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LIFE AND WORKS
OF
ROBERT GREENE, M.A.

VOL. II.

MAMILLIA : PARTS I. AND II.

AND

ANATOMIE OF FLATTERIE.

1583—1593.



Oh ! if ye would not have your spirits shorn
Of the deep consolations of the past,
Or drop the links wherewith ye can make fast
The Present to the Bygone, think no scorn
Of those great times whose double aspect seems
Like the revolving phases of our dreams.
Could we step back from out this present stir
Of good and ill, which interpenetrate
In every land and age the social state
How dread would seem its twofold character !
So we revere the Past, when Time hath furled
The skirts of mist, and to our vision cleared,
In luminous distinction, all unsphered,
The adverse circles of the Church and World.

FREDERICK W. FABER, D.D.



your spirits stoop
to the past,
You can make fact
to scorn
That it seems
to have been
to have come out this present scene,
And to have interpenetrated
the social structure
and would seem its twofold character
to have been, the Past, when Time hath
to be **of** **all**, and to our vision cleared,
to be **distinction, all unsphered,**
to be **circles of the Church and World.**

FREDERICK W. FABER, D.D.

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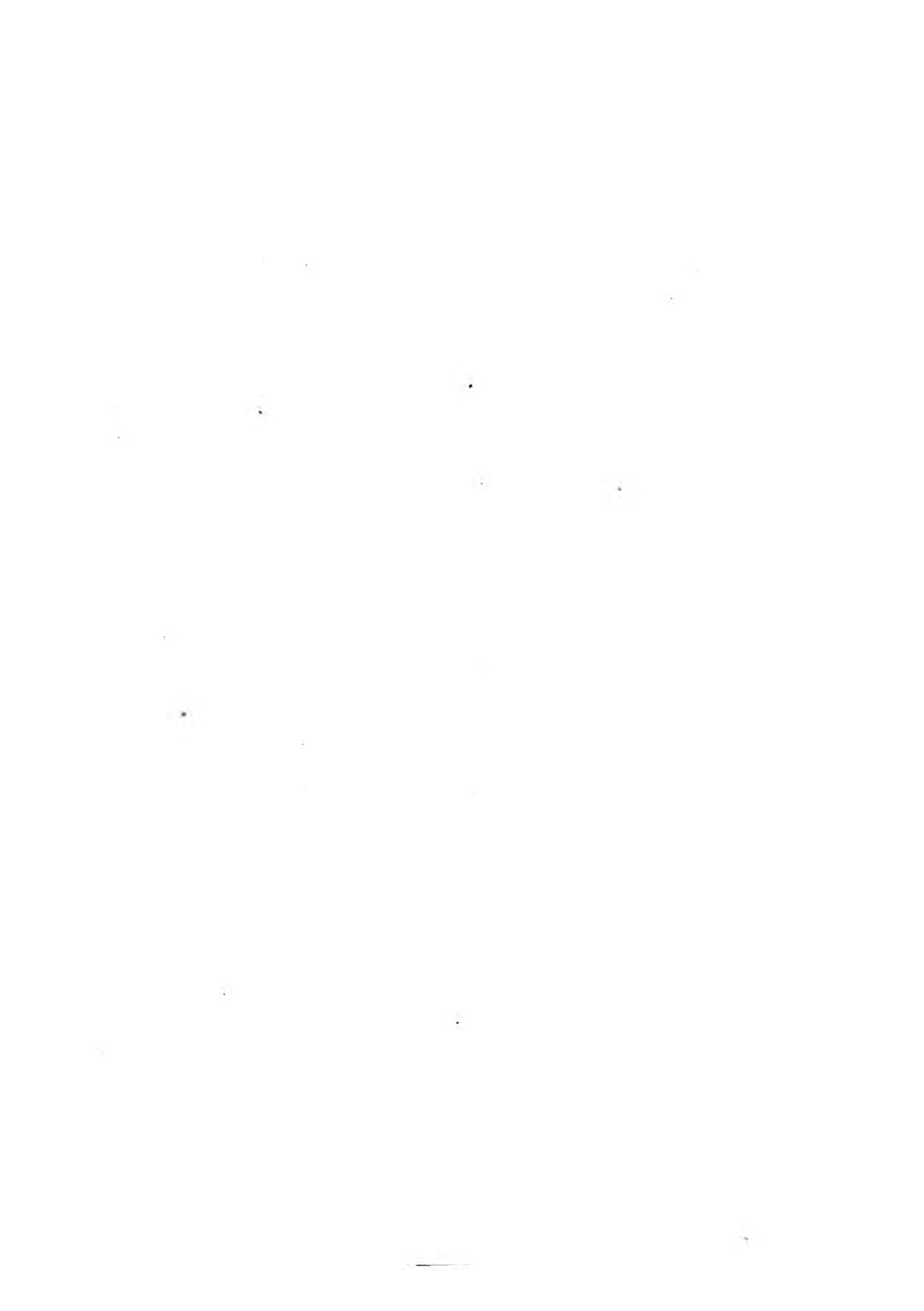
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Edited with Introductions, Notes and Illustrations

BY THE

Rev. Alexander S. Grosart, LL.D., F.R.S.

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THE
LIFE AND COMPLETE WORKS
IN
PROSE AND VERSE
OF
ROBERT GREENE, M.A.
CAMBRIDGE AND OXFORD.

IN TWELVE VOLUMES.

FOR THE FIRST TIME COLLECTED AND EDITED,
WITH NOTES AND ILLUSTRATIONS, ETC.,

BY THE REV.
ALEXANDER B. GROSART, LL.D. (EDIN.), F.S.A.
St. George's, Blackburn, Lancashire.

VOL. II.—PROSE.
MAMILLIA : PARTS I. AND II.
AND
ANATOMIE OF FLATTERIE.
1583—1593.

PRINTED FOR PRIVATE CIRCULATION ONLY.
1881—83.

50 Copies.]

Printed by Hazell, Watson, and Viney, London and Aylesbury.

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I love the old melodious lays
Which softly melt the ages through,
The songs of Spenser's golden days,
Arcadian Sidney's silvery phrase,
Sprinkling our noon of time with freshest morning dew.

JOHN G. WHITTIER.



TO
THE REV. STOPFORD A. BROOKE, M.A.,
LONDON.

'TIS NOT THAT I HAVE HOPE, OR E'EN DESIRE
TO WIN BACK FOR THE LONG-DIMM'D NAME OF GREENE
THE FAME ONCE HIS—IN MANY TRIBUTES SEEN—
THAT I THUS BRING TOGETHER—SAV'D AS BY FIRE—
HIS MANNERS-PAINTING BOOKS ; OR IN THE CHOIR
OF ENGLAND'S MIGHTIES PLACE HIM ; BUT I WEEN
THERE ARE IN THESE OUR DAYS, TO WHOM THE SHEEN
O' THE PAST NE'ER PALES, BUT LIKE THE MARTYR'S PYRE
GROWS LUMINOUS IN THE ENCOMPASSING DARK.
BROOKE ! TRUE, BRAVE MAN, TO THEE AND KIN, I BRING
THESE ANTIQUE LOVE-TALES : UNTO ALL WHO HARK,
AS FROM THE GREENWOOD COMES SOFT CAROLLING ;
AND ENGLAND OF ELIZABETH LIVES AGAIN
IN MANY A QUAIN-T-SPEECH'D PAGE AND VIVID STRAIN. .

ALEXANDER B. GROSART.







GENERAL PREFACE.



AM old-fashioned enough to like a Dedication and a Preface to a Book. I indulge myself in the twofold luxury.

Elsewhere—namely, in annotations and additions to the Life by PROFESSOR STOROJENKO (in Vol. I.),—made to 'speak English' for the first time, and very considerably revised, supplemented and corrected by its distinguished Author expressly for me—full and critical notices of the several productions of GREENE are given. Here I wish mainly to state, by way of General Preface, that with Greene, as in all my editing, my law and en-

deavour combined, is to reproduce the Author's own text in integrity, *id est*, without an attempt at (so-called) 'improvements,' or even modernisation of the spelling, punctuation, etc. The most of the original and early editions, having been printed in what is known as Black Letter or Old English—most trying of all type to read continuously—I do not profess to furnish facsimiles; but I shall be disappointed if it be not found that within the inevitable limitations of human fallibility, the *ipsissima verba* of the text are faithfully rendered—that text being in every case the earliest available (as successively explained in the places). Such few corrections of misprints and mispunctuations as it has been deemed expedient to make, are recorded in the Notes and Illustrations, save trifles such as a reversed letter, as n for u; misplaced letters, as hwise for howse (= house); misplaced words, as 'yet if he doubting he' for 'yet doubting if he' (vol. ii., p. 36, l. 4 from bottom), and the like. I have even had special type cast by Caslon to imitate original peculiarities—*e.g.* ÿ, ŷ, ẇ = with, ÷ = ?, etc., etc. The colon (:) is a favourite punctuation with Greene and his contemporaries. It was evidently used to mark

a longer breathing or pause in reading than we should think of making. It will also be observed that a sentence is truncated, and what we should end it with, placed with a capital as the first word of a new clause, or sentence. I designate this, emphasis for the eye.

Throughout, there are well-nigh endless allusions to classical-mythological names and incidents, not a few of them being oddly disguised by their orthography. Those merely trite are left unannotated; but in every case where an ordinary Reader may be supposed to wish information or elucidation, an attempt is made in relative *Notes and Illustrations* to render adequate help; while in the closing volume, under the Glossarial Index, etc., every noticeable word, name, and the like, may be looked for. In the annotated Life (as before) specialities of thought, word, fancy, are dwelt on.

One distinctive peculiarity, in contrast with much contemporary literature, of the Works of ROBERT GREENE may be as well accentuated here. In reversal of ROBERT HERRICK'S famous couplet at close of "Hesperides":—

"To his Book's end this last line he'd have plac't,
Focond his Muse was; but his Life was chast,"

I fear the 'Life' in Greene's case was a sorrowfully unchaste and stained one, though at longlast the Prodigal did arise from his swine-troughs and return weary, bruised, bleeding, and lowly-hearted to the Divine Father—as told in 'Confessions' beside which those of a Rousseau are tawdry and spectacular, so exquisite is their self-evidencing truth and pathos and penitence; whereas his Books are invariably pure. GABRIEL HARVEY bewrays his absolute ignorance of Greene's writings by the hearsay way in which he denounces them. While characters and scenes and circumstance would over and over have given opportunity for broad and unclean speech, broad and unclean speech is never found. Let his memory have all the benefit of this to-day.

Further—Even in his lightest and slightest love-story, if the Reader be on the alert, he will be struck with the opulence of weighty aphoristic thought, and penetrative vision of men and things. Speaking for myself as a Preacher, I have had repeatedly matter for a whole Sermon given me in some old legend, or brilliantly-set truth, or recondite fact, or epigrammatic saying, half-carelessly and by-

the-bye, worked into these off-hand books. Everywhere GREENE vindicates himself as a gentleman, a scholar, a travelled observer, a bright, pleasant, light-hearted fellow, "of infinite jest," save in the deep-shadowed and piteously tragic close. I always think of ROBERT GREENE as type of MATTHEW ARNOLD'S unique Self-Deception, which we shall profit by pondering here and now :—

" Say, what blinds us, that we claim the glory
Of possessing powers not our share?—
Since man woke on earth, he knows his story,
But, before we woke on earth, we were.

Long, long since, undower'd yet, our spirit
Roam'd, ere birth, the treasuries of God :
Saw the gifts, the powers it might inherit ;
Ask'd an outfit for its earthly road.

Then, as now, this tremulous, eager Being
Strain'd, and long'd, and grasp'd each gift it saw.
Then, as now, a Power beyond our seeing
Stav'd us back, and gave our choice the law.

Ah, whose hand that day through heaven guided
Man's blank spirit, since it was not we ?
Ah, who sway'd our choice, and who decided
What our gifts, and what our wants should be ?

For, alas ! he left us each retaining
Shreds of gifts which he refus'd in full.
Still these waste us with their hopeless straining—
Still the attempt to use them proves them null.

And on earth we wander, groping, reeling ;
 Powers stir in us, stir and disappear.
 Ah, and he, who placed our master-feeling,
 Fail'd to place our master-feeling clear.

We but dream we have our wish'd-for powers.
 Ends we seek we never shall attain.
 Ah, *some* power exists there, which is ours,
Some end is there, we indeed may gain." *

Further—The writings of GREENE contribute abundant illustrations of our language in relation to EUPHUISM. In the Annotated Life (in Vol. I.) I shall review critically DR. FRIEDRICH LANDMANN'S "Der Euphuismus sein Wesen, seine Quelle, seine Geschichte" . . . Giessen 1881). This erudite German is only very superficially acquainted with GREENE and later writers, though his Dissertation otherwise, is a solid contribution to literary-critical literature.

Finally—In every book there is fulness of manners-painting of contemporary, *i.e.* Elizabethan life. The Conny-catching books hold a *unique* place in our literature in various ways.

I do not promise the reader 'great things' or grand, in any or all of these Works of ROBERT GREENE; but sure I am that whoever will sequester himself with the 'large leisure'

* Poems : Second Series, 1855, pp. 138-9.

of those of old, with whom books were few and all folios, he will find himself walking as into some ancient Elizabethan garden, ringed with inviolate greenwood. There will burst upon him, too, such visions of (so to say) flower-beauty as glorifies the *Romaunt of the Rose*, that "Well of English undefiled":—

"Sprang up the Grass as thick ysett
And soft eke as any Velvett.
There sprang the Violett all new,
And fresh Pervinke rich of hewe,
And Flowris yalowe, white, and redde,
Such plenti grew ther ne'er in mead:
Full gay was all the ground and quaint,
And poudred as men had it peint."

Nor flowers only—old-fashioned English flowers—but birds also, from nightingale in the thorn-thicket to lark in the blinding summer sky. In as unexpected places as flower or bird, these books yield fineliest worked lyrics and other snatches of delightful verse. Then, in a horizon beyond these, we are introduced to many a 'fair ladye' and 'brave gentleman' of old 'Merry England' and of Italy and France and Spain, evoking again and again SPENSER'S exclamation (in the *Fairy Queen*):—

"O! goodly usage of those antique tymes,
In which the Sword was servaunt unto Right;

When not for malice and contentious crymes,
But all for prayse and prooffe of manly might,
The Martial Brood accustomed to fight ;
Then Honour was the meed of Victory,
And yet the vanquishèd had no despight :
Let later age that noble use envy,
Vyle rancour to avoid, and cruel surquedry."

(B. III. c. i. st. 13.)

Anything else needing to be said may be looked for in the Life or *Notes and Illustrations*. And so, 'Gentle Reader,' and lover of old times and old ways and old language, turn thee to these sunny, matterful, delightful books of ROBERT GREENE, and grudge not a peppercorn of thanks to the Editor for his labour of love.

ALEXANDER B. GROSART.

ST. GEORGE'S VESTRY,
BLACKBURN, LANCASHIRE,
25th November, 1881.





I.

MAMILLIA:

A

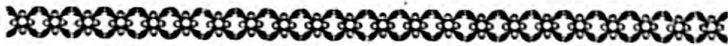
Mirror or Looking-glasse

FOR

The Ladies of England.

(PART Ist.)

1580—1583.



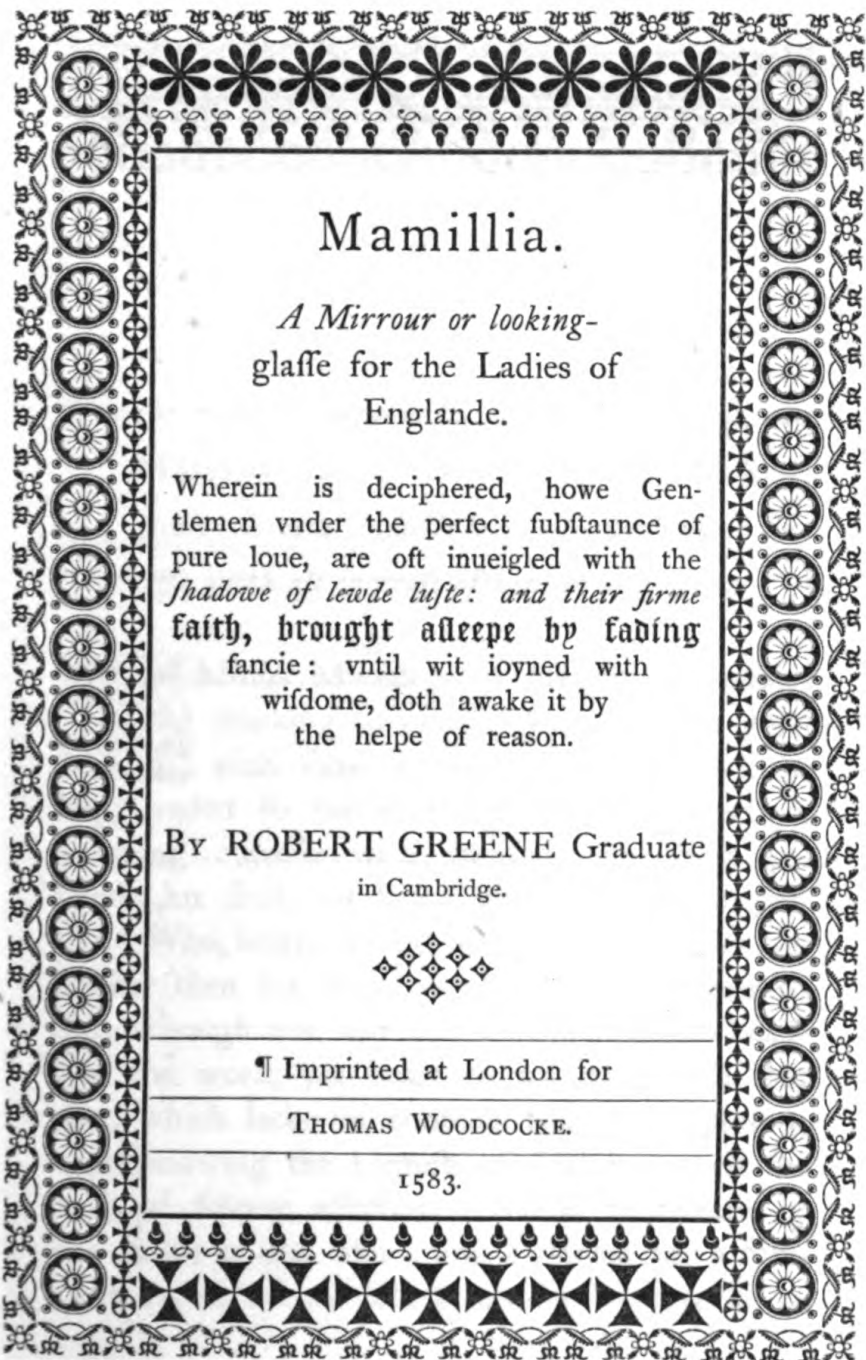
NOTE.

'Mamillia' must have been written (in its first part) some years before its first publication in 1583, as the following entry concerning it is found in the Stationers' Register (Arber, ii. 378):—

3^d October 1580.

Thomas Woodcock. Lycenced vnto him 'Manilia,' *A lookinge Glasse for ye ladies* of England.

'Manilia' is clearly a miswriting for 'Mamillia,' or a possible misreading or misprint by Mr. Arber. See Note prefixed to Part II^d.; also the Life in Vol. I., for the bibliography of 'Mamillia.' Our text is from an exemplar—believed to be *unique*—of the original edition, in the Bodleian. *Notes and Illustrations* are given at close of the volume: and so throughout.—G.



Mamillia.

*A Mirrour or looking-
glasse for the Ladies of
Englande.*

Wherein is deciphered, howe Gen-
tlemen vnder the perfect substaunce of
pure loue, are oft inueigled with the
shadowe of lewde luste: and their firme
faith, brought asleepe by fading
fancie: vntil wit ioyned with
wisdome, doth awake it by
the helpe of reason.

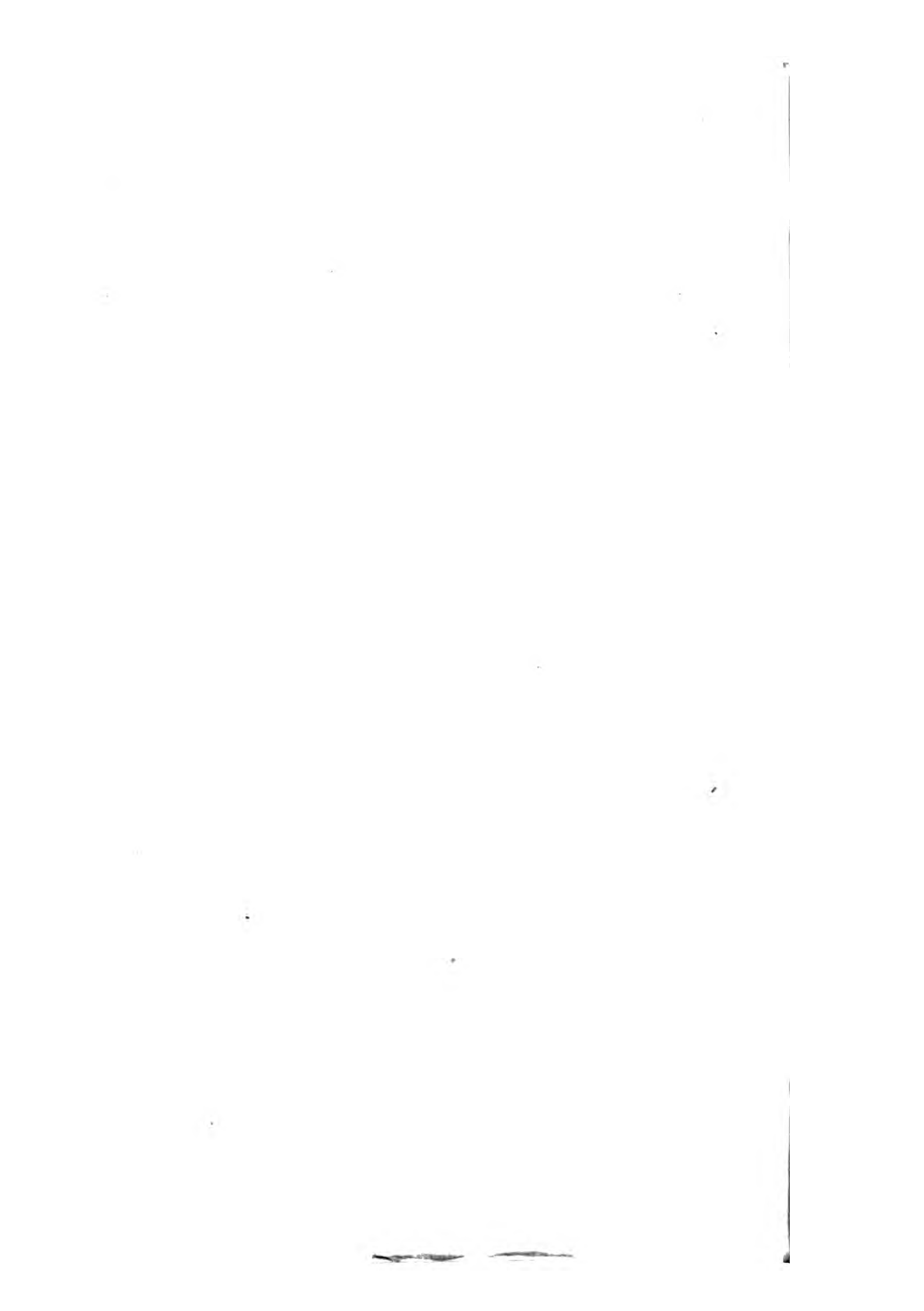
By ROBERT GREENE Graduate
in Cambridge.



¶ Imprinted at London for

THOMAS WOODCOCKE.

1583.





¶ *To the right honourable his very good LORDE AND
MAISTER, LORDE DARCIÉ OF THE NORTH:
Robert Greene wisheth long life, prosperous suc-
cesse, with all increase of honour and vertue.*

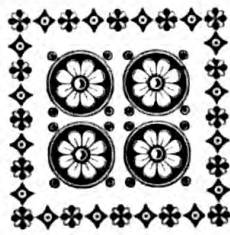
EMilius Macedonicus (Right honorable) thinking to gratifie Alexander the great with some curious peece of workmãship, waded so far in the depth of his art, as straying curtesie with cunning, he skipt beyonde his skill, not being able to make it perfect. Who, being blamed of Pausanias, for striving further then his sleewe would stretch, answered: that although arte and skill were wanting to beautifie the work, yet heart & wil did polish that part, which lacke of cunning had left vnperfect, ouershadowing the blemish of disabilitie with the vaile of sincere affection. Whose aunswere, as one guiltie of the like crime, I clayme for a sufficient excuse of my follie, that durst enterprise to

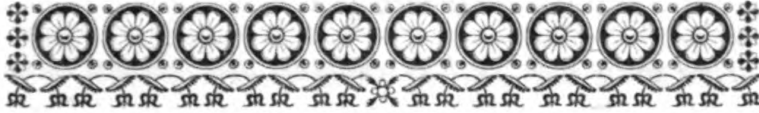
strive beyond my strength, knowing my selfe unable, both by nature and art, to bring such a weighty matter to a wise end. For if the fouler is to be condēned of follie, that takes in hande to talke of hunting; or the merchant counted as madde, which medleth with the rules of Astronomie: then may I well be dubbed a dolt, which dare take in hand to discipher the substaunce of loue, that am but a lout; or to shew the force of fancie, which am but a foole. But as there is not a greater cooling carde to a rash wit then want, so there is not a more speedie spurre to a willing minde, then the force of duetie: which droue me into a double doubt: eyther / to be counted as bold as blind Bayard, in presuming too farre; or to incurre the preiudice of ingratitude, in being too flacke: to bee thought vaigneglorious in writing without wit; or a thanklesse person forgetting my debt: so hauing free choyse of them both, I thought it but a light matter to bee counted ouer venturous, if I might doe anything which should shew some part of my duetie vnto your honour: neither did I euer care to be coūted bolde, if that blemishe might eyther pleasure your Lordship, or els make manifest my good will, whiche alwaies did wishe to be with the formost of your wellwillers. But as wishes are of no value, so his will is as vaine, that couetes to pay his debt with a

counterfeite coyne: wherein I both find the fault, and commit the offence. For being greatly indebted to your honour by dutie, for the first payment I offer a peece of work neither worth the wetting nor wearing, the receiuing nor reading, more meete for the Apothecaries pots, then a noble mans hand; fitter for the pedler to rent, then Gentlemen to reade. Yet if the worke be weighed with my simple wit, it is downe measure; and if my good will might serue for a weight, although the stuffe bee light, yet there are few woulde be heauier in the ballance. So that hoping of your honours wonted curtesie, that you will marke the mynd, and not the matter; the will, and not the worke, I commit your honour to the almightie.

Your Honours humble Seruant,

ROBERT GREENE. /





TO THE GENTLEMEN READERS.

* * * *

AFTER that, gentlemen, I had neither wel furnished nor finished this imperfeēt peece of worke, but brought it to a bare ende, whether it were for imitation or art, I haue almost forgot, but for one it was, I chanced to reade diuers Epistles of sundrie men written to the readers, wherein I found the best learned of them al so far drenched in doubt of their disabilities, & almost fortified for feare that want of skill should be a blemish to their woorke, as (thinking a flat confession should haue a plaine pardon) they cal their bookes vanities, shadowes, imperfeēt paterns, more meete for the Pedler then the Printer, toyes, trifles, trash, trinkets. Some comparing thē to cheeses, neither worth the tasting, nor eating, so their books, neither worth the reading nor hearing: and yet the worst of them all so perfectly polished with the pumice stone of eloquence, as in them nature and art doe striue for supremacie. If then those learned men doe count their works but counterfeit, that were

carued with such curious cunning, and tearmed them trash which were Merchant ware: what shall I call mine, which is of such simple stufte, as it is neither worth the cheaping nor the chaunging? Surely I wil leaue the name to the readers gentle iudgement, because I cannot finde one bad enough, that euery one may tearme it as their fancy leadeth them. For there is no chaffer so charie, but some will cheape; no ware so bad, but some wil buy; no booke so yll but some will both reade it and praise it; & none again so curious, but some wil carpe at it. Wel, so many heades, so many wittes. If Gentlemen will take my booke as a toy to passe away the time, and weigh more of my meaning then of the matter, and more of my wil, than eyther of my wit, or the worke; if I say, they shall shew me this curtesie, it shal be both a spurre to prick me forward to attempt further, and a sufficient recompence for my trauell.

ROBERT GREENE. |





ROGER PORTINGTON ESQUIER, IN COMMEN-
DATION OF THIS BOOKE.

IF Grecia foyle may vaunt her hap and lucky
 chaunce,
As nurse of Clios clarkely crue, her state t' ad-
 uaunce,
Or Smirna boast of Homers skil, for hope of fame,
If royall Rome may reape renowne by Tullies
 name,
Or Virgils cuntrye village vaunt that she excell,
Dan Ouids natiue land may friue to bear the bell:
Then Britaine foyle may brauely boast her state in
 fine,
That she a new Pernassus is, the Muses shrine.
No finer wittes in Grecia rained then Britayne
 breedes,
No brauer workes in Smirna wrought then English
 deeds.
If passing port of Poets praise was euer founde
In Mantua, the like is got in Britayne ground.
If Tullie wan the golden spurres of fame by prose,

And reaped in Rome such rich renowne as wel as
 those:
 Our Author beautifies this Brittainne foyle: for
 why?
 His stately style in English prose doth climbe the
 skie.
 His filed phrase deserues in learnings throne to sit,
 And his Mamillia darkens quite the Frenchmans
 wit.
 Yea if that any haue bene crowned with laurel
 greene,
 This Greene deserues a laurel braunch I weene:
 For why? his pen hath paynted out dan Cupids
 craft,
 And set at large the doubtfull chance of fancies
 drafte:
 Yea in such comely colours sure his worke's em-
 boist,
 As he for English phrase may sit amidst the most.
 And thogh he thinks his booke too rude to win
 such fame,
 His foes would fay that he by right deserues the
 fame.

ROGER PORTINGTON. /





MAMILLIA.



THE Citie of Padua, renowned as wel for the antiquitie of the famous Uniuerfitie, as also for the notable ryuer now called *Po*, when the Ciuill warres were moſte hot, and the broyles of diffention ſo ryfe, that the *Gothes* and *Hungarians* with ſodaine inuaſion had ſubuerted the whole ſtate of *Italy*, was euer ſo fortified with couragious Captaines & warlike Souldiors, and ſo wel gouerned by the prudent pollicy of their Magiſtrate *Signior Gonsaga*, that they alwayes ſet out the flagge of defiaunce, and neuer came ſo much as once to parle of peace with their enemies, although *Venice*, *Florence*, *Sienna*, with many other cities (as *Machiauell* in his Florentine hiftorie maketh report) at the hotte Skirmiſhes and fierce Affaults of the Soldiours,

accepted conditions of peace willingly: So much prevailed the politique wisdom of the wise Ruler. Out of whose line by descent issued one *Francesco Gonzaga*, a Gentleman whose fortune did not only endue with wealth, but also beautified with as great wisdom as any of his predecessors: so that it was in doubt, whether he wanted more favour for his wit, or feared for his riches: whether he were better liked for his calling, or loved for his courtesy: but sure whether it were, he had gained the hearts of all the people. And yet for all these golden gifts of Nature, he was more bound unto Fortune, which had bestowed upon him one only daughter, called *Mamillia*, of such exquisite perfection and singular beauty, as the lineaments of her body, so perfectly portrayed out by nature, did shew this gorgeous Goddess to be framed by the common consent of all the Graces: or else to purchase Nature some great commendation by carving a piece of so curious perfection. For her body was not only beautified with the outward blaze of beauty: but her mind was also endued with the beams of inward bounty, as y^e men were ravished as much with the wonder of her wisdom, as driven into admiration with the form of her feature. But what neede I to decipher her excellent perfection, since nature had so cunningly painted out the portraiture, both of her mind and

body, in such comly colours, as it may suffice for me to say, she was the flower of all *Venice*.

This gallant Gyrle by her vertuous qualities had made such a stealth in the heart of one *Florion*, a young Gentleman, which serued, as she did, in the Dukes court at *Venice*, that hee reposed his onely pleasure in her presence, and againe her onely contentation consisted in his company, that they were two bodyes and one soule: their will and wish was alike, the consent of the one was a constraint to the other, the desire of *Mamillia* was the delight of *Florion*: yea the concord of their nature was such, as no soppes of suspition, no mistes of distrust, no floddes of ficklenes could once foyle their fayth: their friendship was so firmly founded on the rocke of vertue: for this straight league of lyking was not fleshly fancy, but a meere choyce of Chastitie. Whereby we may well note the broad blasphemy of those which thinke, because the Towe cannot touch the fire, but it must burne, nor the Iuie claspe the Tree, vnlesse it sucke out the sappe; so like wise the greene wood cannot touch the coales, but it must flame, nor the Vine branch embrace the tender twig, but it must consume it: that loue and lyking cannot be without lust and lasciuiousnes: that deepe desire cannot be without fleshly affection: but this suspition proceedeth of an euil disposition. This currish misconstruing com-

meth of a corrupt conscience, they seeke others, where they have been hidde them selues; for we may see by experience and manifest examples, that there haue beene euen lewd Louers, which haue contented their disordinate desire, only with the courteous countenance of their Mistresse, who although they were caught in the snare of beautie, and altogether vowed vnto vanitie, yet they could so well bridle their affections, that the only sight of their Ladye was sufficient to feed their fancie. If then the wanton woer, whose stay is but a rotten staffe, can so valiantly resist the Alarmes of lust: may not a faythfull friende frie in friendship, and freefe / in such filthy affection, be feruent in goodnesse, and cold in desire: yes *Amian* and *Ignatia*: *Aufclius* and *Canchia*: *Amador* and his *Florinda*, are sufficient proofes and presidentes of this chaste league of loyall amitie, that we may well thinke, and easilye perceiue this sacred bond of friendship betweene *Florion* and *Mamillia* was altogether founded vpon vertue: and the more it is to be credited, because hee had beene deceiued by the lightnesse of one *Luminia*, and knew very well, that there was litle cōstancy in such kites of *Cressids* kind, whose minds were as foule within, as their faces faire without: he had been burnt in the hand, for touching fire without aduisement: he had late enough tasted of that baite, to bee taken in the

trappe: he had bin too fore canuafed in the Nettes, to ftrike at euery ftale: and hee had trusted too much the fhape of the body, to be fo foone allured with the vewe of Beawtie: yea hee had beene fo deepelye drenched in the waues of womens wyles, that euery fodayne fight was a fea of fufpition, as he made a vowe in the waye of mariage to abandon the company of women for euer, and to a folemne oath, fince he had wonne againe the fieldes of his freedome, neuer by the leawdnes of loue to enter into bondage. Yet he would not altogether (although hee had caufe with *Euripides* to proclaime himfelfe openemie to womankind) feeme fo abfurd a Sophifter, to inferre a general conclufion of a particular propofition, nor be counted fo iniurious, to condemne al of lightneffe, for ones leawdnes, nor to fhewe himfelfe fuch a moodeleffe *Aminius*, to fay all were Criples, becaufe he found one halting: No, no, he knew all hearbes were not as bitter as *Coloquintida*; that all water was not infectious, though fome were peffilent; that as there is a chāgable *Polipe*, fo there is a fted fast *Emerauld*, that there was as well a *Lucreece*, as a *Lais*; as well *Cornelia* as *Corinna*; as conftant a *Penelope*, as a fleeting *Phania*; and as vertuous a *Mamillia*, as a vicious *Luminia*: fo that as he detefted ſ̄ one for her folly, he imbraced the other for her vertue: info-

much that hauing himself escaped the seas of trouble and care, yet he thought his minde not fully quiet, vntill he might cause his friend Mamillia to cast her anker in the port of Tranquilitie. For after that he had made a Metamorphosis of himselfe from a Courtier of *Venice*, to a Countryman in *Sienna*: from the waues of wickednes, to the calme seas of Securitie: from the castle of Care, to the pallace of pleasure: from the heath of Heauines, to the hauen of Happines: yea, as he thought, from hel to heauē; yet he could not haue a quiet conscience, till he might see her of the same sect, & as deadly to hate it, as he did loth it: so that he wrot her a letter, wherein he counsayled her to follow his example, which shee hauing receiued, and read, the force of his friendshippe, on the one side so perswaded her, & the rule of reason on the other side, so constrayned her, that she concluded to abandon the Dukes Courte for euer, and so eschewe the bayte wherein was hidde such a deadly hooke, to abstaine from y pleasure, which in time would turne to poyson, to giue a final farewell to that condition of life, which at length would breede her confusion. And therefore hauing obtayned leaue of the Dutches, came home in haste to her fathers house in *Padua*, where she had not remayned long, beefore diuers young Gentlemen drawen by the passing prayse of her

perfection, which was bruted abroad through al the Citie, repayred thither all in general, hoping to get the goale, & euery one particularly perfwading himfelf to haue as much as any, wherwith to deferue her loue: fo ý there was no Feather, no fangle, Gem nor Jewell, Ouch nor Ring left behinde, which might make them feemely in her fight: yea fome were fo curious no doubt, as many Italian Gentlemen are, which woulde euen correct nature, where they thought ſhee was faultie in defect: For their narrow ſhoulders muſt haue a quilted Dublet of a large fiſe: their thinne belly muſt haue a coat of the Spaniſh cut: their crooked legges, a ſide ſloppe; their ſmal ſhankes, a bombaſt hoſe, and their diſſembling mind, two faces in a hood: to war with the Moone, and ebbe with the ſea: to beare both fire and water, to laugh and weepe all with one winde.

NOwe amongſt all this courtly crew, which reſorted to the houſe of *Gonſaga*, there was a Gentleman called *Phari/cles*, a youth of wonderful witte, and no leſſe wealth, whome both nature and experience had taught the old prouerbe, as perfect as his *Pater noſter*, he that cannot diſſemble, cannot lyue: which ſentence is ſo ſurely ſetled in the mindes of men, as it may very wel be called in queſtion, whether it belong vnto them as an

inseperable accident, or els is engrafted by nature, and so fast bred by the bone, as it will neuer out: for they will haue the cloath to be good, though the lining be rotten ragges; and a fine die, though a coarfe thread: their wordes must be as smooth as oyle, though their heartes be as rough as a rocke, and a smiling countenance in a frowning minde. This *Pharicles*, I say, fayre enough: but not faythful enough, a disease in men, I will not say incurable, crauing altogether to croppe the buddes of her outward beawtie, and not the fruites of her inward bountie; forced rather by the lust of the body, then enticed by the loue of her vertue; thought by the glose of his painted shew, to win the substance of her perfect minde, vnder his fide clothes to couer his clawes, with the cloake of curtesie to conceale his curiositie. For as the birdes cannot be enticed to the trappe, but by a ftale of the same kind, so he knew well enough, that she, whose minde was surely defenced with the rampire of honestie, must of necessitie haue the onfet giuen by ciuilitie. He therefore framing a sheepes skin for his woolues backe, and putting on a smooth hide ouer his Panthers panch, vsed first a great grauitie in his apparell, and no lesse demurenes in his countenance and gesture, with such a ciuil gouernmēt of his affection, as ŷ he seemed rather to court vnto *Diana*, thē vow his

feruice vnto *Venus*. This Gentleman being thus fet in order, wanted nothing but opportunitie to reueale his minde to his new Mistresse, hoping that if time would minister place and occasion, he would so reclaime her with his faigned eloquence, as she should feafe vpō his lure, & so cunningly cloake her with his counterfeit cal, as she should come to his fist: for he thought himselfe not to haue on al his armour, vnlesse he had teares at command, sighes, sobes, prayers, protestations, vowes, pilgrimages, and a thousand false othes to bind euery promise./

While thus he made his traine, *Gonzaga*, as his custome was, once a yeere inuited all the youth of *Padua* to a banquet, where, after they had taken repast, there was no talke but of the beawtie of *Mamillia*, vntill euerye man tooke his Mistresse to tread the measures.

But shee knowing idleneffe to be the nource of Loue, and thinking him halfe madde, who fearing fire, woulde put towe into the flame: or that doubting of drowning, would swimme in the Sea; conueid her selfe closely from that wanton company alone into a garden, intending by solitarineffe to auoyd al inconuenience, as her prefence among the lustie brutes might haue procured. *Pharicles*, who now thought tyme and place conuenient to discouer his minde, sat quite beside the faddle: for

perceiuing the absence of his Mistresse, his heart was in his hose, and he stoode, as if he had with *Medusas* head beene turned to a stone. Thus nypped on the pate with this newe mischaunce, he determined to returne home in hast to bewayle his happe: but as nothing violent is permanent, so his sodaine fore had a new salve. For as hee passed through the court, he espied *Mamillia*, reading alone in the garden, whose sodaine sight so reuiued his daunted mind, as that he paced vnto her, and after he had curteously giuen her the *Salue*, interrupted her on this manner.

Mistresse *Mamillia*, although my rashnes merit blame, in presuming so farre to trouble your studye, yet the cause of my boldnes deserueth pardon, sith it commeth of good will and affection: For where the offence proceedeth of loue, there the pardon ensueth of course: But if you thinke the faulte so great, as remission cannot so easlye be graunted, I am heere willing, that the heart which committed the cryme, shall suffer the punishment due, and yeelde to be your slaue for euer, to kneele at your Shryne as a true seruaunt in parte of amendes.

Mamillia hearing the Gentlemanne in such tearmes, although somewhat abashed, payde him his debte in the same coyne./

Maister *Pharicles*, although your sodaine arriuall

did not greatly hinder my study, I thinke it did not greatly profit your selfe: so that your absence might haue more pleased you, and better contented me. And where you say the offence proceedeth of good will and affection, I am not so madde to thinke, that the hearb *Sifimbrium* wil sprout and sprigg to a great branch in a momente: that the colde yron will burne at the sight of the fire: but hee that will iuggle must playe his feates vnder the boorde, or els his halting will be spied. And where in recompence of your fault, you proffer your seruice, I will haue no Gentlemen my seruants, vnlesse for their Liury I should giue them a chaungeable suite: and therefore if your market be ended, and your deuotion done, you haue as good leaue to goe, as to come.

Pharicles perceiuing the frumpe, as one that was maister of his occupation, serued her againe of the same fauce.

Gentlewoman, in that my ariual did not greatly hinder your Muses, I thinke my fault so much the lesse: although proceeding of your curtesie, rather then of my good happe: but if I had knowne my absence might haue pleased you, my presence should not haue troubled your patience: and though the hearbe *Sifimbrium* growes not to a great braunch in a moment, yet the tallest blade of *Spattania* hath his full height in one

momēt: and if the Iron burneth not at the fight of the fire, yet the harde stone *Calcir*, which can be bruised with no mettall, melteth with the heate of the Sunne, and is resolued into liccur. As for my iuggling, if it may be spyed, it argueth the more good will, and lesse deceite: so that if I halte, I am a starke lame Lazar, and not a counterfeit Crippe. For my Liuery, if I may be your seruauant, I passe not what couler it be, so it commeth of your profer, and not of my desert. Thus, as I haue now begunne my market with buying my bondage, and felling my freedome, finding the ware I looked for, but the choyce so charye, that no price will bee fette, hoping the champion will in time make a chaung of his chaffer for my coyne, I humbly take my leaue./

Pharicles presently departing into his chamber, left *Mamillia* stil in the garden, musing on the Gētlemans fodaine motion, doubting whether his words were faithful or flattering, in earnest or iest: so that somewhat scortched with the fire of fancie, she entred with herselfe into this meditation.

Ah *Mamillia*, what straunge alteration is this? what fodaine change, what rare chance? Shal they, who deemed thee a mirrour of modestie, count thee a patterne of lightnes? shal thy staid life be now cōpared to the *Camæleon* that turneth himselfe into the likenes of euery obiect: or

likened to the Fullers Mill, which euer waxeth worfe and worfe: to the hearbe *Phanaces*, whose bud is sweete, and the fruite bitter: to the Rauens in *Arabia*, which being young haue a pleasant voyce, and in their age a horrible cry? Wilt thou consent vnto lust, in hoping to loue? shall *Cupid* claime thee for his captiue, who euen nowe wert vowed a Vestall virgin? Shal thy tender age be more vertuous then thy rype yeeres? Wilt thou verifie the Prouerbe, a young Saint an olde Diuell? What? shall the beauty of *Pharicles* enchant thy mynde, or his filed speech bewitch thy senses? Wil not he thinke the castle wanteth but scaling, that yeeldeth at the first shot; and that the bulwarke wanted but batterie, that at the first parle becomes Prisoners? yes, yes, *Mamillia*, his beauty argues inconstancy; and his filed phrases, deceite: and if he see thee woon with a worde, he will thinke thee lost with a wynde: he wil iudge that is lightly to bee gained, is as quickly lost. The hawke that commeth at the first cal, wil neuer be stedfast on the stond: the Nieffe that wil be reclaymed to the fist at y first sight of the lure, wil baite at euery bush: the woman y wil loue at the first looke, will neuer be charye of her choyse. Take heede, *Mamillia*, the finest scabberd hath not euer the brauest blade; nor the goodliest cheft hath not y most gorgious treasure: the bell with

the best found, hath an yron clapper: the fading apples of *Tantalus*, haue a gallant shew, but if they be toucht, they turne to Ashes: so a faire face may haue a foule minde: sweete words, a sower heart: yea rotten bones out of a paynted Sepulchre: for al is not gold that glysters. Why? but yet the Gem is / chosen by his hue, and the cloth by his colour: condemn not then *Mamillia*, before thou hast cause: accuse not so strictly, without tryall: search not so narrowly, till thou hast occasion of doubt. Yea but the Mariners found at the first, for feare of a rocke: the surgion seareth betimes, for his surest prooffe: one forewit is worth two after: it is good to beware, when the act is done too late commeth repentance. What? is it the beautie of *Pharicles* that kindleth this flame? Who more beautiful then *Iason*? yet who more false? for after *Medea* had yeelded, he sackt the forte, and in lieu of her loue, killed her with kindnesse. Is it his wit? who wyser then *Theseus*? yet none so traiterous. Beware *Mamillia*, I haue heard them say, she that marries for beauty, for euery dramme of pleasure, shall haue a pound of forrow. Choofe by the eare, and not by the eye. *Pharicles* is fayre, so was *Paris*, and yet fickle: he is wittie, so was *Corfiris*, and yet wauering. No man knowes the nature of the hearbe by the outward shew, but by the inwarde Juyce, & the

operation confistes in the matter, and not in the forme. Yea but why doe I stay at a straw, & skip ouer a blocke? Why am I curious at a Gnat, and let passe an Elephant? his beauty is not it that moueth me, nor his wit ſ̄ captayne which shall catch the castle, sith the one is momentary, and the other may be impayred by sicknesse. Thy faith and honestie, *Pharicles*, whereof all *Padua* speaketh, hath won my heart, and so shall weare it: thy ciuility without diffimulation, thy fayth without fayning, haue made theyr breach by loue, and shall haue their entrance by law. Wel, *Mamillia*, the common people may erre, and that which is spoken of many, is not euer true. Who so prayfed in *Rome* of the common people & Senat, as *Iugurth*? yet a rebel. Who had more voyces in *Carthage* then *Æneas*? yet tryed a stragler: who in more credit with the Romaines thē *Scipio Affricanus* the great? yet at length foūd halting. The Foxe wins the fauour of the lambes by play, and then deuoures them, so perhaps *Pharicles* shewes himselfe in outward shew a demi God, whereas who tries him inwardely, shall finde him but a solemne Saint. Why? all *Padua* speakes of his honestie, yea but perchance he makes a vertue of his need, / and so layes this baulmed hooke of fayned honesty, as a luring bayte to trappe some simple Dame. Why? can he be faithlesse to one,

that haue beene faithfull to all? The cloth is neuer tryed till it come to the wearing: and the linnen neuer shrinkes, till it comes to the wetting: so want of liberty to vse his will, may make a restraint of his nature: and though hee vse faith and honestie to make his marriage, yet she perhaps that shall try him, shall either finde he neuer had them, or quite forgot them. For the nature of men as I haue heard say, is like the Amber stone, which will burne outwardly, and freeze inwardly: and like the Barke of the Myrtle tree, which growes in the mountaynes in *Armenia*, that is, as hot as fire in the tast, and as colde as water in the operation. The dogge bytest forest, when hee doeth not barke: the *Onix* is hottest when it lookes white, the Sirens meane most mischiefe, when they sing: the Tyger then hideth his crabbed countenance, when he meaneth to take his pray: and a man doth most dissemble when he speakes fayrest. Try then, *Mamillia*, ere thou trust; proue ere thou put in practise, cast the water ere thou appoynt the medicine, doe all thinges with deliberation, goe as the snaile faire and softly, hast makes waste, the maulte is euer sweetest, where the fire is softest. Let no wit ouercome wisdom, nor fancie bee repugnant to faith, let not the hope of an husbände be the hazard of thine honesty, cast not thy credite in the

chance of another man, wade not too farre where the foorde is vnknowen, rather bridle thy affections with reason, and mortifie thy mynde with modesty, that as thou hast kept thy virginie inuiolate without spot, so thy choyse may be without blemishe: know this, it is too late to call againe yesterday. Therefore keepe the memory of *Pharicles* as needful, and yet not necessary: like him when thou shalt haue occasion to loue; and loue when thou hast tried him loyall: vntill then, remaine indifferent.

When *Mamillia* had vttered these worde[s] she went out of the garden priuily into her closet, and there to auoyde the inconuenience which might haue ensued of those foolish cogitations, called an old Gentlewoman, which was her nurse, named Madam/ *Castilla* to beare her company: a Gentlewoman, whose life and yeeres were so correspondent, as for her honestie shee might haue tryed the daunger of *Dianas* caue: So they two together passe the time in honest and mery talke, vntill all the guesstes of *Gonzaga* had taken their leaue, and departed.

But *Pharicles*, who all this while had a flea in his eare, & his combe cut with the taunting quippes of his Mistresse, as his fire was the more his flame was the greater, and not being able so well to rule his lust, as she to bridle her loue, vsed himself for

a secretarie, with whom to participate his passions, knowing that it were a poynt of meere folly to trust a friend in loue, sith *Ouid* in his booke *de Arte amandi*, had forbidden that, as principal, and perceiuing very wel, that in such matters two might best keepe counsaile where one was away, entred into these tearmes with himselfe.

O *Pharicles, Pharicles*, now thou findest it true, which earst thou countest for a fable, that so long the Flie dalies in the flame that at length she is burnt, y the birdes *Halciones vēter* so long in the waues, that at last they are drowned; that so longe the pitcher goeth to the brooke, as in tyme it comes broken home: so thou which warming thy fancy at euery flame, and venturing thy selfe at euery waue, art at last burnt with beawtie, and drowning in desire, as it standes in hazard, that either thou returne home broken, or halfe crased. Nowe thou seeest venturing, if it bee token of witte, yet is no signe of wisdome, and that timiditie in loue is a vertue. Now hast thou founde *Phocas* precept to bee fruitfull, that a Louer shoulde proceede in his suite, as the Crabbe, whose pace is euer backwarde, that though loue bee like the Adamant, which hath vertue to draw: yet thou shouldest be sprinckled with goats blood, which resisteth his operation: that though the face of some fayre dame hath power to incense thy minde,

yet thou shouldest take the hearb *Lupinar* to coole desire. But *Pharicles*, if thou beest taken, it is no meruaile, if thou beest hurt, it is no pittie: for the *Minow* that is euer nibbling, and neuer byting, will at length be hanged on the hooke. Thou which didst / accuse so currishly all women of lightnes in loue, shalt perhaps now condemne thy selfe of leawdnes in lyfe: and thou which in thy choyce wert counted captious, shall try thy selfe not to be so curious. What Gentlewoman in all *Padua* was there eyther so fayre or honest, whose beautie or vertue thou didst not deeme light, esteeming them eyther vnmeete for thee, or thy selfe vnfitte for them: so that eyther thou couldest sooth her with a frumpe, or els lay a loading carde on her backe, should wey a scoffe: and now thou art like to be ferued of the same fauce: which, if it happen, those whome you vsed for a sporte, will eyther think thou didst not know thy descant, or els crosse thee for a foole. Why, *Pharicles*? wilt thou be a preacher? who is so guiltie as he that accuseth himselfe? if thou hast committed the crime, yet let another finde the faulte. It is a fowle bird defiles the own neast, construe al thinges to the best, turne the stearne the best waye: yea, and if thou hast troden thy shooe awry, it is but a poynt of youth, leaue such foolish examinations of thy crased conscience. *Mamillia*, yea, *Mamillia*, *Pharicles* is

the marke thou must shoote at: her beautie is the goale thou must seeke to get: her fayre face, her golden lockes, her coral cheekes: to conclude, her christall corps shadowed ouer with a heauenly glasse: surpassing beautie is the Syren whose song hath enchanted thee, and the *Circes* cuppe, which hath so fotted thy senses, as either thou must with *Vlyffes* haue a speedie remedie, or else remayne transformed. She hath the power to bynd and loose: her comelineffe is the comfortable collise to cure thy care, her perfection is the lenitiue plaister, must mitigate thy payne: her beauty is like the hearbe *Phanaces*, whiche reuiueth the dead carcasfe. Ah *Pharicles* is the foundation of thy faith fixed vpon her feature? consider with thy selfe, beauty is but a blossome, whose flower is nipped with euery frost, it is like y^e grasse in *India*, which is withered before it springeth: what is more fayre: yet what more fading? What more delightfull, yet nothing more deadlye? What more pleasaunte? and what more perillous? Beautie may wel be compared to the Bathes in *Calicut*, whose streames flow as cleere as the floods of *Padus*, and whose operation is as pestilent as the riuer Orme. What *Pharicles*, wilt thou become a precise *Pythagoras* in renouncing of loue, or a teastie *Tianeus* in displaying of beauty? What more cleere then the Cristall? and what more precious? What more

comely then cloth of Arras? so what more coastly? what creature so beautifull as a woman, and what more estimable? is not the Diamond of greatest dignity, that is most glistering? and the pearle thought most precious, that is most perfect, in colour? *Aristotle* saith, he cannot be counted happy, although hee had al the vertues, if he want beauty: yea *Appollonius* Arch-heretike, and professedemie against the sacred lawes of beauty, is driuen both by the lawes of nature and nurture, to confesse that vertue is so much the more acceptable, by howe much the more it is placed in a beautiful body. Therefore *Pharicles*, recant, as perceiuing thine owne folly, and make amends to beauty, as guilty of blasphemy: for by dispraise thou shalt reape reuenge, and by praise in hazard to atchieue thy purpose. *Cineas* the Philosopher was of this opinion, that when the Gods framed beauty, they went beyond their skill, in that the maker was subiect to the thing made: for none so wise, but beauty hath bewitched: none so sober but beauty hath befotted: none so valiant, but beauty hath byn victor: yea euen the Gods themselves haue geuen beauty the superiority as a thing of more force then they were able to resist.

Well *Pharicles*, sith beauty is the price for which thou meanest to venture, vse no delay, for feare of danger: let no fond reasons perfwade thy

fetled minde, let not the preceptes of Philosophy
 subuert the will of nature, youth must haue his
 courſe, hee that will not loue when he is young,
 ſhal not be loued when he is olde. Spare no coſt,
 nor be not afrayde of words: for they are as
 winde, they which are moſt coy at the firſt, are
 moſt cōſtant at the laſt. What a cold cōfect had
 the Lord *Mendoza*, at ſome Dutches of *Sauoyes* hand?
Priētor at his *Coluida*, & *Horatius* at his *Curiatia*?
 So though *Mamillia* were ſomething ſhort in her
 anſweres, it ſignifieth the greater affection, though
 ſhe made it ſtrange at the firſt, ſhe wil not be
 ſtrait at the laſt: ſome greateſt offer/hath but a
 ſmall denyall. Well, to conclude, I am fully
 reſolved in my ſelfe, eyther to winne the ſpurre,
 or looſe the horſe: to haue ſome bloſſome, or loſe ſome
 fruite: to enioy the beautie of *Mamillia*, or els
 to ieopard a ioynt. And therefore whatſoever
 learning willes, I will conſent vnto Nature: for
 the beſt clarkes are not euer the wiſeſt men:
 whatſoever the lawes of Philosophy perſwade me,
 I will at this time giue the raynes of libertie to my
 amorous paſſions, for he that makes curioſitie in
 loue, wil ſo long ſtraine curteſie, that either he wil
 be counted a ſolemne futor, or a witleſſe wooer:
 therefore whatſoever the chaunce be, I wil caſt
 at all.

Pharicles hauing thus made an end ſtood in a

mase with him selfe, not that it did proceede from any sincere affection, enforced by her vertue: but that his mind was fet vpon lust, enflamed by her bewtie.

Which disease I doubt nowadayes reignes in many *Italian* gentlemen. Whether it be that *Mercurie* is Lord of their birth, or some other peeuissh planet predominant in the calculation of their natiuitie, I know not: but this I am sure, that theyr rype wittes are so soone ouershadowed with vice, and their senses so blinded with self loue, that they make theyr choyce so farre without skill, as they proue them selues but euill chapmen: for if she be faire, they thinke her faithfull: if her bodye be endued with bewtie, they iudge she cannot but be vertuous. They are so blinded with the visor of *Venus* and conceite of *Cupid*, as they think all birdes with white fethers to be simple Doues: euery seemely *Sappho*, to be a ciuill *Salona*: euery *Lais* to bee a loyall *Lucrece*: euery chatting maydē to be a chaste matrone. These are such as chose for lust, and not for loue; as marry the bodye, and not the mind: so that as soone as the beautie of their Mistres be vaded, their loue is also quight extinguished. But againe to the purpose.

As thus, I say, *Pharicles* had well eased his minde with this last meditation, because his loue was but a lose kind of likinge, and the fire of his fancie such

a slender flame, as the least mislyking showre of shrewd fortune would quite quench it: therefore / he had neither care of his choyce, nor feare of his chaunge: but onely fed his fancy with the hope of hauing *Mamillia*: and rested vpon this poynt, till eyther occasion or place should serue to offer his seruice.

In the meane time *Gonzaga* perceiuing his daughter to be marriageable, knowing by skill and experience, that the grasse being ready for the fieth, would wither if it were not cut; and the apples beeing ripe, for want of plucking would rotte on the tree; that his daughter beeing at the age of twentie yeeres, would either fall into the greene sicknes for want of a husband, or els if she scaped that diseafe, incurre a farther inconuenience: so that like a wise father he thought to foresee such daungers. And deuising with him selfe where hee might haue a meete match for his Daughter, thought none so fit as *Pharicles*, who I say by his crafty cloaking had wonne the hearts of al the Gentlemen of *Padua*. Therefore first intending to knowe whether his Daughter could fancy the gentleman, before hee should breake the matter vnto him, & yet doubting if he should moue the question, she might conceiue some hope of libertie, and so frayne vpon her owne choyce, went vnto Madam *Castilla* her nurse, desiring her to moue the motion

to his daughter, as concerning *Pharicles*, & that the next day she should tell him her aunswere. Madam *Castilla* easily graunted: and departing from *Gonzaga*, went into the chamber of *Mamillia*, where she found her solemnly fitting in secrete meditation, vpon the cōtēts of a Letter, which not half an houre before was sent vnto her from her old friend *Florion*, the tenure whereof was this.

Dan Florion of Sienna, to Mamillia in Padua.

Mistresse *Mamillia*, the extreame pleasure I conceiue of your sodaine and certaine departure from the Dukes court vnto *Padua*, forced me to send you this letter, as a perfect token of my ioy, and your good happe, both thinking my felfe in some credit with you, / that my perfwasions preuailed: and likewise iudging you to bee wise, in that you both auoyd daunger, and prouide for a storme: for it is a great vertue, saith the Poet, to abstaine from pleasure. The courtly life, saith *Agrippa*, is a glistering miserie: for what more pleasaunt outwardly, and what more perilous inwardly? what more delightful to the body? what more deadly to the minde? there is the substance of vice, with the vaile of vertue, there is bondage in the shape of licencious liberty, and care clad in a masking coat. Happy,

yea thrife happy art thou *Mamillia*, whose wifdōe hath not bin inueigled by wit, nor whose wil hath not bin enforced by wilfulnes: for in obeying the one, thou haft fcaped danger, & in refifting of the other, thou haft won fame. Yea, but the gold, faith fome, is tried in the fire, and the ore is put into the furnace. It is more honour to keepe the forte being affayled, then not befieged: fo the credit of a Gentlewoman is more, to be honeft in the court, then in the countrey, and it purchafeth more fame to kneele with a chaft minde at the fhrine of *Venus*, then at the altar of *Vefta*. *Mamillia*, fo many heades, fo many wits, I fpeake by experience. The houfe is more in dāger of fire that is thatched with ftrow, then ȳ which is couered with ftone: he is more in danger of drowning, that fayles in the Sea, then he which rides on the land. What maketh the theef, but his pray? what entifeth the fifh, but the baite? what calleth the byrde but the fcrappe? what reclaimeth the hawke, but the lure? The court, *Mamillia*, is ȳ whetfton of luft, the baite of vanity, the call of *Cupid*: yea the vtter enemy to virginity: fo that in as much as virginity is to be eſteemed, fo much the Dukes court is to be eſchewed. But I heare thou art at home with thy father in *Padua*, & that there is great refort of Gentlemē to craue thee in marriage: take counfel, *Mamillia*, at him which hath bought

it. If thou hast taken care to keepe thy virginity inuiolable, as thy greatest treasure: so take both heede and time in bestowing the same as a most precious Iewel. Respect not his beauty, without vertue: for it is like a ring in a swynes snoute: esteeme not his wealth without wit, nor his riches without reason; for then thou shalt either choose a fayre Inne with a foule hostesse: or wed thyself to a / wooden picture with a golden coate. Regarde not his byrth, without bountie: for it wil euer procure statelineffe. Beware of hot loue, *Mamillia*, for the greatest flowe hath the soonest ebbe: the forest tempest hath the most sodaine calm: y hottest loue hath the coldest end: and of the deepest desire oftentimes ensueth the deadliest hate. But why doe I deale so doultyshly to exhort thee, which hast no neede of such perswasion, & sith I both haue heard, & I my selfe know thy mynd so grafted in vertue, y thou wilt neither like so lightly, nor wauer so lewdly: but either make thy match wel, or els stand to thy choyce? For she that wil falsifie her faith to one, will crack her credit for al. Therefore leaft I should be tedious, or vrge that which is not needfull I referre the rest to your discretion, desiring you to do my commendations to the rest of my friendes. And so farewell.

Yours in a chaste mynd,

Dan Florion.

After that *Mamillia* had read this Letter to Madame *Castilla*, they fel in discourse of the vertuous disposition of *Florion*, who beeing of tender yeeres, which are subiect vnto lust, was euer a professed enimie to Loue: yea the painted face of Beauty could neuer haue power to enchant his vertue: he had already wel tyed himselfe to the mast of modesty, to keepe him from the Sirens songs of beastly vanity, and had sufficiently defended his minde with the rampyre of honesty, against the lasciuious cuppe of *Circes* forcerie; that as other Gentlemen of *Italy* had sworne themselues true subiects to the crowne of *Cupid*: so hee had vowed himselfe a professed souldier, to march vnder the ensigne of Vertue.

These few words past betweene them, of the good and godlie nature of the Gentleman: Madame *Castilla*, as the Mistresse of her arte, beganne to take occasion of talke with *Mamillia*, by the contents of *Florions* behest: if she should haue abruptly sifted / her, her deuise shold be spied: & so perchance not haue an answer agreeable to his demand: therefore she tried her on this maner. Mistresse *Mamillia*, the contents of your friende *Florions* Letter shewes, that eyther the constellation of the starres, the disposition of the Planets, or y^e decree of the destinies, or force of the fates were contrary in y^e houre of his byrth, or els it is not alwayes true,

that youth is prone vnto vice ; or that tender yeeres cannot be without wanton conditions : for there is none more witty, and yet few lesse wilfull : none so curteous, yet few lesse curious : as his nature seemes very precious, and yet very perillous : euē like the patient, which by ouer much blood falleth into the Plurisie : the glasse, the more fine it is, the more brittle : the smootheft silke, though it last the wynding, wil scarce abyde the wearing : the Margaret is of great valure, yet sooneft broken : y^e Muske is most strong in fauour, yet endureth but a smal time : so the nature of *Florion* by how much the more it is precious, by so much y^e more it is to be doubted : and yet the byrds that breede in *Bohemia*, are of the same colour in their age, that they were hatched in their shell : the finest Crystall neuer changeth colour, and the cleere Diamond remaineth alwaies in one state : so *Florion* hauing fetled the foundation of his youth in honesty, may end his life in vertue.

But what neede we enter so farre into the state of an other mans life? the beginning we see is as good as the end, we cānot foresee it : but whether it happen to be good or bad, you may account of him as your friend. Yet one thing maketh me muche to maruel, & that is this : that he being in *Venice* so farre of, should heare more then I, which am not onely in *Padua*, but in your fathers house,

nay more, your nurse and bedfellow: of the resort of Sutors I meane, which although I maruel at for the loofenes, yet I am glad of it, if they be woorth the welcomming. *Mamillia*, my gray haire, which in respect to my reuerend age should somewhat preuaile to procure some coũtenance and credit with you, my long continuance and familiarity in your company, my paynes I tooke with you in your swadling clothes, my care in your youth to nourishe you in vertue, and my ioy in your rype / age to see you addicte to the fame, are of force sufficient, I hope, to procure you to be somewhat ruled by my talke: which if you shal doe, I shal thinke my labour wel bestowed, and my time and trauell well spent.

Florion, *Mamillia*, writeth to you of marriage, which if it commeth of his owne coniecture, and no report, he proueth himselfe a subtill sopher, meaning vnder the colour of an vncertaine rumour, to perfwade you to a most stayed and stedfast state of life, as one knowing very well, that as nothing is more commendable then virginitie: so nothing is more honourable than matrimonie. And I my selfe, *Mamillia*, which once a wife, and now a widdow, doe speake by experience, that though virginitie is pleasant, yet marriage is more delightfull. For in the first creation of the world, God made not *Adam* and *Eua* single virgins, but ioyned couples:

fo ſo virginie is profitable to one, but marriage is profitable to many. Whether is ſo vine more regarded that beareth grapes, or ſo Aſh that hath nothing but leaues? The Deere that increaſeth the park, or the barren Doe? Whether is the hoppe tree more eſteemed, that rots on the grounde, than that which claſping the pole, creepeth vp, & bringeth fourth fruite? What, *Mamillia*, as virginity is fayre and beautifull; fo what by courſe of kind is more vnſeemely, then an old wrinckled maide? what is more pleaſaunt to the ſight, then a Smaragde, yet what leſſe profitable, if it be not vſed? What more delightful to the eyes, then the colour of good wine; yet what of leſſe value if it cannot be taſted? There is nothing more faire thē the Phœnix, yet nothing leſſe neceſſary, becauſe ſhe is ſingle. Yea, euen the law of nature, *Mamillia*, wiſheth ſociety, and deteſteth ſolitarineſſe. Whether euen in thine owne iudgement, *Mamillia*, if thou hadſt a goodly orcharde, wouldeſt thou wiſh nothing but bloſſomes to grow continually; or the bloſſomes to fade, and the trees to be fraught with pleaſat fruit? Whether doeſt thou think the ruddy Roſe, which withereth in the hand of a man, delighting both ſight and ſmelling, more happie than that which fadeth on the ſtalke without profit? Whether hath the wine better luck which is drunken, than that which ſtanding ſtill is turned to vi/neger? And yet, *Mamillia*,

I graunt too muche : for a womans beauty decayes not with marriage, but rather commeth then to the flower and perfection. But as I doe perfwade thee to marriage, so would I wish thee to change for the better, or els keepe thy chance still. I meane, I would haue him that shoulde match with thee, to bee such a one, in whose society thou shouldest not count mariage a bondage, but a freedom; not a knot of restraint, but a band of liberty, one whom thou shouldest like for his beauty, and loue for his vertue; I would haue him to want no wealth, and yet to be wise, and with his wisdom to haue all kinde of ciuility.

Now, *Mamillia*, as I haue spoken in general, so I wil touch the particular. I meane to shew thereof one, which I woulde wish to be thy husband, and thee to be his wife. *Pharicles* it is, to be flat with thee, whose beauty & honesty hath amased all *Venice*, whose order of lyuing may be, and hath been a perfect platforme and methode of ciuil dealing and honest behauiour: thee *Mamillia*, I wish to be his mate for his curtesie: and him to be thy match but in constancie. The Gemme which is gallaunt in colour, and perfect in vertue, is the more pretious; the hearbe, which hath a faire bark, and a sweete sappe, is the more to bee esteemed; the Panther with his painted skin and his sweet breath is the more delighted [in]: so *Pharicles*, faire

in face, and faithfull in his heart; pleafant in his countenance, and perfect in his mind; is fo much the more to be imbraced. If ſ̄ Ore, *Mamillia*, which is droffe outwardly, and gold inwardly, be of great price: what then is the pure mettall? if the rough ſtone with a ſecret vertue, is of value: what is it then, being polished? If a ſmooth & learned ſtyle in an ill print, importes ſome credit: what doth that which commeth out of a perfect preſſe? ſo *Mamillia*, if a man which is deformed in body, and reformed in minde, may deſerue great liking: what deſerues he, which is both bountifull and beautiful? If a crooked carkaffe, and an honeſt nature merite commendation: what doth he then, which is both faire & faithful? If a diſfigured body, with honeſt conditions, wins fauour: what thē doth a comely cōutenance, with a curteous mynd? Al theſe perfectiōs / by nature, *Mamillia*, are incident to *Pharicles*: ſo ſ̄ he can neyther be appeached of want, nor condemned of lacke, neyther his perſon nor mind in any wiſe miſliked.

Now *Mamillia*, conſter of my wordes as you pleaſe, & like where you loue, ſo that I may neither repent my talke, nor you curſe my counfell.

Mamillia, Gentlemen, was driuen into ſuch a maze with this fodaine motion of Madam *Caſtilla*, that ſhe ſtood, as though her heart had bin on her halfe-pēny, fearing the fetch of her old nurſe,

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So Lodge: *Rosalynde*.

doubting what a fleue she shoulde shape for the coate, leaft shee should be ouertaken in misliking so lightly : or (though not very chary of her choyse) in choosing so quickly : therefore she framed her answere betweene both on this maner.

M Adam, if I stand in a mafe which haue the harme, thinke it not strange, sith you maruel, which are not toucht. For I may more muse of the rumour which know it contrary : than you, which doe but call it in question. But if *Florion* haue heard a lye, and you beleue it : it is not my fault, but your lightnesse of credit : and therefore construe of it how you can : for I am at a good poynt. Old women wil quickly conceiue, & soone beleue : for age is as credulous, as suspitious ; the dried oake wil sooner fire, than the greene Ashe ; & olde ragges wil sooner burne, than new linnen ; the green apple is hard to pearce, when the old fruit wil quickly bruse : so age though they be slow in hearing, yet they are swifter in beleeuing then youth, that the leaft sparke of suspitiousnesse, wil fire their whole brayne. And therefore he that knoweth their fault, & wil not beare with it, is much too blame. Whereas you draw your persuasions for my credite, of your talk from your gray haire, it sheweth surely but a greene wit, not so full of grauity, as either your age or yeeres requires : For the your reasons would haue tended to ciuility,

& not to sensuality, to vertue, & not to vanity. Your paines you tooke with me in my fwadling clothes, your care in my youth to nurse me in vertue, and your ioy in my ripe yeeres to see mee addicted to the same, shewes by the end that your care was but slender, & your ioy fained. The Cowe which giueth good store of mylke, & spilleth it / with her foote, is as much to be blamed for the losse, as to be cōmended for the gifft. The water which for a time beareth y^e vessel, & at last with the waues ouerwhelmeth the same, doth more harme in drowning the Barke, then good in bearing it. The hūter which trayneth the hounde being young, truely to cal vpon the fente, is much too blame to beate him from it being olde: so you Madam, are more to be blamed for perfwading me to matrimonie, than you were before to be commended, for exhorting me to virginity: for in my tender age my infancie was not able to receiue your counsell, and then you tolde me howe greatly I ought to esteeme virginity: and now in my rype yeeres, when I can conceiue your meaning, you wish me vtterly to forsake it: either then sure you were in a wrong opinion, or els nowe in an errour, but howsoeuer it was, my mind is fetled. Virginity you say is delightful, yet matrimony more pleasant: Virginity you put in the positieue, but matrimonie in the superlatiue. Well, I pray God you make

not marriage so farre to exceed in comparifon, that at laft it growe to an extremitie. But as your age is much giuen to the fhaking palfey: fo I thinke your argumentes haue a fpice of the fame difeafe: for their foundation is but fickle, & therefore the leffe worth to be taken at ȳ hardeft. The tal Cedar that beareth only bare bloffoms, is of more value then the apple tree that is laden with fruite: the keeper (for all your faying) makes more account of a barren Doe, then of a bearing hynde. *Diana* fhall obtaine more fame for her chafity in hunting of ȳ woods, than *Venus* for her lafciuious honefitye in playing with *Mars* in her bed. Virginitie fhall be efteemed as a rare & precious iewel, whē marriage fhall be counted but a cuftom. The bay tree growing fingle by itfelf, flourifheth greene; whereas beeing clafped with the yuie, it withereth: ȳ gold of it felf hath a gallāt hue, but being touched it changeth colour: the Saphyre ftone clafped in mettall, loofeth his vertue: fo a virgin being once married, withereth ftraight, changeth colour, and loofeth her chiefeft treasure. And though you fay by course of kind that nothing is more vnfeemely then an olde wrinckled mayde: yet experience teacheth vs, that nothing is more vnlikely than an olde withered / wife. The Rofe dying on the ftalke, feemeth in better ftate then that which fadeth, being pluckt: the grafpe looketh better being

vncut, then that which withereth with the fieth: for the one fadeth by courfe of nature; and the other by kinde of imperfection. The Phenix being feldome feene, the more defired; the rarer the Gemme is, the more eſteemed. The ſtones of *Arabia* becauſe they be ſtraunge, are of greateſt price: ſo virginie, by ſo much the more is to be regarded, by how much it is more rare then mariage: for the one commeth by ſpeciall grace, and the other by common courfe. Virginie among the Romanes was had in ſuch admiration and eſtimation, that if by chaunce the Veſtal virgins walkt abroad, the Senators would giue them the vpper hand, and all the officers ſhew them due reuerence. *Cybil* the mother of the Gods, was a virgin: and *Minerua* was famous for three thinges; ſtrength, wiſdome, and virginie. The wiſe woman which gaue Oracles at *Delphos*, was a virgin, being alwayes called *Pythia*. Virginie alters the nature of wilde beaſtes: for the Lyons neuer hurt a pure Virgin: and *Pliny* reporteth that the Unicorn will ſleepe on a virgins lappe. Therefore, Madame, your argumentes rather importe rule, then reaſon: and ſeemes to come from a greene witte, not from a gray head: but though the fowle haue fayre feathers, he may haue rancke fleſh; the fiſh may haue gliſtering ſkales without, and yet be rotten within: ſo your

outwarde shew of grauitie, may inwardly be addicted to vanitie, and old folke are twise children: and perhappes though your face bee wrinckeled, your mind is youthfull; though your yeeres and calling argue chastitie, yet you had as leefe haue a husbnde, as wishe mee marryed: and I promise you for my parte, I had rather you shoulde eate of the meate, then I taste of the fauce: if it be not a knot of bondage, but a band of libertie, I would haue you once againe try that freedome. But sure eyther you know more then all, or else say more then you know: for not onely the common people, but also the most learned hath thought maryage to be such a restraint of libertie, as it feeleth no sparke of freedome: for both the body is giuen as a / slaue vnto the will of an other man, and the minde is subiecte to sorow, and bound in the caue of care: so that euen the name of a wife importes a thousand troubles. If you call this libertie, I know not what bondage is. Who so is addicted to maryage, findeth it easie but in one respect, and that is, if she chaunce on a good husband, which indeede you brauely fet out in his colours. But so did *Aristotle* his happy man: *Tully*, his Orator, *Plato*, his common Wealth, and in our countreye heere, one of my kinsmen sets out the liuely Image of a Courtier. But as these spoke of such, but could neuer finde them: so you haue

described such a husband, as can neuer be heard of. Yet, Madame, -you go further: for the others spoke in generall, and you for the better confirmation of your reason, inferre a particular, and that is *Pharicles*, whom indeed I confesse to haue in outward shew, as good qualities as any in all *Italy*. But the hearbe, though it haue a fayre hue, and a sweete sappe, yet being tasted, it may be infectious. The Panther with his paynted skinne and sweete breath, hath a tyrannous heart: so *Pharicles* may bee as foule within, as faire without; and if he be not, he digresseth from his kind: for these Gentlewomen which haue trusted to the beautie of the face, haue bene deceiued with the deformitie of the mind. *Theseus*, *Demophoon*, *Aeneas*, *Iason*, and *Hercules*, were both famous for their feature and fortitude, and renoumed for their inuincible valure, and yet they wanne not so much fame for their prowes in warre, as shame for their inconstancy in loue: he that chooseth an apple by the skinne, and a man by his face, may be deceiued in the one, and ouershot in the other. Therefore Madame, sith mariage is troublesome, and the choyce so doubtfull, I meane not to proue the care, nor try the chance, but remaine a virgin still. Yet thus much to your question, if my minde should change to try such happe, I would welcome *Pharicles*, as well as any other.

Madame *Castilla* hearing this ouerthwartnes of *Mamillia*, was driuen into a great mafe, to fee the Gentlewoman fo hoat with her: in fo much ſ̄ as old women are foone angry, ſhe tooke pepper in the noſe at the ſharpe reply, and therefore framed her as quicke an anſwere. /

MAmillia, quoth ſhe, if the Phiſitions rubbe the ſoare, the patient muſt needes ſturre; touch a galled horſe, and he will winch: ſo your hotte anſwere ſhewes my queſtion toucht you in the quicke; and that though you make ſo ſtraunge with maryage, yet if your choyce were in your owne handes you woulde giue a finall farewell to virginities. But the Foxe will eate no grapes: and you will not marry, becauſe you may, or perhappes do loue, where your friendes will not like, and your wiſh ſhould be contrary to their will. *Sirichia*, the Daughter of *Smald* king of the Danes, could not be perſwaded by her father to forſake her virginities, but the third day after his death, ſhe was betroathed but to a meane Squire: *Manlia* Daughter of *Mauritius* was ſo ſcrupulous of her virginities, that ſhe altogether abandoned the company of wiues and widowes, and yet at length ſhe tooke an husband, and was ſo kind harted, that ſhe woulde not ſticke to ſell large peniworths of her honeſtie. *Mamillia*, I will not make comparifons, becauſe they be odious, nor infer any concluſions, for feare of farther daunger.

But take this by the way, that he which couers a small sparke in the ashes, will procure a great flame. And with this she departed, as halfe angry, leauing *Mamillia* very sorowfull that she had displeas'd her old nource, and very carefull for the yssue of her new loue: yet, as much as she could diffembling the matter, she past away the day in mery company.

But all this while *Pharicles* had a flea in his eare, and a thorne in his foote, which procured him little rest. For as the wounded Deare staves in no place: so the passionat loue staies but without stedfastnes, neuer hauing a quiet minde: for if hee sayle, Loue is his Pylot: if he walke, Loue is his companion: if he sleepe, Loue is his pillow: so that alwayes he hath the spur in his side, to procure his disquiet, hauing no salue for his soare, vnlesse he reape remedy at y hands of his aduersary, which *Pharicles* tryed true. For there passed no houre after his departure from *Mamillia*, in which a thousand cares did not clogge his combred minde: for the thought of her sharpe answere was hard to digest in his cras'd stomacke: then that her father and he was / of no great acquaintaunce, which was a cause of his long absence. Howe if fortune so faouored, that he gayned her good-will? yet hee lost his own freedom, and that was but a signe of an yll chapmanne: Howe oftentimes they, which sued to marrye in

haste, did finde sufficient time to repent them at leafure?

And surely Gentlemen, if *Pharicles* had rested on this point, in my iudgement he had hit the marke: for there is no fuch hinderaunce to a man, as a wife: if respecting warre, *Darius* and *Methridates* are witneses: of learning and Philosophy, *Socrates* comes in as plaintife: fo in my opiniō, if men would neuer marry, they should neuer be marred: and if they would neuer haue a wife, they should alwayes want strife: for she is that burden that Christ onely refused to take from mens shoulders: yea some haue called a wife, a heauy Crosse, as a mery iesting Gentleman of *Venice* did: who hearing the preacher command euery man to take vp his Crosse, and follow him, hastily tooke his wife on his shoulders, & said he was ready with the formost: but least in talking of crosses, I be croft for a foole in going beyonde my commiffion, againe to *Pharicles*: who though perhappes he read these, or fuch like examples, yet his hot loue warmed his affection: fo whatfoeuer he mused in his minde, it would not abate his deuotion, but still fought fundry meanes to breake to his Saynt: and yet the farder he went, the more hee was from his purpose, that he had past the Caue of care, ready to enter into the dungeon of despayre, if fortune had not fauoured his chauce. For flinging out of his studie, to

auoyde this melancholy, hee went to take ayre in the fieldes, where, by good happe, hee espyed his Mystresse walking with her nurce to a graynge place, a myldes distance from *Padua*, to beare certaine Gentlewomen company, which reforted thither to visit a sicke patient, at which place was also *Signior Gonzaga*, with other Gentlemen.

Now if *Pharicles* was dryuen into an extasie, with the extreame pleasure he conceiued by the sodaine sight of his Goddesse, it is no meruaile, sith her absence was the hazarde of his / life, and her presence his onely pleasure: and I think, if I may enter into a womans thought, without offence, *Mamillia* would not haue wished a fitter companyon to shorten her iourney: yet she passed on without any semblance of his sight, whereas feare and necessitie had a deadly combate in the minde of *Pharicles*: he doubted if he should be ouer bold, he might spill his pottage. But the law of necessitie, saith *Plato*, is so hard, that y Gods thē selues are not able to resist it. For as the water, by nature cold, is made hotte by the force of the fire: and the straight tree pressed downe, growes alwayes crooked: so nature is subiect to necessitie, that kind cannot haue his course. The little Mousse, by nature fearefull, in daunger is desperate: the Boore in safetie is timorous, in perril without feare: the Coward in peace dreadeth

the fight of the weapon, whereas being vrged by necessitie hee passeth the pikes.

Ormaus the Sonne of kinge *Cirus*, by nature was borne dumbe, yet when the Citie *Suzes* was taken, seeing a souldier ready to kill his owne Father, cryed out, villayne, saue the crowne: so that necessitie in him supplied a want of nature. And if there bee anything, which is more forcible then necessitie, it is the lawe of Loue, which so incensed *Pharicles*, that casting all feare aside, hee offred himselfe to his Mistres, with this courteous parle.

GEntlewoman, if I boldly offer my selfe, as a Copartner of your voyage, which am a companyon farre vnfitte for such a company, pardon my fault, sith it commeth of force, and condemne not my nature of want of nurture; but let your bewtie beare the blame, as the spurre of my rash enterprise: For the Adamant drawes by vertue, though Iron striue by nature: wher force is, there the fault is forgiuen. But if in any wise my seruice might pleasure you, or rather not offend you, I would proffer it, if I knew it would be but halfe so well accepted, as hartily offred: but perhaps it wil not be worth the wearing, beecaufe proffered chaffer stinckes.

Madame *Castilla* hearing the curtesie of the Gentlemanne, and perceiuing what Sainte hee

ferued, to encourage him the / more, gaue him this gentle answere, fit for his friendly offer.

GEntleman, quoth she, we neither can thinke ill of your nurture, nor yet mislike your nature, since the one argues curtesie, and the other smal curiositie: vnlesse it bee in making your arriual so strange, & accusing your conscience as guilty, which no mā finds fault with: for my part, Sir, & I think I may speak for *Mamillia*, you are not so soone come, as welcome, nor your seruice is not more heartily offered, then willingly accepted: & therefore if you be content with your happe, wee are very well pleased with the chaunce.

And with that she fel in talke with the rest of the company, to the ende *Pharicles* might vse some speaches to *Mamillia*: who now seeing the coast cleere, and time and place fitte for the purpose, gaue her the onfet in this manner.

Mistres *Mamillia*, it hath byn a saying more common then true, that loue makes al men Orators, yet I my selfe finde it contrary by experience, infomuch that I thinke the perfect louer wants not onely Eloquence, but hath a restraint of his nature. The water-pot being filled to the brim, yeeldes no licour, though hauing a hundred holes. The wine vessel beyng ful, lets passe no wine, though neuer so wel vented. The colour ioyned hard to the sight, hindreth the sense. The flower

put into ſmelling, ſtoppeth ſmelling. The louer in ſmelling prefence of his Lady, at ſmelling firſt is eyther driuen into an extaſie for ioy, or els into a quaking traũce for feare: ſo that, when he ſhould plead his cauſe, his wits are either bewitched, or els not at home: & if it happen his tongue be not tied, in many words lies miſtruſt; and in paynted ſpeech, deceit is moſt oftẽ couered, & ſpecially, where either acquaintance or long continuance hath bred no credit. Therefore I Miſtres *Mamillia*, whose acquaintance with you is ſmal, & credit leſſe, dare vſe no circumſtance, for feare of miſtruſt, neither cã I tel in what reſpect to bring a ſufficient triall, or prooſe of my good wil: but only that I wiſh the end of my loue to be ſuche, as my faith and loyalty, is at this preſent, which I hope tract of time ſhal try without ſpot.

In the meanetime requeſting you to thinke that the force of / loue hath conſtrayned me to yeeld as a ſlaue, readye at beauties cõmand to hazard my life for your pleaſure: I muſt needs cõfeſ ſmelling the gifts of Nature ſo abundantly beſtowed vpon you, haue ſo bewitched my ſenſes, that for my laſt refuge, I am forced to appeale vnto your curteſie, as a ſoueraigne medicine for my incurable diſeaſe: incurable I may tearme it, vnles ſmelling drops of your fauour quench the flame, or els death with his deadly dart decide ſmelling cauſe. But I hope it is

vnpossible, ȳ such a cryftal breaft ſhould lodge an heart of Adamat: ȳ ſuch a ſugred face ſhould haue a bitter minde: that your diuine beauty ſhould bee ouergrowne with helliſh cruelty, to tormēt thē, who for your loue ſuſtaynes a thouſand miſeries. Miſerie I may wel cal it: for as there is nothing more pleaſant then beauty: ſo nothing is more yrkſome thā bondage, & yet my reſtraint of liberty is ſo much the more acceptable, by how much the more it is deſired. For although ȳ flye willingly fries in the flame, yet ſhe is blameles: although the Hermine loues her mortall enemy, yet ſhe is not faultie, ſith the one comes of affection, and the other by courſe of nature.

Ah *Mamillia*, thy beauty hath bought my freedom, & thy heauēly face hath made me captiue, ȳ as he which is hurt of ȳ Scorpiō, ſeeketh a ſalue frō whēce he receiued ȳ ſore: ſo you only may miniſter ȳ medicine, which procures the diſeaſe. The burning Feuer is driuen out with a hot potion, and the ſhaking palſey with a cold drinke. Loue onely is remedied by loue, and fancy muſte be cured by mutuall affectiō. Therefore *Mamillia*, I ſpeake with teares outwardly, & with drops of blood inwardly, that vnles ȳ miſling ſhowres of your mercie, mittigate the fire of my fancy, & giue a ſoueraigne plaifter for my ſecret ſore, I am like to paſſe my life in greater miſerie,

then if I had tasted the infernall torments: for *Sophocles* being demanded, what harme hee would wish to his enemy, answered, that he might loue where he was not liked, & that such misfortune might haue long lasting. But perhaps you wil say, *Mamillia*, that the beafts which gafe at y^e Panther, are guilty of their own death; that the Moufe taken in the trap, deserueth her chauce; that a louer, which hath free will, deserueth no pitie, if he make not his choyce right. /

Ah *Mamillia*, can the straw resist the vertue of the pure Iet? can flare resist the force of the fire? Can a Louer withstand the brunt of bewtie, or freefe if he stand by the flame, or peruert the lawes of nature? weigh al things in the balance of equitie, and then I doubt not but to haue a iust iudgement. But this I assure my selfe, if you knew the strength of my loue, or the force of my loyaltie, though my person and byrth be farre vnfit for such a mate, yet you would deeme my loue to deserue no lesse: for *Leander* to his *Hero*, or *Piramus* to his *Thesbe* was neuer more fathfull then *Pharicles* will try him selfe to *Mamillia*: that although small acquaintance breedes mistrust, and mistrust hinders loue: yet tract of time shall inferre such a tryall, as trust shal kindle affection.

And therefore I hope that your noble heart wil not put a doubt till occasion be offered, nor cal

his credit in question, whom neither you haue found nor heard to be halting. What though the Serpentine powder is quickly kindled and quickly out? yet the Salamander stone, once set on fire, can neuer be quenched: As the sappy Myrtle tree wil quickly rotte: so the hard Oake will neuer be eaten with wormes: Though the free stone is apt for euery impressiō: yet the Emerald will sooner breake, then receiue any new forme: Though the Polipe chaungeth colour euery houre: yet the Saphyre will cracke before it consent to disloyaltie. As all things are not made of one mould: so all men are not of one minde: for as there hath beene a troathlesse *Iason*, so hath there beene a trustie *Troilus*, and as there hath beene a dissembling *Damocles*, so was there a loyall *Lælius*. And sure, *Mamillia*, I call the Gods to witnesses, I speake without fayning, that sith thy bewtie, either by fate or fortune, is shrined in my heart, my loyaltie shall be such, as the betroathed fayth of *Erasmo* to his *Perfida*, shal not compare with the loue of *Pharicles* to *Mamillia*. Sith therefore my loue is such, repaye but halfe so much in parte of recompence, and it will be suffycient to release my sorrow. But alas, who can lay their loue where there is no desert, and where want breedes a flat denyall. /

Ah *Mamillia*, Nature by her secreete iudgement hath endued all creatures with some perfect qualities,

wher want breedes mislyking. The Moule depriued of sight, hath a woonderfull hearing: the Hare being very fearefull is most swift: the fish hauing no eares, hath most cleere eyes; so I, of meane wealth, and lesse witte, haue giuen me by nature such a loyal hart, as I hope the perfection of the one will supply the want of the other, and if the choyce had beene in my handes, it shoulde haue beene as it is: therefore sith in you onely consistes my safetie, and that your bewtie hath gayned the chiefest place in my heart: Whereof I hope when time shal be fauourable to my desire, to make sufficient tryal, I humbly beseech you to take pitie vppon him, whose life & death consistes in your answer: and to let it be such, as you may haue a faithfull seruant for euer.

Although these wordes of *Pharicles*, Gentlemen, did not greatly displeasē *Mamillia*, because it is very harde to anger a woman with praising her, and especially if she think as much of her selfe as others speake, yet she would haue hid fire in the straw, and haue daunced in a net, striuing as much as shee could, with a discontented countenance to couer a contented mind, and to seeme as cruel as a Tygre, though as meeke as a Lambe, least either by outward shewe or words hee might coniecture some hope of good happe, she gaue him this cold confection for his hotte stomacke.

S Yr, quoth she, although the common prouerb
saieth, that the Citie which comes to parle,
and the woman that lendes an attentiu eare, the
one is soone sacked, and the other is easlye gayned:
yet I would wish you not to conceiue any hope, or
spend any trauaell: for your hope shal be voyd,
and your labour lost. For although I was so
foolish to lend you mine eare, I am warie enough
in letting of my heart: for as you found me
prodigall in the one, you shall finde me as niggardly
in the other. But as fables are good enough to
passe away the time, so your talke will seeme to
shorten the way, and so I take it. For it is yll
halting before a Cryple, and a burnt childe will
feare the fire. And though I neede not doubt,
because I was neuer burnt, yet is it / good to
beware by an other mans harme: the Mousē that
seeth her fellow taken in the trappe, and ventureth
her self, deserueth no pittie, if she be caught: the
Foxe seeing his marrow almost kild with the
dogges, is a foole, if he take not squat: it is hard
taking of fowle, when the net is descried: and yll
catching of fish, when the hooke is bare: it is
hard, *Pharicles*, to make her beleue, that will giue
no credit, & to deceiue her that spyeth the fetch:
when the string is broken, it is hard to hit the
white: whē a mans credit is called in question, it
is hard to perswade one. Blame me not, *Pharicles*,

if I vrge you fo ſtrictly, nor thinke nothing, if I ſuſpect you narrowly: a woman may knit a knot with her tongue, ſhe cannot vntie with all her teeth: and when the ſignet is ſet on, it is too late to breake the bargayne: therefore I had rather miſtruſt too ſoone, then miſlike too late, I had rather feare my choyce, then rue my chaunce: I had rather ſtop at the brimme, then at the bottome. A womans heart is like the ſtone in *Aegypt*, that will quickly receiue a forme, but neuer change without cracking: therefore, if I receiue any, it ſhal be ſuch a one, as I ſhall not repent me: I put an if in it, becauſe I doe not meane to change virginie with mariage, for it would be too hard a bargaine: for we ſee thoſe women, which haue bin counted moſt wiſe, haue beene moſt chaſte, and ſo fearefull to match, y they durſt not once cal it in queſtion. *Faza*, the princeſſe of Gaule, when ſhe knew her father had promyſed her in mariage, wept ſo long, til ſhe became blind. *Parthenia* after ſhe was maryed, and had tryed by childebirth the difference betweene virginie and mariage, ſhe would neuer after companie with her husband, ſaying, that a laſting vertue was to be preferred before a fading vanitie: ſith therefore the moſt wiſe haue feared and eſchewed, thinke me not cruell, if I be wiſe for my ſelf, nor iudg me not ſcrupulous, though I put a doubt before I

haue cause; or be in dread to buy repentance at an vnreasonable rate, for if I were minded to marry, I shoulde hardly find one fish among so many Scorpions, or one Beral among so many broken glasses. The wolfe hath as smooth a skin as y simple sheepe: the sower Elder hath a fayrer bark thē the sweet gineper: where the water / is calmeft, there it is deepest; and where the sea is most quiet, there it is most dangerous: where is the greatest colour of honestie, there oftentimes is the most want: for an empty vessell hath a lowder sound then a full barrell, and a dissembling minde hath more eloquence then a faythfull hart, for trueth is euer naked. I will not apply the comparison, *Pharicles*, to any particular, but in generall: yet if the propositions be vniuersal, they may inferre in the conclusion a perticular person. The Poets and paynters representing the loue of menne, bring in *Cupid* with a payre of winges; disciphering the loue of women, a Tortuse vnder the feete of *Venus*: shewing that as the loue of men is moueable, and vnconstant as a byrde: so the fancy of women is as firme & fixed, as a stedfast Tortuse. And with great reason: for neyther the Romish recordes, nor Grecian hystories haue made any, or at the least so oft mention of the disloyaltie of women: but onely how their simplicitie hath beene beguyled by

the flatterie of faigned lovers, of whome the most renowned may beare sufficient witnes: (as *Theſeus*, *Iaſon*, *Hercules*, *Aeneas* and *Demophon*) that the loue of men hath euer beene inconstant: yet they ſo reioyſed at their infamous deedes, that the Poets canonized them, not only for ſaints, but placed them among the Gods, ſo that others of baſe eſtate, taking example by them, doe vaunt of their diſloyaltie, as of ſome glorious conqueſt, and as *Heroſtratus* fiered the temple of *Diana*, to be ſpoken of, ſo they falſifie their faith, to be famous. Yet it is a world to ſee how the deepeſt diſſempler of them all, can haue teares at commaund to deceaue a ſimple mayde. What fighs? what ſobs? what prayers? what proteſtations? their talke burnes as hotte as the mount *Aetna*, when as their affectiō is as cold as a clock: it is not the loue of ſome maid, but ſome luſt of their mind; not her bountie but her bewtie; ſo that euery face ſets them on fire; euery lady, be ſhe louely, muſt be their miſtres. But no maruel, for if men are chollericke, hot in their loue, and dry in their fayth, ſoone ſet on fire, and ſoone quenched: their loue is euen as laſting as the flame in the ſtraw; which is as litle permanent, as it is violent, or like the apples in *Arabia*, which begin to rot, ere they be halfe ripe.

Well *Pharicles*, although I caſt all theſe doubtles, and others haue tryed them true, yet I am forced

by fancy to take some remorse of thy tormentes. *Medea* knew the best, and did followe the worst in choosing *Iason*: but I hope not to finde thee so wauering.

Ah *Pharicles*, I haue beene brought up in the court, and although my bewtie be small and witleffe, yet I haue beene dered of many, and could neuer fancy any: thou hast wonne the castle that many haue besieged, and hast obtayned that which others haue sought to gaine: it is not the shape of thy bewtie, but the hope of thy loyaltie, which enticeth me, not thy fayre face, but thy faythful heart; not thy comely countenaunce, but thy curteous manners; not thy wordes, but thy vertues: for she that buyldes her loue vpon bewty meanes to fancy but for a while: for where the subiect is fading, the cause cannot be lasting. Would God, *Pharicles*, I might finde thee but such a one, as I will try myselfe to bee: for whereas thou dost protest such loyaltie, and put case it be as true as it may be: yet it shall be but counterfeite respecting mine: be thou but *Theagines*, and I will try my selfe to be more constant then *Caniclia*: no tormentes, no trauayle, no, onelye the losse of life shall diminishe my loue: in liewe thereof remayne thou but constant, and in pledge of my protested good wyll, haue heere my heart and hande to be thine in duste and ashes.

MAmillia hauing thus ended her talk, I leaue you to iudge, gentlemen, in what a quandarie *Pharicles* was brought, seeing the answere of his Mistresse to be so correspondent with his demaund, & y^e fortune was so fauourable to his desire, as she seemed to will, that he did wish. For if the condemned man reioyseth, when he heareth his pardon pronounced, or the prisoner his freedome, no doubt *Pharicles* ioy could be no lesse, fith denial was his death, and consent, the conferue to heal his wound: the greater care, the greater ioy: the more doubt, the more pleasure: so his vnlookt for hap brought such an inspeakable contentation, as forced through the extremity of his passions and incēsed by the constraint of his affection, he burst forth into this talk. /

MAmillia, if where the water standeth most still, there it is deepest, and when the winde is lowest, then the greatest tēpest is imminent: so where the minde with ouermuch ioy, or too much payne is furcharged, there the tongue is both tyed, and the countenance restrayned: so that as the heart is not able to conceiue it, the tongue is not able to expresse it, as the water pottle, which being full, voydeth no licquoar. *Publius Metellius* hearing his Sonne had subdued the *Equiars*, died for ioy. *Cassinatus* conceaued such a pleasure in seeing his father winne a garland in *Olympus*, that he kild

himselfe with inward laughter. If I infer the similitude, perhaps it wil breede doubt: for deedes in loue are to be required, and not words. Therefore for feare I incurre the suspition of flattery, I will leaue you to coniecture of that, which I thinke.

But this by the way, assure your selfe, Mistresse *Mamillia*, that your bewtie hath so blinded me, as I shall neuer see any, which so well shal content my minde: and your bountie hath bound me neuer to lyke any other. Thus enueigled with the one, and fettered with the other, I remayne your true seruaunt for euer.

WHILE they were in these tearmes, Madam *Castilla* thought *Pharicles* had giuen the forte a suffycient battery, for this tyme: therefore ioyning to them with the rest of the company, she enterrupted them on this maner.

Mistresse *Mamillia*, I beleeeue you will go with a cleane soule to visit the sicke patient: for if you haue beene al this while at shrift, you might both haue confessed a great many of faultes, and receiued full absolution. But I pray God your gostly Father be as holy for the soule, as wholsome for the body: & if he be, surely you haue heard good counsell: if not: it is Saint *Frauncis* fault, he wantes his hoode.

Madame, quoth *Mamillia*, if you thinke so well of my goastlye Father and his shrift, I pray you let him haue you in confession as long: for you are

eldest, and therefore had neede of a longer examination and larger absolution: if hee be holye for the foule, he hath enough to take care of his own: as for myne, / I will take charge of my felfe: if wholesome for the body, the more fitte for your purpose, sith old women are full of diseases, and had neede haue a Phisition tyed by their girdle: as for saint *Frauncis* fault, as you tearme it, if that be a hinderance of his comming, I am fure to pleasure you, he will take the paynes to fetch it.

Pharicles hearing the tauntes of the Gentlewomen, and seeing that he was come to the Gentlemans place: because he was not well acquainted, though against his will, thought best for that time to take his leaue: and therefore offred them the farewell with this priuy quip.

Madame, if my keeping the Gentlewoman so long at shrift, hath beene in any respect offensiuē to you, I am very fory: but if I may stand you as long in steede of a gostly Father, and so pleasure you, I am at commaund: mary my commission is neither for worde nor deede, and therefore I doubt your confession will be too large for mee to deale with all. But sith I haue brought you thus farre: and am altogether vnacquainted with the Gentleman, I will take my leaue to depart home, although against my will.

Nay surely, quoth *Madame Castilla*, your haft

shall make waste, and your small acquaintance shall be no hinderance: for at this time you shall be my guest, and with that they entred into the place, where after they had saluted the company, and visited the sicke person, Madame *Castilla* requested the gentleman to welcome the stranger for her sake, who both had taken paines to beare them company, and through his pleasaunt conceites procured the way to seeme shorter. *Signior Gonzaga* taking occasion to shew his good will to *Pharicles*, aunswered: that sith the maister of the house was not well, he would say the gentleman was welcome in his behalfe: and so taking him by the hand, welcomed him very friendly. Which curtesie of *Gonzaga* was no lesse pleasure vnto *Pharicles*, then contentation vnto *Mamillia*, to see him whom they most doubted, to shew such a friendly countenance, that they both hoped to haue a prosperous successe in their enterprise. /

Nowe this sicke Gentleman, called *Gostino*, had one onely daughter, named *Publia*, about the age of sixteen yeeres, whose bewty and bringing up, shewed that she was in no respect secōd vnto *Mamillia*, but rather more perfect in the giftes of nature. This young Gentlewoman being by the mothers side cofinne *Germaine* to *Mamillia*, after her duetie done to the company, requested them to take such a simple dinner, as her father in so short

a time could prouide: giuing them also to vnderstand by her behauour, that the influence of the heauens had denyed her nothing: but that nurture had forced her self to augment the grace of nature, and that comlines of body, and curtesie of the minde hadde a continuall warre, which shoulde haue the superyoritie.

This gorgeous Goddesse furnished with these singlar qualities in euery respect, so fet on fire *Pharicles* fancy, that as if he had drunke of the fountaines of *Ardenia*, his hot loue was turned to as cold a lyking.

Now his heart was fet on *Publia*, which of late was vowed to *Mamillia*, in such a forte that his stomacke lost the woonted appetite to feede the eyes with the bewtie of his new Goddesse, as that he seemed to haue eaten of the hearbe *Spattania*, which shutteth vp the stomacke for a long season. And *Publia* on the contrary side, noting the feature of *Pharicles*, the comlynesse of his person, and the rarenes of his qualities, was so scortched with the bewtie of this new guest, as finding occasion to conuey her selfe into her closet, vnder the colour of some serious businesse, she powred forth her plaintes in this order.

O vnhappy fortune, O lucklesse destinie hath *Publia* prepared a banquet to entrappe her selfe with a more dainty delicat? hath she layde the net,

and is taken in the snare? hath she welcommed him that hath caught her captiue: well, now I see, that as the Bee that flyeth from flower to flower, hauing free choyce to chuse at libertie, is at last taken by the winges, and so fettered: in like manner my fancy taking the viewe of euery face, hath a restraint of her freedome, and is brought in bondage with the bewty of this straunger. /

Alas, what shall I doe? Shal I loue so lightly? shal Fancie giue me the foyle at the first dash? shal myne eyes be the cause of my miserie? would God they had lost their sight in the cradle: shal my heart be so tender to yeelde at the first call? would God nature had framed it of Adamant, to resist the force of such foolish cogitations.

Ah *Publia*, consider thy state: what hath he more to be beeloued then other? thy suters haue had to be liked. What, foole? dost thou aske a question of Loue or a reason of Fancy? striue not against the streame: if thou resist Loue, thou art ouermatched. For euen the Gods are tributaries vnto *Venus*, as confesseing the superiorities of beauties kingdomes, then be not thou ashamed, being but a simple maide. *Venus* loued a black smith with a poult foote: and thou a Gentleman of singular perfection: yet as there is a difference betweene thee and *Venus* in bewtie: so is there a greater distaunce betweene *Vulcan* and him in

deformitie. Then *Publia*, yeelde when thou must needs consente: run when thou art called by command: for sure, if euer thou wilt bestowe thy freedome, he is worthy to haue thee captiue: if thou meanest to marrie, thou canst not haue a meeter match: yea but how if his heart be placed, and his minde settled? then were I a great deale better to wayle at the first, then weepe at the last; to be content with a litle pricke, then with a deepe wound. The Scorpion, if he touch neuer so lightly enuenometh the whole body: the least sparke of wilde fier sets on fier a whole house: the Cockatrice killeth euen with her sight: y^e sting of loue woundeth deadly: the flame of Fancy fireth the whole bodye: and the eyes of a louer are counted incurable: yet the Elephant being enuenomed with the Viper, eateth him vp, and is healed, there is nothing better for burning, then heat of fire, & nothing so soone killeth a Basilisk, as the sight of a man. Then *Publia*, sith *Pharicles* hath giuē the wound, let him salue the sore: let the fire of affection driue out the flame of Fancy; and sith thou art hurte by the eie, be healed by the sight: hope for the best: for thou hast as much to be loued, as he to be liked: & therefore remaine patient, till thou knowest more. With y^e she went out of her closet: but before / her returne the strangers had dined, and were al descanting of the Gentlemans diseafe.

So many heads, so many wits: for some said it was a feuer, and proceeded of cold: some, the consumption of the milke, whose originall was thought some burstines, and ensued of flegme: some one thing, and some an other: but all I thinke mist the marke. *Gonzaga*, who heard all their opinions, sayd, that if the Gentleman were not wel stricken in age, whatsoever the disease was, he would say the first cause was loue: and my reason is this, quoth he; the oft change of colours, his sodaine traunces, his fighes in his dreame, the dead stopping of his pulses, and then their beating afresh, al these are signes of an vnquiet minde, of an impatient affection, and to be flat, of loue itselſe.

Signior Gonzaga, quoth the sicke Gentleman, eyther you are expert in phisick, or else you speake by experiēce: but whether you doe, you misse the cushion: for my disease doth not proceede of loue: nor if I were wel, should it: for I haue felt the first dishe of so variable a tast, that I wil neuer eate of the secōd: I meane, I felt the presence of my wife so sweet, and her absence by death so fowre, as I meane, neuer to try the like hap. But nowe, sith you are all at leysure, and I very gladde to heare anything that might mittigate the paine, or shorten the time, I would craue this boone of you all in general, that one of you would fatisfie

my minde in this, to tel me what thing it is the common people call loue.

The Gentlemen of their curtesie could doe no lesse but condiscend to their hostes request: yet euery one alleading of difability, so that they were forced to cast lots, who should discusse this hard question: & amongst al, the chance fel vpon *Pharicles*, which, although it was some small grieffe vnto him, because hee doubted of his habilitye: yet hee thought Fortune faouored him in this poynt, that he might shew his cunning before *Publia*.

Where I cannot but muse, Gentlemen, to see that such moyst licour should turne to hard flint: that the most wholsome Mithridate in twise shifting, should be deadly poyson: that the Reedes in *Candie*, will of their owne nature become bitter gall: that the loue of men should turne to hard hatred: that fancy should be quenched at the second sight: that the affection of *Pharicles*, should turne to frantik folly, in mislyking without cause, and choosing without tryall: but it is not so common, as true, that men be fickle in their fayth, brittle in their braine, and lukewarme in their loue: neither hot nor cold, euen like the Pickerell, that keepeth the baight in his mouth, to cast out at his pleasure: yet where doe we see any writing of loue, or of any such matter, but they must haue one fling at

women? dispraying their nature, disciphering their nurture, painting out their polliticke practises and subtil shiftes, declaring their mutabilitie, comparing them to the *Polipe* stone, that chaungeth colours euery houre; to the Weathercock, that wauereth with the wind; to the Marigolde, whose forme is neuer permanent, but chaungeth with the Sunne: and yet they themselues a great deale worfe: as *Pharicles*, one of the same sect presently shal proue: who fryed at euery fire, and chaunged his looke at euery leeke, as one that builded vppon bewtie, and not bountie; that did lust, but not loue: with which fickle feuer y^e Gentlemen of our time are greatly troubled: for he that cannot look & laugh, and tel a tale with *nulla fide*, they wil straight note him in ther tables for a dunce, or put him in their bookes for a foole: and yet they wil needes fry in frost, & freefe in fire: they see, & yet are blind: they heare without eares, they spend the day in fighting, and the night in sobbes; they haue heapes of care, streames of teares, waues of woe: yea, to be short, they like without loue, and fancy, without affection, that their choyce must needes change, because it is without reason.

But againe to *Pharicles*, who seeing necessitie on the one side, and his credit on the other, to be two spurres in his side, and that the Gentlemen were attentiuē, began on this manner.

THE Poets and Paynters fayned not fortune blinde, without good cause, and great reason: for as her giftes are vncertaine: so the lotte is doubtfull, and the chaunce vnlookt for, most often happeneth: she imparteth wealth to the foole, and pouertie to / the wise: she powreth water into the Sea, when it ouerfloweth, and giueth riches to him that is cloyed with abundance: doe we not see, that w[h]ere is most neede there she giueth least? and the most noble men haue the woorst luck? *Policrate* is a mirrour of her mutabilitie, by his miserable end: and *Abdominus*, a patterne of her frailtie, by his good happe: and I heere may serue for a prooffe of her small skill, that hath layed a great burden on me, which am least able to beare it. But on the small braunch hangeth oft the most fruit: and on the woorst wit somtimes chaunceth the greatest charge: for neither my experience by nurture, nor my wit by nature, hath whereof to compare with the woorst of the company, and yet fortune by lot hath layde the most on me, so that he who woorst may, must hold the candle. But sith a man must needs go when the diuel driues, although I know my faulte, and you shall finde it, yet the hope of your curtesie, voyde of curiositie, somewhat encourageth my slender skill to presume the farther, although beetweene your learned eares and my rude tongue there will be great discord. I will not doe as *Hiarbitas* and *Hermonides*,

who struing to excell in musicke, for euer lost their voyces, leaft if I force my selfe in eloquence to seeme a courtier, I proue at length a flat carter. *Astorides* seeing *Rofcius* gestures, durst neuer after come on the stage: *Hiparchion* hearing *Rufinus* blowe vpon his pipe, would neuer after play on his flute. Two thinges daunte the minde of a young man, eyther the skill or person of the hearer. *Demosthenes* the famous Orator of *Athens* was so astonished at the maiestie of King *Philyp*, that he lost his speech: *Carnitus* seeing *Anniball* comming into the schooles became dumb: then it is no meruaile, gentlemen, if I be afrayd to incur the cōmon prouerb, A fooles bolt is soone shot; or to doubt y my green wit should giue a rash reason, or enter too far in mine owne conceite, which was so hurtful to *Marsias*, y with his pipe would imitate *Apollos* harp. Notwithstanding as the prick of the spurre forceth the horse that feareth the euill way, so in this my doubt the reuerence I beare to *Gostino* and the rest of the company banisheth al feare, assuring my selfe you will lay the fault vpon for/tune who made the lotte so vnequall, and let my vniust chaunce serue for a sufficient excuse: and if I happe to stretch too farre I will blow the retrayte with repentance which neuer commeth without pardon.

When I coniecture with my selfe, Gentlemen, the great trauel and industry that the auncient Philoso-

phers, and learned men haue taken in searching out the secrets of nature, infomuch that some of them haue put out their owne eyes, to attayne to the greater perfection, thinking that they were obstacles & hinderances of their profound contemplations, as did *Democles*. Others being extreemely delighted with supernatural cogitations, and enamoured of the Mathematical artes, with gazing vp into the skie, haue fallen backward, and broken their neckes, as did *Gallus*: some searching out the effence of the first matter, waded so farre in the depth of Astronomy, seeking out the causes of the ebbing and flowing of the sea, that they drowned themselves, as *Aristotle*. Others coueting to know the sence of secret matters scanning the quidities of Logike, haue lost their wittes, as *Crinitus*, and many other moe. I cannot but maruel that among al these secretaries of nature, there haue neuer byn found any which haue enterprised to search out the effence and perfect nature of loue. Sure I thinke they might answere with *Hermes*, who being demãded what God was, said he could neuer giue answere because the farther he went the more was behinde, yet in my iudgemente the true loue is no other thing, but a desire of that which is good; and this good is the influence of the celestially bountie: so that by the definition it is to be placed in the intellectuall part of the mynd, and not in the

fenfuall: but your question *Signior Gostino* is of that which the commō people cal loue.

Ouid, who thought himfelfe a maifter of that art, and writ precepts of the fame, thought it more obfcure then the Letters of *Ephesus*, or the riddles of *Sphynx*, to tel the perfect definition of loue: fo that being demanded what it was, answered, that hee knew not what it fhould be, from whence it fprung, whether it went, nor to what end it tended: but fure, quoth he, it is the losse / of a mans felfe.

Anacreon faid it was a fweete mifchiefe, fith for a pince of pleafure we receiue a gallon of forow: for what weapinges, what watchinges, what curfinges, what fighes, what trauel doth the louer endure? fo that in another place he calleth it a warfarre, for the drumme of fancy, strikes vp the Alarum in the Louers heartes, as he goeth to fight, knowing to be vanquifhed: and that euery frowning looke of his Lady, is worfe then the fhott of a cruell Cannon. And yet the paffionate Louer is thought to abyde no payne, nor fuffer no trouble.

Calimachus calleth it a Court without Sergeantes, for becaufe they that loue, obey without constraint, and are captiue without conquest. Therefore in my iudgement, fith loue commeth of free will, it ought to haue the better reward.

Prince *Tamberlane*, the moft bloody butcher in the world, neuer fhed blood, where there was

submission ; and the Lyon spareth lyfe, if his enemy yeelde ; what beaft is fo brute as kylleth his fellow ? then that woman is much too blame, that with her denyall would feeke his life, who brought captiue by loue, craues pardon. *Propertius* faieth, loue is a fweete tyranny, becaufe the Louer endureth his tormentes willingly, and that the mynde of the Louer is not where it lyueth, but where it loueth.

Oh, faith he, what man is able to refift the force of loue ? or rather, what will not loue force a man to do ? Did not *Retormodicus* ouerthrow the whole ftate of the Lacedemoniens, for the loue of *Scedafus* daughters ? *Roderick* of *Spaine* loft his kingdome for *Camma*, yea many haue not onely hated, both father and mother for the loue of their Ladyes, but alfo haue poyfoned their kinsmen and acquaintance, for to fulfil their fancies. *Cateline* flew his fonne, for the loue of *Oreffilla*, and yet men are counted neither loyall nor faythfull. *Tibullus* called loue a profound fcience : to be briefe, euerye one payntes it out in his colours, as it pleafe them, and yet none can tell what they fay : in fuch fort that they make it a mifterie, which can neither bee expreffed nor taught, but by demonftration in a dumb fchoole, as feeret as \bar{y} facrifice of *Ceres*, or of *Vefta* : yet the moft wife phy/lofophers have fhewed themfelues doctours in the arte of loue, condemning them as

vnperfect of nature, voyd of sense and ciuilitie, that haue done, and thought it good to liue without loue. For *Aristotle* in his *Politikes*, & *Plato* in his common weale haue proued by substanciall reasons, that nature neuer framed any thing more precious then societie: and what is so sure a fellowship as marriage? This was the cause, that by the lawes of *Lacedemon*, those men which despised Loue, were driuen out of the common playes, and were sent to the wild Forrests as brut beasts, to liue there with sauage Satyres: so that *Casimer*, the king of *Polonia*, which would neuer marry, or *Henry* the first Emperour, who after he was married, vsed his wife, but by the eye, should neuer haue bought their freedome in that citie. Or if the Byshop of *Alexandria*, which scratched out his own eies for feare of *Venus* charmes; or *Lewes* the second son of *Charles* king of *Cicilia*, which would neuer see any woman, for feare to be entrapped: or the superstitious *Essenians*, that were the mortal enemies to woman kinde, had had *Licurgus* for their iudge, they had in mine opinion purchased y^e strapado for their paines. Wherefore sith loue, both according to the Philosophers, yea euen the Stoikes themselues, which were moued with no affections, and by the opinion of the moste iuste and seuerer Lawgiuers, is so necessary that without it the world would perishe, fall into ruine and decay, it is needefull, that before

we receiue fuch a gueft, we know what he is, whence he comes, and how to be entreated.

But me think, Gentlemen, we haue begunne pretely to followe the fteps of our Auncestors: for as the *Samiãs*, which built a Colledge, and the *Parians* and *Lacedemonians*, that fet up a Temple in the honour of loue, next vnto that of *Venus*: fo you haue here in this place erected a Schoole, and haue chofen the moft vnworthy for maifter: whose rules although they be voyd of reason: yet they take this by the way, that fith loue is young, he requireth young fchollers. And therefore, Gentlemen, doe not, as *Hercules* did, who began to be an amorous knight in his age: but loue, when both your bewty is in the bud, and your / witte in the flower: for an old Louer is like an old hogge with a greene tayle.

Signior Gostino, whether it were through the weakenes of his ftomacke, or the extremitie of his paine, was forced to interrupt *Pharicles* in the middes of his talke, requesting the Gentleman not to think that it was wearines of his difcourfe: but ſtraungenesse of the difeafe, that procured this restraint, and to entreate the reft of the companie not to take it in euill parte, that hee was the caufe of fuch a fodaine intermiffion, hoping the Gentleman at their next meeting would fatisfie their mindes fully, wifhing *Pharicles* not to bee a ftraunger at

his house, but to vse him as a friend, and the oftner he should come, the better should be the welcome.

Pharicles, with the rest of the Gentlemen, perceiuing *Goffino* to craue rest, and that his drowfie eyes chymed for sleepe, thanking him for their good cheere, and wishing his welfare, tooke their leaue, and departed.

But *Pharicles*, whose heart was on his halfpenny, found fish on his fingers, that he might be the last should take his leaue of *Publia*, to see if he could strike fire out of the flint: and therefore straying her by the hand, gaue her his *A dio*.

cf. 244.
IV. 140.
Lodge's Rosalinde

Gentlewoman, if I take my leaue more boldly then any of the rest, impute the fault to your bewtie, and not to my impudencie, which so hath fired my fancy with the flame of affection, as I am halfe in doubt it is vnquenchable: yet though the patient knowes his diseafe vncurable, he couetes a plaister to mitigate the paine. But I hope well, and if I may haue wel, I shall thinke my selfe to get as much as I would wish.

The traeller talking of hunger, hath euer a more sharp stomacke, and I so long discourfed of loue, that where before I shotte as a blinde man: now were I able to speake by experience. For *Ouid*, nor all the maisters of loue coulde neuer finde out a more perfect definition, then my fancie,

fettered in the beames of your bewtie, hath imprinted into my mind: so that by the charge of *Venus*, will you, nil you, I remaine your seruauant.

Publia receyuing this farewell, as hartily as hee vttered it, gaue him a Cake of the same paste, and a soppe of the same sauce.

GEntleman, quoth shee, as I cannot lay the fault of your boldnesse, as you tearme it, to any impudency, so would I not haue you without cause accuse my bewtie, leaft you either commit folly or flattery: for hee that prayseth the Crowe, for her colour, is eyther stone blinde, or starke madde: and therefore I thinke that your fancye is not fixed: but your fantasie is fumed with some vapours, proceeding from a hotte stomacke, procuring a rash iudgement: so that when it shalbe alayed with some cold confection, you wil not be of the same opinion. But sure I am content at your next commyng, to take a recantation for a recompence of your errour, which the sooner it bee, the better it shall please mee: and so fare you well.

This word, as it came faintly from *Publia*, so was it as hard of digestion to *Pharicles*: yet he dissembling, held *Mamillia* with that, till he had brought her home, and taking his *Conge* with a cold kisse at her warme lips, giuing her her *vale* with a counterfeit kind of curtesie, and so departed.

But *Publia* more impatient, euen as the horfe, that neuer hauing felt the spurre, runneth at the first pricke: so she neuer hauing felt the flame, was more hotte, and lesse warye, then if she had beene burnt before, as she was forced to witnesse her loue in these or such like tearmes.

I see, quoth she, that things vnlooked for, most often happen and that hee which most trusteth, is lesse assured. The Hart, when he hopeth best in the nyblenes of his ioyntes, is then pluckt downe with the Dogges: the Doue giuing credit to her winges, is seafed on with the Hawk: the Hare in the most pride of her swiftnes, is caught by the hunters: a woman when shee trusteth most on her chafitie, hath then the greateft ouerthrow by bewtie, which I say not onely by guesse, but speake by tryal: for neither the feature of the face, the bewty of the body, nor the vertues of the mind, or goodnes of Fortune could euer stirre the / stayed minde of *Publia*, to swarue from the vowed virginitie: so that thinking my selfe as chaste, as any in *Padua*, I proue the lightest in *Italy*: for I yeeld before I be ouercome: I consent without compulsiō: the first assault, the first shot, the first Alarm, yea the first worde hath scaled the walles, woune the Fort, and caught me captiue. Alas, what will they say, that prayfed me for my vertue? will they not as fast disprayse me for my

△ vice? will not my father fret, my kinsfolke cry out, my friendes be fory, my enemies laugh me to scorne? yea, will not al the world wonder, to see me of late giuen to chastitie, and now shake handes with virginitie? to yeeld my deereft Iewel and chiefeft treasure vnto the straunger? The choyce of a friend requireth the eating of a bushell of salt, then the choosing of a husband, tenne; for by how much the bande is straighter, by so much the choice should be longer.

But I almoste lyke beefore I looke, and loue beefore I knowe, and cast my corne, I wotte not where; and am lyke to reape, I knowe not what. Ah foole, is not the Iacinth, if it be rubbed with lyme, soone fet a fire, and hardly quenched? is not the Adamant and the yron soone ioyned, and hardly disseuered? the coyne hath his stampe in a moment, and cannot be taken out without melting. Loue entreth easily, and is as hard to thrust out as nature: fancye soone fireth: but long ere it quencheth: yea but *Publia*, flatter not thy selfe: for soone rype, soone rotten; that which entreth without compulsion, will weare awaye without constraint: marryage, if it be soone begun, yet it is not so soone ended. Take time and choyce, and choose warily, not his face: for nothing so soone glutteth the stomacke, as sweete meate; and nothing sooner filles the eye, then bewtie: for

oftentimes where is the best proportion, there are the worst properties; the wine is not knowne by the caske, but by the taste. The Gods intending to shew the perfection of nature in one creature, framed a man so exquisit in forme and feature, as neither for the liniamentes of his face, nor the proportion of his bodye was possible to be sayde, this was wanting. This demy God being sent vpon the earth, when as noone could condemne nature / of want, *Momus* onely found this fault, that the Gods framed not a window in his brest, through which to perceiue his inward thoughtes: meaning, as I coniecture, that there is none so comly in his body, but may bee corrupte in his minde, nor so fine in his feature, but he may be faultie in his fayth: to cōclud, as euery saint hath his feast, so euery man hath his fault; that a man had neede groope well, that should finde one fish amonge so manye Scorpions, and what a one *Pharicles* is, I may easily gesse, but I know not.

Ah *Publia*, if any one heard thy talke, they might condemne thee of villany. Wilt thou speak euil of him which wisheth well to thee? shal y^e reward of loue be loathing? doth good wil deserue hatred? or fancy defiance? What hath he, y^e thou maist not like? or what wouldest thou like, that is wanting in him, neither bewty, birth, wisdome, wealth, & what more is to be required in a man?

Ah nothing, *Publia*: his store procureth thy want, his perfection hath made thee vnperfect, as now thy welfare hanges in the wil of an other man, and dooft both liue and loue, so that conclude with thy selfe, *Pharicles* must be he, whose shape thou wilt shrine in thy heart for euer, hap good or happe euill, against all the assaultes of fortune.

Publia was not thus vexed on the one side, but *Pharicles* suffred a farre greater torment: that after hee came to his lodging casting himselfe on his bedde, hee exclaymed on his happe in such forte, that the aboundance of teares were sufficient signe of his woe.

O *Pharicles, Pharicles*, what a doubtfull combate doft thou feele in thy minde betweene fancy and fayth, loue and loyaltie, beautie and bountie? shal the flickering assault of fancy ouerthrow the castle of constancy, shall the lightnesse of loue violate the league of loyaltie? shal the shadow of bewtie wipe out the substance of bounty? shall hope bee of more force then assurance? wilt thou vow thee constant to one, and prooue thy selfe not stedfast to any? the Turtle chuseth, but neuer changeth; the Swan lyketh, but neuer loatheth; the Lyon after he hath entred league with his make, doth neuer couet a new choyce: these haue / but only sense, and I am sure thou hast reason and sense, and art more vnruly: they haue but nature for their

guide, and yet art constant: thou hast both nature and nurture, and yet thy minde is mouable: these brute beastes keepe their consent inuiolable, and thou a reasonable creature dost falsifie thy faith without constraint, yea euen breake thine oath without compulsion, whereas nothing is so to be hated, as periury, and a man hauing cracked his credit, is halfe hanged.

Marcus Regulus rather then hee shoulde falsifie his fayth, euen to his enemies, suffered a most horrible death. *Horatius Secundus* being betroathed to *Ciulia*, was rackt to death for his constancy. *Lamia* a Concubine, by no torments could be haled from the loue of *Aristogicon*. What perilles suffered *Theagines* to keepe his credit with *Caricha*? *Pharicles*, let these examples mooue thee to be loyall to *Mamillia*: be thou stedfast, and no doubt thou shalt not finde her staggering: but if thou wauer, ware thou dost not as the dogge, loofe both bones: for deceit deserues deceite, and the ende of tretcherie is to haue small trust.

Sudasus a *Parian* borne, when he came into the courte, to sweare, that he neuer loued *Castana*, became dumbe, and so was condemned. *Iouinianus Otto* nephewe to *Alexãdrus Farnesius*, after that he had renounced his vow made to his louer, ran madde: beware, *Pharicles*, of the like rewarde, if thou commit the lyke offence. Tush hee that

would refraine from drinke, because hee hath heard that *Anacreon* died with the potte at his head, or that hateth an egge, because *Appelius Sauleius* dyed in eating of one, would be noted for an Affe : so if I should stand to my pennyworth, hauing made my market like a foole, and may chaunge for the better, because other in the like case haue had euill happe, I may eyther be counted for a Cowarde, or a Calfe.

Doe not the Gods, faye the Poets, laugh at the periurie of Louers? and that *Iupiter* smyles at the crafte of *Cupyd*? *Paris*, when he stole away *Helena*, and forfooke his *Oenone* : did not both Sea and winde fauour his enterprifes with a speedy gale? *Theseus* had neuer better luck, then after hee / had forsaken *Ariadne* : and I perchaunce may haue as good hap in leauing *Mamillia*. He that hauing tasted of water, & after wil not drink of wine, is of a grose nature. The dog that winding y^e Hedgehogge, will not forsake the sent, to hunt at the Hare, is but a Curre, and he that wil not change in loue, if bewtie make the choyce, shal not come in my Creede. *Mamillia* is faire, but not second to *Publia* : she is wittie, but y^e other more wise : where the sauce sharpenest with prunes, tasteth of fugar, it is follye to infer comparison. Yea, but what complaintes will *Mamillia* make, when she perceiueth thy diffembling? her hotte loue will



turne to deadly hate, shee will procure thy discredit euen with *Publia*: she wil blafe thy forged flattery, not onely here in *Padua*, but throughout all Italy. I shall haue *Gonzaga* myne enemy, yea, and mine owne friendes to be my foes, yea and perhappes by that meanes, both loofe her friendship, and the others fauour.

Tush *Pharicles*, he that is afrayd to venture on the Buck, because he is wrapped in the bryers, shal neuer haue Hunters happe, and he that puts a doubt in loue at euery chance, shal neuer haue Louers luck. Cannot the Cat catch mife, without she haue a bel hanged at her eare? cãnot y Hobby feafe on his pray, but he must checke? cannot the Spanyel returne the Partridge but he must quest? and cannot I deale so warily, but al the world must ring of it? yes, it is a subtill birde, that breedes among the aery of hawkes, and a shifty sheepe that lambes in the Foxes denne, and he shalbe crafty shal spy mee halting. I can like *Mamillia* for a neede, and loue *Publia* of necessitie: it is good to keep a stale, for feare I catch no foule, and needefull to holde *Mamillia* on the fist, least *Publia* proue so haggard, she will not come to the lure. He that hath two fishes at the baight, it is hard if he misse both. Therefore I will be of the surer side, alwayes prouided, *Publia* shall haue my heart, and I hers, or els I wyll fitte beside the saddle.

And with that he fell in a study with himselfe of fundry matters pertayning to his amorous deuises, and at last determined with himselfe, if he could find a trusty messenger to send her a letter, fearing if he should make his repayre so / sodainely, it would breede some suspition in *Gostinos* heade, for hee that loues, castes beyond the Moone; and especially he that dissembles: and craft had neede of cloking, where trueth [is] euer naked.

Where by the way, Gentlemen, we see *Pharicles* a perfect patterne of Louers in these our dayes, that beare two faces vnder one hoode; and haue as many Ladyes as they haue wittes, and that is not a few: for euery newe face must haue a newe fancye; and if hee see a thousand, they must all be viewed with a sigh, as though hee were enamoured; if she be younger, her tender age pleaseth him; if she be of middle age, the rypenesse of her yeeres, contenteth him: another enchaunteth him with her voyce, and one with her gestures: so that his courteous desire woulde haue all, and yet amidst store he is pyned, and dissembling doubt maketh a restraint of his choyce, yet he must needes be a Carpet Knight: for they thinke it is as hard to lyue without loue as without meat. But when they beginne to like, it is a worlde to see how they learne to lye: fancy they cannot, without flattery; nor talk without tales, they be

dead at the first dash, & plunged in *Plutos* pitte, when they haue a merier heart thē the poor maide. They say, a womã is the weaker vessel, but sure in my iudgement, it is in the strength of her body, and not in the force of her minde: For the rypest witte, the readyest heat; the moste subtill skonce is fayne to sette his braynes on the last, and his witte on the tenters to deceiue a simple mayde: first he assayes with flattery, then with sophistry, inferryng his comparifons, he is caught in the beames of her bewtie, as the Bee in the cobwebbe; he is parched with the hue of her face, as the Flye in the candle; hee is drawne by the qualities of her mind, and the sweetenesse of her voyce, as with a *Syrens* tongue, and when perhappes she hath nothing to be prayfed nor to bee lyked in her, yet the comlynesse of her bodye, and the rarenesse of her conditions, hath so enchanted, as if shee heale not his wound, he shal as it were with *Circes* cup be turned to a hog or a horse.

And this they vse not to one, but to many, counting him a / foole that cannot flatter; and a dolte, that dare not disemble, as *Pharicles*, an Archcaptaine of their crue presently wil prooue, who knewe the best, and followed the woorst; and could speake hotlye, but follow it as coldly.

For after that hee had giuen the raynes of libertie to his frantike affections, and hadde fostered

the sparke to growe to a great flame, the medicine then came too late, when the disease was incurable: the more he did strive, the worse he was: euen as the Harte, which feeling the arrow in his side, the more he forceth himselfe, the farther it entreth; or the byrde being taken in the nette, by struggling becomes faster: so hee seeking to eschewe his first maladie, fell into a deeper sicknesse, perceiuing as the wounde by time is more grieuous then when the blowe was freshe, so loue encreaseth by delay, and delays breede daungers: fearing agayne his hastie venturing might procure a slacke speedinge, determined to take counsell at his pyllowe, and as his minde shoulde giue him, to prosecute his purpose: and in this doubt hee remayned the space of a weeke.

In which tyme *Publia* seeing *Pharicles* made no great haste in his returne, thought her newe Louer would proue an olde scoffer, condemning her selfe of follye, that shee should bee so soone enticed by flatterie, seeking to roote out that by reason which was inserted by sensualitie, knowing, no fitter remedie for loue, then to resist betimes, in which determination, as she should haue proceeded, she had the retrait blown by a letter, which *Pharicles* had sent her by his page. Likewise offering in his maysters behalfe, a present vnto *Gostino* in recompence of his good cheere, which he receiuing

gratefullye, wished the Page to giue it to his daughter, who taking the present, and receiuing the Letter, could scarcely stay to vnrip the seale, while she came in her closet, where betweene hope and dread she read these lines following.

Pharicles to Publia.

IF the Gods, *Publia*, hauing made man, had likewise giuen him free will to bee mayster of himselfe, in subduing his rebellious affections, or hadde appoynted medicine for the minde, as Phisick for the soule, I needed not at this time haue sought for helpe to resist the assaultes of contrary passions, as he that after long combat for the defence of his libertie, is forced to yelde by the strength of the Victor, hoping by submission to obtaine the more fauour.

But nature and fortune hath in no creature framed such a perfect vniformitie, but there is as great a contrarietie: and as many salues as arte hath taught, so many fores nature hath giuen, neuer suffering blisse to come without bale, nor good lucke without ill happe, finding alwayes a cooling carde of misfortune to pluck down y^e puffing peate of prosperitie. The Bee, as she hath the fragrant flower, whereon to take delight, so she hath the Spiders webbe wherein to be tangled. The flye, as she is reuiued by the heate of the Sunne, so is she

confumed by the flame of the fire: as the Lyon
 cooleth his stomacke with eating the Seamouse, so
 is it inflamed with eating the little Ermelyne.
 But although in this respect I cannot greatly eyther
 accuse nature or fortune, yet the destinies I think
 haue framed your bewtie such a furious enemy to
 my carefull minde, as it hath made such a breach
 in my heart, that the strongest rampyre and surest
 defence I could make is not possible to resist the
 cōtinual Alarms, where with the remembrance of
 your rare vertues night and day doe assaile me in
 such wise, that since my departure I haue felt in
 my heart, as in a little world, al the passions and
 contrarieties of the Elementes. For in my eyes,
Publia, I call the gods to witnesses, I speake
 without fayning, almost turne vnto water through
 the continuall streams of teares, and my sighes flye
 as winde in the ayre, proceeding from ȳ flaming
 fire which is kindled in my hart, as that without
 the droppes of your pittie, it wil turne my body
 into dry earth and cinders. /

Then *Publia*, sith your beautie is my bale, let
 it be my blysse: couet not to vanquish him which
 is already captiue, striue not for my lyfe, sith you
 haue my libertie, but let the waues of mercie
 quench the fire of fancy, and doe but render loue
 for loue: yea, *Publia*, such loue as eternitie shall
 neuer blot out with obliuion, neither any finister

fortune in any wise do diminish: so that if the world wondred at the loyaltie of *Petrarch* to his *Laura*, or *Amadis* to *Oriane*: they shall haue more cause to meruell at the loue of *Pharicles* to *Publia*, whose lyfe and death standeth in your answere, which I hope shal be such as belongeth to the desert of my loue, and the shew of your bewtie.

Yours, if he be Pharicles.

P*ublia* hauing read ouer this Letter, viewing and reuiewing euery lyne in particular, chaunged colours at euery fillable, fearing to be foyled by flatterye, or to be brought in to a fooles paradise by promises, knowing that the Nyghtingale hath a sweete voyce, and yet but a ranke fleshe: that the Storkes in *India* haue a pleasaunt cry, but a bloody byl: that the fayrest Nutte without may haue the fowlest Worme within: that the most daynty delicates may be fauced with deadly poyson: that smooth talke and fayre promises maye haue but small performance: that wordes were but winde: that inke and paper were not sufficient pledges for such an inseperable knot: yet hope haled her on to thinke well of his offer: and that shee whiche would not trust ere she tryed, should not proue without peryll: saying that experience is the Mistresse of fooles, and that they which were

incredulous, incurred the greatest suspition of flatterie: so amidst these sundry dumpes, shee tooke her penne, and sent *Pharicles* this dumpe.

Publia to Pharicles.

MAister *Pharicles*, your Letters being more hastily receiued then hartily read, I stoode in a doubt, whether I should answere with silence, or Sophistrie: for because where the question is extream, there the answere must needes want a meane: and where the demand is but a iest, it is best to make a replye with a scoffe. But at length I was resolued to write more largely then I would, hoping both to profit and perswade you. Profit, I meane, in that I spying so soone your faining, I may dehorte you from flatterie, and be the meanes that you leaue this folly, to be passionate onely in your penne, a louer but in your lippes: for although you thinke my simple witte hath no such capacitie to conceiue your vaine iesting, yet all women are not of one mettall, but as I knowe it, and beare with it: so they wil spy it, and both blabbe it, and blame it: yea perhappes crosse you out of their creede: for he that hath beene scratched with the briers, will take heede of a thorne, and he that sees his fellow hurt, will beware of the like harme; hee that hath beene deceiued with a lye, will scarfelie credit a

true tale. Women are wily, and will take example one by another: so that it shall bee heard for one to halt before a cryple: they thinke euery one that writes an amorous style, doth not loue faithfully: but most of them lye falsly. A pricke with a penne proued not *Clanuel* a true Louer, but a troathlesse Lechour: yea many write before they knowe the partie, and get by it they know not what: so that, *Pharicles*, if women would credit euery line, they would buy repentaunce too deare. But if *Phyllis* were aliue in these our dayes, shee would neuer hange her selfe: and if *Dido* had beene incredulous, she had not dyed so desperately. Therefore, *Pharicles*, if I doubt without cause, or feare before I haue occasion, blame me not, sith others haue suffered such euill hap by venturing too far in an vnknowne vessell. /

Well put case your flattery be fayth, and that all that you haue written is Gospell: yet you clayme kindnesse where none was offered: or els you thinke because I sayd farewell friendly, I did fancy firmly: surely eyther you are deceiued, or els I was in a dreame at the departure: for I doe not know in what respect eyther my words or deedes should be a spurre to pricke you forward in this rash enterprise: but assure your selfe, if there were any, I repent me of them, not that I am so foolish to repay hatred for loue: but that I have vowed

perpetuall virginie, and meane to remaine chaste for euer. Therefore *Pharicles*, cease to craue that cannot be gotten: seeke not for impossibilities: quench the fire your selfe, when an other cannot put out the flame: abate the force of loue, where you cannot haue your longing. I giue you perhappes a sower fauce to your sweete meate: because I will not feede you with delayes, nor fobbe you with fayre wordes, and foule deedes: but I speake as I thinke, & so you shall finde it. Yet in fine, leaft you should iudge me altogether vngratefull, I thank you for your good will, and I thinke well of it: and if euer I chauce to loue, you haue as much to like as any: therefore if your fancy be so fixed, as you make faire on, pray that both my heart m[a]y turne, and my vow may be broken, and then hope well. But in the meane time, if you come, you shall be welcome, as a friend, but no farther.

Yours, if she could, Publia.

After *Pharicles*, gentlemen, had receiued and read this Letter, seeing the beginning was hard, thought the ending as ill, so that beeing somewhat chollericke, hee threw it awaye in a rage, not half read, rebuking his folly in so soon yeelding vnto fancy, turning his great loue to a greeuous hate, as one somewhat tickled with self loue, thinking y^e Hawke too haggard,

that should not come at the first call: now againe praying his *Mamillia*, vowing wholye his heart vnto her and promising in recompense of his disloyaltie, neuer to lend *Publia* a good looke, and in this determination flung out of his / study and went to the house of *Gonzaga*.

Here, gentlemen, we may see the flitting of mens fancy, and the fickelnes of their fayth, that they may well be compared to a blacke wal, that receiueth euery impressiō, which notwithstanding with the wipe of ones hand is easily defaced: so men loue all, and now none, verifying the saying of *Calimachis*, that as flowers fade and flourish euery yeare, so their loue is hotte and cold euery houre, hauing nothing certaine but onely this, that the last driueth out the first, as one nayle forceth out an other: the nature of men is so desirous of noueltie. But because it is an euill dogge barks at his fellow, againe to *Pharicles*, who being come into the house of *Gonzaga*, found not all things according to his desire: for *Mamillia* was halfe sick in her bed, yet she her self knew scarcely the disease: but *Pharicles* missing her, went farder, and found Madam *Castilla* sitting solytary in her Muses, whom after he had saluted and demaunded how mistres *Mamillia* did: Mary quoth Madam *Castilla*, your often repair vnto her, as farre as we can coniecture, hath driuen her into a

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plurifie, or vs into fom ieloufie : but whether it did, she is ficke. *Pharicles* feeling his gald conscience prickt, sayd, that although it pleased her to iest by cōtraries, yet his return was as speedy, as might be : for his busines was so necessary, that the losse of his landes hanged thereon : but if he had knowne *Mamillia* would haue conceiued any displeasure at his absence, he would not onely haue hafarded his landes, but haue ventured his life to haue made his repaire more speedy : if then her sicknesse proceedes of my negligence, I hope my sufficient excuse will be a remedy to cure the disease.

You speak wel, quoth Madam *Castilla* : therefore follow me, that you may plead your owne cause, for I will be no Aduocat : and with that she caried him into *Mamillias* chamber, where she lay, half sleeping half waking, whom Madam *Castilla* called out of her traunce with this parle.

Mistres *Mamillia*, quoth she, you know whē time was, we tearmed this Gentleman a goftly father : therefore I thought good in this your sickenes, that he should receiue your cōfession / as one most meete for the purpose. I thank you for your paines, quoth *Mamillia* : for indeede I haue a great block in my conscience, which I meane to reueale vnto him, & that is of my folly, in louing so lightly, and fixing my fancy where I

doubt is no fayth: whereof, if he can giue me absolution, I shall surely bee bound vnto him.

Gentlewoman, quoth *Pharicles*, the blocke of your conscience, as I iudge, is not so great an offence, as to accuse without cause: for I dare venture my credit, you neuer loued lightly, nor fancied where fayth shall fayle, vnlesse you count absence by necessitie a breach of loyaltie: but sith perhappes it is the force of sicknesse, that procureth this talke, I care the lesse, and if there be no worfe offence behinde, my soule shall beare the charge of this sinne.

Pharicles, quoth *Mamillia*, your answere hath greatly eased my minde, and if time shall try all thinges true, it shall both race out mistrust, and breede greater credit: for surely your absence made me thinke, that eyther you mislykt your choyce, or els repented your chaunce: but now I am otherwise perswaded, hoping to find you as firme in your works, as fine in your words, and that prouing true, I am sure my father will be willing to knitte vp the match, as we desirous of his consent: the match I say: for I hope your suite tends to no other end, but that linking our selues together in the lasting knot of mariage, we may lyue and dye in perfect amitie.

Ah *Mamillia*, quoth *Pharicles*, doe you thinke that I haue such a trayterous heart, or such an

impudent face to imagine such trechery against your diuine bewtie? No, no, *Mamillia*, I call the Gods to witness, and the heauens to heare my protestations, and if my wordes be not conformable to my thoughts: the infernal furies conspire my utter destructiō; and if my mind remaine not constant, and my fancy firme, the Gods themselues be reuengers of such disloyaltie.

Well, said *Mamillia*, *Iason* promysed as much to *Medea*, and yet shee found him a lyer: but I feare no such matter. No, me thinke, quoth *Madame Castilla*, I dare promise for / the Gentleman. But now let vs see how we can find our teeth occupied, as we haue doone our tongues, and then I will say none of vs are fallen into a consumption, through weaknesse of stomacke: so they all went to dinner.

Where I leaue you to consider, Gentlemen, how far vnmeet women are to haue such reproches layd vpon them, as fundrye large lipt felowes haue done: who whē they take a peece of work in hand, and either for want of matter, or lack of wit are half grauelled, then they must fill vp the page with slaundering of womē, who scarcely know what a woman is: but if I were able either by wit or arte to be their defender, or had the law in my hand, to dispose as I list, which would be as vnseemely, as an Assē to treade the measures: yet,

if it were so, I would correct *Mantuās Egloge*, intituled *Alphus*: or els if the Authour were aliue, I woulde not doubt to perswade him in recompence of his errour, to frame a new one: for surely though *Euripides* in his tragedies doth greatly exclaim against that sexe, yet it was in his choller, and he infered a generall by a particular, which is absurd. He had an euyll wife, what then? because the hill *Canaros* hath a fountayne runs deadlye poyson, is al water nought? shall the fire be reiected because some one sparke fireth a whole howse? are the bodies of the flyes *Cantharides* to be cast away, because their legges are poyson? shal we condemne al women of inconstancy, because *Helena* was fickle? or all to be naught, because some one is a shrewe? if the premises wil infer such a conclusiō, I refer me to their greatest enemy. But for feare of a farther digression, againe to thē we left at dinner, who after they had taken a suffycient repast, fell againe to their former discourse, till *Gonzaga* returning home, broke off their talke with his presence, entertaining *Pharicles* very friendly, assuring him he was as welcome as he could wish him selfe to be, which curtesie was not so heartily offred as willingly receiued. So that it seemed if the one were content, the other was as well pleased. Yet *Gonzaga* being as wily as *Pharicles* was wittie, desirous to smell the vane of the

young Gentleman, trayned his hooke with this bayte.

Pharicles, quoth he, the old Fox that cannot spy the fetch of the young one was neuer crafty himself: the Goose that cannot see / the Gosling winke, may seeme to haue a defect of nature: he that cannot see fire in the straw, is surely stone blind: and hee that cannot spy the flame of fancy is but a foole. There is none wil so soone spy one halting, as a cripple: it is hard to couer smoke, but more hard to conceale loue. I my self both haue tryed it, and nowe I likewise find the prooffe of it in you, who as closely as you keepe your cloke, yet I spy the lining, for loue kept in secret is like the spark couered with ashes, which at length bursteth into a great flame. But if it be as I thinke, I am glad of it. As I haue taken care, *Pharicles*, to haue my daughter keep her virginity inuiolat without spot of suspitioufnes, so would I be as willing to yeelde the fruits of her chastity into the hands of some gentleman, whom she might both like for loue, & think wel of for his birth & honesty, rather wishing with *Themistocles* to marrye my daughter to a man, thē to money: desiring likewise his choice to be for her goodnesse, and not for her goodes, least if the knot should be knit for wealth, it might be disseuered for Pouerty. *Licurgus* would haue no dowries to be giuen with

maides, leaft ſome ſhould be liked for riches, and others loathed for want. The maides of *Effenea* went neuer bare faced, vntill they were maryed, leaft bewty ſhould bee of more force then honeſty, eſteeming her which was honeſt, neyther to haue want of nature, nor lack of nurture. So that *Pharicles*, I hope if you chooſe, it ſhal not be for wealth, which is vanitie; nor for bewty which is momentary (although I thank God ſhe can neither blame nature nor fortune) but onely for vertue which is permanent: for where the cauſe is durable there the effect muſt needes be laſting: Loue ought to be like the ſtone *Armenicke*, which is hardly inflamed, but once ſet on fire, is neuer quenched: like the Emerauld, which being imprinted, neuer changeth forme without breaking. Surely *Pharicles*, I ſpeake theſe wordes to you as a friende, and to *Mamillia*, as a father, wiſhing well to you for good lyking, and to her by courſe of kinde: being willing to marry my daughter, but neyther to buy her an husband, nor to ſet her to ſale, vnleſſe the price bee loue, I meane that I woulde not make the match by entreatie, nor ſeeme to conſent lyghtlye, leaft haſte ſhoulde make waſte.

Therefore, *Pharicles*, although I ſpeake largely, thinke not / my conſent is any profer. For others of great byrth, and no ſmall wealth (I will make

no comparifons) haue both made great fuite, and offered large feofmentes to haue my good wyll: yet fith *Mamillia* did not loue, I did not lyke: and what ſhee doeth nowe, I am not priuye to it: but if ſhee doe, my minde perhappes may bee chaunged: for you knowe olde men are verye ſuſpitiouſ, and I my ſelfe doubtte by the dreade of others: wee are colde of complexion, and therefore fearefull by nature, and will quicklye ſpye a padde in the ſtrawe, and a ſnake in the graſſe. I perhappes thinke the Moone is eclipſed, when ſhe is but chaunging: & geſſe loue is luſt, when it is loyaltie, falſhood to bee fayth, and trueth to be treason, iudging vpon meate with a ficke ſtomacke, and taſting wine with a furred tongue; conſtruing al thinges by contraries, through the imbecilitie of our witte: ſith euery thing is the worſe for wearing: ſo y he which wil court an old mans daughter, may be curteous, & yet thought curyous; his liberality may be thought prodigalitie, his cleanlyneſſe, pride and vnthriftineſſe, that, walke as warilye as you can, the old doter will ſuſpect you.

Pharicles, I ſpeake againſt mine owne age, and confeſſe the frayltie of my nature, that if you chauce to finde the lyke fault in me, that you impute it not to peeuiſhneſſe, but to courſe of kinde: For you, *Pharicles*, profeſſe loue to my

daughter, and I thinke it is but diffimulation : you faigne faith, and I doubt of flattery; you seeme to offend in excesse, and I feare you faint in defect, I feare more then you can forge, and all little ynough in my iudgement. For you, young gentlemen, nowadayes lyke without loue, and lust without lyking: you fancy euery face, and ech fundry moneth, you must haue a new mistresse, wooing as you think, with great witte, and at length proues without wisdome, so that as the feede is subiltie, and the fruite folly, the haruest can reape but little honesty. *Pharicles*, I inferre no particulars, I told you my faulte, and therefore blame me not, if I cannot digresse from nature, but speake what I thinke: for if your conscience be cleare, it doeth not touch you; if it bee not, I am glad I haue spoken so much, that eyther you may amende, or els make an ende: for if my fight fayle me not, one you must doe.

Pharicles being rubd on his gald backe, thought *Gonzaga* was / a subtil Fox, and needed not to learne his occupation, and that he could see the Gosling wink, being broad waking; but as young wittes are rash, so they are ready; and can smell a tale beefore it be half tolde: for *Pharicles* found his fetch at the first word, & therefore intending to be as wily, as he was wise, gaue false fire to his peece, thereby to blinde *Gonzagas* eyes, as warily

as hee coulde looke and to winke, and yet not be spyed on this manner.

Sir, quoth he, as it is hard to hide the smoake, so were he a foole that would goe about to couer it, and if fancy must needs be spyed, who would seeke to cloake it? nature cannot be restrayned, nor loue kept in secret: for the one will come to his course, and the other seeme light amidst the darknes. I knowing this, (although you mistake me) neuer thought to loue where I might not come lawfully, nor to like, where eyther the person or place should haue neede of a vale for Sunne burning: as for my selfe, I neede none: therefore, sir, if I halt, it is outright, that more may perceiue it then a cryple. But I hope, iudge what you will, you shal find me stand to my tackling, and to take my course so well by my compasse, that I shall proue a cunning Pylot, and to shew my selfe so chary in my choyse, what wares I chuse, that I shall bee a good Chapman, and the better I trust, in that I haue your counsel. The Lyons whelp taketh euer the fattest sheepe, when the old fire is by: the fawne neuer makes so good choyse of his feede, as the old Bucke; age speaketh by experience, and liketh by tryall, youth leaneth vpon wit, which is voyd of wisdom. Where the old Faulcon seafeth, there is euer the best pray: therefore he that will not be ruled by age shalbe

deceiued by youth, and hee that will not heare the admonition of a friend, shal perhaps feele the correctiō of a foe. This causeth me to thank your counsel, although I was determined before, for I neuer meant to loue without lasting, nor fancy for a time, leaft I my self might be the first should repent it, but was fully resolued to lay my foundation vppon such a rock, as neither the earthquakes of dissention, nor the tempestes of trouble may once be able to moue. Now I know wel ynough, y hee that chooseth the carnation for colour, should find it to haue lesse vertue than the black violet; y the fading blossoms are more delectable to the sight, then the lasting fruite; that the painters colours which / are most bright, will soonest loose their glose; y nothing so soone stayneth, as cloath of lighte colour; and nothing to be lesse permanent, then the glosse of bewtie, which beginneth to decay in the budde, to wither in the blossome, and if it commeth to be fruite, is rotten before it be halfe ripe. The loue of bewtie, faieth *Anacreon* is the forgetting of reason, the enemy to wit, and to be counted indeede a short frensie: for he that loueth only for bewtie, wil eyther loath when age approacheth, or else soone be gluttet with plentie: whereas fancy fired vpon vertue, encreaseth euer by continuance. He y putteth the Adder in his bosome, delighted with her golden skin, is worthy to be enuenomed:

the mousé, if she feede vpon rose-alger for the glistering hue, deserueth to be poysoned: if the fishe will needes to the baight, because it is of flyes in *Cātabria*, it is her own folly if she be taken: the bird that commeth to the glasse, enticed by the brightnes, deserueth the net: he y wil choose a fayre face with euil conditions, claymeth by right to be counted a foole. *Cateline* had not so much pleasure in the bewtie of *Oristilla*, as he reaped sorow by her outragious crueltie, nor won so much credit by her comlines, as *Brutus* did of his wife *Porcia* for her curtesie. The husband of *Sempronia* for al her faire face, had a wife of whom it was in question, whether she were more prodigall of her purse, or liberal of her honestie, that I am sure he would haue made a chang with *Gracchus* for his black wife *Cornelia*. *Menelaus*, who had that earthly Goddesse *Helena*, reaped for euery feede of pleasure, a whole haruest of sorow, contented to become Captaine of *Cornetto*, & for her comlynes to haue her almost cōmon, being as infortunate in his choyce, as *Glitio Gallus* was happy in his chance, by wedding *Egnatia Maximilla*: so that he which maketh choyce of bewty without vertue commits as much folly as *Critius* did, in choosing a golden boxe filled with rotten bones. I therefore fearing the fetters by the captiuitie of the bondman, was euer careful to like

for the proportion of the body, and loue for the qualities of the minde, neuer meaning to make a rusty rapier my rampire of defence, though it haue a veluet scabbarde; nor my choyce of any euil woman, be she neuer so proper of perfō, hauing peeuish conditions: leaft for euery ynch of ioy, I catch an ell of annoy, and for euery drop of delight, a whole draught of / spight. This, I say, was the cause, *Gonzaga*, that forced me to repaire vnto your daughter, because the fame of her exquisit perfection by nature plentifully placed in her, hath rauished euen her enemies hearts to loue & like her: her grauity in gestures, her modesty in manners, her curtesie in conuersation, chalengeth my lybertie and wonne my heart her own for euer. It was not the colour in her cheekes, but the conditions of her mind; not her comelineffe, but her curtesie, not her person but her perfection that inchaunted me. But why doe I seeke to try my selfe loyall, when the hearers doe deeme me a lyar? why doe I bring in reasons to proue my troath, when my wordes can haue no trust, or to debate the matter, when they thinke it daliaunce? well sir, I can not let you to think: but if I daly, it is in dolour; if I sport, it is in spight; if I iest it is without ioy; and so tract of time shal try it. You apply this mistrust to your age, and suspition to your old brain: sure you may doe so: for I call

the Gods to witnesses that the wordes which I speake, and the loue I protest to *Mamillia* is verytie without vanity, trueth without trifling: fayth without flattery, as fine within as fayre without; a siluer sheath with a golden dagger, and in token she shal haue both lands and life, hand and heart, as her own for euer.

Gonzaga hearing the solemne protestation of the gentleman, being as credulous as suspitious, thought, what the heart did think, the tongue would clinck: and that his filed speech was without fayning, and his sweete talke without sower tales, gaue him his hand, that he was as glad to haue him to his sonne, as he desirous of such a father, and that he conceaued a great contentation of minde, that he found so fitte a match for his daughter: so that after many pleasaunt parlees on both sides, they were fully betrothed together. *Pharicles* promising the next spring to consummat the marryage, and *Gonzaga* prouiding a courtly banquet to seale vp y^e matter. Which being ended, *Pharicles* after many amiable lookes and sweete kisses, gaue her the curteous conge, and departed to his lodging no lesse contented, then if he had obtained *Cresus* welth, *Alexanders* empire, or any treasure that fortune could assigne vnto him.

But the Sunne being at the highest, declyneth; the Sea, bee/ing at full tide, ebbeth; caulme con-

tinueth not long without a storme ; neyther is happynesse had long without heauines, blyffe without bale, weale without woe, as by this new betrothed couple may be seene, who now flowing in floudes of felicity are by the fallhood of *Pharicles* soufed in the seas of sorrow, exalted to hyest degree of happines, are driuen to the greatest extremity of euill, alate placed in paradise, and now plunged in perplexitie : for he no sooner entred his study but espying the cruell letter of his mercilesse mistresse *Publia*, frying in fury, burning in rage and turning his woonted loue to a present hate, even as the dog which byteth the stone, or the Bore that in chafe teareth the trees ; so he in reuenge of his choller, thought to read ouer this Letter more for spight then for pleasure ; more for lothing then for loue. But as the birde, when shee is most carelesse is caught of the fowler, so *Pharicles* reading in iest, found good earnest ; and was so caught in the hay, and taken with the toyles, that his fancy was fettered with a new charme, and his minde so amazed with this new musing, that he bestowed all the night in examining particularly euery line of her letter. And though the first part was sharp and rigorous, yet he found the last to be mixed with mettall of more mild matter, reading it ouer a thousand tymes, blaming his nature, and condemning his choler in being so

rash to refuse meate at the first taste, to reiect the Orenge, because the pill was fower; to disalow the loue of *Publia*, because she made charie of her chafitie: his new plighted troath was almost wauering, and waying at the first assault his feigned fancy, almost eclipsed through fading folly, inso-much that the hope of his newe luste, had almoste quenched the shew of his newe loue; the freendlye conclusion of *Publia* had well nigh raced out his fayth to *Mamillia*; the desire of his fond affectiō so blinded his vnderstanding, ȳ he passed not to peruert both humane & diuine lawes: for the accōplishmēt thereof: no rules of reason, no feare of lawes, no prickes of conscience, no respect of honesty, no regard of God or man, could prohibit him frō his pestiferous purpose: for if lawes had bin of force, he knew his deede was contrary to al lawes, in violating his sacred oath: if conscience, he knew it terrible: if honesty, he knew it most wicked: if God or man, he knew it abhominable in the sight of both. /

But too true it is, ȳ that the force of loue, nay rather ȳ fury of lust doth neither care for kith nor kin, friend nor foe, God nor the diuell, as the faithlesse *Pharicles* wil proue: who hauing shrined his heart by solemn promises in the bulwark of *Mamillias* bountye, yeelded with a fresh Alarm, giuen by the remēbrance of *Publias* bewtie,

shewing ȳ the cat wil to kinde : that the wolfe wil be a deuourer : the fox wily, & men deceitful : for nature must haue his course, their loue is neuer guided by reason, but by rage : nor their fancy by faith, but by fury : they burn in outward shape as hot as *Aetna*, where their meere substance is as cold as *Caucasus* : their promises are loyal, but the performance lasciuious: they import feruent affection, but it proueth fleshly fancy : they are so giuē vnto guiles, framed to forswearing, prone vnto periury, wedded vnto wickednes, & vowed vnto vanitie, that to say what I think, the most trusty louer, that they make most account of, if he were thoroughly sifted, would shrink in the wetting, & proue a leud leachour: so that shee which yeeldeth her self vnder ȳ curteous countenance of an iniurious man, is cōmonly so wrapped in the waues of wiles, ȳ she is drowned at ȳ length in the deapth of deceit, & hardly escaped with the losse of his libertie, vnlesse they smell them betimes: which is hard to doe; for in their wooing, they counterfeit simplicitie, and in their wedding they shewe their subtilltie: while they are futors, they are faints: but being fold, they are serpents: they wil beare a painted sheath with a rusty blade: a faire blossom, but rotten fruit: & Doues they wil needes be, when indeede they are diuels. But againe to our Gentleman, whose careful minde was so tossed with

the tempests of contrary cogitations, that as the vessell born with the tyde against the wind feeleth dubble force, and is compelled to yeelde to winde and waue: so *Pharicles* driuen by the force of lust, against the lawes of loue, felt dubble dolour, and was so diuersly tormented, that he fel into these tearmes.

Of al euil, which either God or nature hath layed vpon man, there is none so great, but either reason may redres, pleasure affwage, or mirth mittigate, hearbes heale, or by some meanes or other be cured: Loue only excepted, whose furious force is so ful of rancor, that phisick can in no respect preuaile to helpe the patient, deseruing not y name of a disease, but of an incurable mischief: / yet importing such a shew of goodnes, that it so inflameth our desire to purchase it, y we wil not care to buy it at an vnreasonable rate: Which loue hath takē such deepe roote in me, as neither reaso can rule, nor wisdom wield: it is so ranckled with rage, & infected with frāticke folly, frantick I may wel term it, sith it is so light, as it seemeth to come without liking: so momētary, as it sheweth no modesty: so vnconstant, y it hath no one iot of continuance: so diuers, as it may well be called diuelish: more brittle then a broken glas: more wauering thē y wethercock: more variable in thought then y Camelion in hue: more changable

in deede thē the nightingale in voyce : now liking, now lothing : now fire, now frost : colde before I am hot : & hot at the first dash. O fickle loue, fraught with frailty, O traiterous hart ful of trechery. O cursed conscience, altogether careles. O miserable wretch wrapped in wickednes : shal I requit ſ liberal loue of *Mamillia* with fuch disloyalty, returning as ſ dog to my vomit in liking *Publia*? shal I deceiue ſ opiniō, that both she & her father conceaued in me, with fuch detestable villany? shal I return ſ trust they put in me, with fuch treasō? shal I defile my fayth towards her with fuch forged falshood? shal I be so new fangle to leaue ſ one so lewdly, & loue the other so lightly? it is a cōmon faying, that chang is seldom made for the better ; & he is a foole, they say, that will buy ſ pig in the poke : or wed a wife without trial, or setle loue without time. What a madnes were it then, to make fuch an il market, to chop & chang, and liue by ſ losse : to refuse *Mamillia* without reason, & choose *Publia* without trial : to reiect assurance for incertainty : to fish for hope, where I may fatisfie my self with trust : to venture vpon one, of whom I haue had no proof (but if there be so much) a litle trifling loue? Wel, those whelps are euer blind, that dogs beget in hast : ſ seed too timely sown hath euer smal increase : he that leaps before he looke, may

hap to light in ſome ditch : he that fettles his affection in ſuch ſpeed, as he makes his choyce without diſcretiō ſoe his haſty chooſing may perchāce get a heauy bargain. Tush, he that ſeekes to reſtrain loue, kicks againe the prick: he ſteps ſome ſtream & beates the fire downward, he wil make neceſſity to haue a law, & cauſe *Balams* Affe to ſpeak: for loue is aboue king or keifar, Lorde or lawes : yea euen aboue ſome Gods thēſelues: if it be then ſo ſtronge ;/ why is it not then more ſtedfaſt? if it be ſo forcible, why is it not fixed? perhaps ſo it is in al ſauing me : I am ſome od perſon, I am that one particular, on whom *Cupid* wil ſhew his craft, & decipher his nature: in whom al the contrarieties of loue wil work their contrary paſſions, on whom *Venus* will vaunt for her vaine vaſſall, as one ready to ſtrike at euery ſtate, to come at euery cal, to light on euery lure, yea, and almoſt ſeaſe on the emptie fiſte, neyther regarding the ware, nor the price : but leauing the forte for the firſt aſſaulte of fancye. Oh Gods, how fooliſhly doe I fable? how my talke enforced by rage, is altogether without reaſon? can I ſtriuē againſt that which is ſtyrred by the Starres? can I peruert that which is placed by the Planettes? can I driue out that, which is decreed by the deſtinies? or ſhewe force in that, which is fixed by the fates? No, no, *Pharicles*, aſſure thy ſelſe, this thy change is by the charge

of the Gods, and thy newe lyking to some greater ende: perhappes they will preuent by the meanes of *Publia* some great inconuenience, which should light vpon thee in matching with *Mamillia*. *Aeneas*, had he not fetled his minde vpon *Dido*? yea, and celebrated the rites of matrimony? was hee not warned by the Gods in a dreame, to falsifie his fayth, & lay his loue vpon *Lauinia*? who did more for *Iason* thē *Medea*? yet hee was driuen by the destinies to forsake her, and fixe his fancy vpon *Creusa* to whome he was constant to the ende.

Theseus by the admonition of *Bacchus*, left *Ariadne*, and was forced by the fates to fancy *Phecia*, with whome hee remayned as loyall, as light vnto the other: so perhaps I am forced by nature and destinie to loth *Mamillia*, and like *Publia*: and if it bee so, all is well: for *Aristotle* saieth, that nature nor fate neuer framed anything amisse: and though I offend in lyking the one lightly, yet I wil make amends in louing the other more firmly: if the world shal wonder at my faining to the one, they shal meruail as much at my fayth to the other: if al men talk of my trechery to *Mamillia*, they shal speak as much of my troath to *Publia*. Now haue I surely fetled my self neuer frō henceforth to lend a louing looke to *Mamillia*. *Publia* shalbe the planet, wherby to direct my doings: she shalbe the star, shal

guid my compas : she shalbe the haven, to harbor in : the faint at whose shrine I meane to offer my deuotion. /

I wil now put al fear aside : for a faint hart was neuer fauoured of fortune: the coward that feareth y^e crack of the canon, will neuer proue a couragious captaine, nor vaunt himself of victory: the dastard that dreadeth the noyse of the drum, will neuer come in the skirmish, nor we[a]re y^e flag of triumph: the louer that beareth such a calm conscience, as for fear of his credit, dare not match vnder the dissembling stādard of *Cupids* camp, shal neuer be proclaimed heire apparēt to *Venus* kingdō. Therefore sith I haue fetled & decreed, I will make no delay, for feare the grasse be cut from vnder my feet: but either by words or writing ſed an answer to my new mistres: and with that he tooke his pen and sent her this Letter.

Pharicles to Publia.

THE phisitiō, mistres *Publia*, y^e letteth the sicke patient blood for the Pluryſie, when tracte of tyme hath made the diseafe incurable, defendeth the walles when the Citty is ouerrunne: salues feldome helpe an ouerlonge suffered sore : it is too late to bring the ruine of battery, whē the wals are already broken : that shower cōmeth out of time, when the corne is rype : & too late it is

to disloge loue out of ones breast, whē it hath before infected euery part of the body. The furgion, when the festring Fistuloe hath by long continuance made the found flesh rotten, can neither with lenitiue plaisters, nor cutting corasives be cured: so loue craueth but only time to bring the body & mind to bondage. So your seemely self seeing me fettred in y^e chain of fancy, & fast boūd in the bāds of your bewty, haue sent me pils of hard digestiō, to asswage y^e force of my loue, & mitigate the firmnes of my fancy: but as the byting of a viper ranckleth & rageth, till he hath brought the body bittē to bain, so the fight of your cōely persō hath so pearced euery vain wth the sting of loue, y^e neither the sowernes of the sauce, nor sharpnes of the salue, can in any wise preuaile: onely the mild medicine of your mercy may salue the sore, & cut away the cause of my careful disease. Sith therefore mistres *Publia*, it is in your power either to exalt me to y^e highest degree of happines, or driue me down to the deepest bottom of bitter bale: to place me in the princely pallace of earthly paradise, or plunge me in the pit of perplexity: way my cause equally in the scales of honesty & equity, and yeeld me but according vnto iustice, which am a careful client at bewties bar: that is, to giue according to my desert, and the desert of loue, is loue a/gain. And although the shortnes of

time hath made no trial to procure anye great trust, yet I hope the clearnes of my conscience in that case, & the firmnes of my faith, will in time force the trueth to flame bright, amidst the darkeſt mists of distrust: & againe the scalding sighes & piteous plaints & praiers that I haue powred out to the Gods, that they might chang your hart & ſetled vow of chaſtitie, I hope when they ſhal take effect, that they wil be witneſſes of my good wil. For ſince the receipt of your letters if my words cānot be taken for witneſſes, yet the praiers, proceſſions, pilgrimages, offers & vowes that I haue made vnto the Gods, if they graūt my petition, wil teſtifie the ioy I conceiued in the curteous claue of your letters, although I was almoſt foundred for fear, couered with care, & daunted with dread, at the rigorous fight of your firſt lines. But as I was neuer of that minde, to count him a couragious captain, that at the firſt ſhot of the canon would yeeld the keies of the citie: ſo was I euer in that opinion, that the more harde the combat were, the more hauty wer the conqueſt: the more doubtful the fight, the more worthy the victory: ſo more paine I ſhould take about the battery, the more pleaſure to win the bulwark of your breſt: which if I ſhould obtain, I would count it a more rich price then euer *Scipio*, or any of the nine worthy won by conqueſt. And ſo theſe words be veritie

& not vanity : troath, & not trifling : I appeale to your good grace and fauour, minding to be tried by your curtesie, abiding either the sentence of consent vnto life, or denial vnto death.

Yours euen after death, Pharicles.

P*vbli*a hauing receiued this letter, perceiuing the cōstant mind of y^e young gentleman, by rubbing afresh her half healed sore, with the remēbrance of his person, & image of his perfectnes, framing in her mind a mirour of his modesty, & as it were viewing in a glas the feature of his face, the comelines of his corps, the bewtie of his body, & al the vertues so abundantly bestowed vpon him by nature, had such a new alarm giuen her by loue, y^e the glowing coles turned to flashing flames : her fleeting fancy, to firme affection : her lingring liking, to loyal loue : as now she felt the furious fight of contrary passions in her tender hart, expressing the heat, which was kindled within her in these scalding tearmes.

Alas, quoth she, how hath nature ordayned by her prudent pollicy / that no creature vnder heauen, but if he hath one commodity imparted vpon him, he hath an other inconvenience, as wel incident vnto him, & especially mainkinde : who for euery moment of mirth, hath annexed a month of misery : for euery proud puff of prosperitie, some sower sops of

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 aduersitie: for euery mite of happineſſe, a thouſand chips of il chance: for euery dram of felicity, a whole ſhewre of ſhrewd fortune: & when the fun of good ſucces ſhineth moſt cleerely, then comes the cloudes of care, & miſts of miſchief, when they are moſt vnlooked for: ſo y I perceiue it is ſo cōmon, as true, how amōgſt humane thinges, nothing is ſtable in one ſtate. The lark, when ſhe is moſt careleſſe, & mounteth moſt higheſt vnto the ſky, with cheerful notes, is then ſeaſed on by the hawk: & a womā walking in the wide field of freedō, & large leaze of liberty, ſecure from care, is then ſooneſt caught in y linckes of loue, & fetters of fancy, reſtrained with a ſtraight band of bondage, wherin nature & fortune hath alſo moſt vnequally provided: for y moſt tēder tree is euer laden w^t the moſt fruit, & the ſmalleſt ſtalk hath euer y greateſt corn: the weakeſt wit & youngeſt yeeres, whō neither experience nor age hath taught any ſkil, is euer forced to bear the lodeſō burdē of loue; whereas riper yeeres are ſeldō or neuer trubled: ſo that the weakeſt is euer driuen to the wal: & they that worſt may hold the cādle, which procureth the greater pain: for as the young colt, at the firſt breaking ſnuffles at the ſnaffle, & thinks y bit bitter: ſo the yoke of loue ſeemeth more heauy vnto mee, becauſe I neuer felt the force of it before. But what need I make this exclātion againſt fortune, ſith I am not

the first, nor shal not be the last whō the frantick frensie of flittering fancie hath with more wrōg, & greater vantage pittiously expressed, ȳ now I see & try it by experiēce, ȳ there is no fish so fleeting, but wil come to the baite: no boa so wilde, but wil stand at the gaze: no hawk so haggard, but wil stoup at the lure: no Nieffe so ramage, but wil be reclaimed to the limes; no fruit so fine, but the caterpillar wil cōsume it: no adamant so hard, but wil yeeld to the file: no metal so strong, but wil bend at the stamp: no maid so free, but loue will bring her to bōdage & thraldō: & so I cal it bondage, fond foole, to be bound vnto bewty: if I be a slaue, yet shal I be subiect vnto vertue: is it thraldōe to liue in league with him, who wil like me in my youth, and loue me in mine age? in whom I shal find nothing, but only plea/sure & contētation, who wil be the hauē of my happines, wherein I may rest, & the porte of my prosperity, to defend me frō the tēpests of froward fortune, & shrowd me frō ȳ bitter blasts of bale? Shal I repent me, sith my bargain is good, or complain of the losse of liberty, sith I haue made a chang for a more worthy thing? shal I grudge when the gods are agreed, or defer it, sith ȳ destinies driue it; or frown, sith my fortunes frame it? no, *Pharicles* is my faint, & him wil I serue: he is my ioy, and him will I enioy: he hath laid the siege,

& he shal sack y^e citie: he hath abod the battery, & he shal haue the bulwark of my breast: he hath fought the combat, & he shall be victor in the conquest: for I cannot be so vnnaturall to reward his loue with lothing, so w^out reasoⁿ to defraud him of his right, 'so diuelish, for his deepe desire, to giue him a dolful dish of dispair. No, no, I haue fetled with my self, y^e if euer I marry, *Pharicles* shalbe the man I wil match with: & therefore, as I haue driue him with delaies, & fed him w^ot folly: so now I wil fend him a fetled answer of my good wil & fauour: as I haue giue him cutting corasues, so I wil sed him cofects of comfort: as I haue bin fearful to shew my liking for y^e better trial, so now wil I be bold to shew my loue in tokē of a fure trust. But *Publia*, be not too forward, for fear he misconstrue thy meaning, or think sinisterly of thy light consent, least thy proffered goodwill proue not halfe worth the wearing. Doth not *Pharicles* say himself, that where the conquest is doubtful, the vic[t]ory is most to be counted? y^e castle that hath longest battery, is thought the richer booty? are not those pearles which are scarsly found, & hardly gottē euer of the greatest value? the spice, which y^e marchant through raging rockes and perrilous seas bringeth home, hath a sweeter taste thē that which is easily gotten, hardly come by, warily kept. The maid

that by long fuit & much trauaile is obtained, by how much the more ſhe was hard in the getting, by ſo much the more ſhe wil be ſweet in the wearing: ſhe, which in her virginity is chary of her chaſtity, in her mariage wil be as wary of her honeſty: therefore I wil ſend *Pharicles* ſuch a potion, as ſhal be ſower in the mouth, & ſweet in the maw, ſharpe in eating, & pleaſāt in diſgeſting. And with that ſhe ſent him a letter to this effect.

Publia to Pharicles.

IT is hard M. *Pharicles* to purchaſe credit by the praife of anything, w^c either defect of nature, or want of arte do blemish: & as impoſſible is it to be beleeued w^tout ſufficient witnes, wher either the perſon / or cauſe doth make the plea imperfect: for praife in a thing vnworthy, is a manifeſt ſign of flattery. Who would think he ſpok in ernest, which extolled the crow for her colour: the hare to be harty: ſy moulde, for her ſight: the dolphin, for his ſtraight back: ſith lack of ſuch perfection in thē, condēnes the praiſer for a paraſit? I, therefore knowing in my ſelf no deſert to driue you to ſuch deep deſire as you profes, am the hardlyer induced to beleeuue your words: becauſe ſy meanes of my bewty merits no ſuch praife, as you attribut vnto it, it procureth leſſe credit to your talk, ſo that I take thē for words of courſe, rather thē

for tales of troth, thinking & fearing to find in
 y fairest rose, a foule canker: & in finest speech,
 foulest falshood. It is giuē to y wolf by nature,
 to be cruel: to the lion, to be fierce: to the fox
 subtilnes: & as wel it is ingrafted in man, both by
 nature & educatiō, to be diffēbling: so y it is a
 fetled sētēce amōgst thē: he y cānot diffēble, cānot
 liue: & he that cannot w^t a fewē filed words bring
 a maide into a fooles paradise cannot loue. These
 things, and these faigned flatteries of men con-
 sidered, *Pharicles*, w^t the smal acquaintance I haue
 with you, might iustly driue me into the deep den
 of distrust, & almost sink me in the surging seas of
 suspition: but y the secret good will w^c I haue
 borne you long time, wil neither suffer me to
 cōceauē such mistrust, nor to conceale any longer y
 fire of my fancy, but must of necessity giue place,
 wher y flam bursteth forth by force. Think
 therefore *Pharicles*, y the sower sauce I sēt you,
 was to tast your stomack: that the salues of suspect
 was to search the sores of dissimulatiō: y the taints
 of distrust was to feel the depth of the wound:
 that my denial was for the greater trial: that my
 straitnes in words was no strāgnes in mind, but to
 try the truth of your good wil: for if the sower
 taste of my talk had quatted your stomack, I wold
 haue thoght it altogether queasy: if the salues of
 suspect had foūd the sore but a smal blain: if the

taints had tried the woūd ful of dead flesh: or if one daūt of denial had eased your courage, & proued you as crauēly a coward, as ý vētrous knight, ý finding the first encoüter cōberfō, giueth ouer the quest: thē might I wel haue thought your loue light, your fancy fickle, your faith fading, as il to be liked, & worfe to be blamed, then the hound, which at the first default giueth ouer the chase: but sith you stood to your tackling amidst the deepest waues of denial, & neuer shrūk for al the shewres of repulsiō, assure your self, you haue gained one in lieu of your trauel, whose faith & fācy is so fixed vpon / your person and vertue, as no mists of misery shal euer be able to moue: but vowes to be constant vnto the end, requesting in recompence of this my good wil, but only sincere loue and loyalty: wishing your presence as speedy as may be.

Thine, if the fates forswear it, Publia.

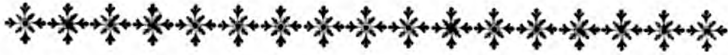
After *Pharicles* had read this friendly letter of *Publia*, perceiuing ý the saint he serued had heard his prayers, & that his goddesse had giuē him as happy an oracle, as he coulde wish, where before he sayled in the seas of suspitious doubt: now he cast ancre in the hauen of hope, where, at the first he was fretted with fear, now at the last he was fortified w^t assurāce, as he determined to

rase out the memory of *Mamillia* for euer, & to remaine constant vnto *Publia*. Wher, Gentlemē, we may note the fleeting fancy of such foolish fondlings, as will be louers, but for lust, & amorous w^tout honesty: they are more like horscourfers, which loue to chop & chang, & oftentimes liue by the losse, then like courtlye gentlemē, y^e should be so chary of their choice, as they should neuer like w^tout lasting. But let their loue be neuer so light, & their fācie neuer so fickle, yet they wil be counted al cōstant, if vows may cloak their vānity, or teares be taken for truth: if praiers, protestations & pilgrimages might be perfourmance of promises, then the maid should haue mountaines, y^e hath but mole hils: treasure, that hath but trash: faith, y^e hath but flattery: truth, that hath but trifles: yea, should inioy a trusty louer, y^e is glad of a troathlesse lechour. *Pharicles* could promise as much as most, but perfourme as litle as any: & vow as much constancy as *Leander*, but proue as fickle as *Aeneas*: yea his fancy was not halfe fired, beefore it began to fade: nor halfe setled, before it began to slide: for he was not well scortched with the bewty of *Mamillia*, before he was enamoured with the person of *Publia*: now lyking, now lothing, as the sick patiēt, whose stomack is but quassie: yet as the wind after often changing remaineth long in one quarter: so *Pharicles*, in amēds of his fleeting

fancy towards *Mamillia*, determined to be alwaies constant with *Publia*. Which determination had such euill successe, as it was the cause of his exile: for after he knew *Mamillia* heard of his dissembling, he coueied himself closly into *Sicillia*, traueling forth on his iourney, pilgrim like: but where his intēt was to remain, no mā knewe. But as soone as I shal either hear, or learn of his aboad, looke for newes by a speedy Post.

Robert Greene.





II.

MAMILLIA:

The Triumph of Pallas.

(PART II^d.)

1583—1593.



NOTE.

As with Part Ist, the second part of 'Mamillia' must have been completed long before the publication of the earliest known edition, viz., of 1593. The following entry in the Stationers' Register (Arber, ii. 428) is a decade before this :—

6 September 1583.

Master Ponsonby Licenced to him vnder master Watkins hande a booke entituled Mamilia, The seconde parte of the tryymphe of Pallas wherein with perpetuall fame the constancie of gentlewomen is Canonized.

Our text is from an exemplar in the Huth Library. Only three copies seem to be known. See Note prefixed to Part Ist.; also the Life, Vol. I., for the bibliography of 'Mamillia.'—G.

MAMILLIA:
The fecond part

of the triumph of Pallas :

WHEREIN WITH PERPETVAL

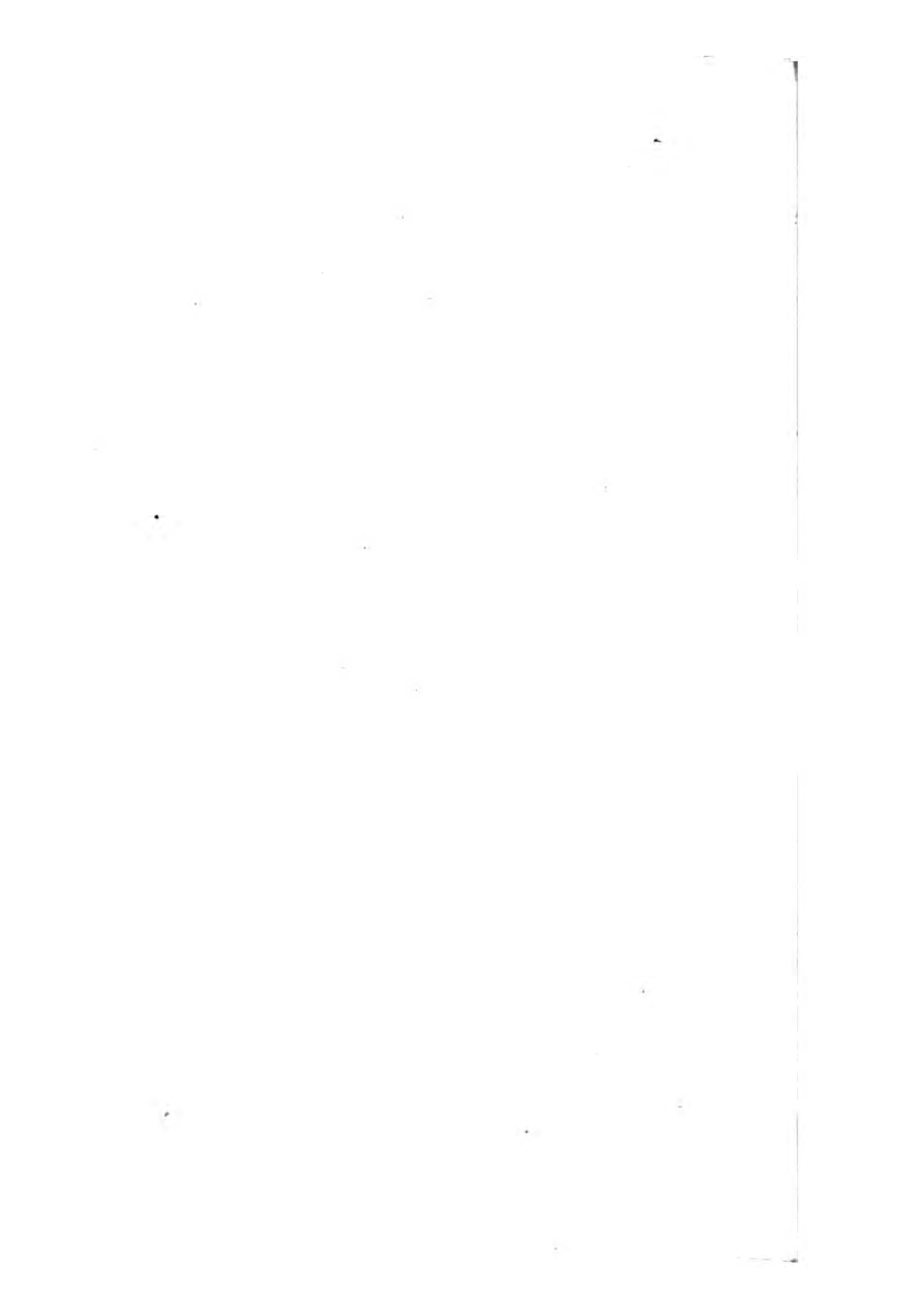
fame the conftancie of Gentlewomen is canoni-
fed, and the vniuft blaſphemies of womens ſup-
poſed fickleneſſe (breathed out by diuerſe
iniurious perfons) by manifeſt
examples clearly in-
fringed.

BY ROBERT GREENE MAI-
ſter of Arts, in Cambridge.



LONDON

Printed by Th. C. for William
Ponſonbie. 1593.





TO THE RIGHT WORSHIP-
FULL, AND HIS ESPECIALL
friends, Robert Lee and Roger Por-
tington Esquires, Robert Greene wi-
sheth health, wealth, and pro-
speritie.

THe Philosopher Hermes (right worship-
full) being demanded why continually
he caried the stone Celonites about with
him, answered, least happily he might become vn-
thankfull. Meaning hereby that ingratitude is
such a lothsome vice in a liberall minde, and such
a monstrous offence so repugnant to nature, that
the forfeit of such a fault can be no lesse than the
extremitie of death can afoord. For the nature
of the stone is presentlie to depriue him of lyfe
which is infected with ingratitude. Which saying
of Hermes throughly considered, and calling to
minde the innumerable benefits and infinite good
turns which I haue receiued at your worships

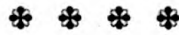
hands, finding my abilitie far vnfit to requite / such curtesie, I was driuen into a doubtfull Dilemma, whether excusing my self by difabilitie I should incurre the suspition of ingratitude, or in offering such simple stufte as my insufficiencie could affoord, I should be counted impudent. Staying thus in suspence, I shaked off the shakles with calling to remembraunce the saying of a poore Painter in Sienna, who offering a simple picture to Charles the second, being a present farre vnfit for such a Potentate, demaunded how he durst offer such a bafe gift to so princely a personage. I feared not (quoth he) in that I knew he was our Emperour, knowing that it was kingly to accept of a gift though neuer so simple, and the signe of a worthe minde to thinke as well of the poore mans myte as of the rich mans treasure. Artaxerxes receiued thankfully the handful of water offered to him by a poore pefant, Cyrus was presented with a Pomgranat, and Iupiter himselfe vouchsafed of the graine of wheate which the poore Pismier offred to him for a new yeeres gift. Pricked forward (right worshipfull) with these examples, I was the more bold to present this vnworthie worke as a witnesse of my vnfaigned good will and affection, affuming so vpon your worships wonted / curtesies, as I assure my selfe you will accept of this my toy be it neuer such a trifle, and vouchsafe of my good

will though the gift bee neuer so simple: Promising that if hereafter either my witte or skill shall be able to yeeld anie better fruite, I will offer it at your worshippes shrine, that al the world may know you are the two Saints to whome in heart I owe most dutiful deuotion. Hoping in the mean time that you will accept more of my wil than of the worke, and of my meaning more than of the matter, I commit your worshippes to the Almightye. From my Studie in Clarehall the vij. of Iulie.

Your Worships bounden to commaund,
ROBERT GREENE. /



TO THE GENTLEMEN READERS, HEALTH.



*A*lexander the great (Gentlemen) commaunding a certaine Embroderer to worke him a most curious carpet, who in deed was so unskilfull in his science, as his worke amongst meane men could carrie small credite, staid almost two yeares ere the worke was performed, and at last presenting that vnperfeet peece to his Maiestie, Alexander smiled at the follie of the man which would enterprise such a curious worke hauing so small cunning: and being demanded of his Lordes, how he liked of the carpet, answered, that how bad so euer the work were, he must needs thinke it passing curious, because it was so long in working. I feare Gentlemen to incurre the like forfeite with the Embroderer because I haue committed the like offence, for both I shall be appeached of follie for presuming so farre without skill, andl condemned of sloth, in that I haue bene breeding a Mouse while others would haue brought forth an

Elephant. And also I shall feare, if Gentlemen speake well of my worke, that they iest with Alexander, and though they know my want of wit and lacke of skil to merit dispraise, yet they will Ironice say all is well, because it hath bene so long in penning. Well (Gentlemen) let Momus mocke, and Zoilus enuie, let Parasites flatter, and Sicophants smile, yea, let the sauage Satyre himselfe, whose cynicall censure is more seuerer than need, frowne at his pleasure, I hope honest Gentlemen will make account of Mammillia for her modest constancie, although shee hath not the Pumistone of learning to pollish her words with superficiall eloquence: and so (Gentlemen) shrowding her vnder your curteous protection, hoping you will thinke well of my toy, I bid you fare-well

ROBERT GREENE/





RICHARD STAPLETON GENTLEMAN,
*to the Curteous and Courtly
Ladies of England.*

YE peerelesse Dames of Pallas crue,
and Brittaines Ladies all
Addicted to Dianas traine
your sacred Nymphes I call,
And vestall virgins whose renoune
shrynes vp your lasting name,
Yea all the crue of womankinde,
come heare your passing fame
Displaide abroad with golden trumpe,
which foundeth out so shrill,
As that your praise in learned prose,
shall all Europa fill.
See here with sugred happie style,
as in a perfect glasse,
He figureth foorth how Venus troupe,
in loyall faith surpasse

The martiall broode of Mars his trainè,
decyphering to their face,
That Pallas Ladies for their faith,
do daunt them with disgrace.
With penne he paints your constancie,
with penne he here displaies,
Your faith, your troath, your loyaltie,
and what imports your praise.
And champion like he challenge makes,
with Ladie Pallas shield,
To stand in armes against your foes
in open camped field.
He first calls out Euripides
which your reproach assignde,
And challenge makes to Mantuan,
which so blasphemde your kinde./
He iars likewise with Iuuenall,
and mazeth Martiall quight,
He doth professe himselfe a foe
to all that owe you spight,
And plainly proues by reasons rule
that euerie Authors clause,
Which rashly railes of womankinde,
comes more of spight than cause.
Sith then you peerelesse Brittain Dames,
your Champion here in place
Sounds forth your praise, defends your right,
defies your foes in face :

Repaie fuch guerdon for his paine,
as he deserues to haue,
I meane to throwde Mamillia fafe,
tis that the Author craue,
Your wits and wils, your tongue and talke,
againft all thofe to vfe,
Which fhall like biting Momus broode
his booke or him abufe.

RICHARD STAPLETON,
Gentleman.





MAMILLIA.

The Triumph of Pallas.

After that *Pharicles* vnder the profession of a Pilgrim was parted from the coastes of *Italie*, his secret and sodaine departure caused all the citizens of *Padua* to coniecture diuersly of the cause of his iourney, but especially it draue such a doubt into the sorrowfull heart of *Mamillia*, and stroke such a dump into the musing mind of her father *Gonsaga*, as it was hard to gesse whether *Mamillia* conceiued greater grieffe for the vnkinde departure of her newe betrothed friend, or her father sorrow, in that he gaue his consent of so chary chaffre to so churlish a chapman: But whether it were, no doubt their care was greater than their well meaning mindes in any respect had deserued, and by so much the more their sorrowe

increased, by how much the report of *Pharicles* supposed Pilgrimage was to his great reproch daily bruted abroad the Cittie: *Gonsaga* supposing *Pharicles* discredite, considering the late contract, to breede his daughters vtter infamie. For the Cittizens gaue their verdict of the Gentlemans iourney as their fond affection had perswaded them to thinke eyther well / or ill of his person: his friendes supposing the best, said, that he meant to spend his time in trauell vntill the next spring, wherein he meant to cōsummate the mariage: his foes contrariwise coniecturing the worst, said that his pompous prodigalitie and rich attire, were the two blazing starres and carefull comets which did alwaies prognosticate some such euent in tract of time should happen, and that his sumptuous expenses, had so rackt his reuenues, wasted his patrimonie, and brought his wealth to such a lowe ebbe, as being fallen into an english consumption, there remained no hope of his health, vnlesse hee meant for debt to take his Innes in *S. Patricks* purgatory. But these dry blowes could draw no bloud, this wauering winde could shake no corne, neither coulde those spightfull reportes of his professed foes anie iot moue *Mamillia* to thinke euill of her professed friend, & by so much the lesse, in that she knew his reuenues were able to maintaine a greater port than euer he caried in *Padua*. But as thus her panting

heart wauered between feare and hope, it was for certaintie told her and her father by a ſecret friend, that *Pharicles* was either married or betroathed to her couſin *Publia*, and the ſting of conſcience ſo combred his guiltie minde for committing this troathleſſe treacherie, that the ſhame of ſo hapleſſe a fact cauſed him to take this vnhappie iourney. This tale not fully finiſhed, *Mamillia* ſtoode vpon thornes caſt beyond the moone, and coniectured that which neither the tale did import, nor *Pharicles* himſelf imagine: but the leſſe ſhe was to be blamed, becauſe the more perfect loue, as the ſooner it is drencht with the miſling ſhowres of diſtruſt, ſo this direfull diſtruſt is ſuch a helliſh foe to the heauie minde, that it ſuffers the paſſionate perſon to take no reſt till manifeſt triall hath raced out this fooliſh frenzie; which *Mamillia* tried true: for combred thus with the clog of care, ſhe conueied her ſelfe couertly into her cloſet, where ſurcharged with the ſorrowe of this noyſome newes / ſhe burſt into bitter teares and balefull terms to this effect.

With what greater plague quoth ſhe, can either the vniuſt gods or cruel deſtinies wreck their wrath and ex[t]reme rigour vppon any man, than whiles he ſafely flotes in the ſeas of proſperitie, to ouerwhelme him with the raging waues of aduerſitie, than amidſt the happie gale of good lucke, to daunt him with the ſtormes of diſaſter fortune,

than to repay his blisse with bale, his ioy with annoy, and his happy felicitie with most haplesse & distressed misery? And yet there is no fore so ill, but it seemes more sower being remedlesse than if it might be cured with cūning, nor no wound so deepe, but it is thought more dangerous being incurable, than if either nature or art provided a salue to heale it, nor no misfortune so great but it seemes more grieuous if there be left no hope that the present miserie may in time be requited with prosperitie. For where the conferue of hopes is wanting to cōfort the distressed heart, there the corasue of despair doth so fret afunder the molested mind as it maketh the perplexed perfon to pine in perpetuall calamitie.

All which alasse I see performed by prooffe in mee most miserable creature, which alate safely harboured in the hauen of happinesse, and so fostered vp by fortune as shee seemed to will that I did wish, am now so daunted with the despight of sinister mishap, and so crossed with the rigorous repulse of frowning fortune by the disloyall dealing of flattering *Pharicles*, as my weale to woe, my happinesse to heauinesse, yea all my ioy and delight is turned to extreme sorrowe and despight: and by so much the more this my griefe is intollerable, by howe much the more there remaineth the hope of redresse. For alasse, too late it is to recall the

stone alreadie cast, to beate the bush the bird being flown, to breake the bargaine the bandes being sealed, and to reclaime affection where both lawe and loue hath fettered / fancie with constraint, and as hard it is for thee poore *Mamillia* to hope to winne *Pharicles* againe to thy lure, he being alreadie seased on his desired prey, yea, so fast tied to his tackling with thy cofin *Publia*, as no means but death can breake the bargaine: no, the knot is so knit, that if *Pharicles* himselfe did will what thou didst wish, and would proue as lewd vnto her as light vnto thee, yet hee striues against the streame, and seekes to beare faile both against winde and weather: for as hee was assured vnto thee by promise, so he is betrothed vnto her by performãce: as he was linked vnto thee (as thou supposedst) in the perfect league of amitie, so he is (for certaine) coupled vnto her in the perfect lawe of matrimonie.

O ingrateful and periured *Pharicles*, hath the constant state of thy *Mamillia* procured thy inconstancie? hath her troath made the[e] trecherous? hath her loue made thee disloyall? wilt thou disgreffe so farre from nature, and resist the lawe of nurture, as to repay faith with flatterie, sincere affection with fained fancie, and good will with hate? hast thou no more care of thy credite but to cracke it with inconstancie? nor no more regard to thy

solemne othe than to foile it with periurie? Why was nature so fond vnder so fine a shell to hide so rotten a kernell, vnder such golden fethers such ranke fleshe, vnder the shape of a Lambe, the substance of a Tigre, vnder so sweete a face so sower a minde, to match so curr[i]sh conditions vnder so courteous a countenance, so perfect a person with such imperfect qualities, so fine a feature with such filthy flatterie?

Why but *Mamillia* can these sorrowfull exclamations cure thy maladie, or can the rubbing of thy wound procure thine ease? nay rather remember the olde prouerbe, not so common as true, past cure, past care, without remedie without remembrance? Wilt thou proue so fond to set that at thy heart which *Pharicles* sets at his heele, to weep for him which wailes not for thee: to sorrow for his amitie which /laughes at thy miserie? No no, cast away care, let the remembrance of his treacherie mitigate the fire of thy fancie, lyke not where thou art not loued, nor loue not where thou findes such inconstancie: as hee hath made a change, so make thou a new choice, for since he hath falsified his faith without cause, thou art free from thy promise without care: yea as he hath laide his loue vpon *Publia*, so laie thou thy liking vpon some other gentleman which both for his person and parentage may deserue as well to be

loued as hee to be liked, and in so doing shalt thou content thy parents, procure thine owne ease, and pay *Pharicles* his debt in the same coine.

Why *Mamillia* art thou mad, or is fancie turned into frenzie? Shall the cowardize of the Kiftrel make the Faulcon fearefull? Shall the dread of the Lambe make the Lion a dastard? Shall the leaudnesse of *Pharicles* procure thy lightnesse, or his inconstancie make thee wauering? His new desire in choice make thee delight in chaunge? Shall I say his fault make thee offend, his want of vertue force thee yeeld to vanitie? If hee by committing periurie be a discredite vnto men, wilt thou by falsifying thy promise be an vtter infamie to women? No, the Gods forbid. For since *Pharicles* first wonne me, either he himselfe or none shall weare me, and although he hath crackt his credit, violated his oath, falsified his faith, and broke his protested promise, yet his inconstancie shall neuer make mee to wauer, nor his fleeting fancie shall not diminish mine affection. But in despight both of him and fortune, I will be his in dust and ashes. Yea even that vnfaithfull *Pharicles* shall be the faint at whose shrine I meane to doo my deuotion vntil my haplesse heart through extreame sorrow receiue the stroke of vntimely death, which if it come not speedelie, these hands inforced by dispaire, by some finifter meanes shall ende my

miserie: and with that such scalding teares distilled from her christall eyes, as they were sufficient witnessse of her insup/portable sorrow.

Where, by the way, Gentlemen, if fond affection be not preiudiciall vnto your iudgement, wee are by conscience constrained to condemne those vnseemly *Satyres* and vaine inuectiues, wherein with taunting tearmes and cutting quippes, diuerse iniurious persons most vniustlie accuse Gentle women of inconstancy, they themselues being such coloured Camelions, as their fondnesse is so manifest, that although like *Aesops* asse they clad themselues in a Lions skinne, yet their eares wil bewray what they be: yea they accuse women of wauering when as they themselues are such weathercocks as euerie wind can turne their tippets, and euerie new face make them haue a new fancy, dispraising others as guiltie of that crime wherewith they themselues are most infected, most vniustly straining at a gnat, and letting passe an elephant, espying one dram of drosse, and not seeing a whole tunne of ore, so iniuriously descanting vppon some one dame which for her wauering minde perhaps deserueth dispraise, and not attributing due honor to so manie thousand Ladies which merite to be canonized as Saintes for their incomparable constancie. But now their cauilling is so common, and their causelesse condemning come to such a custome, as Gentlewomen

thinke to bee dispraised of a vaine iangler rather bringeth commendation than inferreth discredite, esteeming their wordes as winde and their talke as tales : yea their despightfull speeches carrie so little credite, as euerie man thinkes they rather come of course than of cause, & that their cynicall censures proceed rather of selfewill than either of right or reason. Well Gentlemen, if I might without offence inferre comparison, we should plainly perceiue that for inconstancie men are farre more worthie to be condemned than women to be accused. For if we reade the Roman records or Grecian histories, either fained fables or true tales, yet we shall neuer finde anie man so faithfull which hath surpassed / women in constancie. Their onelie paragon whereof they have to boast, is poore *Piramis*, which killed himselfe for *Thisbe* : but to giue them a sop of a more sharper fauce, let them tel me if euer any of their brauest champiōs offered to die for his wife as *Admeta* did for her husband *Alcest*? What man euer swallowed burning coales as *Portia* did for *Cato*? Who so affectioned to his wife as *Cornelia* was to *Gracchus*? Who euer so sorrowed for ŷ misfortune of his Lady as *Iulia* did for ŷ mishap of her best beloued *Pompey*? Did euer any aduēture such desperat dangers to inioy his loue as *Hipsicratea* did for her husbände *Mithridates*? What should I speak of *Tercia*,

Æmilia, Turia, Luntula, Penelope, or this our constant *Mamillia*, with innumerable other, whose chastitie with a constancy toward their louers could not euen by the dint of death be chaunged? But least for saying my fancie, some accuse me of flatterie, againe to *Mamillia*, who thus plunged in perplexity, and driuē into the dangerous gulf of distrust, ouercharged afresh with the remembrance of *Pharicles* discurtesie, had burst foorth a new into her woonted teares, had not her father preuented her by comming into the closet, where finding her so bedewed with teares, yea in such distresse as a woman halfe in despaire, blamed her follie in this effect.

Daughter, quoth hee, as it is a signe of a carelesse minde not to be moued with mishap, so it is a token of follie to be careful without cause, and to be greued for that which if it were iustly weied offreth at al no occasiō of sorrow: in which you commit y fault, & deserue the blame, for your care is too great, & the cause none at all. The sodain departure of your friend *Pharicles* (as I gesse) brought you into this dumpe, which in my fancie could breed no doubt: for although fundrie and vncertaine rumors be spredde of his iourney, and diuerse men descant diuerslie of his departure, as fonde affection leadeth them: his friendes supposing the best excuse his faulte, his foes mistrusting the

worst accuse him of / follie, and yet they both ayme at the marke as the blinde man shootes at the crowe, *Pharicles* perhaps hauing so iust occasion of his iourney (as his speedie and happie returne shall make manifest) that his friends by hoping well shall merite praise, and his foes by iudging ill discredite. But perhaps the late report how either he was married or betroathed to your coufin *Publia*, is the fretting canker which so combers your disquiet concience, which tale in my opinion as it was last set abroade, so it deserueth least trust, and especially on your behalf, since neither you haue heard him counted for inconstant, nor you your selfe haue tryed him wauering. Wil you then be so light as to call his credite in suspence, which neuer gaue you occasion of suspition, and reward him with distrust which neuer gaue you occasion to doubt? No *Mamillia*, beware of such fondnesse, least *Pharicles* hearing of your follie performe that in deed whereof you suspect him without desert. But suppose the worst, he hath falsified his faith, hath crackt his credit, and like a troathlesse *Theseus* proued himselfe a traitor : what then? Shall this his dissembling driue thee into dispaire? or his peeuish inconstancie be thy perpetuall care? No, but rather *Mamillia* as he hath stained his faith, so straine thou thy affection, as hee hath fainted in performance, so faile thou in promise, yea learn

to loath him for his vice as thou louedst him for his vertue, moderate thine affection, withdraw thy good will, and if thou hap to finde him halting, race him quite out of thy remembrance, and in so doing it shall both please me and ease thee: in the meane time suppose the best.

Mamillia perceiuing her fathers friendly affection by this his carefull counsel, and seeing his talke tended to her weale, was driuen into a doubtful *dilemma* what answere to frame: for if she should seeme so light of loue as to haue her heart at libertie both to like and loath as fickle fancie ledde her, all y^e world might condemne her of inconstancie: againe / if shee did not wholly agree to her fathers iudgement, he might thinke shee did contemne his counsell and her owne commoditie: to auoid therefore the blame of disobedience and the blemish of discourtesie, she framed him an answere in this wise.

SIR, quoth she, it is farre more easie for the Phisition to giue counsell, than for the patient to put it in practise, and a thing of lesse charge to finde a fault then to amend it: yea it were an easie matter to be prickt with sorrow if the distressed man might as soone bee cured as counfelled: but to remoue care or cease from grieffe is lightly perswaded, but verie hardly performed, which by experience I finde in my selfe. For I both know your counsell to be

good, and also I most heartily desire to follow it, yet the griefe of *Pharicles* ingratitude hath taken such deepe roote in my haplesse hart that neither counsaile nor constraint can race it out of my remembrance. And whereas fir you perswade me to moderate mine affection, to withdraw my good wil from *Pharicles*, and to quench the fire of fancie with the despightfull droppes of hatred, I coniecture they be rather wordes of course to trie my constancie, than spoken in good earnest to exhort mee to such trecherie. For you know I chose *Pharicles* for my mate, and you were content with the match, I fixed mine affection not to continue with him a yeare in dalliance, but to remaine with him all my life in marriage, wherein no fond and vncertaine liking but sincere and perpetuall loue is to be required: for to marrie without the force of fancie, is to become a seruile slaue to sorrowe. There must bee a knitting of hearts before a striking of hands, and a constraint of the minde before a consent with the mouth, or else whatsoever the flower is, the fruite shall be repentaunce. Which things considered, I am not to be blamed, though I cannot leaue to loue at mine owne pleasure, nor to be condemned though I am so ouercharged with sorrow, sith an other shall enioy him vpon whom my / heart is wholie fixed.

Tush *Mamillia* quoth *Gonzaga* interrupting her talke, I say as I said before, that it is good to be carefull if there were any cause, but since no occasion of sorrow is offered, why should you be ouergrowne with griefe? *Pharicles* hath taken a sodaine and vncertaine iourney, what then? Wilt thou condemne him of follie before thou heare the vrgent cause of his speedie departure? No, but wil you say the case is too manifest, and so inferre the rumor of his late supposed marriage, which I deny as a most infamous slander raised vpon so honest a Gentleman. And for better prooffe thereof come with me, for I will go to my brother *Gostino*, that there your cousin *Publia* may dissolue your doubt and confirme my hope : and so without any delaie they hasted to heare the case decided.

Where I cannot passe ouer without some speech, gentelwomen, [of] the incomparable constancie of *Mamillia*, which was so surelie defenced with the rampier of vertue, as all the fierce assaults of fortune could no whit preuaile as preiudiciall to such professed amitie: no, the fained treacherie of so troathlesse a traitour as *Pharicles*, did rather strengthen than astonish her infallible friendship: the counsell of her father, the feare of his displeasure, the hope of profit, or the dread of future daunger, were of so litle force to diminish her affection, as it rather remained by those contrarie

blaſtes of fortune farre more inflamed than anie whit extinguished.

And yet inferre *Mamillia* and a thouſand other Ladies (who for their loyaltie deſerue as good report and as great renowne) as perfect preſidentes againſt thoſe vniuſt pratlers, which ſeeke like ficophants to diſcredit womens conſtancie, and for-footh they muſt ſtand for no paiment: but alaſſe, if they ſpie one filly dame to halt or tread her ſhoe awrie, her fault is as much as though all did offend, for they will exclaime againſt all in general, as though none were to / bee founde guiltleſſe. But it is no maruell if the fillie Lambe be vniuſtly accused, where the Woolfe comes in as plaintife.

Well, *Gonzaga* being come to the houſe of his brother in lawe *Goftyno*, he found the olde gentleman ſo far ſpent with his long and lingring ſicknes, that he was very loth with ſuch friuolous queſtions to trouble his patience, yet after ſalutations and many wordes paſſed betweene them, wherein the one deciphred his paines, and the other lamented his caſe, the ficke man vttering his grieſe with fighes, and the other his ſorrow with teares, *Gonzaga* like a wilie Foxe found occaſion to bring the matter in queſtion ſo ſubtilly, as *Goftyno* either not at all, or elſe verie hardlie ſpied the fetch, framing his talke to this or ſuch like effect.

Although *Plato* in ſy bookes of his common

wealth doth counsell the *Athenians* not to visit any of their friendes in time of aduersitie, except they could by some meanes redresse their miserie, because that comfort (saith hee) is cold and vnfaurie which commeth not bewrapt with some kind of remedy: yet as one condemning Platoes iudgement in this case, I am come to comfort you as a friend, but not to cure you as a Phisition, lest I might be thought to hant my friend in his health, and hate him in his sicknes, which either belongeth to a foole or a flatterer. But if I were as cunning a Phisition as a constant friend, and had as great skill to cure as to counsell, yet if I take not my markes amisse, I shoulde more profite you with good aduise than with anie potions were they neuer so soueraigne. For your daungerous disease, which most importeth death, is age, and your forest sicknesse is many yeeres: I speake *Gostyno* the more boldly, sith I heare you are more willing to die than desirous to liue, and that you seek more the welth of your soule than the health of your bodie. In deed *Appolonius Tianeus* reporteth, that the *Gymnosophists* made a lawe, that no man hauing passed threescore yeares shuld buy / any land before he made himselfe a graue, nor build any house before he had provided for himselfe a Sepulchre: because in age wee ought to make more readinesse to die than provisions to liue, for the steele being spent, the knife

cannot cut, the oyle consumed the lampe goeth out, the Sunne being fet the day cannot tarry, the flower being fallen there is no hope of fruite, and old age being once come life cannot be lasting. You knowing therefore that nothing is so certaine in old age as euerie day to looke to die, hauing shewed your self both to be wise and warie, in that hauing but one only daughter, you both see her brought vp in your life, and that which is more, most worshipfully married before your death, yea and to such a mate as shee cannot but loue for his person, and you like for his parentage and patrimonie, I meane our friend & neighbor *Pharicles*, whose wit, wealth, and exquisite perfection both of minde and bodie, hath made all Padua astonished.

Staie there quoth *Gostyno*, & thinke not much though I interrupt your talk so rashly, for as I receiue both comfort and consolation by your good aduise and counsaile, so your strange news hath driuen me into a quandary, whether I should take your wordes in earnest or iest: For I am sure my daughter *Publia* is as far from a husband as I am from a wife, or else I am greatly beguiled. And with that he called *Publia*, which stoode at the window talking with her coufin *Mamillia*, and began to sift her on this wife.

If the newes daughter be true that your vncke *Gonzaga* hath told me, I may iustly be accused of

folly, & you be condemned of difobedience: for in that I alwaies left you the raines of libertie being yong, to vse your wil as a law, and to leade your life after your owne luft, I may be counted a foole, and in that you haue abufed this law of libertie, wedding your felf to your own wil & defpifing my fatherly care & counfel as of none effect, you may be thought a difobediēt child. Why? was my nature euer fo ftrange, or your nourture / fo ftraight, was I fo vnwilling that you fhuld match, or fo wilfull to keepe you from marriage, as you fhoulde choofe without my aduife, yea, and that which is more, marrie without my consent? Well, I knowe I haue alwayes had fuch a care to pleafure you as a father, and you fuch a feare to difpleafe me as a daughter, that I both thinke the newes vntrue, and thee vnworthy of fuch a report. But if the cafe be fo, thou art not the firft, nor fhalt be the laft, which haue flipt awrie in this point: yet fince thou haft heere fuch a care of thy choice as to looke before thou leape, and to loue fuch a one as is to be liked for his liuing, both for his perfon and vertue, thou deferueft the leffe to be blamed, and I haue the leffe caufe to be offended: to put mee therefore out of doubt, and to fatisfie thine vnckle *Gonzaga*, I charge thee by the law of dutie to tell me what hath paffed betweene thee and *Pharicles*.

Sir quoth she, as I haue alwaies found you to haue had a fatherly care to prouide for my welfare, so I haue alwayes counted it religion to requite that fatherly affection with the dutie and obedience of a childe, leaft happily I might seeme to be more void of nature than y^e brute beasts which want nurture. The yong lamb by meere instinct of Nature obeieth the bleating of the old sheepe : The sucking fawne followeth the steps of the Doe : The Cignets dare not resist the call of the old Swan: the young Tigre (though neuer so wild) runneth at the beck of the old Tygresse: and should I then, syr, be so voide of grace, as to be more lewd than the yong lambe, more voide of Nature than the fillie Fawne, more senselesse than the yong Cignets, and more fierce than the cruell Tygres: No, no sir: But when I so farre forget my selfe, as to passe these vnreasonable creatures in carelesse disobedience, then the Gods requite so lothsome a fact with most hellish misery. Although y^e voyce of the common people be a great verdit to confirme a thing in question, yet that which is spokē of many is not alwayes true, / much lesse the rumour which is raised by some one tatling person, doth followe by consequence as a thing necessarily to be beleued. And therefore mine vnclē *Gonzaga* did verie ill in giuing credite to such a flying tale, and did more ouerhoote himselfe in blowing it into your eares,

vntill by further triall he had searched out the trueth of the matter.

In deede fir, I confesse that *Pharicles* hath shewed mee some curtesie, and I haue not altogether requited him with curiositie : he hath made some shew of loue, and I haue not wholie seemed to mislike, least in louing lightly I might seeme lasciuious, and in contemning churlishly I might be iudged very curious : but for to contract I neuer meant without your consent, nor neuer intended to set on the seales before you had strooke vp the bargaine. And for the confirmation of these my wordes, and the better satisfying of mine vnckle *Gonzaga*, see heere the letters which haue passed betwixt me and *Pharicles*.

Gostyno perceiuing by the tenure of these letters, that this tale which was told of his daughter was wholly without troth, woulde verie gladly haue knowen of *Gonzaga* who was the authour of such a report, thinking himselfe ill dealt withal to haue so causelesse a slander raised vpon his daughter : but *Gonzaga* not willing to bring the matter any further in question, made him this answere.

Brother *Gostyno* quoth he, I know it is ill putting the hand between the barke and the tree, & great folly to meddle in other mens matters, neither was it my minde when I told you this tale, to sowe any diffention betweene your daughter *Publia* and you,

but I came to warne her as a friend, and counsell her as a kinsman, that she might take heede of the traine, least she were taken in the trap, that she might not strike at the stale least she were canuassed in the nettes, that she might not venter no farther into the foord than she might easly retire without danger, I meane that / she shoulde not lay her loue no surer vpon *Pharicles*, but that she might plucke it off at her owne pleasure, for *Pharicles* is betroathed, and contracted long since to my daughter *Mamillia*, so that there remaineth nothing but that at his returne home they consummate the marriage. To cause therefore your daughter to take heed of such cogging copefmates was the cause of my comming, least vnaduisedly shee might buy repentance too deare.

Gostyno seeing the danger whereinto his daughter had fallen, if *Gonzaga* had not preuented it, gaue him heartie thanks for his friendly counsell, and counted both himself and his daughter greatly bound vnto him for preuenting so secret a mischief, being to exclaime against the peeuish periurie and trothlesse trecherie of *Pharicles*, had not *Gonzaga* broken off the talke with taking his leaue of his brother: and *Mamillia* giuing the *A dio* to her coosin *Publia*, departed, leauing *Gostyno* and his daughter wholly counselled, but not halfe comforted, because they could not so sodainly disgest the great abuse of *Pharicles*.

But poore *Mamillia* who before was drowned in dread, doth now swimme in hope, before (as shee thought) crossed with calamitie, but now crowned with prosperitie, alate drenched in the dregs of distrust, and now safely settled in assurance, before she feared the worst, and now she hoped the best, at her comming nothing but woe woe, at her returne all was ioy, her woe to weale, her bale to blisse, her despight was turned to pleasure and delight. For now she hoped that although *Pharicles* had sown wilde Oates hee should reape good graine, that he had not runne so farre but he might easily return, that bought wit was best, and \hat{y} being throughly beaten with his owne rod, he would in time learne to be wise, and that whereas before hee was trothlesse now he woulde be trustie, as he was false so hee would be faithful: she thus perswading her selfe of the best was as merry as before she was forie. But contrariwise *Publia* / being before secure was now crossed with care, before in happinesse now wholly in heauinesse, alate in ioy, now in sorrow and annoy, so that getting her selfe secretlie into her chamber she fell into these pittifull plaints.

Alasse quoth she, poore soule, it is too late to defend the walles when the Citie is ouerrunne, to found the retreat when the battell is fought, to applie the salve when \hat{y} fore is incurable, and

to seeke to comfort where counsell commeth too late, and to reclaime affection fancie being alreadie fixed. Thou speakest poore *Publia* by experience, for the counsell thine vncke *Gonzaga*, gaue thee, was not a. confect to heale thy sorrow, but a corasue to renew thy grieffe. And why? because to seeke to cure an incurable disease is to double the patients paines. Mine vncke *Gonzaga* did wisely warne me to beware of the traine, and alas I was before taken in the trap: he wisht me to beware of liking and I was long before in loue: he bad me take heede for wading too far, and I was before ouer my shoes. Why but fond foole thou hast not gone so farre but thou mayst retire, thou art not so fast in the nettes but thou mayst returne, thy loue is not so surely lodged, but thou mayst pull off thy liking, thou hast made no contract but thou mayst reclaime, nor giuen no consent but thou mayst recall, yea & without clog to thy conscience or crack to thy credit. For why, he hath sworne to performe that which he could not iustly promise, he hath offered thee his faith, whereas before another had his freedome: the greatest substance of his loue was but a meare shadowe of lust: then, *Publia*, cast him off, which so did scoffe thee, and detest him which so deeply dissembled: yea, for what fondnesse were it for thee to like him which is another womans loue, to

make a choice of him whom another already hath chosen, to fixe thy fancie vpon *Pharicles* since *Mamillia* shall enioy him. Alasse I know all this, but what then? the person of *Pharicles*, his beautie, bountie, and rare qualities are so surely shryned in my breast, as they can neuer / be raced out with obliuion : let *Mamillia* enioy him as her husband (yea, and I pray the Gods fend them long and happie daies together) yet I will both loue him and like him in a chaste minde for euer. What though he were false, shall I be faithlesse? though he had no troth, shall I be trecherous? shall his fleeting make me fickle, or his inconstancie make me without conscience? No, no, I haue once giuē my heart and I meane not to pull backe my hand, I haue once loued him and I meane neuer to like any other : but here before the Gods I vowe my selfe a vestall virgin till death shall end my sorrow.

And indeed shee promised nothing but she did performe, for not long after *Gostyno* died, leauing her sole heire to al his possessions. And although shee was dayly sued vnto by diuerse braue and gallant gentlemen, yet she refused them all, and the better to auoyd the resort of suters which dayly frequented her house, she let all her lands to lease, and entred her selfe into a religious Monasterie, where shee led her life as a chaste and famous virgin, and at her death dying without issue, (for all his

treacherie) she bequeathed her possessions to her best beloved *Pharicles*.

Where gentlemen (thinke of me what you please) I am constrained by conscience (considering the constancie of *Publia*) to blame those blasphemous blabs which are neuer in their vaine except they be breathing out some iniurious speeches against the constancie of women, not yeelding any reason of their verdict or reproch, but the reckles rancor of their own peruerse will pricks thē forward to this despitefull folly. But I hope whatfoeuer the enuious crue shall crow against me for defending the loyaltie of women, vertuous & wel disposed gentlemen wil neither appeach me of flattery, nor cōdemne me of folly: But leauing these suppositions at last to *Pharicles*, who after ȳ under the profession of a Pilgrim he had cut the straighes with a speedie gale, and ȳ mariners by compas of their course were come within / ken of land, and had descried the cliffes of *Sicilia*: seeing the place of this pretended ixile to be so neare, had his hart encountred with such a diuerse combate, and was so plunged in perplexitie and drenched in the dregges of doubt, as being almost fretted for feare, the marriners by his oft changing of coulours thought that either the poore pilgrim was in his Orisons, or else paying his debt by death vnto nature. But as their imagination proceeded but by coniecture of his

feeble complexion, so their aime was quite beyond the marke, for *Pharicles* was wishing for rayne when the shower was past, drying the malt when the kill was on fire, founding the retreat when the battell was fought, yea buying repentance too late. Now he confessed the fault when iudgement was past, and found himselfe guiltie when there was no hope of pardon : Nowe he fealt within his crazed conscience a cruell conflict betweene wit and wilfulnesse, loue and lightnesse, fancie and faith : on the one side, the fixed minde of *Mamillia* proued his fading fancie to be founded on the tottering stage of flattery : on the other, the constancie of *Publia* so galded his guiltie conscience, as he frankly accused himselfe to be as fickle in his faith, and as light in his loue, as the leaues of the herbe *Baaran* which continually shake without ceasing.

But the Pirate although hee knowes his practise to be plaine theft, yet he turneth forth a newe leafe, till eyther he be drowned in the sea, or else tossed by some infortunate tempest, land his shippe at Tyborne. The counterfaite Coyner although hee knowes his craft to be a flatte trick of treason, yet hee will not take the checke for his fault, vntill he hath the finall mate for his offence. So *Pharicles*, although he knewe himselfe to be a deepe dissembler, and that flatterie was coosin germain to trecherie, yet he feared not to mock so long with *Mamillia*,

& dissemble with *Publia*, vntill he gained nothing for his reward but a ship of sorrow to digest the recklesse roote of repentance: for as he had / receiued the stroke by ficklenesse, so he meant to salue the sore by flight: as he had bred his bane by their presence, so he would cure his disease by absence: thinking that *Aristotle* his sentence in Logick was also an Axiome in loue, that one contrary driues out another: Judging as priuate familiaritie was the father of fancie, so discontinuance should be of sufficient force to quench out y^e frying flames of loue. But he fate beside the saddle, for he spake by gesse and not by experience, by wit, but not by wisdome. The sting of a serpent by continuance enuenometh the whole bodie. He which is charmed of the *Torpedo* by procrastination runneth mad, and the pricke of loue by delay is vncurable: yet *Pharicles* blinded with the vale of vanitie, and soufed in the seas of selfeloue, was so wrapped in y^e waues of wilfulnesse, as at the first hee thought his iourney into *Sicilia* a perfect pumicestone to race out the memorie of his daintie dames in *Italie*. But he skipt beyond his skill, and was verie grossely blinded with folly, for he was not only frustrate of his imagination, but did euen frie amidst the flouds, that as he failed on the seas, the bewtie of his goddeses gaue his conscience such a cruell canuizado by the meanes of fancie, as

the poore Gentleman driuen almost into the dungeon of despaire, burst forth into these termes.

O infortunate *Pharicles*, hath the dolorous destinies decreed thy destructiō, or the peruerse planets in thy natiuity conspired thy bitter bane? Hath froward fortune sworne to make thee a miserable mirrour of her mutabilitie? Shall thy friendes sorrow at thy hap, and thy foes reioyce at thy chance? yea all the worlde wonder at thy staylesse state of life. Shall *Mamillia* muse at thy madnesse in change, and *Publia* laugh at thy lightnes in choise? Yea shall they count thee more curious thā careful, more wittie than wise, more light in thy loue than lewd in thy life, and yet so lewd as sufficient to winne the best game? Ah *Pharicles*, shall thy dainty / dames in *Italie* trie by experience, that although thy person is so brauely beautified with the dowries of nature, as she seemed to shew her cunning in caruing a peece of so curious perfection, yet thy mind to be so blotted with the blemish of inconstancie, and so foiled with the filthie spot of ficklenesse, as nature may seeme to make a supplie in the bodie, sith there was such a want in the mind? Shall (I say) they compare thee to the diamonde, who for all her glistering hue distilleth deadly poyson? To the Seastar, whose shell stayneth the Iuorie and whose meat is blacker than Jet? Vnto the trees in the Mount *Vermise*, whose barke

burneth like fire, and whose fap is colder than Ice? Well *Pharicles*, cast thy cardes, make thine accountes, and thou shalt finde the greateſt gaine to be loſſe, and thy profite to be ſuch as hee that maketh of a mountaine of golde a myerie mouhill, of an Elephant a Gnatte, and commeth from a wealthie merchant to a bare banckrout. Conſider with thy ſelfe thou haſt ſtayned thy ſtocke, and what more to be regarded? Thou haſt crackt thy credite, and what of greater price? Thou haſt loſt thy friendes, and what of more value? Thou haſt purchaſed two moſt truſtie louers to be thy mortall foes, and exiled thy ſelfe as a poore pilgrim into a ſtrange countrie. Why *Pharicles*, can theſe thy dolorous diſcourſes cure thy care? or can vnſoulding of thy infortunate life be a meanes to mitigate thy miſerie? rubbe not thy galded conſcience for feare of a deeper fore, but if thou haſt beene careleſſe in chaunge be more carefull and conſtant in choyce, if thou haſt committed a fault, ſeeke in ſecret wiſe to make ſome part of amendes, if thou haſt offended by breaking promiſe, make a recompence in paying performance. Yea but the ſalue (be it neuer ſo pure) is not worth a ruſh if vnapt for the ſoare: the medicine being vnfit for the patients diſeaſe, though neuer ſo ſoueraigne, bringeth ſmall profite, ſo this thy clarkely counſell vnapt for the cauſe will procure / thee but little eaſe: for thou haſt deceiued *Mamillia*, and

halted with *Publia*, thou hast made a fault to both and canst make amendes but to one : thy promise is to laie thy loue on two where the performance can light but vpon some particular person, so that in any wise thou canst not make a full satisfaction to thy fault, vnlesse thou take vpon thee such a charge as thou shalt neuer be able to rule nor they suffer. O vnhappy man, art thou the onelie marke at which fortune meanes to vnloose her infortunate quiuer? And with that hee cast forth such a sigh, as it was a sufficient sign to witness a ready remorse in his troubled mind, that the maister of the ship taking compassion on this perplexed pilgrim, thought to comfort his care with this merrie motion.

Sir, quoth he, your bitter teares and deepe sighs, which you powre forth so plentifully, as tokens of some inward griefe, hath driuen both the marriners & me into a diuerse dumpe, as we all stand in doubt whether those pittiful plaints proceed from a carefull conscience combred with sin, or else y^e that you are of that order of pilgrims, whose pretended pilgrimage is to seeke *S. Iames*, but their heart & deuotion is vowed to an other Saint, which with a crabbed countenance hath giuen them such a cutting corasue as they seek by absence either to mitigate her moode or procure their owne ease : and if you bee of the same ease and in the like minde, I will thinke you as madde

as he that counteth fasting a foueraigne preferuatue against famine.

Pharicles hearing the Pilots parle to touch him somewhat, & perceiuing his talke to tende to some end, thought as closely to stand him the warde as he had clarkely giuen him the blow, and therefore trickt vp his talke with this cunning sence.

Pilot quoth *Pharicles*, although thy skill in nauigation be great, yet if thou hadst no greater cunning in stirring of the stearne, than in coniecturing the cause of my sorrow, I / would verie lothly haue committed my selfe vnder thy charge to haue failed into *Sicillia*: for whether thou presumest vpon phisiognomie or follie, it is but a bare diuision to say that either loue or finne must be the cause of grieffe: but put case thou hast hit the marke, and that my outward sighes be signes of inward loue, will not absence thinkest thou diminish affection?

Yes quoth the Pilote, when you finde solitarinesse a foueraigne salue against sorrow, then will the dewe of discontinuance quench out the fire of fancie: but leauing these amorous questions, you are welcome to the coastes of *Sicillia*.

Pharicles seeing the cockboate readie to carrie him to the shoare, rewarded both the maister and the marriners, very francklie, / desiring the Pilot

(fith he himfelfe was a ftranger) to guide him to fome honeft Inne, where hee might make his abode while he ftayed in the countrie. Who being verie defirous to gratifie the Gentleman, carried *Pharicles* to a verie friends houfe of his, who for the Pilottes caufe, gaue *Pharicles* fuch curteous entertainment, as hee thought himfelfe to haue hapt on a verie good hoaft.

Where by the way Gentlemen, we fee the tickle ftate of fuch yong youthes whofe wits are wils, and their wils are lawes, coueting fo much fenfual libertie, as they bring themfelues into perpetuall bondage: for y *Polype* hath not more colours, nor the *Camelion* more fundrie shapes than they haue change in thoughts, now liking, now loathing: for a while professed enimies to *Venus* court, & then sworn true fubiefts to the crowne of *Cupid*, fo variable as a man can neither iudge of their nature, nor nourture, vnleffe by natiuitie they be lunatikes, not taking this worde as the Englifh men do, for ftarke mad, but as borne vnder the influence of *Luna*, and therefore as firme in their faith as the melting waxe that receiueth euerie impreflion, thinking as / *Pharicles* did, that it is a Courtiers profeflion to court to euerie dame but to bee constant to none, that it is the grace to fpeak finely though without faith, and to be wedded in words to as many as the lufting eie can like: fo that at

length whē their talke is found tales, their loue lust, and their protested promises smal performance, then their credite beeing crackt, they must be trauellers to seeke that in a strange country which they could neuer find in their own: they must into *Sicillia* for shiftes, into *Italie* for pride, to *France* for fraude, and to *Englande* for fashions and follie, so that they returne home laden, not with learning, but with leaudnesse, not with vertue but with vice, yea, their whole fraught is a masse of mischiefes. I speake not of all trauellers Gentlemen, but of such as *Pharicles*, which take their iourney, either that their credite at home is crafie, or else being wedded to vanitie seeke to augment their follie.

But againe to *Pharicles*, who now safely fetled in *Saragoffa* the chiefe citie in *Sicillia*, a place of no lesse suspition then resort (and yet the most famous mart in all the countrie) dealt so clarkely in his calling, and behaued himselfe so demurely, as his pretended kinde of life gaue occasion to no man to suspect his fained profession: for his Palmers weed was worne with such a grauitie in his countenance, and such a modestie in his maners, as all men thought the man to be halfe mortified. For *Pharicles* knew verie well that he could not liue in *Saragoffa* vnder the state of a gentleman, but either he must spende with the best or fit with the

woorft: yea, befide that without companions hee could not bee: and hee thought it verie harde to choofe a dramme of golde among a pounce of droffe, to finde one Gemme amidft a whole heape of flint, one Eele among many Scorpions, and one friend amōg a thousand flatterers: it might assoone be his happe to chaunce on a difsembling *Dauus* as on a trusty *Damon*, to commit his counfel to a subtil *Sinon* as / to a faithfull *Pilades*, to take him for a professed friend which might be a protested foe, in the faireft graffe to finde the fowleft Snake, in *Oryllus* boxe a deadly poyfon, in *Carolus* fcarph a withered roote, in the fhape of a friende the fubftance of a foe. Hee thought like wife that fuch a Citie as *Saragoffa* was often times as wel ftored with Parasites as garded with fouldiers, and as full of counterfaites as counfellers, and that he might finde many coufins claiming more acquaintance to his purfe than kinred to his perfon, more allyed to his liuing than to his lineage: to conclude, more to feed his fancie for gaine than either good wil or friendship.

Pharicles partly feared and partly perfwaded with the confideration of the former premisses, was fully refolued in his minde to abandon all company, & to giue a finall farewell to his fore-paffed follie, to make a change of his chaffer with better ware, of his droffe with golde, and of his

fleeting will with staied wisedome. Hauing thus determined to leade a Pilgrims life, to punish his bodie with this Palmers penance, in fatisfaction of his disloyall dealings with his trusty louers, he had not liued in this Hermits state by the space of a moneth, but he proued the Pilots talke to be no tales, nor his wordes to be winde, but a fetled sentence: for want of company so increased his care, and brought such melancholike motions to his musing mind, as now he perceiued solitarinesse to be the nurffe of sorrow, and discontinuance the father of fancie. The modestie of *Mamillia*, the constancie of *Publia*, his credite crakt in *Italie*, his youth spent in vanity, his great promises and smal performance, his fained faith & forged flatterie, so battered the bulwarke of his brest, & gaue such fierce assaults to his carefull conscience, as he thought himselfe to be in a second Hell, vntill he might find a meanes to mitigate his miserie: and therefore as solitarinesse was the fore, so he meant societie should be the salue, determining to driue away those dumpes by frequenting / of companie, which otherwise woulde haue bredde his vtter bane: respecting neither cost, expences, nor hazarding of himselfe, so his minde might remaine in quiet.

Pharicles hauing thus cast off his Pilgrimes weed and Pilgrims profession, gaue the citizens of

Saragoffa in short time to vnderstand that hee was as well a Gentleman by nature as by nurture, and as worthily brought vp as worshipfully borne. For first hee made a restraint of his will by wit, then vsed his wit so warilie and wiselie, shewing such a curteous countenance and franke liberalitie to al estates, as he draue them into a dout, whether the comlines of his person, or the worthinesse of his mind deserued greater commendation: In so much as those yong Gentlemen thought themselves happie which might be counted companiōs to this new guest, & above all the rest of this courtly crue which kept him company, a yong gentlemā named *Ferragus*, onely sonne to the gouernour of *Saragoffa*, was ioyned with him in most priuate familiarity, thinking that day euill spent, wherein he had not visited his new friend *Pharicles*, and the more to do him honor being a stranger, hee oftentimes carried him to his fathers house, where in short time *Pharicles* wonne such credit by his curtesie, that *Signor Fernese* (for so was ſ̄ old gentleman called) thought his house the more luckie he had such a guest, & his sonne the more happie he had chofen such a companion: but for al this *Pharicles* fearing to find a pad in the straw, and a burning sparke amongst cold ashes, was a foe to none, nor a friend to anie, neither durst trust *Ferragus* without sufficient triall, but

bare himfelfe fo indifferent to all, yet fhewing himfelfe fo fit for all companies, as well in ripenefle of wit as reuenewes of wealth, that there was no talke for a time but of the perfection of *Pharicles*.

While thus flattering fame had fpread abroad his famous qualities, there was a yong gentlewoman in *Saragoffa* / called *Clarynda*, of more wealth than beautie, and yet fo fufficientlie furnished with the perfections & dowries of nature, that if ſhe could haue bene continent and not common in her loue, ſhee might haue bene for her perfon a fit mate for the moſt famous Prince in the worlde. But ſhee being both yong, rich, and beautifull, hauing neither father nor mother which might make a restraint of her nature by due nurture, and enjoying a libertie without controlement, which be the greateſt bawdes in the world to make a Gentlewoman flide in ſuch flipperie pathes, hauing neither care of her perfon nor regard of her parentage, but ſetting both honour and honeſtie to ſale, became a profefſed Curtizan.

In which ſtayleſſe ſtate of life ſhe waded ſo far, that her chiefeſt care was to bee careleſſe in that which aboue all things ſhe ought moſt to haue regarded, for whereas both her birth and beautie had beene of ſufficient force to perfwade her to beautifie the goods of fortune and gifts of nature with a maidenlie modeſtie and ſilent chaſtitie, ſhee

contrariwise linking her selfe to sensuall libertie, and wedding her minde to vanitie, fought to reape renoune & purchase fame by y^e which she tried in time to breede her greatest infamie: for why, she found both such pleasure and profite, by setting her honestie to sale in the shamelesse shop of voluptuous desires, that neither the shame of her life, nor the feare of her death, the state of her birth, or the staine of her beautie, might in any wise mooue her from her loathed kinde of liuing: no, her heart was so hardened, and her eares so enchanted with the alluring charme of *Venus* sophistry, y^e neither the persuations of her friends lamenting her case, nor y^e reioysing of her foes laughing at her leaudnesse, could driue her to desist from her detestable kinde of dealing. Nay y^e more she was counselled, the lesse she was conformable; the more she was intreated, the lesse she was tractable: yea, she fetled her selfe so surely, as she thought in / the seate of selfewill and securitie, that she employed all her time and studie to entertaine her licentious louers, shewing her selfe such a subtile *Circes* and craftie *Calipso*, in giuing them pestiferous potions, and drowning them in the dregges of diuellish delights, that vnlesse it were some warie *Vlisses* that had prouided a preseruatiue against her poison, they returned transformed into apes or asses, or into worse, if worse may be. And yet for all

this fained affection, her fleeting fancie was neuer fixed vpon any, but laying the net, was free her selfe, casting the bayte, auoyded the hooke, seeking to entrappe others, she her selfe was neuer intangled: and as the most infectious serpent hath alwaies the sweetest breath, so for all her vicious mind she had such a vertuous tongue, and trickt vp her talke with such painted colours, as they of *Saragossa* did maruell how she could so clarkely couer y^e substance of vice vnder the shape of vertue: yea they learned by her leaudnesse to warn their children from such state of life: they did see verie well how that which was bredde by the boane would not out of the flesh, that the young Adder would prooue an olde Serpent, that the cragged twigge would prooue a crooked tree, that shee which spent her youth without restraint, would leade her age without controlement, that the mayd which was vowed to vanitie would wedde her selfe in time to follie. But againe to *Clarynda*, who wallowing in the waues of wantonnesse, and offering her incense at the altar of *Venus*, heard as well as others y^e rare report of *Pharicles* perfections, which tickling some what her toyish minde, made her desirous to trie what was in the gentleman by experience, and to reape both pleasure by his person, and profite by his purse, which was the chiefeft marke whereat shee alwaies aymed: Couering therefore the heart of a

Tigre with the fleece of a Lambe, the clawes of a Grype with the pennes of a Doue, the vanitie of *Lais* with the vale of *Lucretia*, the miserable conditions of a Curtizan with the modest / countenance of a matrone, decking her selfe with iems & iewels of infinit valour, fet her self in her window as an adamant obiect to draw the wauering eyes of *Pharicles*, thinking that as none could heare the *Syrens* sing, but they should be charmed with their melodie, so it were as impossible to see her and not bee allured with her beautie. But as ȳ Lion seeking to intrap the hart as a pray, is himself vnwares taken in the toiles: so *Clarinda* making the snare fell in the pit, holding the view was taken at ȳ gaze, seeking to catch an other captiue, was brought her self into perpetuall bondage: for indeed (according to her desire and imagination) *Pharicles* constrained by certaine his necessarie affairs, came by her house, yet armed with such a priuie coate as hee warilie withstood the greatest daunger of her inuenomed shot: giuing her to vnderstand that he could flie about the candle and not be finged, see the *Scorpion* and not be stricken, that hee could laugh and looke without liking: yea warme himselfe verie nigh the fire and not be burned, that he could *accedere ad hunc ignem*, and yet not *calefcere plusquam satis*: For why, passing by her window and seeing this gorgious Gorgon so

shined in the shape of a goddesse, did not onely repine at Nature for placing so hellish a minde in so heauenlie a creature, but also smiled to see such brauerie linked with so little honestie, and such perfect beautie blemisht with the want of chastitie. Yet willing to shew himselfe a friend to all, he gaue her the *Salue* with a cringing curtesie, and went to his lodging without anie more losse than in lending his looke to such alluring vanities. But she contrariwise being at discouert, noting the comelineffe of *Pharicles* countenance, & imprinting in her heart the perfection of his person, had her fancie so fettered aswel with y report of others as with her own iudgemēt, that she maruelled to find such a straunge *Metamorphosis* in her immodest mind: for thinking to shake off y shackles with a bare farwell as she had done before, she felt her self so / fast tyed to the stake, that it craued her greatest cunning to vnloose the knot. Nowe she felt the poyson to worke on her selfe that she had prouided for others, and perceiued that intending to lay the snare, shee her selfe was wholly entrapped: yea the force of fancie gaue such fierce allarmes to her new besieged minde, as no rampier that she coulde make might withstand the batterie. The more she stroue against the streame the lesse it did preuaile, the closer shee couered the sparke, the more it kindled: yea, in seeking to vnlose the

Lunes, the more shee was intangled: In fine after she had passed two or three dayes in kicking against the pricke, she felt such a haplesse horrour in her troubled mind, that she was forced to enter into consideration with her selfe what conditions she should offer to her newe professed enemie, and therefore entering into her closet vttered these speeches.

O vniust Gods, quoth shee, which haue indued brute beastes with greater perfection in their kinde than reasonable creatures: The Garlike killeth the Serpent, & shee by instinct of nature escheweth the same. The iuice of hemlocke poysoneth the beare and what more abhorred? the greafe of the snayle infecteth the ape, and what more loathed? yea eevery creature shunneth the occasion of danger, man onely excepted, which seeketh with pursuit to obtaine that which breedeth his confusion: what bruifeth the brain? what mazeth the minde? what weakeneth the wit? what breedeth feare? what bringeth frenzie? what soweth sorrowe? what reapeth care more than loue? and yet the onely thing wherein man delighteth. The byrd louing the woodes loatheth the nets, the hart liking the lawnes hateth the snares: But man placing his felicitie in freedome, taketh greatest care to cast himselfe into perpetuall bondage.

O *Clarinda*, would to God thou mightest accuse others and be free thy selfe from this follie: but

alas thou doest con/demne others of that cryme wherein thou thy selfe deseruest greatest blame : Wilt thou now fond foole become a professed friend to affection, which hast alwayes beene a protested foe to fancie? wilt thou now suffer thy minde to be noursed vp in captiuitie, which hath alwaies beene noursed vp in libertie? Thou hast counselled others to beware of the traine, and wilt thou now thy selfe be taken in the trappe? thou hast boasted that thou couldest both like and loath at thine owne pleasure, and shall thy brags now bee daunted with disgrace? wilt thou now proue such a cowarde to yeelde to the file, to stoope at the stampe, to giue ouer the fielde before there be a stroake stroken, yea and to such a cruell tyrant as loue is? It is a saying not so common as true, that shee which soweth all her loue in an houre, shall not reape all her care in a yeare, that shee which liketh without remembrance shall not liue without repentaunce. So then *Clarynda* be wise, since thou art warned, looke before thou leapest : there is no better defence against daunger than to consider the ende of thine enterprife. Thou art intangled with the loue of a stranger, who perhaps hath his heart fixed on some other place, thou hast fondly set thine affection vpon one whose wealth, wit, and conditions, thou onely knowest by the flattering report of fame : he is in outwarde

shewe a Saint, and perhappes in inward mind a serpent, for his person a paragon of beauty, for his conditions since he sojourned in *Saragossa* most highlie to bee commended: yea so perfect in substance and qualitie as he may in no respect be appeached of want: why? but *Clarynda*, fame is not alwaies true, and the brauest bloome hath not alwayes the best fruite: those birdes which sing sweetest, haue oftentimes the sowrest flesh, the ryuer *Silia* is most pleasant to the eye and yet most hurtful to the stomacke, the stone *Nememphis* is not so delicate without, as deadly within, all that glisters is not golde. *Pharicles* (*Clarynda*) for all his pompous fame of perfect cōditions / may bee a parasiticall flatterer of most imperfect conuersation. Who was more curteous than *Conon* the *Athenian*? and yet a verie counterfeite; who more gentle than *Galba* in the shewe? yet none more trecherous in prooffe; *Vlisses* had a faire tongue but a false heart, *Metellus* was modest but yet mutable: the cloath is not knowne till it come to the weeting, nor a louers quallities perceiued till he come to the wearing. Well *Clarinda*, although it is good to doubt the worst, yet suppose the best: he is constant, trustie, not vain-glorious nor wedded vnto vanitie, but a protested foe to vice and a professed friend to vertue: Alas fond foole! if thou wey thy case in the

equall ballance, the greater is thy care & the more is thy miserie, for by how much the more he him selfe is vertuous, so much the lesse hee will esteeme thee which art vicious: doest thou thinke he which is trustie wil regard thee which art trothlesse? y his faithfull curtesie will brooke thy fained inconstancie? is thy senses so besotted with selfeloue to suppose that a Gentleman of great wealth and no lesse wit, famous both for his person and parentage, will bee so witleffe in change or carelesse in choice, so light in his loue or leaue in his life, as to fixe his affection vpon a professed Curtizan, whose honestie and credit is so wracked in the waues of wantonnesse, and so weather-beaten with the billowes of immodestie, that it is set to sale in the shamelesse shop of *Venus* as a thing of no value to be cheapt of euery stragling chapman. No no *Clarinda*, there is such a great difference betweene thy haplesse chaunce and his happie choice, betweene thy owne carelesse liuing and his carefull life, as there remains to thee not so much as one dramme of hope to cure thy intollerable maladie. And why fond foole? was not *Lamia* in profession a Curtizan, in life a lasciuious vassall to *Venus* vanitie, yea to figure her forth in plaine tearmes, a staillesse strumpet racking her honestie to the vttermost, therby to raise reuenues to maintaine her immodest life,

and yet for all the blemish / of immoderate lust, wherein she was lulled a sleep by security, she so charmed and enchanted with her Syren subtleties the senses of King *Demetrius*, y^e he was so blinded with the beames of her beautie, and dimmed with the wanton vale of her alluring vanities, forgetting that shee was by calling a curtizan & by custome common to all that could wage her honestie with the appointed price, he so entirely loued this gracelesse dame, that neither the remembrance of her forepassed follie, nor the suspection of her present immodestie, coulde driue that worthy king to mislike her, vntill the extreame date of death parted their inseparable amitie? Were not manie noble Princes allured to the loue of *Lais*? Was not that worthy Romane *Cassius* so fettered with the forme of *Flora* the renowned curtizan of *Rome*, that hee offered the prime of his yeeres at the shrine of that gorgeous Goddesse, and yet the worst of these two worthie wights farre surpassing *Pharicles* as well in ripenesse of wit as reuenewes of wealth. Yea but *Clarynda* inferre no comparison, for these two stately dames were so decked and adorned with the giftes of nature, and so polished with princely perfection, that they were the most rare iems and peerelesse paragons of beautie that euer were shrowded vnder the shape of mortalitie, so that if *Iupiter* had but once frequented their

companie, no doubt *Iuno* would haue beene infected with ielowfie, whereas thy comelineffe deserueth no such surpassing commendation, but that thou mayst yeeld the palme of a victorie to a thousand whose beautie is such as their greateft imperfection may daunt thee with disgrace. Why but *Clarynda*, art thou so mad to lay a cutting corasue to a greene wound, to procure heat with colde, to repress hunger with famine, to salue sorrow with solitarinesse, and to mittigate thy misery with extreme dispaire? No no, since thou art once lodged vp in the lothsome labyrinth of loue, thou must like *Theseus* be haled out with the thread of hope: for better hadst thou met with / *Minotaurus* in plaine combat, than be but once arrested with the miserable mase of distrust. And therefore *Clarynda* cast away care, retire not before thou hast the repulse, but keepe the course by thy compasse: and since thou hast the sore seeke the salue, applie thy wit and will, thy hand and heart to atchieue that thing, in atteining whereof consisteth either thy continuall calamitie or perpetuall ioy, and with that she stept to her standish which stoode in the window, and wrote a letter to *Pharicles* in this effect.



*Signora Clarynda of Saragossa, to Don Pharicles
prosperitie.*

ALthough thou hast both cause to muse and maruell (O noble *Pharicles* and vnacquainted gentleman) in that thou receiuest a letter from her whome neither familiaritie nor friendshippe can giue iust occasion so much as once to salute thee with a *Salue*, much lesse to trouble thy patience with such stufte as may breede thy misliking & my miserie, if the gods be not ayding to my enterprise, yet if thou shalt vouchsafe to construe my meaning to the best, or at the least take the paines to turne ouer these imperfect lines proceeding from a perplexed person, which I hope thy noble minde and curtesie will commaund thee, thou shalt finde it no smaller cause than the fatall feare of death that forced mee to yeeld to this extremitie, nor the occasion lesse than the dread of pinching despair which draue me to passe the golden measure of surpassing modestie. In deede the noble and vertuous dames (*Pharicles*) of famous memorie, whose happie life hath canonized them in Chronicles for perfect / paragons both of vertue and beautie, haue with generall consent auerred, that shamefast modestie and silence be the two rarest gems & most precious iewels wherewith a Gentlewoman may be adorned. Notwithstanding they haue all been of this mind, that where either loue or necessitie extend their

extreme rigour to ſ uttermoſt, there both humane & diuine lawes ſurceaſe, as not of ſufficient force to abide the brunt of two ſuch terrible & vntamed tyrants. For there is no ſilence ſuch but the fyle of loue will fret in ſunder: nor no modeſtie ſo ſhamefaſt but the ſting of neceſſitie will force to paſſe both ſhame and meaſure. *Sappho* (*Pharicles*) was both learned, wiſe, and vertuous, and yet the fire of fancie ſo ſcorched and ſcalded her modeſt minde, as ſhe was forced to let ſlip the raynes of ſilence to craue a ſalue of *Phaon* to cure her intollerable malady. If *Phedra* (*Pharicles*) had not both ſurpaſſed in beautie and modeſtie, poor *Theſeus* would neuer haue forſaken his *Ariadne* in the deſertes, to haue linked himſelfe with her in the inuiolable league of matrimonie, yet her beautie and modeſtie were brought to ſuch a lowe ebbe by the batterie of loue, that ſhee was faine to ſue for helpe to her vnhappie ſonne *Hipolitus*. I dare not (*ô Pharicles*) of theſe exemplified premiſſes inferre either compariſon or concluſion, for becauſe to cõpare my ſelf to them were a point of arrogancie, and to derogate ſo much frõ their degree, as to match them with my rudeneſſe were a trick of extreme follie. Yet this I am forced to confeſſe, that the ſelfſame fire hath ſo inflamed my fancie, & the like batterie hath ſo beaten my breſt, as ſilence and modeſtie ſet aſide, I am forced by loue

to pleade for pardon at the barre of thy bounty, whose captiue I remaine, till either the sentence of life or death be pronounced vpon me poore carefull caytife. Loue, yea, loue it is, (*ô Pharicles*) and more if more may be that hath so fettered my freedome and tyed my libertie with so short a tedder, as either thou must be the man which must vnlose me from / the lunes, or else I shal remaine in a lothsome Laberinth til the extreme date of death deliuer me. The Deare *Pharicles*, is more impatient at the first stroake, than the Hynde which before hath beene galded and yet escaped, the souldier greeueth more at the first cut, than he which hath beene acquainted with many woundes: so I alas hauing neuer felt before the fire of fancie, nor tried the terrible torment of loue, thinke the burthen more great, & the yoke more heauie, by how much the lesse I haue bin acquainted with such insupportable burdens. Well *Pharicles*, I know thou wilt conclude of these my premisses, that since I haue beene an inhabitour so long *Nell' la strada cortizana*, & professed my selfe a friend to *Cæsar*, that either I haue beene a deepe dissembler in feeding many fooles fat with flattery, or else that I neuer loued any but thee, is a trothlesse tale, & a flat trick of trecherie. Confesse I must of force (O worthie gentleman) that I haue flattered many, but neuer fancied any, that I haue allured some, but

loued none, that I haue taken diuerse in the trap, and yet always escaped y^e snare, vntill too long flying about the candle, I am so scorched in the flame, & so surely fastened with the fetters of fancie by the only sight of thy surpassing beautie, as of force I must remaine thy carefull captiue till either thy curtesie or crueltie cut asunder the threed of hope, which makes me pine in miserie. It is not (*ô Pharicles*) thy purffe but thy person which hath pierced my heart, not thy coyne but thy comelinesse which hath made the conquest, not the helpe of gaine, but the hope of thy good will that hath intangled my freedome, not the glitring shape of vanitie but the golden substance of vertue, not thy liuing, lands or parentage, but thy rare qualities and exquisite perfections are the champions which haue chayned mee in the balefull bandes of lasting bondage. Lasting I may well tearme them, sith there is such a difference betweene thy state and my stay, as there remaines to me no hope of libertie. For perhaps *Pharicles* thou / wilt say, that the crooked twig will proue a crabbed tree, that the sower bud will neuer be sweete blossome, how that which is bred by the bone will not easily out of y^e flesh, that she which is common in her youth wil be more inconstant in her age: To conclude, that the woman which in prime of yeares is laciuous, will in ripe age be most lecherous. Yet *Pharicles* I

answere, that the blossomes of the *Mirabolanes* in *Spaine* is most infectious, and yet the fruite verie precious: that the wine may be fower in the presse, and yet by time most sweete in the Caske: that oftimes where vice raigneth in youth, there vertue remaineth in age. Who more peruerse being yong than *Paulyna*, & who more perfect being old? *Lofyna* the Queene of the *Vendales* at the first a vicious maiden, but at the last a most vertuous matrone. But to aime more neare the marke, was not *Rodope* in the prime of her youth counted the most famous or rather the most infamous strumpet of all *Egypt*? so common a curtizan, as she was a second *Messalyne* for her immoderate lust, yet in the floure of her age being married to *Psammeticus* the king of *Memphis*, she proued so honest a wife and so chaste a Princes, as she was not before so reproached for the small regard of her honestie, as after shee was renowned for her inuiolable chastitie. *Phryne* that graceles *Gorgon* of *Athens*, whose monstrous life was so immodest that her carelesse chastitie was a pray to euerie stragling stranger, after she was married to *Siconius*, shee became such a foe to vice, and such a friend to vertue, yea she troad her steppes so steddily in the trade of honestie, as the *Metamorphosis* of her life to her perpetuall fame, was ingrauen on the brazen gates of *Athens*. So (*Pharicles*) if the Gods shall give me such

prosperous fortune as to receiue some fauour of thee in lieu of my most loyal loue, and I shall reape some rewarde for my desertes and haue my fixed fancy requited with feruent affection, assure thy self I will so make a change of my chaffre for better ware, of my fleeting / will with staied wisdom, of my inconstancie with continencie, from a most vicious liking to such a vertuous liuing, from a lasciuious *Lamia*, to a most loial *Lucretia*, as both thou and all the worlde shall haue as great cause to maruell at my modestie, as they had cause to murmure at my former dishonestie: & thus languishing in hope, I wish thee as good hap as thou canst desire or imagine.

*Thine though the Gods say no,
Clarynda.*



C*Larynda* hauing thus finisht her Letter, called one of her maydes which shee thought most meete for suche a purpose, and willed her to carrie it with as much speede as might bee to *Pharicles*: who hauing taken the charge in hand, dealt so clarklie in the cause as shee sought such fit opportunitie for the performance of her message, that shee found *Pharicles* sitting solitarie in his chamber,

to whom she offered the letter in her mistresse
behalf on this wise.

Sir quoth she, if my bold attempt to trouble your
studie may import small manners or little modestie,
the vrgent cause being once knowne, I hope both
I shalbe excused and you pacified. For it is, that
my mistresse *Clarynda* by the space of two or three
daies, hath bene pinched with such vnacquainted
paines, and griped with suche vnspeakable griefs,
as the extremitie of her sicknesse is such as we
looke onely when the shoake of death shall free
her from this incredible calamitie. Yet amidst
the forest panges of her pinching distresse, she
commaunded me to present this letter to / your
worships hands, wherein both the cause and the
sickenesse it selfe is decyphered. For she hath
heard by report that you haue such perfect skill in
curing that kinde of maladie which by fortune is
inflicted vpon her, that eyther of her death or the
restoring of her health consisteth in your cunning,
which if it be such, as no doubt it is, if eyther you
haue the nature of a Gentleman, or your courtesie
be such as all *Saragossa* speaketh of, I hope her
diseafe being once knowen, you will send such a
soueraigne salue for her sicknesse, as we her poore
handmaidens shall haue cause to giue you thanks for
our mistresse health, and she her selfe be bound to
remayne a duetifull debter of yours for euer.

Pharicles hearing the subtile song of this enchaunting *Syren*, doubted to touch the scrappe for feare of the snare, and was loath to taste of any daintie delicates, leaft he might vnhappilie be crossed with some impoysoned dish of charming *Cyrces*, for *Pharicles* knewe himselfe an vnfitte Physition for such a paltring patient, neither could he on the sodaine diuine of her dangerous disease, nor coniecture the cause of her insupportable forrowe, vnlesse she were fallen in loue with his friend *Ferragus*, and thought to make him a meanes to perswade his friend to the like affection. But to auoide the trappe whatfoeuer the trayne were, he thought best to looke before he did leape, and to cast the water before he gaue counsell, leaft in kneeling to Saint *Francis* shrine, he should be thought a Fryer of the same fraternitie: to auoyde therefore such inconuenience as might happen by replying too rashlie, he gaue her this vncertaine answere.

Maide quoth he, as you haue for your part sufficientlie satisfied me with this excuse, not to thinke euill of your boldnesse, so you haue driuen me into a doubt what I should coniecture of y^e strangenes of the message, sith that since I soiourned in *Saragossa*, I haue neither openly professed / my selfe a Physition, nor secretly ministred to any of my friends, wherby any such supposi-

tion might be gathered, but perhaps it pleaseth your Mistresse to descant thus merily with me for my pilgrims apparell, which at my first cōming to *Saragossa* I did vse to weare, which if it be so, tell her I traueiled not as a Pilgrim that had cunning to cure the disease of a Curtizan, because I would not buy repentance too deere, but that my pilgrims weed did warne me to beware for cheaping such chaffe, as was set to sale in the shamelesse shop of *Venus*: Marrie if your mistresse be in earnest, & that her disease be so dangerous that all the learned Physitions in *Saragossa* dare not deale withall, and yet my small skill may cure it, I meane first to seeke out the nature of the sicknesse, and then the vertue of the simples to make the receipt, which being done, my Page shal bring her an answer of her letter speedily. The maide hearing this doubtful answere departed, but *Pharicles* desirous to see what clarklie conclusions he should find in the Curtizans scrowle, could scarcely stay while the maide had turned her backe from vnripping the Seales, wherein he found *Clarinda* combred with such a perilous sicknesse, as must of necessity breede her death if she were not cured, or his extreme miserie if she were amended: seeing himselfe therefore chosē a Physition for such a passionate patient as would reward him with large reuenewes & rich possessions for his paines (yea

and that which was more, yeelded her person into his power in part of payment, whose comely proportion surpaffed the braueft dames in Europe, if the stayne of her honefty had not been a blemish to her incomparable beawtie) he was with these large offers driuen into a doubtfull *dilemma* what he should reple to *Clarindas* demaunde: his diffembling with *Mamillia*, his treacherie to *Publia*, his credite crackt in *Italie*, the losse of his friends, the hate of his foes, and nowe againe the riches of *Clarinda*, her surpaffing beawtie, and her / promise to take a new course of life, so assaulted the fort of the perplexed *Pharicles*, as he had almost yeelded a listening eare to the melodie of this immodest mermaide. But as there is no hearbe so perillous which hath not some one vertue which is precious, nor no Serpent so infectious whiche is not indewed with some one qualitie which is commodious: So *Pharicles* although he was whollie wedded vnto vanitie, and had professed himselfe a mortall foe to vertue, beeing in the state of his life such a mutable machaulian, as he neither regarded friend nor faith, oath nor promise, if his wauering wit perswaded him to the contrarie: yet he entered into such deep considerations of the curtizans conditions and of the care of his owne credite, yea the feare of God and dread of man so daunted his conscience, that now he so loathed this lasciuious

Lamia, as full of chollar he fel into these melancholike passions.

Is it not sufficient (O fickle and vnstedfast fortune) that thou hast drenched me in the waues of distresse, and tossed me with the tempest of aduersitie, in loosing two such true and trustie louers as by thy frowning frowardnes I haue lost, but now to aggrauate my grieffe and to repaie my care with greater calamitie, thou seekest in a straunge countrie to trappe me in the snares of captiuitie, where I haue neither kinsmen to comfort me, nor friendes to giue mee good aduise to redresse my miserie: yea and that which is most despight, to entangle me with such trash, the burden whereof is the greatest plague that any mortall man can sustaine? O haplesse man, and unhappie fortune! Why but *Pharicles*, why doest thou so fondlie accuse fortune of iniustice? Whereas if thou weyest all things in the equall balance, she seeketh more thy preferment than thou thy selfe canst desire. Consider but thine owne case: *Mamillia* hath reiected thee for a flatterer, and *Publia* accounts thee for a Parasite, *Gonzaga* is thy foe, *Gostyno* thineemie, yea thy verie / friendes are become thine aduersaries, and all *Padua* despiseth thee as a patterne of leawdnesse: what hope canst thou haue then *Pharicles* to recouer thy credit where euerie man of reputation

will refuse thy companie? Doest thou hope to winne fame where thou art infamous, or to bee counted vertuous where thou art tried to be most lasciuious? No, no, and therefore count fortune thy friende, who in a straunge cuntry hath offered thee such a match, as for her parentage and patrimonie, lands and liuing, birth and beautie, may deserue to be a mate for the most famous Prince in the world. Yea but *Pharicles*, she is a Curtizan, common and inconstant. What then? Hath she not promised to chaunge her vicious liking into a most vertuous liuing, the state of a Curtizan into the staie of a matron, & to make a *Metamorphosis* of her forepassed dishonestie into most perfect modestie? The palme y^e is most crooked being a twig is most straight being a tree. What more hurtful to the heart than the buds of a date, & yet no greater cordiall than the fruite: nothing fauoureth worse than a Panther being a whelp, yet no beast hath so sweet a smel being old: that which oft times in prime of yeeres is most perilous, in ripe age proueth most precious. So *Pharicles* althogh *Clarinda* hath bene a most gracelesse monster in her youth, yet she may proue a most gracious matron in her age: yea and by how much the more shee hath knowne the filthinesse of vice being a maide, by so much the more she will embrace vertue being a wife.

O *Pharicles* are thy senses alate so befotted, and thy wit so inueigled, art thou so blinded with the vale of vice & dimmed with the maske of vanitie, that thou art become more fottish than the senselesse stones, or more brute than vnreasonable creatures. The *Crysolite* being worne on the finger of an adulteresse, so detesteth the crime as it cracketh in peeces by meere instinct of nature. The Unicorne is such a foe to adulterie, and such a friend to chastitie, as hee alwaies preferueth the one and killeth / the other. The iuice of the Basco leafe so abhorreth vnlawfull lust, as it will not by any meanes be digested in the stomacke of a strumpet. Wilt thou then *Pharicles* loue her whom the senselesse stones do loath, or deale with that person whom verie brute beasts do detest? No, no, *Mamillia* will rather both forgiue and forget thy flatterie, & *Publia* pardon thy periurie, than they would but once haue thee consent to companie with such a gracelesse Curtizan. And with that such a sorrowfull sadnes oppressed his melancholike mind, as he had fallen into forepassed passions, had not his friende *Ferragus* driuen him out of that dumpe, who comming into the chamber & finding him as one hauing his heart on his halfpenny, wakened him out of his dreame with this pleasant salutation.

I am forie friend *Pharicles* to finde you in this

dumpe, so I am the more greeued because I cannot coniecture the cause: and although it be the dutie of a friend to be copartner of his friendes sorrow yet I dare not wish my selfe a partaker of your sadnesse, because I suppose you are offering incense at the aultar of such a Saint, at whose shryne you will not so much as once vouchsafe that I should but sing *placebo*. If this be the care that combers your minde, good *Pharicles* find some other time for your amorous passions: But if it be any sinister mishap which hath driuen you into this dumpe, either want of wealth, losse of friends, or other frowne of Fortune, only reueale *Pharicles* wherein I may pleasure thee, and I will supplie thy want with my weale, & cure thy care with such comfortable counsell as my simple wit can afoord. The fairest sandes *Pharicles* are oftimes most fickle. When the leafe of the Seahulner looketh most greene, then is the roote most withered, where the Sea breaketh with greatest billows, there is the water shallowest: so oftimes in the fairest speech lies hid y falsest heart, in flourishing wordes dissembing deedes, and in the greatest show of good wil the smallest effect of friendship. I can not / *Pharicles* paint out my affection towards thee with coloured speeches, nor decipher my amitie with the penfill of flatterie, but if thou wilt account me for thy friend, and so vse me when thou hast occasion, thou shalt

(to be short) finde me farre more prodigall in performance than pratling in promifes: and fo I ende.

Pharicles for all theſe painted ſpeeches of his friend *Ferragus*, durſt not wade too farre where the foord was vnknownen, nor reueale the cauſe of his care to his companion, leſt happily he might find a Pad in the ſtraw, and try that oftimes of the ſmootheſt talke enſueth the ſmalleſt trueth: to ſatiſfie therefore his friend and to cloake the cauſe of his care, he coyned this pretie ſcuſe.

O *Ferragus* quoth he, it is not as you imagin the pangs of loue which haue driuen me into theſe paſſions, neither the want of wealth which haue thus wrapped me in woe? for to be intangled with loue I haue always thought it a madneſſe, and to waile for wealth a point of meer folly, but it is *Ferragus* ſuch a miſerie as the ſturdie Stoikes themſelues, which were neuer moued with aduerſitie, did onlie dread to be ſtrooken with this deſpightfull dart of calamitie. Yet amidſt this my greateſt miſfortune, thy friendlie affection is ſuch a comfortable collife to my crazed minde, & I find ſuch comfort in thy friendſhip as I think my lands, life, nor libertie halfe ſufficient to requite thy curteſie, but promiſing vnto thee the like vnfained affection, & repoſing the ſtaie of my life in thy truſtineſſe, I wil vnfold vnto thee the cauſe of my diſtreſſe.

The smoake *Ferragus* of *Padua* is more deare vnto me than the fire of *Saragossa*, and the waters of *Italie* doe farre more delight my taste than the most delicate wines in *Sicillia*, and rather had I liue in a poore cottage in my natiue soyle, than be pampered vp in princely pallaces in a strange country: Yea, it is *Ferragus* naturally giuen to all to choose rather to liue in aduersitie amongst their friends at home, than in prosperitie among strangers abroad: in so much that no greater miserie can be inflicted vpon any man, than to leade an exiled life in a forraine nation. This this *Ferragus* is the crosse wherwith I am afflicted. For I must confesse vnto thee by the lawe of friendship, that through the displeasure of the Emperour, I am condemned to leade my life in perpetuall exile, so that neither I cannot nor may not so much as once approach the confines of *Italie*: which restraint from my natiue country is such a hell to my minde, and such a horroure to my conscience, as death should be thrise welcome to release me from banishment. It is not the losse of my landes or liuing *Ferragus* which so molests my mind, but the want of my faithfull and familiar friendes: for wealth may bee gotten by wisedome, but a trustie friend is hardly recouered, so that *Zeno* himself was of this opinion, that the losse of friends is only to be lamented. *Solon* the *Athenian* being demaunded

why he made no lawe for adulterers, answered, because there were none in his common wealth. Why quoth the other, but howe if there happen to be any, shall hee dye? No quoth Solon, hee shall be banished: meaning that no torture, torment nor calamity is to be compared to the miserie of exile. Woe is me then most miserable creature.

Why *Pharicles* quoth *Ferragus*, wilt thou salue sadnesse with sorrow, or cure care with calamitie? Wilt thou wipe away woe with wailing? or driue away these dumps with despaire? No no *Pharicles*, but to adde a salue to this fore, thus I replie to thy complaint.

The most wise & auntient Philosophers *Pharicles* haue bene of this opinion, that the worlde generally is but as one Citie: so that wheresoeuer a wise man remaineth, hee dwelleth in his owne house, for nature hath appointed the selfe-same lawes to euerie place, neither is she contrarie to her self in the furthest parts of y^e world. There is no place where the fire is colde, and the water hot, the aire heauie, and / the earth light: neither hath wit or learning lesse force in *India* than in *Italie*, and vertue is had in reputation as well in the North as in the South: so that *Anacharsis* was wont to say, *vnaquæq. patria; Sapienti patria*. But perhaps *Pharicles* thou wilt obiect thy great possessions which thou hast lost, and how thou wert of more

account for thy birth and parentage among thine owne, than euer thou shalt be among strangers. But I say *Pharicles*, that *Coriolanus* was more beloued of the *Volscians*, among whome he liued in exile, than of the *Romanes* with whom he was a citizen. *Alcibiades* being banished by the *Athenians*, became chiefe Captaine of the armie of the *Lacedemonians*. And *Hannibal* was better entertained by King *Antiochus*, than with his owne subiects in *Carthage*. And I dare say *Pharicles*, thou wert neuer more famous in *Padua* than thou art here in *Saragossa*: Yea, and the more to mitigate thy miserie, confider with thy selfe that there is no greater comfort than to haue companions in forrow: thou art not the first, nor shalt not be the last which haue beene exiled into forraine countries, yea, and such to whom thou art farre inferiour both in calling and countenance. *Cadmus* the king of *Thebes* was driuen out of the selfe same citie which he had builded, and dyed old in exile among the *Illyrians*. *Sarcas* the king of the *Molossians* vanquished by *Philip* king of *Macedonia*, ended his miserable dayes in exile. *Dionysius* the *Syracusan* driuen out of his countrie was conftroyed to teache a Schoole at *Corynth*. *Syphex* the great king of *Numidia* seeing his citie taken and his wife *Sophonisba* in the armes of his mortall foe *Mafynissa*, and that his miserie should be a trumpet to founde out *Scipios*

tryumph, ended his life both exiled and imprisoned. *Perseus* the king of *Macedonia*, first discomfited and then deprived of his kingdome, and lastly yeelded into the hands of *Paulus Æmilius*, remained long time a poore banished prisoner. These *Pharicles* without reciting any more, are sufficient, considering / their crownes, kingdomes and Maiefties, to prooue that Fortune hath not onely offered the like mishap to others, but also hath not done so great despite vnto thee as was in her power to haue done. But perhaps *Pharicles* thou wilt reple that these mightie Monarchs are not in the same predicamēt, for they were banished their kingdomes by open enimies, and thou thy countrie by supposed friendes: they were exiled by sinister enmitie of forreine foes, and thou by the secrete enuie of flattering companions: so that the selfe same citizens who were bound vnto thy father for his prudent gouernement being their magistrate, and to thee for thy liberalitie maintaining their liberties, haue repayed thy curtesie with most ingratefull crueltie. To which I answered, that *Thefeus* whose famous actes are so blazed abroade through all the world, was driuen out of *Athens* by the selfe same citizens which he himselfe had placed, and dyed an olde banished man in *Tyrus*. *Solon* who gouerned his citizens with most golden-lawes, was notwithstanding exiled by them into *Cyprus*. The *Lacedem[on]ians* being bounde nor

beholding to no man so much as vnto *Lycurgus*, for all his prudent policie in gouerning the citie, constrained him to leade his life in exile. The *Romanes* suffered *Scipio Africanus* the first which defended them from so many perils, most miserablie to die in *Lyntermum*. And the second *Scipio* for all that he subdued *Carthage* and *Numantia* which refused to become tributaries to the *Romanes*, found in *Rome* a murtherer but not a reuenger. Ingratitude *Pharicles*, is the most auntient mischiefe which raigneth among the people, beeing so deepeleie rooted that it doth not as all other things waxe olde, but waxeth daily more fresh, so that the flower falling there followeth great store of fruite. And further *Pharicles*, for the losse of thy friendes I confesse it is the greatest cause of care, and yet oftimes the fairest face hath the fowlest heart, and the sweetest wordes the fowrest deedes: thou hast / therfore the meanes by this mishap to iudge betweene the faithfull and fained friende: for as the touchestone trieth the golde, so aduersitie prooueth friends. Had not *Orestes* fallen into his extreme phrensie, he had never tried the sacred faith of *Pilades*: and if the warres of the *Lapythans* had not lighted vppon *Perithous*, hee mighte haue thought himselfe to haue had many friendes, whereas hee found none but one, the famous *Thefeus*. *Eurialus* had neuer prooued the constancie of *Nysus*, had he not fallen

into the hands of the souldiers of *Turnus*. Sith then (*Pharicles*) fortune hath but giuen thee occasion to trie thy friendes, count it not for such a miserie. For if all thy companions and kinsmen in *Padua* prooue but clawbackes, assure thy selfe thou hast such a faithfull friend heere in *Saragoſſa*, as counts thy mishap his misfortune, and thy care his owne calamitie: yea, if eyther my counsell may comfort thy crazed minde, or my wealth releue thy want, trie and then trust: and if thou findest me troathlesse, the gods reward my trecherie with most vile and extreme miserie.

Pharicles hearing the great protestations of his faithfull friende *Ferragus*, and perceiuing that his friendship was constant and not counterfite, not onelie tolde him that this report of his exile was but a tale to trie his affection, but also reuealed vnto him the verie troath of his departure from *Italie*: what hap had passed betweene him and *Mamillia*, and also the letter of *Clarinda*: which when *Ferragus* sawe, he both gaue him counsell to auoide such a common Curtizan, and further to driue him out of those dumps, caried him to his fathers house to passe away the time in parle.

Where, assoone as they came, they found *Signor Farneſſe* in the garden deuifing pleasantlie with diuerſe Gentlewomen, amongst whome was *Madam Gambar* the Marquesse of *Saldena*, and the yong

Ladie *Modesta*: who seeing *Pharicles*, were verie glad of his so happie arriual, that / now they might trie what was in the Gentleman, sith he was the man that bare the bell for courtly bringing vp throughout all *Sicillia*. But *Pharicles* seeing them in earnest talke, thought they had beene canuasing of some serious and secret matter, and not being verie well acquainted with the *Marqueffe*, knewe it past maners to come to counsell before he were called, began to withdraw himselfe out of the garden, had not *Signor Farnesse* recalled him on this wise.

What Master *Pharicles* quoth he, is it the fashion in *Padua* to be so strange with your frendes, knowing that you are not so soone come as welcome, nor so hastilie arriued as hartilie desired of all the companie? I speake also for my Ladie *Gambara* and *Madam Modesta*, especially at this time, since there is such a passing doubtfull matter in question as all our cunning cannot decide. Wee knowing therefore that you trauellers cannot be without experience and especially in such louing cases, will referre our whole controuersie, if the *Marqueffe* and my Ladie *Modesta* be content, to your skilfull determination, and in my opinion we shall haue hapt on a verie fit iudge.

Syr quoth he, I both knowe and finde my selfe far more welcome to your house than my small

deserts can merite: yet not willing to straine so much vpon your courtesie, to be so bolde to intrude myselfe into companie where both my betters are in presence and the talke vtterly vnknown, leaft they might iudge I had eyther small nurture or lesse manners. But since it hath pleased my Lady the Marquesse and *Madam Modesta* (to whome I thinke my selfe greatlie bound that their Ladyships will vouchsafe of such a simple Gentleman) to admit mee for a hearer of such a doubtful discourse: yet Syr I accept not the conditions, for if the case be so intricate as neyther your olde yeres nor great experience can decide, it were farre vnfit for me to set downe a sentence, whose age and skill is yet in the budding, / and especiallie in such an honorable companie where either their countenance or calling may force me speake eyther for feare or fauour.

No Master *Pharicles* (quoth the Marquesse) although I haue such opinion both of your wit and skill as I durst in a more weightie matter than this admit you for a iudge: yet since you are a partie touched within the compasse of the commission, I will not tie my selfe so straightlie to your verdict, as eyther your yea or nay shall stand for payment vnlesse you bring the foundest reason.

Our question is Master *Pharicles*, whether the man or the woman be more constant or loyal in

loue. The cause of our controversie arose about certaine vaine verses compiled by an iniurious Gentleman heere in *Saragossa*, who with despightfull taunts hath abused the Gentlewomen of *Sicillia*, most peeuisshlie describing their apparell, and presumptuouslie decyphering their nature. But leauing him to his follie, you know both the case and the cause, and therefore let vs heare your opinion.

The copie of the verses :

Since Ladie milde (too base in aray) hath liude as an exile,

None of account but stout : if plaine ? stale slut not a courtresse

Dames nowadayes ? fie none : if not new guised in all points

Fancies fine, sawst with conceits, quick wits verie wilie.

Words of a Saint, but deedes gesse how, fainde faith to deceiue men.

Courtsies coy, no vale but a vaunt tuckt vp like a Tuscan.

Paced in print, braue loftie lookes, not vsde with the vestals.

In hearts too glorious, not a glaunce but fit for an Empreffe.

As mindes most valorous, so strange in aray : mary stately.

*Vp frō the wast like a man, new guise to be casde in
a dublet.*

*Downe to the foote (perhaps like a maid) but hosde to
the kneestead.*

*Some close breetcht to the crotch for cold, tush; peace;
tis a shame Syr.*

*Heares by birth as blacke as Iet, what? art can
amend them. |*

*A perywig frounst fast to the frunt, or curld with a
bodkin.*

*Hats frō Fraunce thicke pearld for pride, and
plumde like a peacocke.*

*Ruffes of a Syse, stiffe starcht to the necke, of Lawne,
mary lawlesse.*

*Gownes of silke, why those be too bad? side, wide with
a witnesse.*

*Small and gent I' the wast, but backs as broade as a
Burgeffe.*

*Needlesse noughts, as crisps, and scarpes worne Alla
Morisco.*

*Fumde with sweetes, as sweete as chaste, no want but
abundance.*

Pharicles hauing read these verses, smiling at the vaine of the Gentleman, found his minde clogged with a double care. For to praise men for their loyaltie he found his own concience a iust accufer of their inconstancie, to condemne women for their ficklennesse he sawe *Mamillia* and *Publia*

two presidents of perfect affection: yet for fashion sake he made this or such like answer.

If credite Madame may bee giuen to those auncient authors, whose wit, wisdom and learning hath shrined them vp in the famous temple of immortalitie, your demaund is answered, and the question easily decided. For *Socrates*, *Plato*, yea and *Aristotle* himselfe, who spent all their time in searching out the secret nature of all things, assigned this as a particular qualitie appertaining to womenkinde, namely, to be fickle and inconstant, alledging this Astronomicall reason, that *Luna* a feminine and mutable Planet hath such predominant power in the constitution of their complexion, because they be phlegmatike, that of necessitie they must be fickle, mutable and inconstant, whereas Choller, wherewith men do abound, is contrarie, and therefore by consequence stable, firme and without change: so that by so much the more the bodie is Phlegmatike, by so much the more the minde is fickle: and where the bodie is most Chollerick, there the mind is most constant. To leaue these rules of Astronomie, and to come to humane reason, *Pindarus*, *Homer*, *Hesiodus*, *Ennius*, *Virgil*, *Martiall*, *Propertius*, and many authors more, / whose pithie and golden sentences haue in all ages beene holden as diuine Oracles, haue in all their writings with one consent auerred, that the naturall disposition of

women is framed of contraries: now liking, now loathing, delighting this, and now againe despising the same: louing and hating: yea laughing & weeping, and all with one winde: so that it is their naturall constitution in this one propertie to be like the *Polipe*: that if it happen some one woman not to be variable, it is not so because it is her nature, but because shee hath amended her fault by nourture. For the confirmation of the former premisses, Madame, it is not necessarie to inferre examples, sith there is none heere but could report infinite histories of such dissembling dames as haue falsified their faith to their louers, whereas the constancie of men is such, that neither hath any authors found it faultie, neither can I coniecture, if you speake as you thinke, your conscience [can] condemne them as guiltie, so that to confirme the loyaltie of men were as much as to proue that which is not denied.

How say you to this quoth *Signor Farnese*, hath not *Pharicles* aunswered you fully to your question? is not nowe my former reasons cōfirmed and yours vtterly infringed?

Tush fyr quoth the *Marquesse*, one tale is alwayes good vntil another is heard, but all this winde shakes no corne, neither is the defendant ouerthrowen at the first plea of the plaintife. The more gliftring the skinne of the Serpent is, the

more infectious: where the billowes be greateft, there the water is shalloweft: the rotten wall hath the moft need of painting, and the falfeft tale hath neede of the faireft tounge: where the greateft fhewe of eloquence is, there is the fmalleft effect of troth. But to your furnifed Sophiftrie thus I aunfwere mafter *Pharicles*, that whereas you build your reafons vppon the credit of auncient authors, I will lay my foundation vppon the fame rocke, and fo thruft you on the bofome with your owne lance. For / as for *Socrates*, *Plato*, and *Aristotle*, whom you alleage as ratifiers of your former reafons, I fay that both they and others who farre furpaffe them in the facred skill of *Astronomie*, affirme (as you fay) that the naturall constitution of women is *Phlegme*, and of men *Choller*, which if you confider with indifferent iudgement, prooueth vs truftie and you trothleffe, vs constant and you variable, vs loyall vnder *Luna*, and you mutable vnder *Mars*. For the *Phlegmatike* complexion is cold and moift, vtterly repugnant to the flaming heate of voluptuous defires, participating of the nature of water, which fo cooleth and quenbeth the fire of fancie, as hauing once fixed the minde, it refifteth with the colde moifture the frying heate of fond and fickle affection, whereas the *Chollerike* constitution is hote & drie, foone fet on fire and foone out, eafily inflamed and as eafily quenched, readie to be

scorched with the least heate of beawtie, being of the nature of fire which is the most light and mouing Element of all, fiering at the first sight, and yet so dry as it hath no continuance, being verie violent and little permanent. And though *Luna* is predominant in our complexion, yet *Mercurie* is Lorde of your constitution, being in his constellation fleeting, inconstant, variable, trecherous, trothlesse, and delighting in change: so that it is not so common as true, the nature of men is desirous of noueltie. And as touching *Hesiodus*, *Homer*, *Virgil* and others, I aunswere that euill will neuer spoke well, and that *Martiall* & the rest of his cogging companions, because they found some one halting, they wil condemne all for creeple, thinking by discrediting others vniustly to make themselues famous, and condemning others of that whereof they themselues are chiefly to be accused. Who fixeth her fancie, and then changeth affection? who promiseth loue and perfourmeth hate? who now liketh and within a moment lotheth? who wooeth one and sueth to another? who loyall in his lippes and a lyer in his / heart? but onelie men, and yet they must bee constant. As for the infinit examples you could inferre master *Pharicles* to proue the disloialtie of women, you do well to conceale them, because you cannot reueale them: for it is hard to reape corne

where no feed was fowne, to gather grapes of a barraine vine, to pull haire from a balde mans head, or to bring examples of womens disloyaltie which neuer committed such trothleffe treacherie. But as for your changing champiōs which challenge to defend your crazed constancie, howe trustie was *Thefeus* to poore *Ariadne*? *Demophoon* dissembled with *Phillis*, and yet she died constant. *Æneas* a verie stragler, yet *Dido* neuer founde halting. *Iason* without faith, and yet *Medea* neuer fleeting. *Paris* a counterfait Camelion, & yet *Oenone* a trustie Turtle. *Vliffes* variable, and *Penelope* most constant. Yea, *Pharicles* infinit examples might be brought which would breed our credite and your infamie, if time as well as matter would permit mee. So that the inconstancie of such mutable *Mercurialistes*, and courtly copesmates as you bee, is growne to such a custome, that flatterie is no fault, and varietie is rather imbraced as a vertue than reiected as a vice. In fine, the blossome of disloyaltie hath brought forth such faithlesse fruite in your mutable minds, as he that is constant is counted a calfe, and he that cannot dissemble cannot liue.

How now *Signor Farnese*, quoth the lady *Modesta*, hath not the Marquesse giuen *Pharicles* a cake of the same dow, yea, hath shee not better defended the Fort than hee could assault it? Now you see

Pharicles counterfeit coine will go for no paiment, and his rampier too weake to withstand her force, and his reasons not so strong but they are clearly infringed.

In troth, quoth *Farnese*, my Ladie Marquesse hath plaid the valiant champion, and hath put in so perfect a plea to defend her clients cause, that if I haue euer any case in the Court, / she shall be my counfeller.

Jest how you please, quoth the Marquesse, I am sure mine aduersarie will confesse, that howsoever I faltred in my tale, I failed not in the truth.

Indeed Madame, quoth *Pharicles*, it is a fowle byrd defiles its own neast, and yet I will say [in] my conscience, that for constancie men are farre more to be appeached of want than women to be condemned for defect, and therefore who soeuer made the forepassed verses, was both vniust and iniurious: yea the railing of *Mantuan* in his Eglogs, the exclaiming of *Euripides* in his Tragedies, the tants of *Martiall*, and prime quippes of *Propertius*, are more of course then cause, and rather inforced by rage than inferred by reason.

What *Pharicles* quoth *Signor Farnese*, I see thou canst holde a candle before the diuel, and that you can so cunningly runne a point of Descant, that be the plaine song neuer so simple thou canst quauer to please both parts. You were euen now a con-

demner of womens varietie, and are you now an accufer of mens inconstancie? If you be so variable in your verdit, we wil thinke that either you speake foolishlie without skill or as a flatterer to please women. But indeede it is daungerous for him to speake ill of an Irish kearne that is offering a Cowe to Saint *Patricke*, and as perillous for a man to blaspheme women that is kneeling at the shrine of *Venus*: sith then you are in the same case we will take your deuotion for a sufficient excuse. In the meane time if it please my Ladie the Marquesse, wee will go to dinner, and there ende our discourse more at leifure.

Content, quoth the Marquesse, and with that they went to dinner, where *Pharicles* behaued himselfe so wittily, as they stood in doubt whether his wit, beautie, or behauiour, deserued greater commendations.

Well, dinner being ended, *Pharicles* hauing the spurres in / his side, alledging vrgent cause of his so hasty departure, tooke his leaue of the Marquesse, and the rest of the company, and giuing great thanks to *Signor Ferneze* for his good cheare, hyed him home in haste to his chamber. Where seeing the letter of *Clarynda*, a gasty obiect to his gazing eyes, willing to returne an answere that she might not accuse him of discourtesie, tooke Penne and Inke and wrote a letter to this effect.

Pharicles to Clarynda health.

IT is hard *Clarynda* for him which commeth within the reach of a Crocodile to escape without daunger, & it is as impossible to see the Cockatrice & not be infected. Who so toucheth the *Torpedo* must needs be harmed, and he that handleth a Scorpion cannot but be striken: tis not possible to medle with pitch & haue clean hands, nor to be acquainted with a strumpet & haue a good name. This considered *Clarynda*, I being a stranger of *Italie*, whose life & liuing is more noted than if I were a citizen in *Saragossa*, counting my honest behauiour y^e chiefeft stay of my vnknownen state, feared least thy maides arriually to my lodging, should bee hurtfull to my countenance, or prejudiciall to my credit. If then I greeued to haue my parler combred with the maid, you may wel think I were loth to haue my person troubled with the Mistresse. For silence & modestie *Clarynda* which you say the force of my loue constrained you to passe, I am sure you shooke hands with modestie, and strained curtesie with / silence long before you knewe me for *Pharicles*, or I you for a Curtizan. Indeed you haue brought forth fit examples to confirme your consequent, & I allow them. For silent *Sapho* was a riming monster of lecherie, & you a rooted Mistresse in bawdrie: modest *Phedra* was a most incestuous harlot, and

you a most infectious strumpet: so that your comparisons hold very well, with the equalitie of your maners makes them not odious. Doest thou think *Clarinda* that I am so carelesse in choice as to choose such filthie chaffe, or so soone allured as to be in loue with such trash? No, no, I haue such care to my credit and such regard to my calling, such respect to my birth, and such feare to defame my parētage, as I meane not to match with a Princeesse if she be not honest, much lesse then linke my selfe to a lasciuious *Lais* whose honestie shall be a pray to euery straggling stranger. Shall I beate the bush and others get the byrdes? Shall I hold the net and others catch the fish? yea, shall euery man get his fee of the Deare, and I get nothing but the hornes? No, I will first fast before I taste of such a dish as wil turne me to so great displeasure. But you reply that the *Mirabolanes* in *Spaine* are perilous in the bud & pretious in the fruite, that the wine is sower in the presse and yet sweete in the Caske, that she which is vicious in her youth may be vertuous in her age: I graunt indeede it may be, but it is hard to bring the *posse* into *esse*. For the barking whelp proues alwayes a byting dog, the yong Frie will proue old Frogges: where the blossome is venemous, there the fruite must needes be infectious, where vice is embraced in youth, there commonly vertue is reiected in age: yea,

tis a thing most commonly seene, that a yong whoore prooves alwayes an olde Bawde. As for *R[h]odhope* the curtizan of *Egypt*, and *Phryne* the strumpet of *Athens*, whome you bring in as examples of this strange *Metamorphosis*, I answere, that their particular conuersion inferreth no generall conclusion. For though *R[h]odhope* / of a vicious maiden became a vertuous matron, and though *Phryne* of a lasciuious *Lamia* became a loyall *Lucretia*, yet it followes not that you should of a stragling harlot become a staied hufwife: for we see it hardlie commeth to passe that a yoong diuell prooves an old Saint. But put case you would performe as much as you promise, and make a change of your chaffe with better ware, of your fleeting affection with fixed fancie, that your forepassed dishonestie would turne to perfect constancie, that of a carelesse *Corynna* you would become a carefull *Cornelia*: yet I cannot recall the stone alreadie cast, withholde the stroake alreadie stroken, nor reclaime affection, fancie being alreadie fixed. I am *Clarynda*, to put thee out of doubt, betroathed to a yoong Gentlewoman in *Padua*, who in beautie, wealth and honestie, is inferiour to none in all *Italie*, and wouldest thou then haue me leaue the fine Partridge to praie on a carrion Kyte, to refuse the Hare and hunt at the Hedgehog, to falsifie my faith to a most honest & beautifull dame, and

plight my troth to a lasciuious and dishonest strumpet? No *Clarynda*, thou hearest I cannot though I would, and if I could I will not, and so farewell.

Not thine if he could

Pharicles.

Pharicles hauing thus finished his letter, sent it by his Page to *Clarynda*, who receiuing it hartily and rewarding the Page bountifully, went haftily into her closet, where vnripping y^e seales she found not a preferuatiue, but a poyson; not newes to encrease her ioy, but to breed her annoy; not louing lines as from a friend, but a quipping letter as from a foe; not a comfortiue to lengthen her life, but a corasiue to shorten her dayes: yea, she found the letter so contrarie to her former expectation, that nowe falling into a desperate minde, she turned her feruent loue into extreme hate, / her deep delight into deadly despite, as now her chieftest care and industrie was to reuenge her broyling rage vppon guiltlesse *Pharicles*, which she speedily performed on this wife.

It happened that vpon the same day wherein shee receiued the Letter, *Signor Farnese* and the rest of the Magistrates of *Saragossa* were assembled together in the commō Hall, to consult of matters as concerning the state of their Citie, whither *Clarynda* came, and there openly accused *Pharicles* to be a

Spie, and that his remaining in *Saragossa* was to see where the Citie was weakest, and that hee had conferred with her how and when hee might most conueniently betraie it: and that shee regarding more the commoditie of her country than the loue of a stranger, thought good to reueale the matter speedilie, that they might the better preuent such a mischiefe.

The Magistrates giuing credit to *Clarynda*, and knowing that *Pharicles* had a pestilent wit for suche a purpose, sent the officers to apprehend him, who finding him in his lodging, made him greatly astonished when hee knew the cause of their comming, yet he made them good cheare and went the more willingly, because hee felte his conscience cleare from anie suche cryme as might be obiected against him. *Pharicles* being come into the common Hall, *Signor Farnese* saluted him on this maner.

I see master *Pharicles*, quoth he, tis hard to iudge the tree by the leaues, to choose the stone by his outward hew, cloth by his colour, and a man by his faire wordes, for none so faire as the Panther, and yet none so rauinous, the Peacocke hath moste glistering feathers and yet most ouglie feete, the barren leafe is most delightfull to be seene & most deadly to be tasted, the Chrisolite pleaseth the eye and infecteth the stomack, yea, that which oft times

feemeth most precious, prooueth most perilous, for trecherie hath a more glozing shewe than troth, and flatterie displaies a brauer flag / than faith: subtile *Synon* could tell a finer tale than simple *Brennus*, and deceitfull *Vlisses* had a fairer tongue than faithfull *Ajax*: so *Pharicles* I perceiue, the more wit thou hast, the more to be suspected, and the fairest speech infers the foulest mind: thy curtesie here in *Saragossa* hath bene but a cloake for thy trecherie. Well *Pharicles*, haue I brought vp a birde to picke out mine owne eyes? haue I hatched vp the egge that wil proue a Cockatrice? yea, haue I cherished thee as a friend, which wouldest murder mee as a foe? haue I sought to breed thy credit and thou deuised my destruction? haue (I say) I sought thy blisse and thou my bale? I thy weale and thou my woe? haue our citizens here in *Saragossa* honored thee as thy friends, and thou abhorred them as thine enemies? well, the greater their loue was counting thee curteous, the greater plague will they inflict vpon thee finding thee trecherous? The *Troyans* neuer shewed more fauour to any than to *Synon*, who afterward betraied the citie. Who so welcome into *Carthage* as *Æneas*, and yet he repaied them with ingratitude: the *Babylonians* neuer trusted any better than *Zopyrus*, and he moste traiterously betraied them to *Darius*: and shall not their mishaps learne vs to

beware? Yes *Pharicles*, we will prevent our daunger with heaping coales vpon thy head. The cause of these my speeches I need not rehearse, because thine owne conscience condemnes thee as guilty. Thou art accused here *Pharicles* by *Clarinda* to be a spy, yea thou hast sought secretly to betray the citie into the hands of the *Italians*, thy cuntrymen, & vpon this she hath here solemnely taken her oath. And besides this, I giue thee to vnderstand, that thou canst not by the Statutes of *Saragossa* pleade for thy selfe being a straunger if thou be appeached of treason, neither will it serue thee to haue a testimoniall from thy countrie, sith we know that the *Italians* are confederate to thy trecherie, so that by the lawe this day thou shouldest die, since thy accuser hath confirmed the complaint with her corporall / oath: yet I will stand so much thy friend as repriue thee for fortie daies, to see what will fall between the cup and the lip, and with that he fate downe.

Pharicles amazed with this trecherous accusatiō of this gracelesse Curtizan, was so drenched in distresse, and sowed in sorrow to see that he might not acquite himselfe with vnfolding this deuised knauerie, that if verie courage had not bene a conferue to comfort his care, he had there with present death ended this dissention. But chearing himselfe vp as well as he could, he went

to the Jailors house without vttering anie one word, vntill there being folitary by himfelfe he fell into thefe extremities.

It is more grieffe (quoth he) to the filly Lambe to lie lingring in the gripe of the Tygre, thã prefently to be deuoured, and he which is caft into the Lyons denne wifheth rather to be torne in peeces than to liue in feare of future torment: yea, I try by experience that to die cannot be full of care, becaufe death cutteth off all occafions of forrow, but to liue & yet euerie day to looke to die, of all woes is the moft hellifh mifery: for the ftinging fears to die, and the greedy defire to liue, make fuch a cruell combat in the mind of the condemned perfon, as no kinde of torture (how euer fo terrible) is to be compared to that when as one lingereth in life without any hope at all to liue. And what then *Pharicles*, is there anie mishap fo miserable which thou haft not deserued? No, were thy torment thriſe more terrible; it were not halfe fufficient to repay thy trecherie: thy difſembling with *Mamillia*, and thy falſhood with *Publia*, vnleffe the Gods be too vniuft, cannot eſcape without vengeance. Why but do the Gods fret more at my flatterie than they fumed at others follie? *Æneas* difſembled with *Dido*, and yet was prosperous: *Theſeus* deceiued *Ariadne*, and yet happie: *Paris* contemned *Oenone*, and yet the

Gods fauoured his enterprife in gaining *Helena*: *Iafon* was vniuft to / *Medea*, and yet returned fafe to *Greece*. Yea, but *Pharicles*, they were not fo wilfull as thou wert, to fet thy felfe oppofite both to the Gods and Fortune; they tooke time while time was, and held ope the poake when the Pigge was offered. For *Aeneas* though he forfooke *Dido*, he obeyed the Gods in taking *Lauinia*, and *Thefeus* though he reiected *Ariadne*, yet he tooke the dame which Fortune assigned him, and that was *Phedra*: But *Pharicles* thou haft committed double offence, not onely in forfaking thy forepaffed louers, but alfo in reiecting her whom Fortune proffered thee, and that was *Clarinda*.

Oh *Pharicles* bee content with thy ftate, and let patience be the remedie to affwage this thy intollerable maladie: for better hadft thou farre turne the ftone with *Syſiphus*, and be torne vpon the wheele with *Ixion*, than be coupled with fuch a common Curtizan: yea, ere it be long thou wouldeft thinke thy felfe happie to ſuffer ten thouſand deathes to be ſeparated from her companie: for as there is no payne to bee compared to the ſtinging of an Aspick, ſo there is no ſuch plague as to be troubled with a ſtrumpet. And with that ſuch ſorrow furcharged his moleſted minde, as he was not able to vtter any more complaints.

While thus *Pharicles* lay languifhing in deſpaire,

there was a Merchant of *Padua* named *Signor Rhamberto*, who being newly arriued in *Saragoffa*, and hearing of the late mishap of *Pharicles*, durft not bewray what countreyman he was, for feare of further daunger, but conueyed himfelfe out of *Sicillia* with as much speede as might be, and being come to *Padua*, thought good to shewe *Signor Gonzaga* in what distresse *Pharicles* lay in *Saragoffa*, but being come to the house, he found the Gentleman at the point of death, and all the Senatours of *Padua* lamenting the extremitie of his sickenefse, and therefore fate downe among the rest and helde his peace, when as *Gonzaga* scarce able to vtter one worde for weakenesse, taking his daughter / *Mamillia* by the hande, gaue her this fatherlie aduertisement.

As daughter, quoth he, the man which [hath] the stone *Agathes* about him is surely defenced against aduersitie, so he which is forewarned by counsell if he be wise, is sufficiently armed against future mishap and miserie. I therefore *Mamillia* hauing such fatherly affection and care for thy future state as duetie bindes mee by instinct of nature, seeing I lye looking euerie minute when my fillie soule shall leaue my carefull carckasse, thought good to giue thee this fatherly farewell, as the onely treasure which I charge thee by the lawe of duetie most carefully to keepe.

Virginitie *Mamillia*, is fuch a precious Jewell to a vertuous Gentlewoman, as *Euphronia* being demaunded of one of her futers what dowrie ſhee had to the aduancement of her marriage, aunſwered, fuch wealth as could not be valued, for (quoth ſhee) I am a virgine: meaning, that no wealth doeth ſo enrich a mayden, nor no dowrie, of what price ſo euer ſo adorne a Damſell, as to be renowned for inuiolable virginitie. Sith then *Mamillia* it ought to be more deare than life, and more eſteemed than wealth, as thou haſt beene carefull in my dayes to keepe it without ſpot and thereby haſt reaped renowne, ſo I charge thee after my death to be as charie of fuch precious chaffer, leaſt thy forepaſſed fame turne to thy greater discredit. Yea *Mamillia*, and when the time commeth that thou meaneſt to match thy ſelfe in Marriage, beſtowe not that careleſſie in one moment which thou haſt kept carefully all thy life, but looke before thou leape, trie before thou truſt, haſt makes waſt, hotte loue ſoone colde, and then too late commeth repentance: contemne not the counſell of thy friends, nor reiect not the aduiſe of thy kinſemen, preferre not thine own wit before the wiſedome of thine Auncestors, nor leane not to wilfulneſſe leaſt had I wiſt come too late.

Be not ſecure leaſt want of care procure thy calamitie, nor / be not too carefull leaſt penſiue

thought oppresse thee with miserie. Build not thy loue vpon the outward shape of beautie, leaft thou trie thy foundation was laide on the fickle sands of vanitie. Vow not thy selfe to his wealth whome thou meanest to loue, nor wed not thy selfe to his wit, but let thy fanfie growe so farre as thou hearest the report of his vertue. Choose not by the eye *Mamillia*, but by the care, and yet be not delighted with his faire words, leaft if thou takest pleasure in hearing the Syrens sing, thou dash thy ship against most dangerous rockes. I neede not I hope *Mamillia* stand so much vpon these points, for a burnt childe will dread the fire, and thou hast beene too fore canuafed in the nettes, to be allured to the scrap, thou hast beene too fore foused in the waues to venter in an vnknownen foorde, and the treacherie of *Pharicles* is sufficient to cause thee take heede of others flatterie. Well *Mamillia*, after thou hast chofen, howsoeuer thy choice be, seeke to cherish thy husband with loue, and obey him with reuerence, be not too sad leaft he thinke thou art sollempe, nor too light leaft he condemne thee of leaudnesse, and above all haue a regard to thy good name, and a care to the safe keeping of thy honour. Let not too much familiaritie breede any suspition, nor shewe no such countenance as may giue occasion of mistrust, but so behaue thy selfe as thou maist be a credite to

thy husband, and a comfort to thy friendes. Vpon these considerations *Mamillia*, I haue left thee by my last will and testament onely heire and sole executor of all my landes and moueables, yet with this prouiso, that if thou marrie with faithlesse *Pharicles*, that then thou shalt be disinherited of all my goods and lands, and that the Citie of *Padua* shal as mine heire enter into all my possessions, and for the performance of my will, I leaue the whole Senate as superuisors. *Gonzaga* had scarselie spoken these last words, but his breath was so short that he could speake no longer, and within three houres after he departed, leauing *Mamillia* / a sorrowfull child for the losse of so good a father. Well, after that *Mamillia* had by the space of a weeke worne her mourning weede, and the dayly refort of her friends had something redressed her sorrow, *Signor Rhamberto* (though verie loath) reuealed vnto her the whole estate of *Pharicles* distresse, how he was put in prison for a spie, and that he was accused as one that sought to betray *Saragozza* where he sojourned, into the hands of the *Italians*, and that in lieu of this his treacherie he should vpon the forth day for this so haynous a fact be executed.

Mamillia hearing into what miserie *Pharicles* was fallen, although his vniust dealings had deserued reuenge, yet she remitted all forepassed

iniuries, and began to take compassion of his mishap, yeelding forth such sobbing sighes and scalding teares, as they were witnesses of her distressed minde, and earnestlie intreating *Signor Rhamberto* for *Pharicles* credite to conceale y^e matter as secretly as might be: who hauing promised to keepe the matter as secrete as she could request, tooke his leaue & departed, but *Mamillia* seeing her selfe solitarie, fell into these contrarie passions.

Well now I see it true by experience, that where the hedge is lowest there euery man goeth ouer, that the weakest is thrust to the wall, and he that worst may, holdes the candle: that the slendrest twig is oftentimes laden with most fruite, the smallest stalke of corne hath the greatest eare, and he that hath most neede of comfort, is oftime most crossed with calamitie. Alas iniurious fortune, is it not sufficient for thee to depriue me of my Father, which was more deare vnto me than mine owne life: but also to heape care vpon care, and sorrowe vpon sorrowe, I meane to murder that man whome in all the world I chiefly esteeme! *Pharicles* I meane, who is the fountaine of my ioy, the hauen of my happinesse, and the stay of all my felicitie, who hath wonne my heart by loue, and shall weare it by lawe. What sayest thou *Mamillia*, shall *Pharicles* enioy thee? Art / thou so carelesse of thy fathers commandement, so soone to forget his

counsell? Shall his wordes be as winde, and his talke of so little effect as thou meanest recklesly to regarde it? Wilt not thou in thy life obserue that which hee enioyned thee at his death? Was not *Pharicles* the onelie man he forbad thee to marrie, and wilt thou choose him for thy mate? In louing him thou must forfeit thy landes and showe thy selfe a disobediēt daughter: in hating the man, thou enioyest thy possessions, and declares thy selfe a dutifull childe. Tush *Mamillia*, is not *Pharicles* the man to whō thou art confirmed by loue and contracted by law? Did not thy father consent to the match and agree to the couenant? And shall he nowe vpon so light an occasion cause thee to violate thine oath, breake thy promise, and turne thy loue to hate? No, I will obey my father as farre as the lawe of Nature commands me, but to crack my credit and clog my conscience, I wil not consent: neither his fatherly counsell nor the losse of my goods and landes, shall constraine mee to forsake *Pharicles*: no misting mists of miserie, no drenching showers of disaſter fortune, nor terrible tempests of aduerſitie ſhal abate my loue or wracke my fancie againſt the flipperie rockes of inconstancie: yea, if my landes will buy his raunſome or my life purchase his freedome, he ſhal no longer leade his life in calamitie.

And with that ſhe flung out of her chamber,

being so diligent and carefull to bring her purpose to passe, that within short space, she furnished a ship, wherein in disguised apparrell, shee sailed to *Sicillia*, comming to *Saragossa* the daie before *Pharicles* should be executed: where she dealt so warily and wisely, that not onely she learned the cause of his imprisonment, but also got the copy of those letters which had passed betweene *Clarynda* and *Pharicles*, thinking euerie howre a yeere till the next morning.

Well, the dismall day being come, wherein *Pharicles* by the dint of death should dispatch al his forepassed miseries, *Ferragus* / being cladde in mourning attire, with a pensiue heart and sorrowfull countenance, commeth to accompany *Pharicles*, so distressed with grieffe & oppressed with sorrow, so blubbered with teares and blowne vp with fighes, that *Pharicles* was faine to comfort him on this wife.

Why friend *Ferragus* quoth he, shal the patient appoint the salue, or the ficke man set down the medicine? Shall he that is crossed with care be a comforter, or y^e distressed man be driuen to giue counsell? Shall I which now on euerie side am pinched with the pains of Death become a Phisition to cure thy calamitie? Or rather shouldest not thou in this extremitie seeke to asswage my dollor with comfortable encouragemēt? Why *Ferragus*

am I more hardy which am at the hazard of death, than thou which art deuoid of daunger? Yea: for by how much the more I feele my conscience guiltlesse of this crime, by so much the more I feele my minde free from sorrow. *Socrates* would not haue his friend lament when hee drunke his fatall drafte, because quoth he, causelesse death ought to be without dollour: so good *Ferragus* cheere thy selfe, since thy friend *Pharicles* is so far from treason to *Saragossa*, as thou from treacherie to *Padua*. *Pharicles* scarfly had vttered these words, when the officers intreated him to make haste, for *Signior Farnefe* and the rest of the Magistrates had staid a great space for his comming at the common Hall. *Pharicles* knowing that procraftination in care was but to increafe sorrow, founde no fish on his fingers, nor made no delaies from his death, but went with them willingly. Hee being arriued there before the Magistrates, *Signior Farnefe* standing vp to pronounce the fatall sentence, was interrupted by *Mamillia*, who comming in richly attired and straungely disguised, kneeling on her knees, craued leaue to speake: which being graunted, she vttered these words.

You haue great cause to muse and maruel (O noble and worthie *Sicillians*) in that a filly virgin, a stranger, yea and of / the same Citie of *Padua* which is now so detested of the citizens of *Saragossa*,

dare presume, not fearing any danger, to present her selfe amidst so many enemies. But whome the diuell driues he must needs runne, and where law and necessitie are two spurs in the side, there the partie so perplexed, neither maketh delaie nor feareth daunger, so that Gentlemen by howe much the more my arriual is to bee thought strange, by so much the more my distressed grieffe is to be supposed greater. It is not the hope of preferment which forced me to this extremitie, because I am of sufficient parentage and patrimonie in mine owne country, neither the desire to see forraine fashions, because it is not fit for a virgin to be counted a wanderer. No, it is partly for thy cause *Signior Farnese* that I came, both to keepe thee from pronouncing vniust iudgement, to discouer the monstrous treacherie of a trothlesse Curtizan, and to save this guiltlesse Gentleman from present danger. Who by birth is a *Paduan* & of noble parentage, issued from such a stocke as yet was neuer stained either for cowards or traitours. For his state, he is not free but contracted vnto me by consent of both our parents. As concerning his sojourning in *Saragossa*, it was not to betray your citie, but to learn your fashions, not to be counted a counterfaite, but to be called curteous! But to be briefe, least my tale might seeme tedious, to his vniust accusation inferred by such an iniurious Curtizan, thus I

anfwere, that if the calling of a strumpet carried as little credite here as it doth with vs in *Padua*, *Pharicles* would haue beene more fauourably examined, and her accusation more throughly canuassed. It was not, (O noble *Farneſe*) that ſhe accused *Pharicles* becauſe of his trecherie, but in that he would not conſent to her vanitie: not becauſe ſhe had ſuch loue to her natiue cuntry, but in that *Pharicles* would not agree to match himſelf with ſo graceleſſe a monſter: and for the confirmation of this my allegance, ſee here the Letter of *Clarynda*, and the replie of *Pharicles*: and with that ſhe held her peace.

Farneſe and the reſt of the Magiſtrates hauing read the contents of the letters, maruelling at ſy miſchieuous mind of ſo helliſh a harlot, ſent ſpeedily for *Clarynda*, who being come and more ſtrictly examined, confeſſed the fault, and receiued the puniſhment due for ſuch an offence. But whē the citizens of *Saragoſſa*, and eſpecially *Ferragus*, heard how *Pharicles* was acquitted and the treacherie diſcouered, they both reioyced for his happie deliuerie, and alſo wondered that ſuch maruellous wit, wiſdome, and incomparable conſtancie could remaine within the yoong and tender yeares of *Mamillia*. But *Pharicles* ſeeing before his eyes the Goddeſſe which had giuen him vnſhoped for life, driuen as it were into an extaſie for ioy, with

blushing cheekes & trembling ioynts, as one feeling in his cōscience the sting of his former inconstancie, welcomed her on this wife.

Oh *Mamillia* quoth hee, howe welcome thou art to thy poore perplexed *Pharicles*, I can scarfly conceiue, much lesse able to expresse, but if time and place were conuenient either to confesse my fault or acknowledge my offence, thou shouldest perceiue I did now as heartily repent as before wilfully offend. Alas how am I bounde if it were but for this one onely desert, to remaine thy bond-slauē for euer at command: well, omitting such secrets till a more conuenient leisure, hoping thou hast forgiuen and forgotten al forepassed follies, I bid thee once againe most hartily welcome to *Saragossa*. *Pharicles* quoth shee, thy *Mamillia* takes this thy hartie welcome as a sufficient recompence for all her trouble and trauel, assuring thee she hath both forgiuen and forgotten all forepassed iniuries, otherwise I would neuer haue taken such paines to free thee from daunger. Let your amorous discourses alone till an other time quoth *Farneſe*, for you shall with the rest of the Magistrates of *Saragossa* be my gueſts to day, at dinner. *Pharicles* and *Mamillia* thanking *Farneſe* for his curtesie, & accepting his gentle profer, were / not only his gueſts for that day, but were so sumptuously banqueted there for the space of a weeke,

that they easilie perceiued by their good cheere how welcome they were to the Gentleman. At laft taking their leaue of *Farnese*, they returned home to *Padua*, where the Senators hearing of the ftraunge aduentures which *Pharicles* had passed, and perceiuing the incomparable constancie of *Mamillia*, they were not onely content that they two should marrie together, but also, contrarie to her fathers laft will & testament, let her peaceably enioy all his landes and possessions. Marrie whether *Pharicles* proued as inconstant a husband

as a faithlesse wooer, I knowe not: but

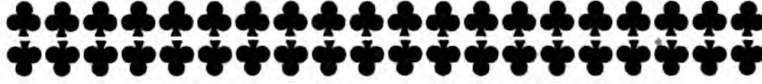
if it be my hap to heare, looke

for newes as speedilie

as may be.

Robert Greene. |





IN PRAISE OF THE AUTHOR AND HIS BOOKE.

*In Britain soyle there is a garden platte,
Which for the Aire and Nature of the place,
Both holsome is and brauely situate,
Where learning growes and hath a noble grace.*

*This plat doth yeeld vnto vs diuerse plants,
Which spread in time this Iland round about :
Though some of them good iuice and moisture wants,
Yet many haue both pith and force (no doubt).*

*Some sharp of taste, but verie holsome are,
Some not so good, yet verie toothsome bee,
Some toothsome are, and verie good (though rare)
Which all excell ech other in degree.*

*Not first nor next do please my fancie much,
The last are best, which pleasant profit brings,
Mongst whom this plant, (whose place and grace is
such)*

Doth yeeld a flower, which faire and liuely springs.

*Greene is the plant, Mamillia the flower,
Cambridge the plat, where plant and flower groes,
London the place which brought it first in power,
The Court a seat most fit for such a rose.*

*And to be short (if I true prophet be)
 Plat, place, and seate, this pleasant rose shall see :
 If plant doth please court, citie, and countrie,
 And not displease her noble Maiestie.*

G. B.

*Nomen & ingenium cum debet inesse Poëtæ.
 Omen ita & genium debet habere liber.
 Ore placet Grenus, prodest oculisque colore,
 Ingenium genium, nomen & omen habet.
 Vt virtutis comes inuidia, sic
 Calami comes calumnia.*

To/





To the
Right Worshipful and vertuous Gentlewoman
Mary Rogers, wife to M. Hugh Rogers
of Euerton,
encrease of worship and vertue.

Praxiteles the Painter, being demaunded why in presenting a curious target to *Minerua*, hee did most cunningly pourtray the picture of her Priest *Christes*, answered that *Mynerua* was wife, & so was *Christes*, & that being his friend he thought this the best meanes to gratifie him. Which saying of *Praxiteles* I take as a sufficient excuse for my rashnesse. For if I be demaunded why in dedicating my Booke to others, I haue inserted your worshippes name, I answere that both your constant, vertuous and godly dispositiō caused me with *Praxiteles* to ingraue your name in a worke where Gentlewomens cōstancie is so stily defended, knowing your rare and vertuous qualities to be such, as your verie enemies (if you haue anie) shall be forced maugre their face, to extoll your

fame with immortall praise, / and also your liberall bountie & friendly curtesie (whereof without any desert I haue tasted) draue me, though not as I would, yet as I could, to shew the dutifull affection wherewith I am bound to be at your commaund for euer. While thus I wished more euidently to shewe some signe of my good will, a certaine letter of *Mamillia* to the yong Ladie *Modesta*, chaunced to come vnto my hands, wherein the Anatomy of Louers flatteries is displaied: which I humbly present vnto your worshipfull patronage, desiring you to accept it, not according to the value of the gift, but to the mind of the giuer, and assuring you that none of your welwillers do in heart wish you more prosperitie, though my abilitie be not able in outward shewe to make it manifest. Thus ceasing to trouble your worship, I commit you to the Almightye.

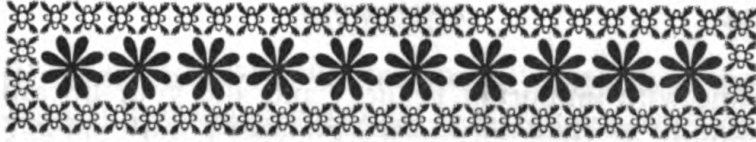
Clare Hall the vij. of Iuly.

Yours at commaunde,

ROBERT GREENE.

The /





THE ANATOMIE OF LOVERS FLATTERIES.

*Mamillia to the yong and vertuous Virgin the Ladie
Modesta.*

Remember Madam that when as my grandfather *Lewes Gōzaga* was newly created Duke of *Neuers*, that diuers of his friends to shew their dutifull affectiō, offered him sundry rich presents most meete for so high a personage, and amongst the rest a certaine Musition presented vnto his hands a scrole wherein were pricked two or three curious points of cunning descant, desiring the Duke to accept of his simple gift, sith therein was comprehended all his riches and skill, to attaine the which, he had passed diuers countries and most dangerous perils. The Duke wisely weighing with himselfe, that nothing was more precious than that which was purchased with daunger, accepted the gift as a most precious Jewell. Considering which, Madame, and finding myselfe so greatly indebted to your Ladiship for the great curtesie and good entertainmēt you shewed

me in *Saragossa*, as my insufficiency shall neuer be able to requite it, I thought good least happily I might be thought vngratefull, or counted so obliuious as to forget a good turne, in stead of precious iems and rich iewels, to present your Ladiship, with a casketful of friendly counsell, which so much the more is to be esteemed charie chafre, by how much the more I haue bought the prooffe and ex/perience of the same with paine and perill. And if Madame you shall take it as a caueat to auoide the alluring snares of *Cupids* flatteries, both I shall be glad my writing tooke so good effect, & you haue cause hereafter to thank me for my counsell.

That lasciuious Poet *Ouid*, Madam *Modesta*, whome iustly we may terme the foe to woman-kind, hath not only prescribed in his bookes *de arte Amandi*, a most monstrous Method to all men, wherby they may learne to allure simple women to the fulfilling of their lust, and the loosing of their owne honor, but also hath set downe his bookes *de remedio amoris*, to restraine their affections from placing their fancies but for a time vpon any Dame, which bookes are so fauced with suche blasphemous descriptions of womens infirmities, as they shewe that with the Satire hee could out of one mouth blow both hote and cold. Yea *Iuuenall*, *Tibullus*, *Propertius*, *Calimachus*, *Phileta*,

Anacreon, and many other authours haue fet downe caueats for men, as armours of prooffe to defende themfelues from the alluring subtilties of women. But alas, there is none contrariwise which hath fet downe any prescript rules wherewith women should guide themfelues from the fained assault of mens pretended flatterie, but hath left them at discouert to be maimed with the glozing gunshot of their protested periuries, which seemeth repugnant to nature. For if the fillie Lambe had more neede of succour than the lustie Eyon, if the weake and tender vine standeth in more need of props than the strong oakes, women sure, whom they count the weake vessels, had more neede to be counfelled than condemned, to be fortified than to be feared, to be defenced thã with both Nature and Art to be assaulted. But this their iniurious dealing were a sufficient caueat, if women were wise, to cause them beware of mens pretended pollicies, and not to be inticed to that traine whereunder they know a most perillous trap to be hidden. The beastes will not come / at the Panther for all his faire skinne, because by instinct of Nature they know he is a murtherer: the fish wil not come at the baite though neuer so delicate, for feare of the hidden hooke? neither can the glistering feathers of the bird of *Egypt*, cause the fillie Larke to keepe her companie, sith she knew her for her

mortall enimie. Yet we simple women too constant and credulous, God knowes, to deale with such trothlesse *Iasons*, yeelde our heart and hand, our loue, life and liberties to them, whom we know cease not only publikely to appeach vs of a thousand guiltles crimes, but also secretly seek with forged flatterie to scale the Fort, and to sacke both honour and honestie. But Madam, omitting womens foolish simplicitie in trusting too much mens subtill flatterie, seeing it is as well giuen by Nature for the woman to loue as for the man to lust, I will first define what loue is, namely a desire of beautie: and beautie according to the minde of fundrie writers is of three sorts, of the minde, of the bodie, and of the speech, which if they concurre in one particular person, and especially that of the minde, sufficiently furnished with vertues & requisit quallities, such a one ought a Gentlewoman to choose: but the chance is as hard as to finde out a white Ethiopian. Sith then it is so difficult among infinite Scorpions to find out one fillie Eele, amidst a whole quarrey of flint to choose out one precious iemme, and amongst a thousande lusting leachers one loyall louer, and so hard to descric the true sterling from the counterfeit coyne, and the precious medicine from the perillous confection: I will as well as I can, point you out the crue of those cogging companions,

which outwardly professe themselves to be trustie louers, and inwardly are rauening Wolues and troathlesse leachers. There are some, Madam, of this dissembling troupe, which rightly may be termed Masquers, some hypocrites, some Poets, some Crocodiles, some Scorpions, and the *Genus* to all these forepassed *Species* is flatterers. The Masquers are they, Madam, which couertly vnder the colour of curtesie shrowde / a pestilent and peeuishe kinde of curiositie: their countenance shal be graue though their conditions be without grace, and when they see anie Gentlewoman addicted to be curteous, honest, wise, and vertuous, they wil straight with the *Polipe* chaunge themselves into the likenesse of euerie object, knowing that it is impossible to intise the birds to the trap, but by a stale of the same kind. They carrie in outward shew the shadow of loue, but inwardly the substance of lust, they haue a fine die though a course threed, and though at the first they shrinke not in the weeting, yet that poore Gentlewoman shal haue cause to curse her peniworth which tries them in the wearing: shee shall finde them whom she thought to be Saints to be Serpents, that those who in wooing are Doues, in wedding to be diuels, that in the fairest grasse lies hid the foulest Snake, in the brauest tombe the most rotten bones, & in the fairest countenance the foulest conditions:

those whom I terme to be hypocrites, are they who pricked forward with lust to fixe their fleeting fancie vppon some fillie dame, whom nature hath beautified both with the shape of beautie and substance of vertue, iudging that it is naturally giuen to women to be desirous of praise, seeke to call them to the lure with recounting their singular qualities, and extolling their perfections euen above the skies, flourishing ouer their flatterie with a Rhetoricall glofe of fained diffimulation, the poore mayd whō they cal their mistresse, they like counterfeites cannonize for an earthly goddesse, comparing her for her beautie to *Venus*, for her wit to *Minerua*, for her chastitie to *Diana*, & yet this vertue, the cheefest thing, they seeke to spoile her of: her eyes are twinkling starres, her teeth pearles, her lips corall, her throate Iuorie, her voice most musicall harmonie: yea shee is so perfect in all pointes, as they maruell how so heauenly a creature is shrowded vnder the shape of mortalitie: these I say who haue honie in their mouth and gall in their heart, are such hypocriticall flatterers / as they seeke with sugred words and filed speech to inueigle the fillie eyes of wel meaning Gentlewomen, when as inwardly they scoffe at the poore maids which are so blinde as not to see their extreeme follie and grosse flatterie. Pratling Poets I call those who hauing authoritie with Painters to faine,

lie, and dissembles, seek with *Syrens* songs and enchanting charms of diuellish inuention, to bewitch the mindes of young and tender virgines, vnder the colour of loue to draw them to lust, painting out in Songs and Sonets their great affection, and deciphering in fained rimes their forged fancie: they be taken in the beames of her beautie as the Bee in the Cobweb, they are finged at the sight of her faire face, as the Flie at the Candle, they suffer worfe paines than *Sisphus*, more tormentes than *Tantalus*, more grieffe than *Ixion*: they are plunged in *Plutoes* pitte, and so drowned in distresse, that vnlesse the fillie maide by felling her freedome, and loosing both honour and honestie giue a salue to their surmised sore, they shall ende their daies in hellish miserie: yea to decypher their sorrowes more narrowly, they are so ouergrowne with grief, as in all their bodie they haue no place whole, but their heart, nothing at quiet but their minde, nor nothing free but their affection: they are indeede so passionate in their penne, and such inckpot louers, that the poore maid which by trusting too much is charmed with their magicall inchantments, shall finde their firmeft fancie was but forged follie, their loue was but tickling lust, and that the hotnesse in their chafe was but to make shipwracke of her chastitie. The nature of the Crocodile, Madame, is with greeuous grones and trickling

teares to craue helpe as one in distresse, but who so commeth to succour him is presently deuoured: so Madame, those kinde of louers whome I terme Crocodiles, are they which when neither flatterie can preuaile, nor supposed curtesies is of force to scale the Fort of their inuincible honestie, then (knowing that gentlewomen / are pitifull and wholie framed of the moule of mercie) they fall with the Crocodill to their fained teares, seeking with dissembled fighes and sobs, with weeping and wayling, with distressed crie, and pitifull exclamations, to mooue hir to take pitie of their plaint, whome after with greedie gripes they bring to vtter decay and ruine. But Madame, as the iuice of the hearbe Baaran drieth faster than it can be pressed out, and as the water of the fountaine Sibia can no faster be powred into brasse but it turneth into mettall, so there is nothing in the world that drieth sooner than a louers teares, nor no sicknesse sooner inwardly salued than a louers sorrow: their care may soone be cured, because it commeth not from the heart, and their mourning soone amended sith it no whit mooueth the minde: yet they can so cunningly counterfeit the shadowe of a perplexed patient, and haue trickling teares and farre fetcht fighes so at their commaund, that few well meaning and pitifull maides can escape the traine of their alluring subtilties. Scorpions Madame, are they

which sting with their taile, and seeke with despightfull termes to abuse the credite of Gentlewomen: these be those kinde of louers which hauing neither comelineffe of person nor cōditions of minde, neither wit, wisedome, beautie, or learning, nor any other good qualitie to purchase them credite or winne them the fauour of women, but are vtterly reiected as vnfauerie, salting neither woorth the tasting nor eating, seeke then with blasphemous reproches and iniurious rayling to call the fame of honest Gentlewomen in question, then they condemne them of inconstancie, comparing them to *Camelions*, *Polipes*, and wethercocks, affirming their fancies to be fleeting, their loue to be light, and their choise wholly setled in chaunge: that they bee malicious, deceitfull, inchaunting *Syrens*, craftie *Calipsoes*, as subtill as Serpents, as cruell as Tygres, and what not? and the cause of this their vniust accusing commeth not through any miserie offered / them by Gentlewomen, but that they themselues are so imperfect both in minde and bodie, that both by nature and arte they may iustly be appeached of want. Hauing now Madame though not eloquently yet truly set downe before your face in plaine collour, the Anatomie of such licentious louers as seeke with alluring baites to intrap the mindes of chaste maydens, sith loue is the laberinth which leadeth

vs to be deuoured of these incestuous monsters, let vs learne to flie it as warily as wyse *Vlyffes* did the Mermaides. *Anacreon* who spake by experience and writ by prooffe, calleth loue a tyrant, mischeeuous, cruell, hardie, vnkinde, foule, vngratious, cursed, wicked, and the cause of all mischiefe. Loue of beawtie sayeth he, is the forgetting of reason, the father of frenzie, the disturber of the minde, the enemie to health, the fincke of sorrowe, the garden of grieffe, and to conclude, a confused *chaos* of miserie: so that if it might be seene with bodilie eyes, or be an obiect to our exterior senses, the Basiliske is not more feared, nor the Cockatrice more auoided than lothsome loue would be eschewed and detested. What follie is it for that woman which is free to become captiue, which is at libertie to become a perpetual slaue to another man, who hauing the choise in her own hand to liue at her own lust, will willingly yeeld herselfe subiect to be directed at another mans pleasure? But this affection of loue naturally traineth & entrappeth young mindes, and especially of women: wherefore they had neede to take the more heede least happily it stealeth vppon them, for commonly it commeth vpon such as will not seeke meanes to preuent, but careleslie receiue it as a sweete & pleasant thing, not knowing what and how perilous a poyson lyes hid vnder that pleasant face. Let

her therefore that will auoide this franticke & foolish affection, giue no more eare vnto ſ̄ alluring charmes of ſ̄ fained louer than vnto the ſong of an inchanting forcerer, let her confider that as it is proper to the Camelion / to change, to the Fox to be wilie, to the Lyon to be hautie, and to the Hiena to be guilefull, ſo it is the propertie of louers to difſemble, that when he doth moſt frie in fancie, then he doth moſt frize in affection, when he faineth *Etna* he proueth *Caucasus*, when hee complaineth of care then is he moſt ſecure, when he waileth outwardly then he laugheth inwardly, like to the ſtone *Ceraunon*, which whē it burneth moſt feruently, being broken diſtilleth moſt cold liquor. The ende alſo of theſe louers affection is to be conſidered, which is not for her vertue, wiſedome, or honeſtie, but either allured by her beautie which ſhe enioyeth, or her riches that ſhe poſſeſſeth. The ſkinne of the *Ermelyn* is deſired and the carkaffe deſpiſed, the horne of the *Vnicorne* moſt preciouſly receiued and his fleſh reiected, the hoofe of the Leopard is the thing that hunters ſeekes or elſe hee is contemned, ſo the beautie and riches of a woman is highly regarded, but her vertue and honeſtie lightly eſteemed, that as the taſte being once glutted thinketh the ſweet wine fower, or as the fineſt delicates to a full ſtomacke ſeemeth but courſe cates, ſo he that buildeth his

loue vppon beautie of the bodie and onely regardeth riches when the beautie is faded, his loue decreaseth, or being satiate with pleasure loatheth the plentie, or if wealth want, his loue pineth with extreeme penurie. But put case the minde is alreadie caught in the snares of *Cupid*, and hath yeelded her self as a vassall vnto *Venus*, let vs finde a remedie to draw her out of this perillous Laborinth. I remember the saying of *Dant*, that loue cannot roughly be thrust out but it must easilie creepe, and a woman must seeke by litle and litle to recouer her former libertie, wading in loue like the Crab, whose pace is alwaies backward, calling to her remembrance that if her louer be faire, he will be proud of his person, if rich, his substance procureth statelineffe, if of noble parentage, it maketh him disdainfull: that the stone *Echites* is most pleasaunt to the eye, but most infectious to be handled, / that the hearbe called *Flos Solis* is beautifull to behold but deadly to be tasted, that the fairest face hath oft times the falsest heart, and the comeliest creature most currish conditions: who more faire than *Paris*, yet a trothlesse traitor to his loue *Oenone*. *Vlisses* was wise, yet wauering, *Eneas* a pleasant tongue, yet proued a parasiticall flatterer, *Demophon* demure and yet a dissembler, *Iason* promiseth much yet performed little, and *Theseus* addeth a thousand othes to *Ariadne*, yet neuer a one

proued true. Consider the hearbe of *India* is of pleasant smell, but who so commeth to it feeleth present smart, the *Goorde* leafe profitable, the feede poyson, the rinde of the tree *Tillia* most sweete and the fruite most bitter, the outward shew of such flattering louers full of delight, but the inward substance sawfed with despight. Call also to minde their often periuries, their vaine oathes, falsified promises and inconstancie, their protestations, pilgrimages, & a thousande dissembled flatteries, and if thy louer be infected with any particular fault, let that be the subiect whereon to muse, knowing that many vices are hidden vnder the coloured shape of vertue: if he be liberal thinke him prodigall, if eloquent a babler, if he be well backt thinke it is the taylers art & not natures workmanship, if a good waste, attribute it to his coate that is shapt with the Spanish cut, if wel legd think he hath a bumbast hose to couer his deformitie, yea driue all his perfections out of thy minde, and muse vpon his infirmities, so shalt thou leade a quiet life in libertie and neuer buy repentance too deare, and though hee countes thee cruell because thou art constant and doest refuse to yeeld to thine owne lust, thinke it no discredite: for mustie caskes are fit for rotten grapes, a poysoned barrell for infectious liquour, and crueltie is too milde a medicine for flattering louers.

Thus Madame, you haue heard my counfel which I haue learned by prooffe and fpeake by experience, which if you / willingly accept, I fhall thinke my labour well beftowed, and if you wifely vfe, you fhall thinke your time not ill fpent, but if you do neither, my well wifhing is neuer the worfe, and fo fare you well.

Yours to command,

Mamillia.



Modesta to her Belloued Mamillia.

It is too late, Madame *Mamillia*, to found the retrait, the battaile being already fought, to drie the malt the kil being on fire, to wish for raine when the shower is past, to apply the salue the fore being remedileffe, & to giue counsaile the case being past cure, for before the corosiue came, the fore was growne to a festred Fistula, & ere your comfortable confect was presented to my hand, I was fallen into a strange Feuer. Thou didst *Mamillia* counsell me to beware of loue, and I was before in the lash. Thou didst wish me to be ware of fancie, and alas I was fast fettred: I haue chofen *Mamillia* (What do I say?) haue I chofen? yea: but so poore [a] soule as all my friends do wish me to change, and yet I haue satsified my self

though not contented them. My friendes regarded the money and I respected the man, they wealth and I wifedome, they lands and lordships and I beautie and good bringing vp, so that either I must choose one rich whom I did hate and so content them, or take one poore whom I did loue and so fatisfie my selfe. Driuen *Mamillia* into this *dilemma*, I am to aske thine advise what I should / do, whether I should lead my life with abundance of wealth in loathe, or spende my daies with no riches in loue. In this if thou shalt stand my friend to giue me thy counfel, I will if euer I be able, requite thy curtesie. From *Saragossa* in haste.

*Thine assuredlie,
doubtfull Modesta.*

Mamillia hauing receiued this Letter, returned her as speedily as might be an answere to this effect.



Mamillia to the Ladie Modesta.

Madame *Modesta*, I haue receiued your letters & haue viewed your doubtfull demaund, whereunto thus I answer, y^e to liue we must follow the aduise of our friends, but to loue, our owne fancie : for to another mans liuing they may giue preceptes,

but to fixe fancie in loue they can prescribe no certaine principles. Then Madame, sith you haue riches which may of a poore woer make a welthy speeder, wed not for wealth, leaft repentance cast the accounts, nor match not with a foole, leaft afterward thou repēt thine own follie, but choose one whose beautie may content thine eye, and whose vertuous wisdom may satisfie thy minde, so shalt thou haue neither cause to repent, nor occasion to mislike thy choycè, and that thou maist perceiue my meaning more plainly, reade the following historie with good aduifement.

There dwelt in *Toledo* a certaine *Castilian* named *Valasco*, / by parentage a Gentleman, by profession a Marchant, of more wealth than worship, and yet issued of such parents as did beare both great countenance and credit in the countrie. This *Valasco* after the decease of his father was a ward to the Duke of *Zamorra*, who seeing him indued with great wealth and large possessions, hauing the disposition of his marriage in his hands, married him to a kinswoman of his named *Sylandra*, a Gentlewoman neither indewed with wit nor adorned with beautie: and yet not so witleffe but she was wilfull, nor so deformed but she was proude, infomuch as her inward vices and outward vanities did in tract of time so quat the queasie stomacke of her husband *Valasco*, that although in

his childish yeeres, he did not mislike of her follie, yet in his ripe yeeres when reason was a rule to direct his iudgement, he so detested the infirmities of her nature and the infections of her nurture, as she was the onely woman his crasie stomach could not digest. *Valasco* being thus combred with such a crosse, as the burthen thereof was to him more heauie than the weight of the heauens to the shoulders of *Atlas*, and knowing by experience what a miserie it was to marrie without loue, or make his choice without skill, and how loathsome it was to liue without liking, or to be wedded to her whom neither his fancie nor affection did desire to enioy: hauing by his wife *Sylandra* one onelie daughter named *Syluia*, determined with *Themistocles* to marrie her rather to a man than to monie, and neuer to match her with anie whom she did not both intirely loue and like. While he was in this determination *Sylandra* died, leauing *Valasco* a diligent husband for the finishing of his wiues funerals, and a carefull father for the well bringing vp of his daughter *Syluia*, who now was about the age of sixteene yeeres, so beautified with the gifts of nature, and adorned with fundrie vertues and exquisite quallities, as the Citizens of *Toledo* were in doubt whether her beautie or vertue / deferued greater commendation. *Syluia* flourishing thus in the prime of her youth and proouing daylie more excellent as well in the complexion of the

bodie as in the perfection of her mind, grew so renowned for her famous feature almost throughout all *Europe*, that as they which came to *Memphis* thought they had seene nothing vnlesse they had viewed the *Pyramides* built by *Rhodope*, so the strangers which arriued at *Toledo* thought their affaires not fully finished vntill they had obtained the sight of *Syluia*. So that as the most charie chafre hath euer most choice of chapmen, and as the richest iem hath euer most resort to viewe it and buy it, so by the meanes of *Syluia*, the house of *Valasco* was so frequented with a noble traine of worthie Sutors, as if it had beene a common Burse for exchange of Marchandize. Yet all their woing proued small speeding, sith *Syluia* kept a loofe frō feasing on the lure. For although there were diuers of most noble parentage and great possessions which required her in marriage, offering for her feoffment great lands and Lordships: yet *Valasco* would neither condescende without her consent, nor constraîne her to consent to his commaundement. Well, *Syluia* thus glorying in her freedome, and taking pleasure to trace in the large lees of libertie, was not suffered so quietlie to fortifie the bulwarke of her chastitie, but she had fundrie assaults and daylie canuiz-adoes to force her yeeld the fort to some of her importunate suters, amongst whome, there repaired by meare chance at one time and

in one day, three Gentlemen of fundry nations and diuers dispositions, the first an Italian called *S. Gradasso*, the second a Frenchman named *Monsieur de Vaste*, the third, an Englishman called master *Petronius*. Signor *Gradasso*, was verie olde but of great wealth, *Monsieur de Vaste* of surpassing beautie, but somewhat foolish, and master *Petronius* of great wit, but of verie small wealth: these Gentlemen were verie courteously entertayned by *Signor Valasco*, whome they requited / with fundrie salutations to this effect. The renowne fir, quoth *Signor Gradasso*, not onely of your daughters beautie, but also of her singular vertue, is so blowne abroad by fame in euerie place, and in euery mans eares, as there hath bene no talke for a time in *Italie* but of the perfection of *Syluia*, which forced mee being now olde and striken in yeares, to repaire hither as one desirous not onelie to see your daughter, but also to take her to wife, and to endue her with such feoffements and large possessions as she shalbe satisfied and you sufficiently contented. *Gradasso* hauing said his mind, *Monsieur de Vaste* not being the wisest man of the world in telling a tale, let a man of his called *Iaques* be his interpreter, faining that he was vtterlie ignorant in the Spanish tongue, who in his masters behalfe framed his talke to this effect. Sir, quoth he, my master being the onely sonne and heire to his

parents, and being left the onely piller of all his parentage, hath euer since the decease of his father, bene verie careful to match himself with such a one in marriage as might content him for her beautie, and be his countenance and credite for her vertue & honestie. Hearing therefore of your daughters singular perfection as well in the one as in the other, he was inforced by an inward affectiō to come as one very desirous to match himselfe with so good a mate, offering all his lands in dower as a perfect pledge of his vnfaigned good will. *Jacques* had no sooner made an end of his parle, but poore *Petronius* offered his sute verie ruffly. Sir quoth *Petronius*, as it is a signe of follie to cheape that chaffre for the which there is farre more offered than he is able to affoord: so the beautie, vertue and parentage of your daughter *Syluia*, the great dowries and large feoffments offered by fundrie futors had danted my feruent affection, sith being a poore scholler by profession, & yet a Gentleman by birth, far vnfit by the meanes of want to be a woer, had I not heard that you haue giuen the rains of libertie to your daughter to be mistresse of her owne / choice, neither respecting the defect of want, nor the superfluitie of wealth, so your daughter like and loue the partie. In-couraged with this her free libertie in choice, I am come to offer her neither landes nor Lordships

but my fillie selfe, readie in what I may and she please to pleasure her.

Signor Valasco, hauing heard and diligently marked the effect of their talke, smiling and maruelling at their straunge aduventure, that three Gentlemen so farre distant in place and diuerse in condition should so fitly meete at one instant, yea and framing their sutes all to one effect, returned them this friendly and curteous answere. Gentlemen quoth he, you are not come in more haste, than welcome with a good heart, and for my part I conceiue such good liking of you all in generall, as I could be content to bestow my daughter vpon anie of you in particular. For neither thy olde age *Signor Gradasso*, nor your want of learning *Monsieur de Vaste*, nor thy lacke of wealth maister *Petronius*, do breede in me any such misliking, but that if it please my daughter to consent, I will willingly condescend: for in her and not in me consisteth your deniall. Therefore follow me and I will bring you where euerie man shall prefer his suite, and haue a speedie answere. And with that he carried them to *Syluias* chamber, whome they found fitting solitarie at her muses. Who espying her father accompanied with these three Gentlemen, entertained euerie one of them so curteously with a kisse, her countenance notwithstanding importing such grauitie, as they perceiued she was

neither infected with curiositie, nor deuoyd of surpassing modestie: which so astonished the passionate hearts of these three patients, that as the deare with the sight of a faire apple standeth at gaze, so they were with her beautie & vertue driuen into such a maze, y^e *Signor Valasco* was fain to break silence in this maner. *Syluia* quoth he, these three gentlemē inforced by affection, & drawne by the report of thy beautie (as / they say) are come from forraine countries to craue thee in marriage, which sith it consisteth not in my power to graunt without thy consent, I haue brought them to thy Chamber, that both they may speake for themselues, and thou giue them such an answere as fancie or affection shall commaund thee. This Gentleman being olde is of great riches to maintaine thy estate: the other is as thou seest verie faire, but not verie wise: the last is learned and wise, but not of any wealth. Now *Syluia* the choice is in thine own hands, if thou loue one of them I shall like him, if thou refuse them all, I am still contented. *Syluia* yeelding most dutifull thanks to her father for his natural affection, returned him soberlie this solemne answere.

Sir quoth she, I now see by experience that dreames are not alwayes vaine illusions and fond fantasies, but that sometime they prognosticate & foreshewe what afterward shall happen. For *Iulius*

Cæsar a little before he was ſ Monarch of the world, dreamed that he had ouercome *Mars* in plaine battell. *Penelope* the night before her long looked for *Vliſſes* came home, ſawe in her ſleepe *Cupide* pricking an Oliue branch at her beds head, and this night laſt paſt I did ſee in a dreame *Venus* ſtanding in a moſt braue and delicate garden, wherein were but onely three trees, the one a verie olde and withered Oake, yet laden with Ackornes, the other a faire and beautifull Ceder tree, and yet the roote decayed and rotten, the third a greene Bay tree flourishing and yeelding foorth an odoriferous ſmell, but being barraine and without beries. And me thought as I thus ſtoode taking the viewe of the trees, *Venus* chaunged me into a turtle Doue, and bad me build my neſt in one of theſe trees which beſt pleaſed my fancie. And as I was readie to yeeld her an anſwere, I ſodeinlie awooke, and *Venus* loſt her verdit. To diuine of this dreame it paſſeth my ſkill, but I coniecture the three trees did repreſent theſe three Gentlemen, and the Turtle my ſelfe: but what either *Venus* / or the building of the neaſt do ſignifie, it paſſeth my ſkill to coniecture. But omitting my dreame and the ſignification thereof till tract of time ſhall diuine it, ſith you are Gentlemen of fundrie countries and diuerſe diſpoſitions, and yet all ſhoote at one marke: let me heare what euerie one of you can ſay in com-

mendation of his owne estate, and then as Fortune shall fauour you, and fancy force me, you shall receiue an answere. *Syluia* had no sooner ended her talke, but the Gentlemen began to diuine of the dreame very deuoutly, descanting diuersly of the building of the neast, and applying the interpretation to their particular preferment. The Turtle alwaies or most commonly, quoth *Gradasso*, buildeth on the tall and strong oake, honouring it because it is *Arbor Iouis*, the tree of *Iupiter*, and delighting to build in it by a secret motion of nature, and therefore I haue cause if the dreame proue true, to count my part the best portion. Nay sir, quoth *Jacques* in his maisters behalfe, you haue least hope & greatest cause to doubt, for the oake was old & withered, & the turtle naturally delighteth in greene & flourishing trees, and especially in the tall and beautifull Cedar, and therefore you are exempted. As for the bay tree although it be greene, yet *Plinie* reporteth it is the onelie tree which the turtle Doue abhorreth, and therefore of these premises I infer this conclusion, that by the diuination of this dream my maister shal obtain the prise at this turnay. Wel masters quoth *Petronius*, though you thrust mee out for a wrangler, and count me as a Cypher in *Algorisme*, yet I say, that neither I haue occasion to doubt nor you cause to hope. For though by the meanes of

Venus there chanced such a Metamorphosis, yet though her body was transformed, her heart, mind & vnderstanding, was not changed: though she were a Turtle in shewe, yet she was *Syluia* in sence, not hauing so base a minde, as either to build her neast in a withered oake, where it were more meete for a myrie sowe to feede, than so gallant a bird to / build, or on a faire Cedar, fith the roote was rotten and readie to fall, but would rather make her choice of a faire and flourishing bay tree, which may both profite her selfe and pleasure her fences. So that if we haue part I hope and assure my selfe mine to be the best. Tush Gentlemen quoth *Syluia*, fith not before the net, nor make not your accountes without your hostes, leaft happily your gaines be small, and your shot vncertaine. But if you please to haue my companie, leaue off all circumstances and goe to the matter. *Signor Gradasso* hearing *Syluia* to grow so short, began the assault with this March. It is necessarie saith *Callymachus*, for him which will be a perfect loue, to haue experience in his wooing and constancie in his wedding, leaft by want of skill he loose his labour, and his mistresse through his inconstancy repent the bargain. For where experience wanteth, there commonly the choice hath an ill chaunce, and where constancie beares no sway, there the match is alwaies marred. Now these two so commendable

quallities are alwaies found in olde age, and neuer feene in yong yeeres. The old Bucke maketh better choice of his food than the little Fawne, the olde Lyon choofeth alwaies a better prairie than the yong whelp, the bird *Acanthis* in her age buildeth her neast with most discretion, and an old man hath more experience to make a perfect choice, than a yong mans skill to gaine a happy chauce: age directs all his doings by wisedome, and youth doteth vpon his owne will: age hauing bought witte with paine and perill, foreseeth daungers and escheweth the fame, but youth following wanton witte too wilfully, neuer preuenteth perilles while they be past, nor dreadeth daungers while hee bee halfe drowned, yea there is such a difference betweene an olde man and a yong stripling, betweene hoarie haire and flourishing youth, that the one is followed as a friend to others, and the other eschewed as an enemy to himself. The *Brachmans & Gymnosophists* made a law that none vnder / the age of fortie should marrie without the consent of the Senior, least in making their choice without skil, the man in proesse of time should begin to loathe, or the woman not to loue. For youth fiereth his fancy with the flame of lust, and olde age fixeth his affection with the heate of loue. Young yeeres make no account but vpon the glittering shewe of beautie, and hoarie haire

respecteth onelie the perfect substance of vertue. Age seeketh not with subtilties to inchaunt the minde, nor with sleighes to entrap the maide, he weareth not a veluet scabbard and a rustie blade, nor a golden Bell with a leaden clapper, he frameth not his affection in the forge of flatterie, nor draweth not a false colour with the Penfill of dissimulation: he doth not coyne his passions with a counterfeit stampe, nor faine his loue with a coloured lye, he beareth not honie in his mouth & gall in his heart, he hath not an Oliue branch in his bosome and a sword at his backe, hee carrieth not bread in his hand and a dagger in his sleeue, but if he fancie tis with faith, and if he tell his tale it is tempered with truth, which shineth in a louer as a polished iemme set in most gliftring gold. So that old mē are oft enuied for their vertue, and yong men pittied for their vice. The hearbe *Carifnum* being newly sprung vp hath a most sowre iuice, but being come to his groweth a most delicate sappe. The olde Firre hath the sweetest smell, the aged Panther the purest breath, and the oldest man the most perfect conditions: so that as it is naturall for the Palme tree to be straight, for the Corall to be red, for the Tigre to be fierce, for the Serpent to be subtill, and the Camell to haue a crookt back, so is it proper to olde men to be endued with vertue, and young men imbrued with

vice, for horie age to be entangled with loue, and staileffe youth to be entrapped with lust, that as the braueft Sepulchre cannot make the dead carkaffe to smell sweete, nor the most delicate iemmes make a deformed face faire, so the richest attire or most costly apparrell cannot / make a young minde fauour of vertue. The olde Pine tree is more esteemed for the profit, than the flourishing buds of the trees in the Ile of *Colchos* for their poyson, the olde Serpents *Serapie* are of greater account for their vertuous skinne, than the yoong and gliftring *Euets* for their inuenomed hides. Age is alwaies more esteemed for his staied minde than youth for his staileffe mood. That flourishing and beautifull dame *R[h]odophe* which married old *Sampniticus* the king of *Memphis*, was woont to saie that she had rather be an olde mans darling than a young mans drudge, that she had rather content her selfe with an old man in pleasure, than feed her fancie with a yoong man in penurie, that she had rather be loued of an old man euer, than liked of a yoong man for a while. The mind of a yoong man is momentarie, his fancie fading, his affection fickle, his loue vncertaine, and his liking as light as the winde, his fancie fiered with euerie new face, and his minde mooued with a thousand fundry motions, loathing that which alate he did loue, & liking that for which his longing mind

doth lust, frying at the first, and frizing at the last, not sooner inflamed than quickly cold, as little permanent as violent, and like the melting wax which receiueth euery impressiō, where as age is constant like to the Emeraulde, which hauing receiued a forme neuer taketh other stampe without cracking. The mind of an old man is not mutable, his fancy fixed, and his affection not fleeting, he chooseth not intending to chaunge, nor chaungeth not til death maketh the challenge. The olde Oake neuer falleth but by the carpenters axe, nor the affectiō of age but by the dint of death. The olde Cedar tree is lesse shaken with winde than the yoong Bramble, and age farre more staied than youth, yea though an old man be withered in age, yet he flourisheth in affection, though he want the beautie of body, yet hee hath the bountie of the minde: though age had diminished his colour, yet it hath augmented his vertue, though youth excelleth / in strength, yet age surpasseth in stedfastnesse, so that I conclude by how much the more the vertues of the minde are to be preferred before the beautie of the bodie, by so much the more ought an olde louer to be preferred before a young leacher. You haue heard *Syluia* what I haue said, and you know I haue spoken nothing but truth. If then it please you to thinke well of my part and accept of my person, to requite my loyall loue with

lawfull liking, and my fixed fancie with feruent affection: assure your selfe you shall haue *Signor Gradasso* so at your commaund, as you in euerie respect can wish, and in the pledge of this my good will I will make your feofment a thousand Crownes of yeerely reuenewes. *Signor Gradasso* had no sooner ended, but *Iacques* in his maisters behalfe framed his talke to this effect. There is nothing quoth he, which among mortall creatures is more detested than deformitie, nor nothing more imbraced than beautie, which aboue all the giftes both of Nature and Fortune doth make vs most resemble the gods. So that where the bodie is adorned with beautie and perfection of nature, there it seemeth the gods shewe most fauour and affection, sith that they tooke such care in caruing a peece of so curious perfection. Infomuch that they say when the gods made beautie, they skipt beyond their skill, in that the maker is subiect to the thing made, for what made *Thetis* be inconstant but beautie, what forced *Venus* to be in loue with *Anchises* but beautie? what caused *Luna* to like *Endymion* but beautie? Yea, it is sayde to be of so great force, that it bewitcheth the wise, and inchaunteth them that made it. There is none so addicted to chastitie whome beautie hath not chaunged, none so vowed to virginitie whome beautie hath not charmed, none so seuerely whome beautie hath not besotted, nor

none so senselesse whome the name of beautie can not either breake or bende. Loue commeth in at the eye not at the eares, by seeing natures woorkes not by hearing sugred / wordes, and fancie is fedde by the fairenesse of the face not by the finenesse of the speech. Beautie is the *Syren* which will drawe the most adamant heart by force, and such a charme as haue constrained euen the vestal virgins to forsake their celles, yea it inueigleth the sight and bewitcheth the senses, it so troubleth the minde and disturbeth the braine, yea it bringeth such extreame delight to the heart, so that as the Viper being tyed to a Beech tree, falleth into a slumber, so diuerse beholding beautifull persons haue stoode as though with *Medusas* head they had bin turned to a stone. *Anacharsis* being demaunded what hee thought was the greatest gift that euer the Gods bestowed vppon man, answered beautie, for that it both delighteth the eye, contenteth the minde, and winneth good will and fauour of all men. *Pig-maleon* for beautie loued the Image of Iuorie, and *Apelles* the counterfaite which he coloured with his owne skill, & the picture *Ganimides* greatly astonished the Ladies of *Cypres*. What made *Æneas* so beloved of the *Carthaginians* but beautie? what gayned *Theseus* the good wil of *Ariadne* but beautie? what wonne *Demophon* the loue of *Phillis* but beautie? and what forced the Syluein Nymph

Oenone to leaue the lawnes but the incomparable beautie of *Paris*? The Gentlewoman which hath a husband that is endued with beautie & adorned with the giftes of Nature, shall haue euer where-with to be satisfied, and neuer whereof to mislike: whereas contrarie the deformed man is such a monster in nature, and such a sorrowe to a womans heart, as she bewailes her chaunce to haue chosen one that euery one doth loath. The foulest Serpent is euer most venomous, the tree with a withered rinde hath neuer a sugred sap, the durty puddle hath neuer good fish, and a deformed bodie seldome a reformed mind. The wise *Lapidaries* say that the pretious stone with the most gliftring hue hath alwaies the most secret vertue. The pure gold is chose by the perfect colour, the best fruite, by / the brauest blossomes, and the best conditions by the sweetest countenance. But perhaps mistresse *Syluia* you will say his faire face inflameth my fancie and his beautie bewitched my senses: his shape in deed doeth perswade me to requite his good will with mutuall affection, but then his folly againe quaieth my stomacke and is a cooling card to quench the fire of fancie: to which I answer *Syluia*, that his follie is not so preiudiciall as profitable, not so much hurtfull as commodious. *Aspasia* the louer of *Socrates*, being demanded what thing a woman in the worlde chiefly desired, answered to

rule, thinking that foueraigntie was the thing that women most desire, and men most feare to grant them. If then it be a womans wish to haue her owne will, and as the common prouerbe faith, to rule the roft after her owne diet, you shall in taking my mafter to your mate, haue fo much your hearts ease as either you can desire or imagine. For my maifter will whollie be led by your lyne, and you shalbe the starre, by whose aspect hee will direct his course, your yea shalbe his yea, and your nay his deniall. Thus although his follie be preiudiciall in one respect, it shalbe most profitable in another, so that his incomparable beautie shall sufficiently delight your fancie, and his follie be a meanes that without restraint you may enioy free will and libertie. Thus mistresse *Syluia*, you haue heard what I in my maisters behalfe can alledge. If therefore you meane to repaie his good will with loue, he promifeth not onely to make you sole mistresse of his heart, but of all his lands and lordships. *Iacques* hauing finished this tale, master *Petronius* as one betwixt feare & hope gaue the Fort the forest assault with this Alarme. *Plato* the wise and graue Philosopher was wont to fay, that as man differeth from brute beasts in reason, so one man excelleth another by wisedome and learning: esteeming him that wanted knowledge, science, and nourture, but the shape of a man though neuer so

wel beautified with ſ gifts of nature, ſuppoſing / that although he were indewed with the outward ſhadow of beautie, as iuſtly he might compare with *Paris*: or ſo ſtored with treaſure and riches, as he might caſt his countes with *Cræſus*: yet if he wanted learning to enlarge his beautie, or wiſedome to direct his wealth, he was to be counted no other but a beautifull picture burniſhed with golde. He that enioyeth wealth without wiſedome, ſayeth *Anaxagoras*, poſſeſſeth care for himſelfe, enuie for his neighbours, ſpurre for his enimies, a praie for theeues, trauaile for his perſon, anguiſh for his ſpirite, a ſcruple for his conſcience, perill for his loue, ſorrow for his children, and a curſe for his heires, becauſe although hee / knowes how to gather, he wanteth ſkill to diſpoſe. *Alexander the Great* made ſo great account of knowledge and wiſedome, that he was oft woont to ſay, he was more bound to *Ariſtotele* for giuing him learning, than to his father *Philip* for his life, ſith the one was momentarie, and the other neuer to be blotted out with obliuion. *Nefor* was more honoured and eſteemed for his learning and wiſedome at the ſiege of *Troye*, than either *Achilles* for his ſtrength, *Aiax* for his valour, or *Agamemnon* for his ſtout courage. *Cyrceſ* was not enamoured with the beautie of *Vliſſes* but intangled with his wiſedome. *Aeneas* when as *Dido* ſate in Parliament, tolde his tale with

such wit and discretion, so seasoned with the salt of learning, and sweete sap of science, that not onely she was snared in his loue, but also saide, surely thou art come of the offspring of the Gods, alluding to this saying of *Empedocles*, that as we in nothing more differ from the Gods than when we are fooles, so in no thing we do come neare them so much as when we are wise. *Socrates* thanked the Gods onely for three things, first, that they made him a man and not a woman, that he was borne a *Grecian* and not a *Barbarian*, thirdly, that he was a Philosopher and not vnlearned, esteeming the gifts of nature and fortune of no value vnlesse they / be beautified with the gifts of the mind. *Byas* the Philosopher being reproued by a certain iniurious person that he was poore and ilfauoured, answered that he was greatly deceiued both in his beautie and his riches, for quoth he, how can I be poore when I am wise, hard fauoured when I am learned, thinking it the chiefeest beautie to be indued with learning, & the greatest treasure to be enriched with wisdom? The Philosopher *Critolaus* being verie deformed, as hauing a crooked backe and verie poore, as begging with a staffe & a wallet, was notwithstanding so well beloued of a certaine Gentlewoman of great wealth and worshipfull parentage, as she would willingle haue accepted him for her husband, which *Critolaus* perceiuing, laid downe

his staffe and his wallet, and put off his cloake, the more to shew his crookt back, wishing her with more diligence to marke his deformed shoulders /: to whom she answered, O *Critolaus*, thy deformitie cannot quench that which thy wisdome and learning hath set on fire. It is learning in deede which allureth when euerie word shall haue his waight, when nothing shall proceede but either it shall fauour of a sharpe conceite or a secret conclusion. It is wisdome that flourisheth when beautie fadeth, that waxeth yoong when age approacheth, resembling the sea huluer leafe, which although it be dead, still continueth greene. Beautie withereth with age, and is impaired with sicknesse: be the face neuer so beautifull, the least skarre or mole maketh it most deformed, but learning and knowledge by tract of time encreaseth like to the Cygnets, which being young are verie blacke, but in their age most perfectly white: like the birdes that build in the rockes of the Sea, whose feathers grow most glistering in their age. As for riches, it is momentarie, subiect to the chance of inconstant fortune: it may be consumed with fire, spent with follie, wasted with riot, and stolne away by theeues: but wisdome is a treasure so certaine as no mishap can diminish, neither be impaired by any / sinister frowne of fortune. *Artemisa* the Queene being demanded by a certain gentlewomã, what choice she shuld vse in loue,

marrie, quoth she, imitate the good Lapidaries, who measure not the value of the stone by the outward hue, but by the secret vertue: so choose not a husband for the shape of the bodie, but for the qualities of his minde, not for his outward perfectnesse, but for his inward perfection. For if thou like one that hath nothing but a little beautie, thou shalt seeme to be in loue with the counterfeit of *Ganimedes*, and if thou fancie onely riches, thou choofest a wooden picture with a golden coate. Learning is the Jemme, which so decketh a man, and wisdom the Jewel which so adorneth the minde, that she which chooseth a wise man to her mate, though neuer so poore, saith *Themistocles*, maketh a good match. Thus mistresse *Syluia*, you haue heard my opinion, though not so wisely as I would, yet as learnedly as I could, not daring to be too bold, left in wading too farre in an vnknowne foord I sodeinly slip ouer my shoes. Lands I haue none, to offer you large feoffements, nor liuings to assigne you a great dowrie: but if it please you to accept of a poore gentleman, I shall be bound by det & dutie to be yours for euer. *Syluia* hauing giuen attentiu heed to these three gentlemen, as one of a verie quicke wit and sharpe conceit, returned them these answeres. *Signor Gradasso*, quoth she, it was a law among the *Caspians*, that he which married after he had passed fiftie yeeres should at

the common assemblies and feastes, fit in the lowest and vilest place, as one that had committed a fact repugnant to the law of Nature, calling him which was well strooken in yeeres, & yet enamoured, that would frie in affection when he was wholie frozen in complexion, not an old louer, but a filthie foole, and a doting old leacher, and in my iudgement they had great reason so to tearme him. For olde rotten strawes, are more fit for doong than for the chamber, withered flowers to be cast away, than to be placed in a braue nosegay, / olde sticke more meete for the fire than for sumptuous building, and aged men are more fit for the graue than to spende their time in loue. *Cupid, Signor Gradasso*, alloweth none in his court but yoong men that can serue, fresh and beautifull to delight, wise that can talke, secrete to keepe silence, faithfull to gratifie, and valiant to reuenge his mistresse iniuries. He that is not indued & priuiledged with these conditions, may well loue but neuer be liked. How can a yoong woman fixe her affection vpon an olde man, who in y^e night time in steed of talke telleth the clocke, crieth out of the gout, complaineth of the Ciatica, is combred with crampes, and troubled with the cough, hauing neither health to ioy himselfe, nor youth to enioy her. To the ende that loue be fixed sure, perpetuall and true, there must be equalitie between the enam-

oured. For if the louer be olde and shee be yoong, he ouergrowne with age, and she in flourishing youth, assure your selfe that of fained louers they shalbe euer professed and vnfained enemies. For it is not loue but sorrow, not mirth but displeasure, not taste but torment, not delight but despight, not ioy but annoy, not recreatiō but confusion, when in the louer there is not both youth and libertie: yea, & the withered straw is soone fet on fire and easily quenched, the olde and drie wood easily inflamed and quickly put out, age soone doteth and soone detesteth, now swimming in loue and presently sinking in hate, like to ſtone *Draconites*, that no sooner commeth out of the flame but it is vehemently cold. What a foolish motion, nay what a frantike madnesse is it for him whom nature denieth any longer to liue, to intangle himselfe in the snares of loue, whose naturall heate is turned to frost, with the match of fancie to kindle a new fire when sicknesse sommons him and age warnes him that death draweth nye, than to become a clyent vnto *Cupid*, to pleade for bountie at the cruell barre of beautie, knowing that ſ hearbe *Adiaton* cannot abide to touch the withered grasse, that the trees in / the mount *Verneſe* detest to be clasped of the olde Juie, and that youth greatly abhorreth to be coupled with age. Further whoſoeuer being yoong, faire and

beautifull, matcheth her with a doting old louer, be she as chaste as *Lucretia*, as trustie as *Penelope*, as honest as *Turia*, as faithfull as *Artemesia*, as constant as *Cornelia*, yet her honor, honestie and good name shall not onely be suspended but greatly suspected: yea, in so much that the olde man himselfe to keepe his doting wits warme, will couer his head with a ielous cap, being very credulous to beleue ech flying tale, and suspitious euermore to iudge the woorst. If his young wife be merie she is immodest, if sober fullen, and thinkes of some louer whom she likes best, if pleasant inconstant, if she laugh it is leaudly, if she looke it is lightly: yea, he casteth beyond the Moone, & iudgeth that which neither she would nor could imagine, restraining her from all libertie & watching as the craftie Cat ouer the fillie Moufe: should I than *Gradasso* seeing the trap follow the train, spying the hooke, swallow the baite, and seeing the mischief, runne wholie into miserie? No, no, I meane not to be so foolish as the birdes of *Cholchos*, which although they see the nettes, yet willingly strike at the stale, or like the *Tortuse* which desireth the heat of the Sunne that notwithstanding breedeth his destruction, nor so sottish as with free consent to crosse my selfe with perpetuall calamitie. Sith then *Signor Gradasso*, I count you being so olde, not a fit match for

my tender youth, I pray you at this time be cōtent to take my nay for an answere. And as for you *Jacques* which haue said so well in your masters behalf, I commend you for a faithfull seruant, though your reasons were to small effect. I confesse *Jacques*, that nothing sooner delighteth the eye, contenteth the sense, or allureth the minde of a young maide than beautie: but as the stone *Topason* is not more loued for the outward hue than hated for the poison which secretly is hid within it, or as the hearbe *Nepenthes* is not more liked / for the pleasant shape, than loathed for the poysoned sap: so beautie cannot inflame the fancie so much in a moneth, as ridiculous follie can quench in a moment: nay, as of all things wit soonest setteth the fancie on edge & sharpeneth affection, so follie cooleth desire, and forceth loue in the lowdest gale to strike saile, and be quiet. What ioy can that Gentlewoman haue, whose husband hath neither modestie to moderate his affection, nor manner to behaue himselfe well in companie, who can neither be constant, because hee is a foole, nor secret sith he is without fence, but as the *Dolphin* hath nothing to couer his deformitie but a few glistering scales, or as the clownish Poet *Cherillus* had nothing to be praised in his verses but the name of *Alexander*, so he hath nothing to shadow his follie but a faire face, nor

nothing to be commended but a little fading beautie. Whereas you alledge that *Venus* was intangled with the beautie of *Anchises*, and *Luna* with the feature of *Endymion*, & *Dido* with the braue shape of *Aeneas*, I answere, that *Anchises* was neither a foole, *Endymion* a sot, nor *Aeneas* witleffe: for if they had, they might assoone haue perfwaded olde *Sylenus* to despise the rytes of god *Bacchus* as haue procured any of these three to yeeld to their alluremēts: sith they knew that beautie in a foole is as a ring of gold in a swines snout. We read that a Confull in *Rome* married a daughter of his to a faire foole, because he was endued with great possessions, who was not long married to his wife *Iulia*, for so was the Confuls daughter called, but for want of wit and lacke of wisedome, he so burned in ielousie and furged in the seas of suspicious follie, that as the poore Gentlewoman was stooping to pull on her shoe, he espying her faire and christall necke, entered into such a suspicious furie, that presently he thrust her through with his sword, verifying the saying of *Castymachus*, that a foole deprived of reason, is no other but a mad man bereaued of his sence. Whereas you say that soueraintie and rule is the chiefest thing a woman doth desire, / and that by marrying a foole I shall haue the readie meanes to attaine it, put case I graunt the antecedent, yet I deny the cōse-

quent, for if I were as greedy to beare sway as *Semiramis* that craued of her husband *Nynus* to rule the kingdome three daies, or as *Cleopatra* that coueted only to be maister of *Marcus Antonius*, yet a foole is so obstinate in his senselesse opinion, and so peruerse to be perswaded, that he will not only denie me the superioritie, but he wil himselfe rule the rost though it be to his vtter ruine. So that *Iaques* I conclude that your maister being somewhat foolish, and I my selfe none of the wisest, it were no good match: for two fooles in one bed are too many. But now maister *Petronius* no longer to feed you with hope, I giue you this *Adio*, that although I confesse wisdom to be the most pretious iem wherewith the mind may be adorned, and learning one of the most famous qualities, wherefore a man may be praised, yet if you were as wise as *Salomon*, as learned as *Aristotle*, as skilfull as *Plato*, as sensible as *Socrates*, as eloquent as *Vlisses*, *Si nihil attuleris ibis Homere foras*, for wit doth not more frie than want can frize, nor wisdom heateth not so fore as pouertie cooleth, & rather had I in welth content my selfe with folly, than wedding myself to a poore wise man pine in pouertie. But sith I hope *Petronius* thou wilt proue like the stone *Sandastrea*, which outwardlie is rough, but inwardly full of gliftring beames, and that thou wilt trie thy selfe so good

a husband as thy vow, learning, and wifedome promifeth, I will not only fupply thy wants with my wealth, and thy pouertie with my plentie, but I will repaie thy fancie with affection, and thy loue with loialtie, hoping that although my friends wil count me a foole for making my choice, yet I my felfe fhall neuer haue caufe to repent my chance, & in pledge of this my plighted troth, haue here my heart and hand for euer at thy commaund. How *Gradaffo* and *Monfieur de Vafte* liked of this verdit, I neede not relate, nor what their answeres were I know not, /and if I knew to recount them it auaieth not, but I am fure *Petronius* thought he had made a fortunate iourney. Well *Signor Valafco* hearing the determination of his daughter, was as well contented with the chaunce as ſhe ſatisfied with the choice, and euer after made as great account of his ſonne in law *Petronius*, and liked as well of the match as though ſhe had married the richeſt Duke in *Europe*.

Madam *Modeſta*, I haue recounted this historie that your doubtfull queſtion might be throughly debated & fullie decided. You ſee that *Silvia* who was wife, faire, and vertuous, would not be allured with the golden ſhew of riches becauſe ſhe loathed the perſon, nor be inchaunted with the charme of beautie, ſith ſhe deteſted his folly, but chooſe poore *Petronius* who might both comfort and counfell

her with his wisedome, and be her credite and countenance for his learning. If then your louer be both faire and wise though without wealth, why should you mislike your choice, sith you are able to applie to his fore the like salue with *Syluia*, and of a poore scholler make him a wealthie Gentleman. Choose not *Modesta* so that thy friends shall like the choice and thou mislike the chaunce, leaft time and triall make thee account Rue a most bitter hearbe: thus wishing thy loue prosperous succeffe howsoeuer the matter happen, I bid thee hartily farewell.

*Thine to her power
contented Mamillia.*

NOTES AND ILLUSTRATIONS
ETC.



I. NOTES AND ILLUSTRATIONS.

☞ For notes on such classical and historical names of persons, places and events, as are not trite, the Reader is referred to the INDEX OF NAMES in the closing volume.

For other occurrences and examples of words and things herein annotated, the Reader is similarly referred to the GLOSSARIAL-INDEX, s.v., in the same. Occurring and re-curring so frequently, it were tedious to note them in each place among these NOTES AND ILLUSTRATIONS. AS A RULE, when the first occurrence of a word is explained or illustrated, after-occurrences are simply recorded in the Glossarial Index s.v., unless in exceptional cases that call for additional examples, etc.

Abounding as the books of Greene do in proverbs and proverbial sayings, it is deemed expedient to record these together at the end of the successive NOTES AND ILLUSTRATIONS.

Finally, with reference to the many 'stones,' 'herbs,' 'birds,' etc., etc.—not a few mythical—introduced into these as into all his books by Greene, it is to be kept in mind that this was one of the characteristics of the School founded by Lyly and known historically as Euphuism. Drayton in his "Of Poets and Poesy" (p. 1256) thus refers to and lashes it:—

"Our tongue from Lillie's writing then in use ;
Talking of Stones, Stars, Plants, of fishes, Flyes,
Playing with words, and idle Similies,
As th' English, Apes, and very Zanies be,
Of every thing, that they doe heare and see ;
So imitating his [Lyly's] ridiculous tricks,
They speak and write all like meere lunatiques."

Specifically, Thomas Nashe in indignantly repelling the charge that he was an imitator of Greene and others,

thus wrote in 'Strange Newes' (1592)—"Wherein have I borrowed from Greene or Tarlton, that I should thanke them for all I haue? Is my style like Greenes, or my jeasts like Tarltons? Do I talke of any counterfeit birds, or hearbs, or stones?"

All this being so, it were idle pains largely to annotate these counterfeit birds, or hearbs, or stones. I content myself with a MINIMUM; but in the Glossarial-Index, s.v., examples will be found of the earlier and contemporary use of the same words and odd things to illustrate and enforce given sentiments and opinions, etc. See also special lists of beasts, birds, plants, stones, etc., after the Glossarial-Index.

MAMILLIA, Part I.

Page 3, title-page, l. 5, 'deciphered'—a very favourite word in Lyly and Greene and their contemporaries = characterized, or explained, or unfolded. See Glossarial-Index, s.v. Later, the word was used as a substantive 'decipher' = the character given of a man; that which shows what he is—"He was a Lord Chancellour of France, whose decipher agrees exactly with this great prelate"—*Hacket, Life of Abp. Williams* ii. 220—Davies's *Supplementary English Glossary*, s.v.: l. 6, 'perfect substaunce of loue' = real or genuine love: ll. 10, 11, 'wit ioyned with wisdom'—one of many early examples shewing that there was a distinction between 'wit' and 'wisdom' though not by the former meaning humour or the like. 'Wit and Wisdom' was the title of the (so-called) Joe Miller Jest Book.

„ 5, ll. 1-2, 'Lorde Darcie of the North'—John,

2nd Baron D'Arcy, of Aston, co. York, who succeeded to the title on the death of his father, on 23rd September, 1558. He was with the Earl of Essex in the expedition into Ireland in 1574. He married Agnes, daughter of Thomas Babington, Esq., of Dethick, co. Derby. He died in 1587. He was called 'Lord Darcy of the North' to distinguish him from Lord Darcy of Chiche, co. Essex. The title became extinct in 1635: l. 15, '*vnperfect*' = imperfect. So Lyly in *Euphues, frequenter*.

Page 6, l. 3, '*fouler*' = fowler: l. 7, '*dolt*' = stupid, clownish person, or lout: l. 8, '*discipher*'—see note on page 3, l. 5: l. 9, '*lout*' = boor: l. 11, '*cooling carde*'—a frequent word in Greene = a gaming term for a high card, which when played cools the ardour or expectation of a previous player who had expected to win. In Lyly (as before), a section is headed '*A cooling Carde* for Philautus and all fond louers' (Arber, pp. 106-19). See Glossarial-Index, *s.v.*, where a full note is given. Davies in his 'Glossary' (as above) supplies the modern use of 'cool' from Miss Edgeworth, 'lose your *cool* hundred by it,' and from Dickens, 'leaving a *cool* four thousand.' Is this equivalent of the earlier '*cooling*' carde? : l. 12, '*his sleeue would stretch*' = his arm or power would reach: *ibid.*, '*then*' = than; but 'then' and 'than' are spelled arbitrarily one for the other: l. 15, '*blind*

Bayard'; *Nares*, s.v., yields this excellent note —“ Properly a bay horse ; also a horse in general. Rinaldo's horse in Ariosto is called *Baiardo*. ' As bold as blind *bayard* ' is a very ancient proverb, being found in Chaucer, *Troil.* i. 218. See also Ray, p. 80. It is alluded to in the following passage : ' Do you hear, sir Bartholomew *Bayard*, that leap before you look ? '—*Match at Midnight*, O. Pl., vii. 435. Perhaps the whole proverb might be ' as bold as blind *bayard* that leaps before he looks,' in allusion to another proverb, ' Look before you leap.' I find the expression in a sermon of Edward the Sixth's time: ' I marvel not so much at *blind bayards*, which neuer take God's book in hand ' (Bernard Gilpin's Sermons) : ' Who is more than is the *bayard* blind ? ' (Cavil in ' Mirror for Magistrates '). See *Bagus* in Du Cange and Junius in *Bayard*." Every one knows the boldness in walking forward of the blind, whether man or beast. See Glossarial-Index, s.v., for more.

Page 7, l. 1, '*find*' = discover or reveal or name : l. 5, '*wetting*'—as of cloth to shrink it and fit it for wearing. See Glossarial-Index, s.v. : l. 7, '*rent*' = rend : l. 9, '*downe* measure' = downright or honest, *i.e.* full or perfect weight ; according to his simple wit, even overweighing it, the produce is the full weight the producer can yield : l. 12, '*ballance*' = weighing-scales.

- Page 9, l. 1, '*To the Gentlemen Readers*'—Greene's books rarely miss of an Epistle to 'Gentlemen.' There is pathos in the way in which these old Worthies signed themselves 'Gentleman' and claimed 'gentlemen' for their Readers. Breton, Whetstone, and many other 'decayed' ones, were urgent in their use of the word : last l., '*counterfeit*.' See Glossarial-Index, *s.v.*, for divers uses of this term in Lyly, Greene, etc.
- „ 10, l. 4, '*cheaping*' = cheapening in bargaining—a 'cheap' (as Cheapside) was a market or bargaining-place ; and so 'chapman' : l. 8, '*no chaffer so charie*'—an often-recurring alliterative phrase. See Glossarial-Index, *s.v.* chaffer = bargaining for merchandise. Has it any root-reference to the volubility of talk and '*chaffing*' in buying and selling, *e.g.* in Eastern bazaars ? : *ibid.*, '*charie*' = chary, careful or vigilant : l. 11, '*curious*' = carefully compiled. See Glossarial-Index, *s.v.*, and under 'Curiositie' : l. 18, '*trauell*' = travail.
- „ 11, l. 1, '*Roger Portington, Esquier*'—son of Lionel Portington of Barnby upon Don, co. York, by Isabel, d. of Roger Wentworth, Esq., of South Kirkby in that county. He married Mary, d. and coheir of Henry Sandford of Thorpe Salven, Esq. He was knighted at the coronation of K. James I., 23 July, 1603. He died in April or May 1605, leaving no issue. Greene dedicates

the 2nd part of 'Mamillia' to him and a Robert Lee. See page 141 : l. 4, 'Clio' = muse of history, and hence her followers are called 'clarkely' or learned : l. 5, 'Smirna' = Smyrna—one of the many supposititious birthplaces of Homer : l. 7, 'Virgils countrie village' = now Pietola near Mantua : l. 8, 'bear the bell'—the allusion is to the 'bel-wether' which walks first and leads the flock, and as their leader excels the rest in dignity : l. 13, 'passing port' = overpassing bearing.

- Page 12, l. 4, 'filed phrase'—a common place, earlier and later, memorable most of all as used by Shakespeare, *e.g.*, 'and precious phrase by all the Muses *fil'd*' (Sonnet lxxxv. 4) ; 'his tongue *filed*' (L. L. L., v., 1, l. 11) = polished, refined, as a piece of steel or other metal worked on by the 'file.' See Glossarial-Index, *s.v.*, for notice of Professor Dowden's notes on Shakespeare's sonnets *in loc.* : l. 10, 'embost' = adorned as was 'embossed' work.
- „ 13, l. 1, 'Padua'—see Life in Vol. I., on Greene's probable residence in Padua : l. 13, 'parle' = parley—very frequent in Greene. See Glossarial-Index, *s.v.*
- „ 14, l. 7, 'wanne' = won : l. 10, 'sure' = surely—no Irishism, as in our day : *ibid.*, 'whether' = whichever : l. 22, 'blaze' = blazon or blazoning : l. 26, 'feature' = form or person. See Glossarial-Index, *s.v.*, for many other occurrences of the word in

Greene, and other examples and illustrations.

- Page 15, l. 4, '*stealth*'—see Glossarial-Index, *s.v.* : l. 6, '*his onely pleasure*' = his pleasure only. See Glossarial-Index, *s.v.* : l. 9, '*two bodyes and one soule*'—a commonplace of our early poets, including Spenser : l. 14, '*foyle*'—not 'soyle,' *i.e.* soil = foil, defeat, conquer : l. 17, '*meere choyce*' = Latin *merus*, pure, without mixture, only.
- „ 16, l. 5, '*disordinate*' = disorderly : l. 9, '*the only sight of their Ladye*' = the sight only of their Lady : l. 12, '*alarmes*' = alarums : l. 17, '*presidentes*' = precedents : l. 27, '*aduisement*' = deliberation or counsel.
- „ 17, l. 1, '*canuased*.' So in 'Mirroure for Magistrates' (p. 230):—

“That restlesse I, much like the hunted hare
Or as the *canuist* kite doth feare the snare.”

Does Greene adapt the word from canvassed (*i.e.* tossed), in a blanket—the original meaning of 'canvass' being to 'talk much of' and to 'beat'? : l. 2, '*stale*' = decoy. See Nares, *s.v.*, for a full note : l. 14, '*Sophister*' = disputer? : l. 18, '*moodellesse*' = mindless or foolish : l. 20, '*Coloquintida*' = colocynth, the medicine : l. 22, '*Polipe*.' See page 61, l. 10, and related note on p. 77, l. 4 : l. 24, '*stedfast Emerauld*'—as in all cases preserving its green colour.

- Page 18, l. 13, '*sect*' = party or section : last l., '*passing prayse*' = surpassing.
- „ 19, l. 6, '*fangle*' = trifle, toy : *ibid.*, '*Ouch*' = jewel, brooch, spangle, or necklace. See Nares, *s.v.*, for a full note : l. 13, '*coat of the Spanish cut*' = a full 'covering' dress, like our frock coat : l. 14, '*side sloppe*' = lower garments, breeches : '*side*' signifies 'long' : *ibid.*, '*bombast*' = stuffed or padded.
- „ 20, l. 4, '*die*' = dye : l. 15, '*substance of her perfect minde.*' See note on page 3, l. 6 : l. 19, '*stale*' = decoy, as before : l. 21, '*rampire*' = rampart.
- „ 21, l. 5, '*reclaime*,' a hawking term = accustom or tame. See Glossarial-Index, *s.v.* : l. 13, '*traine*' = stratagem, artifice, as in Macbeth (iii. 4)—

“ Devilish Macbeth

By many of these *trains* hath sought to win me
Into his power.”

So Spenser (F. Q. I. iii. 24) :—

“ But subtil Archimag, that Una sought
By *traynes* into new troubles to have taste.”

See Glossarial-Index, *s.v.*, for examples of the contemporaneous use of this verb and noun in two opposite senses, and the gradual dying-out in English of the present use, though still retained in French : l. 18, '*tread the measures*' = dance : l. 22, '*doubting*' = fearing.

- „ 22, l. 11, '*salue*' = the 'hail' or salute : l. 16, '*sith*' = since, *frequenter*.

- Page 23, l. 6, '*Sisimbrium*' = water-mint : l. 17, '*frumpe*' = contemptuous speech, *frequenter*, and in Lyly, as before : l. 21, '*Muses*' = study : last l., '*Spattania*'—see Glossarial-Index, *s.v.*
- „ 24, l. 2, '*Stone Calcir*'—see special list of stones, etc., after Glossarial-Index : l. 7, '*Lazar*' = Lazarus, beggar : l. 9, '*passe not*' = heed not : l. 15, '*chaffer*' = merchandise. See note on p. 10, l. 8.
- „ 25, l. 1, '*likened to the Fullers mill*' = fouler or dirtier as it is increasingly used : l. 2, '*the hearbe Phanaces*'—see special list of plants, etc., after Glossarial-Index : l. 22, '*stond*' = stand : *ibid.*, '*Niesse*.' So page 129, l. 7, = a form of *Eyesse*, an infant hawk or quasi nestling. Formed apparently (*pace* Nares) as nuncle, etc. : l. 24, '*baite*' = a term in falconry—to flutter the wings as preparing for flight, particularly at the sight of prey : probably from Fr. *battre* :

“That with the wind
Bated like eagles having newly bath'd.”
(1 Henry IV., iv. 1.)

See Nares, *s.v.*, for a full note ; also our Glossarial-Index, *s.v.*

- „ 26, l. 5, '*tryall*' = proof : l. 13, '*forewit*' = wit before or foresight.
- „ 27, l. 3, '*curious*' = scrupulous ; but as this is a very frequent word both as noun and adjective in Greene, see Glossarial-Index,

s.v., for a full note : l. 17, 'tryed' = proved—*frequenter*. See Glossarial-Index, *s.v.*, for a full note, with examples : *ibid.*, 'stragler' = vagabond. So in Euphues, as before : l. 24, 'a solemne Saint'—a hit at the Puritans, since he evidently means a solemn-seeming, or merely outwardly solemn—an old falsehood.

Page 28, l. 1, 'haue' for 'hath' : l. 3, 'wetting' = shrinking as of cloth, as before : l. 9, *Amber-stone*—see special lists after Glossarial-Index : l. 11, 'Barke,' etc., *ibid.* : l. 15, 'onix,' *ibid.* : l. 19, 'pray' = prey—the usual spelling then : l. 21, 'cast the water' = examine urine in order to discover disease. So in Macbeth (v. 3) :

" If thou could'st, doctor, cast
The water of my land, find her disease " :

l. 25, 'Let no wit ouercome wisdom'—see note on page 3, l. 10.

„ 29, l. 20, 'daunger of Diana's caue.' See Glossarial-Index, *s.v.*

„ 30, l. 1, 'participate'—so late as Wordsworth the verb was thus used. In Pettie's 'Civile Conuersation' of Guazzo (1581-6) an example of present-day use occurs—"seeing our age doth so *participate with* the qualitie of yron' : l. 7, 'tearmes'—see Glossarial-Index, *s.v.* : l. 11, 'Halciones' = halcyon or kingfisher. See Nares, *s.v.*, and Sir Thomas Browne's *Vulgar Errors*, *s.v.* The

odd thing is that the kingfisher is only at most a river-haunting, not properly a sea-bird : l. 25, '*Adamant*' = magnet. So in *Troilus and Cress.*, iii. 2 :

"As true as steel, as plantage to the moon,
As sun to day, as turtle to her mate,
As iron to *adamant*,"—

but elsewhere = intensely hard rock. But see Glossarial-Index, *s.v.*, for quotations on 'diamond' *v.* magnet : l. 26, '*goat's-blood*' = a long-abiding bit of folk-lore, on which see Glossarial-Index, *s.v.*, and special lists, as before : last l., '*incense*' = inflame, provoke. Query here and elsewhere, as in *Minsheu* = move or instigate? See Glossarial-Index, *s.v.*

Page 31, l. 1, '*Lupinar*'—see special lists, as before : l. 15, '*loading carde*'—see Glossarial-Index, *s.v.* : l. 16, '*wey*' = weigh : l. 25, '*stearne*' = helm : l. 27, '*crased*' = weak. See Glossarial-Index, *s.v.*

" 32, l. 7, '*sotted*' = besotted, from *sotie*, folly (Anglo-Norman), as at page 33, l. 22. So Lyly,—“I hope you be not *sotted* upon the Man in the Moon” (*Endimion* i. 1) : l. 10, '*collise*' = cullis, *i.e.* a delicate strong broth. So also *Euphues* (as before)—“They that begin to pine of a consumcion, without delay preserue themselues with *cullises*” (p. 65). So too in his '*Campaspe*' (iii. 5) —“He that melteth in a consumption is to

be recured by colices not conceits" : l. 22,
 'Bathes in Calicut.' See Glossarial-Index,
s.v. : l. 23, 'Orme.' See Index of Names,
s.v. : l. 25, 'teastie' = testy.

- Page 33, l. 1, 'cloth of Arras' = tapestry hangings of
 rooms, so named after Arras, capital of
 Artois, where the manufacture originated.
 They were frequently used to divide apart-
 ments—much as sliding-doors do now—not
 simply hung on the walls, as still to be seen
 in the "stately homes of England" and
 France. This explains Falstaff's position
 behind the hangings, and other examples of
 the word in Elizabethan-Jacobean books :
 l. 16, 'hazard' = perchance in peril, or [thou
 shalt be] is to be understood, as in 'thou
 shalt reap,' before : last l., 'fond' = foolish.
- " 34, l. 7, 'cōfect' = confection, as before : l. 13,
 'strait' = strait laced or strait gated : l. 15,
 'spurres'—see Nares, *s.v.* : l. 23, 'curiositie.'
 —see note on page 27, l. 3 : l. 26, 'cast'
 —see note p. 28, l. 21 ; but here = a dicing
 or gaming term = I throw at all [my oppo-
 nents].
- " 35, l. 1, 'mase' = maze or muse, at his wit's
 end : l. 8, 'peeuish' = froward or wayward :
 l. 15, 'euill chapmen' = ill salesmen : l. 17,
 'visor' = mask : l. 22, 'chose' = choose.
 So 'lose' for 'loose,' last l. : l. 24, 'vaded'
 —see Glossarial-Index for full note on
 'vaded' *v.* 'faded.'
- " 37, l. 9, 'Dan' = Don.

- Page 38, l. 20, 'Scrappe' = scrap, or scraps of food : *ibid.*, 'reclaimeth' = recalleth? but see Glossarial-Index, *s.v.*, for a full note : l. 21, 'whetston' = sharpener : l. 22, 'call' = that which 'calls' one to one, as the hawk is called by the call of the falcon, etc.
- " 39, l. 12, 'flowe' = of a swollen river, not of the tides of the sea : l. 16, 'doultyshly' = clownishly, boorishly.
- " 40, l. 8, 'tyed . . . to the mast of modesty'—as in the old classic legend of Ulysses and his crew, to resist the Syrens.
- " 41, l. 10, 'Margaret' = pearl : *ibid.*, 'valure' = value. So in 'Mirror for Magistrates' (p. 280),—

"More worth than gold a thousand times in *valure*."

So too in Sidney's *Arcadia*.

- " 42, l. 1, 'nurse and bedfellow'—to be noted in regard to the custom.
- " 43, l. 5, 'barren doe'—not that a 'doe' is necessarily 'barren' : *ibid.*, 'hoppe tree.'—In 1574, Reginald Scot published a little book, which was republished in 1576 and 1578, advocating and describing the culture of the hop, then imported from Gueldres : l. 11, 'Smaragdo' = Σμαραγδος, the emerald.
- " 44, l. 17, 'flat' = down-right. We still say 'it is a flat lie' : l. 20, 'platforme'—Cotgrave gives the Fr. *plate-forme* as in our sense = model or draught of a building, as it is used here.

Page 45, l. 20, 'appeached' - impeached, accused.
So in Richard II. (v. 2),—

“Now by mine honour, by my life, my troth,
I will *appeach* the villain”:

- l. 22, 'conster' - construe, as at p. 46, l. 13 :
- l. 26, 'mase' = at his wit's end, as before :
last l., 'as though her heart had bin on her
halfepeny'—see list of proverbs at close of
the present Notes and Illustrations : last l.,
'fetch' = trick or stratagem.
- „ 46, l. 12, 'credit' = belief, or as we might say
'crediting' : l. 24, 'too' = to—'to' and 'too'
arbitrarily used.
- „ 47, l. 14, 'cal' = give tongue or bark : last l.,
'superlative'—rather 'comparative.'
- „ 48, l. 15, 'a custom'—see p. 49, l. 10 : *ibid.*,
'the bay-tree,' etc.—see special lists, as
before : l. 25, 'unlikely' = ill-seeming.
- „ 49, l. 14, 'upper hand'—written when our
streets shelved down to the middle and the
wall was the 'upper' portion : l. 21, 'Pliny'
. *the Unicorn*, etc.—see special lists,
as before : l. 25, 'seemes'—v. sing. after
nom. pl., apparently through influence of
the singular nouns between.
- „ 50, l. 2, 'old folke are twise children.' Robert
Fergusson, precursor of Robert Burns, felici-
tously puts it in his *Farmer's Ingle*—proto-
type of the *Cottar's Saturday Night*,—
“The mind's aye cradled when the grave is near” :
l. 5, 'as lccfe' = as lief, *i.e.* as willingly :

ll. 26-7, '*one of my kinsmen sets out the lively Image of a Courtier*,' viz., Castilio's 'Courtier'—translated by Sir Thomas Hoby, (1561), and forming one of the HUTH LIBRARY series. This shows how the book and its translation were then known.

- Page 51, l. 9, '*Sweete breath*'—one wonders how our ancestors ascertained the alleged fact of the 'panther's sweete breath'; but see Glossarial-Index, *s.v.*, for a full note : l. 17, '*valure*' = valour here : l. 22, '*ouershot*' = outreached.
- „ 52, l. 1, '*ouerthwartnes*' = crossness, obstinacy. See Nares, *s.v.* : l. 3, '*hoat*' = hot—a key to the pronunciation? l. 9, '*winch*' = wince : l. 11, '*quicke*' = sensitive part. So we still speak of the '*quick* of the nail.'
- „ 53, l. 5, '*careful*' = full of care, as *frequenter*.
- „ 54, l. 18, '*crost*' = marked as with a cross : but see Glossarial-Index, *s.v.* : l. 26, '*Caue of care dungeon of despayre*'—allegorical fancies destined soon to be transfigured by Spenser : last l., '*flinging out*' = passing out passionately.
- „ 55, l. 3, '*graynge*' = grange, *i.e.* farm house : l. 4, '*myldes*' = miles : l. 16, '*semblance*' = appearance [of noticing] : l. 19, '*spill*' = overturn. Spilled potage, like spilled milk, not to be recovered : l. 27, '*Boore*' = boar.
- „ 56, l. 2, '*passeth the pikes*' = adventureth into and overcomes danger, as before levelled bayonets we should say : l. 14, '*voyage*' = in French sense, a land-journey, not as

with us exclusively sea-travel. See Glosarial-Index, *s.v.*

- Page 57, l. 18, 'onset' = commenced his attack, made his advances : l. 27, 'vented' = pierced so as to give 'vent' to the liquor by a cock or stopple. Both images are drawn from the commonly known fact that the liquor will not issue without there be also a spigot-hole, or the upper bung loosed. The word 'vent' is still in ordinary use in the above sense.
- „ 58, l. 1, 'nosethril' = nose and thirl = perforation (Saxon). So in Shakespeare, Spenser, etc., etc. : l. 12, 'circumstance' = standing around, *i.e.*, as he cunningly says, he dares only tell the plain fact without rhetorical amplifications : l. 16, 'tract' = Lat. *tractus*, *i.e.* space or course.
- „ 59, l. 1, 'vnpossible' = impossible : l. 2, 'adamant' = diamond : l. 5, 'sustaynes' —another example of v. s. after nom. pl. Query — through interposition of 'loue'? or perhaps of 'who,' in same manner as we find 'that' causing the verb to be in sing. in so many cases : l. 12, 'Hermine' = ermin : l. 25, 'misling showres' = falling in smaller or more misty drops than when it drizzles.
- „ 60, l. 6, 'gaze'—on account of his beautiful skin and sweet savour as noted by Pliny, etc. : l. 11, 'vertue of pure jet'—see special lists, as before, for full note on this : l. 12, 'flare' = fat, of a pig's kidney (Westmore-

land), in Somerset = saliva (Phillips). But
 qy. misprint for 'flaxe'?

- Page 61, l. 3, *Serpentine powder*—see Glossarial-
 Index, *s.v.* : l. 4, '*Salamander stone*'—qy.
 asbestos? but see special lists, as before :
 l. 7, '*free stone*'—*ibid.* : l. 8, '*the Emer-
 auld*,' etc.—see special lists, as before :
 l. 10, '*Polipe*'—see special lists, as before, and
 p. 77, l. 4 : l. 11, '*Saphyre*'—*ibid.* : l. 14,
 '*troathlesse*' = without keeping his troth.
- „ 62, ll. 3, 4, '*the fish hauing no eares*'—an old
 vulgar error.
- „ 63, l. 6, '*trauaell*' = travail : l. 7, '*your labour
 lost*'—a phrase very common earlier and
 later ; see Glossarial-Index, *s.v.* : l. 9,
 '*letting*' = hindering : l. 20, '*marrow*' =
 mate : l. 21, '*squat*' = lie not flat? l. 26,
 '*string*' = of bow : l. 27, '*white*' = centre-
 mark.
- „ 64, l. 8, '*brimme*' = edge : l. 9, '*stone in
 Ægypt*'—see special lists, as before : l. 18,
 '*call it*,' etc. = entertain the question or
 subject—a curious use.
- „ 65, l. 4, '*Beral*'—see special lists, as before :
 l. 7, '*gineper*' = juniper.
- „ 66, l. 2, '*renoumed*' = renowned, as before: l. 17,
 '*as cold as a clock*.' So Lyly in *Euphues*,
 as before—'Though *Curio* bee as hot as a
 toast, yet *Euphues* is as colde as a *clocke*'
 (p. 106, Arber). See Glossarial-Index, *s.v.* :
 l. 27, '*cast*'—a gaming use = threw them
 all face uppermost.

- Page 67, l. 1, '*remorce*' = pity: l. 7, '*dered*' = loved.
See Nares, *s.v.*, for a useful note.
- „ 68, l. 10, '*conserue*'—now used = confection, but here as a medicinal conserve, whereas we have only so retained it in the 'conserve of roses.'
- „ 69, l. 10, '*enueigled*'—if the supposed derivation be true, does not require to be used in an ill sense, and that derivation ('blinded') is strongly supported by the corresponding clause 'so blinded' four lines below.
- „ 70, l. 24, '*with all*' = withal.
- „ 73, l. 25, '*poult foote*' = club footed—query because such a foot comes down with a thump or 'polt'? See Glossarial-Index, *s.v.*
- „ 74, l. 16, '*the Elephant*'—see special lists, as before: l. 19, '*Basilisk*'—seems to be a complete transformation of Pliny's statement—"yea and (by report) if he doe but set his eie on a man, it is enough to take away his life" (Holland's Pliny, lxxix. c. iv.).
- „ 75, l. 3, '*milte*' = spleen: l. 4, '*burstines*'—'*tumideque mariscæ, burstenese, itchingnesse*' (*A Little Dictionary for Children, s.v. Hernia, &c., 1586*):
- „ 76, l. 9, '*habilitye*' = the 'h' before 'a': l. 15, '*Mithridate*' = elixir: ll. 16-17, '*Reedes in Candie*'—see special lists, as before: l. 25, '*Pickerell*' = pike; see Pliny, lxxxii. c. 2.
- „ 77, l. 4, '*Polipe stone*'—the 'polipe' is an animal, this a stone.

- Page 79, l. 3, '*carter*'—then (as now) thought an ignorant person, and bad logic was called in derision, carter's logic; or possibly it meant the logic of blows: '*flat*' = downright.
- „ 80, l. 15, '*quidities*' = (originally legal or scholastic) quibblings or subtleties, equivocations or double meanings: l. 17, '*moe*' = more: l. 18, '*secretaries of nature*'—a favourite contemporary name for Bacon.
- „ 81, l. 5, '*Letters of Ephesus*'—see Index of Names, *s.n.*: l. 12, '*pince*' = pinch. Cf. the converse of '*winch*' for '*wince*' before.
- „ 82, l. 25, '*a dumb Schoole*' = esoteric, silent to outsiders.
- „ 83, l. 22, '*Strapado*'—from the Italian *strappare*, to stretch or pull away by force. The punishment was to be drawn up by a cord fastened to the arms, and then to be let down suddenly and stopped with a jerk. It broke the arms of the soldier and loosened his joints. See Dyce, *s.v.*, and R. Holme's '*Acad. of Armory and Blazon*,' B. iii., c. 7, which Dyce quotes. Braithwaite entitles one of his raciest books '*A Strapado for the Devil*.'
- „ 84, l. 3, '*me think*' = methinks: l. 17, '*greene tayle*' = young tail.
- „ 85, l. 6, '*chymed for sleepe*'—now in the Nursery a '*yawn*' is called '*a first bell for bed or sleep*'—the eyelids closing in sympathy, going together and winking like the clapper of the bell: l. 13, '*strayning*' =

pressing her hard : *ibid.*, 'A dio' = adieu—
how little we think of the meaning when we
use the word!

- Page 86, l. 17, 'confection,' see note before : l. 26,
'Conge' = bow of farewell and kiss. So Armin
in his 'Nest of Ninnies' (1608), "Sir William
with a low *congy* saluted him" (see my edn.
of the Poems, etc., of Armin, in OCCASIONAL
ISSUES) : l. 27, 'vale' = farewell.
- „ 87, l. 7, 'things vnlooked for, most often happen'
—a long anticipation of Lord Beaconsfield's
saying, 'It is the unexpected that always
happens.'
- „ 88, l. 7, 'bushell'—a saying originating in the
Eastern custom of presenting bread and salt
to the stranger or visitor in token of friend-
ship : l. 9, 'bande' = bond : l. 14, 'Iacinth, if
it be rubbed,' etc.—see special lists, as before.
- „ 90, l. 25, 'make' = mate.
- „ 91, l. 7, l. 19, 'ware' = beware—see l. 27 : *ibid.*,
'as the dogge'—in Æsop's fable, or = between
two stools, etc.
- „ 92, l. 19, 'winding' = a sporting term ; to wind,
or have him in the wind, is to scent him, the
wind blowing the scent from the humid
animal or his steps, to the dog : l. 25,
'sharpenest'—qy. a Greene-made superlative,
or a misprint for 'sharpened' ? Editor
knoweth not whether he means that when
it tasteth of sugar it is a sign that sugar has
been added ; but it is a sign : l. 26, 'infer'
= draw.

- Page 93, l. 13, '*Hobby*' = species of hawk : l. 14, '*checke*' = pause in the flight. So Twelfth Night (iii. 1), "And like the haggard *check* at every feather, that comes before his eye" = change the game while in pursuit : Holyoke gives = ludificatur : l. 15, '*returne*'—see Glossarial-Index, *s.v.*, for a full note : *ibid.*, '*quest*' = search, pursuit.
- „ 94, l. 24, '*carpet knight*' = knight dubbed in peace, whose whole exploits are limited to courtly attendance. In Twelfth Night (iii. 4), Shakespeare describes this jocular order, "He is a knight, dubb'd with unhack'd rapier, and on carpet consideration."
- „ 95, l. 6, '*skonce*' = brain-pan or skull : l. 7, '*on the last*' = on the stretch, as a shoe on the last : l. 8, '*tenters*' = tenter-hooks : l. 10, '*inferrying*' = making, as before.
- „ 96, l. 13, '*take counsell at his pyllowe*'—as we say, sleep on't.
- „ 97, l. 21, '*bale*' = sorrow or misfortune. So Coriolanus, i. 1:—
- "Rome and her rats are at the point of battle,
The one side must have *bale*."
- So Spenser in *Daphnaida* (l. 320):—
- "Let now your bliss be turned into *bale*":
- l. 23, '*puffing peate*' = burning or smoking fuel so-called, made of the compressed 'peat' of bogs.
- „ 98, l. 2, '*the Lyon couleth his Stomacke with eating the Sea-mouse, etc.*'—see special lists, as before : l. 3, '*Ermelyne*' = ermin : l. 7,

'careful' = full-of-care, anxious : l. 13, 'little world'—one of various clauses, showing that the idea of the Microcosmos was then common.

Page 99, l. 15, 'the Storkes in India,' etc.—see special lists, as before.

„ 100, l. 2, 'dumpes' = sorrows. John Davies of Hereford has a beautiful lament called 'A Dump (= a melancholy, sad-hearted strain) upon the Death of the most noble Henrie, Earle of Pembroke,' while Dr. William Loe has his 'Seven Dumps of a sorrowful Soul.' See also Nares, *s.v.* : l. 15, 'dehort' = exhort.

„ 101, l. 2, 'heard' = hard : l. 8, 'partie' = individual or person : l. 18, 'put case' = suppose, *frequenter*. Pettie in his 'Guazzo' has it, 'put the case.'

„ 102, l. 2, 'sease' = cease : l. 8, 'fobbe' = cheat, trick (G. *foppen*), *i.e.* put one off with fair words : l. 15, 'faire on' = as you set forth in a fair show.

„ 103, l. 25, 'Muses' = musings.

„ 104, l. 26, 'block' = obstacle ?

„ 105, l. 9, 'procureth' = causeth : l. 15, 'race' = raze.

„ 106, l. 23, 'gravelled' = stranded. See Abp. Trench's *Select Glossary*, *s.v.* So Hall (*Satires vi. 14* : OCCASIONAL ISSUES edn.),—

“ So long he drinks, till the black caravell
Stands still fast *gravelled* on the mud of hell.”

It is a felicitously vivid descriptive word,

as of the keel of a wrecked ship grinding and fixing on the 'gravel' of a sunken shoal; but see Glossarial-Index, *s.v.*, for more: l. 27, *list* = choose.

- Page 107, l. 9, '*Canaros*'—Canary Islands?—see Index of Names, *s. n.*: l. 12, '*Cantharides*' = fly used in blisters: l. 15, '*naught*' = naughty, bad.
- „ 108, l. 1, '*trayned*' = used as a stratagem or artifice: l. 27, '*for*' = on account of, through.
- „ 109, l. 13, '*the stone Armenicke*'—see special lists, as before.
- „ 110, l. 2, '*feofmentes*' = grant of feud or estate in trust; here = gift, the legal term designating a gift of lands, etc., in fee-simple, *i.e.* for ever: l. 9, '*padde in straw*' = cheat, *i.e.* trusses bulked out with any rubbish, that they might have a fair show: l. 23, '*doter*' = dotard.
- „ 111, last l., '*pecce*' = fowling-piece.
- „ 112, l. 22, '*taketh euer*'—query [n]euer?
- „ 114, l. 1, '*rose-alger*' = rose-laurel or rose-bay tree—see special lists, as before. Fr. *rosageur*: l. 4, '*flyes Catabria*'—see special lists, as before: l. 20, '*Captaine of Cornetto*' = of cuckolds: l. 26, '*golden boxe*' see Glossarial-Index, *s.v.*, in relation to the story of the gold casket in Merchant of Venice.
- „ 115, l. 24, '*let*' = hinder: *ibid.*, '*daly*' = dally.
- „ 117, l. 6, '*soused*' = plunged: l. 8, '*alate*' = lately.

See Glossarial-Index for other examples :
l. 20, '*hay*,' either from the Fr. 'haie,'
hedge, or the round dance, so called from
the same.

- Page 118, l. 5, '*waying*' = swaying—aid [of] required
before assault : l. 11, '*passed not*' = cared
not, hesitated not : l. 20, '*abominable*'—
Nares annotates :—"A pedantic affectation
of more correct speaking, founded upon a
false notion of the etymology ; supposing
it to be from *ab homine*, instead of *abominor*,
which is the true derivation. Shakespeare
has ridiculed this affectation in the
character of the pedant Holofernes :—
'This is *abominable* which he [Don
Armado] would call abominable' (Love's
L. Lost, v. 1)." It must be added that it
was not necessarily pedantic so to spell.
As simple matter-of-fact the word carried
in it meanings corresponding with the
double derivation. In Lyly, as before.
- „ 119, l. 19, '*his*'—misprint for '*hir*' : l. 20,
'*they*' used because '*she*' is used in a
generic sense.
- „ 121, l. 14, '*fangle*'—we say '*fangled*.'
- „ 122, l. 5, '*steps*' = stops, *i.e.* tries the impossi-
bility of stopping.
- „ 124, l. 11, '*match*'—*qy.* misprint for '*march*'?
but it may be = marry.
- „ 125, l. 1, '*disloge*' = dislodge : l. 13, '*bain*'
= bane.
- „ 126, l. 22, '*hauty*' = high.

- Page 127, l. 12, '*corps*' = corpus, not as with us corpse or dead body : l. 24, '*inconvenience*' = disadvantage : l. 25, '*mainkinde*' = mankind.
- „ 128, l. 12, '*leaze*' = leas : l. 14, '*straight*' = strait : l. 20, '*lōdesō*' = lodesome, *i.e.* heavy or over-lacking : l. 25, '*snuffles*' = sniffs through the nose.
- „ 129, l. 5, '*Boa*'—only the 'constrictor' serpent seems to have been so named; but in Topsell's great folio is a quaint monster so named. Query—*boa*[r] ? l. 7, '*Niesse*'—see note on page 25, l. 22 : *ibid.*, '*ramage*' = wild, as in Chaucer : l. 8, '*limes*' = lines or bands, as in a limed hound, *i.e.* a hound held by his keeper.
- „ 130, l. 18, '*sinisterly*' = absurdly, perversely : l. 24, '*hardly*' = with difficulty.
- „ 131, l. 8, '*digesting*' = digesting—frequent contemporaneously and later. I heard it used the other day colloquially in this phrase—'We'll need a week to *digest* these plans': l. 19, '*harty*' = brave, or of good courage : *ibid.*, '*moulde*' = mole. So mold-warp—from turning the mould : l. 20, '*dolphin, for his straight back*'—the conventional drawings of the dolphin exaggerated the mythical crookedness : l. 21, '*parasit*' = parasite, pander.
- „ 132, l. 2, '*find in y^e fairest rose, a foule canker.*' So Shakespeare (Sonnet xxxv.) :—

“Loathsome *canker* lives in sweetest bud,”

= caterpillar. Again (Sonnet lxx.) :—

“For *canker* vice the sweetest buds doth love.”

Lyly in his *Euphues*, as before, furnishes good examples, *e.g.*, “Is not poyson taken out of the Hunnysuckle by the Spider? venym out of the Rose by the Cancker?” . . . “The Rose though a lyttle it be eaten with the Canker yet beeing distilled yeeldeth sweet water” (pp. 100-1, Arber) : l. 21, ‘*taints*’ = tents—a surgical appliance. So p. 133, l. 1. So Lyly, as before—“If it be ripe it shalbe lawnced, if it be broken it shalbe *tainted*” (p. 65) : l. 26, ‘*quatted*’ = satiated. So *Euphues* (C. 3 *b*) :— “to the stomach *quatted* with dainties, all delicates seem queasie.”

Page 133, l. 4, ‘*cōbersō*’ = combersom, cumbersome : l. 26, ‘*frettised*’ = fretted, disturbed?

” 134, l. 4, ‘*fondlings*’ = love’s fools : l. 5, ‘*hors-coursers*’ = horse-scourser, *i.e.* horse-dealer—from *scorse*, to exchange, *i.e.* a horse-changer. See Nares, *s.v.* *Scorse* and *Horse-courser* : l. 6, ‘*chop and chang*.’ Abraham Fleming thus defines—“*Mango equorum*, a horse scorsor : he that buyeth horses, and putteth them away again by *chopping and changing*.” (*Nomencl.*, p. 514a) : l. 26, ‘*quasic*’ = queasy.

Part II.

” 139, l. 9, ‘*infringed*’ = broken down or destroyed. See Glossarial-Index, *s.v.*

- Page 141, l. 3, '*Robert Lee*'—there were so many Robert Lees contemporary that it is impossible now to determine the personality of this one; only as Greene had other Lincolnshire friends, this may have been a Robert Lee who was knighted 11 May, 1603; another, Lord Mayor of London, 22 May, same year: *ibid.*, '*Roger Portington*'—see note on page 11, l. 1; l. 9, '*Celonites*'—see special lists, as before.
- „ 142, l. 21, '*Pismier*' = pismire.
- „ 144, l. 4, '*Embroiderer*' = embroiderer, *i.e.* weaver.
- „ 145, l. 4, '*Ironice*' = ironically: l. 8, '*Satyre*' = satirist—whether any particular one was meant cannot now be determined.
- „ 146, l. 1, '*Richard Stapleton*'—a 'small poet' in his way and famous in his generation otherwise. See Index of Names, *s.v.*: l. 4, '*Pallas crue*' = company. Except as applied to a 'ship's crew' the word has a deteriorated meaning now: l. 5, '*Brittane*'—Brittish was not yet current.
- „ 148, l. 4, '*craue*'—to rhyme with 'haue' made ungrammatical = [would] crave.
- „ 149, l. 14, '*whether*' = which-ever: l. 15, '*well-meaning*'—corresponding with the 'well-wishing' of Thorpe's famous dedication.
- „ 150, l. 6, '*verdit*' = verdict: l. 19, '*english consumption*' = pthisis, still the curse of our climate: l. 21, '*dry blowes*'—much as

- we speak of 'dry humour': l. 27, 'port' = style, state.
- Page 151, l. 7, 'fact' = act: l. 21, 'baleful' = sorrowful: l. 23, 'wreck' = wreak: l. 28, 'disaster' = disastrous in its transition-form.
- „ 153, l. 7, 'seased' = seized, put in legal possession of: l. 23, 'disgresse' = digress.
- „ 156, l. 1, 'distilled' = slowly dropping tears: l. 19, 'straining at.' So in our English New Testament = straining out.
- „ 157, l. 22, 'affectioned' = devotedly loving.
- „ 162, l. 14, 'dissolue' = resolve.
- „ 164, l. 22, 'Gymnosophists'—anciently described as a sect of Indian philosophers, but = fakirs.
- „ 165, l. 10, 'worshipfully' = honorably, well-connected: l. 20, 'quandary' = a fact, the cause of hesitation or doubt—"He *quandaries* whether to go forward to God, or with Demas, to turn back to the world" (Thomas Adams i. 505); corruption of the French *Qu'en dirai-je?* 'what shall I say about 'it?''—a perplexed question. Doubtless the root of the word is in some hitherto untraced 'fact' or incident.
- „ 166, l. 4, 'lust' = list, will or choice; but see Glossarial-Index, *s.v.*, for examples from Lyly, etc.: l. 10, 'straight' = strait.
- „ 167, l. 17, 'passe' = surpass.
- „ 168, l. 5, 'curiositie' = scrupulosity, as before: l. 16, 'tenure' = tenor.
- „ 169, l. 14, 'cogging cobesmates' = cheating mates

or associates : last l., 'of' = caused by or carried out.

- Page 173, l. 6, 'blabs' = gossips : l. 20, 'pretensed' = professed : l. 26, 'Orisons' = devotions.
- „ 174, l. 1, 'complexion' = constitution : l. 14, 'galded' = galled : *ibid.*, 'frankly' = openly, candidly, liberally : but see Glossarial-Index, *s.v.*, for examples : l. 17, 'herbe Baaran'—see special lists, as before : l. 23, 'Tyborne' = gallows : l. 26, 'mate'—a chess term = the complete or decisive check of a piece, which results in its loss ; Fr. *mat*, made dead. Small mate is = the final mate not of the king, but of some smaller piece, but the term is not now used in chess.
- „ 175, l. 16, 'Torpedo'—could Greene intend Tarantula? *ibid.*, 'procrastination' = delay, continuance : l. 18, 'vale' = veil : last l., 'canuizado' = sudden assault in a particular vesture—spelled *camisado*. See Nares, *s.v.*
- „ 176, l. 26, 'seastar'—see special lists, as before : last l., 'mount Vermise' = see Index of Names, *s.n.*
- „ 177, l. 2, 'cast thy cardes' = cast up or count the value of your hand, as in cribbage : l. 7, 'banckrout' = bankrupt : l. 26, 'clarkely' = scholarly.
- „ 178, l. 1, 'halted' = slipped, *i.e.* given the slip to?
- „ 179, l. 6, 'warde' = a fencing defensive term :

l. 11, '*stirring*' = steering : *ibid.*, '*stearne*' = helm, as before : l. 26, '*cock-boat*' = small boat, whether attached to a ship or not—sometimes spelled simply '*cock*' without '*boat*.'

Page 180, l. 5, '*a verie friends*' = an intimate friend's : l. 9, '*tickle*' = uncertain, tottering. So Measure for Measure (i. 3) :—

"Thy head stands so *tickle* on thy shoulders, that a milk-maid, if she be in love, may sigh for it."

So too 2 Henry IV. ii. 1 :—

"The state of Normandy
Stands as a *tickle* point" :

l. 10, '*yong youthes*'—a frequent alliteration in Greene : l. 19, '*lunatikes*'—let the context be noted in relation to this word.

- " 181, l. 10, '*fraught*' = freight : l. 20, '*demurely*' = gravely : l. 22, '*Palmers*' = travelling monk : l. 25, '*mortified*' = dead.
- " 182, l. 12, '*Oryllus boxe*'—see Index of Names, *s.n.* : *ibid.*, '*Carolus scarph*'—*ibid.*
- " 183, l. 4, '*trusty*' = confiding.
- " 187, l. 15, '*cragged*' = twisted ? l. 24, '*toyish*' = trifling, childish.
- " 188, l. 2, '*Grype*' = a mythical heraldic bird, griffin : l. 13, '*vnwares*' = unawares.
- " 189, l. 10, '*discouert*' = a hunting term for discovery.
- " 189-90, last l. and l. 1, yea, in seeking to

vnlose *the Lunes*, the more shee was intangled' : 198, ll. 7-9, 'thou must be the man which must vnlose me from *the lunes*, or els I shall remaine in a lothsome Laberinth.

This double occurrence of a word which has hitherto been held to be peculiar to Shakespeare, seems to supply Archdeacon Nares' want, when *s.v.* he annotated—"Could we find any other authority for the word, it would greatly increase the probability,"—the 'probability' being the emendation of Theobald in Hamlet (iii. 3),—

"The terms of our estate may not endure
Hazard so near us, as doth hourly grow
Out of his *lunes*,"

where the 4to of 1604 reads 'browes' (4to of 1603 not having the passage), and the folio of 1623 'Lunacies'; and of Hanmer in Troilus and Cressida (ii. 3),—

"Yea, watch
His pettish *lunes*, his ebbs, his flows, as if
The passage and whole carriage of this action
Rode on his tide,"

where the early texts read 'lines'; of the modern text of the Merry Wives of Windsor (iv. 2),—

"Why, woman, your husband is in his old *lunes* again,"

where the 4to of 1630 and the folios of 1623 and 1632 read 'lines' and the earlier quartos 'vaine.' The only passage

in Shakespeare where the word 'lunes' occurs in the original and old texts is in Winter's Tale, where we read (ii. 2),—

"These dangerous unsafe *lunes* o' the king ! beshrew them—

He must be told on't and he shall."

This undoubted use as = Lunacy, frenzy in the light of Greene's double use of it, transmutes Nares' 'probability' into certainty in the substitution of 'lunes' for 'lines,' etc. The context in Greene shows Clarinda in very lunacy and frenzy of love-passion ('intollerable maladie,' p. 193, l. 23) for Pharicles; and hence we now supply the long-wanted 'other authority.' Neither Dr. Schmidt in his 'Shakespeare Lexicon,' *s.v.*, nor Dyce in his great 'Glossary,' nor any of the editors, has been able to adduce another example of the word. This is only one of a multitude of instances wherein Greene sheds light on Shakespearian words and cruxes. Curiously enough, a small volume of '*Prize Translations, Poems, and Parodies*' (1881, Walker, London) supplies a present-day revival of the word in a clever if somewhat irreverent 'Parody' on our Laureate's 'De Profundis,' by (it is an open secret) Mr. Frank Storr, thus:—

"DE ROTUNDIS : TWO CHEEPINGS.

"Out of the egg, my chick, out of the egg—
Not that old Orphic, Aristophanic egg,

Formed in the formless caves of Chaos, ere
 The first cock crowed, or egg of fabulous Roc,
 But the profoundest Tennysonian egg,
 Laid by our Poet Laureate in his lunes,
 (Lunes lunatic, phrenetic, March-hare lunes,
 The ramping, roaring moons of daffodil)
 Hatched in the *Nineteenth Century* this May
 By the great incubator Jamy Knowles." (pp. 84-5.)

- Page 190, l. 10, '*the Garlike*'—see special lists, as before : l. 12, '*the hemlocke*'—*ibid.* : l. 13, '*the grease of the snayle*'—*ibid.*
- „ 191, l. 6, '*nousled*' = nuzzled : l. 13, '*file*'—qy. '*filed*' or flattering speech : l. 14, '*stampe*'—qy. the 'stamp' or call by the foot on the ground, to the hunting-bird to return ?
- „ 193, l. 14, '*wracked*' = wrecked.
- „ 194, l. 8, '*wage*' = give a wage or payment.
- „ 195, l. 16, '*mase*' = maze, labyrinth. Cf. p. 198, l. 9 : l. 23, '*standish*' = inkstand.
- „ 196, l. 1, '*Don*'—not 'Dan,' as before : l. 24, '*shamefast*' = shamefaced, modest.
- „ 198, l. 7, '*tedder*' = tether : l. 8, '*lunes*'—see full note on p. 190, l. 1.
- „ 200, l. 1, '*blossomes of the Mirabolanes*'—see special lists, as before : l. 8, '*Vendales*' = Vandals.
- „ 202, l. 11, '*shoake*' = shock ; but qy. misprint for 'stroake'?
- „ 203, l. 2, '*scrappe*' = scrape or writing, *i.e.* letter : l. 7, '*paltring*' = shifty.
- „ 205, l. 22, '*machaulian*' = after Machiavelli, who for long was (preposterously) held to

be the incarnation of all deceitfulness. Professor Villari's recent erudite and judicial Life has lifted off the centuries-old obloquy. Fortunately this truly great book has been admirably translated into English.

- Page 208, l. 6, '*Crysolite*'— see special lists, as before : l. 8, '*the Unicorne*'—*ibid* : l. 11, '*Basco leafe*'—*ibid*.
- „ 209, l. 18, '*Seahulner*'—spelled '*Seahuluer*,' and so page 288, l. 12.
- „ 210, l. 11, '*Scuse*' = excuse : l. 23, '*collise*'— see note on page 32, l. 10.
- „ 216, l. 5, '*clawbackes*' = flatterers.
- „ 217, l. 6, '*canuasing*' = discussing ; but see note on page 17, l. 1, for another use.
- „ 219, l. 14, '*sawst*' = sauced : l. 17, '*paced in print*' = perfect in foot or pace, as a printed book is perfect in its beauty.
- „ 220, l. 2, '*kneestead*' = place of the knee. See Glossarial-Index, *s.v.* : l. 3, '*crotch*' = crutch ? l. 5, '*frounst*' = fringed, plaited : l. 8, '*side wide*'—side = long ; wide = full : l. 9, '*gent*' = genteel, Scotch '*genty*' : l. 10, '*Alla Morisco*' = Moorish ?
- „ 223, l. 17, '*indifferent*' = unprejudiced, impartial.
- „ 225, l. 11, '*a counterfeit Camelion*' = the very likeness of a [changeful] chameleon : l. 17, '*Mercurialists*' = changeable character— one under the influence of the planet Mercury (as was believed).

- Page 229, ll. 15-16, '*I get nothing but the horns*'
= be cornuted or made a cuckold.
- „ 230, l. 11, '*huswife*' = housewife.
- „ 232, l. 10, '*Pharicles had a pestilent wit*'—so
Shakespeare '*a pestilent knave*' (Rom. iv.
5, 147)—'*a pestilent gall to me*' (Lear
i. 4, 127)—'*a pestilent complete knave*'
(Othello ii. 1, 252).
- „ 234, l. 17, '*corporall oath*' = personal. In
many old church registers there are
entries of vicars and rectors having taken
'corporal' possession o' their 'livings'
with all the rights appertaining thereto.
- „ 237, l. 18, '*Agathes*' = agate? but see special
lists, as before.
- „ 239, l. 15, '*scrap*,' *i.e.* scrap or scraps of food, as
before : l. 22, '*sollempe*' = solemn—con-
temporary and later spelling, as in '*con-*
dempne,' '*decept*,' etc., etc.
- „ 242, l. 9, '*thou . . . declares*' = declarest.
- „ 243, l. 12, '*dint*' = stroke.
- „ 249, l. 11, '*toothsome*' = tasty—"Dulce, Cicer.
Amaro contrarium, quod manifesta volup-
tate linguam imbuit. γλυκὺ, γλυκερὸν,
Homero. Doux. Sweete : delicious : tooth-
some : not bitter."—Fleming's *Nomencl.*
- „ 251, l. 3, '*Mary Rogers, wife to M. Hugh
Rogers of Euerton*'—She was a sister of
Roger Portington before annotated, and
wife of Hugh Rogers of Mablethorpe, co.
Lincoln, and Everton, co. Notts. He died
at Mablethorpe 20 Jan. 1607-8, and from

his Inquisition *post mortem*, it is evident that his wife had predeceased him.

- Page 252, l. 14, '*welwillers*' — again recalling Thorpe's 'well wishing.'
- „ 253, l. 12, '*descant*' = variation in music (or discourse). See Nares, *s.v.*, for full notes.
- „ 254, l. 2, '*happily*' = haply : l. 26, '*Satire*' = satyr.
- „ 255, l. 5, '*prescript*' = prescribed : l. 6, '*fained*' —see Glossarial-Index, *s.v.* Greene uses it frequently, sometimes as = feigned and again as = glad : l. 27, '*bird of Egypt*' = Ibis? but see special lists, as before.
- „ 257, l. 3, '*leachers*' = licentious men : l. 19, '*die*' = dye.
- „ 259, l. 21, '*inckpot*' = poets, scribblers.
- „ 260, l. 16, '*the fountain Sibia*'—see Index of Names, *s.n.*
- „ 262, l. 9, '*sincke*' = receptacle, as 'sink' for dirty water : l. 19, '*lust*' = list, choice, as before.
- „ 263, l. 13, '*Ceraunon*'—see special lists, as before: l. 22, '*the hoefe of the Leopard*'—*ibid.*
- „ 264, l. 9, '*Dant*' = Dante : l. 17, '*Echites*'—see special lists, as before : l. 19, '*Flos Solis*' = Sun-flower.
- „ 265, l. 1, '*the hearbe of India*'—see special lists, as before : l. 3, '*the goorde leafe*'—*ibid.* : l. 4, '*the tree Tillia*'—*ibid.*
- „ 266, l. 21, '*lash*' = leash. See Nares under 'leash' for full notes.
- „ 267, l. 10, '*loathe*' = loathing.
- „ 268, l. 27, '*quat*' = satiate, as before.

Page 270, l. 13, '*Burse*' = Exchange. So Massinger's '*City Maid*' (iii. 1),—

“ I know not what a coach is,
To hurry me to the *Burse*, or Old Exchange.”

See Nares, *s.v.* : l. 23, '*lees*' = leas : l. 26, '*canuiz-adoes*'—see note on page 175, last line.

- „ 274, l. 4, '*the deare with the sight of a faire apple standeth at gaze*'—So Lyly, as before,—
“ the whole heard of Deare stand at gaze if they smell a sweet apple” (p. 78).
- „ 275, l. 25, '*diuine*' = forecast, reveal.
- „ 276, l. 19, '*As for the bay tree . . . Plinie reporteth*'—see special lists, as before :
l. 23, '*turnay*' = tournay : l. 25, '*Algorisme*'—see Glossarial-Index, *s.v.*, for a full note.
- „ 278, l. 5, '*Acanthis*'—see special lists, as before.
- „ 279, l. 19, '*Carisnum*'—*ibid.*
- „ 280, l. 9, '*the trees in the Ile of Colchos*'—*ibid.* :
l. 10, '*Serpents Serapie*'—*ibid.* : l. 12, '*Euets*'—*ibid.*
- „ 283, l. 12, '*the Viper being tyed to a Beech tree,*
etc.—*ibid.* : last l., '*Syluein*' = sylvan.
- „ 284, l. 1, '*lawnes*' = meadows : l. 16, '*chose*' =
chosen : l. 23, '*quaieth*' = overpowereth.
- „ 289, l. 8, '*counterfeit*' = likeness, as before.
- „ 290, l. 24, '*Ciatica*' = sciatica.
- „ 291, l. 13, '*ſ stone Draconites*'—see special lists,
as before : l. 24, '*ye hearbe Adiaton*'—
ibid. : l. 26, '*Vernese*'—spelled Vermese,

at page 176, last line. See Index of Names, *s.n.*

Page 292, l. 18, '*than*' = then.

„ 293, l. 9, '*Topason*' = topaz : l. 11, '*Nepenthes*'—classically, a magic potion—modernly, drug or remedy.

„ 295, l. 26, '*Sandastra*'—see special lists, as before.

„ 297, l. 9, '*Rue, a most bitter hearbe*'—"the plant *Ruta graveolens*, called also herb of grace, and used on account of its name, as a symbol of sorry remembrance—"reverend sirs, for you there's rosemary and *rue*" (*Winter's Tale*, iv. 4, 74)—"I'll set a bank of *rue*, sour herb of grace : *rue* even for ruth, here shortly shall be seen," etc. (*R. II.*, iii. 4, 105)—"there's *rue* for you," etc. (*Hamlet* iv. 5, 181). Schmidt, *s.v.*, as before, and many other examples.

II. PROVERBS AND PROVERBIAL SAYINGS.

„ 5, ll. 11, 12, '*striuing further then his slecue would stretch*' = arm or power.

„ 6, ll. 14-15, '*as bold as blind Bayard*'—see Notes and Illustrations *in loco*.

„ 16, '*they seeke others where they haue been hidde themselues.*' So 'If the old woman had not been in the oven herself she never would have sought for her daughter there,' and variantly.

- Page 19, l. 24, '*he that cannot dissemble, cannot lyue.*'
- „ 20, l. 2, '*so fast bred by the bone, as it will neuer out*' : l. 22, '*framing of sheepes skin for his woolues backe.*'
- „ 21, last l., '*sat quite beside the saddle.*' So in Lyly's *Euphues*, as before — he did not sit securely (or at ease) in his saddle, but awry, and therefore was and felt insecure.
- „ 22, ll. 1, 2, '*his heart was in his hose.*' We now say '*his heart is in his boots.*' Of course everybody knows the original in Homer, *Iliad* xv. 280:—*παρὰ ποσὶ καππεσε θυμὸς* — '*their spirit fell into their feet.*'
- „ 25, l. 10, '*a young Sainte an olde Diuell*'—a long-lived lie, and slander, and sneer combined : l. 20, '*lightly gained as quickly lost.*'
- „ 26, l. 3, '*a faire face may haue a foule minde*' : l. 4, '*sweete words, a sower heart*' : l. 5, '*rotten bones out of a paynted Sepulchre*' : l. 6, '*al is not gold that glysters*' : l. 13, '*one forewit is worth two after*' : l. 19, '*killed her with kindnesse*' : l. 23, '*euery dramme of pleasure shall haue a pound of sorrow.*'
- „ 28, l. 23, '*goe as the snaile faire and softly.*'
- „ 29, l. 6, '*it is to late to call againe yesterday*' : l. 24, '*had a flea in his eare, and his combe cut,*' etc. So in Lyly, as before—'*Philautus . . . stode as though he had a flea in his eare*' (p. 85).
- „ 30, l. 5, '*two might best keepe counsaile where one was away*' : ll. 12-13, '*so longe the*

pitcher goeth to the brooke, as in tyme it comes broken home.'

Page 31, l. 23, '*It is a fowle bird defiles the own neast*'—*qy. her?* l. 26, '*thou hast troden thy shooe awry.*'

„ 34, l. 18, '*ieopard a ioynt*,'—we now say 'to lose a limb' : l. 20, '*the best clarkes are not euer the wisest men.*'

„ 36, ll. 3-4, '*neither care of his choyce, nor feare of his chaunge.*'

„ 38, l. 13, '*so many heades, so many wits.*'

„ 43, l. 9, '*by course of kind*'—we say 'by course of nature.'

„ 45, last l., '*as though her heart had been on her halfepeny*'—Nares thus annotates:—“To have his hand on his half-peny,” is a proverbial phrase for being attentive to the object of interest, or what is called the main chance; but it is also used for being attentive to any particular object. It is quibbled on by Lyly, who seems to have introduced a boy called *Halfe-penie* for that ingenious purpose:—

“M. Dromio, look here, now is *my hand on my halfe-peny.* *Half.*

Thou hast not a farthing to lay thy hands on, I am none of thine.”—*Mother Bombe*, ii. 1.

“But the blinde [deafe] man, *having his hand on another halfe-penny*, said, What is that you say, sir? Hath the clocke stricken?”

Notes on Du Bartas, To the Reader, p. 2.
See our Glossarial-Index, *s.v.*

- Page 46, l. 1, '*doubting what a sleeue she shoulde shape for the coate*' : l. 13, '*I am at a good poynt.*'
- „ 48, l. 6, '*the lesse worth to be taken as y^e hardest.*'
- „ 49, ll. 13-14, '*the Senators would giue them the vpper hand*'—see Notes and Illustrations *in loco*.
- „ 50, l. 7, '*I had rather you should eate of the meate then I taste of the sauce.*'
- „ 52, ll. 4-5, '*she tooke pepper in the nose*' = to be angry, to take offence. Ray's Proverbs, *s.v.* See Nares, *s.v.*, for several examples. So Lyly, as before—"I would not that al women should take pepper in the nose that I have disclosed," etc. (p. 118) : l. 27, '*I will not make comparisons, because they be odious.*' So Lyly, as before—"least [= lest] comparisons should seeme odious" (1579, p. 68).
- „ 52, l. 14, '*the Foxe will eate no grapes.*'
- „ 53, last l., '*they which sued to marrye in haste, did finde sufficient time to repent them at leasure.*'
- „ 57, l. 20, '*loue makes al men Orators.*'
- „ 58, ll. 5, 6, '*his wits are either bewitched, or els not at home.*'
- „ 62, ll. 21-2, '*she would have hid fire in the straw, and have daunced in a net.*'
- „ 63, l. 2, '*the Citie which comes to parle . . . is soone sacked*' : l. 14, '*it is yll halting before a Cryple, and a burnt childe will feare the fire*' : ll. 22-3, '*yll catching of fish, when the hooke is bare*'—the elder Puritan Preachers barb many of their vehement appeals to those who

tempt the devil to tempt them, or who need scarcely a semblance of temptation to lead them to fall, with this proverbial saying and its converse in such as snap at the 'bare hook' without so much as a disguising or attracting 'bait.'

- Page 64, ll. 2-3, '*a woman may knit a knot with her tongue, she cannot untie with all her teeth*'—a proverb in every-day use still, especially in Scotland, when an unadvisable marriage is contemplated or is being made the topic of gossip.
- „ 66, l. 17, '*affectiō as cold as a clock*'—see Notes and Illustrations *in loco*.
- „ 67, l. 20, '*put case it be*' = suppose.
- „ 69, l. 25, '*it is Saint Frauncis fault, he wantes his hooede*'—St. Francis had evidently left his hood behind him.
- „ 75, l. 1, '*So many heads, so many wits*': ll. 18-19, '*you misse the cushion*' = miss intent; but see Glossarial-Index, *s.v.*
- „ 78, l. 21, '*he who woorst may, must hold the candle*': l. 22, '*a man must needes go where the diuel driues*'—both in Lyly, as before.
- „ 79, l. 14, '*a fooles bolt is soone shot*'—*ibid.*
- „ 85, l. 10, '*found fish on his fingers*' = plenty of fish to fry, plenty of occupation; but see Glossarial-Index, *s.v.*
- „ 86, l. 3, '*will you, nil you*': l. 5, '*gaue him a Cake of the same paste and a soppe of the same sauce.*'
- „ 88, l. 7, '*the choyce of a friend requireth the eating*

of a bushell of salt'—see Notes and Illustrations *in loco* : l. 22, 'soone ripe, soone rotten.'

- Page 89, l. 16, 'euery saint hath his feast,' *i.e.* feast day or festival—all in R. C., many in Church of England.
- „ 91, l. 7, 'a man hauing cracked his credit is halfe hanged'—now used of one who is thought likely not to be able to pay his way or be solvent.
- „ 94, l. 12, 'beare two faces under one hooide': l. 26, 'it is a worlde to see how they learn to lye'—see Glossarial-Index, *s.v.*
- „ 95, l. 5, 'the rypest witte, the readyest heat.'
- „ 96, l. 11, 'delayes breede daungers.' In Lyly, as before.
- „ 99, l. 13, 'brought in to a fooles paradise' = *Limbus fatuorum*—according to the Schoolmen's conceptions of *limbi* or intermediate states between heaven and hell there were these three—(1) Patriarchs, (2) Unbaptized children, (3) *Fools* and others with defective intellects. See Glossarial-Index for examples from Lyly, etc. : l. 26, 'experience is the Mistresse of fooles.'
- „ 100, l. 20, 'hee that hath been deceiued with a lye, will scarcelie credit a true tale.'
- „ 101, l. 10, 'buy repentaunce too deare.'
- „ 103, l. 16, 'one nayle forceth out an other': l. 18, 'it is an euill dogge barks at his fellow.'
- „ 108, l. 5, 'the goose that cannot see the Gosling winke.'

- Page 109, l. 24, 'consent [not] *lyghtlye, least haste should make waste.*'
- „ 110, l. 6, 'olde men are *verye suspitious*' : l. 9, 'spye a *padde in the strawe*'—see Notes and Illustrations *in loco*.
- „ 111, l. 17, 'eyther . . . *amende, or els make an ende.*'
- „ 115, l. 7, 'for every drop of delight, a whole draught of spite.'
- „ 116, l. 10, 'what the heart did think, the tongue would clinck.'
- „ 117, l. 20, 'so caught in the hay, and taken with the toyles.'
- „ 119, l. 1, 'the cat will to kind.'
- „ 121, l. 17, 'buy y^e pig in the poke' : l. 26, 'those whelps are ever blind that dogs beget in haste' : last l., 'he that leaps before he looke.'
- „ 122, l. 6, 'he wil make necessity to haue a law' : l. 8, 'loue is aboue king or keisar, lorde or lawes.'
- „ 124, l. 4, 'a faint heart was neuer fauoured of fortune'—usually 'a faint heart never won a fair lady.'
- „ 128, l. 22, 'the weakest is euer driuen to the wal.'
- „ 131, last l., 'I take *thē* for words of course.'
- „ 134, l. 6, 'loue to chop and change'—see Notes and Illustrations *in loco*.
- „ 150, l. 20, 'take his Innes in S. Patrick's purgatory'—either take up his lodgment, or a metaphor from going through the Inns of Court as a student of law.

'St. Patrick's purgatory' was a cave attached to a church in Ireland, where the pilgrim, after being warned and dissuaded if possible, was allowed to enter, and where he had visions, *i.e.* horrible dreams, etc. Some never returned again. See Wright's work on it (1844); also Stanihurst's Ireland (1589). Possibly some mephitic vapour is given out, as at the Pythian cave.

- Page 154, l. 14, '*past cure, past care,*' and '*without remedie, without remembrance.*'
- „ 156, l. 16, '*such weathercocks as euerie wind can turne their tippets.*' See Glossarial-Index, *s.v.* Tippet.
- „ 159, l. 1, '*both ayme at the marke as the blinde man shootes at the crowe.*'
- „ 161, l. 19, '*there must bee a knitting of hearts before a shaking of hands.*'
- „ 168, l. 24, '*ill putting the hand between the barke and the tree.*'
- „ 170, l. 10, '*Pharicles had sowen wilde Oates*': l. 13, '*bought wit best.*'
- „ 173, l. 26, '*paying his debt by death unto nature.*'
- „ 174, ll. 2-5, '*wishing for rayne when the shower was past . . . buying repentance too late*': l. 19, '*he turneth forth a newe leafe.*'
- „ 177, l. 23, '*is not worth a rush*'—“An allusion to the prevalent custom in our author's time of strewing chambers with rushes and renewing them for a fresh guest. The favourite plant was the flowering rush

(*Butomus umbellatus*), which emits a sweet smell when crushed. The term 'not worth a rush' is still used by us as a word of contempt, long after its true meaning has been forgotten, but which is capitally given in our text:—"strangers haue greene rushes when daily guests are not worth a rush" (Sapho and Phao)—Fairholt's Lyly's Dram. Works, vol. i., pp. 182, 294.

- Page 178, l. 22, '*whose pretended pilgrimage is to seeke S. Iames.*'
- „ 187, l. 13, '*bredde by the boane would not out of the flesh.*'
- „ 203, l. 16, '*in kneeling to Saint Francis shrine, he should be thought a Fryer of the same fraternitie.*'
- „ 215, l. 20, '*the touchstone trieth the gold.*'
- „ 222, l. 24, '*one tale is alwayes good vntil another is heard*': l. 25, '*all this winde shakes no corne.*' A quaint old book "An Harborowe for Faithfvll and Trewe Subiectes agaynst the late blowne Blaste, concerninge the Gouvernmēt of Women. . . . At Strasborowe 26 of April 1559" uses the saying—"Now thus thou seest good reader, that al this wynde shaketh no corne, that this bolde blustering blaste [of no less than John Knox] though it puffeth and bloweth neuer so much yet can it not moue or ones stirre the suer groūded rock of veritie" (M).
- „ 224, l. 15, '*because they found some one halting they wil condemne all for creeples.*'

- Page 225, l. 2, '*pull haire from a bald man's head*' :
 l. 26, '*a cake of the same dow.*'
- „ 226, l. 13, '*it is a fowle byrd defiles its own
 neast*' : l. 24, '*I see thou canst holde a
 candle before the diuel.*'
- „ 227, l. 5, '*it is daungerous for him to speake ill
 of an Irish kearne that is offering a Cowe
 to Saint Patricke.*'
- „ 229, ll. 1-3, '*so that your comparisons hold very
 well, sith the equalitie of your maners makes
 them not odious.*'
- „ 230, l. 11, '*it hardlie commeth to passe that a
 yoong diuell proues an old Saint.*'
- „ 234, l. 19, '*see what will fall (= befall) between
 the cup and the lip.*'
- „ 236, l. 6, '*held ope the poake when the Pigge
 was offered.*'
- „ 238, l. 20, '*looke before thou leape.*'
- „ 239, l. 13, '*a burnt childe will dread the fire.*'
- „ 241, l. 11, '*where the hedge is lowest there euery
 man goeth ouer*' : l. 12, '*the weakest is
 thrust to the wall.*'
- „ 244, l. 16, '*founde no fish on his fingers*'—see
 note on page 85, l. 10.
- „ 251, last l., '*be forced maugre their face.*'
- „ 265, l. 26, '*mustie caskes are fit for rotten
 grapes.*'
- „ 270, l. 14, '*all their woing proued small speeding.*'
- „ 277, l. 14, '*fish not before the net:*' l. 15,
 '*make not your accountes without your
 hostes*' : l. 19, '*Gradasso hearing Syluia
 to grow so short.*'

Page 280, l. 17, '*had rather be an olde mans darling
than a yong mans drudge.*'

„ 285, l. 5, '*rule the rost*'—see our Glossarial-
Index, *s.v.*, for a full note on this phrase,
showing the gradual and odd changes in its
meaning, with numerous examples.

A. B. G.

END OF VOL. II.







