

SIR EDWARD COKE.

&c. as to men, specially to Christian men, there needeth no law at all to be made, ever being mindfull of that caveat '*Attende autem vobis, ne forte graventur corda vestra in crapula, et ebrietate, &c.*' and to shew that "morall heathen men by the light of nature agree hereto," he quotes Cicero and Horace, two gentlemen who, by the way, by no means despised good living.

*Apropos* of building he cites Deut. xxii. 8, to shew that battlements should be built around the roof of a house for the purposes of safety.

He approved strongly of funereal monuments and says that the erection of them is lawful, "for it is the last work of charity that can be done for the deceased, who while he lived was a lively temple of the Holy Ghost, with a reverend regard, and Christian hope of a joyfull resurrection." And that they serve the good use and end of putting the living in mind of their end for all the sons of Adam must die. (Then comes the inevitable Latin.)

Statutum est hominibus semel mori.

Cum tumulum cernis, tum tu mortalia spernis :

Esto memor mortis, sisque ad cœlestia fortis.

In chapter 99 our author waxes eloquent "*De Assentatione, Fucologia, Pseudologia, Flattery,*" he says, "The occasion of making this law was, that king Canutus had been seduced by flatterers, who had shewed him his face and state in a falsee glasse, making too great a shew of his own parts, actions, and state, to the end to make him conceit himselfe to be better and greater than he was, and his adversaries lesse, then in truth they were. Nay, this king by wicked flatterers assumed to him divine power and honour; for coming from sea, he set his feet on the sea strand, as the sea was flowing, and com-

manded the sea not to rise to wet his lordly and majestick feet nor clothes : the sea keeping on his accustomed course, both wet his feet and thighs also : whereat being sore amazed repented his presumption (which he had undertaken by wicked flattery.) And well is the flatterer marshalled in this law with lyers, thieves, and raveners ; for the divine described flatterers to be those, *Qui colunt aliquem, et auferunt ab eo aliquid temporarii boni.* So as it is *peccatum viscatum*, it getteth away much and giveth smoke. And the Holy Ghost hath styled flattery *oleum peccatoris*, that is, the oile of the sinner, that is, of him that exceedeth others in sinne, and doth affect greatness, that is the head, making it greater and more prosperous then it is, as you may reade in the prophet David : *Corripiet me justus in misericordia, et increpabit me, oleum autem peccatoris non impinguet caput meum.* Whereby he being both a king and a prophet, preferreth the reproofe, nay the sharp rebuke of the just and virtuous, before the smooth humouring of the flatterer (per nomen) of the sinner. This *oleum peccatoris* is *mel venenatum*, et *venenum mellitum*, and commonly affecteth greatnesse, and is called lordbane.

And again, David speaking of the flatterer saith, his words are smoother then oile, and yet they are very swords. *Hæc dicit Dominus Deus, Væ qui consuunt pulvillos sub omni cubito manus, et faciunt cervicalia sub capite universæ ætatis ad capiend' animas, &c.* Thus saith the Lord God, Woeto them that sow pillowes under all armeholes, and put kerchifes upon the heads of every age to hunt souls. They make the king glad with their wickedness, and the princes with their lyes. *In malitia sua lætificaverunt regem, et in mendaciis suis principes.*

The flattering mouth worketh ruine. And more kings and kingdomes have been overthrown by the means of flattery,