corriuall will admit.

**2149**

*Presuming will counts it high preiudice*

*To be reproou’d, although by sound aduise.*

**2153**

Ambitions dying, is great glorie wonne.

**2157**

As bad men grieue at good mens happinesse,

So high aspirers grudge at lowlines.

**2158**

As powder fier’d, is but a suddaine flash,

Euen so ambition is no more than smoke.

**2166**

Tirants are kingdoms plagues, and good mens woe:

Their owne destroyers, and soone ouerthrow.

**2167**

Oft in the childrens slaughters, fathers die.

**2168**

Oft in the childrens slaughters, fathers die.

**2169**

*The man that once is strong in equitie,*

*Will scorne th’austerest lookes of tyrannie.*

**2177**

Tyrants are leaders to a many ills.

**2180**

Tyrants are torturers of honest soules.

**2182**

No fame consists in deeds of tyrannie.

**2183**

Tyrants are alwaies traitours to them-selues.

**2192**

Nothing more abiect than a tyrant is.

**2194**

Tyrants subdue by strength, maintaine in hate.

**2195**

Tyrants are Nobles scourge, the commons plague.

**2197**

No peace, no hope, no rest hath tyrannie.

**2198**

One iniurie, makes not a tyrannie.

**2201**

Vsurping rule is held by tyrannie.

**2237**

Who builds in blood and treason, builds vnsure.

**2244**

*No greater spight, than basely be betrayed*

*By such a one whome thou before hast made.*

**2247**

*Conuerse with treachers, looke for treacherie:*

*Who deales with bad man, must haue iniurie.*

**2257**

As euill sauours doe corrupt the aire,

So treachers doe pollute a common-weale.

**2269**

ENuie is hand-maid to prosperitie.

**2277**

No sooner excellent, but enuied straight.

**2312**

*Enuie is like a shaft shot from a bow,*

*Which flies a while aloft, but lighteth low.*

**2315**

When enuie winkes, then waiteth he most harme.

**2317**

Patience endures what euer enuie dare.

**2318**

An enuious neighbour is a double ill.

**2323**

As fire not maintain’d is quickly out,

So enuie not supplyed, dies of it selfe.

**2326**

*Caligula had such an enuious heart,*

*As he repin’d at all mens happinesse.*

**2342**

Lust gads abroad, desire doth seldome sleepe.

**2364**

It is great vertue to abstaine from lust.

**2365**

Who followes lust, can neuer come to loue.

**2369**

No bondage like the slauish life to lust.

**2371**

The gate that opens to iniquitie,

Is vnrestrained lust and libertie.

**2380**

No beastlines like base concupiscense.

**2382**

Concupiscense leads on the way to death.

**2392**

As wanton thoughts are full of wanton speech,

So leud conceits are fild with loose desires.

**2393**

As greedie minds encroch on others right,

So lust makes no respect of leud delight.

**2394**

As leprosie the members doth corrupt,

So luxurie enuenometh the soule.

**2395**

As rauenous birds make no respect of prey,

So all are apt that come in lusts foule way.

**2402**

Pride, is a puft vp mind, a swolne desire,

That by vaine-glory seeketh to aspire.

**2403**

Pride, is the chiefe disgrace beautie can haue.

**2409**

Pride gapes aloft, and scorneth humble lookes.

**2413**

Suppresse the proud, helpe to support the meeke.

**2414**

*Vaine-glories vice, like to the mistie night,*

*Doth blemish oft our vertues shining bright.*

**2417**

Vaine-glorious men desire to please their eies.

**2420**

Shame followes pride, as doth the bodies shade.

**2424**

Vertue is plac’d, where pride may not presume.

**2428**

High-builded castles ouer-looke low lands.

**2431**

Sorrow ne’re followes him that flyes from pride.

**2447**

*Saith Aristotle,* Men ouercome with pride,

Their betters nor their equals can abide.

**2448**

*Quintilian* would haue men of greatest gifts,

Rather be humble, than swolne vp with pride.

**2457**

He that encrocheth much, is alwaies needie.

**2479**

*Couetousnes deserueth speciall hate*

*In Iudges, or in rulers of a state.*

**2489**

Auarice (like the dropsie) still seekes more.

**2509**

Idlenes is a death in life esteem’d.

**2511**

*The idle luske*, *that no way is enclin’d,*

*Walkes as one dead among the liuing kind.*

**2513**

Who growes too negligent, too soone repents.

**2526**

*Loue is a prodigie to loytring wits,*

*A hell of life, a trap for idle toies.*

**2545**

*Tully* saith, Men were borne to doe good workes,

As a preseruatiue gainst idlenes.

**2548**

Angers rash fire conceal’d, enkindles more.

**2549**

Anger must be no reason of diuorce.

**2563**

*Oft times we see, men troubled with annoy*

*Doe laugh for anger, and yet weepe for ioy.*

**2572**

Calmes seldome hold, without ensuing stormes.

**2574**

He that loues ease, offends no angrie man.

**2579**

*In windie dayes we hold our garments fast,*

*But glaring Sun-shine makes vs put them off.*

**2588**

The edge of reprehension, is sharpe words.

**2589**

Reprooue with loue, not anger, others faults.

**2590**

Cold breath doth not coole fire, but makes more hot.

**2592**

Fond disagreement is loues ouerthrow.

**2594**

As hate is oft conceiu’d vpon no cause,

So anger on small matters doth ensue.

**2596**

As wrathfull anger is a grieuous fault,

So sufferance is great commendation.

**2604**

Euripides, held nothing in a man

Of more defect, than sterne impatience.

**2606**

Gluttonie, drunkennesse, and leud excesse,

Is the high-way to woe and wretchednesse.

**2613**

Things vndigested, neuer turne to blood.

**2649**

Excesse (saith *Tullie*) is a testimonie

Of soules incontinence, and base desires.

**2650**

Griefe, Sorrow, Woe, and sighing care,

Endaunger health, and often vrge despaire.

**2652**

Griefe being disclos’d, the sooner is recur’d.

**2658**

Sighes of them-selues, are ouer-silent much,

And farre too short to make our sorrowes knowne.

**2662**

*Still we behold some griefe our blisse besets,*

*Yet often-times that griefe, some good begets.*

**2666**

*Words are but shadowes of a further smart,*

*But inward griefe doth truly touch the heart*

**2670**

*Where sorrow serues for food, where drinke is teares,*

*There pleasure sighes amidst confused feares.*

**2671**

Sighes often sue, but seldome times find grace.

**2672**

We may conclude our words, but not our woes.

**2673**

Great griefes are mute, when mirth can chearely speake.

**2675**

Nothing auaileth griefe, when fates denie.

**2676**

Cares, close conceal’d, doe aggrauate the paine.

**2677**

It’s ease to tell the cares that inly touch.

**2679**

Well fitteth moane the mind, neer kill’d with care.

**2690**

*Know how to weepe when mightie griefes constraine,*

*Else teares and sighes are meerely spent in vaine.*

**2706**

*It’s euer pleasing for a man to heare,*

*Those griefes discourst, that once were hard to beare.*

**2710**

*Vnhappie man, the subiect of misfortune,*

*Whose very birth doth following woe importune.*

**2711**

Mens dayes of woe are long, but short of ioy.

**2712**

Our time may passe, but cares will neuer die.

**2714**

*Men die, and humane kind doth passe away,*

*But griefe (that makes them die) doth euer stay.*

**2719**

They easily grieue, that cannot choose but moane.

**2727**

The deepest cares cure not the smallest griefe.

**2728**

Sorrow is mortall enemie to health.

**2754**

*Ech thinks him-selfe to fetch the deepest grone,*

*Because he feeles no sorrow but his owne.*

**2759**

Loue ne’re so loyall, is not free from care.

**2772**

All sence must die where griefe too much abounds.

**2780**

Sad cares, mens eyes doth alwayes open keepe.

**2781**

Short walkes seeme long when sorrow metes the way.

**2784**

Excesse of sorrow listneth no reliefe.

**2787**

No griefe like to the bondage of the mind.

**2800**

*Cicero* thought, the minds chiefe enemies,

Were melancholly griefes, and pensiues.

**2808**

Who euer feares, is better neuer feare.

**2809**

To loue for feare, is secretly to hate.

**2846**

*He rightly may be tearm’d a valiant man,*

*Whome honest death doth not affright with feare.*

**2850**

Feare not the things must come, bethinke faults past.

**2852**

The loue vnseene, is neuer knowne to feare.

**2867**

Continuall griefe, is feare beyond all feare.

**2868**

Basenesse aduanced, purchaseth but feare.

**2869**

Who walke in feare, suspect the pathes they tread.

**2870**

Death being assur’d to come, deserues no feare.

**2876**

*Wicked men commonly are void of feare,*

*And therefore daunger alwaies with them beare.*

**2880**

As leaking vessels cannot long endure,

So fearefull minds haue slender permanence.

**2884**

As wrong suspitions are but mens disgrace,

So needlesse feares declare but want of wit.

**2890**

*Solon* gaue instance to his country-men,

That shame did euermore attend on feare.

**2916**

Misfortune followes many ouer-fast.

**2917**

Where first mishap began, there will she end.

**2929**

Vnlookt for things doe happen soon’st of all.

**2930**

Power hath no priuiledge against mishap.

**2931**

*Complaine not thy misfortune to thy foe,*

*For he will triumph when he sees thy teares.*

**2932**

The highest state awarrants not mishaps.

**2933**

Vnfortunate are some men that be wise.

**2934**

Happy he liues that tasteth no mischaunce.

**2942**

Well may he swimme, held vp by fortunes hand.

**2944**

Fortune hurts not where she is held despis’d.

**2945**

The fleece of fortune striues to haue the fell,

**2946**

Who keepes his fortunes wisely, needs no more.

**2950**

By fortunes smiles ensues the greatest falls.

**2952**

Fortune may raise againe a downe-cast foe.

**2955**

*Riches are nothing else but fortunes gifts,*

*And bring with them their owne confusion.*

**2962**

Where Fortune fauours much, she flatters more.

**2980**

Fortune best shewes her-selfe in women kind.

**2981**

Fortune doth glorie in her chaunging mood.

**2984**

Fortune can neuer hurt a steadfast mind.

**2998**

*Destinie, or the firme decree of Fate,*

*Is sure to happen, be it soone or late.*

**3019**

*Those fates that one while plague poore men with crosses,*

*Another time prouide to mend their losses.*

**3026**

What fate intends, follie cannot fore-stall.

**3029**

Force cannot winne, what fate doth contradict.

**3037**

As cities are o’re-come by batterie,

So all on earth must yeeld to destinie.

**3038**

As lookes of loue oft shadow inward hate,

So times faire hope is shortned soone by fate.

**3039**

As flowers in morning fresh, oft fade ere night,

So fate cuts off what goodliest seemes in sight.

**3045**

*Plato* affirmed, That a good mans fate

Neuer to euill could be destinate.

**3046**

The Mind is that bright eye, which guides the soule

And gouernes men in all their actions*.*

**3053**

The griefes of troubled minds, exceed beliefe.

**3059**

By outward lookes, the mind is oft discern’d.

**3062**

*The action and affection of the heart,*

*Two wayes whereby a christian playes his part.*

**3063**

The vertuous mind beares patiently all wrongs.

**3069**

*The mind of man doth many times behold,*

*That which fraile sight can neuer reach vnto.*

**3076**

None hath enough for euery greedie mind.

**3086**

What the tongue dares not, oft the mind doth say.

**3089**

Little perswasion mooues a wicked mind.

**3093**

Much promiseth the mind, if fate as much.

**3094**

Great is the will, but greater farre the mind.

**3101**

Cares cruell scourge doth greatly whip the mind.

**3108**

The greatest minds doe aime at greatest things.

**3111**

*All impious minds, though their fore-casts be great,*

*They cannot hide them from the greatest great.*

**3112**

The minds old habit hardly will be chaung’d.

**3114**

Where mind consents not, faults deserue excuse.

**3128**

*Cicero saith, the goodnesse* of the mind,

Is most discern’d in pardoning iniuries.

**3129**

*Socrates* said, His quietnes in mind

Was cause he neuer sickned till his death.

**3130**

*Affection, and sweet fancies secret fire,*

*Kindle the coales, that quicken vp desire.*

**3131**

Where we affect, we seldome find defect.

**3155**

Fauour and grace, are tearmed fancies fuell.

**3170**

Desire is life of loue, and death of feare.

**3181**

Lawfull desires, are honesties best notes.

**3183**

Delay is preiudiciall to desire.

**3188**

A hot desire, on present heat doth dote:

When cold repentance will it not fore-note.

**3194**

Sleepe hath no priuiledge ouer desire.

**3207**

*Contempt and Scorne, are Wits infirmitie,*

*Wherwith Disdaine and Scoffes keepe company.*

**3209**

Things long in getting, quickly are disdain’d.

**3210**

Present disdaine oft after-loue diuines

**3213**

Disdaine deliuers a depraued mind.

**3217**

*Neither can wit or Art take any place,*

*Where aduerse scorne, with feare, strikes boldnesse dead.*

**3218**

Presumption giues no guerdon, but disdaine.

**3219**

Despised men on earth, must liue in heauen.

**3231**

Disdaine declares a proud presuming heart.

**3235**

Scorne not thy wife, least scorn’d, she do thee scathe.

**3238**

No mocker, but at length did meet his match.

**3244**

As faire demeanour most commends a man,

So scornes and scoffes as much dishonour him.

**3249**

#### Among all perturbations, Tullie saith,

#### Disdaine is most iniurious to it selfe.

**3250**

#### And Fabius Maximus holds like conceit,

Affirming, nothing worser than contempt.

**3251**

Slaunder and base Detraction, is the fruit

Of deuilish hearts, and foule polluted soules.

**3255**

In slaundring speech, enuie takes pleasure most.

**3260**

Leudnesse is still defam’d, and euer was.

**3289**

No bane to friendship, worse than slaunder is.

**3293**

As deepe incisions are for festred sores,

So mightie meanes must cure vp slaunders wounds.

**3301**

*Seneca* saith, Of theeues men may beware,

But hardly shall they scape the slaunderer.

**3302**

*The tongue is tell-tale of the priuat thoughts,*

*And words oft times doe ouer-reach the wise.*

**3303**

Words are but wind, they bid, but doe not buy.

**3304**

The greatest words, oft times haue weakest deeds.

**3312**

Words are but shadowes of a further smart.

**3313**

Things being twise told, the vulgar not allow.

**3325**

Curses, are but vaine breathings in the aire.

**3334**

Report can make a substance of a shade.

**3336**

In many words must needs be much amisse.

**3340**

Superfluous speech doth much disgrace a man.

**3341**

*Griefe sometimes doth distressed minds so wreake,*

*That heart neere bursteth ere the tongue can speake.*

**3342**

The tongue gads many times before the wit.

**3343**

Much babling doth bewray great impudence.

**3344**

*Words are but fruitlesse that infect the eare,*

*Without some sweet impression of the mind.*

**3346**

The fewer words, the more discretion.

**3347**

*That man may worthily be said to dote,*

*That trusts faire words, and selles his goods for smoke.*

**3350**

*Bargaines made by constraint, may well be broken:*

*And words by force compeld, as well vnspoken.*

**3355**

Of whome the tongue talkes much, the heart thinkes more.

**3386**

The tongue (saith *Aristotle*) blabs the mind,

And fooles or wise men soone thereby we find.

**3392**

A seeming friend, is a deceitfull bogge.

**3401**

Men strew sweet flowers to hide the deepest snares.

**3421**

Womens dissembling hardly can be matcht.

**3435**

*Good Deeds confound all bad, suppresse offence:*

*Correcting faults with loue and patience.*

**3438**

*He that sets downe what gifts in goodnes lurke,*

*Shall breath him twise, before he end his worke*

**3445**

Good lampes will shine till all their oyle be gone.

**3454**

Good deeds, are famishment vnto the deuill.

**3460**

Ignorant faults craue pardon still by course.

**3463**

Faults vncommitted, challenge no repent.

**3466**

Faults oft are measur’d by their secrecie.

**3479**

Vertue conducteth to all things are good.

**3480**

*First weigh the qualitie of each offence,*

*And thereunto apply the punishment.*

**3483**

Wisdome directs to know the good from bad.

**3487**

Neuer repent thee of thy well-done deeds.

**3489**

Good men doe still delight in doing good.

**3490**

Good deeds doe shew the fruits of zealous faith.

**3492**

As fond behauiour most displaies a foole,

So honest deeds declare an honest heart.

**3494**

As sullein lookes bewrayes reuenge-full thoughts,

So mild aspect declares a gentle heart.

**3498**

The Emperour *Aurelian* had great care,

Least malice should obscure his well-done deeds.

**3499**

*Philip* did thanke the woman for her checke,

And said: Still chide me when I doe not well.

**3500**

*Augustus* left his friend to iudgements triall,

For hindring law (quoth he) becomes no king.

**3502**

Reward the good (saith *Solon*) for their doing good,

Aud punish them delight in wicked deeds.

**3503**

*Euill deeds and wicked, come from vicious minds:*

*And here, or some-where els, due vengeance finds.*

**3506**

Those things which we deeme good, oft prooue but ill.

**3569**

The sight of euill sets out goodnesse best.

**3570**

Euill dessignes haue euill accidents.

**3578**

*Pericles* said, th’Athenians loued him,

Because they neuer could detect his deeds.

**3579**

*Demetrius* lost all his followers,

Because he had no care of doing ill.

**3580**

*Pyrrhus* desired to be smit with death,

When he did ought that ill beseem’d a King.

**3582**

Men to doe ill, or iniurie each other,

Is no meane eye-sore, *Tullie* doth affirme.

**3596**

All wishing thoughts sprout forth by quicke desire.

**3597**

Citties doe bastardize the brauest thoughts.

**3603**

How poore soeuer, thought is rich enough.

**3607**

Vnreuerend thoughts gainst kings, are treacherie.

**3608**

Vnmeasur’d thoughts, by fortune are cut short.

**3609**

*Nothing doth sooner dry vp beauties blood,*

*Than sullein thoughts, though it be ne’re so fresh.*

**3616**

Thoughts prosper not, where feare doth perish them.

**3638**

Thoughts doe afflict the mind, saith *Cicero*,

And makes it subiect to no certaintie.

**3648**

*Teares are dumbe Oratours, and wanting speech,*

*Perswade some-time more than the tongue can doe.*

**3649**

Teares are the most effectuall rhetoricke.

**3652**

*Teares must not be as torments, but as markes*

*To shew the loue we beare vnto our friend.*

**3663**

Teares are swift postes to certifie our griefes.

**3665**

Teares are as nourishment to godly soules.

**3669**

Teares kindle loue, and qualifie displeasure.

**3671**

Teares ill becomes the Iudge that first condemnes.

**3679**

Teares are the riches of a sighing soule.

**3686**

Teares cannot change what God hath fore-decreed.

**3695**

So streames of teares doe giue the soule true peace.

**3696**

As weeping Oliue trees most fruitfull are,

So mourning minds doe soonest kill despaire.

**3701**

*Seneca* saith, That mightie men by power

Reuenge themselues; the weaker, by theit teares.

**3702**

The broken heart (saith *Tullie*) hath moist eyes,

When often-times it faignes forth merrie lookes.

**3710**

Humilitie admires his paine with ioy.

**3720**

The minds submission pulls downe loftie lookes.

**3726**

Humilitie doth anger soone asswage.

**3749**

Breake not a bending reed, spare the submisse.

**3759**

Scipio,in all his fottunes neuer sweru’d,

From patient sufferance, and humilitie.

**3760**

Pericles most of all defam’d him-selfe,

By making scorne of true humilitie.

**3761**

Tullie affirmes, all vertues what-soe’re,

Are soonest learned by humilitie.

**3762**

Plato calls lowlinesse, the soules defence,

And onely shield against extremities.

**3764**

AVthoritie makes many men seuere.

**3810**

He sits not safest, that is mounted high.

**3813**

The power of vertue euer-more preuailes.

**3821**

As presidents are aptest meanes for youth,

So rulers goodnesse giues example best.

**3823**

*Courage, is foe to faint-heart cowardise:*

*And man-hood, teacheth valour to be wise.*

**3839**

Rebellious natures must be roughly vs’d.

**3853**

The man that couples courage with desire,

Runnes freely through his daunger, and preuailes.

**3854**

True valour aimes at honour euermore.

**3873**

As courage keepes the mind from base assaults,

So cowardise infects it with all faults.

**3880**

Courage, saith Seneca, is of such power,

As it can conquer any miserie.

**3881**

Plato saith, Courage eleuates the mind,

To all things that are laudable and iust.

**3882**

*Pleasure and sweet Delights, doe much beguile:*

*Expecting ioy, griefe happens oft meane-while.*

**3889**

Farewell delight, when graueld is all grace.

**3891**

The sweetest pleasure hath the shortest date.

**3907**

That pleaseth most, is farthest from the eye.

**3909**

Pleasure asleepe, then sorrow will awake.

**3911**

Pleasure maintain’d by care, is quickly lost.

**3925**

Mirth makes the longest iournies to seeme short.

**3941**

As greatest griefes doe make the least not seene,

So huge delights cause meane ones vanish cleane.

**3942**

As greatest light, is in the largest skie,

So that delights, is furthest from the eye.

**3943**

As sad minds brooke no merrie companie,

So sorrow is to pleasure enemie.

**3949**

Demosthenes in his Orations,

Alwayes forbad voluptuous vaine delights.

**3955**

Paine profit reapes, if seeds be wisely sowne.

**3960**

The greater paine, the greater miserie.

**3963**

It’s paine to keepe the things we would expresse.

**3972**

An inward sore strikes the Phisition blind.

**3975**

Sad musicke to sad passions, addes more paine.

**3979**

How fraile is that which men atchieue with paine?

**3992**

As Sun-shine daies of fortune getteth friends,

So paine or perill looseth them as soone.

**3993**

As miserie a med’cine hardly finds,

So inward paines, are not with pratings cur’d.

**3995**

Philostrates endured all his paines,

To th’admiration of his enemies.

**3996**

Marius the Romane said, he felt no paine

In all his hurts, if but one friend were by.

**3997**

Sextus Pompeius could abide no paine,

No, not so much as feele his head to ake.

**3998**

The Spartanes for their pleasures, made strict lawes,

Shewing, what paine to each one did belong.

**3999**

Cicero said, No paine could touch the mind,

That was but rampierd-in with sufferance.

**4000**

And Aristotle held the same opinion,

Firme resolution could subdue all paine.

**4011**

Need hurteth none so much as sillie soules,

Who cannot patiently endure her yoke.

**4017**

To needie men, delay is euen as death.

**4024**

The graunts are small to them that stand in need.

**4031**

A little *st*roke will serue to make him die,

That is hal*f*e slaine before with miserie.

**4036**

No truer friends haue poore men than their teares,

Wherein men (*e*ach way wretched) may be rich.

**4038**

Giue them that want, not such as haue no need.

**4044**

Necessitie endures what else would not.

**4045**

Miserie finds no multitude of friends.

**4051**

Prosperitie is lou’d of very many,

But men in want are hardly holpe by any.

**4052**

By others wants we know our owne good haps.

**4059**

A poore and honest life hath no compare.

**4073**

LIke clouds that haue no raine, are liberall words.

**4075**

*The liberall heart, God cherisheth and loues,*

*And from him still, all cause of want remooues.*

**4079**

The goodliest night is, when most starres are seene.

**4081**

We count that ground the best, which yeelds most grain.

**4088**

*He that still draweth forth without supply,*

*The fountaine of his store will soone be drie.*

**4090**

*Gifts to the poore, let them be done with speed,*

*For long delay, more wretched makes their need.*

**4094**

Honours chiefe grace is liberalitie.

**4100**

As manhood is discern’d by cowardise,

So bountie is beheld by wretchednesse.

**4111**

*Who hazards his estate, to remedie*

*A curelesse mischiefe, may be tearm’d a foole.*

**4117**

*He is a foole that doth prepare a ginne,*

*To be him selfe the first man ta’ne therein.*

**4142**

Follie, though ouer-guilt, at length appeares.

**4144**

AS foolish questions merit silence best,

So kind demaunds require as kind replyes.

**4146**

As wise men not esteem’d by outward shewes,

So any semblaunce satisfieth fooles.

**4155**

Follie, saith *Cicero*, pollutes the soule,

But wisdome is a glorious ornament.

**4191**

*While we haue iewels, we doe not esteeme them:*

*But being lost, would with our liues redeeme them.*

**4200**

Time, on the weariest wretch, bestoweth rest.

**4209**

As time well vsde, a mans best treasure is,

So badly wasted, is most miserie.

**4210**

As nothing is of greater price than time,

So nothing should with greater care be kept.

**4211**

As winter nips the freshest flowers that be,

So time makes furrowes in the fairest face.

**4212**

*Seuerus* made such deare account of time,

As nothing grieu’d him more than losse of time.

**4213**

*Pyrrhus* had priuat obseruations,

Whereby to know how time did steale away.

**4214**

*Philip* of Macedon would chide him-selfe,

For the least vaine employment of his time.

**4215**

Great *Alexander* learn’d of *Diogenes*,

How in his warre affaires to spend his time.

**4218**

*Youth is that state our minds doth most affect,*

*Our speediest spoile, without most wise respect.*

**4219**

YOung grafts of future goodnesse, soone appeares.

**4221**

Custome, small faults of youth permits to scape.

**4227**

Loue is youths plague, wits scourge, and ages hell.

**4271**

Youth well instructed, saith *Euripides*,

Doth after make his age more honourable.

**4291**

*What can auaile vnpleasurable age,*

*That feeds on lust, or base vnable rage?*

**4302**

Age takes aduise, ere he presume too farre.

**4319**

Gray haires are wisdomes badge, and ages pride.

**4334**

As fairest Sunnie dayes must haue their nights,

So goodliest youth old age at length affrights.

**4346**

Mans life still endeth, with the end of life.

**4347**

*In vanitie of life, and wandring wayes,*

*The wicked run and weare out all their dayes.*

**4367**

Life suffers wrong, when death would end her woes.

**4369**

That dead things can giue life, we seldome find.

**4374**

*God guides mans life, and when he list to haue it,*

*Wit, wealth, nor any thing beside can saue it.*

**4375**

Our life is death, if we doe liue in sinne.

**4379**

To liue and loue not, is no life at all.

**4382**

There is no force so great, as life enforc’d.

**4389**

*The good doe liue, as if they liued not:*

*And die, as if their death were but a dreame.*

**4425**

It’s worse than death, to linger on reliefe.

**4440**

Death is the lowest step a man can fall.

**4441**

Death is not shunn’d of them that dutie yeeld.

**4443**

Parting breeds mourning, absence cruell death.

**4457**

All-killing death, by Christ is kill’d him-selfe.

**4459**

The sharpest sting of death, hurts not but helpes.

**4465**

Life leads to care, death to the scale of heauen.

**4475**

As we are merrie at our childrens birth,

So should we not grieue vainly at their death.

**4476**

As darknesse doth obscure the fairest day,

So death laies hold vpon the forward’st life.

**4482**

*Thales* will’d euery man amend his life,

Else he could haue no honour in his death.