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Euphues. The Anatomy of Wit.

Text. Editio princeps, 1579.

Professor Morley's copy.

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Collation, 1581.

The Grenville copy, in the British Museum.

EUPHUES. THE ANATOMY OF WIT.

THE PRINCIPAL CHARACTERS PRESENT IN THE ACTION.

Euphues, a young gentleman of Athens.

PHILAUTUS, a young gentleman of Naples.

Eubulus, an old gentleman of Naples.

Don Ferardo, one of the chief governors of Naples.

LUCILLA, daughter of Don Ferardo.

LIVIA, a lady of NAPLES, in the house of DON FERARDO, afterwards at the Emperor's court.

SCENE.

NAPLES and ATHENS.

TIME.

Not defined.



EVPHVES.



Here dwelt in Athens a young gentleman of great patrimony, and of fo comelye a perfonage, that it was doubted whether he were more bound to Nature for the liniaments of his perfon, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, and as it were

difdaining a companion or copartner in hir working, added to this comelynesse of his bodye such a sharpe capacity of minde, that not onely she proued Fortune counterfaite, but was halfe of that opinion that she hir felfe was onely currant. This young gallaunt of more witte then wealth, and yet of more wealth then wifedome, feeing himfelfe inferiour to none in pleafant conceits, though himselfe superiour to all his [in] honest conditions, infomuch that he thought himselfe so apt to all thinges that he gaue himselfe almost to nothing but practifing of those thinges commonly which are indicent [incident] to these sharpe wittes, fine phrases, smooth quippes, merry tauntes, [vfing] iestinge without meane. and abusing mirth without measure. As therefore the fweetest Rose hath his prickell, the finest veluet his bracke, the fairest flower his branne, so the sharpest wit hath his wanton will, and the holiest head his

wicked way. And true it is that fome men write and most men beleeue, that in al perfect shapes, a blemmish bringeth rather a lyking euery way to the eyes, then a loathing any way to the minde. Venus had hir Mole in hir cheeke which made hir more amiable: Helen hir Scarre in hir chinne, which Paris called Cos Amoris, the whetstone of loue, Aristippus his Wart, Lycurgus his Wen: So likewise in the disposition of the minde, either vertue is ouershadowed with some vice, or vice ouercast with some vertue. Alexander valyant in warre, yet giuen to wine. Tullie eloquent in his gloses, vet vaineglorious. Salomon wife, yet to[o] too wanton. Dauid holy, but yet an homicide. None more wittie then Euphues, yet at the first none more wicked. The freshest colours soonest sade, the teenest Rasor soonest tourneth his edge, the finest cloth is soonest eaten with [the] Moathes, and the Cambricke fooner flayned then the course Canuas: which appeared well in this Euphues, whose wit beeing like waxe, apt to receive any impreffion, and bearing the head in his owne hande, either to vfe the rayne or the fourre, difdayning counfaile, leauing his country, loathinge his olde acquaintance, thought either by wit to obteyne fome conquest, or by shame to abyde some conflict, who preferring fancy before friends, and [t]his present humor, before honour to come, laid reason in water being to o falt for his tast, and sollowed vnbrideled affection, most pleasant for his tooth. When parents have more care how to leave their children wealthy then wife, and are more desirous to haue them mainteine the name, then the nature of a gentleman: when they put gold into the hands of youth, where they should put a rod vnder their gyrdle, when in fleed of awe they make them past grace, and leaue them rich executors of goods, and poore executors of godlynes, then is it no meruaile, yat the fon being left rich by his fathers Will, become retchles by his owne will. But it hath bene an olde fayde fawe, and not of lesse truth then antiquitie, that wit is the better if it be the deerer bought: as in the fequele of this history

shall most manifestly appeare. It happened this young Impe to ariue at Naples (a place of more pleafure then profit, and yet of more profit then pietie), the very walls and windowes whereoff, shewed it rather to be the Tabernacle of Venus, then the Temple of Vesta. Ther was all things necessary and in redynes, that might either allure the mind to lust or entice ye heart to folly: a court more meete for an Atheyst, then for one of Athens: for Ouid, then for Aristotle: for a graceleffe louer, then for a godly liuer: more fitter for Paris then Hector, and meeter for Flora then Diana. Heere my youth (whether for wearinesse he could not, or for wantonnes would not go any farther) determined to make his abode, whereby it is euidently feene that the fleetest fish swalloweth the delicatest bait: that the highest soaring Hauke traineth to ye lure: and that ye wittiest braine, is inuegled with the sodeine view of alluring vanities. Heere he wanted no companyons, which courted him continually with fundrye kindes of deuifes, whereby they might either foake his pursse to reape commoditie, or footh his person, to winne credite: for he had guestes and companions of all forts.

Ther frequented to his lodging, as well the Spider to fucke poyfon of his fine wit, as the Bee to gather Hunny: as well the Drone as the Doue: the Foxe as the Lambe: as wel Damocles to betray him, as Damon to be true to him. Yet he behaued himselfe fo warily, that hee fingled his game wifelye. Hee coulde eafily discerne Appollos Musicke, from Pan his Pype, and Venus beautie from Iunos brauerye, and the faith of Lælius, from the flattery of Arislippus, hee welcommed all, but trusted none, hee was mery but yet so wary, that neither the flatterer coulde take aduauntage to entrap him in his talke, nor ye wifest any affurance of his friendship: who being demaunded of one what countryman he was, he answered, what countryman am I not? if I be in Crete, I can lye, if in Greece I can shift, if in Italy I can court it: if thou aske whose

fonne I am alfo, I aske thee whose sonne I am not. I can carous with Alexander, abstaine with Romulus, eate with the Epicure, fast with the Stoyck, sleepe with Endimion, watch with Christppus, vsing these speaches and other like. An olde Gentleman in Naples seeing his pregnant wit, his eloquent tongue somewhat taunting yet with delight: his mirth without measure, yet not without wit: his sayings vaineglorious, yet pithie: began to bewaile his Nurture, and to muse at his Nature, beeing incensed against ye one as most pernitious, and enslamed with the other as most precious: for he well knew that so rare a wit would in time, either breed an intollerable trouble, or bring an incomperable treasure to the common weale: at the one he greatly pitied, at the other he reioysed.

Hauing therefore gotten opportunitie to communicate with him his minde, with watrye eyes, as one lamenting his wantonnesse and similing sace, as one louing his wittinesse, encountered him on this

manner.

Young gentleman, although my acquaintaunce bee fmall to entreat you, and my authoritie leffe to commaund you, yet my good will in giuing you good counfaile should induce you to beleeue mee, and my hoarye haires (ambassadors of experience) enforce you to follow me, for by how much the more I am a straunger to you, by so much the more you are beholding to me, having therefore opportunitie to vtter my minde, I meane to be importunate with you to follow my meaning. As thy byrth doth shewe the expresse and liuely Image of gentle bloud, so thy bringing vp feemeth to mee to bee a great blotte to the lynage of fo noble a brute, fo that I am enforced to thinke that either thou diddest want one to give thee good instructions, or that thy parents made thee a wanton with too much cockering: eyther they were too foolish in vsing no discipline, or thou too froward in rejecting their doctrine: either they willing to haue thee idle, or thou wilful to be il employed. Did they

not remember that which no man ought to forgette, that the tender youth of a childe is like the tempering of new Waxe, apt to receive any forme? Hee that will carye a Bull with Milo, must vie to carye him a Calfe also, hee that coveteth to have a straight Tree, must not bow him beeing a twigge. The Potter fashioneth his clay when it is soft, and the Sparrow is taught to come when he is young: As therefore the yron, beeing hot receiveth any forme with the stroake of the hammer, and keepeth it beeing colde for ever, so the tender witte of a childe, if with diligence it be instructed in youth, will with industrie vse those qualy-

ties in his* age.

They might also have taken example of the wife hufbandmen, who in their fattest and most fertil ground fow Hempe before Wheat, a graine that dryeth vp the fuperfluous moysture, and maketh the soyle more apt for corne: Or of good Gardeiners who in their curious knots mixe Hisoppe with Time, as ayders the one to the growth of the other, the one beeing drye, the other movit: Or of cunning Painters, who for the whitest worke cast the blackest ground, to make ye picture more amiable. If therefore thy Father had bene as wife an hufbandman as he was a fortunate hufbande, or thy Mother as good a hufwife as she was a happy wife, if they had bene both as good Gardeiners to keepe their knotte, as they were grafters to bring forth fuch fruit, or as cunning Painters, as they wer happie parents, no doubt they had fowed Hempe before Wheat, that is discipline before affection, they had fet Hisoppe with Time, that is manners with witte, the one to ayde the other, and to make thy dexteritie more, they had cast a blacke grounde for their white worke, that is, they hadde mixed threates with faire lookes. But things past, are past calling againe: it is too late to shutte the stable doore when the steede is stolne. The Troyans repented too late when their towne was spoyled: Yet the remembraunce of thy former follyes, might breede in thee a remorce

of conscience, and bee a remedie against farther concupiscence. But now to thy present time. The Lacedemonians were wont to shewe their children dronken men and other wicked men, that by feing their filth, they might shunne the lyke fault, and auoyd the lyke [fuch] vices when they were at the lyke state. The Persians to make their youth ahhorre gluttony would paint an Epicure fleeping with meate in his mouth, and most horribly ouerladen with wine, that by the view of fuch monstrous fights, they might eschew the meanes of the lyke excesse. The Parthians, to cause their youth to loathe the alluring traines of womens wiles and deceiptful entifements, hadde most curiously carued in their houses, a young man blynde, besides whome was adioyned a woman fo exquisite, that in fome mens iudgement Pigmalions Image was not halfe fo excellent, having one hande in his pocket as noting hir theft, and holding a knife in the other hande to cut his throate. If the fight of fuch vgly shapes caused a loathing of ye like fins, then my good Euphues confider their plight, and beware of thine owne perill. Thou art heere in Naples a young foiourner, I an olde fenior: thou a straunger, I a Citizen: thou secure doubting no mishappe, I forrowfull dreading thy misfortune. Heere mayst thou see that which I sigh to fee: dronken fottes wallowing in euery house [corner]? in euery chamber, yea, in euery channel. Heere mayst thou beholde that which I cannot without blufhing beholde, nor without blubbering vtter: those whose bellyes be their Gods, who offer their goodes as Sacrifice to their guttes: Who fleepe with meate in their mouthes, with finne in their heartes, and with shame in their houses. Heere, yea, heere Euphues, mayst thou see, not the carued vinarde of a lewde woman, but the incarnate vyfage of a lasciulous wantonne: not the shaddowe of loue, but the substaunce of lust. My hearte melteth in droppes of bloud to fee a [n] harlotte with the one hande robbe fo many cofers, and with the other to rippe to many corfes. Thou arte heere amiddest the pykes betweene Scylla and Carybdis, ready if thou shunne Syrtes, to sinke into Semphlagades. Let the Lacedemonian, the Perfian, the Parthian, yea the Neapolitan, cause thee rather to detest such villany, at the fight and viewe of their vanitie. Is it not farre better to abhorre finnes by the remembraunce of others faults, then by repentaunce of thine owne follyes? Is not hee accompted most wife, whome other mennes harmes doe make most warie? But thou wilt happely fave, that although there bee many things in Naples to be iuftly condempned, yet there are some things of necessitie to bee commended: and as thy will doth leane vnto the one, fo thy witte woulde also embrace the other. Alas Euphues by how much the more I loue [fee] the high clymbing of thy capacitie, by fo much the more I feare thy fall. The fine Christall is sooner crased then the hard Marble: the greenest Beech, burneth faster then the dryest Oke: the fairest silke is foonest foyled: and the sweetest Wine, tourneth to the sharpest Vineger. The Pestilence doth most rifest infect the clearest complection, and the Caterpiller cleaueth vnto the ripest fruite: the most delycate witte is allured with fmall enticement vnto vice, and most subject to yeelde vnto vanitie. If therefore thou doe but hearken to the Syrenes, thou wilt be enamoured: if thou haunt their houses and places, thou shalt be One droppe of poyfon infecteth the whole tunne of Wine: one leafe of Colloquintida, marreth and fpoyleth the whole pot of porredge: one yron Mole, defaceth the whole peece of Lawne. Descend into thine owne conscience, and consider with thy felfe, the great difference betweene staring and flarke blynde, witte and wisedome, loue and lust: be merry, but with modestie: be fober, but not too fullen: be valyaunt, but not too venterous. Let thy attyre bee comely, but not costly: thy dyet wholesome, but not excessive: vse pastime as the word importeth to passe the time in honest recreation. man without cause, nether be thou credulus without

proofe: be not lyght to follow euery mans opinion, nor obstinate to stande in thine owne conceipt. Serue GOD. loue God, seare God, and God will so blesse thee, as eyther [thy] heart canne wish, or thy friends desire: And so I ende my counsayle, beseeching thee to beginne to follow it. This olde gentleman having finished his discourse, *Euphues* began to shape him an aunswere in this fort.

Father and friend (your age sheweth the one, your honestie the other) I am neither so suspicious to mistrust your good wil, nor so sottish to missike your good counsayle, as I am therfore to thanke you for the first, so it standes me vpon to thinke better on the latter: I meane not to cauil with you, as one louing sophistrie: neither to controwle you, as one having superioritie, the one woulde bring my talke into the suspicion of fraude, the other convince me of

folly.

Whereas you argue I know not vpon what probabilyties, but fure I am vpon no proofe, that my bringing vp should be a blemmish to my birth. I aunswere and sweare to that, you were not therin a little ouershot, either you gaue too much credite to the report of others, or too much libertie to your owne iudgement: You conuince my parents of peeuishnes in making me a wanton, and me of lewdneffe in rejecting correction. But fo many men fo many mindes, that may feeme in your eye odious, which in an others eye may be gracious. Aristippus a Philosopher yet who more courtly? Diogenes a Philosopher, yet who more carterly? Who more popular then Plato, retayning alwayes good company? Who more enuious then Tymon, denouncing all humaine focietie? Who fo feuere as the Stoickes, which lyke stocks were moued with no melodie? Who fo fecure as the Epicures, which wallowed in all kind of lycentiousnesse? Though all men bee made of one mettall, yet they bee not cast all in one moulde, there is framed of the felfe fame clay as wel the tile to keepe out water, as the potte to

conteine licour, the Sunne doth harden the durte, and melte the waxe, fire maketh the golde to shine, and the strawe to smother, Persumes doth refresh the Doue, and kill the Betill, and the nature of the man difposeth that consent of the manners. Now whereas you feeme to loue my nature, and loath my nurture, you bewraye your owne weakenesse, in thinking that nature may any wayes be altered by education, and as you have enfamples to confirme your pretence, fo I have most evident and infallible arguments to ferue for my purpofe. It is natural for the vine to fpread, the more you feeke by Art to alter it, the more in the ende you shal augment it. It is proper for the Palme tree to mount, the heavier you loade it, the higher it fprowteth. Though yron be made foft with fire, it returneth to his hardnes: though the Fawlcon be reclaimed to the fift, she retyreth to hir haggardnesse: the whelpe of a Mastife wyll neuer be taught to retriue the Partridge: education can have no shewe, where the excellencye of Nature doth beare fway. The filly Moufe will by no manner of meanes be tamed: the fubtill Foxe may well be beaten, but neuer broken from flealing his pray: if you pownd Spices they fmell the fweeter: feafon the woode neuer fo well the wine will tast of the caske: plante and translate the crabbe tree, where, and whenfoeuer it please you, and it wyll neuer beare fweete Apple, vnleffe you graft it by Arte, which nothing toucheth nature.

Infinite and innumerable were the examples I coulde alledge and declare to confirme the force of Nature, and confute these your vaine and false forgeryes, were not the repeticion of them needelesse, having shewed sufficient, or bootelesse feeinge those alleaged will not perswade you. And can you bee so vnnatural, whome dame Nature hath nouryshed and brought vp so many

years, to repine as it were against Nature.

The fimilytude you rehearse of the waxe, argueth your waxinge and meltinge braine, and your example of the hotte and harde yron, sheweth in you but

colde and weake disposition. Doe you not knowe that which all men doe affirme and know, that blacke will take no other coulour? That the stone Abeston beeing once made hot will neuer be made colde? That fyre cannot be forced downewarde? Nature will have course after kinde? That every thing will dispose it selfe according to Nature? Can the Aethiope chaunge or alter his skinne? or the Leopard his hiew? Is it possible to gather grapes of thornes, or figges of thiftles, or to cause any thing to striue against Nature? But why goe I about to praise Nature, the which as yet was neuer any Impe fo wicked and barbarous, any Turke fo vyle and brutishe, any beast so dull and sencelesse, that coulde, or woulde, or durst disprayse or contemne? Doth not Cicero conclude and allowe, that if we followe and obey Nature, we shall neuer erre? Doth not Aristotle alledge and confirme, that Nature frameth or maketh nothing in any point rude, vaine, or vnperfect?

Nature was had in fuch estimation and admiration among the Heathen people, that she was reputed for the onely Goddesse in heauen: If Nature then haue largely and bountifully endewed me with hir gystes, why deeme you me so vntoward and gracelesse? If she haue dealt hardely with me, why extoll you so much my byrth? If nature beare no sway, why vse you this adulation? If nature worke the effect, what booteth any education? If nature be of strength or force, what auaileth discipline or nurture? If of none, what helpeth nature? But let these sayings passe as knowen euidently, and graunted to be true, which none can or may deny vnlesse he false, or that he be

an enimye to humanitie.

As touching my residence and abiding heere in Naples, my youthlye affections, my sportes and pleasures, my pastymes, my common dalyaunce, my delyghtes, my resorte and companye, which dayly vie to vysite me, although to you they breede more forrow and care, then solace and comfort, bicause of

your crabbed age: yet to me they bring more comfort and ioye, then care and griefe: more blyffe then bale, more happineffe then heavineffe: bicaufe of my youthfull gentleneffe. Either you wold have all men olde as you are, or els you have quite forgotten that you your felfe wer young, or ever knewe young dayes: eyther in your youth you were a very vicious and vngodly man, or now being aged very fupersticious and devout above measure.

Put you no difference betweene the young flourishing Bay tree, and the olde withered Beach? No kinde of distinction betweene the waxinge and the wayninge of the Moone? And betweene the rifinge and the fetting of the Sunne? Doe you measure the hot affaults of youth, by the colde skirmishes of age? whose yeares are subject to more infirmities then our youth. We merry, you melancholy: we zealous in affection, you iealous in all your doings: you testie without cause, we hastie for no quarrell: you carefull, wee carelesse, we bolde, you fearefull: we in all poynts contrary vnto you, and yee in all poynts vnlyke vnto vs. Seeing therefore we be repugnaunt eache to the other in Nature, would you have vs alyke in qualyties? Would you have one potion ministred to the burning Feuer, and to the colde Palfey? One playster to an olde iffue and a fresh Wound? one salue for all fores? one fauce for all meates? No no Eubulus, but I wil yeeld to more, then either I am bounde to graunt, either thou able to proue. Suppose that which I neuer will believe, that Naples is a cankered storehouse of all strife, a common stewes for all strumpettes, the finke of shame, and the verye Nurse of all sinne: shall it therefore follow of necessitie, that all that are wo o led of loue should be wedded to lust: will you conclude, as it were ex confequenti, that who foeuer arriveth heere shall be enticed to follye, and beeing enticed of force shal be entangled? No no, it is the disposition of the thought, that altereth the nature of the thing. The Sunne shineth vpon the dounghil, and is not corrupted:

the Diamond lyeth in the fire, and is not confumed: the Christall toucheth the Toade and is not poysoned: the birde *Trochilus* lyueth by the mouth of the Crocodile and is not spoyled: a perfect wit is neuer bewitched with leaudenesse, neither entifed with lasciuiousnesse.

Is it not common that the Holme Tree fpringeth amidst the Beech? That the Iuie spreadeth vpon the hard stones? That the fost fetherbed breaketh the hard blade? If Experience have not taught you this, you have lived long and learned little: or if your moist brain haue forgot it, you haue learned much, and profited nothing. But it may be, that you measure my affections by your owne fancies, and knowing your felfe either too fimple to raife the fiege by pollicie, or too weake to refift the affault by prowesse, you deeme me of as lyttle wit as your felf, or of leffe force: either of fmall capacitie, or of no courage. In my judgement Eubulus, you shal assoone catch a Hare with a taber, as you shal perswade youth with your aged and ouerworn eloquence, to fuch feueritie of life, which as yet ther was neuer Stoicke in preceptes fo strict, neither any in lyfe fo precife, but woulde rather allowe it in wordes, then follow it in workes, rather talke of it then try it. Neither were you fuch a Saint in your youth, that abandoning all pleafures, all pastimes and delyghts, you would choose rather to facrifice the first fruits of your lyfe to vayne holinesse then to youthly affections. But as to the stomack quatted with dainties, al delicates feeme queafie, and as he that furfetteth with wine, vfeth afterward to allay with water: fo thefe old huddles having overcharged their gorges with fancie, accompt al honest recreation meere folly, and having taken a furfet of delight, feeme now to fauour it with despight. Seing therefore it is labour lost for me to perswade you, and winde vainly wasted for you to exhort me, heere I found you, and heere I leaue you, having neither bought nor fold with you, but chaunged ware for ware: if you have taken litle pleasure in my reply, fure I am that by your counfel I have reaped leffe profite. They that vse to steale Honny burne Hemlocke to fmoake the Bees from their hiues, and it may bee, that to get fome aduauntage of me, you have vfed thefe fmoakie arguments, thinking thereby to fmother me with the conceipt of strong imagination. But as the Camelion though he have most guttes draweth least breath, or as the Elder tree though hee bee fullest of pith, is farthest from strength: fo though your refons feeme inwardly to your felfe fomewhat fubstantiall, and your perswasions pithie in your owne conceipte, yet beeing well wayed without, they be shadows without substaunce, and weake without force. The Birde Taurus hath a great voyce, but a fmal body: the thunder a great clap, yet but a lyttle stone: the emptie veffell giueth a greater found then the full barrell. I meane not to apply it, but looke into your felf and you shall certeinely finde it, and thus I leaue you feeking it, but were it not that my company flay my comming I would furely helpe you to looke it, but I am called hence by my acquaintaunce.

Euphues having thus ended his talke, departed

leauing this olde gentleman in a great quandarie: who perceiuing that he was more enclined to wantonnes then to wisdome, with a deepe sigh the teares trickling downe his cheekes, fayd: Seeing thou wilt not buye counsel at the first hande good cheape, thou shalt buye repentaunce at the fecond hande, at fuch an vnreafonable rate, that thou wilt curffe thy hard penyworth, and ban thy harde heart. Ah Euphues little dost thou know that if thy wealth wast, thy wit will give but fmall warmth, and if thy wit encline to wilfulnes, that thy wealth will doe thee no great good. If the one had bene employed to thrift, the other to learning, it had bene harde to coniecture, whether thou shouldest have ben more fortunate by riches, or happie by wisdome, whether more esteemed in ye common weale for welth to maintaine warre, or for counfell to conclude peace. But alas why doe I pitie that in thee which thou feemest to praise in thy felf. And so faying, he immediatly

went to his owne house, heavily bewayling the young

mans vnhappinesse.

Heere ye may behold Gentlemen, how leaudly wit flandeth in his owne light, how he deemeth no penny good filuer but his owne, prefering the bloffome before the fruite, the budde before the floure, the greene blade before the ripe eare of Corne, his owne wit before all mens wisedomes. Neither is that geason, seeing for the most part it is proper to all those of sharpe capacitie to esteeme of themselves as most proper: if one be hard in conceiuing, they pronounce him a dowlte, if giuen to studie, they proclaime him a dunce: if merry, a iester: if fad, a Saint: if full of words, a fot: if without speach, a Cipher. If one argue with them boldly, then he is impudent: if coldly, an innocent: there be reasoning of divinitie, they cry, Qua supra nos, nihil ad nos: If of humanitie, Sententias loquitur carnifex.

Heereoff commeth fuch great familyaritie between the ripest wittes, when they shall see the disposition the one of the other, the *Sympathia* of affections, and as it were but a paire of sheeres to goe betweene their natures, one flattereth an other in his owne folly, and layeth cushions vnder the elbow of his fellow when he seeth him take a nappe with fancie, and as their wit wresteth them to vice, so it forgeth them some feat

excufe to cloake their vanitie.

Too much studie doth intoxicate their braines, for (fay they) although yron the more it is vsed the brighter it is, yet siluer with much wearing doth wast to nothing: though the Cammocke the more it is bowed the better it ferueth, yet the bow the more it is bent and occupied, the weaker it waxeth: though the Camomill the more it is troden and pressed downe, the more it spreadeth, yet the Violet the oftner it is handeled and touched, the sooner it withereth and decayeth. Besides this, a fine witte, a sharpe sence, a quicke vnderstanding, is able to attaine to more in a moment or a very little space, then a dull and blockish head in a month. The

fithe cutteth farre better and fmoother then the fawe, the waxe yeeldeth better and fooner to the feale, then the steele to the stampe: the smoothe and playne Beech

is easier to be carued then the knottie Boxe.

For neither is there any thing but that hath his contraries. Such is the Nature of these nouises, that thinke to haue learning without labour, and treafure without trauaile: either not vnderstanding or els not remembring, that the finest edge is made with the blunt whetstone: and the fairest Iewel fashioned with the hard hammer. I goe not about (Gentlemen) to inueigh against wit, for then I wer witlesse, but frankly to confesse mine owne little wit. I have ever thought so fupersticiously of wit, that I feare I have committed Idolatrie against wisedome, and if Nature had dealt so beneficially with mee to have given mee anye wit, I shoulde have bene readier in the defence of it to have made an Apologie, then any way to tourne to Apostacie. But this I note, that for the most parte they stand so on their pantuffles, that they be fecure of perils, obstinate in their own opinions, impatient of labour, apt to conceiue wrong, credulous to beleeue the worst, redy to shake off their olde acquaintaunce without cause, and to condemne them without coulour: All which humors are by fo much the more easier to be purged, by how much the leffe they have festred the sinewes. returne [turne] we again to Euphues.

Euphues having foiourned by the space of two monethes in Naples, whether he were moued by the courtefie of a young gentleman named Phila[u]tus, or inforced by deftany: whether his pregna[n]t wit, or his pleafant conceits wrought the greater lyking in [of] the minde of Euphues, I know not for certeintie: But Euphues shewed such entyre loue towards him, that he feemed to make fmall accompt of any others, determining to enter into fuch an inuiolable league of friendship with him, as neither time by peecemeale should impaire, neither fancie vtterly defolue, nor any fuspition infringe. I have read (faith he) and well I

beleeue it, that a friend is in prosperitie a pleasure, a folace in aduersitie, in griefe a comfort, in ioy a merry companion, at al times an other I, in all places the expresse Image of myne owne person: insomuch that I cannot tell wether the immortall Gods haue bestowed any gift vpon mortall men, either more noble [able] or more necessary then friendship. Is there any thing in the world to be reputed (I will not fay compared) to friendship? Can any treasure in this transitory pilgrimage be of more valew then a friend? in whose bosome thou maist sleepe secure without seare, whom thou maift make partner of al thy fecrets without fuspition of fraude, and partaker of all thy missortune without mistrust of fleeting, who will accompt thy bale his bane, thy mishap his misery, the pricking of thy finger the percing of his heart. But whether am I caryed? Haue I not also learned yat one should eate a bushel of falt with him whom he meaneth to make his friend? that tryal maketh trust? that ther is falshood in felowship? and what then? Doth not the simpathy of manners make the conjunction of mindes? Is it not a by word lyke will to lyke? Not fo common as commendable it is, to fee young Gentlemen choose them such friendes, with whom they may feeme being absent to be present, being a funder to be conversant, being dead to be aliue. I will therefore haue Philautus for my pheere, and by fo much the more I make my felfe fure to have Philautus, by how much the more I view in him the liuely image of Euphues.

Although there be none fo ignoraunt that doth not know, neither any so impudent that will not confesse, friendship to be the iewell of humaine ioye: yet whosoeuer shal see this amitie grounded vpon a little affection, will soone coniecture that it shall be dissolued vpon a light occasion: as in the sequele of Euphues and Philautus you shall soon see, whose hot loue waxed soone colde: For as the best Wine doth make the sharpest vineger, so the deepest loue turneth to the deadlyest

hate. Who deferued the most blame, in mine opinion, it* is doubtful and so difficult, that I dare not presume to giue verdit. For loue being the cause for which so many mischieses have ben attempted, I am not yet perswaded, whether of them was most to be blamed, but certeinely neither of them was blamelesse. I appeale to your judgement Gentlemen, not that I thinke any of you of the lyke disposition, able to decide the question, but being of deeper discretion then I am, are more fit to debate ye quarrell. Though the discourse of their friendship and falling out be somewhat long, yet being somewhat strange, I hope the delightfulnesse of the one wil attenuate the tediousnesse of the other.

Euphues had continual accesse to the place of Philautus, and no little familiaritie with him, and finding him at conuenient leasure, in these short termes

vnfolded his minde vnto [to] him.

Gentleman and friend, the tryall I have had of thy manners cutteth off divers termes, which to an other I wold haue vsed in the lyke matter. And fithens a long discourse argueth folly, and delicate words incurre the fuspition of flattery, I am determined to vse neither of them, knowing either of them to breede offence. Wayinge with my felfe the force of friendshippe by the effects, I studyed euer since my first comming to Naples to enter league with fuch a one as might direct my steps being a stranger, and resemble my manners being a scholler, the which two qualities as I find in you able to fatisfie my defire, so I hope I shal finde a heart in you willinge to accomplish my request. Which if I may obteine, affure your felfe, that Damon to his Pythias. Pilades to his Orestes, Tytus to his Gysippus, Thesius to his Pirothus, Scipio to his Lælius, was neuer founde more faithfull, then Euphues will bee to Philautus.

Philautus by how much the leffe he looked for this difcourfe, by fo much the more he lyked it, for he fawe all qualities both of body and minde, in Euphues, vnto

whom he replyed as followeth.

Friend Euphues (for fo your talke warranteth me to term you) I dare neither vse a long processe, neither a louing speach, least vnwittingly I shold cause you to conuince me of those things which you have already condemned. And verily I am bold to prefume vpon your curtefie, fince you your felf haue vfed fo little curiofitie: perfwading my felfe that my fhort answere wil worke as great an effect in you, as your few words did in me. And feeing we refemble (as you fay) each other in qualities, it cannot be yat the * one should differ from the other in curtefie, feing the fincere affection of the minde cannot be expressed by the mouth, and that no art can vnfold the entire loue of ve heart, I am earnestly to befeech you not to measure the firmenesse of my faith, by ye fewnes of my wordes, but rather thinke that the ouerflowing waves of good wil, leave no paffage for many words. Triall shall proue trust, heere is my hand, my hart, my lands and my life at thy commaundement. Thou maist wel perceive that I did beleeue thee, that fo foone I did loue thee: and I hope thou wilt the rather loue me, In that I did beleeue thee. Either Euphues and Phila[u]tus stoode in neede of frindshippe, or were ordeined to be friendes: vpon fo fhort warning, to make fo foone [fine] a conclusion might seeme in mine opinion if it continued myraculous, if shaken off, ridiculous.

But after many embracings and protestations one to an other, they walked to dinner, wher they wanted neither meat, neither Musicke, neither any other passime: and having banqueted, to digest their sweete confections, they daunced all that after noone, they vsed not onely one boorde but one bed, one booke (if so be it they thought not one too many.) Their friendship augmented every day, insomuch that the one could not refraine the company of the other one minute, all things went in common betweene them,

which all men accompted commendable.

Phila[u]tus being a towne borne childe, both for his owne countenaunce, and the great countenaunce which

his father had while he liued, crept into credit with Don Ferardo one of the chiefe gouernours of the citie, who although he had a courtly crew of gentlewomen foiourning in his pallaice, yet his daughter, heire to his whole reuenewes flayned ye beautie of them al, whose modest bashfulnes caused the other to looke wanne for enuie, whose Lilly cheekes dyed with a Vermilion red, made the rest to blush for shame. For as the finest Ruby staineth ye coulour of the rest that be in place, or as the Sunne dimmeth the Moone, that she cannot be discerned, so this gallant girle more faire then fortunate, and yet more fortunate then faithful, eclipfed the beautie of them all, and chaunged their colours. Vnto hir had Philautus accesse, who wan hir by right of loue, and should have worne hir by right of law, had not Euphues by straunge destenie broken the bondes of mariage, and forbidden the banes of Matrimony.

It happened that *Don Ferardo* had occasion to goe to *Venice* about certeine [of] his owne affaires, leauing his daughter the onely steward of his household, who spared not to feast *Philautus* hir friend, with al kinds of delights and delycates, reserving only hir honestie as the chiefe stay of hir honour. Hir sather being gone she sent for hir friend to supper, who came not as hee was accustomed solitarilye alone, but accompanyed with his friend *Euphues*. The Gentlewoman whether it were for nicenesse, or for nigardnesse of courtesie, gaue him such a colde welcome, that he repented that

he was come.

Euphues though he knewe himselfe worthy euerye way to have a good countenaunce, yet coulde he not perceive hir willing any way to lende him a friendly looke. Yet least he should seeme to want gestures, or to be dashed out of conceipt with hir coy countenaunce, he addressed him to a Gentlewoman called Livia, vnto whome he vttered this speach. Faire Ladye, if it be the guise of Italy to welcome straungers with strangnes, I must needes say the custome is strange and the countrey barbarous, if the manner of Ladies to salute

Gentlemen with coynesse, then I am enforced to think the women without [voyde of] courtesse to vse such welcome, and the men past shame that will come. But heereaster I will either bring a stoole on mine arme for an vnbidden guest, or a visard on my face, for

a fhamelesse gossippe. Livia replyed.

Sir, our country is civile, and our gentlewomen are curteous, but in Naples it is compted a ieft, at every word to fay, In faith you are welcome. As fhe was yet talking, fupper was fet on the bord, then Philautus fpake thus vnto Lucilla. Yet Gentlewoman, I was the bolder to bring my shadow with me, (meaning Euphues) knowing that he should be the better welcome for my sake: vnto whom the Gentlewoman replyed. Sir, as I never when I saw you, thought that you came without your shadow, so now I cannot a lyttle meruaile to see you so overshot in bringing a new shadow with you. Euphues, though he perceived hir coy nippe, seemed not to care for it, but taking hir by the hand said.

Faire Lady, feeing the shadedoth [so] often shield your beautie from the parching Sunne, I hope you will the better esteeme of the shadow, and by so much the lesse it ought to be offensive, by how much the lesse it is able to offende you, and by so much the more you ought to lyke it, by how much the more you vse to lye in it.

Well Gentleman, aunswered *Lucilla*, in arguing of the shadow, we forgoe the substaunce: pleaseth it you therefore to sit downe to supper. And so they all sate downe, but *Euphues* sed of one dish, which was euer

floode* before him, the beautie of Lucilla.

Heere Euphues at the first sight was so kindled with desire, that almost he was like to burn to coales. Supper beeing ended, the order was in Naples, that the Gentlewomen would desire to heare some discourse, either concerning loue, or learning: And although Philautus was requested, yet he posted it ouer to Euphues, whome he knewe most sit for that purpose: Euphues beeing thus tyed to the stake by their importunate intreatie, began as followeth.

He that worst may is alway enforced to holde the candell, the weakest must still to the wall, where none will, the Diuell himselfe must beare the crosse. were it not Gentlewomen, that your lust standes for law. I would borrow fo much leave as to refigne mine office to one of you, whose experience in loue hath made you learned, and whose learninge hath made you so louely: for me to intreat of the one being a nouise, or to discourse of the other being a trewant, I may well make you weary, but neuer the wifer, and give you occasion rather to laugh at my rashnesse, then to lyke my reasons: Yet I care the leffe to excuse my boldnesse to you, who were the cause of my blindnesse. And since I am at mine owne choyce, either to talke of loue or of learning, I had rather for this time bee deemed an vnthrift in rejecting profite, then a Stoicke in renouncing pleasure.

It hath bene a question often disputed, but neuer determined, whether the qualities of the minde, or the composition of the man, cause women most to lyke, or whether beautie or wit moue men most to loue. Certes by how much the more the minde is to be preferred before the body, by so much the more the graces of the one are to be preferred before ye gifts of the other, which if it be so, that the contemplation of the inward qualitie ought to bee respected, more then the view of the outward beautie, then doubtlesse women either do or should loue those best whose vertue is best, not measuring the deformed man, with the resormed

minde.

The foule Toade hath a faire stone in his head, the fine golde is found in the filthy earth: the sweet kernell lyeth in the hard shell: vertue is harboured in the heart of him that most men esteeme mishapen. Contrariwise, if we respect more the outward shape, then the inward habit, good God, into how many mischieses do wee fall? into what blindnesse are we ledde? Doe we not commonly see that in painted pottes is hidden the deadlyest poyson? that in the greenest grasse is ye

greatest Serpent? in the cleerest water the vglyest Toade? Doth not experience teach vs, that in the most curious Sepulcher are enclosed rotten bones? That the Cypresse tree beareth a faire leafe, but no fruite? That the Estridge carieth faire feathers, but ranke flesh? How frantick are those louers which are caried away with the gaye gliftering of the fine face? the beautie whereoff is parched with the fummers blaze, and chipped with the winters blast: which is of fo short continuance, that it fadeth before one perceive it flourish: of so smal profit, that it poysoneth those that possesse it: of so litle value with the wife, that they accompt it a delicate baite with a deadly hooke: a fweet *Panther* with a deuouring paunch, a fower poyfon in a filuer potte. Heere I could enter into discourse of fuch fine dames as being in loue with their owne lookes, make fuch courfe accompt of their paffionate louers: for commonly if they be adorned with beautie, they be straight laced, and made so high in the insteppe, that they disdaine them most that most desire them. It is a worlde to fee the doating of their louers, and their dealing with them, the reueling of whose fubtil traines would caufe me to fhed teares, and you Gentlewomen to shut your modest eares. Pardon me Gentlewomen if I vnfolde euery wile and shew euery wrinkle of womens disposition. Two things do they cause their feruants to vow vnto them, fecrecie, and fouereintie: the one to conceale their entifing fleights, by the other to affure themselues of their only seruice. Againe, but hoe there: if I shoulde have waded anye further, and founded the depth of their deceipt, I should either haue procured your displeasure, or incurred the suspicion of fraud: either armed you to practife the like fubtiltie, or accused my selfe of periury. But I meane not to offend your chast mindes, with the rehearsal of their vnchast manners: whose eares I perceive to glow, and hearts to be grieued at that which I have alredy vttered: not that amongst you there be any fuch, but that in your fexe ther should be any such. Let not

Gentlewomen therefore make to o much of their painted fheath, let them not be fo curious in their owne conceit. or fo currish to their loyal louers. When the black Crowes foote shall appeare in their eye, or the blacke Oxe treade on their foote, when their beautie shall be lyke the blasted Rose, their wealth wasted, their bodies worne, their faces wrinkled, their fingers crooked, who wil like of them in their age, who loued none in their youth? If you will be cherifhed when you be olde, be courteous while you be young: if you looke for comfort in your hoarie haires, be not coye when you haue your golden lockes: if you would be imbraced in ve wayning of your brauerie, be not fqueymish in the waxing of your beautie: if you defire to be kept lyke the Roses when they have lost their coulour, smel sweete as the Rose doth in the budde: if you woulde bee tafted for olde Wine, bee in the mouth a pleafaunt Grape: fo shall you be cherished for your courtesie, comforted for your honestie, embraced for your amitie. fo shall you [ye] be preserved with the sweete Rose, and dronke with the pleasant wine. Thus farre I am bolde gentlewomen, to counfel those that be cov, that they weave not the web of their owne woe, nor fpinne the threede of their own thraldome, by their own ouerthwartnes. And feeing we are euen in the bowells of loue, it shal not be amisse, to examine whether man or woman be foonest allured, whether be most constant the male or the female. And in this poynte I meane not to be mine owne caruer, least I should seeme either to picke a thanke with men, or a quarel with women. If therefore it might fland with your pleafure (Mistres Lucilla) to give your censure, I would take the contrarie: for fure I am though your judgement be found. vet affection will shadow it.

Lucilla feeing his pretence, thought to take aduauntage of his large profer, vnto whom she faide. Gentleman in my opinion, women are to be wonne with euery wind, in whose sexe ther is neither force to withstand the assaults of loue, neither constancy to remaine faith-

full. And bicause your discourse hath hetherto bred delight, I am loth to hinder you in the sequele of your deuises. *Euphues*, perceiuing himselfe to be taken

napping, aunswered as followeth.

Mistres Lucilla, if you speake as you thinke, these gentlewomen prefent haue little cause to thanke you, if you cause me to commend women, my tale will be accompted a meere trifle, and your wordes the plaine truth: Yet knowing promife to be debt, I will paye it with performance. And I woulde the Gentlemen heere present were as ready to credit my proofe, as the gentlewomen are willing to heare their own prayfes, or I as able to ouercome, as Mistres Lucilla would be content to be ouerthrowne, howe fo euer the matter shall fall out, I am of the furer fide: for if my reasons be weake, then is our fexe strong: if forcible, then [is] your iudgement feeble: if I finde truth on my fide, I hope I shall for my wages win the good will of women: if I want proofe, then gentlewomen of necessitie you must yeeld to men. But to the matter.

Touching the yeelding to loue, albeit their heartes feeme tender, yet they harden them lyke the stone of Sicilia, the which the more it is beaten the harder it is: for being framed as it were of the perfection of men, they be free from all fuch cogitations as may any way prouoke them to vncleanenesse, infomuch as they abhorre the light loue of youth, which is grounded vppon luft, and diffolued, vpon euery light occasion. When they fee the folly of men turne to fury, their delyght to doting, their affection to frencie, when they fee them as it were pine in pleafure, and to wax pale through their own pecuishnes, their sutes, their service, their letters, their labours, their loues, their liues, feeme to them fo odyous, that they harden their hearts against fuch concupyfence, to the ende they might conuert them from rashnesse to reason: from such lewde disposition, to honest discretion. Heereoff it commeth that men accuse woemen of cruelty, bicause they themfelues want civility: they accompt them full of wyles,

in not yeelding to their wickednes: faithlesse for resisting their filthynes. But I had almost forgot my selfe, you shal pardon me Mistres Lucilla for this time, if this [thus] abruptlye, I finish my discourse: it is neither for want of good wil, or lack of proofe, but yat I feele in my self such alteration, yat I can scarcely vtter one worde. Ah Euphues, Euphues. The gentlewomen were strooke into such a quandary with this sodeine chaunge, that they all chaunged coulour. But Euphues taking Philautus by the hande, and giving the gentlewomen thankes for their patience and his repast, bad them al farewell, and went immediatly to his chamber. But Lucilla who nowe began to frye in the slames of loue, all the companye being departed to their lodgings, entered into these termes and contrarieties.

Ah wretched wench Lucilla, how art thou perplexed? what a doubtfull fight dost thou feele betwixt [betweene] faith and fancy? hope and feare? conscience and concupiscence? O my Euphues, lyttle dost thou knowe the fodeyn forrowe that I fusteine for thy sweete sake: Whose wyt hath bewitched me, whose rare qualyties haue depryued me of myne olde qualytie, most curteous behauiour without curiofitie, whose comely feature, wythout fault, whose filed speach without fraud, hath wrapped me in this miffortune. And can't thou Lucilla be fo light of loue in forfaking Philautus to flye to Euphues? canst thou prefer a straunger before thy countryman? a flarter before thy companion? Why, Euphues doth perhappes [perhappes doeth] defire my loue, but Philautus hath deferued it. Why, Euphues feature is worthy as good as I, but Philautus his faith is worthy a better. I, but the latter loue is most feruent, I, but ye first ought to be most faythfull. I, but Euphues hath greater perfection, I, but Philautus hath deeper affection.

Ah fonde wench, doest thou thincke *Euphues* will deeme thee constant to him, when thou hast ben vnconstant to his friend? Weenest thou that he will have no mistrust of thy faithfulnes, when he hath had

tryall of thy ficklenesse? Wil he have no doubt of thine honour, when thou thy felfe callest thine honestie in question? Yes, yes, Lucilla, well doth he knowe that the glaffe once crafed, will with the least clappe be cracked, that the cloth which stayneth with milke, will foone loofe his coulour with Vineger: that the Eagles wing will wast the feather as well of the *Phænix*, as of the Pheafaunt: that she that hath beene faithlesse to one, will neuer befa[i]thfull to any. But can Euphues conuince me of fleeting, feeing for his fake I break my fidelitie? Can he condemne me of disloyaltie, when he is the only cause of my disliking? May he justly condemne me of trechery, who hath this testimony as tryal of my good wil? Doth not he remember that the broken bone once fet together, is stronger than euer it was? That the greatest blot is taken off with the Pommice? That though the Spider poyfon the flye, fhee cannot infect the Bee? That although I haue bene light to Philautus, I may be louely to Euphues? It is not my defire, but his defertes that moueth my minde to this choyfe: neither the want of the lyke good will in Philautus, but the lacke of the lyke good qualyties that remoueth my fancie from the one to the other.

For as the Bee that gathereth Honnye out of the weede, when shee espieth the fayre floure flyeth to the sweetest: or as the kinde spaniell though he hunt after Birds, yet forsakes them to retriue the Partridge: or as we commonly seede on beefe hungerly at the first, yet seeing the Quaile more daintie, chaunge our dyet: So I, although I loued *Philautus* for his good properties, yet seeing *Euphues* to excell him, I ought by Nature to lyke him better. By so much the more therefore my chaunge is to be excused, by how much the more my choyce is excellent: and by so much the lesse I am to be condemned by how much the more *Euphues* is to be commended. Is not the Diamond of more valew then the Rubie bicause he is of more vertue? Is not the Emeraulde preferred before the

Saphire for his wonderfull propertie? Is not Euphucs more prayle worthy then Philautus being more wittie. But fye Lucilla, why dost thou flatter thy selfe in thine owne folly? Canst thou faine Euphues thy friend, whom by thine owne words thou hast made thy foe? Diddest not thou accuse women of inconstancie? Diddest not thou accompt them [thy felfe] easie to be won? Diddeft not thou condemne them of weakenes, what founder argument can he have against thee then thine own aunswere? What better proofe then thine owne fpeach? What greater tryall then thine owne talke? If thou hast belyed women, he will judge thee vnkinde: if thou have revealed the troth, he must needes thinke thee vnconstant: if he perceive thee to be wonne with a Nut, he wil imagine that thou wilt be lost with an Apple, if he finde thee wanton before thou be wooled, he wil geffe thou wilt be wauering when thou art wedded.

But suppose that Euphues love thee, that Philautus leaue thee, wil thy Father thinkest thou give thee libertie to lyue after thine owne lust? Wil he esteeme him worthy to enherite his possessions, whome he accompteth vnworthy to enjoy thy person? Is it lyke that hee will match thee in mariage with a straunger, with a Grecian, with a meane man? I, but what knoweth my father whether he be wealthy, whether his reuenews be able to counteruaile my fathers landes, whether his birth be noble yea, or no? Can any one make doubt of his gentle bloud, that feeth his gentle conditions? Can his honour be called into question, whose honestie is so great? Is he to be thought thristleffe, who in all qualyties of the minde is peereleffe? No no, the tree is known by his fruit, the gold by his touch, the fonne by the fire. And as the foft waxe receiueth whatfoeuer print be in the feale, and sheweth no other impression, so the tender babe being sealed with his fathers gifts, reprefenteth his Image most liuely. But were I once certeine of Euphues [his] good will, I would not fo fuperfliciously accompt of my

fathers ill will. Time hath weaned me from my mothers teat, and age ridde me from my fathers correction, when children are in their swathe cloutes, then are they subject to the whip, and ought to be carefull of the rigour of their parents. As for me feeing I am not fedde with their pap, I am not to be ledde by their perswasions. father vse what speaches he lyst, I will follow mine owne lust. Lust Lucilla, what fayst thou? No no, mine owne loue I should have fayd, for I am as farre from luft, as I am from reason, and as neere to loue as I am to folly. Then slicke to thy determination, and fhew thy felfe, what loue can doe, what loue dares doe, what loue hath done. Albeit I can no way quench the coales of defire with forgetfulnesse, vet will I rake them vp in the ashes of modestie: Seeing I dare not discouer my loue for maidenly shamefastnesse, I will diffemble it till time I have opportunitie. And I hope to behaue my felfe, as Euphues shall thinke me his owne, and Philautus perswade himself I am none but his. But I would to God Euphues would repaire hether that the fight of him might mitigate fome parte of my martirdome.

She having thus discoursed with hir selfe, hir owne miseries, cast hir selfe on the bedde and there lette hir lye, and retourne we to *Euphues*, who was so caught in the ginne of folly, that he neither could comfort himselfe, nor durst aske counsaile of his friend, suspecting that which in deede was true, that *Philautus* was corrival with him and cooke-mate with *Lucilla*. Amiddest therefore these his extremities, between hope and seare, he vttered these or the lyke

fpeaches.

What is he *Euphues*, that knowing thy witte, and feeing thy folly, but will rather punish thy leaudnesse, then pittie thy heauinesse? Was ther euer any so fickle so foone to be allured? any euer [euer anie] so faithlesse to deceive his friend? euer any so foolish to bathe himselfe in his owne missortune? Too true it is,

that as the fea Crab fwimmeth alwayes against the streame, fo wit alwayes striueth against wisedome: And as the Bee is oftentimes hurt with hir owne Honny, so is witte not seldome plagued with his owne conceipt.

O ye Gods, haue ye ordeyned for euery malady a medicine, for euery fore a falue, for euery paine a pla[y]fter, leauing onely loue remedilesse? Did ye deeme no man so mad to be entangled with desire, or thought ye them worthie to be tormented that were so misledde? haue ye dealt more sauourably with

brute beaftes, then with reasonable creatures.

The filthy Sow when she is sicke, eateth the Sea-Crab, and is immediatly recured: the Torteyse having tasted the Viper, sucketh *Origanum* and is quickly reviued: the Beare ready to pine licketh vp the Ants, and is recovered: the Dog having surfetted to procure his vomitte, eateth grasse and findeth remedy: the Hart beeing perced with the dart, runneth out of hand to the hearb *Dictanum*, and is healed. And can men by no hearbe, by no art, by no way, procure a remedie for the impatient disease of loue? Ah well I perceive that Loue is not vnlyke the Figge tree, whose fruite is sweete, whose roote is more bitter then the clawe of a Bitter: or lyke the Apple in *Persia*, whose blossome sauoreth lyke Honny, whose budde is more sower then Gall.

But O impietie. O broad blasphemie against the heauens. Wilt thou be so impudent Euphues, to accuse the Gods of iniquitie? No sonde soole, no. Neither is it forbidden vs by the Gods to loue, by whose divine providence we are permitted to live: neither do wee want remedies to recure our maladies, but reason to vie the meanes. But why goe I about to hinder the course of loue, with the discourse of law? hast thou not read Euphues, that he that soppeth the Vine, causeth it to spread faire: that he that stoppeth the streame, forceth [causeth] it to swell higher? that he that casteth water on [in] the fire in [at] the Smithes forge, maketh it to slame

fiercer? Euen fo he that feeketh by counfaile to moderate his overlashing affections, encreaseth his own miffortune. Ah my Lucilla, would thou wer either lesse faire, or I more fortunate: either I wiser, or thou milder: either I would I were out of this mad moode, either I would we wer both of one minde. But how should she be perswaded of my loyaltie, that yet had neuer one simple proofe of my loue? will she not rather imagine me to be entangled with hir beautie, then with hir vertue. That my fancie being so lewdly chaunged [chayned] at ye first, will be as lyghtly chaunged at the last: that nothing violent, can bee permanent. Yes, yes, shee must needes coniecture fo, although it bee nothing fo: for by howe much the more my affection commeth on the fodeine, by fo much the lesse will she thinke it certeine. The ratling thunderbolt hath but his clap, the lightning but his flash, and as they both come in a moment, so doe they both ende in a minuite.

I, but *Euphues*, hath fhe not hard also that the dry touchewoode is kindled with lyme? that the greatest Mushrompe groweth in one night? that the fire quickly burneth the flaxe? that loue easily entereth into the sharpe wit without resistance, and is harboured there

without repentaunce.

If therefore the Gods haue endewed hir with as much bountie as beautie, if she haue no lesse witte then she hath comelinesse: certes shee wyll neyther conceiue sinisterly of my sodeine sute, neither be coye to receiue me into hir seruice, neither suspect me of lyghtnesse in yeelding so lyghtly, neither reject me disdainesully, for louing so hastely? Shall I not then hazarde my life to obteine my loue? and deceiue Philautus to receiue Lucilla? Yes Euphues, where loue beareth sway, friendship can haue no shewe: As Philautus brought me for his shadowe the last supper, so will I vse him for my shadow till I haue gained his Saint. And canst thou wretch be salfe to him that is saithful to thee? Shall his curtesse bee cause of thy

crueltie? Wilt thou violate the league of fayth, to enherite the lande of folly? Shall affection be of more force then friendship, loue then lawe, lust then loyaltie? Knowest thou not that he that loseth his

honestie, hath nothing els to loofe.

Tush the case is lyght, where reason taketh place. to loue and to lyue well, is not graunted to Iupiter. Who fo is blynded with the caule of beautie, difcerneth no colour of honesty. Did not Giges cut Candaules a coat by hys owne measure? Did not Paris, though he were a welcome guest to Menelaus, serue his hoast a flippery pranke? If Philautus had loued Lucilla, hee would neuer haue fuffered Euphues to haue feene hir. Is it not the pray that enticeth the theefe to rifle? Is it not the pleafaunt bayte that caufeth the fleetest fish to byte? Is it not a by worde amongst vs, that gold maketh an honest man an ill man? Did Philautus accompt Euphues too [fo] simple to decypher beautie, or [fo] fuperstitious not to desire it? Did he deeme him a faint in rejecting fancy, or a fot in not discerning? Thought he him a Stoycke, that he woulde not be moued, or a stocke that he could not?

Well, wel, feeing the wound that bleedeth inwardly is most daungerous, that the fyre kept close burneth most furious, that ye Ouen dammed vp, baketh soonest, that fores having no vent fester secretly, it is hyghe tyme to vnfolde my secret loue to my secret friend. Let *Philautus* behave himself never so craftely, he shall know that it must be a wyly Mouse that shall breede in the Cats eare: and bicause I resemble him in wit, I meane a little to dissemble with him in wyles. But O my *Lucilla*, if thy heart be made of that stone which may be mollisted onely with bloud, would I had sipped of that ryuer in *Caria*, which turneth those that drinke of it to stones. If thyne eares be anoynted with the oyle of *Syria* that bereaueth hearing, would mine eyes had bene rubbed with the sirop of the Cedar

tree, which taketh away fight.

If Lucilla be so proude to disdayne poore Euphues,

woulde Euphues were fo happye to denye Lucilla, or if Lucilla be fo mortyfied to lyue without loue, woulde Euphues were fo fortunate to lyue in hate. I but my colde welcome foretelleth my colde fuit, I but hir priuie glaunces fignifie fome good Fortune. Fye fonde foole Euphues, why goest thou about to alleadge those thinges to cutte off thy hope which she perhaps woulde neuer haue founde, or to comfort my felse with those reasons which shee neuer meaneth to propose: Tush it were no loue if it were certeyne, and a small conquest it is to ouerthrowe those that neuer resisteth.

In battayles there ought to be a doubtfull fight, and a desperat ende, in pleadinge a diffyculte enteraunce, and a defused determination, in loue a lyfe wythout hope, and a death without feare. Fyre commeth out of the hardest flynte wyth the steele. Oyle out of the dryest leate by the fyre, loue out of the stoniest hearte by fayth, by truft, by tyme. Hadde Tarquinus vfed his loue with coulours of countenuaunce, Lucretia woulde eyther wyth fome pitie haue aunswered hys defyre, or with fome perswasion haue stayed hir death. It was the heate of hys luft, that made hyr haft to ende hir lyfe, wherefore loue in neyther respecte is to bee condempned, but hee of rashnesse to attempte a Ladye furiouflye, and fhee of rygor to punishe hys follye in hir owne fleshe, a fact (in myne opinion) more worthy the name of crueltie then chastitie, and fitter for a Monster in the desartes, then a Matrone of Rome. Penelope no lesse constaunt then shee, yet more wyse, woulde bee wearie to vnweaue that in the nyght, fhee fpunne in the daye, if *Vlyffes* hadde not come home the fooner. There is no woeman, *Euphues*, but shee will yeelde in time, bee not therefore difmaied either with high lookes or frowarde words.

Euphues having thus talked with himfelfe, Philautus entered the chamber, and finding him fo worne and wasted with continual mourning, neither ioying in hys

meate, nor reioycing in his friend, with watry eyes vttered this fpeach.

Riend and fellow, as I am not ignoraunt of thy prefent weakenes, fo I am not privile of the cause: and although I suspect many things, yet can I affure my felf of no one thing. Therfore my good Euphues, for these doubts and dumpes of mine, either remoue the cause, or reueale it. Thou hast hetherto founde me a cheerefull companion in thy myrth, and nowe shalt thou finde me as carefull with thee in thy moane. If altogether thou maist not be cured, yet maist thou bee comforted. If ther be any thing yat either by my friends may be procured, or by my life atteined, that may either heale thee in part, or helpe thee in all, I protest to thee by the name of a friend, that it shall rather be gotten with the losse of my body, then loft by getting a kingdome. Thou haft tried me, therefore trust me: thou hast trusted me in many things, therfore try me in this one thing. neuer yet failed, and now I wil not fainte. Be bolde to speake and blush not: thy fore is not so angry but I can falue it, the wound not fo deepe but I can fearch it, thy griefe not fo great [fore] but I can eafe it. If it be ripe it shalbe lawnced, if it be broken it shalbe tainted, be it neuer fo desperat it shalbe cured. Rife therefore Euphues, and take heart at graffe, younger thou shalt neuer be: plucke vp thy stomacke, if loue it selfe haue stoung thee, it shal not stifle thee. Though thou be enamoured of fome Lady, thou shalt not be enchaunted. They that begin to pine of a confumcion, without delay preferue themselues with cullisses: he that seeleth his stomack enflamed with heat, cooleth it estsoones with conferues: delayes breede daungers, nothing fo perillous as procrastination. Euphues hearing this comfort and friendly counfaile, diffembled his forrowing heart with a fmiling face, aunswering him forthwith as followeth.

True it is Philautus that hee which toucheth the

Nettle tenderly, is foonest stoung: that the Flye which playeth with the fire, is finged in the flame, that he that dalyeth with women is drawne to his woe. And as the Adamant draweth the heavie yron, the Harpe the fleete Dolphin, fo beautie allureth the chast minde to loue, and the wifest witte to lust: The example whereoff I woulde it were no leffe profitable, then the experience to me is lyke to be perillous. The Vine watered with Wine, is foone withered: the bloffome in the fattest ground, is quickly blasted: the Goat the fatter shee is, the lesse fertile she is: yea man, the more wittie he is, the leffe happy he is. it is Philautus (for why should I conceale it from thee, of whome I am to take counfayle) that fince my last and first being with thee at the house of Ferardo, I haue felt fuch a furious battavle in mine owne body, as if it be not speedely repressed by pollicie, it wil cary my minde (the graund captaine in this fight) into endleffe captiuitie. Ah Liuia, Liuia, thy courtly grace with out coynesse, thy blazing beautie without blemish, thy curteous demeanor without curiofitie, thy fweet fpeech fauoured with witte, thy comely mirth tempered with modestie? thy chast lookes, yet louely: thy sharp taunts, yet pleafaunt : haue giuen me fuch a checke, that fure I am at the next viewe of thy vertues, I shall take thee mate: And taking it not of a pawne but of a Prince, the losse is to be accompted the lesse. And though they be commonly in a great cholar that receive the mate, yet would I willingly take every minute tenne mates to enioy Liuia for my louing mate. Doubtlesse if euer she hir selse haue bene fcorched with the flames of defire, she wil be redy to quench the coales with curtesie in an other: if euer the haue bene attached of loue, the will refcue him that is drenched in defire: if ever she have ben taken with the feuer of fancie, she will help his ague, who by a quotidian fit is converted into phrensie: neither can ther be vnder fo delycate a hue lodged deceipt, neither in fo beautifull a mould, a malicious minde: True it

is that the disposition of the minde, followeth the composition of the body; how then can she be in minde any way imperfect, who in body is perfect euery way, I know my fucces will be good, but I know not how to haue acces to my goddes: neither do I want courage to discouer my loue to my friend, but some colour to cloake my comming to the house of Ferardo: for if they be in Naples as iealous as they bee in the other parts of Italy, then it behoueth me to walke circumfpectly, and to forge fome cause for mine often comming. If therefore Philautus, thou canst fet but this fether to mine arrow, thou shalt see me shoote so neere, that thou wilt accompt me for a cunning Archer. And verily if I had not loued thee well, I would have fwallowed mine own forrow in filence, knowing yat in loue nothing is fo daungerous as to perticipate the meanes thereoff to an other, and that two may keepe counfaile if one be away, I am therefore enforced perforce, to challenge that curtefie at thy hands, which earst thou didst promise with thy heart, the performaunce whereoff shall binde me to Philautus, and prooue thee faithfull to Euphues. Now if thy cunning be answerable to thy good will, practife some pleasant conceipt vpon thy poore patient: one dram of Ouids art, some of Tibullis drugs, one of Propertius pilles, which may cause me either to purge my new disease, or recouer my hoped defire. But I feare me wher fo straunge a sicknesse is to be recured of so vnskilfull a Phisition, that either thou wilt be to bold to practife, or my body too weake to purge. But feeing a desperate disease is to be committed to a desperate Doctor, I wil follow thy counfel, and become thy cure, defiring thee to be as wife in ministring thy Phisick, as I have bene willing to putte my lyfe into thy handes

Philautus thinking al to be gold that gliftered, and all to be Gofpell that Euphues vttered, answered his forged gloafe with this friendly cloafe.

In that thou hast made me privile to thy purpose, I

will not conceale my practife: in yat thou crauest my aide, affure thy felfe I will be the finger next thy thombe: infomuch as thou shalt neuer repent thee of ve one or the other, for perswade thy selfe that thou shalt finde Philautus during life ready to comfort thee in thy miffortunes, and fuccour thee in thy necessitie. Concerning Liuia, though she be faire, yet is she not fo amiable as my Lucilla, whose feruaunt I haue bene the terme of three yeres: but least comparisons should feeme odious, chiefely where both the parties be without comparison, I will omitte that, and seing that we had both rather be talking with them, then tatling of them, we will immediately goe to them. And truly Euphues, I am not a lyttle glad, that I shall have thee not only a comfort in my life, but also a companion in my loue: As thou hast ben wife in thy choice, fo I hope thou shalt be fortunate in thy chaunce. Liuia is a wench of more wit then beautie, Lucilla of more beautie then wit, both of more honestie then honour, and yet both of fuch honour, as in all Naples there is not one in birth to be compared with any of them both*. How much therefore have wee to reioyce in our choice. Touching our accesse, be thou secure, I will flappe Ferardo in the mouth with some conceipt, and fil his olde head fo full of new fables, that thou fhalt rather be earneftly entreated to repaire to his house, then euill entreated to leaue it. As olde men are very fuspicious to mistrust every thing, so are they verye credulous to beleeue any thing: the blynde man doth eate manye a Flye, yea but fayd Euphues, take heede my Philautus, that thou thy felf swallow not a Gudgen, which word Philautus did not mark, vntil he had almost digested it. But said Euphues, let vs go deuoutly to ye shrine of our Saints, there to offer our deuotion, for my books teach me, that fuch a wound must be healed wher it was first hurt, and for this difease we will vse a common remedie, but yet comfortable. The eye that blinded thee, shall make thee fee, the Scorpion that stung thee shall heale

thee, a sharpe fore hath a short cure, let vs goe: to the which *Euphues* consented willyngly, smiling to himselfe to see how he had brought *Philautus*, into a fooles Paradise.

Heere you may fee Gentlemen, the falfehood in fellowship, the fraude in friendshippe, the paynted sheath with the leaden dagger, the faire wordes that make fooles faine: but I will not trouble you with superfluous addition, vnto whom I feare mee I haue bene tedious with the bare discourse of this rude historie.

Philautus and Euphues repaired to the house of Ferardo, where they founde Mistres Lucilla and Liuia, accompanied with other Gentlewomen, neyther beeing idle, nor well imployed, but playing at cardes. But when Lucilla beheld Euphues, she coulde scarcely conteine hir selfe from embracing him, had not womanly shamesastness and Philautus his presence, stayed hir wisedome.

Euphues on the other fide was fallen into fuch a traunce, that he had not ye power either to fuccor himselfe, or falute the gentlewomen. At the last Lucilla, began as one that best might be bolde, on this

manner.

Gentlemen, although your long absence gaue mee occasion to think that you dislyked your late enterteinment, yet your comming at the last hath cut off my former suspicion: And by so much the more you are welcome, by how much the more you were wished for. But you Gentleman (taking Euphues by the hande) were the rather wished for, for that your discourse being lest vnpersect, caused vs all to longe (as woemen are wont for thinges that lyke them) to have an ende thereoff. Unto whome Philautus replyed as followeth.

Mistres Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestye caused vs to pinch curtesie, who should first come: as for my friende, I thinke hee was neuer wyshed for

heere so earnestly of any as of himselfe, whether it myght be to renewe his talke, or to recant his fayings, I cannot tell. Euphues takynge the tale out of Philautus mouth, aunswered: Mistres Lucilla, to recant verities were herefie, and renewe the prayfes of woemen flattery: the onely cause I wyshed my felse heere, was to give thankes for fo good entertainment the which I could no wayes deferue, and to breede a greater acquaintaunce if it might be to make amendes. Lucilla inflamed with his prefence, faid, nay Euphues you shall not escape so, for if my curtesie, as you say, were ye cause of your comming, let it also be ye oc-casion of ye ending your former discourse, otherwise I shall thinke your proofe naked, and you shall finde my rewarde nothinge. Euphues nowe as willing to obey as fhee to commaunde, addressed himselfe to a farther conclusion, who feeing all the gentlewomen readie to give him the hearing, proceeded as followeth.

I have not yet forgotten yat my last talke with these gentlewomen, tended to their prayses, and therefore the ende must tye vp the iust proofe, otherwise I shold set downe *Venus* shadow without the lively

fubstance.

As there is no one thing which can be reckened either concerning loue or loyaltie wherin women do not excell men, yet in feruencye aboue all others, they fo farre exceede, that men are lyker to meruaile at them, then to imitate them, and readier to laugh at their vertues then emulate them. For as they be harde to be wonne without tryall of greate faith, fo are they hard to be loft without great cause of ficklenesse. It is long before the colde water seeth, yet being once hot, it is long before it be cooled, it is long before falt come to his saltnesse, but beeing once feasoned, it neuer looseth his sauour.

I for mine owne part am brought into a Paradife by the onely imagination of woemens vertues, and were I perfwaded that all the Diuelles in hell were woemen, I woulde neuer liue deuoutlye to enherite heauen, or yat they were al Saintes in heauen, I woulde liue more stricktly for feare of hell. What coulde Adam haue done in his Paradife before his fall without a woeman, or howe woulde [coulde] he haue ryfe agayne after his fall wyth[out] a woeman? Artificers are wont in their last workes to excell themselues, yea, God when he had made all thinges, at the last, made man as most perfect, thinking nothing could be framed more excellent, yet after him hee created a woman, the expresse Image of Eternitie, the lyuely picture of Nature, the onely steele glasse for man to beholde hys infirmities, by comparinge them wyth woemens perfections. Are they not more gentle, more wittie, more beautifull then men? Are not men so bewytched with their qualyties that they become madde for loue, and woemen so wife that they [doo] detest luft.

I am entred into fo large a fielde, that I shall sooner want time then proofe, and so cloye you wyth varietie of prayses [phrases], that I seare mee I am lyke to infect women with pride, whiche yet they have not, and men with spyte whyche yet I woulde not. For as the horse if he knew his owne strength were no wayes to be brideled, or the Vnicorne his owne vertue, were never to bee caught, so woemen if they knewe what excellency were in them, I seare mee men should never winne them to their wills, or weane them from their minde.

Lucilla beganne to fmyle, faying, in faith Euphues, I woulde haue you staye there, for as the Sunne when he is at the highest beginneth to goe downe, so when the prayses of women are at the best, if you leaue not, they wyll beginne to sayle, but Euphues (beinge rapt with the sight of his Saint) aunswered, no no Lucilla. But whilest he was yet speakinge, Ferardo entered, whome they all duetifully welcommed home, who rounding Philautus in the eare, desired hym to accompanye hym immediatlye without farther pausinge, protesting it shoulde bee as well for his preferment as for

his owne profite. Philautus confentinge, Ferardo

fayde vnto hys daughter.

Lucilla, the vrgent aff[a]yres I haue in hande, wyll fcarce fuffer mee to tarrye with you one houre, yet my returne I hope will bee fo fhort, that my abfence shall not breede thy forrowe: in the meane feason I commit all things into thy custody, wishing thee to vse thy accustomable curtesie. And seeing I must take Philautus with mee, I will bee so bolde to craue you Gentleman (his friende) to supply his roome, desiring you to take this hastye warning for a hartye welcome, and so to spend this time of mine absence in honest myrth. And thus I leaue you.

Philautus knewe well the cause of thys sodeyne departure, which was to redeeme certeine landes that were morgaged in his Fathers time, to the vse of Ferardo, who on that condition had before time promised him his daughter in mariage. But returne we

to Euphnes.

Euphues was furprifed with fuch increadible ioye at this straunge euent, that he had almost founded, for feeing his coriuall to be departed, and Ferardo to give him so friendly entertaynment, doubted not in time to get the good wil of Lucilla: Whom finding in place convenient without company, with a bold courage and comely gesture, he began to assay hir in this fort.

Gentlewoman, my acquaintaunce beeing fo little, I am afrayd my credite wyll be leffe, for that they commonly are foonest beleeued, that are best beloued, and they lyked best whom we have knowen longest, neuerthelesse the noble minde suspecteth no guyle without cause, neither condemneth any wight* without proofe: having therefore notise of your heroycall heart, I am the better perswaded of my good hap. So it is Lucilla, that comming to Naples but to setch fire, as the by [e] word is, not to make my place of abode, I have sounde such slames that I can neither quench them with ye water of free will, neither coole them

with wifdome. For as the Hoppe, the poale beeing neuer to hye, groweth to the ende, or as the drye Beech kindled at the roote, neuer leaueth vntill it come to the toppe: or as one droppe of poyfon disperseth it selfe into euery vaine, so affection having caught holde of my heart, and the sparkles of loue kindled my Lyuer, wyll fodeynelye, though fecretly, flame vp into my heade, and fpreade it felfe into euerye finewe. It is your beautie (pardon my abrupte boldnesse) Lady, that hath taken euery parte of me prisoner, and brought mee vnto this deepe distresse, but feeing women when one prayfeth them for their deferts, deeme that he flattereth them to obteine his defire, I am heere prefent to yeeld my felfe to fuch tryal, as your courtesie in this behalfe shal require. Yet will you commonly object this to fuch as ferue you, and starue to winne your good wil, that hot loue is foone colde: that the Bauin though it burne bright, is but a blaze: that scalding water if it stand a while tourneth almost to Ice: that Pepper though it be hot in the mouth, is colde in the Maw: that the faith of men, though it fry in their words, it freefeth in their workes: Which things (Lucilla) albeit they be fufficient to reproue the lyghtnesse of some one, yet can they not conuince euery one of lewdnes: neither ought the constancie of all, to be brought in question through the fubtiltie of a few. For although the worme entreth almost into euery wood, yet he eateth not the Cedar tree. Though the stone Cylindrus at euery thunder clap, rowle from the hil, yet the pure fleeke stone mounteth at the noyfe: though the rust fret the hardest steele, yet doth it not eate into the Emeraulde: though Polypus chaunge his hue, yet the Salamander keepeth his coulour: though Proteus transforme himfelse into euerie shape: yet Pigmalion reteineth his olde forme: though Aeneas were too fickle to Dido, yet Troylus was too faithfull to Crefsid: though others feeme counterfeit in their deedes, yet Lucilla, perswade your felfe, that Euphues will be alwayes current in his

dealings. But as the true golde is tryed by the touch, [and] the pure flint by the stroake of the yron, so the loyall heart of the faithfull louer, is knowen by the tryall of his Ladie: of the which tryall (Lucilla) if you shall accompt Euphues worthy, affure your felfe, he will be as readie to offer himfelfe a Sacrifice for your fweete fake, as your felfe shall be willing to employe him in your feruice. Neither doth he defire to be trufted any way, vntil he shal be tryed euery way: neither doth he craue credite at the first, but a good countenaunce, till time his defire shall be made manifest by his deferts. Thus not blinded by light affection, but dazeled with your rare perfection, and boldened by your exceeding courtefie: I have vnfolded mine entire loue, defiring you having fo good leafure, to giue fo friendlye an aunswere, as I may receiue comforte, and you commendacion.

Lucilla, although she were contented to heare this defired discourse, yet did shee seeme to bee somewhat displeased. And truely I know not whether it be peculiar to that fexe to diffemble with those whom they most desire, or whether by craft they have learned outwardly to loath that, which inwardly they most loue: yet wifely did she cast this in hir head, that if fhe should yeelde at the first assault, he would thinke hir a light hufwife: if the should reject him scornfully a very haggard: minding therefore that he shoulde neither take holde of hir promife, neither vnkindenesse of hir precisenesse, she fed him indifferently, with hope and dispaire, reason and affection, life and death. Yet in the ende arguing wittily vpon certeine questions, they fel to such agreement, as poore *Philautus* would not have agreed vnto if he had ben prefent, yet alwayes keeping the [her] body vndefiled. And thus she replyed:

Entleman, as you may fuspect me of idlenesse in giuing eare to your talke, so may you conuince me of lightnesse in aunswering such

toyes: certes as you have made mine eares glow at the rehearfall of your loue, fo haue you galled my heart with ye remembraunce of your folly. Though you came to Naples as a straunger, yet were you welcome to my fathers house as a friend: And can you then fo much transgresse the bonds of honour (I will not fay of honestie,) as to solicite a sute more sharpe to me then death? I have hetherto God bee thanked, lyued without fuspition of lewdenesse, and shall I now incurre the daunger of sensual libertie? What hope can you have to obteine my loue, feeing yet I could neuer affoord you a good looke? Do you therefore thinke me easely entifed to the bent of your bow, bicause I was easely entreated to listen to your late discourse? Or seeing mee (as finely you glose) to excell all other in beautie, did you deeme that I would exceede all other in beaftlines? But yet I am not angry Euphues, but in agonye: For who is shee that will frette or fume with one that loueth hir, if this love to delude me, be not diffembled. It is that which caufeth me most to feare, not that my beautie is vnknown to my felf, but that commonly we poore wenches are deluded through light beliefe, and ye men are naturally enclined craftely to lead your lyfe. When the Foxe preacheth, the Geefe perish. The Crocodile shrowdeth greatest treason vnder most pitiful teares: in a kiffing mouth there lyeth a galling minde. You have made fo large profer of your feruice, and fo faire promifes of fidelytie, that were I not ouer charie of mine honestie, you woulde inueigle me to fhake handes with chastitie. But certes I will either lead a virgins life in earth (though I lead Apes in hel) or els follow thee rather then thy gifts: yet am I neither fo precise to refuse thy profer, neither so peeuish to disdain thy good wil: so excellent alwayes are the gifts which are made acceptable by the vertue of ye giver. I did at the first entraunce discerne thy loue, but yet diffemble it. Thy wanton glaunces, thy fealding fighes, thy louing fignes caufed me to blufh

for shame and to looke wanne for seare, least they should be perceived of any. These subtill shiftes, these painted practises (if I wer to be wonne) would soone weane me from the teate of Vesta to the toyes of Venus. Besides this thy comly grace, thy rare qualyties, thy exquisite perfection, were able to move a minde halse mortised to transgresse the bonds of maidenly modestie. But god shield Lucilla, that thou shouldest be so carelesse of thine honour, as to commit the state thereoff to a straunger. Learne thou by me Euphues to dispise things that be amiable, to sorgoe delightfull practises, believe mee it is pietie to absteine from pleasure.

Thou art not the first that hath solicited this sute, but the first that goeth about to seduce me, neither discerness thou more then other, but darest more then any, neither hast thou more art to discouer thy me[a]ning, but more heart to open thy minde. But thou preferrest me before thy lands, thy liuings, thy life: thou offerest thy selfe a facrisce for my securitie, thou proferest me the whole and only source gnetic of thy service: Truely I were very cruel and hard hearted, if I should not loue thee: hard hearted albeit I am not, but truly loue thee I cannot, whom I doubt to be my

louer.

Moreouer I have not ben vsed to the court of *Cupide*, wherin ther be more slights then ther be Hares in *Athon*, then Bees in *Hybla*, then starres in heaven. Besides this, the common people here in *Naples* are not only both very suspitious of other mens matters and manners, but also very iealous over other mens children and maidens, either therefore dissemble thy fancie or desist from thy folly.

But why shouldest thou defist from the one, feeing thou canst cunningly dissemble the other. My father is now gone to *Venice*, and as I am vncerteine of his returne, so am I not private to the cause of his travayle: But yet is he [he is] so from hence, that he seeth me in his absence. Knowest thou not *Euphues*, that kinges have

long armes, and rulers large reaches? neither let this comfort thee, that at his departure he deputed thee in Philautus place. Although my face cause him to mistrust my loyalty, yet my faith enforceth him to give me this liberty: though he be fuspitious of my faire hiew, yet is he fecure of my firme honesty. But alas Euphues, what truth can there be* found in a trauailer? what flay [truft] in a ft[r]aunger? whose words and bodyes both watch but for a winde, whose feete are euer fleeting, whose faith plyghted on the shoare, is turned to periurye when they hoyse [hoyst] sayle. Who more traiterous to Phillis then Demophoon? yet hee a trauayler. Who more periured to Dido then Aeneas? and he a straunger: both these Queenes, both they Cavtiffes. Who more false to Ariadne then Theseus? vet he a fayler. Who more fickle to Medea then Iafon? yet he a starter: both these daughters to great Princes, both they vnfaithfull of their promifes. Is it then likely yat Euphues wil be faythfull to Lucilla, being in Naples but a soiourner? I have not yet forgotten the inuective (I can no [cannot] otherwyse terme it) which thou madest against beauty, sayinge, it was a deceitful bayte with a deadly hooke, and a fweet poyfon in a paynted pot. Canst thou then be so vnwife to fwallowe the bayte which will breede thy bane? To swill the drinke that will expyre thy date? To defire the wight that will worke thy death? But it may be that with the Scorpion thou canst feede on the earth, or with the Quayle and Roebucke, be fat with poyfon: or with beautye liue in all brauerye. I feare me thou hast the stone Contineus about thee. which is named of the contrarye, that though thou pretende fayth in thy words, thou deuifest fraude in thy heart: yat though thou feeme to prefer loue, thou art inflamed with luft. And what for that? Though thou have eaten the feedes of Reckat [Rackat], which breede incontinencie, yet haue I chewed the leafe Creffe which mainteineth modestie.

Though thou beare in thy bosom the hearb Araxa,

most noisome to virginitie, yet haue I the stone that groweth in the mount Tmolus, the vpholder of chastitie. You may Gentleman accompt me for a colde Prophet. thus hastely to deuine of your disposition: pardon me Euphues, if in love I cast beyond the Moone, which bringeth vs women to endles moane. Although I my felf were neuer burnt wherby I should dread the fire, yet the schorching of others in the flames of fancy, warneth me to beware: Though I as yet neuer tryed any faithles whereby I should be feareful, yet haue I read of many that have ben periured, which caufeth me to be careful: though I am able to conuince none by proofe, yet am I enforced to fuspect one vppon probabylities. Alas we filly foules which have neither wit to decypher the wiles of men, nor wisdome to diffemble our affection, neither craft to traine in young louers, neyther courage to withftande their encounters, neither discretion to discerne their dubling, neither hard harts to reject their complaints: we I fay, are foone enticed, beeing by nature fimple, and eafily entangled, beeing apte to receive the impression of loue. But alas, it is both common and lamentable, to behold fimplicity intrapped by fubtiltie, and those that have most might, to be infected with most mallice. The Spider weaueth a fine web to hang the Fly, the Wolfe weareth a faire face to deuour the Lambe, the Mirlin striketh at the Partridge, the Eagle often fnappeth at the Fly, men are alwayes laying baites for women, which are the weaker veffels: but as yet I could neuer heare man by fuch fnares to entrappe man: For true it is that men themselues have by vse observed, yat it must be a harde Winter when one Wolfe eateth another. I have read, that the Bull being tyed to the Figge tree, loofeth his strength, yat the whole heard of Deare stand at the gaze, if they fmell a fweete apple: that the Dolphin by the found of Musicke is brought to ye shoare. And then no meruaile it is yat if the fierce Bull be tamed with the Fig tree, if that women being as weake as sheepe, be ouercome with a Figge: if the wilde Deare be caught with an apple, that the tame Damzell is wonne with a bloffome: if the fleete *Dolphin* be allured with harmony, that women bee entangled with the melody of mens fpeach, faire promifes and folemne proteftations. But folly it were for me to marke their mischieses, fith I am neither able, neither they willing to amende their manners: it becommeth me rather to shew what our sexe should doe, then to open what yours doth.

And feeing I cannot by reason restraine your importunate fuite, I will by rygour done on my felfe, cause you to refraine the meanes. I would to God Ferardo were in this point lyke to Lyfander, which woulde not fuffer his daughters to weare gorgeous apparell, faying, it would rather make them common then comely. I would it were in Naples a lawe, which was a custome in Aegypt, that women should alwayes goe bare foote to the intent they might keepe themselues alwayes at home, that they shold be euer like to the Snaile, which hath euer his house on his head. I meane so to mortifie my felfe, that in steede of filkes, I wil weare fackcloth: for Owches and Bracelletes, Leere and Caddys: for the Lute, vie the Distaffe: for the Penne. the Needle: for louers Sonettes, Dauids Pfalmes. But yet I am not fo fenceles altogether to reject your feruice: which if I wer certeinly affured to proceede of a fimple mind, it shold not receive so fimple a reward. And what greater tryall can I have of thy fimplicitie and truth, then thine owne request which desireth a triall. I, but in the coldest flint there is hot fire, the Bee that hath hunny in hir mouth, hath a iting in hir tayle: the tree that beareth the fweetest fruite, hath a fower fap: yea, the wordes of men though they feeme fmooth as oyle: yet their heartes are as crooked as the stalke of Iuie. I woulde not Euphues that thou shouldest condemne me of rigour, in that I feeke to affwage thy folly by reason: but take this by the way, that although as yet I am disposed to lyke of none? yet whenfoeuer I shall loue any, I wil not forget thee: in the meane feafon accompt me

thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandary, and as it were a colde shiuering, to heare this newe kinde of kindnesse: such sweete meate, such sowre sauce: such fayre wordes, such fainte promises: such hot loue, such colde desire: such certeine hope, such sodeine chaunge: and stoode lyke one that had looked on Medusaes heade, and so had beene tourned into a stone.

Lucilla feeing him in this pitiful plight, and fearing he would take fland if the lure were not cast out, toke him by the hand, and wringing him softly, with a smiling countenaunce began thus to comfort him.

Me thinks *Euphues* chaunging fo your colour, vpon the fodeine, you wil foone chaunge your coppie: is your minde on your meate? a penny for your thought.

Mistres (quoth he) if you would by almy thoughts at that price? I should neuer be wearye of thinking, but seeing it is too [so] deere, reade it and take it for nothing.

It feemes to me (faid she) that you are in some brown study, what coulours you might best weare for your

Lady.

In deede *Lucilla* you leuel fhrewdly at my thought, by the ayme of your owne imagination, for you haue giuen vnto me a true loue[r]s knot wrought of chaungeable Silke, and you deeme that I am deuifing how I might haue my coulours chaungeable alfo, that they might agree: But lette this with fuch toyes and deuifes paffe, if it pleafe you to commaunde me anye feruice I am heere ready to attend your [p]leafure. No feruice *Euphues*, but that you keepe filence, vntil I haue vttered my minde: and fecrecie when I haue vnfolded my meaning.

If I should offende in the one I were too bolde, if

in the other too beaftly.

Well then *Euphues* (fayd shee) so it is, that for the hope that I conceine of thy loyaltie, and the happie successe that is like to ensue of this our loue, I am

content to yeelde thee the place in my heart which thou defireft and deferueft aboue all other, which confent in me if it may any wayes breede thy contentation, fure I am that it will euery way worke my comfort. But as either thou tenderest mine honour or thine owne fafetie, vfe fuch fecrecie in this matter, that my father haue no inckling heereoff, before I haue framed his minde fit for our purpose. And though women haue fmall force to ouercome men by reason, yet haue they good fortune to vndermine them by pollicie. The foft droppes of raine perce the hard Marble, many strokes overthrow the tallest Oke, a filly woman in time may make fuch a breach into a mans heart, as hir teares may enter without refistaunce: then doubt not, but I wil fo vndermine mine olde father, as quickly I wil enioy my new friend. Tush Philautus was liked for fashion sake, but neuer loued for fancie fake: and this I vowe by the faith of a Virgin, and by the loue I beare thee, (for greater bands to confirme my vow I have not) that my father shall sooner martir mee in the fire then marye mee to Philautus. Euphues, thou onely hast wonne me by loue, and shalt onely weare me by law: I force not Philautus his fury, fo I may have Euphues his friendship: neither wil I prefer his possessions before thy person, neither esteme better of his lands, then of thy loue. Ferardo shall fooner disherite me of my patrimony, then dishonour me in breaking my promise? It is not his great mannors, but thy good manners, that shal make my mariage. token of which my fincere affection, I give thee my hande in pawne, and my heart for euer to be thy Vnto whom Euphues aunswered in this Lucilla. manner.

If my tongue were able to vtter the ioyes that my heart hath conceiued, I feare me though I be well beloued, yet I should hardly be beleeued. Ah my Lucilla, how much am I bound to thee, which preferrest mine vnworthinesse, before thy Fathers wrath: my happinesse, before thine owne missortune: my loue,

before thine owne life? How might I excell thee in curtesie, whom no mortall creature can exceed in conflancie? I finde it now for a fetled truth, which earst I accompted for a vaine talke, that the purple dye will neuer staine, that the pure Cyuet will neuer loofe his fauour, that the greene Laurell will neuer chaunge his coulour, that beautie can neuer be blotted with difcourtefie. As touching fecrecie in this behalf, affure thy felfe, that I will not fo much as tell it to my felfe. Commaund Euphues to runne, to ride, to vndertake any exployt be it neuer fo daungerous, to hazard himfelfe in any enterprise, be it neuer so desperate. As they wer thus pleafauntly conferring the one with the other, Liuia (whom Euphues made his stale) entered into the Parlour, vnto whome Lucilla spake in these termes.

Dost thou not laugh Liuia, to see my ghostly father keepe me heere so long at shrifte? Truely (aunswered Liuia) me thinkes yat you smile at some pleasaunt shift, either he is slow in enquiring of your faults, or you slacke in aunswering of his questions: and thus being supper time they all sate downe, Lucilla well pleased, no man better content then Euphues, who after his repast hauing no opportunitie to confer with his louer, had small lust to continue with the gentlewomen any longer, seeing therefore he could frame no meanes to worke his delyght, he coyned an excuse to hasten his departure, promising the next morning to trouble them againe as a guest more bold then welcome, although in deede he thought himselfe to be the better welcome, in saying that he would come.

But as *Ferardo* went in post, so hee retourned in hast having concluded with *Philautus*, that the mariage should immediatly be consummated, which wrought such a content in *Philautus*, that he was almost in an extasse through the extremitie of his passions: such is the sulnesse and force of pleasure, that ther is nothing so daungerous as the fruition, yet knowing that delayes bring daungers, although hee nothing doubted of

Lucilia whome hee loued, yet feared he the ficklenesse

of olde men, which is alwayes to be mistrusted.

Hee vrged therefore *Ferardo* to breake with his Daughter, who beeing willyng to haue the matche made, was content incontinentlye to procure the meanes: finding therefore his daughter at leafure, and hauing knowledge of hir former loue, fpake to hir as followeth.

Deere daughter as thou hast long time liued a maiden, fo now thou must learne to be a Mother, and as I have bene carefull to bring thee vp a Virgin, fo am I now defirous to make thee a Wife. Neither ought I in this matter to vie any perswasions, for that maidens commonly now a dayes are no fooner borne, but they beginne to bride it: neither to offer any great portions, for that thou knowest thou shalt enherite al my Mine onely care hath bene hetherto, to possessions. match thee with fuch an one, as shoulde be of good wealth, able to mainteine thee: of great worship, able to compare with thee in birth: of honest conditions, to deferue thy loue: and an Italian borne to enioy my At the last I have found one aunswerable to my defire, a Gentleman of great reuenewes, of a noble progenie, of honest behauiour, of comly personage, borne and brought vp in Naples, Philautus (thy friend as I gesse) thy husband Lucilla if thou lyke it, neither canst thou dislike him, who wanteth nothing that should cause thy liking, neither hath any thing that should breede thy loathing.

And furely I reioyce the more that thou shalt bee linked to him in mariage, whom thou hast loued, as I heare beeing a maiden, neither can there any iarres kindle betweene them, wher the mindes be so vnited, neither any iealousie arise, where loue hath so long bene settled. Therefore *Lucilla*, to the ende the desire of either of you may now be accomplyshed to the delyght of you both, I am heere come to finishe the contract by giving handes, which you have already begunne betweene your selves by ioyning of hearts, that as

GOD doth witnesse the one in your consciences, so the world may testifie the other, by your conversations, and therefore *Lucilla*, make such aunswere to my request, as may lyke me and satisfie thy friende.

Lucilla abashed with this sodaine speach of hir father, yet boldened by the loue of hir friend, with a comly

bashfulnesse, aunswered him in this manner.

Reuerend fir, the sweetenesse that I have found in the vndefyled estate of virginitie, causeth me to loath the fower fauce which is myxed with matrimony, and the quiet life which I have tryed being a mayden, maketh me to shun the cares that are alwayes incident to a mother, neither am I fo wedded to the world that I should be moued with great possessions, neither fo bewitched with wantonnesse, that I shoulde be entysed with any mans proportion, neither if I were fo disposed would I be fo proude, to defire one of noble progenie, or fo precife to choose one onely in mine owne countrey, for that commonly thefe things happen alwayes to the contrary. Doe wee not fee the noble to match with the base, the rich with the poore, the Italian oftentimes with the *Portingale*? As loue knoweth no lawes, fo it regardeth no conditions: as the louer maketh no pawfe where he lyketh, fo he maketh no confcience of thefe idle ceremonies. In that Philautus is the man that threatneth fuch kindenesse at my handes, and suche curtefie at yours, that he shoulde accompt me his wife before he wolole mee, certeinly he is lyke for mee to make his rec[k]oning twice, bicaufe hereckoneth without And in this Philautus would either shew his Hofteffe. himselfe of great wisedome to perswade, or me of great lyghtnes to be allured: although the Loadstone draw yron, yet it cannot moue gold: though the Iette gather vp the lyght* ftraw, yet can it not take vp the purefteele. Although Philautus thinke himselfe of vertue sufficient to winne his louer, yet shall he not obteine Lucilla. I cannot but fmyle to heare yat a maryage should be folemnized, where neuer was any mention of affuring, and that the wooing should be a daye after the wedding.

Certes if when I looked merily on Philautus he deemed it in ye way of mariage, or if feeing me disposed to iest, he tooke me in good earnest: then sure hee might gather some prefumption of my loue, but no promise. But me thinkes it is good reason, that I shoulde bee at mine owne brideall, and not given in the Church, before I knowe the Bridegroome. Therefore deere Father in mine opinion as ther can be no bargaine where both be not agreed, neither any Indentures fealed where the one will not confent: fo canne there be no contract where both be not content: no banes asked lawefully, where one of the parties forbiddeth them: no mariage made where no match was ment. But I wil hereafter frame my felf to be coy, feing I am claimed for a wife bicause I have bene curteous: and give my felf to melancholy, feing I am accompted wonne in that I have bene merry. And if euery Gentleman bee made of the mettall that Philautus is, then I feare I shall be challenged of as many as I have vsed to company with, and be a common wife to all those that have commonly resorted hether.

My duetie therefore euer referued, I here on my knees forfweare *Philautus* for my husband, although I accept him for my friend, and feeing I shal hardly be induced euer to match with any, I befech you if by your fatherly loue I shall be compelled, that I may match with such a one as both I may loue and you

may lyke.

Ferardo being a graue and wife Gentleman, although he were throughly angry, yet he diffembled his fury, to the ende he might by craft difcouer hir fancy, and whifpering Philautus in the eare (who stoode as though he had a flea in his eare) defired him to kepe silence, vntil he had vndermined hir by subtiltie, which Philautus hauing graunted, Ferardo began to sift his daughter with this deuice. Lucilla, thy coulour sheweth thee to bee in a great choler, and thy hotte wordes bewray thy heavy wrath, but be patient, seing al my talke

was onely to trye thee: I am neither fo vnnaturall to wreast thee against thine owne wil, neither fo malytious to wedde thee to any against thine own lyking: for well I know what iarres, what ielousie, what strife, what flormes enfue, where the match is made rather by the compulsion of the parents, then by the consent of the parties: neither doe I like thee the leffe in that thou lykest *Philautus* so little, neither can *Philautus* loue thee ye worfe in that thou louest thy felfe fo well, wishing rather to stande to thy chaunce, then to the choyce of any other. But this grieueth me most, that thou art almost vowed to the vayne order of the vestal virgins, dispising, or at the least not desiring the facred bandes of *Iuno*, hir bedde. If thy mother had bene of that minde when she was a mayden, thou haddest not nowe bene borne, to be of this minde to be a virgin. Way with thy felfe what flender profit they bring to the common wealth, what flight pleasure to themselues, what great griefe to their parents, which iov most in their offpring, and defire most to enjoy the noble and bleffed name of a graundfather. Thou knowest that the tallest Ash is cut down for fuell, bicause it beareth no good fruite: that the Cow that gives no milke, is brought to the flaughter: that the Drone that gathereth no Honny is contemned: that the woman that maketh hir felfe barren by not marrying, is accompted amonge the Grecian Ladyes worfe then a carryon, as Homer reporteth.

Therefore Lucilla, if thou have any care to be a comfort to my hoary haires, or a commoditie to thy common weale, frame thy felf to that honourable estate of Matrimony, which was fanctified in Paradise, allowed of [of] the Patriarches, hallowed of the olde Prophets, and commended of al persons. If thou lyke any, be not assumed to tell it me, which onely am to exhort thee, yea and as much as in me lyeth to commaunde thee, to loue one: If he be base, thy bloud will make him noble: If beggerly, thy goods shall make him wealthy: If a straunger thy freedome may [shall] enfraunchise him: If

he be young, he is the more fitter to be thy pheere: if he be olde, the lyker to thine aged father. For I had rather thou shouldest leade a lyfe to thine owne lyking in earthe, then to thy great torments, leade Apes in Hell. Be bolde therefore to make me partaker [partener] of thy defyre, which will be partaker of thy disease: yea, and a furtherer of thy delightes, as farre as either my friendes, or my landes, or my life will stretch.

Lucilla perceiuing the drift of the olde Foxe hir father, waied with hir felf what was the best to be done, at the last not waying hir fathers ill will, but encouraged by loue, shaped him an aunswere which pleased Ferardo but a lyttle, and pinched Philautus on the persons syde,

on this manner.

Deere Father Ferardo, although I fee the bayte you laye to catch mee, yet I am content to swallowe the hooke, neither are you more desirous to take mee napping, then I willing to confesse my meaning. So it is that loue hath as well inuegled me as others, which make it as straunge as I. Neither doe I loue him fo meanely that I should be ashamed of his name, neither is his personage so meane that I shoulde loue him fhamefully: It is Euphues that lately a [r] rived here at Naples, that hath battered the bulwark of my breft, and fhal fhortly enter as conquerour into my bosome. What his wealth is, I neither knowe it nor way it: what his wyt is, all Naples doth know it and wonder at it: neyther haue I bene curious to enquire of his progenitors, for that I know fo noble a minde could take no original but from a noble man, for as no Bird can looke against the Sunne but those that be bredde of the Eagle, neither any Hawke foare fo high as the broode of the Hobby, fo no wight can haue fuch excellent qualyties except he descende of a noble race, neither be of fo high capacitie, vnleffe he iffue of a high progeny. And I hope Philautus will not be my foe, feeing I haue chosen his deere friend, neither you Father be displeased, in that Fhilautus is displaced. You neede not muse that I should so sodeinely be entangled, loue giues no reason of choyce, neither will it suffer any repulse. *Mirrha* was enamoured of hir naturall Father, *Biblis* of hir Brother, *Phædra* of hir sonne in lawe: If Nature canne no waye resist the surge of affection: how shoulde it be stayed by wisedome?

Ferardo interrupting hir in the middle of hir discourse, although he were moued with inward grudge, yet he wisely repressed his anger, knowing that sharp words would but sharpen hir froward will, and thus aunswered

hir briefely.

Lucilla, as I am not prefently to graunt my good wil, fo meane I not to reprehend thy choyce, yet wifedome willeth me to pawfe, vntill I haue called what may happen to my remembraunce, and warneth thee to be circumfpect, least thy rash conceipt bring a sharpe repentaunce. As for you Philautus, I would not haue you dispayre, seeing a woman doth oftentimes chaunge hir desyre. Vnto whome Philautus in few words made aunswere.

Certeinely *Ferardo* I take the leffe griefe, in that I fee hir fo greedy after *Euphues*, and by fo much the more I am content to leaue my fute, by how much the more fhe feemeth to difdaine my feruice: but as for hope, bicaufe I would not by any meanes tafte one dramme thereoff, I wil abiure all places of hir abode, and loath hir company, whose countenaunce I haue so much loued: as for *Euphues*, and there staying his speach, he slang out of the dores and repairing to his lodging, vttered these words.

Ah most diffembling wretch *Euphues*, O counterfayte companion, couldest thou vnder the shewe of a stedfast friende cloake the mallice of a mortall foe? vnder the coulour of simplicitie, shrowd the Image of deceipt? Is thy *Liuia*, tourned to my *Lucilla*? thy loue, to my louer: thy deuotion to my Saint? Is this the curteste of *Athens*, the cauilling of schollers, the crafte of *Grecians*? Couldest thou not remember *Philautus*, that *Greece* is neuer without some wily *Vlisses*, neuer

void of some Synon, neuer to seeke of some deceitful shifter? Is it not commonly faid of Grecians, that craft commeth to them by kinde, that they learne to deceive in their cradell? Why then did his pretended curtefie bewitch thee with fuch credulytie? fhall my good wil be the cause of his il wil? bicause I was content to be his friend, thought he me meete to be made his foole? I fee now that as the fish Scolopidus in the floud Araris, at the waxing of the Moone is as white as the driven fnow, and at the wayning as black as the burnt coale: fo Euphues, which at the first increasing of our familiaritie, was very zealous, is now at ye last cast become most faithlesse. But why rather exclaime I not against Lucilla whose wanton lookes caused Euphues to violate his plighted faith? Ah wretched wench, canst thou be fo lyght of loue, as to chaunge with euery winde? fo vnconstantas to prefer a new louer before thine [an] olde friend? Ah well I wot that a new broome sweepeth cleane, and a new garment maketh thee leaue off the olde though it be fitter, and new Wine caufeth thee to forfake the olde, though it be better: much lyke to the men in the Iland Scyrum, which pull vp the olde tree when they fee the young begin to fpring, and not vnlike vnto the widow of Lesbos, which chaunged al hir old golde for new Glaffe. Haue I ferued thee three yeares faithfully, and am I ferued fo vnkindely? shall the fruite of my defire be tourned to difdaine? But vnleffe Euphues had inueigled thee, thou hadst yet bene conflant: yea, but if Euphues had not feene thee willyng to be wonne, he woulde neuer haue wosoled thee: But had not Euphues entifed thee with faire wordes, thou wouldst neuer haue loued him: but hadst thou not giuen him faire lookes, he would neuer haue liked thee: I, but Euphues gaue the onset: I, but Lucilla gaue the occasion: I, but Euphues first brake his minde: I, but Lucilla first bewrayed hir meaning. Tush why goe I about to excuse any of them, seeing I have just cause to accuse them both. Neither ought I to dispute which of them hath proferred me the greatest villany, fith that either of them hath committed periury. Yet although they have found me dull in perceiving their falfehood, they shall not finde me slacke in revenging their folly. As for *Lucilla*, seing I meane altogether to forget hir, I meane also to forgive hir, least in seeking meanes to be revenged, mine olde desire be renewed.

Philautus having thus discoursed with himselfe, began

to write to Euphues as followeth.

Although hetherto *Euphues*, I have shrined thee in my heart for a trustie friende, I will shunne thee heereaster as a trothlesse foe, and although I cannot see in thee lesse wit then I was wont, yet doe I finde lesse honestie. I perceiue at the last (although being deceiued it be too late) that Muske though it be sweet in ye smel, is sowre in the smacke: that the lease of the *Cedar* tree, though it be faire to be seene, yet the sirup depriueth sight, that friendship though it be plighted by shaking the hand, yet it is shaken off by fraud of the heart. But thou hast not much to boast off, for as thou hast won a sickle Lady, so hast thou lost a faithful friend. How canst thou be secure of hir constancie, when thou hast had such tryall of hir lyghtnesse?

How canst thou assure thy selfe that she will bee saithfull to thee, which hath bene saithlesse to me? Ah Euphues, let not my credulitie be an occasion heereaster for thee to practise the lyke crueltie. Remember this that yet there hath neuer bene any saythlesse to his friende, that hath not also bene fruitelesse to his God. But I way the treacherie the lesse, in that it commeth from a Grecian, in whome is no trouth. Though I be to weake to wrastle for a reuenge, yet God who permitteth no guile to be guiltlesse, will shortly requite this iniury: though Philautus haue no pollicie to vndermine thee, yet thine owne practises will be sufficient to ouerthrow thee.

Couldest thou *Euphues*, for the loue of a fruitelesse plesure, violate the league of faithfull friendship? Didst

thou way more the entifing lookes of a lewde wench, then the entire loue of a loyall friend? If thou diddeft determine with thy felfe at the first to be false, why diddest thon sweare to be true? If to be true, why art thou false? If thou wast minded both falsely and forgedly to deceive me, why didst thou flatter and diffemble with me at the first? If to loue me, why dost thou flinch at the last? If the facred bands of amitie did delight thee, why diddeft thou breake them? If diflike thee, why diddest thou praise them? Dost thou not know yat a perfect friend should be lyke the Glazeworme, which shineth most bright in the darke? or lyke the pure Frankencense which smelleth most fweet when it is in the fire? or at the least not vnlike to the damaske Rose, which is sweeter in the Still then on the stalke? But thou Euphues, dost rather resemble the Swallow which in the Summer creepeth vnder the eues of euery house, and in the Winter leaueth nothing but durt behinde hir: or the humble Bee, which having fucked hunny out of the fayre flower, doth leave it and loath it: or the Spider which in the finest web doth hang the fayrest Fly. Dost thou thinke Euphues that thy craft in betraying mee, shall any whit coole my courage in reuenging thy villany? or that a Gentleman of Naples will put vp fuch an iniury at the hands of a scholler? And if I do, it is not for want of strength to mainteine my just quarrell, but of will which thinketh fcorne to gette fo vaine a conquest. I knowe that Menelaus for his ten yeares warre, endured ten yeares wo[e], that after al his strife hee wan but a strumpet, that for all his trauayle he reduced (I cannot fay reclaymed) but a straggeler: which was as much in my judgement, as to striue for a broken glasse, which is good for nothing. I wish thee rather Menelaus care, then my felfe his conquest, that thou being deluded by Lucilla, maist rather know what it is to be deceived, then I hauinge conquered thee, should proue what it were to bring backe a diffembler. Seeing therefore there can no greater reuenge lyght vppon thee, then that as thou

hast reaped where an other hath sowen, so an other may thresh yat which thou hast reaped. I will pray that thou maist be mesured vnto with the lyke measure that thou hast meaten vnto others: that [is,] as thou hast thought it no conscience to betray mee, so others may deeme it no dishonestie to deceive thee: that as Lucilla made it a light matter to forsweare hir olde friend Philautus, so she may make it a mocke to forsake hir new pheere Euphues. Which if it come to passe, as it is lyke by my compasse, then shalt thou see the troubles and seele the torments which thou hast already throwne into the heartes and eyes of others.

Thus hoping shortly to see thee as hopelesse, as my selfe is haples, I wish my wish, were as affectually ended, as it is hartely looked for. And so I leave thee.

Thine once Phitautus.

Philautus dispatching a messenger with this letter speadely to Euphues, went into the fields to walk ther, either to digest his choler, or chew vpon his melancholy. But Euphues having reade the contents, was well content, fetting his talke at naught, and answering his taunts in these gibing termes.

Remember *Philautus* how valyantly *Aiax* boasted in the seates of armes, yet *Vlysses* bare away the armour: and it may be that though thou crake of thine owne courage, thou maist easily lose the conquest. Dost thou thinke *Euphues* such a dastarde, that hee is not able to withstande thy courage, or such a dullarde that he cannot discrye thy crast. Alas good soule. It sayreth with thee as with the Hen, which when the Puttocke hath caught hir Chekin beginnesh to cackle, and thou having lost thy lover beginnesh to prattle. Tush *Philautus*, I am in this point of *Euripides* his minde, who thinkes it lawfull for the desire of a kingdome to transgresse the bonds of honestie, and for the love of a Lady to violate and breake the bonds of

amitie. The friendship betweene man and man as it is common so is it of course: betweene man and woman, as it is seldome so is it sincere, the one proceedeth of the similitude of manners, the other of ye sincerity of the heart: if thou haddest learned the first point [part] of hauking, thou wouldst haue learned to haue held fast, or the first noat of Descant, thou wouldest, haue kept

thy Sol. Fa. to thy felfe.

But thou canst blame me no more of folly in leauing thee to loue Lucilla, then thou maist reproue him of foolishnesse that having a Sparrow in his hande letteth hir goe to catch the Pheafant, or him of vnskilfulnesse that feing the Heron, leaueth to leuell his shot at the Stockdoue, or that woman of covnesse, that having a dead Rose in hir bosome, throweth it away to gather the fresh violet. Loue knoweth no lawes: Did not *Iupiter* transforme himselfe into the shape of *Amphitrio* to embrace Alemana? Into the forme of a Swan to enioy Læda: Into a Bull to beguile Iò: Into a showre of golde to winne Danae: Did not Neptune chaunge himselfe into a Heyser, a Ramme, a Floud, a Dolphin, onely for the loue of those he lusted after? Did not Apollo conuert himfelfe into a Shephearde, into a Birde, into a Lyon: for the defire he had to heale his difease? If the Gods thought no fcorne to become beaftes, to obteine their best beloued, shall Euphues be so nice in chaunging his coppie to gayne his Ladie? No, no: he that cannot diffemble in loue, is not worthy to liue. I am of this minde, that both might and mallice, deceyte and trecherye, all periurye, any impietie may lawfully be committed in loue, which is lawleffe. that thou arguest Lucilla of lightnesse thy will hangs in the light of thy witte: Doest thou not know that the weak stomacke if it be cloyed with one dyet doth foone furfet? That the clownes Garlike cannot ease the courtiers disease so wel as the pure Triacle? that farre fet and deere bought is good for Ladyes? That Euphues being a more dainty morfell then Philautus ought better to be accepted? Tush Philautus set thy heart at rest, for thy happe willeth thee to giue ouer all hope both of my friendship, and hir loue: as for reuenge thou art not so able to lende a blow as I to ward it: neither more venterous to challenge the combatte, then I valiant to aunswere the quarrell. As Lucilla was caught by fraude, so shall she be kept by force: and as thou wast too simple to espie my craste, so I thinke thou wilt be too weake to withstande my courage: but* if thy reuenge stande onely vpon thy wish, thou shalt neuer liue to see my woe, or to haue thy wil, and so farewell.

Euphues.

This letter being difpatched, *Euphues* fent it, and *Philautus* read it, who difdayning those proud termes, difdayned also to aunswere them, being readie to ryde with *Ferardo*.

Euphues having for a space absented himselse from the house of Ferardo, bicause he was at home, longed fore to see Lucilla, which nowe opportunitie offered vnto him, Ferardo being gon again to Venice with Philautus, but in this his absence, one Curio a Gentleman of Naples of little wealth and lesse wit, haunted Lucilla hir company, and so enchaunted hir, that Euphues was also cast off with Philautus, which thing being vnknown to Euphues, caused him the sooner to make his repayre to the presence of his Lady, whome he finding in hir muses, began pleasantly to salute in this manner.

Mistresse Lucilla, although my long absence might breede your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dissolue your choler (for yat louers are soone pleased when of their wishes they be fully possessed.) My absence is the rather to be excused in yat your father hath bene alwayes at home, whose frownes seemed to threaten my ill fortune, and my presence at this present the better to be accepted, in that I have made such speedy repaire to your presence.

Vnto whom Lucilla aunswered with this glyeke.

Truely *Euphues* you have mift the cushion, for I was neither angry with your long absence, neither am I well pleased at your presence, the one gave mee rather a good hope heereaster never to see you, ye other giveth me a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenaunce as though his foule had forfaken his body,

replyed as followeth.

If this fodaine chaunge *Lucilla*, proceed of any defert of mine, I am heere not only to aunswere the fact, but also to make amends for my fault: if of any new motion or minde to forsake your new friend, I am rather to lament your inconstancie then reuenge it: but I hope that such hot loue cannot be so soone colde, neither such such a rewarded with so sodeine forgetfulnesse.

Lucilla not ashamed to confesse hir folly, aunswered

him with this frumpe.

Sir, whether your deferts or my defire haue wrought this chaunge, it will boote you lyttle to know, neither do I craue amends, neither feare reuenge: as for feruent loue, you know there is no fire fo hotte but it is quenched with water, neither affection fo strong but is weakened with reason, let this suffice thee, that thou knowe I care not for thee.

In deede (faid *Euphues*) to know the cause of your alteracion would boote me lyttle, seing the effect taketh such force. I have heard that women either love entirely or hate deadly, and seeing you have put me out of doubt of the one, I must needes perswade my selfe of the other. This chaunge will cause *Philautus* to laugh me to scorne, and double thy lightnesse in tourning so often. Such was the hope that I conceived of thy constancie, that I spared not in all places to blaze thy loyaltie, but now my rash conceipt will prove me a lyer, and thee a lyght huswife.

Nay (fayd Lucilla) now shalt thou not laugh Philautus

to fcorne, feeing you have both drunke of one cup: in mifery Euphues it is great comfort to have a companion. I doubt not, but that you wil both confpire against me to worke some mischiese, although I nothing seare your malice, whosoever accompteth you a lyar for praysing me, may also deeme you a lecher for beeing enamoured of mee: and whosoever judgeth me lyght in sortaking of you, may thinke thee as lewd in louing of me: for thou that thoughtest it lawfull to deceive thy friend, must take no scorne to be deceived of thy soe.

Then I perceiue *Lucilla* (faid he) that I was made thy stale, and *Philautus* thy laughing stocke: whose friendship (I must confesse in deede), I have resused to obteine thy fauour: and sithens an other hath won that we both have lost, I am content for my parte, neither

ought I to be grieued feeing thou art fickle.

Certes Euphues (faid Lucilla) you spend your wind in wast, for your welcome is but fmall, and your cheere is like to be leffe, fancie giueth no refon of his [her] change neither will be controlled for any choice: this is therfore to warn you, that from henceforth you neither folicite this fute, neither offer any way your feruice: I haue chosen one (I must needes confesse) neither to be compared to Philautus in wealth nor to thee in wit, neither in birthe to the worst of you both, I thinke God gaue it me for a just plague for [in] renouncing Philautus, and choosing thee, and sithence I am an ensample to all women of lightnesse, I am like also to be a mirrour to them all of vnhappinesse, which il luck I must take, by so much the more patiently, by how much the more I acknowledge my felfe to have deserved it worthely.

Well Lucilla (aunswered Euphues) this case breedeth my forrow the more, in that it is so sodeine, and by so much the more I lament it, by how much ye lesse I looked for it. In that my welcome is so colde, and my cheere so simple, it nothing toucheth me, seing your aury is so hot and my missortune so great, that I am neither willing to receive it, nor you to bestow it: if tract of time, or want of triall, had caused this *Metamorphosis*, my griefe had bene more tollerable, and your fleeting more excusable, but comming in a moment vndeserved, vnlooked for, vnthought off, it encreaseth

my forrow and thy shame.

Euphues (quoth shee) you make a long Haruest for a lyttle corne, and angle for the fish that is alreadie caught. Curio, yea, Curio is he that hath my loue at his pleasure, and shall also have my life at his commaundement, and although you deme him vnworthy to enioye that, which earst you accompted no wight worthye to embrace, yet seeing I esteeme him more woorth then any, he is to be reputed as chiefe. The Wolfe chooseth him for hir make, that hath or doth endure most trauayle for hir sake. Venus was content to take the blake Smith with his powlt soote. Cornelia heere in Naples, disdayned not to loue a rude Miller.

As for chaunging, did not Helen ye pearle of Greece thy countrywoman, first take Menelaus, then Thefeus and last of all Paris? If brute beasts give vs ensamples that those are most to be liked, of whome we are best beloved, or if the Princesse of beautie Venus, and hir heires Helen and Cornelia, shewe that our affection standeth on our free will, then am I rather to be excused then accused. Therefore good Euphues be as merry as you may be, for time may so turne that once again you may be.

Nay Lucilla (fayd he) my Haruest shall cease, seeing others have reaped my corne, for anglyng for the fish that is already caught, that were but meere folly. But in my minde if you be a fish you are either an Eele, which as soone as one hath hold on hir tayle, wil slip out of his hande, or els a Minnow which wil be nibling at every baite, but never biting: But what fish so ever you be, you have made both me and Philautus

to fwallow a Gudgen.

If Curio be the person, I would neither wish thee a

greater plague, nor him a deadlyer poyfon. I for my part thinke him worthy of thee, and thou vnworthie of him, for although he be in body deformed, in minde foolish, an innocent borne, a begger by missfortune, yet doth he deserve a better then thy selfe, whose corrupte manners have stained thy heavenly hue, whose lyght behavior hath dimmed the lights of thy beautie, whose vnconstant minde hath betrayed the innocencie of so

many a Gentleman.

And in that you bring in the example of a Beast to confirme your follye, you shew therein your beaftly disposition, which is readye to follow such beastlynesse. But Venus played false: and what for that? feeing hir lyghtneffe ferued for an example, I woulde wish thou mightest trye hir punishment for a reward, that beeing openly taken in an yron net, all the world might judge whether thou be fish or flesh? and certes in my minde no angle will hold thee, it must be a net. Cornelia loued a Miller and thou a mifer, can hir folly excuse thy fault? Helen of Greece my country-woman borne, but thine by profession, chaunged and rechaunged at hir pleasure, I graunt. Shall the lewdenesse of others animate thee in thy lyghtnesse? Why then dost thou not haunt ye stewes, bicause Lais frequented them? why dost thou not loue a bul, seing Pasiphae loued one? why art thou not enamoured of thy father, knowing that Mirrha was fo incenfed?

These are set down, that we viewing their incontinencie, should flye the lyke impudencie, not follow the like excesse, neither can they excuse thee of any inconstancy. Merry I will be as I may, but if I may hereaster as thou meanest, I will not, and therefore sarewell Lucilla, the most inconstant that ever was nursed in Naples, farewel Naples the most cursed

towne in all Italy, and women all farewell.

Euphues having thus given hir his last farewell, yet being folytary, began a fresh to recount his forrow on this manner.

Ah Euphues into what miffortune art thou brought?

in what fodeine miferye art thou wrapped? it is lyke to fare with thee as with the Eagle, which dyeth neither for age, nor with fickenesse, but with famine, for although thy stomake hunger, yet thy heart will not fuffer thee to eate. And why shouldest thou torment thy felfe for one in whome is neither fayth nor feruencye? O the counterfayte loue of woemen. Oh inconstaunt sexe. I have lost Philautus, I have lost Lucilla: I have lost that which I shall hardlye finde againe, a faithfull friende. A foolish Euphues, why diddest thou leave Athens, the nurse of wisedome, to inhabite Naples the nourisher of wantonnesse? Had it not beene better for thee to have eaten falt with the Philosophers in Greece, then fugar with the courtiers of *Italy*? But behold the course of youth, which alwayes enclyneth to pleasure, I forsooke mine olde companions to fearch for new friendes, I reiected the graue and fatherly counfaile of Eubulus, to follow the brainficke humor of mine owne will. I addicted my felfe wholly to the feruice of woemen, to fpend my life in the lappes of Ladyes, my lands in maintenance of brauery, my wit in the vanities of idle Sonnettes. I had thought that woemen had bene as we men, that is true, faithfull, zealous, constant, but I perceive they be rather woe vnto men, by their falsehoode, gelousie, [and] inconstancye. I was halfe perswaded that they were made of the perfection of men, and would be comforters, but nowe I fee they have tasted of the infection of the Serpent, and will bee corafiues: The Phisition sayth, it is daungerous to minister Phisick vnto the pacient that hath a colde stomacke and a hotte lyuer, least in giuing warmth to the one, he inflame the other: fo verely it is hard to deale with a woman, whose woordes seeme feruent, whose heart is congealed into hard yce, least trusting their outward talke, he be betrayed with their inward trechery. will to Athens, there to toffe my bookes, no more in Naples to live with faire lookes. I will fo frame my felf, as all youth heereafter shal rather reioyce to see mine amendement, then be animated to follow my former life. Philosophy, Phisick, Divinitie, shal be my study. O the hidden secrets of Nature, ye expresse Image of morall vertues, the equall ballance of Iustice, the medicines to heale al diseases, how they begin to delight me. The Axiomaes of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, have sodeinely made such a breach into my minde, that I seeme onely to desire them, which did onely earst detest them. If witte be employed in the honest study of learning, what thing so precious as wit? if in the idle trade of love, what thing more pestilent then wit?

The proofe of late hath bene verified in me whome nature hath endued with a lyttle witte, which I have abused with an obstinate will: most true it is that the thing the better it is, the greater is the abuse, and that there is nothing but through the malice of man may

be abused.

Doth not the fire (an element fo neceffary that without it man cannot liue) as well burne the house, as burne in the house, if it be abused? Doth not Tryacle as well poyson as helpe, if it be taken out of time? Doth not wine, if it be immoderatly taken kill the stomack, enslame the Liuer, mischiefe the dronken? Doth not Phisicke destroy if it be not well tempered? Doth not law accuse if it be not rightly interpreted? Doth not divinitie condemne if it be not faithfully construed? Is not poyson taken out of the Hunnysuckle by the Spider? venym out of the Rose by the Cancker? dunge out of the Maple tree by the Scorpion? Euen so the greatest wickednesse is drawne out of the greatest wit, if it bee abused by wil, or entangled with the world, or invegled with women.

But feeing I fee mine owne impietie, I will endeauour my felfe to amende all that is past, and to bee a myrrour of Godlinesse hereaster. The Rose though a lyttle it be eaten with the Canker yet beeing distilled yeeldeth sweet water: the yron though fretted with the rust, yet being burnt in the fire shineth brighter: and witte although it hath beene eaten with the canker of his owne conceite, and fretted with the rust of vayne loue, yet beeing purified in the styll of wisdome, and tryed in the fire of zeale, will shine bright and smell sweete in the nosethrils of all young nouises.

As therefore I gaue a farewell to *Lucilla*, a farewell to *Naples*, a farewell to women, fo nowe doe I giue a farewell to the worlde, meaning rather to macerate my felfe with melancholye, then pine in follye, rather choosing to dye in my studye amiddest my bookes, then to court it in *Italy*, in ye company of ladyes.

Euphues having thus debated with himselfe, went to his bed, ther either with sleepe to deceive his fancye, or with musing to renue his ill fortune, or recant his

olde follyes.

But it happened immediatly *Ferardo* to returne home, who hearing this straunge euent, was not a lyttle amazed, and was nowe more readye to exhorte *Lucilla* from the loue of *Curio*, then before to the lyking of *Philautus*. Therefore in all haste, with watrye eyes, and a woeful heart, began on this manner

to reason with his daughter.

Lucilla (daughter I am ashamed to call thee, seeing thou hast neither care of thy fathers tender assection, nor of thine owne credite) what sp[i] rite hath enchaunted thy spirit, that every minute thou alterest thy minde? I had thought that my hoary haires should have found comforte by thy golden lockes, and my rotten age great ease by thy rype years. But alas I see in thee neither wit to order thy doings, neither wil to frame thy selfe to discretion, neither the nature of a childe, neither the nurture of a mayden, neither (I cannot without teares speake it) any regard of thine honour, neither any care of thine honestie.

I am nowe enforced to remember thy mothers death, who I thinke was a Prophetesse in hir life, for

oftentimes she woulde saye, that thou haddest more beautie then was conuenient for one that shoulde bee honest, and more cockering then was meete for one that should be a Matrone.

Woulde I had neuer lyued to be fo olde, or thou to be fo obstinate, either woulde I hadde dved in my youth in the court, or thou in thy cradle: I would to God that either I had neuer beene borne, or thou neuer bredde. Is this the comfort that the parent reapeth for all his care? Is obstinacye payed for obedyence, stubbernenesse rendred for duetie, malycious desperatnesse, for filiall seare? I perceive now that the wife painter faw more then the foolish parent can, who paynted loue going downward, faying, it might well descende, but ascende it coulde neuer. Danaus whome they report to be the father of fiftie children, had among them all, but one that disobeyed him in a thing most dishonest: but I that am father to one more then I would be, although one be al, have that one most disobedient to me in a request lawful and reasonable. If Danaus seeing but one of his daughters without awe, became himfelf without mercie, what shal Ferardo do in this case, who hath one and all most vnnaturall to him in a most just cause? Shall Curio eniov the fruite of my trauailes, possesse the benefite of my laboures, enherite the patrimony of mine auncestors, who hath neither wifedome to increase them, nor witte to keepe them.

Wilt thou Lucilla, bestow thy selfe on such an one, as hath neither comelynesse in his bodye, nor knowledge in his minde, nor credite in his countrey. Oh I would thou hadst either bene euer faithfull to Philautus, or neuer faithlesse to Euphues, or would thou wouldest be most sickle to Curio. As thy beautie hath made thee the blaze of Italy, so will thy lightnesse make thee the bye word of the worlde. O Lucilla, Lucilla, would thou wert lesse saire or more fortunate, either of lesse honour, or greater honessie: either better minded, or some horses.

or foone buryed.

Shall thine olde father lyue to fee thee match with a young foole? shall my kinde heart be rewarded with fuch vnkinde hate? Ah *Lucilla*, thou knowest not the care of a father, nor the duetie of a childe, and as

farre art thou from pietie as I from crueltie.

Nature will not permit me to disherit my daughter, and yet it will fuffer thee to dishonour thy father. Affection causeth me to wish thy lyse, and shall it entice thee to procure my death? It is mine onely comfort to fee thee flourish in thy youth, and is it thine to fee me fade in mine age? to conclude I defire to liue to fee thee prosper, and thou to fee me perish. But why cast I the effecte of this vnnaturalneffe in thy teeth, feeing I my felfe was the cause? I made thee a wanton, and thou hast made me a foole: I brought thee vp like a cockney, and thou hast handled me like a cockescombe. (I speake it to mine owne shame.) I made more of thee then became a Father, and thou lesse of me then beseemed a childe. And shall my louing care be cause of thy wicked crueltie? Yea, yea, I am not the first that hath bene too carefull, nor the last that shall bee handeled fo vnkindely: It is common to fee fathers too fonde, and children too frowarde. Well Lucilla, the teares which thou feeft trickle downe my cheekes, and my droppes of bloude (which thou canst not fee) that fal from my heart, enforce mee to make an ende of my talke, and if thou have any duetie of a childe, or care of a friende, or courteste of a straunger, or feelyng of a Christian, or humanitie of a reasonable creature, then release thy father of griefe, and acquite thy felfe of vngratefulnesse: Otherwise thou shalt but hasten my death, and encrease thine owne desame: Which if thou doe, the gaine is mine, and the loffe thine, and both infinite.

Lucilla either so bewitched that she could not relent, or so wicked that she would not yeelde to hir Fathers request, aunswered him on this manner.

Deere Father, as you would have me to shewe the

duetie of a childe, so ought you to shewe the care of a Parent, for as the one standeth in obedience so the other is grounded vpon reson. You would have me as I owe duetie to you to leave *Curio*, and I desire you as you owe mee any love that you suffer me to enion him. If you accuse me of vnnaturalnes in that I yeeld not to your request, I am also to condempne you of vnkindnesse, in that you graunt not my

peticion.

You obiect I know not what to Curio, but it is the eye of the master that fatteth the horse, and the loue of the woeman, that maketh the man. To give reason for fancie were to weigh the fire, and measure the winde. If therefore my delight be the cause of your death, I thinke my sorrow woulde be an occasion of your solace. And if you be angry bicause I am pleased, certes I deeme you would be content if I were deceased: which if it be so that my pleasure breed your paine, and mine annoy your ioye, I may well say that you are an vnkinde sather, and I an vnsortunate childe. But good sather either content your selse with my choice, or lette mee stande to the maine chaunce, otherwise the griefe will be mine and the sault yours, and both vntollerable [intollerable].

Ferardo feeing his daughter, to have neither regarde of hir owne* honour nor his request, conceyued such an inward griese that in short space he dyed, leaving Lucilla the onely heire of his lands, and Curio to possesse them, but what ende came of hir, seing it is nothing incident to the history of Euphues, it were superfluous to insert it, and so incredible that all women would rather wonder at it then beleeve it, which event beeing so straunge, I had rather leave them in a muse what it should be, then in a maze in

telling what it was.

Philautus having intellygence of Euphues his fucceffe, and the falfehoode of Lucilus, although he began to reioyce at the miferie of his fellow, yet feeing hir ficklenesse, coulde not but lament hir folly, and pitie his friends missortune. Thinking that the lyghtnesse

of Lucilla enticed Euphues to fo great lyking.

Euphues and Philautus having conference between themselues, casting discourtesie in thee teeth each of the other, but chiefely noting difloyaltie in the demeanor of Lucilla, after much talke renewed their old friendship both abandoning Lucilla, as most abhominable. Philautus was earnest to have Euphues tarve in Naples, and Euphues desirous to have Philautus to Athens, but the one was fo addicted to the court, the other fo wedded to the vniuersitie, that each refused the offer of the other, yet this they agreed betweene themselues, that though their bodies were by distance of place seuered, yet the coniunction of their mindes should neither be seperated by ve length of time nor alienated by change of foyle, I for my part faid Euphues, to confirme this league, give thee my hande and my heart, and fo likewife did Philautus, and fo shaking handes, they bidde each other farewell.

Euphues, to the intent he might bridle the ouer-lashing affections of *Philautus*, conuayed into his studie a certeine pamphlet which he termed a cooling carde for *Philautus*, yet generally to be applyed to all louers, which I have inserted as followeth.

¶ A cooling Carde for Philautus and all fond louers.



Vfing with my felfe beeing idle, howe I might be wel employed (friende *Philautus*) I coulde finde nothing either more fit to continue our friendshippe, or of greater force to dissolue our folly, then to write a

remedy for that, which many judge past cure, for loue (Philautus) with the which I have bene fo tormented, that I have lost my time, thou fo troubled that thou hast forgot reason, both so mangled with repulse, inueigled by deceit, and almost murthered by disdaine, that I can neither remember our miferies without griefe, nor redreffe our mishaps without grones. wantonly, yea, and how willingly haue we abused our golden time, and mispent our gotten treasure? How curious were we to please our Lady, how carelesse to displease our Lorde? Howe devout in serving our Goddesse, how desperate in forgetting our God? Ah my Philautus, if the wasting of our money might not dehort vs, yet the wounding of our mindes should deterre vs, if reason might nothing perswade vs to wisdome, yet shame should prouoke vs to wit. If Lucilla reade this trifle, shee will straight proclaime Euphues for a traytour, and feing me turne my tippet, will either shut me out for a Wrangler, or cast mee off for a Wiredrawer: either conuince me of malyce in bewraying their fleightes, or condemne me of mifchiefe in arming young men against fleeting minions. And what then? Though Curio bee as hot as a toast, yet Euphues is as colde as [a] clocke, though hee bee a cocke of the game, yet Euphues is content to bee crauen and crye creake, though Curio be olde huddle and twang, ipfe, he, yet Euphues had rather shrinke in the wetting then wast in the wearing. know Curio to be steele to the backe, slanderd bearer to Venus camp, fworne to the crew, true to ye crowne, knight marshall to Cupid, and heyre apparaunt to his kingdome. But by that time that he hath eaten but one bushell of falt with Lucilla, he shall tast tenne quarters of forrow in his loue, then shall he sinde for every pynte of Hunny a gallon of Gall: for every dramme of pleasure, an ounce of payne: for every inch of myrth, an ell of moane. And yet Philautus, if there be any man in dispaire to obteyne his purpose, or so obstinate in his opinion, that having lost his freedome by folly would also lose his life for loue, let him repaire hether, and hee shall reape such profite, as will either quench his slames, or asswed his sury, either cause him to renounce his Ladye as most pernitious, or redeeme his libertie as most precious. Come therefore to me all ye louers that have bene deceived by fancy, the glasse of pestilence, or deluded by woemen, the gate to perdition, be as earnest to seeke a medicine, as you were easer to runne into a mischiese, the earth bringeth forth as well Endive to delight the people, as Hemlocke to endaunger the patient, as well the Rose to distil, as the Nettle to sting, as well the Bee to give Hunny, as the Spyder to yeeld poyson.

If my lewde lyfe Gentlemen haue giuen you offence, let my good counfaile make amends, if by my folly any be allured to luft, let them by my repentance be drawne to continency. Achilles speare could as wel heale as hurt, the scorpion though he sting, yet he stints the paine, though the hearb Nerius poyson the Sheepe, yet is a remedy to man against poyson, though I haue insected some by example, yet I hope I shall comfort many by repentaunce. Whatsoeuer I speake to men, the same also I speake to women, I meane not to run with the Hare and holde with the Hounde, to carye fire in the one hand and water in the other, neither to slatter men as altogether saultlesse, neither to fall out with woemen as altogether guiltie, for as I am not minded to picke a thanke with the one, so am I not determined to picke a quarrell with the other, if women be not peruerse they shall reape profite, by

remedye of pleasure. If *Phillis* were nowe to take counsayle shee would not be so foolysh to hang hir selfe, neither *Dido* so fonde to dye for *Aeneas*, neither *Pasiphae* so monstrous to loue a Bull, nor *Phæara* so vnnaturall to bee enamoured of hir sonne.

This is therefore to admonish all young Imps and nouises in loue, not to blow the coales of fancy with desire, but to quench them with disdayne. When loue tickleth thee, decline it, least it stifle thee: rather fast then surfette, rather starue then striue to exceede. Though the beginning of loue bring delight, the ende bringeth destruction. For as the first draught of wine doth comfort the stomacke, the seconde enslame the lyuer, the thirde sume into the heade, so the first sippe of loue is pleasant, the seconde perilous, the thirde pestilent. If thou perceiue thy selfe to be entised with their wanton glaunces, or allured with their wicked guiles, either enchaunted with their beautie, or enamoured with their brauery, enter with thy selfe into this meditation.

What shall I gaine if I obteine my purpose? nay rather what shal I loose in winning my pleasure? If my Lady yeeld to be my louer, is it not likely she will be an others lemman? and if she be a modest matrone, my labour is lost. This therefore remaineth, that either

I must pine in cares or perish with curses.

If the be chast then is the coye? if lyght, then is the impudent, if a graue matrone, who can woe hir? if a lewde minion, who woulde wedde hir? if one of the Vestall Virgins, they have vowed virginitie, if one of Venus court, they have vowed dishonestye. If I love one that is faire, it will kindle gelousie, if one that is foule, it wil convert me into phrensie. If tertile to beare children my care is increased, if barren my curse is augmented. If honest I shall feare hir death, if immodest I shall be weary of hir life.

To what ende then shall I live in love, seeing alwayes it is a life more to be feared then death? for all my time wasted in sighes and worne in sobbes,

for all my treasure spente on Iewells, and spylte in iolytye, what recompence shall I reape besides repentaunce? What other reward shall I have then reproch? What other solace then endles shame? But happely thou wylt say, if I resuse their curtesie, I shall be accompted a Mecocke, a Milksop, taunted and retaunted with check and checkmate, flowted and

reflowted with intollerable glee.

Alas fond foole, art thou fo pinned to their fleeues yat thou regardest more their babble then thine own bliffe, more their frumpes then thine owne welfare? Wilt thou resemble the kinde Spaniel, which the more he is beaten the fonder he is, or the foolish Giesse, which wil neuer away? Dost thou not know that woemen deeme none valyaunt vnlesse he be too venterous? That they accompt one a dastard if he be not desperate, a pynch penny if he be not prodygall, if silent a sotte, if sull of wordes a soole? Peruersly doe they alwayes thinke of their louers and talke of them scornefully, judging all to be clownes which be no courtiers, and al to be pinglers that be not coursers.

Seeing therfore the very bloffome of loue is fower, the budde cannot be fweete: In time preuent daunger, least vntimely thou runne into a thousande perills.

Search the wound while it is greene, too late commeth the falue when the fore festereth, and the medicine bringeth double care, when the maladye is

past cure.

Beware of delayes. What leffe then the grayne of Mustardseed, in time almost what thing is greater then the stalke thereoff. The slender twigge groweth to a stately tree, and that which with the hande might easely haue bene pulled vp, wil hardly with the axe be hewen downe. The least sparke if it be not quenched will burst into a slame, the least Moath in time eateth the thickest cloath, and I haue read that in a shorte space, there was a Towne in Spayne vndermined with

Connyes, in *Theffalia* with Mowles, with Frogges in Fraunce, in Africa with Flyes. If these filly Wormes in tracte of time ouerthrowe so stately Townes, how much more will Loue, which creepeth secretly into the minde, (as the rust doth into the yron and is not perceiued) consume the body, yea, and consound the soule. Defer not from houre to day, from day to month, from month to yeare, and alwayes remaine in misery.

He that to day is not willyng, will to morrow bee more wilful. But alas it is no leffe common then lamentable to behold the tottering eftate of louers, who thinke by delayes to preuent daungers, with Oyle to quench fire, with fmoake to clear the eye fight. They flatter themselues with a fainting farewell, deferring euer vntil to morrow, when as their morrow doth alwayes increase their forrow. Let neither their amiable countenaunces, neither their painted protestacions, neither their deceitfull promises allure thee to delayes.

Thinke this with thy felfe, that the fweete fongs of *Calipfo*, were fubtill fnares to entice *Vliffes*, yat the Crab then catcheth the Oyster, when the Sun shineth, that *Hiena* when she speaketh lyke a man, deuiseth most mischiefe, that women when they be most

pleasaunt, pretend most trecherie [mischiefe].

Follow Alexander which hearing the commendation and fingular comelinesse of the wife of Darius, so couragiously withstood the assaults of fancie, that hee would not so much as take a view of hir beautie. Imitate Cyrus, a king endued with such continencie, that hee loathed to looke on the heauenly hue of Panthea, and when Araspus tolde him that she excelled al mortall wights in amiable shewe, by so much the more (sayd Cyrus) I ought to abstaine [refraine] from hir sight, for if I followe thy counsaile in going to hir, it may be, I shall desire to continue with hir, and by my lyght affection, neglect my serious affaires. Learne of Romulus to refraine [abstaine] from wine, be it neuer so delycate: of Agesilaus to dispise costly apparell, be

it neuer fo curious: of *Diogenes* to detest women be they neuer so comely. Hee that toucheth Pitch shall bee defiled, the fore eye infecteth the sounde, the societie with women breedeth securitie in the soule, and maketh all the sences sencelesse. Moreover take this counsaile as an Article of thy Creede, which I meane to sollow as the chiefe argument of my saith, that Idlenesse is the onely nourse and nourisher of sensual appetite, ye sole maintenaunce of youthful [youthly] affection, the first shaft that *Cupid* shooteth in the hot liver of a heedelesse lover. I would to god I were not able to finde this for a truth by mine owne tryal, and I would the example of others idlenesse had caused me rather to avoyde that sault, then experience of mine owne folly.

How diffolute haue I bene in striuing against good counsaile? how resolute in standing in mine own conceipt? how forward to wickednesse, how frowarde to wisdome? how wantonne with too much cockering? how wayward in hearing correction. Neither was I much vnlyke these Abbaie lubbers in my lyse (though farre vnlyke them in beliese) which laboured till they were colde, eat till they sweat, and lay in bed til their boanes aked. Heeross commeth it Gentlemen that loue creepeth into the minde by priuie craft, and

keepeth his holde by maine courage.

The man beeing idle, the minde is apte to all vncleanenesse, the minde being voyde of exercise, the man is voyde of honessie. Doth not the rust fret the hardest yron, if it be not vsed? Doth not the Moathe eate the finest garment, if it be not worne? Doth not Mosse grow on the smoothest stone if it be not stirred? Doth not impietie insect the wisest wit, if it be given to idlenesse? Is not the standing water sooner frosen then the running streame? Is not he yat sitteth more subject to sleepe then he that walketh? Doth not common experience make this common vnto vs that the sattest ground bringeth soorth nothing but weedes if it be not well tilled?

That the sharpest wit enclyneth onely to wicked-nesse, if it be not exercised? Is it not true which Seneca reporteth, that as too much bending breaketh the bowe, so too much remission spoyleth the minde. Besides this immoderate sleepe, immodest play, vnsatiable swilling of wine, doth so weaken the sences, and bewitch the soule, that before we seele the motion of loue, we are resolved into lust. Eschew Idlenesse my Philautus, so shalt thou easely vnbende the bow and quench the brandes of Cupide. Loue gives place to labour, labour and thou shalt never love. Cupide is a crastic childe, following those at an ynch that studie pleasure, and slying those swiftly that take paines.

Bende thy minde to the Lawe whereby thou mayest haue vnderstanding of olde and auntient customes, defend thy Clyents, enrich thy cofers, and cary credite

in thy Countrey.

If Law feeme loathfome vnto thee, fearche the fecrets of Phyficke, whereby thou mayst know the hidden natures of hearbes, whereby thou mayst gather

profite to thy purfe, and pleasure to thy minde.

What can be more exquisite in humaine affaires, then for every feuer be it never so hot, for every palsie be it never so cold, for every infection, be it never so straunge, to give a remedy? The old verse standeth as yet in his old vertue. That Galen giveth goods,

Iustinian honors.

If thou be so nice, that thou canst no way brooke the practise of Phisicke, or so vnwise, that thou wilt not beat thy braines about the institutes of the Law, conferre all thy studie, all thy time, all thy treasure to the atteining of ye sacred and sincere knowledge of diuinitie. By this maist thou bridle thine incontinencie, raine thy affections, restraine thy lust. Heere shalt thou behold as it were in a glasse, that all the glory of man is as the grasse, that all things vnder Heauen, are but vaine, that our lyse is but a shadow, a warsare, a pilgrimage, a vapor, a bubble, a blass: of

fuch shortnesse, that *Dauid* saith, it is but a span long: of such sharpnes, that *Iob* noteth it replenished with al miseries, of such vncerteinetie, that we are no sooner borne but we are subject to death, the one soote no sooner on the ground, but the other ready to slip into the graue. Heere shalt thou sinde ease for thy burden of sinne, comfort for thy conscience pined with vanitie, mercie for thine offences by the Martirdome of thy sweete Saujour.

By this thou shalt be able to instruct those that be weake, to confute those that be obstinate, to confound those that bee erronious, to confirme the faithfull, to comfort the desperate, to cut off the presumpt [u]ous, to faue thine owne foule by thy fure faith, and edifie the hearts of many by thy found doctrine. If this feeme to straight a diet for thy straying [straunge] difease, or too holy a profession, for so hollow a person, then employe thy felfe to marcial feates, to iustes, to turneyes, yea, to al tormentes rather then to lovter in loue, and fpende thy lyfe in the lappes of Ladyes: what more monstrous can there be, then to fee a younge man abuse those giftes to his owne shame, which God hath giuen him for his owne preferment? What greater infamy, then to conferre the sharpe witte to the making of lewde Sonettes, to the idolatrous worshypping of their Ladyes, to the vaine delyghtes of fancye, to all kinde of vice as it were against kinde and course of Nature? Is it not folly to shewe witte to woemen which are neither able nor willing to receive fruite thereoff? Doest thou not knowe that the tree Siluacenda beareth no fruite in Pharo? That the Perfian trees in Rhodes doe onely waxe greene, but neuer bring foorth apple. That Amonius and Nardus will onely growe in India. Balfamum onely in Syria, that in Rhodes no Eagle will build hir neaft, no Owle lyue in Creete, no wit spring in the will of women? Mortifie therefore thy affections, and force not Nature against Nature to striue in vaine. Goe into the Contrey, looke to thy groundes, yoke thine Oxen, follow the

Plough, graft thy trees, beholde thy cattell, and deuife with thy felfe, howe the encrease of them may encrease thy profite. In *Autumne* pull thine apples, in Summer ply thy haruest, in the Springe trimme thy Gardens, in the Winter thy woodes, and thus beginninge to delyght to be a good hufband, thou shalt begin to detest to be in loue with an idle huswife, when profite shall beginne to fill thy purse with golde, then pleasure shall have no force to defile thy minde with loue. For honest recreation after thy toyle, vse hunting or haukeing, either rowse the Deere, or vnpearch the Phesant, so shalt thou roote out the remembraunce of thy former loue, and repent thee of thy foolishe lust. And although thy fweete hearte binde thee by othe alwaye to holde a candle at hir shrine, and to offer thy deuotion to thine owne destruction, yet goe, runne, flye into the Country, neither water thou thy plants, in that thou departest from thy Pygges nye, neither stande in a mammering whether it be best to depart or not, but by howe much the more thou art vnwilling to goe, by fo much the more haften thy steppes, neither faine for thy selfe any sleeuelesse excuse, whereby thou maist tarrye. Neither lette rayne nor thunder, neither lightening nor tempest stay thy iourney, and recken not with thy selfe how many myles thou hast gone, that sheweth wearines, but how many thou hast to go, that proueth manlynesse. But soolish and franticke louers, will deeme my precepts hard, and esteeme my perswasions haggarde: I must of sorce confesse, that it is a corafiue to the stomake of a louer, but a comfort to a godly lyuer, to runne through a thousande pikes to escape ten thousand perills. Sowre potions bring sounde health, sharp purgations make short diseases, and the medicine the more bitter it is, the more better it is in working. To heale the body we trye Phificke, fearch cunninge, proue forcery, venture through fire and water, leauing nothing vnfought that may be gotten for money, be it neuer fo much, or procured by any meanes be they neuer fo vnlawfull.

How much more ought we to hazard all things for the fauegard of minde, and quiet of conscience? And certes easier will the remedy be, when the reason is espyed: doe you not knowe the nature of women which is grounded onely vpon extremities? Doe they thinke any man to delyght in them, vnleffe he doate on them? Any to be zealous except they bee iealous? Any to be feruent in case he be not furious? If he be cleanelye, then terme they him proude, if meane in apparell a flouen, if talle a lungis, if short, a dwarfe, if bolde, blunt: if shamefast, a cowarde: Infomuch as they have neither meane in their frumps, nor measure in their folly. But at the first the Oxe weyldeth not the yoke, nor the Colt the fnaffle, nor the louer good counfel, yet time caufeth the one to bend his neck, the other to open his mouth, and shoulde enforce the thirde to yeelde his right to reason. Laye before thine eyes the slightes and deceits of thy Lady, hir fnathching in iest and keeping in earnest, hir periury, hir impietie, the countenance she sheweth to thee of course, the loue the beareth to others of zeale, hir open malice, hir diffembled mischiefe.

O I woulde in repeating their vices thou couldest be as eloquent as in remembring them thou oughtest to bee penitent: be she neuer so comely call hir counterfaite, bee she neuer so straight thinke hir cro[o]ked. And wrest all partes of hir body to the worst, be she neuer so worthy. If shee be well sette, then call hir a Bosse, if slender, a Hasill twygge, if Nutbrowne, as blacke as a coale, if well couloured, a paynted wall, if shee bee pleasaunt, then is shee a wanton, if sullenne, a clowne, if honest, then is shee coye, if impudent a harlot.

Search every vaine and finewe of their disposition, if she have no fight in descante, desire hir to chaunt it, if no cunning to Gaunce request hir to trippe it, if no skill in musicke, profer hir the Lute, if an ill gate, then walke with hir, if rude in speach, talke with hir,

if shee be gagge toothed, tell hir some merry iest, to make hir laughe, if pinke eyed, some dolefull Historye to cause hir weepe, in the one hir grinning will shew hir deformed, in the other hir whyning like a Pigge halfe rosted.

It is a world to fee howe commonly we are blinded with the collusions of women, and more entifed by their ornaments beeing artificiall, then their proportion beeinge naturall. I loath almost to thincke on their oyntments and appoticary drugges, the sleeking of their faces, and all their slibber fawces, whiche bring quesinesse to the stomacke, and disquiet to the minde.

Take from them their perywigges, their paintings, their Iewells, their rowles, their boulftrings, and thou shalt soone perceiue that a woman is the least parte of hir selfe. When they be once robbed of their robes, then wil they appeare so odious, so vgly, so monstrous, that thou wilt rather think them serpents then faints, and so like Hags, that thou wilt seare rather to be enchaunted then enamoured. Looke in their closettes, and there shalt thou sinde an Appoticaryes shop of sweete confections, a surgions boxe of sundry salues, a Pedlers packe of newe sangles. Besides all this their shadowes, their spots, their lawnes, their leefekyes, their russes, their rings: Shew them rather Cardinalls curtisans, then modest Matrons, and more carnally affected, then moued in conscience. If every one of these things severally be not of force to move thee, yet all of them ioyntly should mortisie thee.

Moreouer to make thee the more stronger to striue against these Syrenes, and more subtil to deceive these tame Serpents, my counsaile is that thou have more strings to thy bow then one, it is safe riding at two ankers, a fire devided in twayne burneth slower, a fountaine running into many ryuers is of lesse force, the minde enamoured on two women is lesse affected with desire, and lesse infected with dispaire, one love

expelleth an other, and the remembraunce of the

latter quencheth the concupifcence of the first.

Yet if thou be so weake being bewitched with their wiles that thou hast neither will to eschue, nor wit to anoyd their company, if thou be either so wicked that thou wilt not, or so wedded that thou canst not abstein from their glaunces, yet at the leaste dissemble thy griefe. If thou be as hot as ye mount Aetna, saine thy selfe as colde as the hil Caucasus, cary two saces in one hood, couer thy slaming fancie with sained ashes, shew thy selfe sound when thou art rotten, let thy hewe be merry, when thy heart is melancholy, beare a pleasaunt countenaunce with a pined conscience, a painted sheath with a leaden dagger: Thus dissembling thy griefe, thou maist recure thy disease. Loue creepeth in by stealth, and by stealth slideth away.

If the breake promife with thee in the night, or abfent hir felfe in the day, feeme thou careleffe, and then will the be carefull, if thou languish, then wil the be lauish of hir honour, yea and of the other strange beast hir honestie. Stande thou on thy pantuffles, and thee will vayle bonnet? lye thou aloofe and she wil ceaze on the lure, if thou passe by hir dore, and bee called backe, either seeme dease and not to heare, or desperate and not to care. Fly the places, the parlours, the portals, wherein thou hast bene conversant with thy lady, yea *Philautus* shunne the street where *Lucilla* doth dwell? least the fight of hir

window renue the fumme of thy forrow.

Yet although I would haue thee precife, in keeping these precepts, yet would I haue thee to an auoyd sollytarinesse, that breedes melancholy; melancholy, madnesse; madnesse, mischiese and vtter desolation: haue euer some faithful pheere, with whom thou maist communicate thy councells, some Pilades to encourage Orestes, some Damon to release Pithias, some Scipio to recure Lælius. Phillis in wandring the woodes, hanged hir selse. Asiarchus forsaking companye, spoyled himselse with his owne bodkin. Biarus a

Romaine more wife then fortunate, being alone destroyed himselfe with a potsherd. Beware [of] solitarinesse. But although I would have thee vse company for thy recreation, yet woulde I have thee alwayes to leaue the companye of those that accompany thy Lady, yea, if the haue any iewell of thine in hir custodie, rather loose it then goe for it, least in feeking to recouer a trifle, thou renewe thine olde trouble. Be not curious to curle thy haire, nor carefull to be neat in thine apparel, be not prodigal of thy golde, nor precise in thy going, be not lyke the Englishman, which preferreth euery straunge fashion before the vse of his countrey, be thou diffolute, least thy Lady thinke thee foolish in framing thy felfe to euerye fashion for hir sake. Beleeue not their othes and folempne protestations, their exorcismes and coniurations, their teares which they have at commaundement, their alluring lookes, their treading on the toe, their vnfauery toyes.

Let euery one loath his Ladye, and bee ashamed to be hir feruaunt. It is riches and ease that nourisheth affection, it is play, wine and wantonnesse, that seedeth a louer as fat as a soole, refraine from all such meates, as shall prouoke thine appetite to lust, and all such meanes as may allure thy minde to folly. Take cleere water for strong wine, browne breade for sine manchet, beefe and brewys, for Quailes and Partridge: for ease labour, for pleasure paine: for surfetting, hunger: for sleepe watching: for the fellowship of Ladies, the company of Philosophers. If thou saye to mee, Phistion heale thy selfe. I aunswere, that I am meetly well purged of that disease, and yet was I neuer more willyng to cure my selfe then to comfort my friend. And seeing the cause that made in mee so colde a deuotion, should make in thee also as frosen a desire, I hope thou wilt be as ready to prouide a salue as thou wast hastie in seeking a fore. And yet *Philautus*, I would not that al women should take pepper in the nose, in that I have disclosed the

legerdemaines of a fewe, for well I know none will winch except the bee gawlded, neither any be offended vnleffe the be guiltie. Therfore I earneftly defire thee, that thou thew this coolyng carde to none, except thou thew also this my defence to them all. For although I way nothing the ill will of light huswiues, yet would I be loath to lose the good wil of honest matrones. Thus being ready to goe to Athens, and ready there to entertein thee whensoeuer thou shalt repaire thether. I bidde thee farewell, and sly women.

Thine euer, Euphues.

To the graue Matrones, and honest Maidens of Italy.



Entlewomen, bicause I wold neither be mistaken of purpose, neither misconstrued of malice, least either the simple should suspect me of folly, or the subtile condemne me of blasphemy against the noble fexe of women, I thought good that this my faith should be set downe

to finde fauour with the one, and confute the cauills of the other. Beleeue me Gentlewomen, although I haue bene bold to inuay against many, yet am I not so brutish to enuie them all, though I seeme not so game-some as Arislippus to play with Lais, yet am I not so dogged as Diogenes to abhorre all Ladies, neither would I, you should thinke me so soolish (although of late I haue ben very santasticall) that for the lyght behauiour of a sew I should cal in question the demeanour of all. I know that as there hath bene an vnchast Helen in Greece, so ther hath ben also a chast Penelope, as ther hath ben a prodigious Pasiphae, so

there hath bene a godly Theocrita, though many haue defired to be beloued, as Iupiter loued Alcmana, yet fome haue wished to be embraced, as Phrigius embraced Pieria, as ther hath reigned a wicked Iezabel, fo hath ther ruled a deuout Debora, though many haue bene as fickle as *Lucilla*, yet hath there many bene as faithful as *Lucretia*. Whatfoeuer therfore I haue fpoken of the fplene against the slights and fubtilties of women, I hope ther is none wil mislike it, if she be honest, neither care I if any doe, if she be an harlot. The sower Crabbe hath the shew of an Apple as well as the fweet Pippin, the blacke Rauen the shape of a bird, as wel as the white Swan, ye lewd wight, the name of a woman as wel as the honest Matrone. There is great difference between the flanding puddle and the running ftreame, yet both water: great oddes between the Adamant and the Pommice, yet both stones, a great distinction to be put betweene Vitrum and the Christall, yet both glaffe: great contrarietie betweene *Lais* and *Lucretia*, yet both women. Seeing therefore one may loue the cleere Conduit water, though he loath the muddie ditch, and weare the precious Diamonde, though he dispife the ragged bricke, I thinke one may also with fafe conscience reverence the modest sex of honest maidens, though he forfweare the lewd fort of vnchast minions. Vlyffes though he detested Calipso with hir sugred voice, yet he embraced Penelope with hir rude distasse. Though Euphues abhorre ye beautie of Lucilla, yet wil he not absteine from the company of a graue mayden. Though the teares of the Hart be falt, yet the teares of the Bore be fweete: though the teares of some women be counterfayte to deceiue, yet the teares of many be currant to trye their loue.

I for my part will honour those alwayes that bee honest, and worship them in my life whom I shall know to be worthy in their liuinge: neither can I promise such precisenesse that I shall neuer be caught againe with the bayte of beautye, for although the

falsehood of Lucilla have caused me to forsake my wonted dotage, yet ye faith of fome Lady may caufe me once againe to fall into mine olde difeafe. For as ye fire stone in Liguria though it be quenched with milke, yet again it* is kindled with water, or as the rootes of Auchufa [Anchufa], though it be hardned with water, yet it*is*againe [it is] made foft with Oyle, fo the heart of Euphues enflamed earst with loue, although it bee cooled with the deceites of Lucilla, yet will it againe flame with the loyaltie of some honest Ladve, and though it be hardned with the water of wilynesse, yet will it be molyfied with the Oyle of wifedome. prefume therefore fo much vppon the discreation of you Gentlewoemen that you will not thinke the worfe of mee in that I have thought fo ill of fome women, or loue me the worfe in yat I loath fome fo much. this is my faith, that some one Rose will be blasted in the bud, fome other neuer fall from the stalke: that the Oke will foone be eaten with the worme, the Walnut tree neuer: that fome women wil eafily be entifed to folly, fome other neuer allured to vanitie: You ought therefore no more to bee agrieued with that whiche I have faide, then the Mint Maister to fee the coyner hanged, or the true subject the false traytour araigned, or the honest man the theefe condemned.

And fo farewell.

You have heard (Gentlemen) how foone the hotte defire of *Euphues* was turned into a cold devotion, not that fancy caufed him to chaunge, but that the fickleneffe of *Lucilla* enforced him to alter his minde. Having therefore determined with himfelfe neuer againe to be entangled with fuch fonde delyghts, according to the appointment made with *Philautus*, he immedyatly repayred to *Athens*, there to followe his owne private fludy: And calling to minde his former loofeneffe, and how in his youth he had mifpent his time, he thought to

giuea Caueat to al parents, how they might bring [up] their children vp* in vertue, and a commaundement to al youth, how they should frame themselues to their fathers instructions: in which is plainly to be seene, what wit can and will doe, if it bee well imployed, which discourse followinge, although it bring lesse pleasure to your youthfull mindes then his first [dis] course, yet will it bring more profite: in the one being conteyned the race of a louer, in the other the reasons of a Philosopher.



Euphues and his Ephæbus.

T is commonly faid, yet doe I thinke it a common lye, that experience is the mistresse of fooles, for in my opinion they be most fooles that want it. Neyther am I one of the least that haue tried this true, neither

he onely that heretofore thought it to be false. I have ben heere a student of great welth, of some wit, of no fmall acquaintance, yet haue I learned that by Experience, that I should hardly have seene by learn-I have thorowly fifted the disposition of youth, wherein I have founde more branne then meale, more dowe then leauen, more rage then reason. Hee that hath beene burned knoweth the force of the fire, he that hath beene stong, remembreth the smart of the Scorpion, hee that hath endured the brunts of fancy, knoweth best how to eschew the broiles of affection. Let therefore my counfayle be of fuch authority as it may commaund you to be fober, your conversation of fuch integritie, as it may encourage mee to go forward in that which I have taken in hand: the whole effect shall be to set downe a young man so absolute, as yat nothing may be added to his further perfection. And although Plato hath bene fo curious in his common weale, Aristotle so precise in his happye man, Tullie so pure in his Orator, that we may wel wish to see them, but neuer haue any hope to enioy them, yet shal my young Impe be such an one as shal be perfect enery way and yet common, if diligence and industry be imployed to the atteining of fuch perfection. But I would not have young men flow to follow my precepts, or idle to deferre ye time lyke faint George, who is euer on horsebacke, yet neuer rydeth.

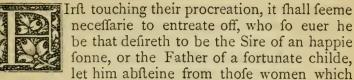
If my counfell shal seeme rigorous to fathers to instruct their children, or heavy for youth to follow

their parents wil: let them both remember that the Estrich disgesteth harde yron to preserve his health, that the souldier lyeth in his harnesse to atchi[e]ue conquest, that the sicke pacient swalloweth bitter pilles to be eased of his griese, that youth should endure sharpe stormes to finde reliese.

I my felfe had bene happie if I had bene vnfortunate, wealthy if left meanely, better learned if I had bene better liued: we haue an olde (prouerbe) youth wil haue his course. Ah Gentlemen, it is a course which we ought to make a course accompt off, replenyshed with more miseries then old age, with more sinnes then common cutthroats, with more calamityes then the date of *Priamus*: we are no sooner out of the shell but wee resemble the *Cocya* which destroyeth it selfe thorowe selfe will, or the *Pellican* which perceth a wounde in hir owne breast: we are either leade with a vaine glorye of our proper personage, or with selfe loue of our sharpe capacitie, either entangled with beautie, or seduced by idle pastimes, either witcht with vycious company of others, or inuegled with our owne conceits: of all these things I may the bolder speake, hauing tryed it true to mine owne trouble.

To the intent therefore that all young Gentlemen might shunne my former loosenesse, I have set it down, and that all might followe my future life, I meane heere to shewe what fathers shoulde doe, what children shoulde followe, desiring them both not reject it bycause it proceedeth from one which hath beene lewde, no more then if they would neglect the golde bicause it lyeth in the durtye earth, or the pure wine for that it commeth out of a [the] homelye presse, or the precious shone Aetites whiche is founde in the filthy neastes of the Eagle, or the precious gemme Dacromtes [Draconites] that is ever taken out of the heade of the poysoned Dragon, but to my [our] purpose.

¶ That the childe shouldbe [be] true borne, no bastarde.



be either base of birth, or bare of honestie: for if the mother be noted of incontinencie, or the father of vice, the childe wil either during life, be infected with the like crime, or the trecheries of his parents, as ignomy to him wil be cast in his teeth: For we commonly cal those vnhappie children which have sprong from vnhonest parents. It is therfore a great treasure to the father, and tranquilitie to the minde of the childe, to have yat libertie, which both nature, law, and reason hath set down. The guiltie conscience of a father that hath troden awry, caufeth him to thinke and suspect yat his father also went not right, wherby his owne behauiour is as it were a witnesse, of his owne basenesse: euen as those yat come of a noble progenie boast of their gentrie. Heerevppon it came that Diophantus, Themistocles his sonne, would often and that openly fay in a great multitude, that whatfoeuer he should seeme to request of the Athenians, he should be fure also to obteine, for faith he, whatsoeuer I wil, that wil my mother, and what my mother faith my father footheth, and what my father defireth, that the Athenians will graunt most willingly. The bolde courage of the Lacedemonians is to be praifed, which fet a fine on the heade of Archidamus their king, for that he had maried a woman of a fmal personage, faying he minded to begette Queenes, not Kings to fucceede him. Lette vs not omitte that which our auncestours were wont precifely to keepe, that men should either be sober, or drinke lyttle wine, that would have fober and discreet children, for that the fact of the father woulde be figured in the Infant. Diogenes therefore feeing a young man either ouercome with drincke or bereaued of his wittes, cryed with a loude voice, Youth, youth, thou hadft a dronken Father. And thus much for procreation, now how the lyfe should be ledde I will shewe briefely.

¶ How the lyfe of a young man, fhould be ledde.

HERE are three things which cause perfection in man, Nature, Reason, Vse. Reason I call discipline, Vse, Exercise, if anye one of these braunches want, certeinely the Tree of Vertue must needes

For Nature without Discipline is of small force, and Discipline without Nature more feeble: if exercise or studie be voyd of any of these it auayleth nothing. For as in tilling of the ground and husbandry, there is first chosen a fertill soyle, then a cunning fower, then good feede, euen fo must we compare Nature to the fatte earth, the expert hufbandman to the Schoolemaster, the faculties and fciences to the pure feedes. If this order had not bene in our predecessors, Pithagoras, Socrates, Plato, and who fo euer was renowmed in Greece, for the glorie of wifedome, they had neuer bene eternished for wife men, neither canonifed as it were for Saincts, among those that studie Sciences. It is therefore a most euident figne of Gods fingular fauour towards him that is endued with al thefe qualities without the* least* of* the which, man is most miserable. But if ther be any one that thinketh wit not necessary to the obteining of wisedome, after he hath gotten the waye to vertue by Industrie and Exercise, he is an Hereticke in my opinion, touching the true fayth of learning, for if Nature play not hir part in vaine is labour, and as I faid before, if studie be not imployed, in vain is Nature. Sloth tourneth the edge of wit, Studie

fharpeneth the minde, a thing be it neuer fo easie is harde to the (idle) a thing be it neuer fo hard, is easie to the wit well employed. And most playnly we may see in many things the efficacie of industrie and labour.

The lyttle droppes of rayne pearceth hard Marble, yron with often handling is worne to nothing. Befides this, Industrie sheweth hir selfe in other things, the fertill foyle if it be neuer tilled, doth waxe barren, and that which is most noble by nature, is made most vyle by neglygence. What tree if it be not topped beareth any fruite? What Vine if it be not proyned, bringeth foorth Grapes? Is not the strength of the bodye tourned too weakenesse with too much delycacie, were not Milo his armes brawnefallen for want of wrastlyng? Moreouer by labour the fierce Vnicorne is tamed, the wildest Fawlchon is reclaimed, the greatest bulwarke is facked. It was well aunswered of that man of Theffarie, who beeing demaunded, who among the Theffalians were reputed most vile, those sayde hee that lyue at quyet and eafe, neuer giving themselues to martiall affaires: but what shoulde one vse many words in a thing already proued. It is Custome, Vse, and Exercise, that bring a young man to Vertue, and Vertue to his perfection. Lycurgus the lawgiuer of the Spartans did nourish two Whelpes both of one fire and one damme: But after a fundry manner, for the one he framed to hunt, and the other to lye alwayes in the chimneyes ende at the porredge pot, afterward calling the Lacedemonians into one affembly he faide: To the atteining of vertue ye Lacedemonians, Education, Industrie, and Exercise, is the most noblest meanes, the truth of which I will make manifest vnto you by tryal, then bringing forth the whelpes, and fetting downe there a pot and a Hare, the one ran at the Hare, the other to the porredge pot, the Lacedemonians scarce vnderstanding this mistery, he said: both of these be of one fire and one damme, but you fee how Education altereth Nature.

¶ Of the education of youth.



T is most necessary and most naturall in mine opinion, that the mother of the childe be also the nurse, both for the entire loue she beareth to the babe, and the great desire she hath to haue it well

nourished: for is there any one more meete to bring vp the infant then fhe that bore it? or will any be fo carefull for it, as fhe that bredde it? For as the throbs and throwes in child birth wrought hir paine, fo the fmiling countenaunce of the Infant increafeth hir pleafure, the hired nurse is not vnlike to the hired feruaunt which not for good wil but gaine not for loue of the man but the defire of the mony, accomplysheth his dayes worke. Moreouer Nature in this poynt enforceth the Mother to nourse hir owne childe, which hath given vnto euerye Beast milke to fuccour hir owne, and me thinketh Nature to be a most prouident foreseer and prouider for the same, which hath giuen vnto a woman two pappes, that if fhee coulde conceiue two, fhe might have wherewith also to nourish twaine, and that by sucking of the mothers breafts there might be a greater loue both of the mother towardes the childe, and the childe towards the mother, which is very lykely to come to paffe, for we fee commonly those that eate and drinke and liue together, to be more zealous one to the other, then those that meete seldome, is not the name of a mother most sweete? If it be, why is halfe that title bestowed on a woeman which neuer felt the paines in conceiuing, neither can conceyue the like pleasure in noursing [nourishing] as the mother doth? Is the earth called the mother of all things onely bicaufe it bringeth forth? No, but bicaufe it nourisheth those things that springe out of it, whatsoeuer is bred in ye sea, is sed in the sea, no plant, no tree, no hearbe commeth out of the ground that is not moystened and as it were noursed of the moysture and mylke of the earth: the Lyonesse nurseth hir whelps, the Rauen cherisheth hir byrdes, the Viper hir broode, and shal a woman cast away hir babe?

I accompt it cast away which in the swath clouts is cast aside, and lyttle care can the Mother haue, which can fuffer fuch crueltie: and can it be tearmed with any other title then cruelty, the infant yet looking redde of the mother, the mother yet breathing through the torments of hir trauaile, the child crying for helpe which is faid to moue wilde beaftes, euen in the felfe faid moment it is borne, or the nexte minute, to deliuer to a straunge nurse, which perhappes is neither wholefome in body, neither honest in manners, whiche esteemeth more thy argent although a trifle, then thy tender infant thy greatest treasure? Is it not necessarye and requifite that the babe be nurffed with that true accustomed iuyce, and cherished with his wonted heate, and not fedde with counterfaite dyet? Wheate throwne into a strange grounde tourneth to a contrary graine, the vine translated into an other foyle changeth his kinde. A flyp pulled fro the stalke wythereth, the young childe as it were flypped from the paps of his Mother, either chaungeth his nature or altereth his disposition. It is pretely fayd of Horace, a newe vessel will long time fauour of that liquor that is first powred into it, and the infant will euer finel of the nurses manners having tafted of hir milke. Therefore let the Mother as often as the shall beholde those two fountaynes of milke, as it were of their owne accorde flowing and swelling with liquor, remember that she is admonished of nature, yea, commaunded of duetie, to cherish hir owne childe, with hir owne teates, otherwife when the babe shall now begin to tattle and call hir Mamma, with what face can she heare it of his mouth, vnto whom she hath denyed Mamma? It is not milke onely yat encreafeth the strength or augmenteth the body, but the naturall heate and agreement of the mothers body with the childes, it craueth the fame accustomed moysture that before it received in ye bowels by the which the tender partes were bound and knit together by the which it encreased

and was fuccoured in the body.

Certes I am of that minde, that the witte and difposition is altered and chaunged by the mylke, as the moysture and sap of the earth, doth chaunge the nature of that tree or plant that it nourisheth. Wherefore the common bye word of the common people feemeth to be grounded vpon good experience, which is: This fellow hath fucked mischiefe even from the teate of his nurfe. The Grecians when they faw any one fluttifhly fedde, they would fay euen as nurffes: whereby they noted the great diflyking they had of their fulfome feedinge: the *Etimologie* of mother among ye *Grecians* may aptly be applyed to those mothers which vnnaturally deal with their children, they call it Meter a meterine, that is mother of not making much off, or of not nourishing, heereoff it commeth that the fonne doth not with deepe desire loue his mother, neither with duetie obeye hir, his naturall affection being as it were deuided and dystraught into twaine, a mother and a nurse: heereoff it proceedeth that the Mother beareth but a colde kindnesse towards hir childe, when fhe shall fee the nature of hir [the] nurse in the nurture of hir [the] childe. The cheefest way to learning is, if there be a mutual loue and feruent defire betweene the teacher and him that is taught, then verely the greatest furtheraunce to education is, if the Mother nourysh the childe, and the childe fucke the Mother, that there bee as it were a relation and reciprocall order of affection. Yet if the Mother either for the euill habit of hir body or the weakenesse of hir pappes, cannot though the would nurse hir infant, then let hir prouide fuch a one as shall be of a good complection, of honest condition, carefull to tender the childe, louing, to fee well to it, willing to take paines, dilligent in tending and prouiding all things necessary, and as

lyke both in the liniaments of the body and dyfposition of the minde to the mother as may bee. Let hyr forslow no occasion that may bring the childe to quyetnesse and cleanlynesse, for as the parts of a childe as soone as it is borne, are framed and fashioned of the midwise, that in all points it may be streight and comely, so the manners of the childe at the first are to be looked vnto that nothing discommend the minde, that no crooked behaviour, or vndecent demeanour be found in the man.

Young and tender age is easely framed to manners, and hardly are those things mollyfied which are hard. For as the steele is imprinted in the soft waxe, so learning is engrauen in ye minde of an young Impe. Plato that divine Philosopher admonished all nursses and weaners of youth, that they should not be too busie to tell them sonde sables or silthy tales, least at theyr entraunce into the worlde they shoulde bee contaminated with vnseemely behaviour, vnto the which Phocilides the Poet doth pithely allude, saying: Whilest that the childe is young, let him be instructed in vertue and lytterature.

Moreouer they are to be trayned vp in the language of their country, to pronounce aptly and distinctly without stammering euery word and sillable of their natiue speach, and to be kept from barbarous talke, as the ship from rockes: least being affected with their barbarisme, they be insected also with their vncleane conversation.

It is an olde Prouerbe that if one dwell the next doore to a cre[e]ple he will learne to hault, if one bee conuerfant with an hipocrit, he wil foone endeuour to diffemble. When this young infant shall grow in yeares and be of that ripenesse that he can conceiue learning, infomuch that he is to be committed to the tuityon of some tutour, all dillygence is to be had to fearch such a one as shall neither be vnlearned, neither ill lyued, neither a lyght person.

A gentleman that hath honest and discreet servants

dysposeth them to the encrease of his Segnioryes, one he appointeth stewarde of his courtes, an other ouerfeer of his landes, one his factor in far countries for his merchaundize, an other puruayour for his cates at home. But if among all his feruaunts he shal espy one, either filthy in his talke or foolish in his behauior, either without wit or voyde of honestye, either an vnthrift or a wittall, him he fets not as a furuayour and ouerfeer of his manors, but a superuisour of hys childrens conditions and manners, to him he committeth ye guiding and tuition of his fons, which is by his proper nature a flaue a knaue by condition, a beaft in behauior. And fooner will they bestow an hundreth crownes to have a horse well broken, then a childe well taught, wherein I cannot but maruell to fee them fo carefull to encrease their possessions, when they be fo carelesse to have them wise that should inherite them.

A good and discreete schoolemaster should be such an one as Phænix was the instructor of Achilles, whom Pelleus (as Homer reporteth) appoynted to that ende that he should be vnto Achilles not onely a teacher of learning, but an enfample of good lyuing. But that is most principally to be looked for, and most diligently to be foreseene, that such tutors be sought out for the education of a young childe, whose lyfe hath neuer bene flayned with dishonestie, whose good name hath neuer bene called vnto question, whose manners hath ben irreprehenfible before the world. As hufbandmen hedge in their trees, fo should good schoolemasters with good manners hedge in the wit and disposition of the scholler, whereby the blossomes of learning may the fooner encrease to a budde.

Many parents are in this to be mislyked, which having neither tryal of his honestie, nor experience of his learning to whome they commit the childe to be taught, without any deepe or due consideration put them to one either ignoraunt or obstinate, the which if they themselves shall doe of ignoraunce the folly can-

not be excused, if of obstinacie, their lewdnesse is to bee abhorred.

Some fathers are ouercome with ye flatterie of those fooles which professe outwardly great knowledge, and shew a certeine kinde of dissembling sinceritie in their lyse, others at the entreating of their familiar friends are content to commit their sonnes to one, without either substaunce of honessie or shadow of learning. By which their vndiscreet dealing, they are like those sicke men which reject the expert and cunning Phistion, and at the request of their friendes admitte the heedelesse practiser, which daungereth the patient, and bringeth the bodye to his bane: Or not vnlyke vnto those, which at the instaunt and importunate sute of their acquaintaunce resuse a cunning Pilot, and chuse an vnskilfull Marriner, which hazardeth the ship and themselues in the calmest Sea.

Good God can there be any that hath the name of a father which will esteeme more the fancie of his friend then the nurture of his fonne? It was not in vayne that Crates would often fay, that if it were lawfull euen in the market place he would cry out: Whether runne you fathers, which have all your carke and care to multiplye your wealth, nothing regarding your children vnto whom you must leaue all. In this they refemble him which is very curious about the shoe, and hath no care of the foote. Besides this there be [are] many Fathers fo inflamed with the loue of wealth, that they be as it were incenfed with hate agaynst their children: which Arislippus seeing in an olde mifer did partlye note it, this olde mifer asking of Arisippus what he woulde take to teache and bring vp his fonne, he aunswered a thousand groates: a thousand groats, God shield aunswered this olde huddle, I can haue two feruaunts of yat price. whom he made aunswere, thou shalt have two servaunts and one fon, and whether wilt thou fell? Is it not abfurd to have so great a care of the right hande of the childe to cut his meat, that if he handle his knife in the left hand we rebuke him feuerely, and to be fecure of his nourture in discipline and learning? But what doe happen vnto those parents, that bring vp their children like wantons.

When their fonnes shal grow to mans estate, dis-dayning now to be corrected, stubborne to obey, giuing themselues to vayne pleasures, and vnseemelye pastimes, then with the foolish trowants they begin to waxe wife and to repent them of their former follye, when their fonnes shall infinuate themselves in the company of flatterers, (a kinde of men more perillous to youth then any kinde of beaftes.) When they shall haunt harlottes, frequent tauerns, be curious in their attyre, costlye in their dyet, carelesse in their behauiour, when they shall either bee common Dicers with Gamesters, either wanton dalliers with Ladies, either fpend al their thrift on wine, or al their wealth on women: then the Father curffeth his owne fecuritie. and lamenteth too late his childes miffortune, then the one accuseth his Sire as it were of malyce, that hee woulde not bring him vp in learning, and himfelfe of mischiefe, that he gaue not his minde to good letters. If these youthes had bene trayned vppe in the company of any Philosopher, they would neuer haue ben so dissolute in their life, or so resolute in their own conceipts.

It is good nurture that leadeth to vertue, and difcreete demeanour that playneth the path to felicitie. If one haue either the giftes of Fortune, as greate riches, or of Nature, as feemely perfonage, he is to be dispifed in respect of learning. To be a noble man it is most excellent, but that is our auncestours, as *Vlisses* sayde to *Aiax*, as for our nobilytie, our stocke, our kindred, and whatsoeuer we our selues haue not done, I fearcely accompt ours. Riches are precious, but Fortune ruleth the rost, which oftentimes taketh away all from them that haue much, and giueth them more that had nothing, glory is a thing worthy to be followed, but as it is gotten with great trauaile, fo is it lost in a fmall time.

Beautie is fuch a thing as we commonly preferre before all things, yet it fadeth before we perceiue it to flourish: health is that which all men desire, yet euer subject to any disease: strength is to be wished for, yet is it either abated with an ague, or taken away with age: whosoeuer therefore boasteth of force, is too beastly, seeing hee is in that qualytie not to be compared with beastes, as the Lyon, the Bull, the Elephant.

It is vertue, yea vertue Gentlemen, that maketh gentlemen: that maketh the poore rich, the base borne noble, the subject a sourreigne, the deformed beautiful, the sicke whole, the weake strong, the most miserable most happy. There are two principall and peculiar gifts in the nature of man, Knowledge and Reason: the one commaundeth, the other obeyeth: these things neither the whirling wheele of Fortune can chaunge, neither the deceitful cauilling of worldlings seperate, neither sickenesse abate, neither age abolish.

It is onely Knowledge, which worne with yeares waxeth young, and when all things are cut away with the Cicle [fickle] of Time, Knowledge flourisheth so high that Time cannot reach it. Warre taketh all things with it euen as the whirlepoole, yet must it leaue learning behinde it, wherefore it was wifely aunswered in my opinion of Stilpo the Philosopher, for when Demetrius wonne the Citie, and made it euen to the ground leauing nothing standing, he demaunded of Stilpo whether he had lost any thing of his in this great spoyle: vnto whom he aunswered, no verely, for warre getteth no spoyle of vertue.

Vnto the lyke fence may the aunswere of Socrates be applyed, when Gorgias asked him whether hee thought the Persian king happy or not: I knowe not saide hee, howe much vertue or discipline he hath, for happinesse doth not consist in the gifts of fortune, but

in ye grace of vertue. But as there is nothing more convenient then inftruction for youth, fo would I have them nurtured in fuch a place as is renowmed for learning, voyde of incorrupt [corrupt] manners, vndefiled with vice, that feeing no vaine delyghtes, they may the more easily abstein from lycencious desires, they that fludy to pleafe the multytude are fure to displease the wife, they that feeme to flatter rude people with their rude pretences, leuell at great honour hauing no ayme at honesty. When I was heere a student in Athens, it was thought a great commendation for a young scholler to make an Oration extempore, but certeinely in my iudgement it is vtterly to be condemned, for whatfoeuer is done rashly is done also rawly, he that taketh vpon him to fpeake without premeditation, knoweth neither howe to beginne, nor where to ende, but falling into a vayne of babling, vttereth thefe thinges which with modestye he should have concealed, and forgetteth those things that before he had conceived. An Oration either penned, either premeditated, keepeth it felfe within the bonds [bands] of Decorum, I have read that Pericles being at fundrye times called of the people to pleade, would alwayes answere that he was not ready: euen after the same manner Demosthenes being fent for to declaime amiddest the multitude, flayd and faide, I am not yet prouided.

And in his inuective against Mydas, he seemeth to praise the profitablenesse of premeditation, I confesse saith he, yee Athenians, that I have studied and considered deepely with my selfe what to speake, for I were a sotte if without due consideration had of those things that are to be spoken, I should have talked vnaduisedly. But I speake this not to this ende to condemne the exercise of the wit, but that I woulde not have any young scholler openly to exercise it, but when he shall grow both in age and eloquence, infomuch as hee shall through great vse and good memory bee able aptly to conceive and readily to vtter any thing then this saying, extempore bringeth an admira-

tion and delight to the auditory, and fingular praife and commendation to the Orator. For as he vat hath long time ben fettered with chaynes, being released, halteth through the sorce of his former yrons, fo he that hath bene vied to a strickt kinde of pleading, when he shal talke extempore wil fauour of his former penning. But if any shal vse it as it were a precept for youth to tatle extempore, he wil in time bring them to an immoderate kinde of humilytie. A certeine Painter brought Appelles the counterfaite of a face in a table, faying: loe Appelles, I drew this euen now, whervnto he replyed. If thou hadft ben filent, I would have judged this picture to have been framed of the fodein. I meruaile yat in this time thou couldest not paint many more of these. But return we again, as I would have tragical and flately flile fhunned, fo would I have yat abject and base phrase escheued, for this swelling kind of talk hath little

modesty, the other nothing moueth.

Besides this, to have the Oration al one in every part, neither adorned with fine figures, neither fprinkled with choyse phrases, bringeth tediousnesse to the hearers, and argueth the speaker of little learning and leffe eloquence. He shoulde moreouer talke of many matters, not alwayes harp vpon one string, he that alwayes singeth one note without deskant [Descant] breedeth no delight, he yat alwayes playeth one part, bringeth lothfomenesse to the eare. It is varietie that mooueth the minde of al men, and one thing faid twice (as we fay commonly) deferueth a trudge. Homer woulde faye, that it loathed him to repeat any thing again though it were neuer fo pleasaunt or profitable. Though the Rose be sweet yet being tyed with the Vyolet the fmel is more fragraunte, though meat nourish, yet having good sauor it prouoketh the* appetite. The fayrest nosegay is made of many flowers, the finest picture of sundry colours, ye wholfomest medicine of divers hearbs: wherefore it behoueth youth with all industry to fearch

not onely the hard questions of the Philosophers, but also the fine cases of ve Lawyers, not only the quirks and quiddities of the Logicians, but also to have a fight in the numbers of the Arithmetricians, the Tryangles and Circles of the Geometricians, the Spheere and Globe of the Astrologians, the notes and crochets of the Musitions, the odd conceits of the Poets, the fimples of the Phisitions, and in all things, to the ende that when they shal be willed to talke of any of them, they may be ignorant in nothing. He that hath a garden plot doth aswel sow the Pothearb as the Margerom, as wel the Leeke as the Lylly, as wel ye wholfome Ifoppe, as the faire Carnation, the which he doth to the intent he may have wholesome hearbs as wel to nourish his inward parts as sweet flowers to plefe his outward defire, as wel fruitfull plants to refresh his sences, as faire shewes to please his fight. Euen fo whofoeuer that hath a sharpe and capable witte, let him as well give his mind to facred knowledge of diuinitie, as to the profound fludy of Philosophye, that by his wit he may not onely reape pleasure but profit, not only contentation in minde but quietnesse in conscience. I will proceede in the education.

I would have them first of all to followe Philosophy, as most auncient, yea, most excellent, for as it is pleasaunt to passe thorowe many faire cities, but most pleasant to dwell in the sayrest: euen so to read many Histories and artes it is pleasaunt, but as it were to

lodge with Philosophy most profitable.

It was pretely faide of Byon the Philosopher: Euen as when the wo[o]ers could not have the companye of Penelope, they ranne to hir handmaydens: so they that cannot atteine to the knowledge of Philosophy, apply their mindes to things most vile and contemptible. Wherefore we must preferre Philosophy, as the onely Princesse of al Sciences, and other arts as wayting Maydes. For the curing and keeping in temper of the body, man by his industry hath found two things,

Phisicke and Exercise, the one cureth sicknesse, the other preserveth the body in temper: but ther is nothing that may heale diseases or cure the woundes of the minde but onely Phylosophy. By this shal we learne what is honest, what dishonest, what is right, what is wrong, and yat I may in one word fay what may be faid, what is to be knowen, what is to be a voyded: how we ought to obey our parents, reuerence our elders, entertein strangers, honour Magistrates, loue our friends, liue with our wiues, vse our seruauntes. Howe wee shoulde worshippe God, bee duetifull to our Fathers, stand in awe of our superiours, obey lawes, giue place to Officers, how we may choose friends, nurture our children and that which is most noble, how we should neither be too proude in prosperitie, neither pensiue in aduersitie, neither like beastes ouercome with anger. And heere I cannot but lament Athens, which having ben alwayes ye nurse of Philosophers, doth now nourish only the name of Philosophy. For to speak plainly of the disorder of *Athens*, who doth not se it, and sorrow at it? such playing at dice, fuch quaffing of drink, fuch daliaunce with women, fuch dauncing, that in my opinion there is no quaffer in *Flaunders* fo giuen to tipplyng, no Courtier in Italy so given to ryot, no creature in the world so missed, as a student in Athens. Such a confusion of degrees, that the scholler knoweth not his dutie to the Bachelor, nor the Bachelor to the Master, nor the Master to the Doctor. Such corruption of manners, contempt of Magistrates, such open sinnes, such privie villanye, fuch quarrelling in the streets, such subtile practifes in chambers, as maketh my heart to melt with forrow to thinke of it, and should cause your mindes Gentlemen to bee penitent to remember it.

Moreouer, who doth know a scholler by his habite? Is there any hat of so vnseemely a fashion, anye dublet of so long a waste, any hose so short, any attyre, either so costly or so courtly, either so straunge in making, or so monstrous in wearing, that is not worn of a

Scholler? have they not now in steede of black cloth blacke veluet, in fleede of courfe fackecloth, fine filke? Be they not more lyke courtiers then fchollers, more like stage-players then students, more like ruffians of Naples then disputers in Athens? I would to god they did not imitate al other nations in ye vice of the minde, as they doe in the attire of their body, for certeinely as there is no nation whose fashion in apparel they do not vse, so there is no wickednesse publyshed in anye place, that they do not practife. I thinke that in Sodom and Gomora, there was neuer more filthinesse, neuer more pride in Rome, more poysoning in Italy, more lying in Crete, more privile spoylyng in Spayne, more Idolatry in Aegypt, then is at this day in Athens, neuer fuch fects among the Heathens, fuch schismes amongst the Turkes, such mifbeliefe among ye Infidels, as is now among Schollers.

Be there not many in Athens which thinke there is

no God, no redemption, no refurrection?

What shame is this gentlemen, that a place so renowmed for good learning should be so shamed for ill lyuing? that where grace doth abounde, sinne shoulde so superabound? that where the greatest profession of knowledge is, ther should also be the least practising of honestie. I have read of many Vniuersties, as of Padua in Italy, Paris in Fraunce, Wittenberge in Germany, in England of Oxford and Cambridge, which if they were halfe so ill as Athens they were too too bad, and as I have heard, as they be, they be starke naught.

But I can speake the lesse against them for that I was neuer in them, yet can I not choose but be agrieued, that by report, I am enforced rather to accuse them of vanitie, then excuse them any way. Ah Gentlemen what is to be looked for, nay, what is not to be feared, when the temple of Vesta wher virgins should live is like the stewes fraught with strumpets, when the alter, wher nothing but sanctitie

and holynesse should be vsed, is polluted with vncleannesse, when the vniuersities of Christendome which should be the eyes, the lights, the leauen, the salt, the seasoning of the world, are dimmed with blinde concupiscence, put out with pride, and haue lost their

sauour with impietie.

Is it not become a bye word amongst the common people, that they had rather sende their children to the carte, then to the Vniuersitie, being induced so to say, for the abuse that reigneth in the Vniuersities, who sending their sonnes to atteine knowledge, find them little better learned, but a great deale worse liued, then when they went, and not onely vnthrists of their money, but also banckerouts of good manners: was not this the cause that caused a simple woman in Greece, to exclayme against Athens, saying: The Master and the Scholler, the Tutor and the Pupil be both agreed, for the one careth not how lyttle payne he taketh for his mony, the other how lyttle learning.

I perceiue that in Athens ther be no chaunglyngs: when of olde it was fayd to a Lacedemonian, that all the Grecians knewe honestie, but not one practised it. When Panthænea wer celebrated at Athens, an olde man gooing to take a place was mockingly rejected, at the last comming among the Lacedemonians, all the youth gaue him place, which the Athenians liked wel off, then one of the Spartans cryed out: Verily the Athenians know what should be done, but they

neuer doe it.

When one of the Lacedemonians had ben for a certeine time in Athens, feeing nothing but dauncing, dicing, banquetting, furfetting, and licentious behaviour, retourning home, he was asked how all things stoode in Athens, to whom hee aunswered all things are honest ther, meaning that the Athenians accompted all things good, and nothing badde.

How fuch abuses should or might be redressed in al Vniuersities especially in Athens, if I were of authoritie

to commaund, it should soone be seene, or of credite to perswade those yat haue the dealings with them, it should soone be showne.

And vntill I fee better reformation in Athens, my young Ephæbus shall not be nourtured in Athens, I haue spoken all this, that you Gentlemen might see how the Philosophers in Athens practife nothing leffe then Philosophie, what scholler is he that is so zealous at his booke as Christopus, who had not his mayd Meliffa thrust meate in his mouth, had perished with famine, beeing alwaye studying? Who so watchfull as Aristotle, who going to bed would have a bal of braffe in his hande, that if hee shoulde bee taken in a slumber it might fall and awake him? No, no, the times are chaunged as Ouid faith, and we are chaunged in the times, let vs encleauour euery one to amend one, and we shall all soone be amended, let vs giue no occasion of reproch and we shall more easely beare the burden of false reportes, and as wee see by learning what we should doe, so lette vs doe as we learne, then shall Athens flourish, then shal the students be had in great reputacion, then shall learning have his hire, and every good scholler his hope. But returne we once againe to Philo.

Ther is amongst men a trifold kinde of life, Actiue, which is about civill function and administration of the common weale. Speculative, which is continuall meditation and studie. The thirde a lyse ledde, most commonly a lewde lyse, an idle and vaine life, the life that the *Epicures* accompt their whole felicitie, a voluptuous lyse replenished with all kinde of vanitie, if this active life be without philosophie, it is an idle life, or at the least a life euill imployed which is worse: if the contemplative lyse be separated from the Active, it is most vnprositable.

I woulde therefore have my youth, fo to bestowe his studie, as he may be both exercised in the common weale to common profite, and well employed privately for his owne perfection, so as by his studie the rule

he shal beare may be directed, and by his government his studie may be increased: in this manner did Pericles deale in civill affaires, after this fort did Architas [the] Tarentine, Dion the Syracustan, the Theban Epaminondas gouerne their cities.

For the exercise of the body it is necessary also fomwhat be added, that is, that the child should be at fuch times, permitted to recreate himselfe, when his minde is ouercome with fludye, least dullyng himselfe with ouermuch Industrie he become vnfitte afterwarde to conceiue redily, besides this, it wil cause an apt composition and yat natural strength yat it before reteined. A good composition of the body, layeth a good foundation of olde age, for as in the fayre Summer wee prepare [repaire] all thinges necessarye for the colde winter, fo good manners in youth and lawful exercises be as it were victualls and nourishments for age, yet are their labours and pastimes so to be tempered, that they weaken not their bodyes more by play, then otherwife they should have done by studie, and so to be vsed that they addict not themselues more to ve exercife of the limmes then the following of learninge: the greatest enimyes to discipline, as Plato recompteth, are labours and fleepe. It is also requisite that he be expert in marcyall affayres, in shootinge, in dartinge, that hee hauke and hunte for his honest pastime and recreation, and if after these pastimes hee shall seeme fecure, nothing regardinge his bookes, I woulde not haue him fcourged with stripes, but threatened with wordes, not dulled with blowes, lyke feruaunts, the which the more they are beaten the better they beare it, and the leffe they care for it, for children of good disposition are either incited by praise to goe forward, or shamed by disprayse to commit the like offence: those of obstinate and blockish behaviour, are neither with wordes to be perswaded, neither with stripes to bee corrected. They must nowe be taunted with sharpe rebukes, straight wayes admonished with fayre wordes, now threatned a payment, by and by promifed

a reward, and dealt withal as nursses do with the [their] babes, whom after they have made to cry they profer the teate, but diligent heede must be taken that he be not praifed aboue measure, least standing too much in his own conceit, he become also obstinate in his owne opinions. I have knowne many fathers whose great loue towards their fonnes hath ben the cause in time that they loued them not, for when they fee a sharpe wit in their fonne to conceiue, for the defire they have that he should outrunne his fellowes, they loaden him with continual exercise, which is the onely cause that he finketh vnder his burden, and giueth ouer in the plaine fielde. Plantes are nourished with little raine, yet drowned with much: euen fo the mind with indifferent labour waxeth more perfect, with [ouer-] much studye it is made fruitlesse. We must consider that all our life is deuided into remission and study.

As there is watchinge, fo is there fleepe: as there is warre, fo is there peace: as there is winter, fo is there Summer: as there be many working dayes, fo is there also many holy-dayes: and if I may speak al in one worde, ease is the sauce of labour, which is plainly to be feene, not onely in lyuing thinges, but also in thinges without life. Wee vnbend the bowe that wee maye the better bend him, we vnloofe the Harpe, that we may the fooner tune him, the body is kept in health as well with fasting as eating, the minde healed with eafe, as wel as with labour: those parents are in mind to be misliked which commit the whole care of theyr childe to the custodye of a hyrelinge, neither askinge neither knowing howe their children profite in learning. For if the father were defirous to examine his fonne in that which he hath learned, the mafter would be more carefull what he did teach. But feeing the father carelesse what they learne, he is also secure what he teacheth: that notable faying of the horfekeeper may [be] here bee* applyed, which faid, nothing did fo fatte the horse as the eye of the king. Moreouer I would have the memorye of children continually to be exercyfed, which is the greatest furtheraunce to

learninge that can be.

For this cause they fayned in their olde fables, memory to be the mother of perfection. Children are to be chastifed if they shal vse any filthy or vnfeemely talk, for as Democrates faith, the worde is the shadowe of the worke: they must be curteous in their behauiour, lowly in their speach, not disdayning their cockmates or refraining their company: they must not live wantonly, neither speake impudently, neither angry without cause, neither quarellous without colour. A young man beeing peruerfe in nature and proud in words and manners, gaue Socrates a spurne, who being moued by his fellowes to giue him an other, if fayde Socrates an Affe had kycked mee, would you also haue mee to kick him againe, the greatest wisedome in Socrates in compressing [suppressing] his anger is worthy great commendation. Architas [ye] Tarentine, returning from war and finding his ground ouergrowen with weeds, and turned vp with Mowles, fent for his farmour, vnto whome hee fayde, if I were not angry I would make thee repent thy ill hufbandry. Plato hauing a feruaunt whose bliffe was in filling of his belly, feeing him on a time idle and vnhonest in behauiour, faid, out of my fight, for I am incenfed with anger.

Although these ensamples [examples] be hard to imitate, yet should every man do his endeuour to represse that hot and heady humor which he is by nature subject vnto. To be silent and discreete in companye, though many thinke it a thing of no great wayght or importaunce, yet is it most requisite for a young man and most necessary for my *Ephæbus*. It never hath bene hurtfull to any to holde his peace, to speake, damage to many: what so is kept in silence is husht, but whatsoever is babled out, cannot againe be recalled. We may see the cunning and curious work of Nature, which hath barred and hedged nothing in so strongly as the tongue, with two rowes of teeth, and therewith

two lips, befid[e]s fhe hath placed it farre from the heart, that it shoulde not vtter that which the heart had conceiued, this also shoulde cause vs to be filent, seeinge those that vse much talke, though they speake truely are neuer beleeued. Wyne therefore is to be refrained, which is termed to be the glasse of the minde, and it is an old Prouerbe, Whatsoeuer is in the heart of the sober man, is in the mouth of the drunckarde. Bias holdinge his tongue at a feast, was tearmed there of a tatler to be a soole, who said, is there any wise man that can hold his tongue amidst the wine? vnto whom Bias answered, there is no soole that can.

A certeine Gentleman heere in Athens, inuited the Kings Legats to a coftly and fumptuous feaft, wher also he affembled many Philosophers, and talking of diuers matters, both of the common weale and learning, onely Zeno said nothing. Then the ambassadors said, what shall we shewe of thee O Zeno to the king. Nothing aunswered he, but that there is an olde man in Athens that amiddest the pottes could hold his peace. Anacharsis supping with Solon, was sounde a sleepe, having his right hande before his mouth, his left vpon his privities, wherby was noted that ye tongue should bee rayned with the strongest brydle. Zeno bicause hee woulde not be enforced to reveale any thing against his will by torments, bit of his tongue and spit it in the sace of the tyrant.

Nowe when children shall by wisdome and vse refrayne from ouer-much tatling, let them also be admonished that when they shall speake, they speake nothing but truth: to lye is a vice most detestable, not to be suffered in a slaue, much lesse in a sonne. But the greatest thing is yet behinde, whether that those are to bee admytted as cockemates with children whiche loue them entirely, or whether they be to be

banished from them.

When as I fee many fathers more cruell to their children then carefull of them, which thinke it not neceffarye to haue those about them, that most tender them, then I am halfe as it were in a doubte to giue counsayle. But when I call to my remembraunce, Socrates, Plato, Xenophon, Eschines, Sæbetes, and all those that so much commend the loue of men, which haue also brought vp many to great rule, reason, and pietie, then I am encouraged to imitate those whose excellencie doth warrant my precepts to be perfect [true]. If any shall loue the childe for his comely countenaunce, him would I haue to be banished as a most daungerous and insectious beast, if he shall loue him for his fathers sake or for his own good qualities, him would I haue to be with him alwayes, as superuisour of his manners: such hath it bene in times past, the loue of one Athenian to the other, and of one Lacedemonian to the other.

But hauing faide almost sufficient for the education of a childe, I wil speake two words, how he should be trayned when he groweth in yeares. I cannot but millyke the Nature of diuers Parents which appoynt ouerseers and tutors for their children in their tender age, and suffer them when they come to be young men, to haue the bridle in their owne hande, knowing not that age requireth rather a harde snaffle, then a pleasaunt bit, and is sooner allured to wickednes then childehoode.

Who knoweth not the escapes of children, as they are small so they are soone amended? either with threats they are to be remedied, or with faire promises to bee rewarded. But the sinnes and faults of young men are almost or altogether intollerable, which give themselves to be delicate in their dyet, prodigall in their expence, vsing dicing, dauncing, dronkennes, deflowing of virgins, abusing wives, committing adulteries, and accounting all things honest, that are most detestable. Heere therefore must be vsed a due regarde that their lust may be repressed, their ryot abated, their courage cooled: for harde it is to see a young man to be Master of himselfe, which yeeldeth

himselse as it were a bond slaue to sonde and ouerlashing affections. Wise Parents ought to take good heede, especially at this time, yat they frame their sonnes to modestie, either by threats or by rewards, either by faire promises or seuere practises, either shewing the miseries of those that haue ben ouercome with wildnesse, or ye happinesse of them that haue conteined [contented] themselues, within the bandes of reason: these two are as it wer the ensignes of vertue, the hope of honour, the seare of punishment. But chiefly parents must cause their youths to abandon the societie of those which are noted of euill liuing and lewde behauiour, which Pithagoras seemed somewhat obscurely to note in

thefe his fayings.

First, that one should abstein from the tast of those things that haue blacke tayles: That is we must not vie the company of those whose corrupt manners doe as it were make their lyfe blacke. Not to goe aboue the ballaunce, that is to reverence Iustice, neither for feare or flatterie to leane vnto any one partially. Not to lye in idlenesse, that is, that sloth shoulde be abhorred. That we should not shake every man by ye hand: That is, we should not contract friendshippe with all. Not to weare a straight ring: that is, that we shoulde leade our lyfe, so as wee neede not to fetter it with chaynes. Not to bring fire to a flaughter: that is, we must not prouoke any that is furious with words. Not to eate our heartes: that is, that wee fhoulde not vexe our felues with thoughts, confume our bodies with fighes, with fobs, or with care to pine our carcaffes. To absteine from beanes, that is, not to meddle in ciuile affaires or bufineffe of the common weale, for in the old times the election of Magistrates was made by the pullyng of beanes. Not to put our meat in Scapio: that is, we should not speake of manners or vertue, to those whose mindes are [be] infected with vice.

Not to retire when we are come to the ende of our race: that is, when we are at the poynt of death

we should not be oppressed with griefe, but willingly yeeld to Nature. But I will retourne to my former precepts: that is, that young men shoulde be kept from the company of those that are wicked, especially from the sight of ye flatterer. For I say now as I have often times before sayde, that there is no kinde of beast so noysome as the flatterer, nothing that will sooner consume both the sonne and the sather and all honest friendes.

When the Father exhorteth the fonne to fobrietie, the flatterer prouoketh him to Wine: when the Father weaneth [warneth] them to continencie, the flatterer allureth them [him] to lust: when the Father admonisheth them to thrifte, the flatterer haleth them to prodigalytie, when the Father incourageth them to labour, the flatterer layeth a cushion vnder his elbowe, to sleepe, bidding them [him] to eate, drinke, and to be merry, for that the lyfe of man is soone gone, and but as a short shaddowe, and seeing that we have but a while to lyue, who woulde lyue [doe] lyke a servant? They saye that now their fathers be olde, and doate through age like Saturnus.

Heeroff it commeth that young men giuing not only attentiue eare but ready coyne to flatterers, fall into fuch miffortune: heereoff it proceedeth that they haunt the stewes, mary before they be wife, and dye before they thriue. These be the beastes which liue by the trenchers of young Gentlemen, and consume the treasures of their reuenewes, these be they that sooth young youths in al their sayings, that vphold them in al their doings, with a yea, or a nay, these be they that are at euery becke, at euery nod, freemen by fortune, slaues by free will.

Wherfore if ther be any Fathers that would have his children nurtured and brought vp in honestie, let him expell these Panthers which have a sweete smel, but a deuouring minde: yet would I not have parents altogether precise, or too seuere in correction, but lette them with mildenesse forgive light offences, and remember that they themfelues haue ben young: as ye Phifition by minglyng bitter poyfons with fweete lyquor, bringeth health to the body, fo the father with fharpe rebukes, fefoned with louing lookes caufeth a redreffe and amendement in his childe. But if the Father bee throughly angry vppon good occasion, let him not continue his rage, for I had rather he should be soone angry then hard to be pleased, for when the sonne shall perceive that the Father hath conceived rather a hate then a heat agaynst him, hee becommeth desperate, neither regarding his fathers ire, neither his owne duetie.

Some lyght faults lette them diffemble as though they knew them not, and feeing them let them not feeme to fee them, and hearing them, lette them not feeme to heare. We can easely forget ye offences of our friendes be they neuer fo great, and shall wee not forgiue the escapes of our children be they neuer so fmall? Wee beare oftentimes with our feruaunts, and shal we not sometimes with our sonnes; the fairest Iennet is ruled as well with the wande as with the fpurre, the wildest child is as soone corrected with a word as with a weapon. If thy fonne be fo stubburne obstinately to rebel against thee, or so wilful to perfeuer in his wickednesse, yat neither for seare of punishment, neither for hope of reward, he is any way to be reclaymed, then feeke out fome mariage fit for his degree, which is the furest bond of youth, and the strongest chayne to fetter affections yat can be found. Yet let his wife be fuch a one as is neither much more noble in birth or far more richer in goods, but according to the wife faying: choose one euery way, as neere as may be equal in both: for they that do defire great dowryes do rather mary themselues to the wealth then to their wife. But to returne to the matter, it is most requisite that fathers both by their discreete counsayle, and also their honest conversation, be an example of imitation to their children, yat they feing in their parents, as it were in a glaffe, the perfection of manners, they may be encouraged by their vpright liuing to practife the like pietie. For if a father rebuke his child of fwearing, and he himselfe a blasphemor, doth he not see that in detecting his sons vice, hee also noteth his owne? If the father counsaile the fonne to refrayne wine as most vnwholfome, and drinke himfelfe immoderately, doth hee not as well reproue his owne folly, as rebuke his fonnes? Age alway ought to be a myrrour for youth, for where olde age is impudent, there certeinly youth must needes be shamelesse, where the aged have no respect of their honorable and gray haires, there the young gallants haue little regard of their honest behauiour: and in one worde to conclude al, wher age is past grauity ther youth is past grace. The sum of al wherwith I would have my *Ephæbus* endued, and how I would haue him instructed, shal briefly appeare in this following. First, that he be of honest parents, nursed of his mother, brought vp in fuch a place as is incorrupt, both for the ayre and manners with fuch a person as is vndefiled, of great zeale, of profound knowledge, of absolute persection, yat be instructed in Philosophy, whereby he may atteine learning, and haue in al fciences a fmacke, whereby he may readily difpute of any thing. That his body be kept in his pure strength by honest exercise, his wit and memory by diligent study.

That he abandon al allurements of vice, and continually encline to vertue, which if it shall as it may come to passe, then do I hope that if euer *Platoes* common weale shall flourish, that my *Ephæbus* shall bee a citizen, yat if *Aristotle* sined any happy man it wil be my childe, if *Tully* confesse any to be an absolute Orator, it will be my young youth. I am heere therefore gentlemen to exhort you, that with all industry you apply your minds to the study of Philosophy, that as you professe your selues students, so you may be students, that as you disdaine not the name of a scholler, so you wil not be sound voyd or

the duety of schollers, let not your mindes be caryed away with vaine delights, as with trauailing into farre and straunge countries wher you shal see more wickednesse then learn vertue and wit. Neither with costly attyre of the newe cut, the *Dutch* hat, the *French* hose, the *Spanish* rapier, ye *Italian* hilt, and I know not what?

Cast not your eyes on the beauty of women, least ye cast away your hearts with folly, let not that fond loue, wherewith youth fatteth himselfe as fatte as a soole insect you, for as a sinewe being cut though it be healed, there wil alwayes remaine a scarre, or as sine lynnen stayned with blacke ynke, though it bee washed neuer so often, will have an yron Mowle: so the minde once mangled or maymed with loue, though it be neuer so well cured with reason, or cooled by wisedome, yet there wil appeare a scarre, by the which one may gesse the minde hath ben perced, and a blemmish whereby one may judge the heart hath ben stayned.

Refraine from dicing, which was the onely cause that *Pyreus* was striken to the heart, and from dauncing which was the meanes that lost *Iohn Baptists* heade: I am not he that will disallowe honest recreation, although I detest the abuses, I speake boldely vnto you bicause I my selfe know you: what *Athens* hath ben, what *Athens* is, what *Athens* shall be, I can gesse. Let not every Inne and Alehouse in *Athens* be as it were your chamber, frequent not those ordinary tables wher either for the desire of delicate cates, or the meetinge of youthfull companions, yee both spend your money vainely and your time idly, imitate him in life whom ye [you seeme to] honour for his learning. *Aristotle* who was never seene in the company of those that idly bestowed their time.

There is nothing more fwifter then time, nothing more fweeter: wee haue not as *Seneca* faith little time to liue, but we leefe muche, neither haue we a fhort life by Nature, but we make it shorter by naughtynesse,

our life is long if we know how to vse it. Follow Appelles that cunning and wife Painter, which would lette no day passe ouer his head, without a lyne, without some labour. It was pretely fayde of Hesiodas, lette vs endeauour by reason to excell beastes, seeinge beasts by nature excell men, although strick[t]ely taken it be not fo, for that man is endewed with a foule, yet taken touching their perfection of sences in their kind it is most certeine. Doth not the Lyon for strength, the Turtle for loue, the Ante for labour excell man? Doth not the Eagle fee cleerer, the Vulter fmel better, the Mowle heare lyghtlyer? Let vs therefore en-deauour to excell in vertue, feeing in qualyties of ye body we are inferiou to beaftes. And heere I am most earnestly to exhort you to modesty in your behauiour, to duetye to your elders, to dylligence in your studyes. I was of late in *Italy*, where mine eares gloed, and my heart was galled to heare the abuses that reggne in Athens: I cannot tell whether those things sprang by the lewde and lying lippes of the ignoraunt, which are alwayes enimyes to learning, or by the reports of fuch as faw them and forrowed at them. It was openly reported of an olde man in Naples that there was more lightnesse in Athens then in all Italy, more wanton youths of schollers, then in all Europe besids, more Papists, more Atheists, more fects, more schiss mes, then in all the Monarch iles in the world, which thinges although I thincke they be not true, yet can I not but lament that they shoulde be deemed to be true, and I feare me they be not altogether false, ther can no great smoke arise, but there must be some fire, no great reporte without great sufpition. Frame therefore your lyues to fuch integritie, your studyes to atteininge of such perfection, that neither the might of the stronge, neyther the mallyce of the weake, neither the fwifte reportes of the ignoraunt be able to fpotte you wyth dishonestie, or note you of vngodlynesse. The greatest harme that you can doe vnto the enuious, is to doo well, the

greatest corasiue that you can give vnto the ignoraunte, is to prosper in knowledge, the greatest comforte that you can bestowe on your parents is to lyue well and learne well, the greatest commoditie that you can yeelde vnto your Countrey, is with wisedome to bestowe that talent, that by grace was given you.

And here I cannot choose but give you that counsel that an olde man in *Naples* gave mee most wisely, although I had then neither grace to followe it, neyther will to give eare to it, desiring you not to reject it bicause I did once dispise it. It was this [thus] as

I can remember word for word.

Defcende into your owne confciences, confider with your felues the great difference between staring and starke blynde, witte and wisedome, loue and lust: Be merry but with modestie, be sober but not too* fullen: be valiaunt, but not too venterous: let your attire be comely, but not too costly: your dyet wholesome, but not excessive: vse pastime as the word importeth, to passe ye time in honest recreation: mistrust no man without cause, neither be ye credulous without proofe: be not lyght to sollow every mans opinion, neither obstinate to stand in your owne conceipts: serve God, seare God, love God, and God will blesse you, as either your hearts can wish, or your friends desire.

This was his graue and godly aduife, whose counsel I would have you all to follow, frequent lectures, vse disputacions openly, neglect not your private studies, let not degrees be given for love but for learning, not for mony, but for knowledge, and bicause you shall bee the better incouraged to follow my counsell, I wil be as it were an example my selfe, desiring you al to imitate me.

Euphues having ended his discourse, and finished those precepts which he thought necessary for the instruction of youth, gaue his minde to the continual studie of Philosophie, insomuch as he became publique

Reader in the Vniuersitie, with such commendation as neuer any before him, in the which he continued for the space of tenne yeares, only searching out the secrets of Nature and the hidden misteries of philosophy, and having collected into three volumes his lectures, thought for the profite of young schollers to sette them soorth in print, which if he had done, I would also in this his *Anatomie* have inserted, but he altering his determination, fell into this discourse with himselfe.

Why Euphues, art thou so addicted to the studie of the Heathen that thou hast forgotten thy God in heauen? shal thy wit be rather employed to the atteining of humaine wisedome then divine knowledge? Is Aristotle more deare to thee with his bookes, then Christ with his bloud? What comfort canst thou finde in Philosophy for thy guiltie confcience? What hope of the resurrection? What

glad tidings of the Gospell?

Confider with thy felfe that thou art a gentleman, yea, and a Gentile, and if thou neglect thy calling thou art worse then a Iewe. Most miserable is the estate of those Gentlemen, which thinke it a blemmish to their auncestours, and a blot to their owne gentrie, to read or practize Diuinitie. They thinke it now fufficient for their felicitie to ryde well vppon a great horse, to hawke, to hunt, to have a smacke in Philosophie, neither thinking of the beginning of wifedome, neither the ende, which is Christ: onely they accompt diuinitie most contemptible, which is and ought to be most notable. Without this there is no Lawyer be he neuer fo eloquent, no Phisition be he neuer fo excelent, no Philosopher bee hee neuer so learned, no King, no Keyfar, be he neuer fo royall in birth, fo polytique in peace, fo expert in warre, fo valyaunt in prowesse, but he is to be detested and abhorred. Farewell therefore the fine and filed phrases of Cicero, the pleafaunt Eligues of Ouid, the depth and profound knowledge of Aristotle. Farewell Rhethoricke, farewell Philosophie, farewel all learning which is not

fprong from the bowells of the holy Bible.

In this learning shal we finde milke for the weake and marrow for the strong, in this shall we fee how the ignoraunt may be instructed, the obstinate confuted, the penitent comforted, the wicked punished, the godly preferued. Oh I would Gentlemen would fome times fequester themselues from their owne delights, and employ their wits in fearching these heavenly and divine misteries. It is common year and lamentable to fee that if a young youth, haue the giftes of Nature, as a sharpe wit, or of Fortune, as fufficient wealth to mainteine them, he employeth the one, in the vayne inuentions of loue, the other in the vile brauerie of pride: the one in the passions of his minde and prayles of his Lady, the other in furnishing of his body and furthering of his luft. Heeroff it commeth that fuch vaine ditties, fuch idle fonnets, fuch enticing fongs, are fet foorth to the gaze of the world and griefe of the godly. I my felfe know none fo ill as my felfe, who in times past have bene so supersticiously addicted, yat I thought no Heauen to ye Paradife of loue, no Angel to be compared to my Lady, but as repentaunce hath caused me to leave and loath such vaine delights, fo wifdome hath opened vnto me, the perfect gate to eternall lyfe.

Befides this I my felfe haue thought that in Diuinitie there could be no eloquence, which I might imitate, no pleafaunt inuention which I might follow, no delycate phrase that might delight me, but now I see that in the facred knowledge of Gods will, the onely eloquence, the true and perfect phrase, the testimonie of saluation doth abide, and seeing without this all learning is ignoraunce, al wisdome more folly, all witte plaine bluntnes, al Iustice iniquitie, al eloquence barbarisme, al beautie deformitie. I will spend all the remainder of my life in studying the olde Testament, wherin is presigured the comming of my Sauiour, and the new testament, wherin my Christ doth suffer for

my finnes, and is crucified for my redemption, whose bitter agonyes should cast every good christian into a sheeuering ague to remember his anguish, whose sweating of water and bloud should cause every devout and zealous Catholique to shedde teares of repentaunce, in remembraunce of his torments.

Euphues having difcourfed this with himfelfe, did immediately abandon all lyght company, all the difputations in fchooles, all Philosophie [Schooles of Philosophie], and gaue himfelfe to the touchstone of holinesse in divinitie, accompting all other things as most vyle and contemptible.

¶ Euphues to the Gentlemen fchollers in Athens.

He Merchant that trauaileth for gain, the hufbandman that toyleth for increase, ye lawier that pleadeth for gold, the crafts man that seeketh to lyue by his labour, al these after they have fatted themselves with

fufficient, either take their eafe, or leffe payne then they were accustomed. Hippomanes ceased to runne when he had gotten the goale. Hercules to labour, when he had obteined the victorie. Mercurie to pipe when he had cast Argus in a slumber. Every action hath his ende, and then we leave to fweat when we haue founde the fweete. The Ant though the toyle in Summer, yet in Winter shee leueth to trauaile. The Bee though she delight to suck the faire flower, yet is she at last cloyed with Honny. The Spider that weaueth the finest threede ceaseth at the last when she hath finished hir webbe. But in the action and study of the mind (Gentlemen) it is farre otherwise, for hee that tafteth the fweet of learning endureth all the fower of labour. He that feeketh the depth of knowledge: is as it were in a Laborinth, in the which ye farther he goeth, the farther he is from the end: or like ve bird in the limebush, which the more she

striueth to get out, ye faster she sticketh in. And certeinly it may be said of learning, as it was sained of Neclar the drinke of the Gods, the which the more it was dronk, the more it would ouerflow the brim of the cup, neither is it farre vnlike the stone that groweth in the river of Caria, the which the more it is cut the more it encreafeth. And it fareth with him that followeth it as with him that hath the dropfie, who the more he drinketh the more he thirsteth. Therefore in my minde the student is at lesse ease then the Oxe yat draweth, or the Asse that caryeth his burthen, who neither at the boord when others eate is voyd of labour, neither in his bed when others fleepe is without [voyd of] meditation. But as in manuary craftes though they be all good, yet that is accompted most noble that is most necessary, so in the actions and studyes of the minde, although they be all worthy, yet that deferueth greatest praise which bringeth greatest profit. And fo we commonly do make best accompt of that which doth vs most good. Wee esteeme better of the Phisition that ministreth the potion, then of the Apothecary yat felleth the drugs. How much more ought we with al diligence, study, and industry, [to] fpend our short pilgrimage in the feeking out of our faluation. Vaine is Philosophy, vaine in Phisick, vaine is Law, vaine is al learning without yat tast of diuine knowledge. I was determined to write notes of philosophy, which had ben to feede you fat with folly, yet yat I might feeme neither idle, neither you euil imployed, I have heere fet downe a briefe discourse which of late I have had with an hereticke which kept me from idlenes, and may if you read it deterre you from herefie. It was with an Atheyst, a man in my opinion monstrous, yet tractable to be perswaded. By this shal you fee ye absurde dotage of him that thinketh ther is no god, or an vnfufficient god, yet heere shall you finde the summe of faith which iustifieth onely in Christ, the weaknesse of the lawe the strength of the gospel, and the knowledge of gods

wil. Heere shall ye finde hope if you be in dispaire, comfort if ye be distressed, if ye thirst drinke, meate if ye hungur, if ye feare *Moses* who saith without you fulfil the lawe you shall perish. Beholde Christ, which saith, I haue ouercommen the lawe. And yat in these desperate dayes wherein so many sectes are sowen, and in the wayning of the world, wherein so many false Christs are come, you might haue a certeintie of your saluation, I meane to set downe the touchstone whervnto e-

uery one ought to trust, and by the which euery one shoulde trie himselfe, which if you sollow, I doubt not but that as you have proued learned Philosophers, you will also proceede excellent divines, which God graunt.



¶ EVPHVES AND ATHEOS.



that I have founde thee at leafure, partly yat we might be merry, and partly that I might bee perfwaded in a thing that much troubled my confcience. It is concerning God. There be many that are of this minde, that there is a God whom

they tearme the creator of all thinges, a God whom they cal the fonne, the redeemer of the world, a God whom they name the holye Ghost the worker of all things, the comforter, the spirite, and yet are they of this opinion also, that they be but one God, coequal in power, coeternall, incomprehenfible, and yet a Trinity in person. I for my part although I am not fo credulous to beleeue their curious opinions, yet am I defirous to heare the reasons yat shoulde drive them into fuch fond and franticke imaginations. For as I knowe nothing to be fo abfurde which fome of the Philosophers have not defended, so thinke I nothing fo erronious which fome of our Catholikes have not mainteined. If there were as divers dreame, a God that woulde reuenge the oppression of the widdowes and fatherleffe, that would rewarde the zeale of the mercifull, pitie the poore, and pardon the penitent, then woulde the people either fland in greater awe, or owe more loue towards their God. I remember Tully disputing of the nature of Gods, bringeth Dionisius as a fcoffer of fuch vaine and deuifed Deities, who feeing Aefculapius with a long bearde of golde, and Appollo his father beardleffe, played the Barber and shaued it from him, faying, it was not decent that the fonne should have a beard and the father none. Seeing also Iupiter with an ornament of golde, tooke it from him iesting thus, in Summer this aray is too heavy, in Winter too colde, heere I leaue one of wollen both warmer for the cold and lyghter for the heate. He comming also into the Temple wher certeine of the gods with golden gifts stretched out their hands, tooke them al away, faying: Who will be fo mad as to refuse thinges so gently offered: Dost thou not see Euphues what small accompt he made of their gods, for at the last sailing into his countrey with a profperous winde, hee laughing fayd, loe fee you not my Masters, howe well the Gods reward our Sacriledge. I coulde rehearse infinite opinions of excellent men who in this pointe holde on my fide, but especially *Protagoras* [*Pithagoras*]. And in my iudgement, if there bee any God, it is the worlde wherein we liue, that is the onely God, what can we beholde more noble then the world, more faire, more beautifull, more glorious? what more maiesticall to the sight, or more constant in substance? But this by the way Euphues, I have greater and more forcible arguments to confirme my opinion, and to confute the errors of those that imagine that there is a God. But first I woulde gladlye heare thee shape an aunswere to that which I haue faid, for wel I know yat thou art not onely one of those which beleeue that there is a God, but of them also which are so precise in honouring him, that they bee scarce wise in helping themselues.

Euphues. If my hope (Atheos) were not better to convert thee, then my happe was heere to conferre with thee, my heart would breake for griefe, whiche beginneth freshly to bleede for sorrow, thou hast stroken me into such a sheuering and cold terror at the rehearsinge of this thy monstrous opinion, that I looke euery minute when the grounde should open to swallow thee vp, and that GOD which thou knowest not, shoulde with thunder from heauen, strike thee to hell. Was there euer Barbarian so sencelesse, euer miscreaunt so barbarous, that did not acknowledge a liuing and euerlasting sehouah? I cannot but tremble at the remembraunce of his Maiestie, and dost thou

make it a mockerie? O iniquitie of times, O corruption of manners, O blasphemie against the heauens. The Heathen man saith, yea that Tully whom thou thy felfe alleadgest, that there is no nation so barbarous, no kinde of people fo fauage, in whom resteth not this perswasion that there is a God, and even they that in other parts of their lyfe feeme very lyttle to differ from brute beafts, doe continally keepe a certeine feede of Religion, fo throughly hath this common principle possessed al mens mindes, and so fast it sticketh in all mens bowells. Yea, Idolatrie it felfe is fufficient proofe of this perswasion, for we see how willingly man abaseth himself to honour other creatures, to doe homage to flockes, to goe on pilgrimage to Images, if therefore man rather then he would [wil] haue no God, doe worship a stone: how much more art thou duller then a stone, which goest against the opinion of all men.

Plato a Philosopher would often fay, there is one whom we may cal God omnipotent, glorious, immortall, vnto whose similitude we that creepe heere on the earth haue our foules framed, what can be faid more of a Heathen, yea, what more of a Christian?

Aristotle when hee could not finde out by the fecrecie of Nature, the cause of the ebbing and flowing of the Sea, cryed out with a lowd voyce. O

thing of things have mercy vppon me.

Cleanthes alleadged foure causes, which might induce man to acknowledge a God, the first by the forefeeing of things to come, the fecond by the infinite commodities which we daily reape, as by the temperature of the ayre, the fatnesse of the earth, the fruitefulnesse of trees, plants, and hearbes, the aboundaunce of all things that maye either ferue for the necessitie of many, or the superfluitie of a few, the thirde by the terror that the minde of man is stroken into, by lyghtenings, thunderings, tempests, hayles, snowe, earthquakes, pestilence, by the straunge and terrible sights which cause vs to tremble, as the rayning of bloud, the fi[e]rie impressions in the Element, the ouerslowing of floudes in the earth, the prodigious shapes and vnnaturall formes of men, of beastes, of birdes, of fishes, of all creatures, the appearing of blasing Comettes, which euer prognosticate some straunge mutation, the sight of two Sunnes which happened in the Consulshippe of Tuditanus and Aquilius, with these things mortall men being as frighted, are inforced to acknowledge an immortal and omnipotent god. The fourth by the equalytie in mouing in the heuen, the course of the Sunne, the order of the stars, the beautifulnesse of the Element, ye sight wheross might sufficiently induce vs to beleeue they proceede not by chaunce, by nature, or destenie, but by the eternal and diuine purpose of some omnipotent Deitie. Heeross it came that when the Philosophers could give no reason by Nature, they would say there is one aboue Nature, an other would call him the first mouer, an other the ayder of Nature, and so foorth.

But why goe I about in a thing fo manifest to vse proofes fo manifolde. If thou deny the truth, who can proue it, if thou deny that blacke is blacke, who can by reason reproue thee, when thou opposest thy felf against reason, thou knowest that manifest truthes are not to be proued but beleeued, and that he that denyeth the principles of any Arte, is not to be confuted by arguments, but to be left to his owne folly. But I have a better opinion of thee, and therefore I meane not to trifle with Philosophy, but to trye this by the touchstone of the Scriptures. Wee reade in the fecond of Exodus, that when Mofes desired of God to knowe what he shoulde name him to the children of Ifrael: hee aunswered thou shalt saye, I am that I am. Againe, he that is hath fent me vnto you. The Lord euen your God, he is God in the heauen aboue, and in the Earth beneath. I am the first, and the last I am. I am the Lord, and there is none other besides me. Againe, I am the Lorde, and

there is none other. I have created the lyght and made darkenesse, making peace and framing euill. If thou defire to vnderstand what God is, thou shalt heare, he is even a confuming fire, the Lord [God] of reuenge, the God of iudgement, the lyuing God, the fearcher of the reynes, he that made all things of nothing, Alpha and Omega, the beginning, and yet without beginning: the ende, and yet euerlasting. One at whose breath the mountaines shall shake, whose feat is the loftie Cherubins, whose foote-stoole is the earth. Inuifible, yet feeing all things, a iealous God, a louing God, miraculous in all points, in no part monstrous. Besides this, thou shalt well vnderstande that hee is such a God as will punish him whofoeuer hee bee that blasphemeth his name, for holy is the Lord. It is written, bring out the blasphemer without the tents, and let al those that heard him, lay their hands vpon his head, and let all the people stone him. He that blasphemeth the name of the Lorde, shall dye the death. Such a jealous God, that whofoeuer committeth Idolatrye with straunge GODS, hee will strike with terrible plagues. Tourne not to Idolls, neither make Gods with handes, I am the Lord your God. Thou shalt make no Image which the Lorde thy God abhorreth. Thou shalt have no new God, neither worshippe any straunge Idoll. For all the Gods of the Gentiles are diuells.

My fons keepe your felues from Images, the worfhipping of Idolls is the cause of all euill, the beginning and the ende. Cursed be that man that engraueth any Images, it is an abhomination before the Lorde. They shall be consounded that worship grauen Images, or glorie in Idolls. I will not give my glory to an other nor my praises to grauen Images.

If all these testimonies of the Scriptures can not make thee to acknowledge a lyuing GOD, harken what they say of such as be altogether incredulous. Euery vnbeleeuer shall dye in his incredulite. Wo be to those that be loose in heart, they beleeue there is

no God, and therefore they shall not be protected of him. The wrath of the Lorde shall kindle against an vnbeleeuing Nation. If ye beleeue not, you shal not endure. He that beleeueth, shall not be dampned. He that beleeueth not, is judged already. The portion of the vnbeleeuers shall be in the lake that burneth with fire and brimstone, which is the second death.

If thou feele in thy felfe Atheos, any spark of grace, pray vnto the Lord and he will cause it to slame, if thou have no feeling of faith, yet pray, and the Lord wil give aboundaunce, for as he is a terrible God, whose voyce is lyke the rushing of many waters, so is hee a mercifull God, whose wordes are as soft as Oyle. Though he breath fire out of his nostrels against sinners, yet is he milde to those that aske forgivenesse. But if thou be obstinate, that seing thou wilt not see, and knowing thou wilt not acknowledge, then shal thy heart be hardened with Pharao, and grace shal be taken away from thee with Saul.

Thus faith the Lorde, who fo beleeueth not shall perish, heaven and earth shall passe, but the worde of

the Lord shall endure for euer.

Submit thy felfe before the throne of his Maiefty, and his mercy shall faue thee. Honour the Lorde and it shall be well with thee. Besid[e]s him seare no strange God. Honour the Lord with al thy soule. Offer vnto God the facrifice of praise. Be not like the Hipocrit[e]s which honour God with their lyppes, but be farre from him with their hearts, neither like the soole which faith in his heart, there is no God.

But if thou wilt still perseuer in thine obstinacie, thine end shalbe worse then thy beginning, the Lord, yea thy Sauiour, shall come to be thy Iudge, when thou shalt behold him come in glory, with Millions of Angels and Archangels, when thou shalt see him appeare in thundringes and lyghtninges and slashinges of Fyre, when the mountaines shall melt, and the heauens be wrapped vp lyke a scrowle, when al the

earth shall tremble, with what face wilt thou beholde his glory, that denyest his Godhead? Howe canst thou abide his prefence that beleeuest not his effence? What hope canst thou have to be faued which diddest neuer acknowledge any to be thy Sauiour? Then shall it bee saide [vn]to thee and to all those of thy sect, (vnleffe ve repent) Depart all ye workers of iniquitie, there shalbe weeping and gnashing of teeth When you shall fee Abraham, Ifaac and Iacob, and all the Prophets in the kingdome of God, and ye to be thrust out: You shall conceive heate and bring foorth wood, your owne confciences shall consume you like Heere doest thou fee Atheos the threatnings against vnbeleeuers, and the punishment prepared for miscreants. What better or founder proofe canst thou have that there is a God, then thine owne confcience, which is vnto thee a thousand witnesses? Confider with thy felfe that thy foule is immortall, made to the Image of the Almightye God: be not curious to enquire of God, but carefull to beleeue, neither bee thou desperate if thou see thy sinnes abounde, but faithfull to obteine mercye, for the Lorde will faue thee bicaufe it is his pleafure. Search therefore the Scriptures, for they testifie of him.

Athres. Truely Euphues you have faide fomewhat, but you goe about contrarye to the customes of schooles, which mee thinckes you should dilygently observe, being a professed Philosopher: for when I demaunde by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should say there were not a relation betwene GOD and the Scripture, bicause as the olde fathers define, without Scripture there were no GOD, no Scripture without a GOD. Whosoever therefore denyeth a Godhead, denieth also the Scriptures which testisse of him. This is in my opinion absurdum per absurdius, to prove one absurditie by an other.

If thou canst as substantially by reason proue thy authoritie of Scriptures to be true, as thou hast proued

by Scriptures there is a God, then will I wyllyngly with thee both beleue the Scriptures, and worshippe thy GOD. I have heard that *Antiochus* commaunded all the copyes of the Testament to be burnt, from whence therefore have we these newe bookes, I thinke thou wilt not say by reuelation, therefore goe forward.

Euphues. I have read of the milke of a Tygresse, that the more falt there is throwne into it, the fresher it is, and it may be that [either] thou hast either* eaten of that milke, or that thou art the whelpe of that monster, for the more reasons that are beate[n] into thy head, the more varieasonable thou seemest to bee, the greater my authorities are, the leffer is thy beleefe. As touching the authoritie of Scriptures although there be many arguments which do proue yea and enforce the wicked to confesse that the Scriptures came from God, yet by none other meane then by the fecreat testimony of the hely Ghost our heartes are truely perswaded that it is God which speaketh in the lawe, in the Prophetes, in the Gospell, the orderly disposition of the wisedome of God, the doctrine fauoring nothing of earthlynesse, the godly agreement of all partes among themselues, and especially the basenesse of contemptible words vttering the high misteries of the hauenly kingedome, are fecond helpes to establish the Scriptures.

Moreover the antiquitie of the Scripture, wher as the books of other Religions are later then the books of Mofes, which yet doth not himselfe invent a newe God, but letteth foorth to the Ifraelites the God of their fathers. Whereas Moses doth not hide the shame of Leuy his father, nor the mourning of Aaron his brother, and of Marie his sister, nor doth advance his owne children: The same are arguments that in his booke is nothing sayned by man. Also the myracles rat happened as well at the publyshing of the lawe as in all the rest of time are infallible proofes that the scriptures proceeded from the mouth of God. Also where as Moses speaking in the person of Iacob, assigneth government to the Tribe of Iuda, and

where he telleth before of the calling of the Gentiles, whereof the one came to passe four hundreth yeares after, the other almost two thousande yeares, these are arguments that it is GOD himselfe that speaketh in

the bookes of Mofes.

Whereas Efay telleth before of the captiuitie of the *Iewes* and their restoringe by *Cyrus* (whiche was borne an hundreth yeares after the death of *Efay*) and whereas Ieremy before the people were led awaye, apointeth their exile to continue three score and ten years. Whereas Ieremy and Ezechiel being farre distant in places the one from the other, do agree in all their favinges. Where Daniel telleth of thinges to come fixe hundreth yeares after. These are most certeine prooues to establish the aucthoritie of the books of the Prophets, the simplicitie of the speach of the first three Euaungelists, conteining heaverly misteries, the praife of *Iohn*, thundering from an [on] high with weightie fentences, the heavenly maiestic shining in the wrytings of Peter and Paul, the fodayn calling of Mathew from the receipt of custome, the calling of Peter and Iohn from their fisher boates to the preaching of the Gospell, the conversion and calling of Paul being an enimy to the Apostleship, are signes of the holy Ghost speaking in them. The confent of so many ages, of fo fundry nations, and of fo dyuers mindes, in embracing the Scriptures, and the rare godlynesse of some, ought to establish the authoritie theroff amongst vs. Also the bloud of so many Martyrs which for ye confession theroff have suffered death, with a constant and sober zeale, are vindoubted testimonies of the trueth and authorite of the Scriptures.

The myracles that *Mofes* recounteth are fufficient to perfwade vs that God, yea, the God of hoaftes, fet downe the Scriptures. For this that he was caryed in a cloude vpp into the mountaine: that there even vntill the fortith day he continued without the company of men. That in the very publishing of the law

his face dyd fhyne as it were befette with Sunne beames, that lyghteninges flashed round about, that Thunder and noyfes were each where hearde in the avre, that a Trompette founded being not founded with any mouth of man. That the entry of the Tabernacle by a clowd fet betweene was kept from the fight of the people, that his authoritie was fo miraculously reuenged with the horrible destruction of Chorah, Dathan, and Abiron, and all that wicked faction, that the Rocke stroken with a rod, did by and by poure forth a riuer, that at his prayer it rained Manna from heauen. Did not God heerein commend him from heauen as an vndoubted Prophet? Now as touching the tyranny of Antiochus, which commaunded all the bookes to be burned, herein Gods finguler prouidence is feene, which hath alwaies kept his woord both from ye mightie that they could never extinguish the fame, and from the malitious that they could neuer diminish it. Ther were divers copyes which God of his great goodnesse kept from the bloudy proclamation of Antiochus, and by and by followed the translating of them into *Greek*, that they might be published vnto the whole worlde. The *Hebrew* tongue lay not onely vnesteemed but almost vnknowne, and furely had it not bene gods wil to have his religion provided for, it had altogether perished.

Thou feeft Atheos how the Scriptures come from the mouth of God, and are written by the finger of the Holy Ghost, in the consciences of all the faithful. But if thou be so curious to aske other questions, or so quarrellous to striue against the truth, I must aunswere thee as an an olde father aunswered a young soole, which needes woulde know what God did before hee made Heauen, to whome he saide, hell, for such curious inquisitors of gods secrets, whose wisedome is not to be comprehended, for who is he yat can measure the winde, or way the fire, or attain vnto the vnsearchable iudgements of the Lorde.

Besides this where the holy Ghost hath ceased to

fette downe, there ought we to cease to enquire, seeing we have the sufficiencie of our faluation conteined in holy Scripture. It were an absurditie in schooles, if one being vrged with a place in Aristotle could finde none other shift to auoyde a blancke, then in doubting whether Aristotle spake such words or no. Shal it then be tollerable to deny the Scriptures having no other colour to auoyd an inconvenience, but by doubting whether they proceede from the holy Ghost? But that such doubts arise among many in our age, the reason is their little faith, not the insufficient proofe of the cause.

Thou maift as well demaund how I proue white to be white, or blacke b[l]acke, and why it should be called white rather then greene. Such groffe questions are to be aunswered with flender reasons, and such idle heads should be scoffed with adle aunsweres. that hath no motion of god in his minde, no feeling of the spirite, no taste of heauenly things, no remorce in conscience, no sparke of zeale, is rather to be confounded by torments, then reasons, for it is an euident and infallible figne that the holy ghost hath not fealed his conscience, whereby hee might crye, Abba Father, I could alledge Scripture to proue that the godly should refrayne from the company of the wicked, which although thou wilt not believe, yet will it condempne thee. Sainct Paul faith, I desire you bretheren that you abfleine from the company of those that walke inordinately. Againe, my fonne, if finners shall flatter thee give no eare vnto them, flye from the euill, and euills shall flye from thee.

And furely wer it not to confute thy deteftable herefie, and bring thee if it might be to fome tast of the holy Ghost, I would abandon all place of thy abode, for I thinke the grounde accursed whereon thou standest: Thy opinions are so monstrous that I cannot tel whether thou wilt cast a doubt also whether thou have a soule or no, which if thou doe, I meane not to wast winde in proving that, which thine infi-

delytie will not permit thee to beleeue, for if thou hast as yet felt no tast of the spirit working in thee, then sure I am that to proue the immortalytie of the soule were bootelesse, if thou have a secret seelyng, then it were needelesse. And God graunt thee that glowing and sting in conscience, that thy soule may witnesse to thy selfe that ther is a living god, and thy heart shed drops of blood as a token of repentaunce, in that thou hast denied that God, and so I commit thee to God, and that which I cannot doe with any perswasion I

will not leave to attempt with my prayer.

Atheos. Nay staye a while good Euphues, and leave not him perplexed with feare, whome thou maist make perfect by fayth: for nowe I am brought into fuch a double and doubtfull diffresse that I know not how to tourne me,* if I beleeue not the scriptures, then shall I be damned for vnbeliefe, if I beleeue them, then [shall] I fhal* be confounded for my wicked life. I know the whole course of ye Bible, which if I should beleue, then must I also beleue that I am an abiect. For thus faith Heli to his fonnes. If man finne against man, God can forgiue it, if against God, who shall intreate for him? He that finneth is of the diuell, the rewarde of fin is death, thou shalt not suffer the wicked to liue: take all the Princes of the people and hang them vp against the Sunne on Iybbets, that my anger may bee tourned from Ifrael, these sayings of holy Scripture, cause me to tremble and shake in euery finew. Againe this faith the holy Bible, now shall the fcourge fal vpon thee for thou hast sinned, behold I fet a curse before you to day, if you shall not harken to the commaundements of the Lord, al they that haue forfaken ye Lord shall be confounded. Furthermore, where threats are poured out against finners my heart bleedeth in my belly to remember them.

I will come vnto you in iudgement faith the Lord, and I wil be a fwift and a feuere witnesse, offenders, adulterers, and those that have committed periury, and reteined the duetie[s] of hirelyngs, oppressed the

Widdowes, mifused the straunger, and those that have not feared me the Lorde of hoasts. Out of his mouth shal come a two edged sword. Behold I come quickly, and bring my reward with me, which is to yeeld every

one according to his deferts.

Great is the day of the Lord and terrible, and who is he that may abide him? What shal I then do when the Lord shall arise to judge, and when he shall demaund what shal I aunswere? Besides this, the names that in holy scripture are attributed to God. bring a terror to my guiltie confcience. He is faid to be a terrible God, a God of reuenge, whose voyce is lyke the thunder, whose breath maketh all the corners of the Earth to shake and tremble. These things Euphues, testifie vnto my conscience, that if ther be a god, he is the god of the righteous, and one that will confound the wicked. Whether therefore shal I go, or who may auoyd the day of vengeaunce to come? If I go to heaven, that is his feat: if into the earth, that is his foot-stoole: if into the depth, ther he is alfo? Who can shrowd himself from the face of the Lord, or where can one hide him that the Lord cannot finde him? His words are like fire, and the people like dry wood, and shalbe confumed.

Euphues. Although I cannot but reioice to heare thee acknowledge a God, yet must I needs lament to see thee so much distrust him. The diuel that roaring Lyon feeing his pray to be taken out of his Iawes alleadgeth all Scripture, that may condemne the sinner, leaving all out that should comfort the forrowfull. Much lyke vnto the deceitfull Phisition, which recounteth all thinges that may endomage his patient, neuer telling any thing that may recure him. Let not thy conscience be agrieued, but with a patient heart renounce all thy former iniquities and thou shalt receive eternall life. Assure thy self that as god is a Lord, so he is a sather, as Christ is a Iudge so he is a Sauiour, as there is a lawe, so there is a gospell. Though God have leaden handes which when they strike pay home, yet

hath he leaden feete whiche are as flow to ouertake a finner. Heare therefore the great comfort flowing in euery leafe and lyne of the Scripture if thou be patient, I my felfe am euen hee which doth blot out his transgressions and that for mine own fake, and I wil not be mindfull of thy fins. Behold the Lords hand is not shortned that it cannot saue, neither his eare heavy yat it cannot heare. If your finnes were as Crimofin, they shall bee made whyter then Snowe, and though they were as redde as Scarlet, they shall be made lyke white Wo[o]ll. If wee confesse our offences he is faithfull and iust, so that he will forgiue vs our finnes. God hath not appointed vs vnto wrath, but vnto faluation, by the meanes of our Lord Jefus Chrift, the earth is filled with the mercy of the lord. It is not ye wil of your father which is in heauen that any one of the [fe] little ones should perish. God is rich in mercie, I wil not the death of a finner faith the Lorde God, returne and liue. The fonne of man came not to destroy but to faue. God hath mercy on al, bicause he can do all. God is merciful, long suffering, and of much mercy. If the wicked man shall repent of his wickednes which he hath committed, and kepe my commaundements doing Iustice and Iudgement, he shall lyue the life, and shall not dye. If I shall fay vnto the sinner thou shalt dye the deathe, yet if he repent and doe iustice, he shal not dye. Call to thy mind the great goodnesse of God in creating thee, his finguler loue in giuing his fonne for thee. So God loued the world that he gaue his only begotten fonne that whofoeuer beleeued in him might not perish but have everlasting lyfe. God hath not fent his sonne to judge the world, but that the world might be faued by him. Can the Mother (fayth the Prophet) forget the childe of hir wombe, and though she be so vnnaturall, yet will I not be vnmindefull of thee. There shall be more joy in heaven for the repentance of one finner, then for ninety and nine iust persons. I came not faith Christ to call the righteous, but

finners to repentance. If any man fin, we have an advocate with the father, Iefus Christ the righteous, he is the propitiation for our sinnes, and not for our sinnes onely, but for the sinnes of the whole world. I write vnto you lyttle children because your sinnes be forgiven for his names sake. Doth not Christ say, that whatsoever we shall aske the father in his name, we shall obteyne? Doth not God say: This is my beloued sonne in whom I am well pleased, heare him.

I have read of Themistocles which having offended Philip the king of Macedonia, and could no way appeafe his anger, meeting his young fonne Alexander, tooke him in his armes and met Philip in the face: Philip feing the fmiling countenaunce of the childe was wel pleafed with Themistocles. Euen fo if through thy manifolde finnes and haynous offences thou prouoke the heavy displeasure of thy God, insomuch as thou shalt tremble for horror, take his onely begotten and wel-beloued fonne Iefus in thine armes, and then hee neither can nor will be angry with thee. If thou haue denyed thy God, yet if thou go out with Peter and weepe bitterly, God will not deny thee. Though with the prodigall fonne thou wallow in thine owne wilfulnesse, yet if thou retourne againe forrowfull thou shalt bee receyued. If thou bee a grieuous offender, vet if thou come vnto Christ with the woman in Luke, and wash his feete with thy teares, thou shalt obteyne remission. Consider with thy selfe the great loue of Christ, and the bitter torments yat he endured for thy fake, which was enforced through the horror of death to cry with a loud voyce, Eloi, Eloi, lama fabacthani My God, my God, why hast thou forsaken me, and with a groning spirite to fay, my soule is heavy even vnto the death, tary heere and watch: and again, Father if it be possible lette this cup passe from mee. Remember how hee was crowned with thornes, crucified with theeues, fcourged and hanged for thy faluation, how he fweat water and bloud for thy remission, how he endured euen the torments of the damned

fpirites for thy redemption, how he ouercame death that thou shouldest not dye, howe he conquered the

diuel that thou mightest not be damned.

When thou shalt record what he hath done to purchase thy freedome, how canst thou dread bondage? When thou shalt beholde the agonies and anguish of minde that he suffered for thy sake, howe canst thou doubt of the release of thy soule? When thy Sauiour shal be thy Judge, why shouldst thou tremble to heare of iudgement? When thou hast a continual Mediator with God the Father, howe canst thou distrust of his fauour?

Turne therefore vnto Christ with a willing heart and a wayling minde for thy offences, who hath promised that at what time soeuer a sinner repenteth him of his sinnes, he shalbe forgiuen, who calleth all those that are heavy laden, that they might be refreshed, who is the doore to them that knock, the way to them that seeke the truth, the rocke, the corner stone, the sulnessee of time, it is he that can and will poure Oyle into

thy wounds.

Who abfolued Mary Magdalen from hir finnes but Christ? Who forgaue the theefe his robbery and manflaughter but Christ? Who made Mathew the Publicane and tollgeatherer an Apostle and Preacher but Christ? Who is that good Shephearde that fetcheth home the stray sheepe so louingly vppon his shoulders but Christ? Who received home the lost sonne, was it not Christ? Who made of Saul a perfecutor, Paul an Apostle, was it not Christ? I passe ouer divers other histories both of the olde and new Testament, which do aboundantly declare what great comfort the faithful penitent finners have alwaies had in hearing the comfortable promifes of Gods mercy. Canst thou then Atheos distrust thy Christ, who reioyceth at thy repentaunce? Assure thy selfe that through his passion and bloudshedding, Death hath lost his stinge, the Diuell his victory, and that the gates of hell shall not preuaile against thee. Lette not therefore the bloude of Christ be shedde in vaine by thine obstinate and harde heart. Lette this perswasion rest in thee, that thou shalt receive absolution freely, and then shalt thou seele thy soule even as it were to hunger and

thirst after righteousnesse.

Athers. Well Euphues feeing the holy Ghost hath made thee the meane to make me a man (for before the tast of the Gospel I was worse then a beast) I hope ye same spirite will also lighten my conscience with his word and confirme it to the ende in constancy, that I may not onely confesse my Christ saithfully, but also preach him freely, that I may not only be a Minister of his word, but also a Martyr for it, if be his pleasure.

O Euphues, howe much am I bounde to the goodneffe of almightie God, which hath made me of an Infidell a beleeuer, of a castaway a Christian, of an heathenly Pagan, a heauenly Protestant. O how comfortable is the feeling and tast of grace, how joyful are the glad tidings of the Gospell, the faithfull promises of faluation, the free redemption of the foule. I will endeauour by all meanes to confute those dampnable I know not by what names to terme them, but blafphemers I am fure, which if they be no more, certeinly they can be no leffe. I fee now the ods betwixt light and darkenesse, faith and frowardenesse, Christ and Belyal. Be thou Euphues a witnesse of my faith, seeing thou hast bene the instrument of my beliefe, and I will praye that I shewe it in my lyfe. As for thee, I accompt my felfe fo much in thy debte, as I shall neuer bee able with the losse of my lyfe to render thee thy due, but GOD which rewardeth the zeale of all men, will I hope bleffe thee, and I will pray for thee.

Euphurs. O Atheos lyttle is the debte thou owest mee, but great is the comfort that I have received by thee. Give the prayse to God, whose goodnesse hath made thee a member of the misticall body of Christ, and not onely a brother with his sonne, but

also coheriter with thy Sauiour.

There is no heart fo hard, no heathen fo obstinate,

no Miscreaunt or Infidel so impious, that by grace is not made as supple as Oyle, as tractable as a Sheepe,

as faithfull as any.

The Adamant though it be fo harde that nothing can bruse it, yet if the warme bloud of a Goat be poured vppon it, it bursteth: Euen so although the heart of the Atheist and vnbeleeuer be so hard that neither reward nor reuenge can mollisie it, so stout that no perswasion can breake it, yet if the grace of God, purchafed by the bloud of Christ, do but once touch it, it ren-

teth in funder, and is enforced to acknowledge an omnipotent and euerlasting Iehouah? Let vs therefore both (Atheos I will not now call thee but Theophilus) fly vnto that Christ which hath through his mercie, not our

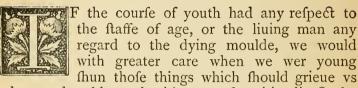
merits,
purchased for vs the enheritaunce of euerlasting life.
(...)



Certeine Letters writ by

Euphues to his friends.

Euphues to Philautus.



when we be olde, and with more feueritie direct the fequele of our life, for the feare of present death? But fuch is either the vnhappines of mans condition, or the vntowardnesse of his crooked nature, or the wilfulnes of his minde, or the blindenes of his heart, that in youth he furfeteth with delights, preuenting age, or if he liue, continueth in dotage, forgetting death. It is a world to fee, how in our flourishing time when we best may, we be worst willing to thriue. And how in the fading of our dayes, when wee most should, we have least defire to remember our ende. Thou wilt muse Philautus to heere Euphues to preach, who of late had more minde to ferue his Lady, then to worshippe his Lorde. Ah Philautus, thou art now a Courtier in Italy, I a Scholler in Athens, and as hard it is for thee to follow good counfaile, as for me to enforce thee, feeing in thee there is lyttle wil to amend, and in mee leffe authoritie to commaunde, yet will I exhort thee as a friende, I woulde I might compell thee as a Father. But I have heard that it is peculiar to an Italian to stande in his owne conceipt, and to a courtier neuer to be controld, which caufeth me to feare that in thee which I lament in others. That is, that either thou feeme too wife in thine owne opinion, thinking fcorn to be taught, or too wilde in thine attempts in rejecting admonishment.

procedeth of felf loue and fo thy name importeth, the other of meere folly, and that thy nature sheweth: thou lokest I shold craue pardon for speaking so boldly. No Philautus, I meane not to flatter thee, for then should I incurre the suspition of frawd. Neither am I determined to fall out with thee, for then might the wife conuince me of folly. But thou art in great credit in the court, and what then? shal thy credit with the Emperour, abate my courage to my God? or thy hauty lookes quench my kindeled loue, or thy gallant shew aslake my good wil? hath the courtier any prerogative aboue the clowne, why he should not be reprehended? Doth his high callyng, not onely give him a commission to sinne, but remission also is he offend? doth his preheminence in the court, warrant him to oppresse the poore by might, and acquit him of punishment? No Philautus. By how much the more thou excellest others in honours, by so much the more thou oughtest to exceed them in honestie. and the higher thy callyng is, the better ought thy conscience to be, and as farre it beseemeth a Gentleman to be from pride, as he is from pouertie, and as neere to gentlenesse in condition, as he is in bloud? But I will descende with thee to perticulars. It is reported heere for a troth, that Philautus, hath giuen ouer himselfe to all deliciousnesse, desiring rather to be dandled in [on] the laps of Ladyes, then busied in the studie of good letters: And I would this were all, which is too much, or the rest a lye, which is too It is now in euery mans mouth, that monstrous. thou, yea, thou Philautus, art fo voyde of curtefie, that thou hast almost forgotten common sence and humanitie, hauing neither care of Religion (a thing too common in a courtier) neither regarde of honestie or any vertuous behauiour. Oh Philautus, doest thou lyue as thou shouldst neuer dye, and laugh as thou shouldst neuer mourne, art thou fo simple as thou doest not know from whence thou camest, or so sinfull that thou carest not whether thou goest: what is in thee yat

should make thee so secure, or what can there be in any yat may cause him to glory. Milo that great wraftler beganne to weepe when he fawe his armes brawnefallen and weake, faying, ftrength, ftrength, is but vanitie [vaine]. Helen in hir new glaffe viewing hir olde face, with a finyling countenaunce, cryed: Beauty where is thy blaze? Crafus with al his wealth, Aristotle with al his wit, all men with all their wifdome, have and shall perish and tourne to dust. But thou delyghtest to have the newe fashion, the Spanish felte, the French ruffe, thy crewe of Ruffians, all thy attyre misshapen to make thee a monster, and all thy time mispent to shewe thee vnhappy: what should I go about to decipher thy life, feeing the beginning sheweth the ende to bee naught. Art not you [thou] one of those *Philautus* which sekest to win credite with thy fuperiors by flattery, and wring out wealth from thy inferiors by force, and vndermine thy equals by frawd: dost thou not make ye court not only a couer to defend thy felf from wrong, but a coulour also to commit iniury? Art not thou one of those, that having gotten on their fleeue the cognifance of a courtier haue shaken from thy skirts the regard of curtesie. I cannot but lament (I would I might remedy) ye great abuses that raigne in the eyes of the Emperour. I feare me ye Poet fay to o truely. Exeat aula qui vult effe pius, virtus et summa potestas non coeunt. Is not pietie turned al to pollicy, faith to forefight, rigor to iustice: doth not he best thriue yat worst deferueth, and he rule al the country, yat hath no conscience? Doth not the emperous scourt grow to this infolent blindnes, that al that fee not their folly they accompt fooles, and al that speak against it, precife? laughing at ye simplicity of the one, and threatning ye boldnesse of the other. Philautus, if thou wouldest with due consideration way how farre a courtiers life is from a found beliefe, thou wouldest either frame thy felfe to a new trade, or els amend thine old manners, yea, thou woldest with Crates leave al thy possessions, taking thy bookes and trudge to Athens, and with Anaxagoras dispife wealth to atteyn wisdome, if thou haddest as great respect to dye well as thou hast care to live wantonly, thou wouldest [shouldest] with Socrates feeke how thou mightest yeelde to death, rather then with Aristippus search howe to prolong thy lyfe. Dost thou not knowe that where the tree falleth there it lyeth? and euery ones deathes daye is his dololmes daye? that the whole course of life is but a meditation of death, a pilgrymage, a warfare? Haft thou not read, or doest thou not regarde what is written, that we shall all be cyted before the Tribunall feate of God to render a straight accompte of our flewardship? if then the reward bee to bee measured by thy [the] merites, what boote canst thou seeke for, but eternall paine, whiche heere lyuest in continuali pleasure? So shouldest thou live as thou maist dye, and then shalt thou dye to liue. Wert thou as strong as Sampfon, as wife as Solomon, as holye as Dauid, as faithfull as Abraham, as zealous as Mofes, as good as any that euer lyued, yet shalt thou dye as they haue done, but not rife againe to lyfe with them, vnleffe thou live as they dyd. But thou wilt fay that no man ought to judge thy conscience but thy selfe, seeing thou knowest it [not] better then any. O Philautus, if thou fearch thy felf and fee [finde] not finne, then is thy cafe almost curelesse. The patient, if Phisitions are to be credited, and common experience estemed, is ye neerest death when he thinketh himself past his disease, and the lesse griefe he se eleth ye greater fits he endureth, ye wound yat is not fearched bicause it a little smarteth, is fullest of dead flesh, and the sooner it skinneth, the forer it festereth. It is said that Thunder bruseth the tree but breaketh not the barke, and pearceth the blade, and neuer hurteth the fcabberd: Euen fo doth finne wounde the heart, but neuer hurt the eyes, and infect the foule, though outwardly it nothing afflict the body. Descende therefore into thine own conscience, confesse thy sinnes, reforme thy manners, contemne the worlde, embrace Christ, leaue the court, follow thy fludy, preferre holynesse before honour, honestie before promotion, relygion and vprightnesse of life, before the ouerlashinge desires of the flesh. Resemble [remember] the Bee, which out of the dryest and bitterest Time sucketh moyst and sweete Hunny. And if thou canst out of ye court a place of more pompe then pietie, fucke out the true iuice of perfection, but if thou fee in thy felfe a will rather to goe forwarde, in * thy * lofeneffe * then * any * meane * to * goe* backwarde*, if the gliftering faces of faire Ladyes, or the glittering thew of lufty gallaunts, or courtly fare, or any delicate thing feeme to entice thee to farther lewdnes, come from ye court to Athens, and fo in fhunning the causes of euil, thou shalt soone escape the effect of thy miffortune, yat [the] more those things please thee, the more thou displeasest God, and the greater pride thou takest in sinne, the greater pain thou heapest to thy soule. Examine thine own conscience and see whether thou hast done as is required, if thou haue, thanke the Lorde and pray for encrease of grace, if not, defire God to give thee a willing minde to atteine faith, and conflancye to continue to the ende.

Euphues and Eubulus.

I Salute thee in the Lord, &c. Although I was not fo wittie to follow thy graue aduice when I first knew thee: yet doe I not lacke grace to give thee thanks fince I tryed thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thee in thine age, as thou willing to instruct me in my youth? thou shouldest nowe with lesse griefe endure thy late losse, and with little care leade thy aged life. Thou weepest for the death of thy daughter, and I laugh at the folly of the father, for greater vanitie is there in the minde of the mourner, then bitternesse in the

death of the deceased. But shee was amiable, but yet finful, but the was young and might haue liued, but the was mortall and must have dyed. I but hir youth made thee often merry, I but thine age shold once make thee wife. I but hir greene yeares wer vnfit for death, I but thy hoary haires should dispyse life. Knowest thou not Eubulus that life is the gift of God, death the due of Nature, as we receive the one as a benefite, so must we abide the other of necessitie. Wise men haue found that by learning which old men should know by experience, that in life ther is nothing fweete, in death nothing fowre. Philosophers accompted it ye chiefest felicitie neuer to be borne, the fecond foone to dye. And what hath death in it fo hard yat we should take it so heavily? is it straunge to fee yat cut off, which by nature is made to be cut? or that melten, which is fit to be melted? or that burnt which is apt to be burnt, or man to paffe that is borne to perish? But thou grauntest that she should have dyed, and yet art thou gri[ee]ued that she is dead. Is the death the better if ye life be longer? no truely. For as neither he yat fingeth most, or praieth longest, or ruleth the sterne oftenest, but he vat doth it best deserueth greatest praise, so he, not yat hath most yeares but many vertues, nor he that hath graiest haires but greatest goodnes, lyueth longest. The chiefe beauty of life confisteth not in the numbring of many dayes, but in the vsing of vertuous dooings. Amongst plants those be best estemed that in shortest time bring foorth much fruite. Be not the fairest flowers gathered when they be freshest? the youngest beasts killed for sacrifice bicause they be finest? The measure of life is not length, but honestie, neither do we enter into life to the ende we should set downe ye day of our death, but therfore do we liue, that we may obey him yat made vs, and be willing to dve when he shal cal vs. But I will aske thee this question, whether thou wayle the losse of thy daughter for thine owne fake or hirs, if for thine own fake, bicaufe thou didft hope in thine age to recouer comfort, then is thy loue to hir but for thy commoditie, and therin thou art but an vnkinde father, if for hirs, then dost thou mistrust hir faluation, and therin thou shewest thy vnconstant faith. Thou shouldst not weepe that she hath runne fast, but that thou hast gone so flow, neither ought it to grieue thee that shee is gone to hir home with a few yeares, but that thou art to go with many. But why goe I about to vie a long proceffe to a lyttle purpose? The bud is blasted as soone as the blowne Rose, the winde shaketh off the bloffome, as well as ye fruit. Death fpareth neither ye golden locks nor the hoary head. I meane not to make a treatife in the praise of Death, but to note the necessitie, neither to write what joyes they receive that dye, but to fhew what paines they endure that liue. And thou which art even in the wane of thy life, whom nature hath nourished so long, that now she beginneth to nod, maift wel know what griefes, what labours, what paines are in age, and yet wouldst thou be either young to endure many, or elder to bide more. But thou thinkest it honourable to go to the graue with a gray head, but I deeme it more glorious to be buried with an honest name. Age faist thou is the bleffing of God, yet the meffenger of death. Descend therefore into thine owne conscience, consider the goodnesse that commeth by the ende, and the badnesse which was by the beginning, take the death of thy daughter patiently, and looke for thine own speedely, fo shalt thou performe both the office of an honest man, and the honor of an aged father, and fo farewell.

Euphues to Philautus touching the death of Lucilla.

Haue received thy letters, and thou hast deceived mine expectation, for thou seemest to take more thought for the losse of an harlot, then the life of an honest woman. Thou writest that she was shamefull

in hir trade, and shamelesse in hir ende. I beleeue thee, it is no meruaile that she which lyuing practifed finne, should dying be voyde of shame, neither coulde there be any great hope of repentaunce at the houre of death, where there was no regard of honestie in time of life. She was striken sodeinely, beeing troubled with no fickenesse: It may be, for it is commonly seene, that a finfull lyfe, is rewarded with a fodeine death, and a fweet beginning with a fower end. Thou addest moreouer, that she being in great credite with the states died in great beggerie in the streetes, certes it is an olde faying that who fo liueth in the court, shall dye in the strawe, she hoped there by delyghtes to gaine money, and by hir deferts, purchased misery: they that feeke to clyme by privile finne, shall fall with open shame, and they that couet to swim in vice, shall finke in vanitie, to their owne perills. Thou faist that for beautie she was the Helen of Greece, and I durst sweare that for beastlynesse she might bee the Monster of Italy. In my minde greater is the shame to be accompted an harlot, then the praise to be esteemed amiable. But wher thou art in the court there is more regard of beautie then honestie, and more are they lamented that dye viciously, then they loued that live vertuously: for thou givest as it were a figh, which all thy companions in the Court feeme by thee to founde also, that Lucilla being one of so great perfection in all parts of the body, and fo little pietie in the foule, should be as it were fnatched out of the iawes of fo many young gentlemen. Wel Philautus, thou takest not so much care for the losse of hir as I grieue for thy lewdnesse, neither canst thou forrow more to fee hir dye fodeinely, then I to heare thee liue shamfully. If thou meane to keepe me as a friend, shake off those vaine toyes and dalyaunces with women, beleeue me Philautus, I speake it with salt teares tricklyng downe my cheekes, the lyfe thou lyuest in court is no lesse abhorred then the wicked death of Lucilla detested, and more art thou

fcorned for thy folly, then she hated for hir filthinesse.

The euil ende of Lucilla should moue thee to begin a good [new] lyfe, I have often warned thee to shunne thy wonted trade? and if thou loue me as thou protestest in thy letters, then leave al thy vices, and shew it in thy life. If thou meane not to amend thy manners, I defire thee to write no more to me, for I wil neither answere thee nor read them. The Iennet is broken as foone with a wand as with the spurre, a Gentleman as wel allured with a word, as with a fword. Thou concludest in the end that Liuia is fick, truly I am fory, for the is a maiden of no leffe comelines then modestie, and hard it is to judge whether she deserves more praise for hir beutie with the amorous, or admiration for hir honestie of ye vertuous, if thou loue me embrace hir, for the is able both to fatisfie thine eve for choice, and instruct thy heart with learning. Commend me vnto hir, and as I praise hir to thee, so wil I pray for hir to god, that either shee may have pacience to endure hir trouble, or deliuerance to fcape hir perill. Thou defireft me to fende thee the Sermons which were preached of late in Athens. I have fulfilled thy request, but I feare me thou wilt vse them as faint George doth his horse, who is euer on his back but neuer rideth, but if thou wert as willing to read them as I was to fend them, or as redy to follow them as defirous to have them, it shal not repent thee of thy labour, nor me of my cost. And thus farewel.

¶ Euphues to Botonio, to take his exile patiently.

IF I were as wife to giue thee counfaile, as I am willing to do thee good, or as able to fet thee at libertie as defirous to haue thee free, thou shouldest neither want good aduice to guide thee, nor sufficient help to restore thee. Thou takest it heavily that thou shouldest be accused without colour, and exiled [ban-

ished] without cause: and I thinke thee happy to be so well rid of the court and bee so voyde of crime. Thou sayst banishment is bitter to the free born, and I deeme it the better if thou bee without blame. There bee manye meates which are sower in the mouth and sharpe in the Mawe, but if thou mingle them with sweete sawces, they yeelde both a pleasaunt tast and wholesome nourishment. Divers coulours offende the eyes, yet having greene among them, whette the sight. I speake this to this ende, that though thy exile seeme grieuous to thee, yet guiding thy selfe with the rules of Philosophie it shal bee more tollerable, hee that is colde doth not cover himselfe with care but with clothes, he that is washed in the rayne, dryeth himselfe by the fire, not by his fancie, and thou which art banished oughtest not with teares to bewayle thy hap,

but with wisdome to heale thy hurt.

Nature hath given no man a country, no more then fhe hath a house or lands, or livings. Socrates wold neither cal himself an Athenian, neither a Gracian but a citizen of ye world. *Plato* would neuer accompt him banished yat had ye Sun, Fire, Aire, Water and Earth, that he had before, where he felt the Winters blast and the Summers blaze, where ye fame Sun, and the same Moone shined, whereby he noted that every place was a country to a wife man, and al parts a pallace to a quiet mind. But thou art driuen out of Naples? yat is nothing. All the Athenians dwel not in Colliton, nor euery Corinthian in Gracia, nor al the Lacedemonians in Pitania. How can any part of the world be distant farre from the other, when as the Mathematicians fet down that the earth is but a point being compared to ye heauens. Learne of ye Bee as wel to gather Hunny of ye weede as the flowre, and out of farre countryes to liue, aswel as in thine own. He is to be laughed at which thincketh ye Moone better at Athens then at Corinth, or the Hunny of the Bee sweeter that is gathered in Hybla, then that which is made in Mantua? when it was cast in Diogenes teeth, yat the *Sinoponetes* had banished him *Pontus*, yea said he, I them of *Diogenes*. I may say to thee as *Straconicus* said to his guest, who demaunded what fault was punished with exile, and he aunswering salse hoode, why then said *Straconicus* dost not thou practise deceit to the ende thou maist auoyd the mischliefes

that flow in thy country.

And furely if conscience be the cause thou art banished ye court, I accompt thee wife in being fo precife vat by the ving of vertue, thou maist be exciled the place of vice. Better it is for thee to liue with honesty in ye country then with honor in the court, and greater wil thy praise bee in flying vanitie, then thy pleasure in followinge traines. Choose that place for thy pallace which is most guyet, custome will make it thy countrey, and an honeft life will caufe it a pleafaunt lyuing. Philip falling in the dust, and feeing the figure of his shape perfect in shew. Good God faid he, we defire ye whole earth, and fee howe little ferueth? Zeno hearing that this onely barke wherin all his wealth was shipped to have perished, cryed out, thou hast done wel Fortune to thrust mee into my gowne againe to embrace Philosophye. Thou hast therfore in my minde great cause to reioyce, that God by punishment hath compelled thee to firstnesse of life, which by lybertie might haue ben growen to lewdnesse. When thou hast not one place assigned thee wherein [therein] to liue, but one forbidden thee which thou must leaue, then thou being denied but one, that excepted thou maift choose any. Moreouer this difpute with thy felfe, I beare no office wherby I should either for feare pleafe the noble, or for gaine oppreffe the needy. I am no arbiterer in doubtful cases whereby I should either peruerte Iustice, or incurre displeasure. I am free from the injuries of the stronge, and malice of the weak. I am out of the broyles of the feditious, and haue escaped the threates of the ambitious. But as hee that having a faire Orchard, feeing one tree blafted, recomteth the dif-

commoditie of that, and paffeth ouer in filence the fruitefulnesse of the other. So hee that is banvshed doth alwayes lament the loffe of his house, and the doth alwayes lament the lotte of his house, and the shame of his exile, not reioysing at the liberty, quietness and pleasure that he enioyeth by that sweete punishment. The kings of *Persia* were deemed happy in that they passed their Winter in *Babylon*: in *Media* their Summer, and their Spring in *Sussis*: and certeinly the Exile in this may be as happy as any king in *Persia*, for he may at his leasure being at his owne pleasure, lead his Winter in *Athens*, his Summer in *Naples*, his Spring in *Argos*. But if he have any business in hand, he may study without troubless. busines in hand, he may study without trouble, fleepe without care, and wake at his wil without controlment. Aristotle must dine when it pleaseth Philip. Diogenes when it listeth Diogenes, the courtier suppeth when the king is satisfied, but Botonio may now eat when Botonio is an hungred. But thou faift that banishment is shamefull. No truely, no more then pouertie to the content, or graye haires to the aged. It is the cause that maketh thee shame, if thou wert banished vpon choler, greater is thy credit in suf-teining wrong, then thy enuyes in committing iniury, and lesse shame is it to thee to be oppressed by might, then theirs that wrought it for malice. But thou fearest thou shalt not thriue in a straunge nation, certeinly thou art more asraide then hurte. The Pine tree groweth as foone in Pharo as in Ida, ye Nightingale fingeth as fweetly in the defearts, as in ye woods of Crete. The wife man liueth as wel in a far country as in his owne home. It is not the nature of the place but the disposition of the person, that maketh the lyfe pleafant. Seing therfore *Botonio*, that all the fea is apt for any fish, yat it is a bad ground where no flower wil grow, that to a wife man all lands are as fertile as his owne enheritance, I desire thee to temper the sharpnes of thy banishment with the sweetenes of the cause, and to measure the cleerenes of thyne owne conscience, with the spite of thy enimies quarrel,

fo shalt thou reuenge their malyce with patience, and endure thy banishment with pleasure.

¶ Euphues to a young gentleman in Naples named Alcius, who leaving his fludy followed all lightnes and lived both shamfully and finfully to the griefe of his friends and difcredite of the Vniversitie.

TF I should talke in words of those things which I have to conferre with thee in writinges certes thou wouldst blush for shame, and I weepe for forrowe: neither could my tongue vtter yat with patience which my hand can fcarce write with modefly, neither could thy ears heare that without glowing which thine eyes can hardly vewe without griefe. Ah Alcius, I cannot tel whether I should most lament in thee thy want of learning, or thy wanton lyuinge, in the one thou art inferiour to al men, in the other fuperior to al beafts. Infomuch as who feeth thy dul wit, and marketh thy froward will, may wel fay that he neuer faw fmacke of learning in thy dooings, nor fparke of relygion in thy life. Thou onely vauntest of thy gentry, truely thou wast made a gentleman before thou knewest what honesty me [a]nt, and no more hast thou to boast of thy flocke then he who being left rich by his father, dyeth a begger by his folly. Nobilitie began in thine auncestors and endeth in thee, and the Generositie that they gayned by vertue thou hast blotted with vice. If thou claime gentry by pedegree, practife gentlenesse by thine honefly, yat as thou challengest to be noble in bloud, thou maist also proue noble by knowledge, otherwise shalt thou hang lyke a blast among the faire blossomes and lyke a staine in a peece of white Lawne.

The Rose that is eaten with the Canker is not

The Rose that is eaten with the Canker is not gathered bicause it groweth on that stalke yat the sweet doth, neither was *Helen* made a Starre, bicause shee came of that Egge with *Cassor*, nor thou a gentleman in yat thy auncestours were of nobilitie. It is not ye

descent of birth but ye consent of conditions that maketh Gentlemen, neither great manors but good manners that expresse the true Image of dignitie. There is copper coine of the stampe yat gold is, yet is it not currant, there commeth poyson of the fish as wel as good oyle, yet is it not wholsome, and of man may proceede an euill childe and yet no Gentleman. For as the Wine that runneth on the lees, is not therefore to be accompted neate bicause it was drawne of the same peece. Or as the water that springeth from the sountaines head and sloweth into the filthy channel is not to be called cleere bicause it came of the same streame: so neither is he that descendeth of noble parentage, if he desist from noble deedes to be esteemed a Gentleman in yat he issued from the loyns of a noble sire, for that he obscureth the parents he came off, and discrediteth his owne estate.

There is no Gentleman in *Athens* but forroweth to fee thy behauiour fo far to difagree from thy birthe, for this fay they al (which is the chiefest note of a gentleman) that thou shouldest as well desire honestie in thy life, as honor by thy linage: that thy nature should not swerue from thy name, that as thou by dutie woldest be regarded for thy progenie, so thou wouldst endeauour by deserts to be reuerenced for thy pietie.

The pure Coral is chosen as wel by his vertue as his coulour, a king is known better by his courage, then his crowne, a right Gentleman is sooner seene by the

tryall of his vertue then blafing of his armes.

But I let passe thy birth, wishing thee rather with Vlisses to shew it in workes, then with Aiax to boast of it with words: thy stocke shall not be the lesse, but thy modestie the greater. Thou liuest in Athens, as the Waspe doth among Bees, rather to sting then to gather Hunny, and thou dealest with most of thy acquaintaunce as the Dogge doth in the maunger, who neither suffereth the horse to eat hay, nor wil himselfe. For thou being idle, wilt not permit any (as farre as in thee lyeth) to be well employed. Thou art an

heyre to fayre lyuing, that is nothing, if thou be disherited of learning, for better were it to thee to inherite righteousnesse then riches, and far more seemely were it for thee to haue thy Studie sull of bookes, then thy pursse full of mony: to get goods is the benefit of Fortune, to keepe them the gift of Wisedome. As therfore thou art to possesse them by thy fathers wil, so

art thou to encrease them by thine owne wit.

But alas, why defireft thou to have the revenewes of thy parent, and nothing regardest to have his vertues? feekest thou by succession to enjoy thy patrimony, and by vice to obscure his pietie? wilt thou have the title of his honour, and no touch of his honestie? Alcius remember yat thou art borne not to liue after thine own luft, but to learne to dye, wherby thou maist liue after thy death. I have often heard thy father fay, and that with a deepe figh, the teares trickling downe his gray haires, that thy mother neuer longed more to have thee borne when she was in trauaile, then he to have thee dead to rid him of trouble. And not feldome hath thy mother wished, that either hir wombe had bene thy graue, or the ground hirs. Yea, all thy friendes with open mouth, defire either that god will fend thee grace to amend thy life, or griefe to haften thy death.

Thou wilt demaund of me in what thou dost offend: and I aske thee in what thou doest not sinne. Thou swearest thou art not couetous, but I saye thou arte prodigall, and as much sinneth he that lauisheth without meane, as he that hoordeth without measure. But canst thou excuse thy selfe of vice in that thou arte not couetous? certeinly no more then the murtherer would therefore be guyltlesse, bicause he is no coyner. But why go I about to debate reason with thee when thou hast no regard of honestie? though I leaue heere to perswade thee, yet will I not cease to pray for thee. In the meane season I desire thee, yea, and in gods name commaund thee, yat if neither the care of thy parents, whom thou shouldest comfort, nor

the counsaile of thy friends which thou shouldst credite, nor the rigour of the law which thou oughtest to feare, nor the authoritie of the Magistrate, which thou shouldst reuerence, can allure thee to grace: yet the law of thy sauiour who hath redeemed thee, and the punishment of the almightie, who continually threatneth thee, [should] draw thee to amendement, otherwise as thou liuest now in sinne, so shalt thou dye with shame, and remaine with Sathan. From whom he that made thee, keepe thee.

¶ Liuia from the Emperours court, to Euphues at Athens.

I fickenesse had not put me to silence, and the weakenesse of my body hindered the willingnesse of my minde, thou shouldest have had a more speedye aunswere, and I no cause of excuse. I know it expedient to retourne an aunswere, but not necessary to write in post, for that in things of great importance, we commonly looke before we leape, and where the heart droupeth through faintnes, ye hand is enforced to shake through feeblenes. Thou saist thou understandest how men live in the court, and of me thou desirest to know the estate of women, certes to dissemble with thee wer to deceive my selfe, and to cloake the vanities in court, were to clog mine owne conscience with vices.

The Empresse keepeth hir estate royall, and hir maidens will not leese an ynch of their honor, she endeauoreth to set down good lawes, and they to breake them, she warneth them of excesse, and they studie to exceed, she saith yat decent attire is good, though it be not costly, and they sweare vnlesse it be deere, it is not comely. She is heere accompted a slutte that commeth not in hir silkes, and she that hath not every fashion hath no mans savour. They that be most wanton are reputed most wise, and they that be the idless livers, are deemed the siness lovers. Ther

is great quarrelling for beautie but no question of honestie: to conclude, both women and men haue fallen heere in court to such agreement, that they neuer iarre about matters of religion, bicause they neuer meane to reason of them. I haue wished oftentimes rather in ye country to spin, then in the court to daunce, and truly a distasse doth better become a maiden then a Lute, and sitter it is with the needle to practise how to lyue, then with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the Ladyes haue no leasure to follow hir. I haue nothing els to write. Heere is no good newes, as for bad, I haue tolde sufficient: Yet this I must adde that some there be, which for their vertue deserue praise, but they are onely commended for their beautie, for this thinke courtiers, that to be honest is a certeine kinde of country modestie, but to be amiable the courtly courtesse.

I meane shortly to sue to the Empresse to be dismissed of the court, which if I obtaine I shall thinke it a good reward for my seruice, to be so wel ridde from such seueritie [securitie], for believe me, ther is scarce one in court that either search God, or meaneth good. I thanke thee for the booke thou diddest send me, and as occasion shall serve I will requite thee.

Philautus beginneth a little to liften to counfaile, I wish him wel, and thee to, of whom to heare so much good, it doth me not a lyttle good. Pray for me as I do for thee, and if opportunitie be offered, write to me.

Farewel.

Euphues to his friend Liuia.

Eare *Liuia*, I am as glad to heare of thy welfare, as forrowful to vnderstand thy newes, and it doth me as much good that thou art recoursed, as harme to thinke of those which are not to be recured.

Thou hast satisfied my request and aunswered my expectation. For I longed to know ye manners of women, and looked to haue them wanton. I like thee

wel that thou wilt not conceale their vanities, but I loue thee the better that thou does not follow them: to reproue sinne is the signe of true honour, to renounce it the part of honesty. Al good men wil accompt thee wise for thy truth, and happy for thy tryall, for they say, to absteine from pleasure is the chiefest piety, and I thinke in court to refraine from vice, is no little vertue. Strange it is that the sound eye viewing the fore should not be dimmed, that they she that handle the pitch shoulde not bee defiled, that they yat continue in the court shold not be infected. And yet it is no great meruaile, for by experience we see that the Adamant cannot draw yron, if the Diamond lye by it, nor vice allure the courtyer, if vertue be reteyned.

Thou praifest ye Empresse for instituting good lawes, and grieuest to see them violated by the Ladyes. I am fory to thinke it should be so, and I sigh in that it cannot be otherwife. Where there is no heede taken of a commaundement, there is fmall hope to be looked for of amendement. Where duetie can haue no shewe, honestie can beare no sway. They that cannot be enforced to obedience by authoritie, wil neuer be won by fauour, for being without feare they commonly are voyd of grace: and as farre be they careleffe from honour as they be from awe, and as ready to dispife the good counsaile of their Peeres, as to contemne the good lawes of their prince. But the breaking of lawes doth not accuse the Empresse of vice, neither shall hir making of them, excuse the Ladyes of vanities. The Empresse is no more to be suspected of erring, then the Carpenter that buildeth the house be accused bicause theeues have broken it, or the Mintmaster condemned for his coyne bicause the traitor hath clipped it. Certeinely God will both reward the godly zeale of the Prince, and reuenge the godleffe doings of the people. Moreouer thou faist that in the court all be fluts that swim not in filkes, and that the idelest livers are accompted ye brauest louers. I can not tell whether I should rather laugh at their folly, or lament their phrenfie, neither do I know whether ye fin be greater in apparell which moueth to pride, or in affection which entifeth to peeuishnes. The one causeth them to forget themfelues, the other to forgo their fences, each doe deceive their foule, they that thinke one cannot be cleanly without pride, will quickly judge none to be honest without pleafure, which is as hard to confesse as to fay no meane to bee without excesse: thou wishest to be in the Country with thy distasse, rather then to continue in the court with thy delyghts. I cannot blame thee. For Greece is as much to be commended for learning as the court for brauery, and here maist thou live with as good report for thine honesty, as they with renowne for their beauty. It is better to spinne with Penelope all night, then to finge with Helen all daye. Huswifery in the Country is as much praifed as honour in the Wee thinke it as great mirth to fing Pfalmes, as you melody to chaunt Sonets, and we accompt them as wife that keepe their owne lands with credite, as you those that get others livinges by craft. fore if thou wilt follow my aduice, and profecute thine owne determination, thou shalt come out of a warme Sunne into Gods bleffing. Thou addeft (I feare me also thou errest) that in the court ther be some of great vertue, wisedome and sobrietie: if it be so, I like it, and in that thou faift it is fo, I beleeue it. It may bee, and no doubt it is in the courte as in all ryuers, fome Fish some Frogges, and as in all gardeins, some flowers, fome weedes, and as in al trees, fome bloffoms Nylus breedeth the precious stone and the poyloned ferpent. The court may as wel nourish vertuous Matrones, as the lewd minion. maketh me muse that they shoulde rather be commended for their beautie then for their vertue, which is an infallible argument that the delights of ye flesh are preferred before the holynesse of the spirite. Thou faist thou wilt sue to leave thy service, and I wil pray for thy good fuccesse, when thou art come into the

country, I would have thee first learne to forget all those things which thou hast seene in the court. I would *Philautus* wer of thy minde, to forfake his youthfull courfe, but I am glad thou writest yat he beginneth to amend his conditions, he runneth far that neuer returneth, and he finneth deadly that neuer repenteth. I would have him end as Lucilla began without vice, and not begin as she ended without honestie. I loue the man well, but I cannot brooke his manners. Yet I conceiue a good hope, that in his age he will be wife, for that in his youth I perceiued him wittie. He hath promifed to come to Athens, which if he do, I will fo handle the matter, that either he shal abiure the court for euer, or absent himself for a yeare. If I bring the one to passe he shall forgoe his olde course, if the other forget his il conditions. He that in court wil thriue to reape wealth, and liue wary to get worship, must gaine by good conscience, and clime by wisdome, otherwise his thrist is but thest, wher ther is no regard of gathering, and his honour but ambition, wher ther is no care but of promotion. Philautus is too fimple to vnderstand the wiles in court, and too young to vndermine any by craft. Yet hath he shown himself as far from honestie as he is from age, and as full of craft as he is of courage. If it wer for thy preferment, and his amendment, I wish you were both maryed, but if hee should continue his folly whereby thou shouldest fall from thy dutie, I rather wish you both buryed. Salute him in my name, and hasten his iourney, but forget not thine owne. I have occasion to go to Naples, that I may with more speede ariue in *England*, where I have heard of a woman yat in al qualities excelleth any man. Which if it be so, I shal thinke my labour as well bestowed as Saba did hirs, when the trauailed to fee Salomon. At my going if thou be in Naples I will visite thee, and* at my retourn I wil tell thee my iudgement. If Philautus come this winter, he shall in this my pilgrimage be a partner, a pleafaunt companion is a bait in a iourny. We shall ther as I heare, see a court both brauer in shew, and better in substance, more gallant courtiers, more godly consciues, as faire ladies and fairer conditions. But I will not vaunt, before the victorie, nor sweare it is so, vntil I see it be so. Farewel, vnto whom aboue all I wish well.

I Haue finished the first part of *Euphues*, whom now I left readye to croffe the Seas to *England*, if the winde fende him a short cut you shall in the second part heare what nevve she bringeth, and I hope to haue him retourned within one Summer. In the meane seson, I wil stay for him in the country, and as soone as he ariueth you shall know of his comming.

FINIS.



¶ Imprinted at London, by Thomas East, for Gabriel Cawood, dwelling in Paules Church-yard.

1579.

Colophon of Edition, 1581.

Timprinted at London by

Thomas East, for Gabriel Cawood, dwelling in Paules Church-yard. 1581.

Edition. 1581.

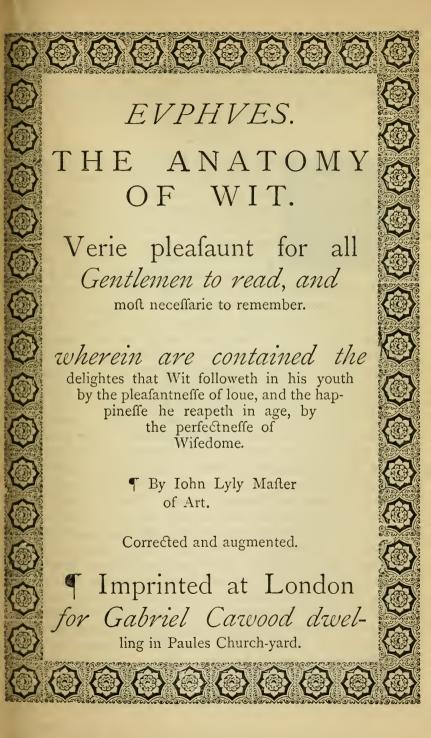
Title-page, The Epistle Dedicatorie, &c.

from

the copy in the Grenville collection, in the

British Museum.





To the right Honorable my verie

good Lord and Master, Sir William West, Knight, Lord De la Warre: Iohn Lyly wisheth long life, with increase of honour.



ARRHASIVS drawing the counterfaite of Helen (Right Honourable) made the attire of her head loofe, who being demaunded why he did fo, aunswered she was loofe. Vulcan was painted curiously, yet with a polt foote, Læda cunningly, yet with her blacke haire. Alexander

hauing a skarre in his cheeke, held his finger vppon it, that Appelles might not paint it, Appelles painted him, with his finger cleauing to his face, vvhy quod Alexander, I laid my finger on my skarre, because I would not have thee see it, (yea faid Appelles) and I drew it there, because none els should perceiue it, for if thy finger had bene avvaie, either thy skarre wold have bene seene or my arte misliked: whereby I gather, that in all perfect works, as vvell the fault as the face is to be shovven. The fairest Leopard is made with his fpots, the finest cloth with his lift, the fmoothest shooe hath his laste. Seeing then that in euerie counterfaite, as vvell the blemish as the beautie is coloured: I hope I shall not incurre the displesure of the vvise, in that in the discourse of Euphues, I have as well touched the vanities of his loue, as the vertues of his life. The Persians, vvho aboue all their kings most honored Cyrus, caused him to be ingrauen as well with his hooked nofe as his high forhead. He that loued Homere best, concealed not his flattering; and he that praifed Alexander most, bevvraied his quasfing. Demonides must haue a crooked shooe for his vvrie foote, Damocles a fmooth gloue for his straight hand.

For as every Painter that shadoweth a man in all

partes, giueth euerie peece his iust proportion, so he that disciphereth the qualities of the minde, ought as well to shew euerie humor in his kinde, as the other doth euery parte in his colour. The Surgion that maketh the Anatomie, sheweth as well the muscles in the heele, as the vaines of the heart. If then the first fight of Euphues shall seeme too light to be read of the wife, or too foolish to be regarded of the learned, they ought not to impute it to the iniquitie of the Author, but to the necessitie of the Historie. Euphues beginneth with loue, as allured by wit, but endeth not with luft, as bereft of wifedome. He wooeth women, prouoked by youth, but weddeth not himselfe to wantonnesse, as pricked by pleasure. I haue set downe the follies of his wit without breach of modestie, and the sparkes of his wisedome without fuspition of dishonestie. And certes I thinke there be mo fpeaches, which for grauitie will mislike the foolish: then vnfeemly termes, which for vanitie may offende the wife. Which discourse (right Honorable) I hope you will the rather pardon for the rudenes, in that is the first, and protect it the more willingly if it offend, in that it maye be the last. It may be that fine wits will descant vpon him that having no wit, goeth about to make the Anatomye of wit: and certainly their iesting in my minde is tollerable. For if the Butcher should take vppon him to cut the Anatomie of a man, because he hath skill in opening an Oxe, he would proue himselfe a Calfe, or if the horseleach would aduenture to minister a potion to a fick patient, in that hee hath knowledge to give a drench to a difeafed horfe, he wold make himselfe an Asse. The shomaker must not goe aboue his latchet, nor the hedger meddle with any thing but his bil. It is vnfeemly for the Painter to feather a shafte, or the Fletcher to handle the pencill. All which things make most against me, in that a foole hath intruded himfelf to discourse of wit: but as I was vvilling to commit the fault, fo am I content to make amendes. Hovvsoeuer the case standeth, I look for no praise for my labour, but pardon for my good will: it

is the greatest revvarde I dare aske, and the least that they can offer, I desire no more, I deserve no lesse. Though the stile nothing delight the daintie eare of the curious fifter, yet vvill the matter recreate the minde of the curteous Reader: the varietie of the one will abate the harshnesse of the other. Things of greatest profit, are fet forth with least price, where the vvine is neat, ther needeth no Iuie-bush, the right Corall needeth no colouring, vyhere the matter it felfe bringeth credit, the man with his glose winneth small commendation. is therefore me thinketh a greater shevve of a pregnaunt vvit, then perfecte wisdome, in a thing of sufficient excellencie to vse surperfluous eloquence. We commonly fee that a blacke ground doth best beseeme a white counterfaite, and Venus according to the judgement of Mars, vvas then most amiable when she sate close by Vulcan. If these thinges be true, which experience trieth, that a naked tale doeth most truelye fet foorth the naked trueth, that where the countenaunce is faire, there neede no colours, that painting is meeter for ragged walls than fine marble, that veritie then shineth most bright, when she is in least brauerie, I shall satisfie mine ovvne minde, though I cannot feed their humors, which greatly feeke after those that fift the finest meale, and beare the whitest mouthes. a world to fee hovy Englishmen desire to heare finer fpeech then the language will allovve, to eate finer bread then is made of wheat, to vveare finer cloth then is vyrought of vyoll: but I let passe their finenes, vyhich can no vvay excuse my folly. If your Lordship shall accept my good vvil vvhich I haue alvvaies defired, I vvill patiently beare the ill vvill of the malitious, vyhich I neuer deferued.

Thus committing this fimple Pamphlet to your Lordshippes patronage, and your Honour to the Almighties protection: For the preservation of the which, as most bounden, I will praie continuallie, I ende.

Your Lordships feruant to commaund. I. Lily.

To the Gentlemen Readers.

Was driven into a quandarie Gentlemen, whether I might fende this my Pamplilet to the Printer or to the pedler, I thought it too bad for the preffe, and too good for the packe, but feeing my folly in writing to be as great as others, I was

willing my fortune should be as ill as anies. We commonly fee the booke that at Easter lyeth bounde on the Stacioners stall, at Christmasse to be broken in the Haberdashers shop, which sith it is the order of proceeding, I am content this Summer to have my dooinges read for a toye, that in Winter they may be readye for trash. It is not strange when as the greatest wonder lasteth but nine daies, that a new worke shuld not endure but three months. Gentlemen vse bookes as Gentlewomen handle their flowers. who in the morning slick them in their heads, and at night strawe them at their heeles. Cherries be fulfom when they be through ripe, because they be plentie, and bookes be stale when they be printed in that they be common. In my minde Printers and Tailers are chiefely bound to pray for Gentlemen, the one hath fo many fantasies to print, the other such divers fashions to make, that the pressing yron of the one is neuer out of the fire, nor the printing presse of the other at any time lieth still. But a fashion is but a daies wearing and a booke but an houres reading: which feeing it is fo, I am of the shoomakers minde, who careth not fo the shooe hold the plucking on, nor I, so my labours last the running ouer. He that commeth in print because he woulde be knowen, is like the foole that commeth into the Market because he would be seene. I am not he that feeketh praise for his labour, but pardon for his offence, neyther doe I fet this forth for anie deuotion in Print, but for duetie which I owe to

206 To the Gentlemen Readers.

my Patron. If one write neuer fo well, he cannot please all, and write he neuer so ill, hee shall please some. Fine heads will picke a quarrell with me, if all be not curious, and flatterers a thanke if anye thing be currant: but this is my minde, let him that findeth sault amend it, and him that liketh it, vse it. Enuye braggeth, but draweth no bloud: ye malitious haue more minde to quip, then might to cut. I submit myselfe to the iudgement of the wise, and little esteeme the censure of sooles: the one will be satisfied with reason: the other are to be aunswered with silence. I know Gentlemen will

finde no fault without caufe, and beare with those that deserue blame, as for others I care not for their iestes, for I neuer meant to make them my Iudges.

Farewell.



To my verie good friends the

Gentlemen Schollers of Oxford.



Here is no priuiledge that needeth a pardon, neither is there any remission to bee asked where a commission is graunted. I speake this Gentlemen, not to excuse the offence which is taken, but to offer a defence where I was mistaken. A cleere conscience is a fure carde, truth hath the pre-

rogatiue to speake with plainenesse, and the modestie to beare with patience. It was reported of some, and beleeved of many, that in the Education of Ephæbus, where mention is made of Vniuersities, that Oxford was too much either defaced or defamed. I knowe not what the enuious haue picked out by mallice, or the curious by wit, or the guilty by their owne galled consciences, but this I say, yat I was as far from thinking ill, as I finde them from judging well. But if I should now goe about to make amends, I were then faultie in somewhat amisse, and should shew my selfe like Apelles Prentice, who coueting to mend the nofe, marred the cheeke, and not vnlike the foolish Dyar, who neuer thought his cloth blacke vntill it was burned. If anie fault be committed, impute it to Euphues who knew you not, not to Lyly who hate you not.

Yet may I of all the rest most condempne Oxford of vnkindnesse, of vice I cannot, who seemed to weane mee before she brought mee forth, and to give mee boanes to gnawe, before I could get the teate to sucke. Wherein she played the nice mother in sending me into the Countrie to nurse, where I tyred at a drie breast three yeares, and was at the last inforced to weane my selfe. But it was destinie, for if I had not ben gathered from the tree in the bud, I should being blowen haue prooued a blast, and as good it is to be

an addle egge, as an idle bird.

Euphues at his arrivall I am affured will viewe Oxford, where he will either recant his fayinges, or renewe his complaints, he is now on the feas, and how he hath bene tooffed I know not, but whereas I thought to receive him at Douer, I must e meete him at Hampton.

Nothing can hinder his comming but death, neither

anie thing hasten his departure but vnkindnesse.

Concerning my felfe, I have alwayes thought fo reuerently of Oxford, of the Schollers, of the manners, that I feemed to be rather an Idolater then a blafphemer.

They that inuented this toic were vnwise, and they that reported it vnkinde, and yet none of them can

proue mee vnhonest.

But fuppose I glaunced at some abuses: did not *Iupiters* egge bring forth as well Helen a light huswife in earth, as *Castor* a light Starre in heauen? The Estricth that taketh the greatest pride in her feathers, picketh some of the worst out, and burneth them: there is no tree but hath some blast, no countenaunce but hath some blemish, and shall *Oxford* then be blamelesse? I wish it were so, but I cannot thinke it is so. But as it is it may be better, and were it badder, it is not the worst.

I thinke there are fewe Vniuersities that have lesse faultes then Oxford, many that have more, none but have some.

But I commit my cause to the consciences of those that either know what I am, or can gesse what I should bee, the one will answere themselues in construing friendly, the other if I knew them, I would satisfie

reasonably.

Thus loth to incur the fuspition of vnkindnesse in not telling my minde, and not willing to make anie excuse where there neede no amends, I can neither craue pardon, least I should confesse a fault, nor conceale my meaning, least I should be thought a soole. And so I end, yours assured to vse.

Iohn Lyly.

Euphues and his England,

Text. Editio princeps, 1580.

Professor Morley's copy.

Completed after 'Or a Foxe,' p. 475, to the end) from the Bodleian copy, of the fame year.

Collation, 1582.

excepting

eight leaves wanting (=pp. 362-3, and 463-478) which have been compared with the edition of 1586.

Both copies in the collection of H. Pyne, Efq., Affiftant Tithe Commissioner.

EUPHUES AND HIS ENGLAND.

THE PRINCIPAL CHARACTERS PRESENT IN THE ACTION.

EUPHUES.

PHILAUTUS.

Fidus, an old English courtier, now a keeper of bees.

Surius, a young English gentleman, 'of great birth and noble blood.'

Psellus, an Italian gentleman, reputed 'great in Magick.' MARTIUS, an Englishman, 'not very young.'

Camilla, a young Englishwoman of eighteen years. 'Of no great birth,' but' of greater beauty than birth.'
'Such a one she was, as almost they all are that ferve so noble a Prince, such virgins carry lights before such a Vesta, such nymphes, arrows with such a Diana.' p.311.

The Lady Flavia, an Englishwoman. 'One of the Ladies who delighted much in mirth.'

Mistres Frances, niece to the Lady Flavia. Phi-LAUTUS' Violet.

SCENE AND TIME.

1. Dec. 1579. Euphues and Phitautus leave Naples for Eng-LAND. The voyage occupies two months.

Feb. 1580. They arrive at DOVER, where they stay three or four days.

[Lyly, in his address written between the two parts, intended then to make them land at HAMPTON, see p. 208.]

Journeying through CANTERBURY, they reach FIDUS's house, where they stay one day. After which they proceed to LONDON.

Lent, 1580. Lady FLAVIA'S fupper-party is held in Lent.
After which 'they passed many days in England,'
until Euphues returns to ATHENS. Thence he
goes to the mountain SILIXSEDRA. Philautus
staying in ENGLAND.

... Yet Philautus' last letter is dated 1. February 1579[80].



T Euphues and his England.

CONTAINING

his voyage and aduentures, myxed with fundry pretie difcourfes of honest Loue, the difcription of the countrey, the Court, and the manners of that Isle.

DELIGHTFVL TO

be read, and nothing hurtfull to be regarded: wher-in there is fmall offence by lightnesse giuen to the wise, and lesse occasion of loosenes proffered to the wanton.

¶ By Iohn Lyly, Maister of Arte.

Commend it, or amend it.

Imprinted at London for

Gabriell Cawood, dwelling in Paules Church-yard.
1580.

To the Right Honourable my

very good Lorde and Maister, Edward de Vere,
Earle of Oxenforde, Vicount Bulbeck, Lorde of
Escales and Badlesmere, and Lorde great
Chamberlaine of England, Iohn Lyly
wisheth long lyse, with encrease of Honour.



HE first picture that Phydias the first Paynter shadowed, was the protraiture of his owne person, saying thus: if it be well, I will paint many besides Phydias, if ill, it shall offend none but Phydias.

In the like manner fareth it with me (Right Honourable) who neuer

before handling the penfill, did for my fyrst counterfaite, coulour mine owne Euphues, being of this minde, that if it wer[e] lyked, I would draw more besides Euphues,

if loathed, grieue none but Euphues.

Since that, fome there have bene, that either diffembling the faultes they faw, for feare to difcourage me, or not examining them, for the loue they bore me, that praifed mine olde worke, and vrged me to make a new, whose words I thus answered. If I should coyne a worse, it would be thought that the former was framed by chaunce, as Protogenes did the soame of his dogge, if a better, for flatterie, as Narcissus did, who only was in loue with his own face, if none at all, as froward as the Musition, who being entreated, will scarse sing fol fa, but not desired, straine aboue Ela.

But their importunitie admitted no excuse, in-somuch that I was enforced to preferre their friendship before mine owne same, being more carefull to satisfie their requestes, then searefull of others reportes: so that

at the last I was content to fet an other face to Euphues, but yet iust behind the other, like the Image of Ianus, not running together, lik[e] the Hopplitides of Parrhasius least they should seeme so vnlike Brothers, that they might be both thought bastardes, the picture wherof I yeeld as common all to view, but the patronage onely to your Lordshippe, as able to defend, knowing that the face of Alexander stamped in copper doth make it currant, that the name of Cæfar, wrought in Canuas, is esteemed as Cambricke, that the very feather of an Eagle, is of force to confume the Beetle. I have brought into the worlde two children, of the first I was deliuered, before my friendes thought mee conceiued, of the fecond I went a whole yeare big, and yet when euerye one thought me ready to lye downe, I did then quicken: But good huswiues shall make my excuse, who know that Hens do not lay egges when they clucke, but when they cackle, nor men fet forth bookes when they promife, but when they performe. And in this I refemble the Lappwing, who fearing hir young ones to be destroyed by passengers, slyeth with a false cry farre from their [the] nestes, making those that looke for them feeke where they are not: So I fufpecting that Euphues would be carped of some curious Reader, thought by fome false shewe to bringe them in hope of that which then I meant not, leading them with a longing of a fecond part, that they might speake well of the first, being neuer farther from my studie, then when they thought mee houering ouer it.

My first burthen comming before his time, must needes be a blind whelp, the second brought forth after his time must needes be a monster, the one I fent to a noble man to nurse, who with great loue brought him vp, for a yeare: so that where-soeuer he wander, he hath his Nurses name in his forhead, wher sucking his

first milke, he can-not forget his first Master.

The other (right Honourable) being but yet in his fwathe cloutes, I commit most humbly to your Lordships protection, that in his infancie he may be kepte

by your good care from fal[1]s, and in his youth by your great countenaunce shielded from blowes, and in his age by your gracious continuaunce, defended from contempt. He is my youngest and my last, and the paine that I fustained for him in trauell, hath made me past teeming, yet doe I thinke my felfe very fertile, in that I was not altogether barren. Glad I was to fende them both abroad, least making a wanton of my first, with a blinde conceipt, I should resemble the Ape, and kill it by cullyng it, and not able to rule the fecond, I should with the Viper, loofe my bloud with mine own brood. Twinnes they are not, but yet Brothers, the one nothing refemblyng the other, and yet (as all children are now a dayes) both like the father. Wherin I am not vnlike vnto the vnskilfull Painter, who having drawen the Twinnes of Hippocrates, (who wer as lyke as one peafe is to an other) and being told of his friends that they wer[e] no more lyke than Saturne and Appollo, he had no other shift to manifest what his worke was, then ouer their heads to write: The Twinnes of Hippocrates. So may it be, that had I not named Euphues, fewe woulde have thought it had bene Euphues, not that in goodnes the one so farre excelleth the other, but that both beeing fo bad, it is hard to judge which is the worst.

This vnskilfulnesse is no wayes to be couered, but as Accius did his shortnesse, who beeing a lyttle Poet, framed for himselse a great picture, and I being a naughtie Painter, haue gotten a most noble Patron: being of Vlysses minde, who thought himselse safe

vnder the Shield of Aiax.

I have now finished both my labours, the one being hatched in the hard winter with the Alcyon, the other not daring to bud till the colde were past, like the Mulbery, in either of the which or in both, if I seeme to gleane after an others Cart, for a few eares of corne, or of the Taylors shreds to make me a lyuery, I will not deny, but that I am one of those Poets, which the painters saine to come vnto Homers bason, there to lap vp, that he doth cast vp.

In that I have written, I defire no praise of others but patience, altogether vnwillyng, bicause every way

vnworthy, to be accompted a workeman.

It fufficeth me to be a water bough, no bud, fo I may be of the fame roote, to be the yron, not steele, fo I be in the fame blade, to be vineger, not wine, fo I be in the fame caske, to grinde colours for Appelles, though I cannot garnish, fo I be of the same shop. What I have done, was onely to keepe my selfe from sleepe, as the Crane doth the stone in hir soote, and I would also with the same Crane, I had bene silent holding a

stone in my mouth.

But it falleth out with me, as with the young wraftler, that came to the games of Olympia, who having taken a foyle, thought fcorne to leaue, till he had received a fall, or him that being pricked in the finger with a Bramble, thrusteth his whole arme among the thornes, for anger. For I feeing my selfe not able to stande on the yee, did neverthelesse adventure to runne, and being with my first booke striken into disgrace, could not cease vntil I was brought into contempt by the second: wherein I resemble those that having once wet their feete, care not how deepe they wade.

In the which my wading (right Honourable) if the enuious shal clap lead to my heeles to make me sinke, yet if your Lordship with your lyttle singer doe but holde me vp by the chinne, I shall swimme, and be so farre from being drowned, that I shall scarce be duckt.

When Bucephalus was painted, Appelles craued the iudgement of none but Zeuxis: when Iuppiter was carued, Prifius asked the censure of none but Lysippus: now Euphues is shadowed, only I appeale to your honour, not meaning thereby to be carelesse what others thinke, but knowing that if your Lordship allowe it, there is none but wil lyke it, and if ther be any so nice, whom nothing can please, if he will not commend it, let him amend it.

And heere right Honourable, although the Historie feeme vnperfect, I hope your Lordship will pardon it.

Appelles dved not before he could finish Venus, but before he durst, Nichomachus lest Tindarides rawly, for feare of anger, not for want of Art, Timomachus broke off Medea scarce halfe coloured, not that he was not willing to end it, but that he was threatned: I haue not made Euphues to fland without legges, for that I want matter to make them, but might to maintein them: fo that I am enforced with the olde painters, to colour my picture but to the middle, or as he that drew Ciclops, who in a little table made him to lye behinde an Oke, wher one might perceive but a peece, yet conceiue that al the rest lay behinde the tree, or as he that painted an horfe in the riuer with halfe legges, leauing the pasternes for the viewer, to imagine as in the water. For he that vieweth Euphues, wil fay that he is drawen but to the wast, that he peepeth, as it were behinde fome screene, that his feet are yet in the water: which maketh me prefent your Lordship, with the mangled body of Hector, as it appeared to Andromache, and with half a face as the painter did him that had but one eye, for I am compelled to draw a hofe on, before I can finish the legge, and in steed of a foot to set downe a shoe. So that whereas I had thought to shew the cunning of a Chirurgian by mine Anatomy with a knife, I must play the Tayler on the shoppe boordewith a paire of sheeres. But whether Euphues lympe with Vulcan, as borne lame, or go on stilts with Amphionax, for lack of legs, I trust I may fay, that his feet shold have ben, olde Helena: for the poore Fisher-man that was warned he should not fish, did yet at his dore make nets, and the olde Vintener of Venice, that was forbidden to fell wine, did notwithstanding hang out an Iuie bush. This Pamphlet right honorable, conteining the estate of England, I know none more fit to defend it, then one of the Nobilitie of England, nor any of the Nobilitie, more auntient or more honorable then your Lordship, besides that, describing the condition of the English court, and the maiestie of our dread Souereigne, I could not finde one more noble in court, then your

Honor, who is or should be vnder hir Maiestie chiefest in court, by birth borne to the greatest Office, and therfore me thought by right to be placed in great authoritie: for who fo compareth the honor of your L. noble house. with the fidelitie of your noble auncestours, may wel fay, which no other can truly gainfay, Vero nihil verius. So that I commit the ende of al my pains vnto your most honorable protection, assuring my felf that the little Cock boat is fafe, when it is hoifed into a tall ship, that the Cat dare not fetch the mouse out of the Lions den, that Euphues shal be without daunger by L[ordships] Patronage, otherwise, I cannot see, wher[e] I might finde fuccour in any noble personage. praying continually for the encrease of your Lordships honour, with all other things that either you woulde wish, or God will graunt, I ende.

Your Lordships most dutifully to commaund,

IOHN LYLY.



TO THE LADIES

and Gentlewoemen of England,
Iohn Lyly wisheth what
they would.



Rachne having wouen in cloth of Arras, a Raine-bow of fundry filkes, it was obiected vnto hir by a Ladie more captious then cunning, that in hir worke there wanted fome coulours: for that in a Raine-bow there should bee all: Vnto whom she replyed, if the coulours lacke thou

lookest for, thou must imagine that they are on the other side of the cloth: For in the Skie wee canned discerne but one side of the Raine-bowe, and what couloures are in the other, see wee can-not, gesse wee

may.

In the like manner (Ladies and Gentlewoemen) am I to shape an aunswere in the behalfe of *Euphues*, who framing divers questions and quirkes of love, if by some more curious then needeth, it shall be tolde him that some sleightes are wanting, I must saye they are noted on the back side of the booke. When *Venus* is paynted, we can-not see hir back, but hir sace, so that all other thinges that are to be recounted in love, *Euphues* thinketh them to hang at *Venus* back in a budget, which bicause hee can-not see, hee will not set downe.

These discourses I have not clapt in a cluster, think-

ing with my felfe, that Ladies had rather be fprinckled with fweete water, then washed, so that I have sowed them heere and there, lyke Strawberies, not in heapes, lyke Hoppes: knowing that you take more delyght, to gather flowers one by one in a garden, then to snatche

them by handfulles from a Garland.

It resteth Ladies, that you take the paines to read it, but at such times, as you spend in playing with your little Dogges, and yet will I not pinch you of that passime, for I am content that your Dogges lye in your laps: so *Euphues* may be in your hands, that when you shall be wearie in reading of the one, you may be ready to sport with the other: or handle him as you doe your Iunckets, that when you can eate no more, you tye some in your napkin for children, for if you be filled with the first part, put the second in your pocket for your wayting Maydes: *Euphues* had rather lye shut in a Ladyes casket, then open in a Schollers studie.

Yet after dinner, you may ouerlooke him to keepe you from fleepe, or if you be heavie, to bring you a fleepe, for to worke vpon a full flomacke is against Phisicke, and therefore better it were to holde *Euphues* in your hands, though you let him fal[1], when you be willing to winke, then to fowe in a clout, and

pricke your fingers, when you begin to nod.

What-foeuer he hath written, it is not to flatter, for he neuer reaped anye rewarde by your fex, but repentaunce, neyther canne it be to mocke you, for hee neuer knewe anye thing by your fexe, but righteoufneffe.

But I feare no anger for faying well, when there is

none, but thinketh the deserueth better.

She that hath no glaffe to dreffe hir head, will vfe a bole of water, shee that wanteth a sleeke-stone to smooth hir linnen, wil take a pebble, the country dame girdeth hir felfe as straight in the wast with a course caddis, as the Madame of the court with a filke riband, so that seeing euerye one so willing to be pranked, I could not thinke any one vnwilling to be praised.

One hand washeth an other, but they both wash the face, one foote goeth by an other, but they both carrye the body, *Euphues* and *Philautus* prayse one an other, but they both extoll woemen: Therfore in my minde you are more beholding to Gentlemen that make the coulours, then to the Painters, that drawe your counterfaites: for that *Apelles* cunning is nothing if hee paint with water, and the beautie of women not much

if they go vnpraised.

If your thinke this Loue dreamed not done, yet mee thinketh you may as well like that loue which is penned and not practifed, as that flower that is wrought with the needle, and groweth not by nature, the one you weare in your heades, for the faire fight, though it haue no fauour, the other you may reade for to passe the time, though it bring small passime. You chuse cloth that will weare whitest, not that will last longest, coulours that looke freshest, not that endure soundest, and I would you woulde read bookes that haue more shewe of pleasure, then ground of profit, then should Euphues be as often in your hands, being but a toy, as Lawne on your heads, being but trash, the one will be scarse liked after once reading, and the other is worne out after the first washing.

There is nothing lyghter then a feather, yet is it fette a loft in a woemans hatte, nothing flighter then haire, yet is it most frisled in a Ladies head, so that I am in good hope, though their [there] be nothing of lesse accounte then Euphues, yet he shall be marked with Ladies eyes, and lyked somtimes in their eares: For this I haue diligently observed, that there shall be nothing sound, that may offend the chast minde with

vnfeemely tearmes, or vncleanly talke.

Then Ladies I commit my felfe to your curtefies, crauing this only, that having read, you conceale your cenfure, writing your iudgments as you do the pofies in your rings, which are alwayes next to the finger, not to be feene of him that holdeth you by the hands, and yet known to you that wear them on your hands:

If you be wronge [wroong] (which cannot be done without wrong) it were better to cut the shooe, then burne the last.

If a Tailour make your gowne too little, you couer his fault with a broad stomacher, if too great, with a number of plights, if too short, with a faire garde, if too long, with a false gathering, my trust is you will deale in the like manner with *Euphues*, that if he haue not fead [fedde] your humor, yet you will excuse him more then the Tailour: for could *Euphues* take the measure of a womans minde, as the Tailour doth of hir bodie, hee would go as neere to fit them for a fancie, as the other doth for a fashion.

Hee that weighes wind, must have a steadie hand to holde the ballaunce, and he that se[a]rcheth a woemans thoughts must have his own stayed. But least I make my Epistle as you do your new found bracelets, endlesse, I will frame it like a bullet, which is no sooner in the mould but it is made. Committing your Ladiships to the Almightie, who graunt you al[1] you would have, and should have: so your wishes stand with his will. And so humbly I bid you farewell.

Your Ladiships to commaund

IOHN LYLY.



To the Gentlemen Readers.



Entlemen, Euphues is come at the length though too late, for whose absence, I hope three badde excuses, shall stande in steede of one good reason.

First in his trauaile, you must think he loytered, tarying many a month in Italy viewing the Ladyes in a Painters

fhop, when he should have bene on the Seas in a Merchaunts ship, not vnlike vnto an idle huswife, who is catching of flyes, when she should sweepe downe copwebs.

Secondly, being a great start from Athens to England, he thought to stay for the advantage of a Leape yeare, and had not this yeare leapt with him, I think he had not yet leapt hether.

Thirdly, being arrived, he was as long in viewing of London, as he was in comming to it, not farre differing from Gentlewomen, who are longer a drefsing their

heads then their whole bodyes.

But now he is come Gentlemen, my request is onely to bid him welcome, for divers ther[e] are, not that they mislike the matter, but that they hate the man, that wil[l] not slick to teare Euphues, bicause they do envie Lyly: Where-in they resemble angry Dogges, which byte the stone, not him that throweth it, or the cholaricke Horse-rider, who being cast from a young Colt, and not daring to kill the Horse went into the stable to cutte the saddle.

These be they, that thought Euphues to be drowned

and yet were neuer troubled with drying of his clothes, but they gessed as they wished, and I woulde it had

happened as they defired.

They that loath the Fountaines heade, will neuer drinke of the lyttle Brookes: they that feeke to poyfon the Fish, will neuer eate the spawme: they that lyke not mee, will not allowe anye thing, that is mine.

But as the Serpent Porphirius, though he bee full of poyfon yet having no teeth, hurteth none but himfelfe, fo the envious, though they fwell with malyce till they burft, yet having no teeth to bite, I have no caufe to feare.

Onely my fute is to you Gentlemen, that if anye thing bee amiffe, you pardon it: if well, you defende

it: and how-foeuer it bee, you accepte it.

Faultes escaped in the Printing, correcte with your pennes: omitted by my neglygence, ouerslippe with patience: committed by ignoraunce, remit with fauour.

If in euery part it feeme not alyke, you know that it is not for him that fashioneth the shoe, to make the

graine of the leather.

The olde Hermit will have his talke favour of his Cell: the olde Courtier, his love tafte of Saturne: yet the last Louer, may happely come formwhat neere Impiter.

Louers when they come into a Gardeine, fome gather Nettles, fome Roses, one Tyme, an other Sage, and euerye one, that, for his Ladyes fauour, that she fauoureth: infomuch as there is no Weede almoste, but it is worne. If you Gentlemen, doe the lyke in reading, I shall bee sureall my discourse shall be regarded,

fome for the fmell, fome for the fmart, all for a kinde of a louing fmacke: Lette euerye one followe his fancie, and fay that is best, which he lyketh best.

And fo I commit euerye mans delight to his own choice, & my felfe to all your courtesses.

Yours to vie, Iohn Lyly.



• Euphues and his England.



Vphues having gotten all things necessary for his voyage into England, accompanied onelye with Philautus, tooke shipping the first of December, 1579, by our English Computation: Who as one resolued to see that with his eies, which he had oftentimes heard with his eares, began to vse this

perswasion to his friend *Philautus*, aswell to counsell him how he should behaue him-selfe in *England*, as to com-

fort him beeing nowe on the Seas.

As I have found thee willing to be a fellow in my trauell, fo would I have thee ready to be a follower of my counfell: in the one shalt thou shew thy good will, in the other manifest thy wisdome. Wee are now sayling into an Iland of smal compasse as I gesse by their Maps, but of great civility as I hear by their man[n]ers, which if it be so, it behooveth vs to be more inquisitive of their conditions, then of their countrey: and more carefull to marke the natures of their men, then curious to note the situation of the place. And surely me thinketh we cannot better bestow our time on the Sea, then in aduise how to behave our selves when we come to ye shore: for greater daunger is ther to arive in a straunge countrey where the inhabitants be pollitique, then to be tossed with the troublesome waves,

where the Mariners be vnskilfull. Fortune guideth men in the rough Sea, but Wisdome ruleth them in a

straunge land.

If Trauailers in this our age were as warye of their conditions, as they be venterous of their bodyes, or as willing to reape profit by their paines, as they are to endure perill for their pleasure, they would either prefer their own foyle before a straunge Land, or good counsell before their owne conceyte. But as the young scholler in Athens went to heare Demosthenes eloquence at Corinth, and was entangled with Lais beautie, fo most of our trauailers which pretend to get a fmacke of straunge language to sharpen their wits, are infected with vanity by [in] following their wils. Daunger and delight growe both vppon one stalke, the Rose and the Canker in one bud, white and blacke are commonly in one border. Seeing then my good Philautus, that we are not to conquer wilde beafts by fight, but to confer with wife men by pollicie: We ought to take greater heede that we be not intrapped in follye, then feare to bee fubdued by force. And heere by the way it shall not be amisse, aswell to drive away the tediousnesse of time, as to delight our selues with talke, to rehearfe an olde treatife of an auncient Hermitte, who meeting with a pylgrime at his Cell, vttered a straunge and delightfull tale, which if thou Philautus art disposed to heare, and these present attentiue to haue, I will spende some time about it, knowing it both fit for vs that be trauailers to learne wit, and not vnfit for these that be Merchaunts to get wealth.

Philautus although the stumpes of loue so sticked in his mind, that he rather wished to heare an Eelegie in Ouid, then a tale of an Hermit: yet was hee willing to lend his eare to his friende, who had lest his heart with his Lady, for you shal vnderstand that Philautus having read the Cooling Carde which Euphues sent him, sought rather to aunswere it, then allowe it. And I doubt not but if Philautus sall into his olde vaine in England, you shall heare of his new device in Italy.

And although fome shall thinke it impertinent to the historie, they shall not finde it repugnant, no more then in one no fegay to fet two flowers, or in one counterfaite two coulours, which bringeth more delight, then disliking.

Philautus aunswered Euphues in this manner.

Y good *Euphues*, I am as willing to heare thy tale, as I am to be pertaker of thy trauaile, yet I knowe not howe it commeth to passe, that my eyes are eyther heavy against soule weather, or my head so drowsie against some ill newes, that this tale shall come in good time to bring me a sleepe, and then shall I get no harme by the Hermit, though I get no good: the other that wer then in the shippe slocked about *Euphues*, who began in this manner.

There dwelt fome-tymes in the Iland Scyrum, an auncient gentleman called Caffander, who aswell by his being a long gatherer, as his trad[e] being a lowd [lewde] vsurer, waxed so wealthy, that he was thought to have almost all the money in that countrey, in his owne coffers, being both aged and sickly, found such weaknesse in him-selfe, that he thought nature would yeeld to death, and phisicke to his diseases. This Gentleman had one onely sonne, who nothing resembled the father either in fancie or fauour, which the olde manne perceiuing, dissembled with him both in nature and honestie, whom he caused to be called vnto his bedside, and the chamber beeing voyded, he brake with him in these tearmes.

Callimachus (for fo was hee called) thou art too young to dye, and I too old to lyue: yet as nature must of necessitie pay hir debt to death, so must she also shew hir deuotion to thee, whome I aliue had to be the comfort of myne age, and whome alone I must leaue behynde mee, for to bee the onely maynteiner of all myne honour. If thou couldest aswell conceiue the care of a father, as I can leuel at the nature of a childe, or wer I as able to vtter my affection towards a sonne as thou oughtest to shew thy duety to thy sire,

then wouldest thou desire my life to eniou my counsell, and I should correct [corrupt] thy life to amend thy conditions: yet so tempered, as neyther rigor might detract any thing from affection in me, or seare any whit from thee, in duety. But seeing my selfe so feeble that I cannot liue to bee thy guyde, I am resolved to give thee such counsell as may do thee good, wher-in I shall shew my care, and discharge my duetie.

My good fonne, thou art to receive by my death wealth, and by my counfel wifdom, and I would thou wert as willing to imprint the one in thy hart, as thou wilt be ready to beare the other in thy purfe: to bee rich is the gift of Fortune, to bee wife the grace of God. Haue more minde on thy bookes then my [thy] bags, more defire of godlinesse then gold, greater

affection to dye well, then to liue wantonly.

But as the Cypreffe tree, the more it is watered, the more it withereth, and the oftner it is lopped, the fooner it dyeth, fo vnbrideled youth, the more it is also by graue aduife counfelled, or due correction controlled, the fooner it falleth to confusion, hating all reasons that would bring it from folly, as that tree doth all remedies, that should make it fertile.

Alas *Callimachus*, when wealth commeth into the handes of youth before they can vie it, then fall they to al diforder that may be, tedding that with a forke in one yeare, which was not gathered together with a

rake, in twentie.

But why discourse I with thee of worldly affaires, being my self going to heaven, heere *Callimachus* take the key of yonder great barred Chest, wher thou shalt finde such store of wealth, that if thou vse it with discretion, thou shalt become the onely rich man of the world. Thus turning him on his [the] left side, with a deepe sigh and pitifull grone, gaue vp the ghoast.

Callimachus, hauing more minde to looke to the locke, then for a shrowding sheete, the breath beeing scarce out of his fathers mouth, and his body yet panting with heate, opened the Chest, where he found

nothing, but a letter written very faire, fealed vp with his Signet of armes, with this fuperscription:

In finding nothing, thou shalt gaine all things.

Callimachus, although hee were abaffhed at [the] fight of the emptie Cheft, yet hoping this letter would direct him to the golden Myne, he boldly opened it, the contents whereoff, follow[ed] in these terms.

Ifedome, is great wealth. Sparing, is good getting. Thrift confifteth not in golde, but grace. It is better to dye with-out mony, then to liue with out modestie. Put no more clothes on thy back, then will expell colde: neither any more meat in thy belly, then may quench hunger. Vse not chaunge in attire, nor varietie in thy dyet: the one bringeth pride, the other surfets. Each vaine, voyd of pietie: both costly, wide of profit.

Goe to bed with the Lambe, and rife with the Larke: Late watching in the night, breedeth vnquyet: and long fleeping in the day, vngodlinesse: Flye both:

this, as vnwholfome: that, as vnhonest.

Enter not into bands, no not for thy best friends: he that payeth an other mans debt seeketh his own decay, it is as rare to see a rich Surety, as a black Swan, and he that lendeth to all that will borowe, sheweth great good will, but lyttle witte. Lende not a penny without a pawne, for that will be a good gage to borowe. Be not hastie to marry, it is better to have one plough going, then two cradells: and more profit to have a barne filled then a bedde. But if thou canst not live chastly, chuse such an one, as maye be more commended for humilitie, then beautie. A good hustwise, is a great patrimony: and she is most honourable, that is most honest. If thou desire to be olde, beware of too much wine: If too be healthy, take heede of many women: If too be rich, shunne playing at al games. Long quassing, maketh a short lyse: Fonde

lust, causeth drye bones: and lewd pastimes, naked pursses. Let the Cooke be thy Phisition, and the shambles thy Apothecaries shop: He that for every qualme wil take a Receipt, and can-not make two meales, vnlesse Galen be his Gods good: shall be sure to make the Phisition rich, and himselse a begger: his bodye will never be with-out diseases, and his pursse ever with-out money.

Be not too lauish in giuing almes, the charitie of this Countrey, is, God helpe thee: and the courtesie,

I have the best wine in towne for you.

Liue in the Countrey, not in the Court: where neither Graffe will growe, nor Moffe cleaue to thy heeles.

Thus hast thou if thou canst vie it, the whole wealth of the world: and he that can-not follow good counsel, neuer can get commoditie. I leave thee more, then my father left me: For he dying, gave me great wealth, without care how I might keepe it: and I give thee good counsell, with all meanes how to get riches. And no doubt, what so is gotten with witte, will bee kept with warinesse, and encreased with Wisedome.

God bleffe thee, and I bleffe thee: and as I tender

thy fafetie, fo God deale with my foule.

Callimachus was stroken into such a maze, at this his fathers last Will, that he had almost lost his former wit: And being in an extreame rage, renting his clothes and tearing his haire, began* to* [he] vtter[ed] these words.

Is this the nature of a Father to deceive his fonne, or the part of crabbed age, to delude credulous youth? Is the death bedde which ought to bee the ende of deuotion, become the beginning of deceipt? Ah Caffander, friend I can-not terme thee, feeing thee fo vnkinde: and father I will not call thee, whome I finde fo vnnaturall.

Who fo shall heare of this vngratefulnesse, will rather lament thy dealyng, then thy death: and maruel yat

a man affected outwardly with fuch great grauitie, should inwardly be infected with so great guile. Shall I then shew the duetie of a childe, when thou hast forgotten the Nature of a Father? No, no, for as the Torch tourned downewarde, is extinguished with the selfe same waxe which was the cause of his lyght: so Nature tourned to vnkindenesse, is quenched by those meanes it shoulde be kindeled, leauing no braunch of loue, where it sounde no roote of humanitie.

Thou hast carved to thy graue more graye haires, then yeares: and yet more yeares, then vertues. Couldest thou vnder the Image of so precise holynesse, harbour the expresse patterne of barbarous crueltie? I see now, that as the Canker soonest entreth into the white Rose, so corruption doth eassiest creepe into the white head.

Would Callimachus could aswell disgest thy malyce with patience, as thou diddest disguise it with crast: or would I might either burie my care with thy carcasse, or that thou hadst ended thy defame with thy death. But as ye hearb Moly hath a sloure as white as snow, and a roote as blacke as incke: so age hath a white head, showing pietie, but a black hart, swelling with mischiese.

Wher-by I fee, that olde men are not vnlyke vnto olde Trees, whose barkes seemeth to be found, when

their bodies are rotten.

I will mourne, not that thou art now dead, but bicause thou hast lived so long: neither doe I weepe to see thee without breath, but to finde thee without mony.

In steede of coyne, thou hast left me counsaile: O polytique olde man. Didst thou learne by experience, that an edge can be any thing worth, if it have nothing to cut, or yat Myners could worke without mettals, or Wisedome thriue, with-out where-with.

What auayleth it to be a cunning Lapidarie, and haue no stones? or a skilfull Pilot, and haue no ship? or a thriftie man, and haue no money. Wisdome hath no Mint, Counsell is no Coyner. He that in these dayes seeketh to get wealth by wit, with-out friends, is lyke vnto him, that thinketh to buye meate in the

market for honestie with-out money: which thriueth on either fide fo well, that the one hath a wittie head and an emptie pursse: the other a godly minde, and an

emptie belly.

Yea, fuch a world it is, that Gods can do nothing with-out golde, and who of more might? nor Princes any thing with-out gifts, and who of more Maieftie? nor Philosophers any thing with-out guylt [gylte], and who of more wisedome? For as among the Aegyptians, there was no man esteemed happie, that had not a beast full of spots, so amongst vs ther is none accompted wise that hath not a purse sull of golde. And haddest thou not loued money so well, thou wouldest neuer haue lived so warily and died so wickedly, who either burying thy treasure, does hope to meete it in hell, or borowing it of the Diuel hast rendred him the whole, the interest where-of, I seare me, commeth to no lesse then the price of thy soule.

But whether art thou caried, *Callimachus*, rage can neither reduce thy fathers life, nor recouer his treafure. Let it fuffice thee, that he was vnkinde, and thou vnfortunate, that he is dead and heareth thee not, that

thou art aliue and profitest nothing.

But what, did my father think, that too much wealth would make me proud, and feared not too great mifery would make me desperate? Whilest he was beginning a fresh to renew his complaints and reuile his parents, his kinssolke assembled, who caused him to bridle his lauish tongue, although they meruailed at his pitious tale: For it was well knowne to them all, that Cassander had more mony then halfe the countrey, and loued Callimachus better then his own felse.

Callimachus by the importunitie of his allies, repressed his rage, setting order for all thinges requisite for his fathers funeralles, who being brought with due reuerence vnto the graue, hee returned home, making a short Inuentorie to his fathers long Wil. And having made ready money of such mouables as were in his house, putte both them and his house into his

purse, resoluing now with him-selfe in this extremitie, eyther with the hazarde of his labour to gayne wealth, or by myffortune to feeke death, accompting it [as] great shame to liue with-out trauell, as griefe to bee left with-out treasure, and although hee were earnestly entreated, as well by good proffers of gentle perfwafions to weane him-felfe from fo defolate, or rather desperate lyfe, hee would not hearken eyther to his owne commodities or their counfelles: For feeing (fayd hee) I am left heyre to all the worlde, I meane to execute my authoritie, and clayme my lands in all places of the world. Who now fo rich as Callimachus? Who had as many reuenues euery where as in his owne countrey? Thus beeyng in a readines to departe, apparrelled in all coulours, as one fitte for all companies, and willing to fee all countries, iournyed three or foure dayes verye deuoutlye lyke a pilgrime, who straying out of his pathway, and fomwhat weary, not vfed to fuch day-labours, refled him-felf vppon the fide of a filuer streame, euen almost in the grisping of the euening, where thinking to steale a nappe, beganne to close his eyes. As he was thus between flumbring and waking, he heard one cough pitiously, which caused him to start: and seeing no creature, hee fearched diligently in euery bushe and vnder euery shrubbe, at the last he lyghted on a little caue, where thrusting in his head more bolde then wife, hee espyed an olde man cladde all in gray, with a head as white as Alablaster, his hoarie beard hanging downe well neere to his knees, with him no earthly creature, fauing onelye a Moufe fleeping in a Cattes eare. Ouer the fyre this good olde man fatte, leaning his head to looke into a little earthen veffell which stoode by him.

Callimachus delyghted more then abashed at this straunge sight, thought to see the manner of his hoste,

before he would be his guest.

This olde manne immediatelye tooke out of his potte certayne rootes, on the which hee fedde hungerlye, hauing no other drinke then fayre water. But

that which was moste of all to bee considered and noted, the Mouse and the Catte sell to their victualles, beeing such reliques as the olde manne had left, yea and that so louinglye, as one woulde have thought them both married, judging the Mouse to be verye wilde, or

the Cat very tame.

Callimachus coulde not refrayne laughter to beholde the folempne feaste, at the voyce where-of the olde manne arose, and demaunded who was there: vnto whome Callimachus aunswered: Father, one that wisheth thee both greater cheere and better servaunts: vnto whome hee replyed shoaring vp his eyes, by Iis sonne, I accompt the cheere good, which maintayneth health, and the servauntes honest, whome I finde saythfull. And if thou neyther thinke scorne of my company nor my Cell, enter and welcome: the which offer Callimachus accepted with great thankes, who thought his lodging would be better then his supper.

The next morning the olde manne being very inquisitive of *Callimachus* what he was, wher he dwelt, and whether he would, *Callimachus* discoursed with him in perticulers, as before, touching his Fathers death and despite, against whome hee vttered so many bytter and burning wordes, as the olde Hermittes eares gloed to heare them, and my tonge would blyster if I should vtter them. More-over he added that he was determined to seeke adventures in straunge lands, and either to setch the golden seece by travaile, or suffeine the force of Fortune by his owne wilfull follye.

Now *Philautus*, thou shalt vnderstand that this olde Hermitte, whiche was named also *Cassander*, was Brother to *Callimachus* Father, and Vncle to *Callimachus*, vnto whom *Cassander* had before his death conueyed the summe of tenne thousand poundes, to the vse of his sonne in his most extremitie and necessitie, knowing or at the least foreseeing that his young colt will neuer beare a white mouth with-out a harde bridle. Also hee assured him-selfe that his brother so little tendred money being a professed Hermitte, and so much

tendred and esteemed Callimachus, beeing his neere kinsman, as he put no doubt to stand to his deuotion.

Caffander this olde Hermitte hearing it to bee Callimachus his Nephewe, and vnderstanding of the death of his brother, dissembled his griefe although he were glad to see thinges happen out so well, and determined with him-selfe to make a Cosinne of his young Neuew [Nephew], vntyll hee had bought witte with the price of [his] woe, wherefore he assayed first to staye him from trauell, and to take some other course, more sitte for a Gentleman. And to the intent sayde hee, that I may perswade thee, giue eare vnto my tale, and this is the tale Philautus that I promised thee, which the Hermitte sitting nowe in the Sunne, began to vtter to Callimachus.

Hen I was younge as thou nowe art, I neuer thought to bee olde, as nowe I am, which caused lustye bloud to attempte those thinges in youth, which akyng boanes have repented in age. I hadde one onely Brother, which also bore my name, being both borne at one tyme as twinnes, but fo farre dyfagreeing in nature, as hadde not as well the respecte of the iust tyme, as also the certeyntie and assuraunce of our Mothers fidelitie, perswaded the worlde wee hadde one Father: It would verye hardelye haue beene thought, that fuch contrarye dispositions coulde well haue beene bredde in one wombe, or iffued from ones loynes. Yet as out of one and the felfe-fame roote, commeth as well the wilde Olyue, as the fweete, and as the Palme Perfian Fig tree, beareth as well Apples, as Figs: fo our mother thrust into the world at one time, the bloffome of grauitie and lyghtneffe.

We were nurssed both with one teate, where my brother sucked a desire of thirst [thrist], and I of thest: which euidently sheweth that as the breath of the Lyon, engendreth as well the Serpent, as the Ant: and as the selfe same deaw forceth the Earth to yeelde both the Darnell and Wheat: or as the Easterly winde maketh

the bloffomes to blaft, and the buddes to blowe: fo one wombe nourifhed contrary wits, and one milke diuers manners, which argueth fomething in Nature I know not what, to be meruaylous, I dare not faye monstrous.

As we grew olde in yeares, so began we to be more opposit in opinions: He graue, I gamesome: he studious, I carelesse: he without mirth, and I without

modestie.

And verely, had we refembled each other, as little in fauour, as we did in fancie, or difagreed as much in fhape as we did in fence: I know not what *Dedalus* would have made a *Laborynth* for fuch Monsters, or what *Appelles* could have couloured fuch Mifshapes.

But as the Painter Tamantes could no way expresse the griefe of Agamemnon who faw his onely daughter facraficed, and therefore drew him with a vale ouer his face, whereby one might better conceiue his anguish, then he colour it: so some Tamantes seeing vs, would be conftrained with a Curtaine to fhadow that deformitie, which no counterfait could portraie lyuely. But nature recompensed ye dissimilitude [similitude] of mindes, with a Sympathy of bodies, for we were in all parts one fo like the other, that it was hard to distinguish either in speach, countenaunce, or height, one from the other: fauing that either car[r]ied the motion of his mind, in his manners, and that the affects of the hart were bewrayed by the eyes, which made vs knowen manifestly. For as two Rubies be they neuer fo lyke, yet if they be brought together one staineth the other, fo we beeing close one to the other, it was easely to imagine by the face whose vertue deserved most fauour, for I could neuer fee my brother, but his grauitie would make me blush, which caused me to resemble the Thrushe, who neuer singeth in the companye of the Nightingale. For whileft my Brother was in prefence, I durft not prefume to talke, leaft his wifedome might haue checked my wildnesse: Much lyke to Roscius, who was alwayes dumbe, when he dined with Cato. Our Father being on his death bed, knew not whom to

ordein his heire, being both of one age: to make both, woulde breede as he thought, vnquiet: to appoint but one, were as he knew iniury: to deuide equally, were to haue no heire: to impart more to one then to ye other, were partiality: to disherite me of his wealth, whom Nature had disherited of wisedome, were against reason: to barre my brother from golde, whome God seemed to endue with grace, were flatte impietie: yet calling vs before him, he vttered with watrie eyes, these words.

Ere it not my fonnes, that Nature worketh more in me, then Iustice, I should disherite the one of you, who promifeth by his folly to spende all, and leaue the other nothing, whose wisedome feemeth to purchase all things. But I well know, that a bitter roote is amended with a fweete graft, and crooked trees proue good Cammocks, and wilde Grapes, make pleafaunt Wine. Which perswadeth me, that thou (poynting to me) wilt in age repent thy youthly affections, and learne to dye as well, as thou hast lyued wantonly. As for thee (laying his hande on my brothers head) although I fee more then commonly in any of thy yeares, yet knowing that those that give themselues to be bookish, are oftentimes so blockish, that they forget thrift: Where-by the olde Saw is verified, that the greatest Clearkes are not the wifest men, who digge still at the roote, while others gather the fruite. I am determined to helpe thee forward, least hauing nothing thou defire nothing, and fo be accompted as no body. He having thus faid, called for two bags, the one ful of gold, the other fluft with writings, and casting them both vnto us, sayd this: There my sonnes deuide all as betweene you it shal be best agreed. and fo rendred vp his ghoaft, with a pitifull grone.

My brother as one that knew his owne good, and my

My brother as one that knew his owne good, and my humour, gaue me leaue to chufe which bag I lyked, at the choice I made no great curiofitie, but fnatching the gold, let go ye writings, which wer as I knew Euidences for land, oblygations for debt, too heavy for me to

cary, who determined (as now thou doest Callimachus) to feeke aduentures. My pursse now swelling with a timpany, I thought to ferch al countries for a remedy, and fent many golden Angels into euery quarter of ve world, which neuer brought newes again to their master, being either foared into heauen, wher I cannot fetch them, or funke into Hell for pride, wher I meane not to follow them. This life I continued ye fpace of. xiiij. yeares, vntil I had vifited and viewed euery country, and was a stranger in mine owne: but finding no treasure to be wrapped in trauell, I returned with more vices, then I went forth with pence, yet with fo good a grace, as I was able to finne both by experience and authoritie, vfe framing me to the one, and the Countryes to the other. There was no cryme fo barbarous, no murther fo bloudy, no oath fo blafphemous, no vice so execrable, but yat I could readely recite where I learned it, and by roate repeate the peculiar crime, of euerye perticular Country, Citie, Towne, Village, House, or Chamber.

If I met with one of *Creete*, I was ready to lye with him for the whetstone. If with a *Grecian*, I could diffemble with *Synon*. I could court it with the *Italian*, carous it with the *Dutch-man*. I learned al kinde[s] of poysons, yea, and such as were fit for the Popes holynesse. In *Aegypt* I worshipped their spotted God, at *Memphis*. In *Turkey*, their *Mahomet*. In *Rome*, their Masse: which gaue me not onely a remission for my sinnes past without penaunce, but also a commission to

finne euer after with-out preiudice.

There was no fashion but fitted my backe, no fancie but served my tourne: But now my Barrell of golde, which Pride set a broche, Loue began to set a tilte, which in short time ranne so on the lees, that the Diuell daunced in the bottome, where he sound neuer a crosse. It were too tedious to vtter my whole lyse in this my Pilgrimage, the remembraunce where-off, doth nothing but double my repentaunce.

Then to grow to an ende, I feeing my money wasted,

my apparell worne, my minde infected with as many vices, as my body with difeafes, and my bodye with more maladyes, then the Leopard hath markes, hauing nothing for amends but a few broken languages, which ferued me in no more steede, then to see one meat ferued in diuers dishes: I thought it best to retourne into my natiue foyle, where finding my brother as farre now to exceede others in wealth, as hee did me in wit, and that he had gayned more by thrift, then I could fpende by pride, I* neither enuyed his estate, nor pityed mine owne: but opened the whole course of my youth, not thinking there-by to recouer that of him by request, which I had lost my selfe by riot, for casting in my minde the miseries of the world with the mischieses of my life, I determined from that vnto my liues end, to lead a folitary life in this caue, which I haue don[e] the tearm of ful forty winters, from whence, neither the earnest entreatie of my Brother, nor the vaine pleasures of the world could draw me, neyther shall any thing but death.

Then my good Callimachus, recorde with thy felfe the inconveniences that come by travailing, when on the Seas euery storme shall threaten death, and euery calme a daunger, when eyther thou shalt be compelled to boord others as a pyrate, or feare to be boorded of others as a Marchaunt: when at all times thou must haue the back of an Asse to beare all, and the snowt of a fwine to fay nothing, thy hand on thy cap to shew reuerence to euery rafcall, thy purfe open to be prodigall to euery Boore, thy fworde in thy sheath, not once daring either to strick or ward, which maketh me think that trauailers are not onely framed not to commit iniuries, but also to take them. Learne Callimachus, of the Byrde Acanthis, who being bredde in the thistles will live in the thistles, and of the Grafhopper, who being fproung of the graffe, will rather dye then depart from the graffe. I am of this minde with Homer, that as the Snayle that crept out of hir

shell was turned eftsoones into a Toad, and therby

was forced to make a stoole to sit on, disdaining hir own house: so the Trauailer that stragleth from his own countrey, is in short tyme transformed into so monstrous a shape, that hee is faine to alter his manfion with his manners, and to liue where he canne, not where he would. What did Vlyffes wish in the middest of his trauailing, but onely to fee the fmoake of his owne Chymnie? Did not all the Romaines faye that he that wandered did nothing els but heap forowes to his friends, and shame to himself, and resembled those that feeking to light a Lynke, quenched a Lamp, imitating the barbarous Gothes, who thought the rootes in Alexandria, sweeterthen ye resons [Raisons] in Barbary: But * he * that * leaueth * his * own * home, * is * worthy * no * home.* In my opinion it is a homely kinde of dealing to preferre the curtefie of those he neuer knew, before the honefty of those among whom he was born: he that cannot liue with a gro[a]t[e] in his own country, shal neuer enioy a penny in an other nation. Litle dost thou know Callimachus with what wood trauailers are warmed, who must sleepe with their eies open, least they be flain in their beds, and wake with their eves shut, least they be fuspected by their lookes, and eat with their mouths close, least they be poysoned with theyr meates. Where if they wax wealthy, thou shalt be enuied, not loued: If poore punished, not pittied: If wife, accounted espials: If foolish, made drudges. Gentle-man will be thy peere though they be noble, and euery pesaunt their Lord if they [he] be gentle. Hee therefore that leaueth his own house to seeke aduentures, is like the Quaile that forfaketh the Malowes to eat Hemlock, or the Fly that shunneth the Rose, to light in a cowshard. No Callimachus, there wil no Mosse sticke to the stone of Sissphus, no graffe hang on [the] heeles of Mercury, no butter cleaue on ye bread of For as the E[a]gle at euery flight loofeth a fether, which maketh hir bald in hir age: fo the trauailer in euery country loofeth fome fleece, which maketh him a begger in his youth, buying that with a

pound, which he cannot fell againe for a penny, repentaunce. But why go I about to diffwade thee from that, which I my felf followed, or to perfwade thee to that which thou thy felfe flyest? My gray haires are like vnto a white frost, thy read [redde] bloud not vnlike vnto a hot fyre: fo that it cannot be yat either thou shouldest follow my counsell, or I allow thy conditions: fuch a quarrel hath ther alwaies bin betwene the graue and the cradle, that he yat is young thinketh the olde man fond, and the olde knoweth the young man to be a foole. But Callimachus, for the towardnes I fee in thee, I must needs loue thee, and for thy frowardnes, of force counfel thee: and do in ye fame fort, as Phæbus did yat [ye] daring boy Phæton. Thou goest about a great matter, neither fit for thy yeares being very young, nor thy profit being left fo poore, thou defireft yat which thou knowest not, neither can any performe yat which thou feemest to promise. If thou couet to trauaile straunge countries, fearch the Maps, there shalt thou see much, with great pleasure and smal paines, if to be conversant in al courts, read histories, where thou shalt vnderstand both what the men haue ben, and what their maners are, and me thinketh ther must be much delight, when ther is no daunger. And if thou have any care either of ye greene bud which fpringeth out of the tender stalke, or the timely fruite which is to grow of fo good a roote, feeke not to kill the one, or hasten ye other: but let time so work that grafts may be gathered off [on] the tree, rather then slicks to burn. And fo I leave thee, not to thy felf, but to him vat made thee, who guid [e] thee with his grace, whether thou go as thou wouldest, or tarry at home as thou shouldest.

Callimachus obstinate in his fond conceit, was so far from being perswaded by this old Hermit, yat he rather made it a greater occasion of his pilgrimage, and with an answer betwen scorning and re[a] soning, he replied thus.

Father or friend (I know not verye well howe to tearme you) I have beene as attentiue to heare your good discourse, as you were willing to vtter it: yet mee

thinketh you deale maruailouslye with youth, in seeking by fage counsell to put graye hayres on their chins, before nature hath given them almost any hayres on their heades: where-in you have gone fo farre, that in my opinion your labour had bene better fpent in trauailing where you have not lyued, then in talking wher you cannot be beleeued. You have bene a Trauailer and tasted nothing but sowre, therefore who-foeuer trauaileth, shall eate of the same sauce: an Argument it is, that your fortune was ill, not that others should be as bad, and a warning to make you wife, not a warning to proue others vnfortunate. Shal a fouldier that hath received a skar in the battaile, giue out that all warriours shall be maymed? Or the Marchaunt that hath lost by the Seas, be a cause that no other should venture, or a trauailer that hath fustained harm by finister fortune, or bene infected by his own folly, diffwade al Gentlemen to rest at their own home till they come to their long home? Why then let al men abstaine from wine, bicause it made Alexander tipfie, let no man loue a woman for yat Tarquine was banished, let not a wise man play at al, for yat a foole hath loft al: which in my minde would make fuch medly, that wee should bee enforced to leave things that were best, for feare they may bee badde, and that were as fond as not to cut ones meate with that knife yat an other hath cut his finger. Things are not to be judged by the euent, but by the ende, nor trauailing to be condemned by yours or manies vnluckie fuccesse, but by the common and most approued wisdome of those that canne better shew what it is then I, and will better speake of it then you doe.

Where you alledge *Vliffes* that he defired nothing fo much, as to fee the fmoake of *Ithaca*, it was not bicause he loued not to trauaile, but yat he longed to see his wife after his trauaile: and greater commendation brought his trauail to him, then his wit: the one taught but to speake, the other what he should speake. And in this you tourne the poynt of your owne bodkin

into your owne bosome. Vlisses was no lesse esteemed for knowledge he had of other countryes, then for ye reuenewes he had in his own, and wher in ye ende, you seeme to refer me to yat [the] viewing of Maps, I was neuer of that minde to make my ship in a Painters shop, which is lyke those, who have great skill in a wooden Globe, but neuer behold the Skie. And he that seeketh to bee a cunning travailer by seeing the Mappes, and an expert Astronomer, by turning the Globe may be an Apprentice for Appelles, but no Page for Vlisses.

Another reason you bring, that trauailing is costly, I speake for my selfe: He that hath lyttle to spende, hath not much to lose, and he that hath nothing in his

owne countrey, can-not have leffe in any.

Would you have me fpend the floure of my youth, as you doe the withered rafe of your age? can ye faire bloud of youth creepe into the ground as it were frost bitten? No Father Hermit, I am of Alexanders minde, if there were as many worlds, as there be cities in the world, I would neuer leave vntill I had feene all the worlds, and each citie in everie world. Therefore to be short, nothing shall alter my minde, neither penny nor Pater noster.

This olde man feeing him fo resolute, resolued to let

him depart, and gaue him this Fare-well.

Y good fonne though thou wilt not fuffer mee to perfwade thee, yet shalt thou not let mee to pittie thee, yea and to pray for thee: but the tyme will come when comming home by weeping crosse, thou shalt confesse, that it is better to be at home in the caue of an Hermit then abroad in the court of an Emperour, and that a crust with quietnesse, shall be better then Quayles with vnrest. And to the ende thou maist proue my fayings as true, as I know thy selfe to bee wilfull, take the paines to retourne by [to] this poore Cel[1], where thy fare shall be amended, if thou amende thy fault, and so farewell.

Callimachus courteously tooke his leaue, and went

his waye: but we will not leave him till we have him againe, at the Cell, where we found him.

Ow *Philautus* and Gentlemen all, fuppose that *Callimachus* had as il fortune, as euer had any, his minde infected with his body, his time consumed with his treasure: nothing won, but what he cannot loose though he would, Miserie. You must imagine (bicause it were too long to tell all his iourney) that he was Sea sicke, (as thou beginnest to be *Philautus*) that he hardly escaped death, that he endured hunger and colde, heate with-out drinke, that he was entangled with women, entrapped, deceiued, that euery stoole he sate on, was penniles bench, that his robes were rags, that he had as much neede of a Chirurgian as a Phisition, and that thus he came home to the Cell, and with shame and forrow, began to say as followeth.

I Finde too late yet at length that in age there is a certeine forefight, which youth can-not fearch, and of a kinde of experience, vnto which vnripened yeares cannot come: fo that I must of necessitie confesse, that youth neuer raineth wel, but when age holdeth the bridell, you see (my good father) what I would say by outward shew, and I neede not tell what I haue tryed, bicause before you tolde me I should finde it: this I say, that whatsoeuer miserie happened either to you or any, the same hath chaunced to me alone. I can say no more, I haue tryed no lesse.

The olde Hermit glad to fee this ragged Colte retourned, yet grieued to fee him fo tormented, thought not to adde fower words to augment his fharp woes, but taking him by the hande, and fitting down, began after a folempn manner, from the beginning to ye ende, to difcourse with him of his fathers affaires, euen after the fort that before I rehearsed, and delyuered vnto him his money, thinking now that miserie woulde make him thriftie, desiring also, that aswell for the honour of his Fathers house, as his owne credite, hee

would retourne againe to the Islande, and there be a comfort to his friends, and a reliefe to his poore neighbours, which woulde be more worth then his wealth,

and the fulfilling of his Fathers last Will.

Callimachus not a little pleased with this tale, and I thinke not much displeased with the golde, gaue such thankes, as to such a friend appertained, and following the counsel of his vnckle, which euer after he obeyed as a commaundement, he came to his owne house, liued long with great wealth, and as much worship as any one in Scyrum, and whether he be now lyuing, I know not. but whether he be or no, it skilleth not.

Now Philautus, I have tolde this tale, to this ende, not that I thinke trauailing to be ill if it be vfed wel, but that fuch aduice be taken, yat the horse carry not his own bridle, nor youth rule himself in his own conceits. Besides yat, such places are to be chosen, wher-in to inhabit as are as commendable for vertue, as buildings: where the manners are more to be marked, then ye men feene. And this was my whole drift, either neuer to trauaile, or fo to trauaile, as although ve purffe be weakened, ve minde may be strengthened. For not he yat hath seene most countries is most to be esteemed, but he that learned best conditions: for not fo much are ve scituation of the places to be noted, as the vertues of the perfons. Which is contrarie to the common practife of our trauailers, who goe either for gaine, and returne without knowledge, or for fashion sake, and come home with-out pietie: Whose estates are as much to be lamented, as their follyes are to be laughed at.

This causeth youth, to spende their golden time, with-out either praise or prosit, pretending a desire of learning, when they onely followe loytering. But I hope our trauell shal be better employed, seeing vertue is the white we shoote at, not vanitie: neither the English tongue (which as I have heard is almost barbarous) but the English manners, which as I thinke are most precise. And to thee *Philautus* I begin to

addresse my speach, having made an end of mine [my] hermits tale, and if these sew precepts I give thee be observed, then doubt not but we both shall learne that we best lyke. And these they are.

A T thy comming into *England* be not too inquisitive of newes, neither curious in matters of State, in affemblies aske no questions, either concerning manners or men. Be not lauish of thy tongue, either in causes of weight, least thou shew thy selfe an espyall, or in wanton talke, least thou prove thy selfe a foole.

It is the Nature of that country to fift straungers: euery one that shaketh thee by the hand, is not ioyned to thee in heart. They thinke Italians wanton, and Grecians fubtill, they will trust neither they are so incredulous: but vndermine both, they are fo wife. Be not quarrellous for euery lyght occasion: they are impatient in their anger of any equal, readie to reuenge an iniury, but neuer wont to profer any: they neuer fight without prouoking, and once prouoked they neuer cease. Beware thou fal not into ye fnares of loue, ye women there are wife, the men craftie: they will gather loue by thy lookes, and picke thy minde out of thy hands. It shal be there better to heare what they fay, then to fpeak what thou thinkest: They have long ears and short tongues, quicke to heare, and flow to vtter, broad eyes and light fingers, ready to efpy and apt to stricke. Euery straunger is a marke for them to shoote at: yet this must I say which in no country I can tell the like, that it is as feldome to fee a straunger abused there, as it is rare to fee anye well vfed els where: yet prefume not too much of the curtefies of those, for they differ in natures, fome are hot, fome cold, one fimple, an other wilie, yet if thou vie few words and fayre speaches, thou shalt commaund any thing thou standest in neede of.

Touching the fituation of the foile I have read in my studie, which I partly believe (having no worse Author then Cafar) yet at my comming, when I shall

conferre the thinges I fee, with those I have read, I will iudge accordingly. And this have I heard, that the inner parte of *Brittaine* is inhabited by fuch as were born and bred in the Isle, and the Sea-choast by such as haue passed thether out of Belgick to search booties and to make war. The country is meruailouflye replenished with people, and there be many buildings almost like in fashion to the buildings of Gallia, there is great store of cattell, ye coyn they vie is either of brasse or els rings of Iron, sised at a certein weight in steede of money. In the inner parts of the Realme groweth tinne, and in the sea coast groweth yron. The brasse yat they occupy is brought in from beyond-sea. The ayre is more temperate in those places then in Fraunce, and the colde leffer. The Island is in fashion three cornered, wher-of one side is toward Fraunce, the one corner of this fide which is in* Kent, where for the most part Shippes ariue out of Fraunce, is in the East, and the other nethermore, is towardes the South. This fide containeth about fiue hundred miles, an other fide lyeth toward Spain and the Sunne going down, on the which fide is Ireland, lesse then Brittain as is supposed by the one halfe: but the cut betweene them, is like the distaunce that is betweene Fraunce and Brittaine. In the middest of this course is an Island called Man, the length of this fide is (according to the opinion of the Inhabiters) feuen hundred miles. The third fide is northward, and against it lyeth no land, but the poynt of that side butteth most vppon Germany. This they esteeme to be eight hundred miles long, and so the circuit of the whole Island is two thousand miles. Of al the Inhabitants of this Isle, the Kentish men are most ciuilest, the which country marcheth altogether vpon the fea, and differeth not greatly from the man[n]er of *France*. They that dwell more in the hart of the Realme fow corne, but live by milk and flesh, and cloth themselues in lether. All the Brittaines doe die them-selues with woad, which

fetteth a blewish coulour vpon them, and it maketh them more terrible to beholde in battaile. They weare their hayre long and shaue all partes of their bodyes, fauing the head and the vpper lippe. Diuers other vses and customes among them, as I have read *Philautus*: But whether these be true or no, I wil not say: for me thinketh an Island so well gouerned in peace then, and so famous in victories, so fertile in all respects, so wholsome and populous, must needes in the terme of a thousand yeares be much better, and I beleeue we shall finde it such, as we never read the like of any, and* vntil we arive there, we wil suspend our indgementes: Yet do I meane at my returne from thence to draw the whole discription of the Land, the customes, ye nature of ye people, ye state, ye gouernment, and whatsoeuer deserveth either meruaile or commendation.

Philautus not accustomed to these narrow Seas, was more redy to tell what wood the ship was made of, then to aunswer to Euphues discourse: yet between waking and winking, as one halfe sicke and some-what

fleepy, it came in his braynes, aunswered thus.

In fayth Euphues thou hast told a long tale, the beginning I have forgotten, ye middle I vnderstand not, and the end hangeth not together: therfore I cannot repeat it as I would, nor delight in it as I ought: yet if at our arrivall thou wilt renew thy tale, I will rub my memorie: in the meane season, would I wer either again in Italy, or now in England. I cannot brook these Seas, which provoke my stomack fore. I have an appetite, it wer best for me to take a nap, for every word is brought forth with a nod.

Euphues replied. I cannot tell Philautus whether the Sea make thee ficke, or she that was borne of the Sea: if the first, thou hast a que[a]sie stomacke: if the latter, a wanton desire. I wel beleue thou remembrest nothing yat may doe thee good, nor forgettest any thing, which can do thee harme, making more of a foare then a plaister, and wishing rather to be curffed then cured, where-in thou agreest with those which

hauing taken a furfet, feeke the meanes rather to fleepe then purge, or those that hauing ye greene ficknes, and are brought to deaths dore follow their own humour, and refuse the Phistions remedy. And such *Philautus* is thy desease, who pining in thine owne follies, chusest rather to perish in loue, then to liue in wisdome, but what-soeuer be the cause, I wish the effect may answer my friendly care: then doubtless you [thou] shalt neither die being seasick, or doat being loue sick. I would ye Sea could aswel purge thy mind of sond conceits, as thy body of grose humours. Thus ending,

Philautus againe began to vrge.

Without dou[b]t Euphues you [thou] dost me great wrong, in feeking a skar in a smosolth skin, thinking to ftop a vain wher none [is] opened, and to cast loue in my teeth, which I have already spit out of my mouth, which I must needes thinke proceedeth rather for lacke of matter, then any good meaning, els wo [u]ldest thou neuer harp on yat firing which is burst in my hart, and yet ever founding in thy eares. Thou art like those that procure one to take phisick before he be sick, and to apply a fearcloth to his bodye, when he feeleth no ach, or a vomit for a furfet, when his stomacke is empty. If euer I fall to mine old Byas, I must put thee in the fault that talkes of it, feeing thou didst put me in the minde to think of it, wher-by thou feemest to blow ye co[a]le which thou woldest quench, setting a teene edge, wher thou defireft to have a sharp poynt, ymping a fether to make me flye, when thou oughtest rather to cut my wing for feare of foaring.

Lucilla is dead, and she vpon whome I gesse thou harpest is forgotten: the one not to be redeemed, the other not to be thought on: Then good Euphues wring not a horse on the withers, with a false saddle, neither imagin what I am by thy thoughts, but by mine own doings: so shalt thou have me both willing to solve good counsell, and able hereaster to give thee comfort. And so I rest halfe sleepy with the Seas.

With this aunswere Euphues held him-felf content,

but as much wearyed with talke as the other was with trauaile, made a pyllow of his hand, and there let them both fleepe their fill and dreame with their fancies [fantafies], vntill either a ftorme cause them to wake,

or their hard beds, or their iournies ende.

Thus for the space of an eight weekes Euphues and Philautus failed on ye feas, from their first shipping, betwen whome divers speaches were vttered, which to refite were nothing necessary in this place, and weighing the circumftances, fcarfe expedient, what tempefts they endured, what straung[e] fights in ye element, what monstrous fishes were seene, how often they were in daunger of drowning, in feare of boording, how wearie, how fick, how angrie, it were tedious to write, for that whofoeuer hath either* read of trauailing, or [hath] himfelfe vsed it, can sufficiently gesse what is to be sayd. And this I leave to the judgement of those that in the like iourney have spent their time from Naples to England, for if I should faine more then others have tryed, I might be thought too Poeticall: if leffe, partiall: therefore I omit the wonders, the Rockes, the markes, the goulfes, and whatfoeuer they passed or faw, least I should trouble diuers with things they know, or may fhame my felfe, with things I know not. Lette this fuffice, that they are fafely come within a ken of Douer, which the Master espying, with a cheerefull voyce waking them, began to vtter these words vnto them.

Entlemen and friends, the longest Summers day hath his euening, Vlisses arriveth at last, and rough windes in time bring the ship to safe Road. We are now with-in source houres sayling of our Hauen, and as you wil thinke of an earthly heauen. Yonder white Clisses which easely you may perceive, are Dover hils, where-vnto is adioyning a strong and samous Castle, into the which Iulius Casar did enter, where you shall view many goodly monuments, both straunge and auncient. Therefore pull vp your harts, this merry winde will immediately bring vs to an ease bayte.

Philautus was glad he flept fo long, and was awaked in fo good time, beeing as weary of the feas, as he that neuer vfed them. Euphues not forrowfull of this good newes, began to shake his eares, and was soone apparailed. To make short, the windes were so sauorable, the Mariners so skilfull, the waye so short, that I feare me they will lande before I can describe the manner how, and therefore suppose them now in Douer Towne in the noble Isle of England, somwhat benighted, and more apt to sleepe then suppe. Yet for manners sake they enterteined their Master and the rest of the Merchants and Marriners, wher having in due time both recorded their travailes past, and ended their repast, every one went to his lodging, where I will leave them foundly sleeping vntill the next day.

The next day they spent in viewing the Castle of Douer, the Pyre, the Cliffes, the Road, and Towne, receiving as much pleasure by the fight of auncient monuments, as by their curteous enterteinment, no leffe praifing ye perfons for their good mindes, then the place for ye [their] goodly buildings: and in this fort they refreshed themselues 3.or.4. daies, vntil they had digested ve feas, and recourred again their healths, yet fo warely [warilye] they behaued themselues, as they wer neuer heard, either to enquire of any newes, or point to any fortres, beholding the bulwarkes with a flight and careles regard, but ye other places of peace, with admiration. Folly it wer to shew what they faw, feing heereafter in ye description of England, it shall most manifestly appeare. But I will set them forwarde in their iourney, where now with-in this two houres, we shall finde them in Caunterbury.

Trauailing thus like two Pilgrimes, they thought it most necessary to direct their steppes toward London, which they h[e]ard[e] was the most royall feat of the Queene of England. But first they came to Caunterbury, an olde Citie, somewhat decayed, yet beautiful to behold, most famous for a Cathedrall Church, the very Maiestie whereoss, stroke them into a maze, where

they faw many monuments, and heard tell of greater, than either they euer faw, or eafely would beleeue.

After they had gone long, feeing them-felues almost benighted, determined to make the nexte house their Inne, and espying in their way even at hande a very pleasaunt garden, drew neere: where they sawe a comely olde man as busie as a Bee among his Bees, whose countenaunce bewrayed his conditions, this auncient Father, Euphues greeted in this manner.

Ather, if the courtefie of *Englande* be aunswerable to the custome of Pilgrimes, then will the nature of the Countrey, excuse the boldnesse of straungers: our request is to have such enterteinment, beeing almost tyred with travaile, not as divers have for acquaintaunce, but as all men have for their money, which curtesie if you graunt, we will ever remaine in your debt, although every way discharge our due: and rather we are importunate, for that we are no lesse delighted with the pleasures of your garden, then the fight of your gravitie. Vnto whom the olde

man fayd.

Entlemen you are no lesse I perceiue by your manners, and you can be no more beeing but men. I am neither so vncourteous to mislyke your request nor so suspicious to mistrust your truthes, although it bee no lesse perillous to be secure, then peeuish to be curious. I keepe no victualling, yet is my house an Inne, and I an Hoste to euery honest man, so far as they with courtesse wil, and I may with abilytie. Your enterteinment shal be as smal for cheere, as your acquaintaunce is for time, yet in my house ye may happely finde some one thing cleanly, nothing courtly: for that wisedome prouideth things necessarie, not superstuous, and age seeketh rather a Modicum for sustenance, then seases for surfets. But vntil some thing may be made ready, might I be so bold as enquire your names, countreys, and ye cause of your pilgrimage, where-in if I shalbe more

inqusitive then I ought, let my rude birth excuse [satisfie] my bolde request, which I will not vrge as one importunate (I might say) impudent.

Euphues, seeing this satherly and friendlye Sire,

(whom we will name Fidus) to have no leffe inwarde courtesie, then outward comelynesse, coniectured (as well he might) that the profer of his bountie, noted the noblenesse of his birth, beeing wel assured that as no *Thersites* could be transformed into *Vlisses*, so no *Alexander* could be couched in *Damocles*.

Thinking therefore now with more care and aduifednesse to temper his talke, least either he might feeme foolysh or curious, he aunswered him, in these

termes.

Ood fir, you have bound vs vnto you with a double chaine, the one in pardoning our prefumption, the other in graunting our peticion. Which great and vndeferued kindenesse, though we can-not requit[e] with the lyke, yet if occasion shall serve, you shall sinde vs heereaster as willing to make amends, as

we are now ready to giue thankes.

Touching your demaunds, we are not fo vnwife to millyke them, or fo vngratefull to deny them, least in concealing our names, it might be thought for some trespasse, and couering our pretence, we might be sufpected of treason. Know you then sir, that this Gentleman my fellow, is called *Philautus*, I *Euphues*: he an Italian, I a Grecian: both sworne friendes by iust tryall, both Pilgrimes by free will. Concerninge the cause of our comming into this Islande, it was onely to glue our eyes to our eares, that we might iustifie those things by fight, which we have oftentimes with incredible admiration vnderstoode by hearing: to wit, the rare qualyties as well of the body as the minde, of your most dreade Souereigne and Queene, the brute of the which hath filled euery corner of the worlde, infomuch as there is nothing that moueth either more matter or more meruaile then hir excellent maiestie, with [which] fame when we faw, with-out comparison and almost aboue credit, we determined to spend some parte of our time and treasure in the English court, where if we could finde the reporte but to be true in halfe, wee shoulde not onelye thinke our money and trauayle well employed, but returned with interest more then infinite. This is the onely ende of our comming, which we are nothing fearefull to vtter, trusting as well to the curtesie of your countrey, as the equitie of our cause.

Touching the court, if you can giue vs any instructions, we shal think the euening wel spent, which procuring our delight, can no way worke your disliking.

Entle-men (aunswered this olde man) if bicause I entertaine you, you seeke to vndermin[e] me, you offer me great discourtesse: you must needes thinke me verye simple, or your felues very subtill, if vpon so small acquaintaunce I should answer to such demaunds, as are neither for me to vtter being a fubiect, nor for you to know being straungers. I keepe hiues for Bees, not houses for bushbodies (pardon me Gentlemen, you have moved my patience) and more welcome shal a wasp be to my honny, then a privy enimy to my house. If the rare reporte of my most gracious Ladye haue brought you hether, mee thinketh you haue done very ill to chufe fuch a house to confirme your mindes, as feemeth more like a prison then a pallace, where-by in my opinion, you meane to derogate from the worthines of the person by ye vilnes of the place, which argueth your pretences to fauor of malice more then honest meaning. They vse to confult of *Ioue* in ye Capitol, of *Cafar*, in the fenat, of our noble Queene, in hir owne court. Besides that, Alexander must be painted of none but Appelles, nor engrauen of any but Lisippus, nor our Elizabeth set forth of euery one that would in duety, which are all, but of those that can in skyll, which are fewe, so furre [farre] hath nature ouercome arte, and grace eloquence,

that the paynter draweth a vale ouer that he cannot fhaddow, and the Orator holdeth a paper in his hand, for that he cannot vtter. But whether am I wandring, rapt farther by deuotion then I can wade through with difcretion. Cease then Gentle-men, and know this, that an English-man learneth to speake of menne, and to holde his peace of the Gods. Enquire no farther then beseemeth you, least you heare that which can-not like you. But if you thinke the time long before your repast, I wil finde some talk which shall breede your delight touching my Bees.

And here *Euphues* brake him off, and replyed: though not as bitterly as he would, yet as roundlye as

he durst, in this manner.

We are not a little fory fyr, not that we have opened our mindes, but that we are taken amisse, and where [when] we meant fo well, to be entreated fo ill, hauing talked of no one thing, vnlesse it be of good wil towar[d]s you, whome [we] reuerenced [reuerence] for age, and of dutye towarde your Souereigne, whom we meruailed at for vertue: which good meaning of ours misconstrued by you, hath bread fuch a distemperature in our heads, that we are fearfull to praise hir, whom al the world extolleth, and fuspitious to trust you, whom aboue any in the worlde we loued. And wheras your greatest argument is, the basenes of your house, me thinketh that maketh most against you. Cafar neuer reioyced more, then when hee heard that they talked of his valyant exploits in fimple cotages, alledging this, that a bright Sunne thineth in euery corner, which maketh not the beames worfe, but the place better, when (as I remember) Agefilaus sonne was set at the lower end of the table, and one cast it in his teeth as a shame, he answered: this is the vpper end where I fit, for it is not the place that maketh the person, but the person that maketh the place honorable. When it was told Alexander that he was much prayfed of a Myller, I am glad quoth he, that there is not fo much as a Miller but loueth Alexander. Among other fables, I call to my remembrance one, not long, but apt, and as fimple as it is, fo fit it is, that I cannot omit it for ye opportunitie of the time, though I might ouer-leap it for the basenesse of the matter. When all the Birds wer appointed to meete to talke of ye Eagle, there was great contention, at whose nest they should affemble, every one willing to haue it at his own home, one preferring the nobilitie of his birth, an other the statelynes of his building: fome would have it for one qualitie, fome for an other: at the last the Swalow, said they should come to his nest (being commonly of filth) which all the Birds difdaining, fayd: why thy house is nothing els but durt, and therfore aunswered ye Swalow, would I haue talke there of the Eagle: for being the basest, the name of an Eagle wil make it ye brauest. And so good father may I fay of thy cotage, which thou feemest to account of so hom[e]ly, that moving but fpe[e]ch of thy Souereigne, it will be more like a court then a cabin, and of a prison the name of Elizabeth wil make it a pallace. The Image of a Prince flampt in copper goeth as currant, and a Crow may cry Aue Cæfar with-out any rebuke.

The name of a Prince is like the sweete deaw, which falleth as well vppon lowe shrubbes, as hygh trees, and refembleth a true glaffe, where-in the poore maye fee theyr faces with the rych, or a cleare streame where-in all maye drincke that are drye: not they onelye that are wealthy. Where you adde, that wee shoulde feare to moue anye occasion touching talke of fo noble a Prince, truly our reuerence taketh away the feare of fuspition. The Lambe feareth not the Lion, but the Wolfe: the Partridge dreadeth not the Eagle, but the Hawke: a true and faythfull heart flandeth more in awe of his fuperior whom he loueth for feare, then of his Prince whom he feareth for loue. A cleere conscience needeth no excuse, nor feareth any accusation. Lastly you conclude, that neither arte nor heart can fo fet forth your noble Queene, as she deserueth. I graunt it, and reioyce at it, and that is the cause of

our comming to fee hir, whom none can fufficiently comming to fee hir, whom none can fufficiently commend: and yet doth it not follow, that bicause wee cannot giue hir as much as she is worthy off, therefore wee should not owe hir any. But in this we will imitate the olde paynters in *Greece*, who drawing in theyr Tables the portra[i]ture of *Iupiter*, were euery houre mending it, but durst neuer finish it: And being demaunded why they beganne that, which they could not ende, they aunswered, in that we shew him to bee Iupiter, whome euery one may beginne to paynt, but none can perfect. In the lyke manner meane we to drawe in parte the prayfes of hir, whome we cannot throughly portraye, and in that we fignifie hir to be *Elyzabeth*. Who enforceth enery man to do as much as he can, when in respect of hir persection, it is nothing. For as he that beholdeth the Sunne stednothing. For as he that beholdeth the Sunne sted-fastly, thinking ther-by to describe it more perfectly, hath his eies so daseled, that he can discerne nothing, so fareth it with those that seeke marueilously to praise those, yat are without ye compasse of their iudgements, and al comparison, yat the more they desire, the lesse they discern, and the neerer they think them [s]elues in good wil, the farther they finde themselues of [s] in wisdom, thinking to me[a]sure yat by the ynch, which they cannot reach with ye ell. And yet sather, it can be neither hurtful to you, nor hateful to your Prince, to here the com-mendation of a straunger, or to aunswere his honess mendation of a straunger, or to aunswere his honest request, who will wish in heart no lesse glorye to hir, then you doe: although they can wish no more. And therfore me thinketh you have offered a little discourtesie, not to aunswere vs, and to suspect vs, great iniury: hauing neither might to attempt any thing which may do you harme, nor malice to reuenge, wher we finde helpe. For mine owne part this I fay, and for my friend prefent the lyke I dare fweare, how boldly I can-not tell, how truely I know: that there is not any one, whether he be bound by benefit or duetie, or both: whether linked by zeale, or time, or bloud,

or al: that more humbly reuerenceth hir Maiestie, or meruaileth at hir wisedome, or prayeth for hir long prosperous and glorious Reigne, then we: then whom we acknowledge none more simple, and yet dare anowe, none more faithfull. Which we speake not to get service by slatterie, but to acquite our selves of suspition, by saith: which is al that either a Prince can require [desire] of his subject, or a vassal yeeld to his Souereign, and that which we owe to your Queene, and all others should offer, that either for seare of punishment dare not offend, or for loue of vertue, will not.

Heere olde *Fidus* interrupted [interrupting] young *Euphues*, being almost induced by his talke, to aunswere his request, yet as one neither too credulous, nor altogether mistrustful, he replyed as a friend, and so wisely as he glaunced from the marke *Euphues* shot at, and hit at [the] last the white which *Philautus* set vp, as shall

appeare heereafter. And thus he began.

Y fonnes (mine age giueth me the priuiledge of that terme, and your honesties can-not refuse it) you are too young to vnderstand matters of flate, and were you elder to knowe them it were not for your estates. And therfore me thinketh, the time were but lost, in pullyng Hercules shooe vppon an Infants foot, or in fetting Atlas burthen on a childes shoulder, or to bruse your backes, with the burthen of a whole kingdome, which I fpeake not, that either I mistrust you (for your reply hath fully resolued yat feare) or yat I malice you (for my good will maye cleare me of yat fault) or that I dread your might (for your fmal power cannot bring me into fuch a folly) but that I have learned by experience, yat to reason of Kings or Princes, hath euer bene much mislyked of ye wife, though much defired of fooles, especially wher old men, which should be at their beads, be too busie with the court, and young men which shold follow their bookes, be to[o] inquisitive in ye affaires of princes. We shold not looke at yat we cannot reach, nor long

for yat we shold not haue: things aboue vs, are not for vs, and therfore are princes placed vnder ye gods, yat they should not see what they do, and we vnder princes, that we might not enquire what they doe. But as ye foolish Eagle yat seing ye sun couetest to build hir nest in ye sun, so fond youth, which viewing ye glory and gorgeousnesse of ye court, longest to know the secrets in [of] ye court. But as ye Eagle, burneth out hir eyes with that proud lust: so doth youth break his hart with yat peeuish conceit. And as Satirus not knowing what fire was, wold needs embrace it, and was burned, fo these fonde Satiri not vnderstanding what a Prince is, runne boldly to meddle in those matters which they know not, and so feele worthely ye heat they wo [u]ld not. And therfore good Euphues and Philautus content your felues with this, yat to be curious in things you should not enquire off, if you know them, they appertein not vnto you: if you knew them not, they cannot hinder you. And let Appelles answere to Alexander be an excuse for me. When Alexander ander would needes come to Appelles shop and paint, Appelles placed him at his backe, who going to his owne worke, did not fo much as cast an eye back, to owne worke, did not io much as calt an eye back, to fee Alexanders deuifes, which being wel marked, Alexander faid thus vnto him: Art not thou a cunning Painter, and wilt thou not ouer-looke my picture, and tel me wherin I haue done wel, and wherin ill, whom he answered wifely, yet merily: In faith O king it is not for Appelles to enquire what Alexander hath done, with an if he of the state o neither if he shew it me, to judge how it is done, and therefore did I set your Maiestie at my back, yat I might not glaunce towards a kings work, and that you looking ouer my head might fee mine, for Appelles shadowes are to be seene of Alexander, but not Alexanders of Appelles. So ought we Euphues to frame our felues in all our actions and deuises, as though the King stood ouer vs to behold vs, and not to looke what the King doth behinde vs. For whatsoeuer he painteth it is for his pleasure, and wee must

think for our profit, for *Appelles* had his reward though he faw not the worke.

I have heard of a Magnifico in Millaine (and I thinke Philautus you being an Italian do remember it,) who hearing his fonne inquifitiue of the Emperours lyfe and demeanour, reprehended him fharply, faying: that it befeemed not one of his house, to enquire how an Emperour lived, vnlesse he himself were an Emperour: for yat the behaviour and vsage of so honourable personages are not to be called in question of every one that doubteth, but of such as are their equalls.

Alexander being commaunded of Philip his Father to wrastle in the games of *Olympia*, aunswered he woulde, if there were a King to striue with him, whereby I have noted (that others feeme to inforce) that as Kings pastimes, are no playes for euery one: fo their fecretes, their counfells, their dealings, are not to be either fcanned or enquired off any way, vnleffe of those that are in the lyke place, or serue the lyke person. I can-not tell whether it bee a Caunterbury tale, or a Fable in Aefope, (but pretie it is, and true in my minde) That the Foxe and the Wolfe, gooing both a filching for foode, thought it best to see whether the Lyon were a fleepe or awake, leeft beeing too bolde, they should speede too bad. The Foxe entring into the Kings denne, (a King I call the Lyon) brought word to the Wolfe, that he was a fleepe, and went him-felfe to his owne kenell, the Wolfe defirous to fearche in the Lyons denne, that hee might efpye fome fault, or fleale fome praye, entered boldly, whom the Lyon caught in his pawes and asked what he would? The fillye Wolfe (an vnapte tearme, for a Wolfe, yet fit, being in a Lyons handes) aunswered, that vnderstanding by the Foxe he was a fleepe, hee thought he might be at lybertie to furuey his lodging: vnto whome the princelye Lyon with great disdaine though little despite (for that there can be no enuy in a King) fayde thus: Doest thou thinke that a Lyon, thy Prince and gouernour can fleepe though he winke, or darest thou enquire, whether he winke or wake? The Foxe had more craft then thou, and thou more courage (courage I wil not fay, but boldnes: and boldnes is too good, I may fay desperatenesse) but you shal both wel know, and to your griess feele, yat neither ye wilines of the Fox, nor ye wildnes of ye Wolf, ought either to fee, or to aske, whether ye Lyon either sleepe or wake, bee at home or abroad, dead or alvue. For this is fufficient for you to know, that there is a Lyon, not where he is, or what he doth. In lyke manner Euphues, is the gouernment of a Monarchie (though homely bee the comparison, yet apte it is) that it is neither the wife Fox, nor the malitious Wolfe, should venture so farre, as to learne whether the Lyon fleepe or wake in his denne, whether the Prince fast or feaste in his court: but this shoulde bee their order, to vnderstand there is a king, but what he doth is for the Goddes to examine, whose ordinaunce he is, not for men, whose ouer-feer he is. Then how vaine is it Euphues (too mylde a worde for fo madde a minde) that the foote should neglect his office to correct the face, or that fubiectes shoulde feeke more to knowe what their Princes doe, then what they are: where-in they shewe them-selues as badde as beafts, and much worfe then my Bees, who in my conceite though I maye feeme partiall, observe more order then they, (and if I myght saye so of my good Bees,) more honestie: honestie my olde Graundfather called that, when menne lyued by law, not lyst: obseruing in all thinges the meane, which wee name vertue, and vertue we account nothing els but to deale iustly and temperately.

And if I myght craue pardon, I would a little acquaint you with the common wealth of my Bees, which is neyther impertinent to the matter we have now in

hand, nor tedious to make you weary.

Euphues delighted with the discourses of old Fidus, was content to heare any thing, so he myght heare him speake some thing, and consenting willingly, hee

defired Fidus to go forward: who nowe remouing him-felfe neerer to the Hyues, beganne as followeth.

Entlemen, I have for ye fpace of this twenty yeares dwelt in this place, taking no delight in any thing but only in keeping my Bees, and marking them, and this I finde, which had I not feene, I shold hardly haue beleeued. That they vse as great wit by indution, and arte by workmanship, as ever man hath, or can, vfing be[t] weene themeselues no lesse iustice then wifdome, and yet not fo much wifdome as maiestie: infomuch as thou wouldest thinke, that they were a kinde of people, a common wealth for Plato, where they all labour, all gather honny, flye all together in a fwarme, eate in a fwarm, and fleepe in a fwarm, fo neate and finely, that they abhorre nothing fo much as vncleannes, drinking pure and cleere water, delighting in fweete and found Musick, which if they heare but once out of tune, they flye out of fight: and therefore are they called the Mufes byrds, bicause they follow not the found fo much as the confent. They lyue vnder a lawe, vfing great reuerence to their elder, as to the wifer. They chufe a King, whose pallace they frame both brauer in show, and stronger in substaunce: whome if they finde to fall, they establish again in his thron[e], with no leffe duty then deuotion, garding him continually, as it were for feare he should miscarry, and for loue he should not: whom they tender with fuch fayth and fauour, that whether-foeuer he flyeth, they follow him, and if hee can-not flye, they carry him: whose lyfe they so loue, that they will not for his fafety flick to die, fuch care haue they for his health, on whome they build all their hope. If their Prince dye, they know not how to liue, they languish, weepe, figh, neither intending their work, nor keeping their olde focietie.

And that which is most meruailous, and almost incredible: if ther be any that hath disobeyed his commaundements, eyther of purpose, or vnwittingly, hee

kylleth him-felfe with his owne sting, as executioner of his own stubbornesse. The King him-felse hath his sting, which hee vseth rather for honour then punishment: And yet *Euphues*, al-beit they lyue vnder a Prince, they haue their priueledge, and as great liber-

ties as straight lawes.

They call a Parliament, wher-in they confult, for lawes, statutes, penalties, chusing officers, and creating their king, not by affection but reason, not by the greater part, but ye better. And if such a one by chaunce be chosen (for among men som-times the worst speede best) as is bad, then is there such ciuill war and dissention, that vntill he be pluckt downe, there can be no friendship, and ouer-throwne, there is no enmitie, not sighting for quarrelles, but quietnesse. Euery one hath his office, some trimming the honny,

fome working the wax, one framing hiues, an other the combes, and that fo artificially, that Dedalus could not with greater arte or excellencie, better dispose the orders, measures, proportions, distinctions, ioynts and circles. Divers hew, others polifh, all are carefull to doe their worke fo strongly, as they may refist the crast of fuch drones, as feek to liue by their labours, which maketh them to keepe[,to] watch and warde, as lyuing in a campe to others, and as in a court to them-felues. Such a care of chastitie, that they neuer ingender, fuch a defire of cleannesse, that there is not fo much as meate in all their hiues. When they go forth to work, they marke the wind, the clouds, and whatfoeuer doth threaten either their ruine, or raign [reigne], and having gathered out of every flower honny they return loden in their mouthes, thighs, wings, and all the bodye, whome they that tarried at home receyue readily, as eafing their backes of fo great burthens.

The Kyng him-felfe not idle, goeth vp and downe, entreating, threatning, commaunding, vfing the counfell of a fequel[1], but not loofing the dignitie of a Prince, preferring those yat labour to greater authoritie, and punishing those that loyter, with due feueritie. All

which thinges being much admirable, yet this is most, that they are so profitable, bringing vnto man both honnye and wax, each so wholsome that wee all desire it, both so necessary that we cannot misse them. Here Euphues is a common wealth, which oftentimes calling to my minde, I cannot chuse but commend aboue any that either I haue heard or read of. Where the king is not for euery one to talke of, where there is such homage, such loue, such labour, that I haue wished oftentimes, rather be a Bee, then not be as I should be.

In this little garden with these hiues, in this house haue I spent the better parte of my lyse, yea and the best: I was neuer busie in matters of state, but referring al my cares vnto the wisdom of graue Counsellors, and my considence in the noble minde of my dread Souereigne and Queene, neuer asking what she did, but alwayes praying she may do well, not enquiring whether she might do what she would, but thinking she would do nothing but what she might.

Thus contented with a meane estate, and neuer curious of the high estate, I found such quiet, that mee thinketh, he which knoweth least, lyueth longest: infomuch that I chuse rather to be an Hermitte in a

caue, then a Counfellor in in the court,

Euphues perceyuing olde Fidus, to speake what hee

thought, aunswered him in these shorte wordes.

He is very obstinate, whome neither reason nor experiynce can perswade: and truly seeing you have alledged both, I must needes allow both. And if my former request have bred any offence, let my latter repentaunce make amends. And yet this I knowe, that I enquyred nothing that might bring you into daunger, or me into trouble: for as young as I am, this have I learned, that one maye poynt at a Starre, but not pull at it, and see a Prince but not search him: And for mine own part, I never mean to put my hand betweene the barke and the tree, or in matters which are not for me to be over curious.

The common wealth of your Bees, did fo delight me, that I was not a lyttle fory yat either their estate haue not ben longer, or your leasure more, for in my simple iudgement, there was such an orderlye gouernment, that men may not be ashamed to imitate them,

nor you wearie to keepe them.

They having fpent much time in these discourses, were called in to Supper, *Philautus* more willing to eate, then heare their tales, was not the last yat went in: where being all set downe, they were served al in earthen dishes, al things so neat and cleanly, that they perceived a kinde of courtly Maiestie in the minde of their host, though he wanted matter to shew it in his house. *Philautus* I know not whether of nature melancholy, or feeling loue in his bosome, spake scarce ten words since his comming into the house of *Fidus*, which the olde man well noting, began merily thus to parle with him.

Meruaile Gentleman that all this time, you have bene tongue tyed, either thinking not your felfe welcome, or difdayning so homely enterteinment: in the one you doe me wrong, for I thinke I have not shewed my felfe straunge: for the other you must pardon me, for that I have not to do as I would, but as I may: And though *England* be no graunge, but yeeldeth every thing, yet is it heere as in every place, al for money. And if you will but accept a willing minde in steede of a costly repast, I shall thinke my felfe beholding vnto you: and if time serve, or [and] my Bees prosper, I wil make you part of amends, with a better breakfast.

Philautus thus replyed: I know good Father, my welcome greater then any wayes I can requite, and my cheere more bountifull then euer I shall deserue, and though I seeme silent for matters that trouble me, yet I would not have you thinke me so foolish, that I should either distaine your company, or mislyke your cheere, of both the which I thinke so well, that if time

might aunswere my true meaning, I would exceede in cost, though in courtesie I know not how to compare with you, for (without flatterie be it spoken) if the common courtesie of *Englande* be no worse then this towarde straungers, I must needes thinke them happy that trauaile into these coasts, and the inhabitaunts the most courteous, of all countreyes.

Heere began Euphues to take the tale out of Philautus mouth, and to play with him in his melan-

cholicke moode, beginning thus.

O Father I durst sweare for my friend, that both he thinketh himselfe welcome, and his fare good, but you must pardon a young courtier, who in the absence of his Lady thinketh himselfe forlorne: And this vile Dog Loue will fo ranckle where he biteth, that I feare my friends fore, will breed to a Fishula: for you may perceive that he is not where he lives, but wher he loues, and more thoughts hath he in his head, then you Bees in your Hiues: and better it were for him to be naked among your Waspes, though his bodye were al bliftered, then to have his heart flong fo with affection, where-by he is fo blinded. But beleeue mee Fidus, he taketh as great delight to course a cogitacion of loue, as you doe to vse your time with Honny. In this plight hath he bene euer fince his comming out of Naples, and fo hath it wrought with him (which I had thought impossible) that pure loue did make him Seaficke, infomuch as in all my trauaile with him, I feemed to euery one to beare with me the picture of a proper man, but no liuing person, the more pitie, and yet no force. Philautus taking Euphues tale by the ende, and the olde man by the arme, betweene griefe and game, iest and earnest, aunswered him thus.

E Vphues would dye if he should not talke of loue once in a day, and therfore you must give him leave after every meale to cloase his stomacke with Loue, as with Marmalade, and I have heard, not those

that fay nothing, but they that kicke oftenest against loue, are euer in loue: yet doth he vse me as the meane to moue the matter, and as the man to make his Myrrour, he himselfe knowing best the price of Corne, not by the Market solkes, but his owne soote-steppes. But if he vse this speach either to make you merrye, or to put me out of conceipt, he doth well, you must thanke him for the one, and I wil thinke on him for the other. I have oftentimes sworne that I am as farre from loue as he, yet will he not beleeue me, as incredulous as those, who thinke none balde, till they see his braynes.

As Euphues was making aunswere, Fidus preuented

him in this manner.

Here is no harme done *Philautus*, for whether you loue, or *Euphues* ieft, this shall breed no iarre. It may be when I was as young as you, I was as idle as you (though in my opinion, there is none lesse idle then a louer.) For to tell the truth, I my felf was once a Courtier, in the dayes of that most noble King of famous memorie *Henry* the eight, Father to our most gratious Lady *Elizabeth*.

Where, and with that, he paufed, as though the remembraunce of his olde lyfe, had flopped his newe fpeach, but *Philautus* eytching [itching] to hear what he would fay, defired him to goe forward, vnto whome *Fidus* fetching a great figh fayd, I will. And there agayne made a full poynt. *Philautus* burning as it were, in defire of this difcourfe, vrged him againe with great entreatie: then the olde man commaunded the boorde to be vncouered, grace being fayd, called for flooles, and fitting al by the fire, vttered the whole difcourfe of his loue, which brought *Philautus* a bedde, and *Euphues* a fleepe.

And now Gentlemen, if you will give eare to the tale of *Fidus*, it may be fome will be as watchfull as *Philautus*, though many as drousie as *Euphues*. And thus he began with a heavie countenaunce (as

though his paines were present, not past) to frame his tale.

Was borne in the wylde of *Kent*, of honest Parents, and worshipfull, whose tender cares, (if the fondnesse of parents may be so termed) prouided all things even from my very cradell, vntil their graves, that might either bring me vp in good letters, or make me heire to great lyuings. I (with-out arrogancie be it fpoken) was not inferiour in wit to manye, which finding in my felfe, I flattered my felfe, but in ye ende, deceived my felfe: For being of the age of. xx. yeares, there was no trade or kinde of lyfe that either fitted my humour or ferued my tourne, but the Court: thinking that place the onely meanes to clymbe high, and fit fure: Wherin I followed the vaine of young Souldiours, who iudge nothing fweeter then warre til they feele the weight, I was there enterteined as well by the great friends my father made, as by mine own forwardnesse, where it being now but Honnie Moone, I endeauoured to courte it with a grace, (almost past grace,) laying more on my backe then my friendes could wel beare, hauing many times a braue cloke and a thredbare purfe.

Who fo conversant with the Ladyes as I? who so pleasaunt? who more prodigall? In-somuch as I thought the time lost, which was not spent either in their company with delight, or for their company in letters. Among all the troupe of gallant Gentle-men, I singled out one (in whome I mysliked nothing but his grauitie) that aboue all I meant to trust: who aswell for ye good qualities he saw in me, as the little government he seared in mee, beganne one night to

vtter these sewe wordes.

Friend Fidus (if Fortune allow a tearm fo familiar) I would I might liue to fee thee as wife, as I percieue thee wittie, then should thy life be so feasoned, as neyther too much witte might make thee proude, nor too great ryot poore. My acquaintaunce is not great

with thy person, but such insight haue I into thy conditions, that I feare nothing fo much, as that, there thou catch thy fall, where thou thinkest to take thy rising. Ther belongeth more to a courtier then brauery, which ye wife laugh at, or perfonage, which ye chast mark not, or wit, which the most part fee not. It is fober and discret behauiour, ciuil and gentle demeanor, that in court winneth both credit and commoditie: which counfel thy vnripened yeares, thinke to proceede rather of the malice of age, then the good meaning. To ryde well is laudable, and I like it, to runne at the tilt not amisse, and I desire it, to reuell much to be praifed, and I have vfed it: which thinges as I know them all to be courtly, fo for my part I accompt them necessary, for where greatest assemblies are of noble Gentle-men, there should be the greatest exercife of true nobilitie. And I am not so presise, [precise] but that I esteeme it as expedient in seates of armes and activitie to employ the body, as in study to wast the minde: yet so should the one be tempered with the other, as it myght feeme as great a shame to be valiaunt and courtly with-out learning, as to bee studious and bookish with-out valure.

But there is an other thing Fidus, which I am to warn thee of, and if I might to wreaft thee from: not that I enuy thy estate, but that I would not have thee forget it. Thou vseft too much (a little I thinke to bee too much) to dallye with woemen, which is the next way to doate on them: For as they that angle for the Tortois, hauing once caught him, are dryuen into fuch a lythernesse, that they loose all their sprightes [spirites], being beenummed, fo they that feeke to obtayne the good-will of Ladyes, having once a little holde of their loue, they are driven into fuch a traunce, that they let go the holde of their libertie, bewitched like those that viewe the head of Medufa, or the Viper tyed to the bough of the Beech tree, which keepeth him in a dead fleepe, though it beginne with a fweete flumber. I my felfe haue tasted new wine, and finde it to bee

more pleafaunt then wholfome, and Grapes gathered before they bee rype, maye fet the eyes on luft, but they make the teeth an edge, and loue defired in the budde, not knowing what the bloffome were, may delight the conceiptes of the head, but it will destroye the contemplature of the heart. What I speake now is of meere good-will, and yet vpon small presumption, but in things which come on the fodaine, one cannot be too warye to preuent, or too curious to mystrust: for thou art in a place, eyther to make thee hated for vice, or loued for vertue, and as thou reuerencest the one before the other, so in vprightnesse of lyfe shewe Thou hast good friendes, which by thy lewde delights, thou mayst make great enimies, and heavy foes, which by thy well doing thou mayft cause to be earnest abettors of thee, in matters that nowe they canuaffe agaynst thee.

And fo I leave thee, meaning herafter to beare the reign of thy brydell in myne hands: if I fee thee

head stronge: And so he departed.

I gaue him great thanks, and glad I was we were parted: for his putting loue into my minde, was like the throwing of Bugloffe into wine, which encreafeth in him that drinketh it a defire of luft, though it mitti-

gate the force of drunkennesse.

I now fetching a windleffe, that I myght better haue a fhoote, was preuented with ready game, which faued me fome labour, but gained me no quiet. And I would gentlemen yat you could feel the like imprefions in your myndes at the reherfall of my mishappe, as I did passions at the entring into it. If euer you loued, you haue found the like, if euer you shall loue, you shall taste no lesse. But het so e[a]ger of an end, as one leaping ouer a stile before hee come to it, desired few parentheses or digressions or gloses, but the text, wher he him-self, was co[a]ting in the margant [margent]. Then said Fidus, thus it fell out.

It was my chaunce (I know not whether chaunce or

destinie) that being inuited to a banket where many Ladyes were and too many by one, as the end tryed, though then to o many by alfauing yat one, as I thought, I cast mine eies so earnestly vpon hir, yat my hart vowd hir the mistris of my loue, and so fully was I refolued to profecut[e] my determination, as I was earnest to begin it. Now Gentlemen, I commit my case to your confiderations, being wifer then I was then, and fomwhat as I gesse elder: I was but in court a nouice, hauing no friende, but him before rehearfed, (whome in fuch a matter I was lyklier to finde a brydell, then a fpurre) I neuer before that tyme could imagin what love should meane, but vsed the tearm as a flout to others, which I found now as a feuer in my felfe, neither know[ing] from whence the occasion should arise, nor where I might feeke the remedy. This distresse I thought youth would have worne out, or [by] reason, or time, or absence, or if not every one of them, yet all. But as fire getting hould in the bottome of a tree, neuer leaueth till it come to the toppe, or as stronge poyfon Antidotum being but chafed in the hand, pearceth at the last the hart, so loue which I kept but low, thinking at my will to leave, entred at the last so farre that it held me conquered. And then difputing with my felfe, I played this on the bit.

Fidus, it standeth thee vppon eyther to winne thy loue, or to weane thy affections, which choyce is so hard, that thou canst not tel whether the victory wil be the greater in subduing thy selfe, or conquering hir.

To loue and to lyue well is wished of myne [manye], but incident to fewe. To liue and to loue well is incident to fewe, but indifferent to all. To loue without reason is an argument of lust, to lyue without loue, a token of folly. The measure of loue is to have no meane, the end to be euerlasting.

The fius had no neede of Ariadnes threed to finde the way into the Laborinth, but to come out, nor thou of any help how to fal into these bracks [brakes], but to fall from them. If thou be [be] witched with eyes, we are the

eie [eyes] of a wefill in a ring, which is an enchauntment against such charmes, and reason with thy self whether ther be more pleasure to be accounted amorous, or wife. Thou art in the view of the whole court, wher the ielous wil fuspecteth vppon euery light occasion, where of the wife thou shalt be accounted fond, and of* the foolish amorous: the Ladies themselues, howfoeuer they looke, wil thus imagine, that if thou take thought for loue, thou art but a foole, if take it lyghtly, no true feruaunt. Besides this thou art to be bounde as it were an Apprentice feruing feauen yeares for that, which if thou winne, is loft in feauen houres, if thou loue thine equall, it is no conquest: if thy superiour, thou shalt be enuyed: if thine inferiour, laughed at. If one that is beautifull, hir colour will chaunge before thou get thy defire: if one that is wife, she will ouerreache thee fo farre, that thou shalt neuer touch hir: if vertuous, the will eschue such fonde affection: if one deformed, she is not worthy of any affection: if she be rich, she needeth thee not: if poore, thou needest not hir: if olde, why shouldest thou loue hir, if young, why should she loue thee.

Thus Gentlemen, I fed my felfe with mine owne deuices, thinking by peecemeale to cut off that which I could not diminish: for the more I striued with reason to conquere mine appetite, the more against

reason, I was subdued of mine affections.

At the last calling to my remembrance, an olde rule of loue, which a courtier then tolde me, of whom when I demaunded what was the first thing to winne my Lady, he aunswered, Opportunitie, asking what was the second, he sayd Opportunitie: desirous to know what might be the thirde, he replyed Opportunitie.

Which aunfweres I marking, as one that thought to take mine ayme of fo cunning an Archer, coniectured that to the beginning, continuing an[d] ending of loue, nothing could be more conuenient then Opportunitie, to the getting of the which I applyed my whole studie, and wore my wits to the hard* stumpes, affuring my

felfe, that as there is a time, when the Hare will lycke the Houndes eare, and the fierce Tigresse play with the gentle Lambe: so ther was a certein season, when women were [are] to be won, in the which moment they have neither will to deny, nor wit to mistrust.

Such a time I have read a young Gentleman found to obtaine the loue of the Duchesse of *Millayne*: fuch a time I have heard that a poore yeoman chose

to get the fairest Lady in Mantua.

Vnto the which time, I trusted so much, that I solde the skinne before the Beaste was taken, rec[k]oning with-out mine hoast, and setting downe that in my bookes as ready money, which afterwards I sound to be a desperate debt.

I T chaunced that this my Lady (whome although I might name for the loue I bore hir, yet I will not for the reuerence I owe hir, but in this storye call hir Iffida) for to recreate hir minde, as also to solace hir body, went into the countrey, where she determined to make hir abode for the space of three moneths, hauing gotten leaue of those that might best giue it. And in this iourney I founde good Fortune fo fauourable, yat hir abiding was within two miles of my Fathers mantion house, my parents being of great familiaritie with the Gentleman, where my Iffida lay. Who now fo fortunate as Fidus? who fo fralicke? She being in ye countrey, it was no being for me in ye court? wher euery pastime was a plague to the minde yat lyued in melancholy. For as the Turtle having loft hir mate, wandreth alone, ioying in nothing but in folitarinesse, so poore Fidus in the absence of Issida, walked in his chamber as one not defolate for lacke of company, but defperate. To make short of ye circumstaunces, which holde you too long from that you would heare, and I faine vtter, I came home to my father [Fathers], wher at mine entraunce, fupper being fet on the table, I espyed Iffida, Iffida Gentlemen, whom I found before I sought, and lost before I wonne. Yet

least the alteration of my face, might argue some sufpition of my follyes, I, as courtly as I could, though god knowes but coursly at that time behaued my felfe, as though nothing payned me, when in truth nothing pleafed me. In the middle of supper, Iffida as well for the acquaintance, we had in court as also the courtefie she vsed in generall to all, taking a glasse in hir hand filled with wine, dranke to me in this wife. Gentleman, I am not learned, yet haue I heard, that the Vine beareth three grapes, the first altereth, the fecond troubleth, the third dulleth. Of what Grape this Wine is made I cannot tell, and therefore I must craue pardon, if either this draught chaunge you, vnleffe it be to the better or grieue you, except it be for greater gaine, or dull you, vnleffe it be your defire, which long preamble I vie to no other purpose, then to warne you from wine heere-after, being fo well counfelled before. And with that she drinking, deliuered me the glasse. I now taking heart at graffe, to fee hir fo gamefome, as merely [merrily] as I could, pledged hir in this manner.

I T is pitie Lady you want a pulpit, hauing preached fo well ouer the pot, wherin you both shewe the learning, which you professe you haue not, and a kinde of loue, which would you had: the one appeareth by your long fermon, the other by the desire you haue to keepe me sober, but I wil refer mine answere till after supper, and in the meane season, be so temperate, as you shall not thinke my wit to smell of the wine, although in my opinion, such grapes set rather an edge vpon wit, then abate the point. If I may speak in your cast, quoth Issue (the glasse being at my nose) I thinke, wine is such a whetstone for wit, that if it be often set in that manner, it will quickly grinde all the steele out, and scarce leave a back wher it found an edge.

With many like speaches we continued our supper, which I will not repeat, least you should thinke vs *Epicures* to sit so long at our meate: but all being

ended, we arose, where as the manner is, thankes and cursie made to each other, we went to the fire, wher I boldened now without blushing, tooke hir by the hand, and thus began to kindle the flame which I shoulde rather have quenched, seeking to blow a cole, when I should have blowne out the candle.

Entlewoman either thou thoughts my wits verye fhort, yat a fippe of wine could alter me, or els yours very sharpe, to cut me off so roundly, when as I (without offence be it spoken) haue heard, that as

deepe drinketh the Goofe as the Gander.

Gentleman (quoth she) in arguing of wittes, you mistake mine, and call your owne into question. For what I sayd proceeded rather of a desire to have you in health, then of malyce to wish you harme. For you well know, that wine to a young blood, is in the spring time, Flaxe to fire, and at all times either vnwholsome, or superstuous, and so daungerous, that more perish by a furset then the sword.

I have heard wife Clearkes fay, that Galen being asked what dyet he vsed that he lyued so long, aunswered: I have dronke no wine, I have touched no

woman, I haue kept my felfe warme.

Now fir if you will lycence me to proceede, this I thought, yat if one of your yeares should take a dram of Magis, wherby consequently you shold fal to an ounce of loue, and then vpon so great heat take a little colde, it were inough to cast you away, or turne you out of the way. And although I be no Phistion, yet haue I benevsed to attend sicke persons, where I sounde nothing to hurt them so much as Wine, which alwayes drew with it, as the Adamant doth the yron, a* desire of women: how hurtfull both haue bene, though you be too young to haue tryed it, yet you are olde enough to beleeue it. Wine should be taken as the Dogs of Egypt drinke water, by snatches, and so quench their thirst, and not hynder theyr running, or as the Daughters of Lysander vsed it, who with a droppe of wine tooke

a fpoonefull of water, or as the Virgins in *Rome*, whoe dryncke but theyr eye full, contenting them-felues

as much with the fight, as the tafte.

Thus to excuse my felse of vnkindnesse, you have made me almost impudent, and I you (I feare mee) impatient, in seeming to prescribe a diette wher there is no daunger, [in] giving a preparative when the body is purged: But seeing all this talke came of drinkeing, let it ende with drinking.

I feeing my felfe thus rydden, thought eyther shee should sit fast, or els I would cast hir. And thus I

replyed.

Lady, you thinke to wade deepe, where the Foorde is but shallow, and to enter into the secretes of my minde, when it lyeth open already, wher-in you vse no lesse art to bring me in doubt of your good wil, then craft to put me out of doubt, hauing bayted your hooke both with poyson and pleasure, in that, vsing the meanes of physicke (where-of you so talke) myngling sweete sirroppes with bitter dragges [dregs]. You stand in feare that wine should inslame my lyuer and conuert me to a louer: truely I am framed of that mettall, that I canne mortisye anye affections, whether it bee in dryncke or desire, so that I haue no neede of your playsters, though I must needes give thankes for your paynes.

And nowe *Philautus*, for I fee *Euphues* begynne to nodde, thou shalt vnderstand, that in the myddest of my replye, my Father with the reste of the companye, interrupted mee, sayinge they woulde all fall to some pastyme, whiche bycause it groweth late *Philautus*, wee wyll deferre tyll the morning, for age must keepe a

ftraight dyot [dyette], or els a fickly life.

Philautus tyck[e]led in euerye vaine [veyne] with delyght, was loath to leaue fo, although not wylling the good olde manne should breake his accustomed houre, vnto whome sleepe was the chiefest sustenaunce. And so waking Euphues, who hadde taken a nappe, they all went to their lodging, where I thinke Phi-

lautus was musing vppon the euent of Fidus his loue: But there I will leaue them in their beddes, till the next morning.

Entle-menne and Gentle-woemenne, in the difcourse of this loue, it maye seeme I have taken a newe course: but such was the tyme then, that it was straunge to loue, as it is nowe common, and then lesse vsed in the Courte, then it is now in the countrey: But having respecte to the tyme past, I trust you will not condempne my present tyme, who am ensorced to singe after their plaine-songe, that was then vsed, and will sollowe heare-after the Crotchetts that are in these dayes cunningly handled.

For the mindes of Louers alter with the madde moodes of the Musitions: and so much are they within fewe yeares chaunged, that we accompt their olde wooing and singing to haue so little cunning, that we esteeme it barbarous, and were they living to heare our newe quoyings, they would induce it to haue so much curiositie, that they would tearme it soolish.

In the time of *Romulus* all heades were rounded of his fashion, in the time of *Cæfar* curled of his manner. When *Cyrus* lyued, euerye one praysed the hooked nose, and when hee dyed, they allowed the

straight nose.

And fo it fareth with loue, in tymes past they vsed to wooe in playne tearmes, now in piked [picked] fentences, and hee speedeth best, that speaketh wisest: every one following the newest waye, which is not ever the neerest way: some going over the stile when the gate is open, and other [another] keeping the right beaten path, when hee maye crosse over better by the fieldes. Every one followeth his owne fancie, which maketh divers leape shorte for want of good rysinge, and many shoote over for lacke of true ayme.

And to that passe it is come, that they make an arte of that, which was woont to be thought naturall: And thus it standeth, that it is not yet determined,

whether in loue *Vlyffes* more preuailed with his wit, or *Paris* with his personage, or *Achilles* with his prowesse.

For everye of them have *Venus* by the hand, and they are all affured and certaine to winne hir

heart.

But I hadde almost forgotten the olde manne, who vseth not to sleepe compasse, whom I see with Euphues and Philautus now alreadye in the garden, readye to proceede with his tale: which if it seeme tedious, wee will breake of [f] againe when they go to dynner.

Idus calling these Gentle-men vppe, brought them into his garden, where vnder a sweete Arbour of Eglentine, be [the] byrdes recording theyr sweete notes, hee also strayned his olde pype, and thus beganne.

Entle-menne, yester-nyght I lest of [f] abruptlye, and therefore I must nowe begynne in the* like manner.

My Father placed vs all in good order, requesting eyther by questions to whette our wittes, or by stories to trye our memoryes, and *Iffiyda* that might best there bee bolde, beeing the best in the companye, and at all assayes too good for me, began againe to preach in this manner.

Thou art a courtier *Fidus*, and therefore best able to resolue any question: for I knowe thy witte good to vnderstand, and ready to aunswere: to thee thersore I addresse my talke.

There was fom-time in Sienna a Magnifico, whom God bleffed with three Daughters, but by three wives, and of three fundrye qualities: the eldeft was verye fayre, but a very foole: the fecond meruailous wittie, but yet meruailous wanton: the third as vertuous as any living, but more deformed then any that ever lyved.

The noble Gentle-man their father disputed for the

bestowing of them with him-felfe thus.

I thank the Gods, that have given me three Daugh. ters, who in their bosomes carry their dowries, infomuch as I shall not neede to disburse one myte for all theyr marryages. Maydens be they neuer fo foolyshe, yet beeynge fayre, they are commonly fortunate: for that men in these dayes, have more respect to the out ward show then the inward substance, where-in they imitate good Lapidaryes, who chuse the stones that delyght the eye, measuring the value not by the hidden vertue, but by the outwarde gliftering: or wife Painters, who laye their best coulours,

vpon their worst counterfeite.

And in this me thinketh Nature hath dealt indifferently, that a foole whom euery one abhorreth, shoulde haue beautie, which euery one defireth: that the excellencie of the one might excuse the vanitie of the other: for as we in nothing more differ from the Gods, then when we are fooles, fo in nothing doe we come neere them fo much, as when we are amiable. This caufed Helen to be finatched vp for a Starre, and Ariadne to be placed in the Heauens, not that they were wife, but faire, fitter to adde a Maiestie to the Skie, then beare a Maiestie in Earth. Iuno for all hir iealousie, beholding Ió, wished to be no Goddesse, so she might be fo gallant. Loue commeth in at the eye, not at the eare, by feeing Natures workes, not by hearing womens words. And fuch effects [affects] and pleasure doth fight bring vnto vs, that divers have lyved by looking on faire and beautifull pictures, defiring no meate, nor h[e]arkning to any Musick. What made the Gods fo often to trewant from Heauen, and mych [mich] heere on earth, but beautie? What made men to imagine, that the Firmament was God but the* beautie? which is fayd to bewitch the wife, and enchaunt them that made it. Pigmalion for beautie, loued an Image of Iuory, Appelles the counterfeit of Campaspe, and none we have heard off fo fencelesse, that the name of

beautie, cannot either breake or bende. It is this onely that Princes defire in their Houses, Gardeins, Orchards, and Beddes, following Alexander, who more esteemed the face of Venus, not yet finished, then the Table of the nyne Muses perf[e]cted. And I am of that minde that there can be nothing given vnto mortall men by the immortall Gods, eyther more noble or more necessary then beautie. For as when the counterfeit of Ganimedes, was showen at a market, euery one would faine buye it, bicause Zeuxis had there-in shewed his greatest cunning: so when a beautifull woman appeareth in a multitude, euery man is drawne to fue to hir, for that the Gods (the onely Painters of beautie) haue in hir expressed, the art of their Deitie. But I wil heere rest my selfe, knowing that if I should runne so farre as Beautie would carry me, I shoulde sooner want breath to tell hir praises, then matter to proue them, thus I am perswaded, yat my faire daughter shal be wel maryed, for there is none, that will or can demaund a greater iovnter then Beautie.

My fecond childe is wittie, but yet wanton, which in my minde, rather addeth a delyght to the man, then a difgrace to the mayde, and fo lynked are those two qualyties together, that to be wanton without wit, is Apishnes: and to be thought wittie without wantonnes. precisenesse. When Lais being very pleasaunt, had told a merry iest: It is pitie sayde Aristippus, that Lais hauing fo good a wit, should be a wanton. Yea quoth Lais, but it were more pitie, that Lais shoulde be a wanton and haue no good wit. Ofyris King of the Aegyptians, being much delyghted with pleafaunt conceipts, would often affirme, that he had rather haue a virgin, that could give a quicke aunswere that might cut him, then a milde speach that might claw him. When it was objected to a gentlewoman, yat she was neither faire nor fortunate, and yet quoth she, wife and wel fauoured, thinking it the chiefest gift yat Nature could bestow, to have a Nutbrowne hue, and an excellent head. It is wit yat allureth, when eueryword shal haue his weight, when nothing shal proceed, but it shal either fauour of a sharpe conceipt, or a secret conclusion. And this is the greatest thing, to conceive readely and aunswere aptly, to vnderstand whatsoeuer is spoken, and to reply as though they vnderstoode nothing. Gentleman yat once loued a Lady most entirely, walking with hir in a parke, with a deepe figh began to fay, O yat women could be constant, she replyed, O yat they could not, Pulling hir hat ouer hir head, why quoth the gentleman doth the Sunne offend your eyes, yea, aunswered she the sonne of your mother, which quicke and ready replyes, being well marked of him, he was enforced to fue for yat which he was determined to shake off. A noble man in Sienna, disposed to iest with a gentlewoman of meane birth, yet excellent qualities, between game and earnest gan thus to falute hir. I know not how I shold commend your beautie, because it is somwhat to[o] brown, nor your stature being somwhat to o low, and of your wit I can not iudge, no quoth she, I bele[e]ue you, for none can judge of wit, but they that have it, why then quoth he, doest thou thinke me a foole, thought is free my Lord quoth she, I wil not take you at your word. He perceiuing al outward faults to be recompenced with inward fauour, chose this virgin for his wife. And in my fimple opinion, he did a thing both worthy his stocke and hir vertue. It is wit that flourisheth, when beautie fadeth: that waxeth young when age approcheth, and refembleth the Iuie leafe, who although it be dead, continueth greene. And bicause of all creatures, the womans wit is most excellent, therefore have the Poets fained the Muses to be women, the Nimphes, the Goddesse[s]: ensamples of whose rare wisedomes, and sharpe capacities would nothing but make me commit Idolatry with my daughter.

I neuer heard but of three things which argued a fine wit, Inuention, Conceiuing, Aunswering. Which

haue all bene found fo common in women, that were it not I should flatter them, I should think them

fingular.

Then this fufficeth me, that my feconde daughter shall not lead Apes in Hell, though she haue not a penny for the Priest, bicause she is wittie, which bindeth weake things, and looseth strong things, and worketh all things, in those that haue either wit themselues, or loue wit in others.

My youngest though no pearle to hang at ones eare, yet so precious she is to a well disposed minde, that grace seemeth almost to disdaine Nature. She is deformed in body, slowe of speache, crabbed in countenaunce, and almost in all parts crooked: but in behauiour so honest, in prayer so deuout, so precise in al hir dealings, that I neuer heard hir speake anye thing that either concerned not good instruction, or godlye mirth.

Who neuer delyghteth in coftly apparell, but euer defireth homely attire, accompting no brauery greater then vertue: who beholding hir vglye shape in a glaffe, fmilyng fayd: This face were faire, if it were tourned, noting that the inward motions would make the outward fauour but counterfeit. For as ye precious ftone Sandastra, hath nothing in outward appearaunce but that which feemeth blacke, but being broken poureth forth beames lyke the Sunne: fo vertue sheweth but bare to the outward eye, but being pearced with inward defire, shineth lyke Christall. And this dare I auouch yat as the Trogloditæ which digged in the filthy ground for rootes, and found the inestimable stone Topason, which inriched them euer after: so he that seeketh after my youngest daughter, which is deformed, shall finde the great treasure of pietie, to comfort him during his lyfe. Beautifull women are but lyke the *Ermine*, whose skinne is defired, whose carcasse is dispised, the vertuous contrariwife, are then most lyked, when theyr skinne is leaste loued.

Then ought I to take least care for hir, whom everye one that is honest will care for: so that I will quiet my self with this perswasion, that every one shal have a wooer shortly. Beautie cannot live with-out a husband, wit will not, vertue shall not.

Ow Gentleman, I haue propounded my reasons, for euery one I must now aske you the question. If it were your chaunce to trauaile to Sienna, and to see as much there as I haue tolde you here, whether would you chuse for your wife the saire soole, the witty wanton, or the crooked Saint.

When shee had finished, I stoode in a maze, seeing three hookes layed in one bayte, vncertaine to aunswere what myght please hir, yet compelled to saye some-what, least I should discredit my selfe: But seeing all were whist to heare my judgement, I replied

thus.

Adye Iffyda, and Gentle-woemenne all, I meane not to trauayle to Sienna to wooe Beautie, least in comming home the ayre chaunge it, and then my labour bee lost: neyther to seeke so farre for witte, least shee accompt me a soole, when I myght speede as well neerer hande: nor to sue to Vertue, least in Italy I be insected with vice: and so looking to gette Iupiter by the hand, I catch Pluto by the heele. But if you will imagine that great Magnissico to haue sent his three Daughters into England, I would thus debate with them before I would barg[a]in[e] with them. I loue Beautie wel, but I could not finde in my hart to marry a soole: for if she be impudent I shal not rule hir: and if she be obstinate, she will rule me, and my selfe none of the wifest, me thinketh it were no good match, for two sooles in one bed are too many.

Witte of all thinges fetteth my fancies on edge, but I should hardly chuse a wanton: for be she neuer so wise, if alwayes she want one when she hath me, I had

as leife [liefe] she should want me too, for of all my

apparell I woulde have my cappe fit close.

Vertue I cannot mislike, which hether-too I haue honoured, but such a crooked Apostle I neuer brooked: for vertue may well fatte my minde, but it will neuer feede mine eie, and in mariage, as market solkes tel me, the husband should haue two eies, and the wife but one: but in such a match it is as good to haue no eye, as no appetite.

But to aunswere of three inconueniences, which I would chuse (although each threaten a mischiese) I must needes take the wise wanton: who if by hir wantonnesse she will neuer want wher she likes, yet by her wit she will euer conceale whom she loues, and to weare a horne and not knowe it, will do me no

more harme then to eate a flye, and not fee it.

Iffyda I know not whether flong with mine anfwer, or not content with my opinion, replied in this manner.

Then *Fidus* when you match, God fend you fuch a one, as you like best: but be fure alwaies, that your head be not higher then your hat. And thus faining an excuse departed to hir lodging, which caused al the company to breake off their determined pastimes, leauing me perplexed with a hundred contrary imaginations.

For this *Philautus* thought I, that eyther I did not hit the question which she would, or that I hit it too full against hir will: for to saye the trueth, wittie she was and some-what merrie, but God knoweth so farre from wantonnesse, as my selfe was from wisdome, and I as farre from thinking ill of hir, as I found hir from taking me well.

Thus all night toffing in my bedde, I determined the next daye, if anye opportunitie were offered, to offer also my importunate service. And found the time sitte, though hir minde so froward, that to thinke of it my heart throbbeth, and to vtter it, will bleede

freshly.

The next daye I comming to the gallery where she was folitaryly walking, with hir frowning cloth, as fick lately of the folens [fullens], vnderstanding my father to bee gone on hunting, and al other the Gentlewomen either walked abro[a]d to take the aire, or not yet resaldy to come out of their chambers, I aduentured in one ship to put all my wealth, and at this time to open my long conce[a]led loue, determining [determined either to be a Knight as we faye, or a knitter of cappes. And in this manner I vttered my first speach.

Ady, to make a long preamble to a fhort fute, wold feeme fuperfluous, and to beginne abruptly in a matter of great waight, might be thought abfurde: fo as I am brought into a doubt whether I should offend you with too many wordes, or hinder my felfe with too fewe. She not flaying for a longer treatife brake me of [f] thus roundly.

Gentle-man a short sute is soone made, but great matters not easily graunted, if your request be reasoble a word wil ferue, if not, a thousand will not fuffice. Therfore if ther be any thing that I may do you pleafure in, fee it be honest, and vse not tedious difcourses or colours of retorick [Rhethoricke], which though they be thought courtly, yet are they not esteemed necessary: for the purest Emerau[1] dshineth bri[gh]test when it hath no oyle, and trueth delighteth best, when it is apparayled worst.

Then I thus replyed.

Ayre Lady as I know you wife, fo haue I found you curteous, which two qualities meeting in one of fo rare beautie, must forshow some great meruaile, and workes fuch effectes [effect] in those, that eyther haue heard of your prayle, or feene your person, yat they are enforced to offer them-selues vnto your seruice, among the number of which your vaffalles, I though least worthy, yet most willing, am nowe come to proffer both my life to do you good, and my lyuinges to be at your commaund, which franck offer proceeding of a faythfull mynde, can neyther be refused of you, nor misliked. And bicause I would cut of [f] speaches which might seeme to sauor either of flattery, or deceipte, I conclude thus, that as you are the first, vnto whome I have vowed my loue, so you shall be the last, requiring nothing but a friendly acceptaunce of my service, and good-will for the rewarde of it.

Iffyda whose right eare beganne to gloe, and both whose cheekes waxed read [redde], eyther with choler,

or bashfulnesse, tooke me vp thus for stumbling.

Entle-man you make me blush as much for anger as shame, that seeking to prayse me, and proffer your selfe, you both bring my good name into question, and your ill meaning into difdaine: fo that thinking to prefent me with your hart, you have thrust into my hands the Serpent Amphisbena, which hauing at each ende a sting, hurteth both wayes. You tearme me fayre, and ther-in you flatter, wife and there-in you meane wittie, curteous which in other playne words, if you durst haue vttered it, you would haue named wanton. Haue you thought me Fidus, fo light, that none but I could fit your loofeneffe? or am I the wittie wanton which you harped vpon yester-night, that would alwayes give you the flynge in the head? you are much deceyued in mee Fidus, and I as much in you: for you shall neuer finde me for your appetite, and I had thought neuer to have tasted you so vnplesant to mine. If I be amiable, I will doe those things that are fit for so good a face: if deformed, those things which shall make me faire. And howfoeuer I lyue, I pardon your prefumption, knowing it to be no leffe common in Court than foolish, to tell a faire tale, to a foule Lady, wherein they sharpen I confesse their wittes, but shewe as I thinke small wisedome, and you among the rest, bicause you would be accompted courtly, have affayed to feele the veyne you cannot fee, wherein you follow not the best Phisitions, yet the most, who feeling the pulses, doe alwayes fay, it betokeneth an Ague, and you feeing my pulses beat, pleasauntly iudge me apte to fall into a fooles Feuer: which leaste it happen to shake mee heere-after, I am minded to shake you off now, vsing but one request, wher I shold feeke oft to reuenge, that is, that you neuer attempt by word or writing to solicite your sute, which is no more pleasaunt to me, then the wringing of a straight shoe.

When she had vttered these bitter words, she was going into hir chamber: but I that now had no staye of my selfe, began to staye hir, and thus agayne to replye.

I Perceiue Iffida that where the streame runneth smoothest, the water is deepest, and where the least smoake is, there to be the greatest fire: and wher the mildest countenaunce is, there to be the melancholiest conceits. I sweare to thee by the Gods, and there she interrupted me againe, in this manner.

Idus the more you fweare, the leffe I beleeue you, for that it is a practife in Loue, to have as little care of their owne oathes, as they have of others honors, imitating Iupiter, who never kept oath he fwore to Iuno, thinking it lawfull in loue to have as fmall regard of Religion, as he had of chastitie. And bicaufe I wil not feede you with delayes, nor that you should comfort your felfe with tryall, take this for a flatte aunswere, that as yet I meane not to loue any, and if I doe, it is not you, and so I leave you. But once againe I stayed hir steppes being now throughly heated as well with loue as with cholar, and thus I thundered.

If I had vsed the polycie that Hunters doe, in catching of *Hiena*, it might be also, I had now won you: but comming of the right side, I am en-

tangled my felfe, and had it ben on ye left fide, I shold haue inueigled thee. Is this the guerdon for good wil, is this ye courtese of Ladies, the lyse of Courtiers, the soode of louers? Ah Iffida, little dost thou know the force of affection, and therfore thou rewardest it lightly, neither shewing curtese lyke a Louer, nor giving thankes lyke a Ladye. If I should compare my bloud with thy birth, I am as noble: if my wealth with thine, as rich: if confer qualities, not much inferiour: but in good wil as farre aboue thee, as thou art beyond me in pride.

Doest thou disdaine me bicause thou art beautiful? why coulours sade, when courtesse flourisheth. Doest thou reject me for that thou art wise? why wit having tolde all his cardes, lacketh many an ace of wisedome, But this is incident to women to loue those that least care for them, and to hate those that most desire them, making a stasche of that, which they should vie for a

stomacher.

And feeing it is fo, better lost they are with a lyttle grudge, then found with much griefe, better folde for forrow, then bought for repentaunce, and better to make no accompt of loue, then an occupation: Wher all ones feruice be it neuer fo great is neuer thought inough, when were it neuer fo lyttle, it is too much. When I had thus raged, she thus replied.

Idus you goe the wrong way to the Woode, in making a gappe, when the gate is open, or in feeking to enter by force, when your next way lyeth by fauor. Where-in you follow the humour of Aiax, who loofing Achilles shielde by reason, thought to winne it againe by rage: but it fell out with him as it doth commonly, with all those yat are cholaricke, that he hurt no man but himself, neither haue you moued any to offence but your selfe. And in my minde, though simple be the comparison, yet seemely it is, that your anger is lyke the wrangling of children, who when they cannot get

what they would haue by playe, they fall to crying, and not vnlyke the vse of foule gamesters, who having lost the maine by true iudgement, thinke to face it out with a false oath, and you missing of my loue, which you required in sport, determine to hit [get] it by spite. If you haue a commssion to take vp Ladyes, lette me see it: if a priviledge, let me know it: if a custome, I meane to breake it.

You talke of your birth, when I knowe there is no difference of blouds is [in] a basen, and as lyttle doe I esteeme those that boast of their auncestours, and haue themselves no vertue: as I doe of those that crake of their loue, and haue no modestie. I knowe Nature hath provided, and I thinke our lawes allow it, that one maye loue when they see their time, not that they must love when others appoint it.

Where-as you bring in a rabble of reasons, as it were to bynde mee agaynst my will, I aunswere that in all respectes I thinke you so farre to excell mee, that I cannot finde in my heart to matche with you. For one of so great good will as you are, to encounter with one of such pride as I am, wer elements in the result of the such pride as I am, wer elements with one of such pride as I am, wer elements with one of such pride as I am, wer elements with one of such pride as I am, wer elements with one of such pride as I am, wer elements with one of such pride as I am, wer elements with one of such pride as I am, wer elements with one of such pride as I am, wer elements with a such pride as I am, wer elements with a such pride as I am, were elements with a such pride as I am a such pride

mendable nor convenient, no more then a patch of Fustian in a Damaske coat.

As for my beautie and wit, I had rather make them better then they are, being now but meane by vertue, then worse then they are, which woulde then be

no[t]hing, by Loue.

Now wher-as you bring in (I know not by what proofe, for I thinke you were neuer fo much of womens counfells) that there women best lyke, where they be least beloued, then ought the [y] more to pitie vs, not to oppresse vs, seeing we have neither free will to chuse, nor fortune to enioy. Then Fidus since your eyes are so sharpe, that you cannot onely looke through a Milstone, but cleane through the minde, and so cunning that you can levell at the dispositions of women whom you never knew, me thinketh you shold vie the meane, if you desire to have the ende, which is to hate those

whom you would faine haue to loue you, for this haue you fet for a rule (yet out of fquare) that women then loue most, when they be loathed most. And to the ende I might stoope to your lure, I pray [you] begin

to hate me, that I may loue you.

Touching your loofing and finding, your buying and fellyng, it much skilleth not, for I had rather you shoulde loofe me fo you might neuer finde me againe, then finde me that I should thinke my felfe lost; and rather had I be folde of you for a penny, then bought for you with a pound. If you meane either to make an Art or an Occupation of Loue, I doubt not but you shal finde worke in the Court fufficient: but you shal not know the length of my foote, vntill by your cunning you get commendation. A Phrase now there is which belongeth to your Shoppe boorde, that is, to make loue, and when I shall heare of what fashion it is made, if I like the pattorn [patterne], you shall cut me a partlet: fo as you cut it not with a paire of left handed sheeres. And I doubte not though you have marred your first loue in the making, yet by the time you have made three or foure loues, you will proue an expert workmanne: for as yet you are like the Taylours boy, who thinketh to take measure before he can handle the fheeres.

And thus I protest vnto you, bicause you are but a younge begynner, that I will helpe you to as much custome as I canne, so as you will promyse mee to sowe no false stitches, and when myne old loue is worne thread-bare, you shall take measure of a newe.

In the meane feafon do not discourage your felf. Appelles was no good Paynter the first day: For in every occupation one must first endeauour to beginne. He that will fell lawne must learne to folde it, and he that will make love, must learne first to courte it.

As fhe was in this vaine very pleafaunt, fo I think fhe would have bene verye long, had not the Gentlewoemen called hir to walk, being fo faire a day: then taking hir leave very curteoufly, fhe left me alone, yet turning againe she faide: will you not manne vs, Fidus, beeing so proper a man? Yes quoth I, and without asking to, had you beene a proper woman. Then smyling shee saide: you should finde me a proper woman, had you bene a proper work-man. And so she

departed.

Nowe Philautus and Euphues, what a traunce was I left in, who bewailing my loue, was answered with hate: or if not with hate, with fuch a kind of heate, as almost burnt the very bowels with-in me. What gre[a]ter discurtesie could ther possibly rest in the minde of a Gentle-woman, then with fo many nips, fuch bitter girdes, fuch disdainfull glickes to answere him, that honoured hir? What crueltie more vnfit for fo comely a Lady, then to fpurre him that galloped, or to let him bloud in the hart, whose veine she shold have flanched in the liver? But it fared with me as with the herb Bafill, the which ye more it is croufshed, the fooner it springeth, or the rue [Rew], which the oftner it is cutte, the better it groweth, or the poppy, which the more it is troden with the feete, the more it florisheth. For in these extremities, beaten as it were to the ground with difdain, my loue re[a] cheth to the top of the house with hope, not vnlike vnto a Tree, which though it be often felled to the hard roote, yet it buddeth againe and getteth a top.

But to make an ende both of my tale and my forrowes, I will proceede, onely crauing a little pacience, if I fall into mine old passions: With-that *Philautus* came in with his spoake, saying: in fayth, *Fidus*, mee thinketh I could neuer be weary in hearing this discourse, and I seare me the ende will be to[o] soone, although I seele in my self the impression of thy so[r] rows. Yea quoth *Euphues*, you shall finde my friend *Philautus* so kinde harted, that before you have done, he will be farther in love with hir, then you were: for as your Lady saide, *Philautus* will be bound to make love as warden of yat occupation. Then *Fidus*, well God graunt *Philautus* better successe than I hadde, which was

too badde. For my Father being returned from hunting, and the Gentle-women from walking, the table was couered, and we all fet downe to dinner, none more pleafaunt then Iffyda, which would not conclude hir mirth, and I not melancholie, bicaufe I would couer my fadnesse, least either she might thinke me to doat, or my Father suspect me to desire hir. And thus we both in table talke beganne to rest. She requesting me to be hir caruer, and I not attending well to that she carued [craued], gaue hir falt, which when she received, shee gan thus to reply.

I N footh Gentle-manne I feldome eate falte for feare of anger, and if you give it mee in token that I want witte, then will you make me cholericke before I eate it: for woemen be they never fo foolish, would ever be thought wife.

I stand [staied] not long for mine aunswere, but as well quickened by hir former talke, and desirous to crye quittaunce for hir present tongue, sayd thus.

If to eate flore of falt cause one to frette, and to have no salte signific lacke of wit, then do you cause me to meruaile, that eating no salte you are so captious, and louing no salt you are so wise, when in deede so much wit is sufficient for a woman, as when she is in the raine can warne hir to come out of it.

You mistake your ayme quoth Iffyda, for such a showre may fall, as did once into Danaes lap, and then yat woman were a soole that would come out of it: but it may be your mouth is out of taste, therfore

you were best season it with falt.

In deede quoth I, your aunsweres are so fresh, that with-out salt I can hardly swallow them. Many nips were returned that time betweene vs, and some so bitter, that I thought them to proceede rather of mallice, to worke dispite, then of mirth to shewe disporte.

My Father very defirous to heare questions asked, willed me after dinner, to vse some demaund, which

after grace I did in this forte.

Ady Iffyda, it is not vnlik[e]ly but yat you can aunfwer a question as wisely, as the last nyght you asked one wilylie, and I trust you wil be as ready to resolue any doubt by entreatie, as I was by commaundement.

There was a Lady in Spaine, who after the difease [decease] of hir Father hadde three sutors, (and yet neuer a good Archer) the one excelled in all giftes of the bodye, in-somuch that there could be nothing added to his perfection, and so armed in all poyntes, as his very lookes were able to pearce the heart of any Ladie, especially of such a one, as seemed hir selfe to have no lesse

beautie, than she had personage.

For that, as betweene the fimilitude of manners there is a friendship in euerie respecte absolute: so in the composition of the bodye there is a certaine loue engendred by one[s] looke, where both the bodyes refemble each other as wouen both in one lombe [loome]. The other hadde nothing to commend him but a quicke witte, which hee hadde alwayes fo at his will, that nothing could be spoken, but he would wrest it to his owne purpose, which wrought such delight in this Ladve, who was no leffe wittie than hee, that you woulde have thought a mariage to be folempnized before the match could be talked of. For there is nothing in loue more requifite, or more delectable, then pleafaunt and wife conference, nevther canne there arvse any storme in loue which by witte is not turned to a calme.

The thirde was a Gentle-man of great possessions, large reuenues, full of money, but neither the wisest that euer enioyed so much, nor ye proper[e]st that euer desired so much, he had no plea in his sute, but gyllt which rubbed well in a hoat hand is such a grease as will supple a very hard heart. And who is so ignorant that knoweth not, gold [to] be a key for euery locke, chieflye with his Ladye, who hir felse was well stored, and are [as] yet infected with a desyre of more, that shee could not but lende him a good countenaunce in this match.

Now Lady *Iffida*, you are to determine this *Spanish* bargaine, or if you please, we wil make it an *English* controuersie: supposing you to be the Lady, and three such Gentlemen to come vnto you a woolojing. In faith who should be the speeder?

Entleman (quoth *Iffida*) you may aunswere your owne question by your owne argument if you would, for if you conclude the Lady to be beautiful, wittie and wealthy, then no doubt she will take such a one, as should have comelynesse of body, sharpenesse of wit, and store of riches: Otherwise, I would condempne that wit in hir, which you seeme so much to commend, hir selfe excelling in three qualyties, shee should take one, which was endued but with one: in perfect loue the eye must be pleased, the eare delighted, the heart comforted: beautic causeth the one, wit the other, wealth the third.

To loue onely for comelynesse, were lust: to lyke for wit onely, madnesse: to desire chiefly for goods, couetousnesse: and yet can there be no loue with-out beautie, but we loath it: nor with-out wit, but wee scorne it: nor with-out riches, but we repent it. Euery floure hath his blossome, his sauour, his sappe: and euery desire should have to seede the eye, to please the wit, to maintaine the roote.

Ganimedes maye cast an amiable countenaunce, but that feedeth not: Vlysses tell a wittie tale, but that fatteth not: Crassus bring bagges of gold, and that doth both: yet with-out the ayde of beautie he cannot bestow it, and with-out wit he knowes not how to vse it. So that I am of this minde, there is no Lady but in hir choyce wil be so resolute, that either she wil lyue a virgin till she haue such a one, as shall haue all these three properties, or els dye for anger, if she match with one that wanteth any one of them.

I perceiuing hir to stand so stifly, thought if I might

to remoue hir footing, and replyed againe.

Ady you now thinke by pollicie to flart, where you bound me to aunswere by necessitie, not suffering me to ioyne three flowers in one Nosegay, but to chuse one, or els to leaue all. The lyke must I craue at your hands, that if of force you must consent to any one, whether would you have the proper man, the wise, or the rich.

She as not without an answere, quickly requited me. A Lthough there be no force, which may compel me to take anye, neither a profer, where-by I might chuse all: Yet to aunswere you slatly, I woulde haue the wealthiest, for beautie without riches, goeth a begging, and wit with-out wealth, cheapeneth all

things in the Faire, but buyeth nothing.

Truly Lady quoth I, either you speake not as you think, or you be far ouershot, for me thinketh, that he yat hath beautie, shal haue money of ladyes for almes, and he that is wittie wil get it by craft: but the rich hauing inough, and neither loued for shape nor sence, must either keepe his golde for those he knowes not, and [or] spend it on them that cares not. Well, aunswered Issue, so many men, so many mindes, now you haue my opinion, you must not thinke to wring me from it, for I had rather be as all women are, obstinate in mine owne conceipt, then apt to be wrought to others constructions.

My father liked hir choyce, whether it were to flatter hir, or for feare to offend hir, or that he loued money himselfe better then either wit or beautie. And our conclusions thus ended, she accompanied with hir gentlewomen and other hir feruaunts, went to hir Vncles, having tar[r]ied a day longer with my father, then she appoynted, though not so manye with me, as shee was welcome.

Ah *Philautus*, what torments diddeft thou thinke poore *Fidus* endured, who now felt the flame euen to take full holde of his heart, and thinking by folitarineffe to driue away melancholy, and by imagination to forget loue, I laboured no otherwife, then he that to

haue his Horfe stande still, pricketh him with the spurre, or he that hauing fore eyes rubbeth them with salt water. At the last with continual abstinence from meat, from company, from sleepe, my body began to consume, and my head to waxe idle, infomuch that the sustenance which perforce was thrust into my mouth, was neuer disgested, nor ye talke which came from my adle braines liked: For euer in my slumber me thought Issued presented hir felf, now with a countenance pleasant and merry, streight-waies with a colour full of wrath and mischiefe.

My father no leffe forrowfull for my difeafe, then ignorant of ye cause, sent for divers[e] Phisitions, among the which ther came an Italian, who feeling my pulfes, casting my water, and marking my lookes, commaunded the chamber to be voyded, and shutting the doore applyed this medicine to my malady. Gentleman, there is none that can better heale your wound than he yat made it, so that you should have fent for Cupid, not Aefculapius, for although they be both Gods, yet will they not meddle in each others office. Appelles wil not goe about to amend Lifippus caruing, yet they both wrought Alexander: nor Hippocrates busie himfelf with Ouids art, and yet they both described Venus. Your humour is to be purged not by the Apothecaries confections, but by the following of good counfaile. You are in loue Fidus? Which if you couer in a close chest, will burne euery place before it burst the locke. For as we know by Phisick that poyson wil disperse it selse into euery veyne, before it part the hart: fo I have heard by those yat in love could fay fomwhat, that it maimeth euerye parte, before it kill the If therefore you will make me privile to all your deuifes, I will procure fuch meanes, as you shall recouer in short space, otherwise if you seeke to conceale the partie, and encrease your passions, you shall but shorten your lyfe, and so loose your Loue, for whofe fake you lyue.

When I heard my Physition so pat to hit my disease,

I could not diffemble with him, least he should bewray

it, neither would I, in hope of remedy.

Vnto him I discoursed the faithfull loue, which I bore to *Iffida*, and described in euery perticular, as to you I haue done. Which he hearing, procured with in one daye, Lady *Iffida* to see me, telling my Father, that my disease was but a consuming Feuer, which he hoped in short time to cure.

When my Lady came, and faw me fo altered in a moneth, wasted to the harde bones, more lyke a ghoast then a lyuing creature, after many words of comfort (as women want none about sicke persons) when she saw opportunitie, she asked me whether the *Italian* wer[e] my messenger, or if he were, whether his embassage were true, which question I thus aunswered.

Ady to diffemble with the worlde, when I am departing from it, woulde profite me nothing with man, and hinder me much with God, to make my deathbed the place of deceipt, might hasten my

death, and encrease my daunger.

I have loved youlong, and now at the length [I] must leaue you, whose harde heart I will not impute to discurtesie, but destinie, it contenteth me that I dyed in fayth, though I coulde not liue in fauour, neyther was I euer more defirous to begin my loue, then I am now to ende my life. Thinges which cannot be altered are to be borne, not blamed: follies past are fooner remembred then redreffed, and time loft [paft] may well be repented, but neuer recalled. I will not recount the passions I have suffered, I think the effect show them, and now it is more behoofue full for me to fall to praying for a new life, then to remember the olde: yet this I ad [de] (which though it merit no mercy to faue, it deferueth thankes of a friend) that onely I loued thee, and liued for thee, and nowe dye for thee. And fo turning on my left fide, I fetched a deepe figh.

Iffyda the water standing in hir eyes, clasping my

hand in hirs, with a fadde countenaunce answered mee thus.

Y good Fidus, if the encreasing of my forrowes, might mittigate the extremitie of thy sicknes, I could be content to resolue my selfe into teares to ridde thee of trouble: but the making of a fresh wound in my body, is nothing to the healing of a festred fore in thy bowelles: for that such diseases are to be cured in the end, by the names of their originall. For as by Bafill the Scorpion is engendred, and by the meanes of the fame hearb destroyed: fo loue which by time and fancie is bred in an idle head, is by time and fancie banished from the heart: or as the Salamander which being a long space nourished in the fire, at the last quencheth it, fo affection having taking holde of the fancie, and liuing as it were in the minde of the louer, in tract of tyme altereth and chaungeth the heate, and turneth it to chilnesse.

It is no finall griefe to me *Fidus*, that I fhould bee thought to be the caufe of thy languishing, and cannot be remedy of thy difeafe. For vnto thee I will reueale more then either wifdome would allowe, or my modestie permit.

And yet fo much, as may acquit me of vngratitude towards thee, and ridde thee of the fuspition con-

cieued of me.

O it is *Fidus* and my good friende, that about a two yeares past, ther was in court a Gentleman, not vnknown vnto thee, nor I think vnbeloued of thee, whose name I will not conceale, least thou shouldest eyther think e me to forge, or him not worthy to be named. This Gentleman was called *Thirfus*, in all respectes so well qualified as had he not beene in loue with mee, I should have bene enamoured of him.

But his hastinesse preuented my heate, who began to sue for that, which I was ready to proffer [offer],

whose sweete tale although I wished it to be true, yet at the first I could not beleeue it: For that men in matters of loue haue as many wayes to deceiue, as they haue wordes to vtter.

I feemed straight laced, as one neither accustomed to such suites, nor willing to entertaine such a feruant, yet so warily, as putting him from me with my little singer, I drewe him to me with my whole hand.

For I stoode in a great mam[m]ering, how I might behaue my selfe, least being too coye he might thinke mee proud, or vsing too much c[o]urtesie, he might iudge mee wanton. Thus long time I held him in a doubt, thinking there-by to haue iust tryall of his faith, or plaine knowledge of his falshood. In this manner I led my life almost one yeare, vntill with often meeting and diuers conferences, I felt my selfe so wounded, that though I thought no heauen to my happe, yet I lyued as it were in hell till I had enioyed my hope.

For as the tree *Ebenus* though it no way be fet in a flame, yet it burneth with fweete fauors: fo my minde though it could not be fired, for that I thought my felfe wife, yet was it almost consumed to ashes with pleasaunt delights and sweete cogitations: infomuch as it fared with mee, as it doth with the trees striken with thunder, which having the barkes founde, are brused in the bodye, for finding my outwarde partes with-out blemyshe, looking into my minde,

coulde not fee it with-out blowes.

I now perceiuing it high time to vse the Phisition, who was alwayes at hande, determined at the next meeting to conclud[e] such faithful and inuiolable league of loue, as neither the length of time, nor the distance of place, nor the threatning of friendes, nor the spight of fortune, nor the feare of death, should eyther alter or diminish: Which accordingly was then sinished, and hath hether-to bene truely sulfilled.

Thirfus, as thou knowest hath euer since bene beyonde the Seas, the remembraunce of whose con-

flancie is the onely comfort of my life: neyther do I reioyce in any thing more, then in the fayth of my

good Thirfus.

Then Fidus I appeale in this case to thy honestie, which shall determine of myne honour. Wouldest thou have me inconstant to my olde friend, and faythfull to a newe? Knowest thou not that as the Almond tree beareth most fruite when he is olde, so love hath greatest fayth when it groweth in age. It falleth out in love, as it doth in Vines, for the young Vines bring the most wine but the olde the best: So tender love maketh greatest showe of blossomes, but tryed

loue bringeth forth sweetest iuvce.

And yet I will fay thus much, not to adde courage to thy attemptes, that I have taken as great delight in thy company, as euer I did in anyes (my Thirfus onely excepted) which was the cause that oftentymes, I would eyther by questions moue thee to talke, or by quarrels incense thee to choller, perceiuing in thee a wit aunswerable to my desire, which I thought throughly to whet by fome discourse. But wert thou in comlines Alexander, and my Thirfus, Thersites, wert thou Vlyffes, he Mydas, thou Cræfus, he Codrus, I would not forfake him to have thee: no not if I might ther-by prolong thy life, or faue mine owne, fo fast a roote hath true loue taken in my hart, that the more it is digged at, the deeper it groweth, the oftener it is cut, the leffe it bleedeth, and the more it is loaden, the better it beareth.

What is there in this vile earth that more commendeth a woman then conftancie? It is neyther his wit, though it be excellent that I esteeme, neyther his byrth though it be noble, nor his bringing vppe, which hath alwayes bene courtlye, but onelye his conftancie and my fayth, which no torments, no tyrant, not death shall dissolue. For neuer shall it be said that Istyda was salse to Thirfus, though Thirfus bee saythlesse (which the Gods forsend) vnto Istyda.

For as Amulius the cunning painter fo portrayed Minerua, that which waye fo-euer one cast his eye, she alwayes behelde him: so hath Cupid so exquifetlye drawne the Image of Thirfus in my heart, that what way so-euer I glaunce, mee thinketh hee looketh stedsastlye vppon me: in-somuch that when I haue seene any to gaze on my beautye (simple God wotte though it bee) I haue wished to haue the eyes of Augustus Cæsar to dymme their sightes with the sharp and scorching beames.

Such force hath time and triall wrought, that if *Thirfus* shoulde dye I woulde be buried with him, imitating the Eagle which *Sefla* a Virgin brought vp, who seeing the bones of the Virgin cast into the fire, threw him selfe in with them, and burnt himself with them. Or *Hippocrates* Twinnes, who were borne together, laughed together, wept together, and dyed

together.

For as *Alexander* woulde be engrauen of no one man, in a precious stone, but onely of *Pergotales*: so would I have my picture imprinted in no heart, but

in his, by Thirfus.

Confider with thy felfe *Fidus*, that a faire woman with-out conflancie, is not vnlyke vnto a greene tree without fruit, refembling the Counterfait that *Praxitiles* made for *Flora*, before the which if one floode directly, it feemed to weepe, if on the left fide to laugh, if on the other fide to fleepe: where-by he noted the light behauiour of hir, which could not in one conflant fladow be fet downe.

And yet for ye great good wil thou bearest me, I can not reiect thy service, but I will not admit thy loue. But if either my friends, or my felse, my goods, or my good will may stande thee in steede, vse me, trust mee, commaund me, as farre foorth, as thou canst with modestie, and I may graunt with mine honour. If to talke with me, or continually to be in thy company, may in any respect satisfie thy desire, assure thy selse, I wil attend on thee, as dilygently as thy Nourse,

and bee more carefull for thee, then thy Phisition. More I can not promise, without breach of my faith, more thou canst not aske without the suspicion of

folly.

Heere Fidus take this Diamond, which I haue h[e] ard olde women fay, to haue bene of great force, againft idle thoughts, vayne dreames, and phrenticke imaginations, which if it doe thee no good, affure thy felfe it can do thee no harme, and better I thinke it againft fuch enchaunted fantafies, then either Homers Moly,

or Plinyes Centaurio.

When my Lady had ended this straunge discourse, I was striken into such a maze, that for the space almost of halfe an houre, I lay as it had ben in a traunce, mine eyes almost standing in my head without motion, my face without colour, my mouth without breath, in fo much that Iffida began to fcrich[e] out, and call company, which called me also to my felfe, and then with a faint and trembling tongue, I vttered these words. Lady I cannot vse as many words as I would, bicaufe you fee I am weake, nor give fo many thankes as I should, for that you deserve infinite. Thirfus have planted the Vine, I wil[l] not gather the grapes: neither is it reason, that he having sowed with payne, that I should reape the ple a fure. fufficeth me and delighteth me not a lit[t]le, yat you are fo faithfull, and he fo fortunate. Yet good lady, let me obtain one fmal fute, which derogating nothing from your true loue, must needes be lawful, that is, that I may in this my ficknesse enioy your company, and if I recouer, be admitted as your feruaunt: the one wil hasten my health, the other prolong my lyfe. She courteously graunted both, and so carefully tended me in my ficknesse, that what with hir merry sporting, and good nourishing, I began to gather vp my crumbes, and in short time to walke into a gallerie, neere adioyning vnto my chamber, wher she disdained not to lead me, and fo at al times to vfe me, as though I had ben Thirfus. Euery evening the wold put forth

either* fome pretie question, or vtter some me[r]ry conceit, to driue me from melancholy. There was no broth that would downe, but of hir making, no meat but of hir dressing, no sleepe enter into mine eyes, but by hir singing, insomuch as she was both my Nurse, my Cooke, and my Phisition. Being thus by hir for the space of one moneth cherishe[d], I waxed strong and so lustie, as though I had neuer bene sicke.

Ow *Philautus* iudge not parcially, whether was fhe a lady of greater constancie towards *Thirfus*,

or courtesie towards me?

Philautus thus aunswered. Now furely Fidus in my opinion, she was no lesse to be commended for keeping hir faith inuiolable, then to be praised for giving such almes vnto thee, which good behaviour, differeth farre from the nature of our Italian Dames, who if they be constant they dispise all other that seeme to love them. But I long yet to heare the ende, for me thinketh a [mat]ter begon with such heate, should not ende with a bitter colde.

O Philautus, the ende is short and lamentable, but

as it is haue it.

She after long recreating of hir felfe in the country, repayred againe to the court, and fo did I alfo, wher I lyued, as the Elephant doth by aire, with the fight of my Lady, who euer vfed me in all hir fecrets as one that she most trusted. But my ioyes were too great to last, for euen in the middle of my blisse, there came tidings to Issue, that Thirsus was slayn by the Turkes, being then in paye with the King of Spaine, which battaile was so bloody, that many gentlemen lost their lyues.

Iffida fo distraught of hir wits, with these newes fell into a phrensie, having nothing in hir mouth, but alwayes this, Thirfus slayne, Thirfus slayne, euer doubling this speach with such pitiful cryes and scristiches, asit would have moved the souldiers of Viiffes

to forrow. At the last by good keeping, and such meanes as by Phisicke were prouided, she came againe to hir selfe, vnto whom I writ many letters to take patiently the death of him, whose life could not be recalled, divers she aunswered, which I will shewe you at my better leasure.

But this was most straunge, that no sute coulde allure hir againe to loue, but euer shee lyued all in blacke, not once comming where she was most sought for. But with-in the terme of siue yeares, she began a lyttle to lysten to mine old sute, of whose faithfull meaning she had such tryall, as she coulde not thinke that either my loue was buylded vppon lust, or deceipt.

But destenie cut off my loue, by the cutting off hir lyfe, for falling into a hot pestilent seuer, she dyed, and how I tooke it, I meane not to tell it*: but forsaking the Court presently, I have heere lyued euer since, and

fo meane vntill Death shall call me.

Ow Gentlemen I haue helde you too long, I feare me, but I haue ended at the last. You see what Loue is, begon with griefe, continued with forrowe, ended with death. A paine full of pleasure, a ioye replenished with misery, a Heauen, a Hell, a God, a Diuell, and what not, that either hath in it solace or forrowe? Where the dayes are spent in thoughts, the nights in dreames, both in daunger, either beguylyng us of that we had, or promising vs that we had [haue] not. Full of iealousie with-out cause, and voyde of seare when there is cause: and so many inconveniences hanging upon it, as to recken them all were infinite, and to taste but one of them, intollerable.

Yet in these dayes, it is thought the signes of a good wit, and the only vertue peculyar to a courtier, For loue they say is in young Gentlemen, in clownes it is lust, in olde men dotage, when it is in al menne,

madnesse.

But you Philautus, whose bloud is in his chiefest

heate, are to take great care, least being ouer-warmed with loue, it fo inflame the liuer, as it drive you into a

confumption.

And thus the olde man brought them into dinner, wher they having taken their repast, *Philautus* as well in the name of *Euphues* as his own, gaue this answer to the old mans tale, and these or the like thankes for his cost and curtesie.

Father, I thanke you, no leffe for your talke which I found pleafaunt, then for your counfell, which I accompt profitable, and fo much for your great cheere and curteous entertainment as it deserveth of those

that can-not deferue any.

I perceiue in England the woemen and men are in loue constant, to straungers curteous, and bountifull in hospitalitie, the two latter we have tryed to your cost, the other we have heard to your paines, and may iustifie them al whersoeuer we become to your praifes and our pleafure. This only we craue, that necessitie may excuse our boldnesse, and for amendes we will vse fuch meanes, as although we can-not make you gaine much, yet you shall loose little.

Then Fidus taking Philautus by the hand, spake

thus to them both.

Entle-men and friendes, I am ashamed to receive fo many thankes for so small curtesie, and so farre off it is for me to looke for amends for my cost, as I defire nothing more then to make you ammendes for your company, and your good wills [will] in accompting well of ill fare: onely this I craue, that at your returne, after you shall be feasted of great personages, you vo[u]chfafe to visitte the cotage of poore Fidus, where you shall be no lesse welcome than Iupiter was to Bacchus: Then Euphues.

We have troubled you too long, and high tyme it is for poore Pilgrimes to take the daye before them, least being be-nighted, they straine curtesie in an other place, and as we say in Athens, fishe and gesse in three dayes are stale: Not-withstanding we will be bold to see you, and in the meane season we thank you, and

euer, as we ought, we will pray for you.

Thus after many farewelles, with as many welcomes of the one fide, as thankes of the other, they departed, and framed their steppes towards London. And to drive away the time, *Euphues* began thus to instruct *Philautus*.

Thou feeft *Philautus* the curtefie of England to furpasse, and the constancie (if the olde Gentleman tolde the trueth) to excell, which warneth vs both to be thankfull for the benefits we receiue, and circumspect in the behauiour we vse, least being vn-mindfull of good turnes, we bee accompted ingrate, and being dissolute in our liues, we be thought impudent.

When we come into London, wee shall walke in the garden of the worlde, where amonge many flowers we shall see some weedes, sweete Roses and sharpe Nettles, pleasaunt Lillyes and pricking Thornes, high Vines and lowe Hedges. All thinges (as the same goeth) that maye eyther please the sight, or dislike the simell, eyther seede the eye with delight, or fill the nose

with infection.

Then good *Philautus* lette the care I haue of thee be in steede of graue counsell, and my good will

towardes thee in place of wifdome.

I hadde rather thou shouldest walke amonge the beddes of w[h]ol[e]some potte-hearbes, then the knottes of pleasaunt flowers, and better shalt thou finde it to gather Garlyke for thy stomack, then a sweete Violet

for thy fences.

I feare mee *Philautus*, that feeing the amyable faces of the Englyshe Ladyes, thou wilt cast of [f] all care both of my counsayle and thine owne credit. For wel I know that a fresh coulour doth easily dim a quicke sight, that a sweete Rose doth soonest pearce a fine fent, that pleasaunt surroppes doth chiefeliest insecte a delicate taste, that beautiful woemen do first of all

allure them that have the wantonnest eyes and the whitest mouthes.

A straunge tree there is, called *Alpina*, which bringeth forth the fayrest blossomes of all trees, which the Bee eyther suspecting to be venemous, or misliking bicause it is so glorious, neither tasteth it, nor commeth neere it.

In the like case *Philautus* would I have thee to imitate the Bee, that when thou shalt beholde the amiable blossomes of the *Alpine* tree in any woemanne, thou shunne them, as a place insected either with poyson to kill thee, or honnye to deceive thee: For it were more convenient thou shouldest pull out thine eyes and live with-out love, then to have them cleare and be insected with lust.

Thou must chuse a woeman as the Lapidarie doth a true Saphire, who when he seeth it to glister, couereth it with oyle, and then if it shine, he alloweth it, if not, hee breaketh it: So if thou fall in loue with one that is beautifull, cast some kynde of coulour in hir sace, eyther as it were myslyinge [misliking] hir behauiour, or hearing of hir lightnesse, and if then shee looke as sayre as before, wooe hir, win hir, and weare hir.

Then my good friende, consider with thy selfe what thou art, an *Italian*, where thou art, in England, whome thou shalt loue if thou sall into that vaine, an Aungell: let not thy eye go beyond thy eare, nor thy tongue

fo farre as thy feete.

And thus I coniure thee, that of all thinges that

theu refrayne from the hot fire of affection.

For as the precious stone Autharsitis beeing throwne into the syre looketh blacke and halfe dead, but being cast into the water glistreth like the Sunne beames: so the precious minde of man once put into the slame of loue, is as it were vglye, and loseth his vertue, but sprinckled with the water of wisdome, and detestation of such fond delightes, it shineth like the golden rayes of Phæbus.

And it shall not be amisse, though my Phisicke be

fimple, to prescribe a straight diot [diet] before thou fall into thine olde defease.

First let thy apparell be but meane, neyther too braue to shew thy pride, nor too base to bewray thy pouertie, be as careful to keepe thy mouth from wine, as thy fingers from fyre. Wine is the glaffe of the minde, and the onely fauce that Bacchus gaue Ceres when he fell in loue: be not daintie mouthed, a fine tafte noteth the fond appetites, that Venus fayde hir Adonis to haue, who feing him to take chiefest delight in coastle [costlie] cates, smyling sayd this. I am glad that my Adonis hath a fweete tooth in his head, and who knoweth not what followeth. But I will not wade too farre, feeing heeretofore as wel in my cooling card, as at divers other times, I have given thee a caueat, in this vanity of loue to have a care: and yet me thinketh the more I warne thee, the leffe I dare trust thee, for I know not how it commeth to passe, that every minute I am troubled in minde about thee.

When Euphues had ended, Philautus thus began.

E Vphues, I thinke thou wast borne with this word loue in thy mouth, or yat thou art bewitched with it in minde, for ther is fcarce three words vttered to me, but the third is Loue: which how often I have aunswered thou knowest, and yet that I speake as I thinke, thou neuer beleeuest: either thinking thy felfe, a God, to know thoughts, or me worfe than a Diuell, not to acknowledge them. When I shall give anye occasion, warne me, and that I should give none, thou hast already armed me, so that this perswade thy selfe, I wil sticke as close to thee, as the soale doth to the shoe. But truely, I must needes commende the courtesie of England, and olde Fidus for his constancie to his Lady Iffida, and hir faith to hir friende Thirfus, the remembraunce of which discourse didde often bring into my minde the hate I bore to Lucilla, who loued all, and was not found faithfull to any. But I lette that passe, least thou come in againe with thy fa-burthen, and hit

me in the teeth with loue, for thou hast so charmed me, that I dare not speake any word that may be wrested to charitie, least thou say, I meane Loue, and in truth, I thinke there is no more difference betweene them,

then betweene a Broome, and a Beefome.

I will follow thy dyot [diet] and thy counfayle, I thanke thee for thy good will, so that I wil now walke vnder thy shadowe and be at thy commaundement: Not fo aunswered Euphucs, but if thou follow me, I dare be thy warrant we will not offend much. Much talke ther was in the way, which much shortned their way: and at last they came to London, where they met diuers straungers of their friends, who in small space brought them familiarly acquainted with certaine English gentlemen who much delighted in ye company of Euphues, whom they found both fober and wife, yet fome times mer[r]y and pleasant. They wer brought into al places of ye citie, and lodged at ye last in a Merchaunts house, wher they continued till a certeine breach. They vsed continually the Court, in ye which Euphues tooke fuch delyght, yat he accompted al ye praises he hard of it before, rather to be enuious, then otherwife, and to be parciall, in* not giving fo much as it deserved, and yet to be pardoned bicause they coulde not. It happened yat these English gentlemen conducted these two straungers to a place, where divers gentlewomen wer: fome courtiers, others of ye country: Wher being welcome, they frequented almost euery day for ye space of one moneth, enterteining of time in courtly pastimes, though not in ye court, infomuch yat if they came not, they wer fent for, and fo vfed as they had ben countrymen, not straungers. Philautus with this continual accesse and often conference with gentlewomen, began to weane himfelfe from ye counfaile of Euphues, and to wed his eyes to the comelines of Ladies, yet fo warily as neither his friend could by narrow watching discouer it, neither did he by any wanton countenance, bewray it, but carying the Image of Loue, engrauen in ye bottome of his hart, and the

picture of courtesie, imprinted in his face, he was thought to Euphues courtly, and knowen to himselfe comfortlesse. Among a number of Ladyes he fixed his eves vpon one, whose countenaunce seemed to promise mercy, and threaten mischief, intermedling a desire of liking, with a difdain of loue: shewing hir felfe in courtefie to be familyar with al, and with a certein com[e]ly pride to accept none, whose wit wold commonly taunt without despite, but not without disport, as one yat feemed to abhorre loue worfe than luft, and luft worfe then murther, of greater beautie then birth, and yet of leffe beautie then honestie, which gate hir more honor by vertue then nature could by Arte, or fortune might by promotion, the was redy of answer, yet wary: shril of speach, vet sweet: in al hir passions so temperate, as in hir greatest mirth none wold think hir wanton, neither in hir deepest grief folum [fullen], but alwaies to looke with fo fober cheerfulnes, as it was hardly thought wher she wer more commended for hir grauitie of ye aged, or for hir courtlines of ye youth: oftentimes delighted to heare discourses of loue, but euer desirous to be instructed in learning: fomwhat curious to keepe hir beautie, which made hir com[e]ly[e], but more careful to increase hir credit, which made hir commendable: not adding ye length of a haire to courtlines, yat might detract ye bredth of a haire from chastitie: In al[1] hir talke fo pleafant, in al hir lookes fo amiable, fo graue modestie ioyned with so wittie mirth, yat they yat wer entangled with hir beautie, wer inforced to prefer hir wit before their wils: and they yat loued hir vertue, wer compelled to prefer their affections before hir wifdome: Whofe rare qualyties, caufed fo straunge euents, yat the wife were allured to vanitie, and the wantons to vertue, much lyke ve riuer in Arabia, which turneth golde to droffe, and durt to filuer. In conclufion, ther wanted nothing in this English Angell yat nature might adde for perfection, or fortune could give for wealth, or god doth commonly bestow on mortal creatures: And more easie it is in ye description of so

rare a personage, to imagine what she had not, then to repeat al she had. But such a one she was, as almost they all are yat serue so noble a Prince, such virgins cary lights before such a Vesta, such Nymphes, arrowes with such a Diana. But why go I about to set hir in black and white, whome Philautus is now with all colours importraying in ye Table of his hart. And surely I think by this he is half mad, whom long since, I lest in a great maze. Philautus viewing all these things, and more then I haue vttered (for yat the louers eye perceth deeper) wythdrew himselse secretly into his lodging and locking his [the] dore, began to debate with himselse in this manner.

H thrice vnfortunate is he that is once faithful, and better it is to be mercilesse fouldiour, then a true louer: the one liueth by an others death, ve other dyeth by his owne life. What straunge fits be these Philautus yat burne thee with fuch a heate, yat thou shakest for cold, and all thy body in a shiuering sweat, in a flaming yee, melteth like wax and hardeneth like the Adama[n]t? Is it loue? then would it were death: for likelyer it is yat I should loose my life, then win my Loue. Ah Camilla, but why do I name thee, when thou dost not heare me, Camilla, name thee I will, though thou hate me. But alas ye found of thy name doth make me found for grief. What is in me yat thou shouldest not dispise, and what is ther not in thee that I should not wonder at. Thou a woman, ye last thing God made, and therefore ye best. I a man yat could not live without thee, and therefore ye worst. Al things wer made for man, as a fouereign, and man made for woman, as a flaue. O Camilla, woulde either thou hadst ben bred in Italy, or I in England, or wold thy vertues wer leffe then thy beautie, or my vertues greater then my affections.

I fee that *India* bringeth golde, but England breedeth goodnesse: And had not England beene thrust into a corner of the world it would have filled ye whole world

with woe. Where fuch women are as we have talked of in Italy, heard of in Rome, read of in Greece, but neuer found but in this Island: And for my part (I fpeake foftly, bicause I will not heare my felse) would there were none fuch here, or fuch euery wher. Ah fond Euphues my deere friend, but a simple foole if thou believe now thy cooling Carde, and an obstinate foole if thou do not recant it. But it may be thou layest that Carde for ye elevation of Naples like an Astronomer. If it wer so I forgive thee, for I must beleeue thee, if for the whole world. Behold England, wher Camilla was borne, the flower of courtefie, the picture of comelynesse: one that shameth Venus, beeing fome-what fairer, but much more vertuous, and stayneth Diana being as chast, but much more amiable. I but Philautus ye more beuti [beautie] she hath, ye more pride, and ye more vertue ye more precisenes. The Pecock is a Bird fornone but *Iuno*, the Doue, fornone but Vesta: None must wear Venus in a Tablet, but Alexander, none Pallas in a ring but Vlyffes. For as there is but one *Phænix* in the world, fo is there but one tree in Arabia, where-in she buyldeth, and as there is but one Camilla to be heard off, so is ther but one Cæfar that she wil[1] like off. Why then Philautus what resteth for thee but to dye with patience, se[e]ing thou mayst not lyue with ple a fure. When thy difease is so daungerous yat the third letting of bloud is not able to recouer thee, when neither Ariadnes thrid [threed], nor Sibillas bough, nor Medeas feede, may remedy thy griefe. Dye, dye, Philautus, rather with a fecret scarre, then an open scorne. Patroclus can-not maske in Achilles armour without a maine [maime], nor Philautus in the English Court without a mocke. I but ther is no Pearle fo hard but Viniger breaketh it, no Diamond fo stony, but bloud mollyfieth, no hart, so stif but Loue weakeneth it. And what then? Bicause shee may loue one, is it necessarve shee should loue thee? Bee there not infinite in *England*, who as farre exceede thee in wealth, as she doth all the Italians in wisedome, and are as farre aboue thee in all qualyties of the body, as the is aboue them in all giftes of the minde? Doest thou not fee every minute the noble youth of *England* frequent the Court, with no lesse courage than thou cowardise. If Courtlye brauery, may allure hir, who more gallant, then they? If personage, who more valyant? If wit [wittie,] who more sharp, if byrth, who more noble, if vertue, who more devoute?

When there are all thinges in them that shoulde delyght a Ladye, and no one thing in thee that is in them, with what face *Philautus* canst thou desire, which they can-not deserve, or with what service deserve that,

whiche fo manye defyre before thee?

The more beautye *Camilla* hath, the leffe hope shouldest thou haue: and thinke not but the bayte that caught thee, hath beguiled other Englyshe-men or now. Infantes they canne loue, neyther so hard hearted to despyse it, nor so symple not to discerne it.

It is likely then *Philautus* that the Foxe will let the Grapes hange for the Goofe, or the English-man bequeath beautie to the *Italian*? No no *Philautus* affure thy felfe, there is no *Venus* but she hath hir Temple, where on the one side *Vulcan* may knocke but *Mars* shall enter: no Sainte but hath hir shrine, and he that can-not wynne with a *Pater noster*, must offer a pennye.

And as rare it is to fee the Sunne with-out a light, as a fayre woeman with-out a louer, and as neere is Fancie to Beautie, as the pricke to the Rose, as the

stalke to the rynde, as the earth to the roote.

Doest thou not thinke that hoursly shee is served and sued vnto, of thy betters in byrth, thy equal[1]es in wealth, thy* inferiors in no respect.

If then she have given hir fayth, darest thou call hir

honour into fuspition of falshood?

If the refuse fuch vaine delightes, wilt thou bring hir

wifdome into the compaffe of folly?

If she loue so beautiful a peece, then wil she not be vnconstant: If she vow virginitie, so chast a Lady cannot be periured: and of two thinges the one of these

must be true, that eyther hir minde is already es o weaned from loue, that she is not to be moued, or so settled in loue, that she is not to be removed.

I but it maye bee, that so younge and tender a heart hath not selte the impression of Loue: I but it cannot bee, that so rare perfection should wante that which

they all wish, affection.

A Rofe is fweeter in the budde, then full blowne. Young twigges are fooner bent then olde trees. White Snowe fooner melted then hard Yce: which proueth that the younger fhee is, the fooner fhe is to bee wooed, and the fayrer fhee is, the likelier to be wonne. Who will not run with *Atlanta*, though he be lame? Who whould not wraftle with *Cleopatra*, though he were ficke? Who feareth to loue *Camilla*, though he were blinde?

Ah beautie, fuch is thy force, that *Vulcan* courteth *Venus*, the for comlinesse a Goddesse, he for vglinesse a diuell, more fit to strike with a hammer in his forge,

then to holde a Lute in thy chamber.

Whether dost thou wade *Philautus* in launcing the wound thou shouldest taint, and pricking the heart which asketh a plaister: for in deciphering what she is, thou hast forgotten what thou thy selfe art, and being daseled with hir beautie, thou feest not thine own basenesse. Thou art an *Italian* poore *Philautus*, as much misliked for the vice of thy countrey, as she meruailed at for the vertue of hirs, and with no lesse shame dost thou heare, then know with griefe. How if any English-man be infected with any mysdemeanour, they say with one mouth, hee is Italionated: so odious is that nation to this, that the very man is no lesse hated for the name, then the countrey for the manners.

O Italy I must loue thee, bicause I was borne in thee, but if the infection of the ayre be such, as whosoeuer breede in thee, is poysoned by thee, then had I rather be a Bastard to the Turke Ottomo, then heire to the

Emperour Nero.

Thou which here-tofore wast most famous for vic-

tories, art become most infamous by thy vices, as much distained now for thy beasstallines in peace, as once feared for thy battayles in warre, thy Casar being turned to a vicar, thy Consulles to Cardinalles, thy facred Senate of three hundred graue Counsellors, to a shamelesse Sinod of three thousand greedy caterpillers. Where there is no vice punished, no vertue praysed, where none is long loued if he do not ill, where none shal be long loued if he do well. But I leaue to name thy sinnes, which no Sypherssciphersscan number, and I would I were as free from the infection of some of them, as I am far from the reckoning of all of them, or would I were as much enuied for good, as thou art pittied for ill.

Philautus would thou haddest neuer liued in Naples or neuer left it. What new skirmishes dost thou now feele betweene reason and appetite, loue and wisdome,

daunger and defire.

Shall I go and attyre my felfe in coftly apparell, tushe a faire pearle in a Murrians eare cannot make him white? Shall I ruffle in new deuices, with Chaines, with Bracelettes, with Ringes and Robes, tushe the precious Stones of *Manfolus* Sepulchre cannot make the dead carcasse sweets.

Shall I curle my hayre, coulour my face, counterfayte courtlynesse? tushe there is no paynting can make a pycture sensible. No no *Philautus*, eyther swallowe the iuyce of *Mandrak*[e], which maye cast thee into a dead sleepe, or chewe the hearbe Cheruell, which may cause thee to mistake euery thing, so shalt thou either dye in thy slumber, or thinke *Camilla* deformed by thy potion.

No I can-not do fo though I would, neither* would* I* though* I* could.* But suppose thou thinke thy selfe in personage comely, in birth noble, in wit excellent, in talke eloquent, of great reuenewes: yet will this only be cast in thy teethe as an obloquie, thou art an *Italian*.

I but all that be blacke digge not for coales, all things that breede in the mudde, are not Euets, all that are borne in *Italy*, be not ill. She will not think[enquire]

what most are, but enquire what I am. Euerye one that sucketh a Wolfe is not rauening, ther is no countrey but hath some as bad as *Italy*, many that haue worse, none but hath some. And canst thou thinke that an English Gentleman wil suffer an *Italian* to be his Riual[1]? No, no, thou must either put vp a quarrell with shame, or trye the Combat with perill. An English man hath three qualyties, he can suffer no partner in his loue, no straunger to be his equal, nor to be dared by any. Then *Philautus* be as wary of thy life, as careful for thy loue: thou must at *Rome*, reuerence *Romulus*, in *Boetia Hercules*, in *Englande* those that dwell there, els shalt thou not lyue there.

Ah Loue what wrong doest thou me, which once beguildest me with yat I had, and now beheaddest me for that I haue not. The loue I bore to *Lucilla* was cold water, the loue I owe *Camilla* hoate fire, the firste was ended with defame, the last must beginne with death.

I fee now that as the refiluation of an Ague is defperate, and the fecond opening of a veyne deadly, fo the renuing of loue is, I know not what to terme it, worfe then death, and as bad, as what is worft. I perceiue at the last the punishment of loue is to liue. Thou art heere a straunger without acquaintance, no friend to speake for thee, no one to care for thee, Euphues will laugh at thee if he know it, and thou wilt weepe if he know it not. O infortunate Philautus, born in the wane of the Moone, and as lykely [like] to obtain thy wish, as the Wolfe is to catch [eate] the Moone. But why goe I about to quench fire with a fword, or with affection to mortifie my loue?

O my Euphues, would I had thy wit, or thou my wil. Shall I vtter this to thee, but thou art more likely to correct my follyes with counfaile, then to comfort me with any pretie conceit. Thou wilt fay that she is a Lady of great credit, and I heere of no countenaunce. I but Euphues, low trees have their tops, smal sparkes their heat, the Flye his splene, ye Ant hir gall, Philautus his affection, which is neither ruled by reason, nor

led by appointment. Thou broughtest me into Englande Euphues to fee and am blynde, to feeke aduentures, and I have lost myfelf, to remedy love, and I am now past cure, much like Seriphuis ye [that] ole drudge in Naples, who coueting to heale his bleard eye, put it out. My thoughts are high, my fortune low, and I refemble that foolish Pilot, who hoyseth vp all his sayles, and hath no winde, and launc[h]eth out his ship, and hath no water. Ah Loue thou takest away my tast, and prouokest mine appetite, yet if Euphues would be as willing to further me now, as he was once wily to hinder me, I shold think my felf fortunate and all yat are not amorous to be fooles. There is a stone in the floud of Thracia, yat whosoeuer findeth it, is neuer after grieued, I would I had yat stone in my mouth, or that my body were in yat Riuer, yat either I might be without griefe, or without lyfe. And with these wordes, *Euphues* knocked at the dore, which *Philautus* opened pretending droufinesse, and excusing his absence by

Idlenesse, vnto whom Euphues sayd.
What Philautus doest thou shunne the Courte, to fleepe in a corner, as one either cloyed with delight, or hauing furfetted with defire, believe me Philautus if the winde be in that doore, or thou fo deuout to fall from beautie to thy beads, and to forfake ye court to lyue in a Cloister, I cannot tel whether I should more wonder at thy fortune, or prayfe thy wifedome, but I feare me, if I live to fee thee fo holy, I shall be an old man before I dye, or if thou dye not before thou be fo pure, thou shalt be more meruayled at for thy years, then esteemed for thy vertues. In sooth my good friende, if I should tarry a yeare in England, I could not abide an houre in my chamber, for I know not how it commeth to passe, yat in earth I thinke no other Paradise, fuch varietie of delights to allure a courtly eye, fuch rare puritie to draw a well disposed minde, yat I know not whether they be in Englande more amorous or vertuous, whether I shoulde thinke my time best bestowed, in viewing goodly Ladies, or hearing godly leffons.

had thought no woman to excel Liuia in ye world, but now I fee yat in England they be al as good, none worfe, many better, infomuch yat I am enforced to thinke, yat it is as rare to fee a beautifull woman in England without vertue, as to fee a faire woman in Italy without pride. Curteous they are without coynes, but not without a care, amiable without pride, but not without courtlines: mer[r]y without curiofitie, but not without measure, so yat conferring ye Ladies of *Greece*, with ye ladies of *Italy*, I finde the best but indifferent, and comparing both countries with ve Ladies of England, I accompt them al flark naught. And truly Philautus thou shalt not shriue me like a ghostly father, for to thee I will confesse in two things my extreme folly, ye one in louing Lucilla, who in comparifon of these had no spark of beautie, ve other for making a cooling card against women, when I fee these to have fo much vertue, for yat in the first I must acknowledge my judgement raw, to difcerne shadowes, and rash in the latter to give so peremtory fentence, in both I thinke my felfe, to have erred fo much, that I recant both, beeing ready to take any penaunce thou shalt enjoyne me, whether it be a faggot for Herefie, or a fine for Hipocrifie. An Hereticke I was by mine inuective against women, and no lesse then an Hipocrite for diffembling with thee, for nowe Philautus I am of that minde that women, but Philautus taking holde of this discourse, interrupted him with a sodaine reply, as followeth.

S Taye Euphues, I can levell at the thoughtes of thy heart by the words of thy mouth, for that commonly the tongue vttereth the minde, and the out-ward speach bewrayeth ye inward spirit. For as a good roote is knowen by a faire blossome, so is the substance of the heart noted by ye shew of the countenaunce. I can see day at a little hole, thou must halt cunningly if thou beguile a Cripple, but I cannot chuse but laugh to see thee play with the bayt, that I feare thou hast swallowed,

thinking with a Myst, to make my fight blynde, bicause I shold not perceive thy eyes bleared, but in faithe *Eupheus*, I am nowe as well acquainted with thy conditions as with thy person, and vse hath made me so expert in thy dealyngs, that well thou mayest iuggle with the world, but thou shalt never deceive me.

A burnt childe dreadeth the fire, he that stumbleth twice at one stone is worthy to breake his shins, thou mayst happely forsweare thy felfe, but thou shalt neuer delude me. I know thee now as readely by thy vifard as thy vifage: It is a blynde Goofe that knoweth not a Foxe from a Fearne-bush, and a foolish fellow that cannot difcerne craft from conscience, being once coufened. But why should I lament thy follyes with griefe, when thou feemest to colour them with deceite. Ah Euphues I loue thee well, but thou hatest thy felse. and feekest to heape more harms on thy head by a little wit, then thou shalt euer claw of by thy great wifdom, al fire is not quenched by water, thou hast not loue in a string, affection is not thy slaue, you [thou] canst not leave when thou liftest. With what face Euphues canst thou returne to thy vomit, feeming with the greedy hounde to lap vp that which thou diddest cast vp. am ashamed to rehearse the tearmes that once thou diddest vtter of malice against women, and art thou not ashamed now again to recant them? they must needs think thee either enuious vpon fmal occasion, or amourous vpon a light cause, and then will they all be as ready to hate thee for thy fpight, as to laugh at thee for thy loofenesse. No Euphues so deepe a wound cannot be healed with fo light a playster, thou maist by arte recouer the skin, but thou canst neuer couer the skarre, thou maist flatter with fooles bicause thou art wife, but the wife will euer marke thee for a foole. Then fure I cannot fee what thou gainest if the simple condemne thee of flatterie, and the graue of folly. thy cooling Carde of this propertie, to quench fyre in others, and to kindle flames in thee? or is it a whetstone to make thee sharpe and vs blunt, or a sword to

cut wounds in me and cure them in *Euphues*? Why didfthou write that agaynft them thou neuer thoughtest, or if thou diddest it, why doest thou not follow it? But it is lawfull for the Phisition to surfet, for the shepheard to wander, for *Euphues* to prescribe what he

will, and do what he lyft.

The fick patient must keepe a straight diot [dyet], the filly sheepe a narrow folde, poore Philautus must beleeue Euphues and all louers (he onelye excepted) are cooled with a carde of teene [tenne], or rather fooled with a vaine toy. Is this thy professed puritie to crye peccaui? thinking it as great finne to be honest, as shame not to be amorous, thou that diddeft blafpheme the noble fex of women with-out cause, dost thou now commit Idolatrie with them with-out care? obseruing as little grauitie then in thine vnbrideled furie, as you thou doft now reason by thy disordinate fancie. I see now that there is nothing more fmooth then glaffe, yet nothing more brittle, nothing more faire then fnow, yet nothing les firm, nothing more fine then witte, yet nothing more fickle. For as Polypus vpon what rock foeuer he liketh, turneth himselse into the same likenesse, or as the bird *Piralis* fitting vpon white cloth is white, vpon greene, greene, and changeth hir coulour with euery cloth, or as our changeable filk, turned to ye Sunne hath many coulours, and turned backe the contrary, fo wit shippeth it felf to euery conceit being constant in nothing but inconstancie. Wher is now thy conference with Atheos, thy deuotion, thy Diuinitie? Thou fayest that I am fallen from beautie to my beades, and I fee thou art come from thy booke to beaftlines, from coting of ye scriptures, to courting with Ladies, from Paule to Ouid, from the Prophets to Poets, refembling ye wanton Diophantus, who refused his mothers bleffing, to heare a fong, and thou forfakest Gods bleffing to sit in a warme Sunne. But thou Euphues thinkest to have thy prerogative (which others will not graunt thee for a priviledge) that vnder the couler [colour] of wit, thou maist be accounted wife and,

being obstinate, thou art to be thought finguler. There is no coyne good filuer, but thy half-penny, if thy glaffe glister it must needs be gold, if you [thou] speak a sentence it must be a law, if give a censer an oracle, if dreame a Prophecie, if coniecture a truth: insomuch, yat I am brought into a doubt, whether I should more lament in thee, thy want of gouer[ne]ment, or laugh at thy fained grauity: But as that rude Poette Cherilus hadde nothing to be noted in his verses, but onely the name of Alexander, nor that rurall Poet Daretus any thing to couer his deformed ape, but a white curtain, so Euphues hath no one thing to shadow his shamelesse wickednes, but onely a shew of wit. I fpeake al this Euphnes, not that I enuie thy estate, but that I pitty it, and in this I have discharged the duetye of a friend, in that I have not wincked at thy folly. Thou art in loue Euphues, contrarie to thine ofath, thine honor, thine honestie, neither would any professing that thou doest, liue as thou doest, which is no leffe grief to me than shame to thee: excuse thou maist make to me, bicause I am credulous, but amends to the world thou canst not frame, bicause thou art come out of Greece, to blafe thy vice in England, a place too honest for thee, and thou too dishonest for any place. And this my flat and friendly desalling if thou wilt not take as I meane, take as thou wilt: I feare not thy force, I force not thy friendship: And so I ende.

Euphues not a little amased with the discurteous fpeach of Philautus, whome he fawe in fuch a burning feuer, did not applye warme clothes to continue his fweate, but gaue him colde drink to make him shake, eyther thinking so straunge a maladie was to be cured with a desperate medicine, or determining to vse as little arte in Phisicke, as the other did honestie in friendshippe, and therfore in steede of a pyll to purge his hotte bloud, he gaue him a choake-peare to Roppe his breath, replying as followeth.

I had thought *Philautus*, that a wounde healing fo

faire could neuer haue bred to a Fiftula, or a bodye kept fo well from drinke, to a dropfie, but I well perceiue that thy fleshe is as ranke as the wolues, who as soone as he is stricken recouereth a skinne, but rankleth inwardly vntill it come to the lyuer, and thy stomacke as quesie as olde Nessors, vnto whome pappe was no better then poyson, and thy body no lesse distempered then Hermogineus, whom abstinence from wine, made oftentimes dronken. I see thy humor is loue, thy quarrell ie[a]lousie, the one I gather by thine addle head, thy other by they suspicious nature: but I leaue them both to thy will and thee to thine owne wickednesse. Pretily to cloake thine own folly, thou calless me theese first, not vnlike vnto a curst wise, who deserving a check, beginneth first to scolde.

There is nothing that can cure the kings Euill, but a Prince, nothing ease a plurise but letting bloud, nothing purge thy humour, but that which I cannot

giue thee, nor thou gette of any other, libertie.

Thou feemest to coulour craft by a friendly kindnes, taking great care for my bondage, that I might not distrust thy follies, which is, as though the Thrush in the cage should be fory for the Nightingale which singeth on the tree, or the Bear at the stake lament

the mishap of the Lion in the forest.

But in trueth *Philautus* though thy skin shewe thee a fox, thy little skil tryeth thee a sheep. It is not the coulour that commendeth a good painter, but the good countenance, nor the cutting that valueth the Diamond, but the vertue, nor the glose of the tongue that tryeth a friend, but ye faith. For as al coynes are not good yat haue the Image of *Cæfar*, nor al golde that are coyned with the kinges stampe, so all is not trueth that beareth the shew of godlines, nor all friends that beare a faire face, if thou pretende such loue to *Euphues*, carrye thy heart on the backe of thy hand, and thy tongue in the plame, that I may see what is in thy minde, and thou with thy singers classe thy mouth. Of a straunger I canne beare much, bicause I know

not his manners, of an enimy more, for that al proceedeth of malice, all things of a friend, if it be to trye me, nothing if it be to betray me: I am of Sci-pios minde, who had rather that Hannibal should eate his hart with falt, then Lalius grieue it with vnkindenesse: and of the lyke with Lælius, who chose rather to bee flayne with the Spaniards, then suspected of Scipio.

I can better take a blifter of a Nettle, then a prick of a Rose: more willing that a Rauen should pecke out mine eyes, then a Turtle pecke at them. To dye of the meate one lyketh not, is better then to furfet of that he loueth: and I had rather an enemy shoulde bury me quicke, then a friende belye me when I am dead.

But thy friendship *Philautus* is lyke a new fashion, which being vfed in the morning, is accompted olde before noone, which varietie of chaunging, being oftentimes noted of a graue Gentleman in [of] Naples, who hauing bought a Hat of the newest fashion, and best block in all Italy, and wearing but one daye, it was tolde him yat it was stale, he hung it vp in his studie, and viewing al forts, al shapes, perceived at ye last, his olde Hat againe to come into the new fashion, where-with smiling to himselfe he sayde, I have now lyued compasse, for Adams olde Apron, must make Eue a new Kirtle: noting this, that when no new thing could be deuifed, nothing could be more new then ye olde. I fpeake this to this ende Philautus, vat I fee thee as often chaunge thy head as other[s] do their Hats, now beeing friend to Aiax, bicause he shoulde couer thee with his buckler, now to Vlyffes, that he may pleade for thee with his eloquence, now to one, and nowe to an other, and thou dealest with thy friendes, as that Gentleman did with his felt, for feeing not my vaine, aunswerable to thy vanities, thou goest about (but yet the neerest way) to hang me vp for holydayes, as one neither fitting thy head nor pleafing thy humor, but when Philautus thou shalt fee that chaunge of friendships shal make thee a fat Calfe, and a leane Cofer, that there is no more hold in a new friend then a new fashion, yat Hats alter as fast as the Turner can turne his block, and harts as foone as one can turne his back, when feeing euery one return to his olde wearing, and finde it ve best, then compelled rather for want of others, then good wil of me, thou wilt retire to *Euphues*, whom thou laydst by ye wals, and seeke him againe as a new friend, saying to thy felf, I have lyued compasse, Euphues olde faith must make *Philautus* a new friend. Wherein thou refemblest those yat are the first comming of new Wine, leaue ye olde, yet finding that grape more pleafaunt then wholesome, they begin to say as Cal[l]ist[h]ines did to Alexander, yat he had rather carous oldegrains with Diogenes in his dish, then new grapes with Alexander in his ftanding Cup, for of al Gods fayd he, I loue not Aefculapius. But thou art willing to chaunge, els wouldest thou be vnwilling to quarrel, thou keepest only company out of my fight, with Reynaldo thy country-man, which I suspecting, concealed, and now prouing it do not care, if he have better deferued ye name of a friend then I, god knoweth, but as Achilles shield being lost on ye feas by Vliffes, was tost by ye fea to ye Tombe of Aiax, as a manifest token of his right: fo thou being forfaken of Reynaldo, wilt bee found in Athens by Euphues dore, as ye true owner. Which I fpeak not as one loth to loofe thee, but careful thou loofe not thy felfe. Thou thinkest an Apple maye pleafe a childe, and euery odde aunswere appease a friend. No Philautus, a plaister is a small amends for a broken head, and a bad excuse, will not purge an ill accufer. A friend is long a getting, and foone loft, like a Merchants riches, who by tempest loofeth as much in two houres, as he hath gathered together in twentie yeares. Nothing fo fast knit as glasse, yet once broken, it can neuer be ioyned, nothing fuller of mettal then steele, yet ouer heated it wil neuer be hardned, friendship is ye best pearle, but by disdain thrown into vineger, it burfleth rather in peeces, then

it wil bow to any foftnes. It is a falt fifh yat water cannot make fresh, sweet honny yat is not made bitter with gall, harde golde yat is not to bee mollified with fire, and a miraculous friend yat is not made an enimy with contempt. But giue me leaue to examine ye cause of thy discourse to ye quick, and omitting ye circumstance, I wil[1] to ye substance. The onely thing thou layest to my charge is loue, and that is a good ornament, ye reasons to proue it, is my praising of women, but yat is no good argument. Am I in loue Philautus? with whom it shold be thou canst not coniecture, and that it shold not be with thee, thou givest occasion. *Priamus* began to be iealous of *Hecuba*, when he knew none did loue hir, but when he loued many, and thou of me, when thou art affured I loue none, but thou thy felf euery one. But whether I loue or no, I cannot liue in quiet, vnlesse I be fit for thy diet, wherin thou dost imitate Scyron and Procufles, who framing a bed of braffe to their own bignes, caused it to be placed as a lodging for all passengers, infomuch yat none could trauel yat way, but he was enforced to take measure of their sheets: if he wer to[o] long for ye bed, they cut off his legs for catching cold, it was no place for a longis [lungis], if to fhort they racked him at length, it was no pallet for a dwarfe: and certes Philautus, they are no lesse to be discommended for their crueltie, then thou for thy folly. For in like manner hast thou built a bed in thine owne brains, wherin euery one must be of thy length, if he loue you [thou] cuttest him shorter, either with some od[de] deuife, or graue counfel, swearing (rather then thou wo[u]ldst not be beleued) yat *Protagenes* portrai[e]d *Venus* with a sponge sprinkled with sweete water, but if once she wrong it, it would drop bloud: that hir Iuorie Combe would at the first tickle the haires, but at the last turne all the haires into Adders: so that nothing is more hatefull than Loue. If he loue not, then* [thou] ftretcheft out lyke a Wyre-drawer, making a wire as long as thy finger, longer then thine arme, pullyng on with the pincers with the shoemaker a lyttle shoe on a great foote, till thou crack thy credite, as he doth his stitches, alleadging that Loue followeth a good wit, as the shadowe doth the body, and as requisite

for a Gentleman, as steele in a weapon.

A wit fayest thou with-out loue, is lyke an Egge with-out falte, and a Courtier voyde of affection, like falt without fauour. Then as one pleasing thy felfe in thine owne humour, or playing with others for thine owne pleafure, thou rollest all thy wits to fifte Loue from Luft, as the Baker doth the branne from his flower, bringing in Venus with a Torteyfe vnder hir foote, as flowe to harmes: hir Chariot drawen with white Swannes, as the cognifance of Vefta, hir birds to be Pigeons, noting pietie: with as many inuentions to make Venus currant, as the Ladies vfe flights in Italy to make themselues counterfaite. Thus with the Aegyptian thou playest fast or loose, so that there is nothing more certeine, then that thou wilt loue, and nothing more vncerteine then when, tourning at one time thy tayle to the winde, with the Hedge-hogge, and thy nose in the winde, with the Weather-cocke, in one gale both hoyfing fayle and weighing Anker, with one breath, making an Alarme and a Parly, difcharging in the fame instaunt, both a Bullet and a false fire. Thou hast rackte me, and curtalde me, sometimes I was too long, fometimes to o fhorte, now to o bigge, then too lyttle, fo that I must needes thinke thy bed monstrous, or my body, eyther thy brains out of temper, or my wits out of tune: infomuch as I can lyken thy head to Mercuri[e]s pipe, who with one stop caused Argus to stare and winke. If this fault bee in thy nature, counfel canne do little good, if in thy difeafe, phisicke can do lesse: for nature will have hir course, fo that perswasions are needelesse, and such a mallady in the Marrowe, will neuer out of the bones, fo that medicines are booteleffe.

Thou fayest that all this is for loue, and that I beeing thy friend, thou art loth to wink at my folly: truly

I fay with Tully, with faire wordes thou shalt yet perfwade me: for experience teacheth me, that straight trees haue crooked rootes, finooth baites sharpe hookes, that the fayrer the stone is in the Toades head, the more pestilent the [her] poylon is in hir bowelles, that talk the more it is feafoned with fine phrases, the lesse it sauoreth of true meaning. It is a mad Hare vat wil be caught with a Taber, and a foolish bird that staieth the laying falt on hir taile, and a blinde Goofe that commeth to the Foxes fermon, Euphues is not entangled with Philautus charmes. If all were in iest, it was to broad weighing the place, if in earnest to bad, considering the person, if to try thy wit, it was folly to bee fo hot, if thy friendship, mallice to be so hastie: Hast thou not read since thy comming into England a pretie discourse of one Phialo, concerning the rebuking of a friende? Whose reasons although they wer but few, yet were they sufficient, and if thou defire more, I could rehearse infinite. But thou art like the Epicure, whose bellye is fooner filled then his eye: For he coueteth to haue twentie dishes at his table, when hee can-not difgest one in his stomacke, and thou defirest manye reasons to bee brought, when one might ferue thy turne, thinking it no Rayne-bowe that hath al coulours, nor auncient armoury, that are not quartered with fundry co[a]tes, nor perfect rules yat have not [a] thousand reasons, and of al the reasons would thou wouldest follow but one, not to checke thy friende in a brauerie, knowing that rebuckes ought not to weigh a graine more of falt then fuger: but to be fo tempered, as like pepper they might be hoat in the mouth, but like treacle wholfom[e] at the heart: fo shal they at ye first make one blushe if he were pale, and well confidered better, if he were not past grace.

If a friende offend he is to be whipped with a good Nurfes rodde, who when hir childe will not be ftill, giueth it together both the twigge and the teate, and bringeth it a fleepe when it is waywarde, aswell with

rocking it as rating it.

The admonition of a true friend should be like the practife of a wife Phisition, who wrappeth his sharpe pils in fine fugar, or the cunning Chirurgian, who launcing ye wound with an yron, immediatly applyeth to it foft lint, or as mothers deale with their children for worms, who put their bitter feedes into fweete reafons. if this order had beene observed in thy discourse, that enterlaching [interlafing] fowre tauntes with fugred counfell, bearing aswell a gentle raine, as vsing a hard fnaffle, thou mightest have done more with the whiske of a wand, then now thou canst with the prick of the spur, and anoyded that which now thou maist not, extream[e] vnkindneffe. But thou art like that kinde Iudge, which Propertius noteth, who condempning his friend, caufed him for the more ease to be hanged with a filken twift. And thou like a friend cuttest my throat with a Rasor, not with a hatchet for my more honor. But why should I fet downe the office of a friend, when thou like our Athenians, knowest what thou shouldest doe, but like them, neuer dost it. Thou faiest I eat mine own words in prayfing women, no Philautus I was neuer eyther fo wicked, or fo witleffe, to recant truethes, or miftake coulours. But this I fay, that the Ladyes in England as farre excell all other countryes in vertue, as Venus doth all other woemen in beautie. I flatter not those of whome I hope to reape benefit, neyther yet fo prayfe them, but that I think them women: ther is no fword made of steele but hath yron, no fire made of wood but hath fmoake, no wine made of grapes but hath leefe, no woeman created of flesh but hath faultes: And if I loue them Philautus, they deferue it.

But it grieueth not thee *Philautus* that they be fayre, but that they are chafte, neyther dost thou like mee the worse for commending theyr beautie, but thinkest they will not loue thee well, bicause so vertuous, wherein thou sollowest those, who better esteeme the sight of the Rose, then the sauour, preferring sayre weedes before good hearbes, chusing rather to weare a painted flower in their bosomes, then to have a wholsome roote

in their broathes, which refembleth the fashion of your Maydens in *Italy*, who buy that for the best cloth yat wil weare whitest, not that wil last longest. There is no more praise to be given to a faire face then to a false glasse, for as the one flattereth vs with a vaine shaddow to make vs proud in our own conceits, so ye other feedeth vs with an idle hope to make vs peeuish in our owne contemplations.

Chirurgians affyrme, that a white vaine beeing striken, if at the fyrst there springe out bloud, it argueth a good constitution of bodye: and I think if a fayre woeman hauing heard the fuite of a Louer, if she blush at ye first brunt, and shew hir bloud in hir face, sheweth a well dysposed minde: so as vertuous woemenne I confesse are for to bee chosen by the face, not when they blushe for the shame of some sinne committed, but for feare she should comitte any, al women shal be as Cæfar would have his wife, not onely efree from finne, but from fuspition: If such be in the Englysh courte, if I should not prayse them, thou wouldest [then wouldest thou] fave I care not for their vertue, and now I give them their commendation, thou swearest I loue them for their beautie: So that it is no leffe labour to pleafe thy mind, then a fick mans mouth, who can realish nothing by the taste, not that the fault is in the meat, but in his malady, nor thou like of any thing in thy helald, not that ther is any diforder in my fayings, but in thy fences. Thou dost last of all objecte yat which silence might well refolue, that I am fallen from Prophets to Poets, and returned againe with the dog to my vomit, which GOD knoweth is as farre from trueth as I knowe thou art from wisdome.

What haue I done *Philautus*, fince my going from *Naples* to *Athens*, fpeake no more then the trueth, vtter no leffe, flatter me not to make me better then I am, be-lye me not to make me worfe, forge nothing of malice, conceale nothing for loue: did I euer vfe any vnfeemelye talke to corrupt youth? tell me where: did I euer deceiue those that put me in trust? tell mee

whome: haue I committed any fact worthy eyther of death or defame? thou canst not recken what. Haue I abused my felfe towardes my superiors, equalles, or inferiors? I thinke thou canft not deuife when: But as there is no wool fo white but the Diar can make blacke, no Apple fo fweete but a cunning grafter can chaunge into a Crabbe: fo is there no man fo voyde of cryme that a spightful spitefull tongue cannot make him to be thought a caitife, yet commonly it falleth out fowell that the cloth weareth the better being dyed, and the Apple eateth pleafaunter beeing grafted, and the innocente is more esteemed, and thriueth sooner being enuied for vertue, and belved for malice. For as he that stroke Iafon on the stomacke, thinking to kill him, brake his impostume with ye blow, wherby he cured him: fo oftentimes it fareth with those that deale malitiously, who in steed of a fword apply a falue, and thinking to be ones Prieft, they become his Phifition. But as the Traytour that clyppeth the coyne of his Prince, maketh it lyghter to be wayed, not worfe to be touched: fo he that by finister reports, seemeth to pare the credite of his friend, may make him lighter among the common fort, who by weight often-times are deceiued with counterfaites, but nothing empayreth his good name with the wife, who trye all gold by the touch flone.

A Straunger comming into the *Capitol* of *Rome* feeing all the Gods to be engrauen, fome in one flone, fome in an other, at the last he perceiued *Vulcan*, to bee wrought in Iuory, *Venus* to be carued in Ieate, which long time beholding with great delyght, at the last he burst out in these words, neither can this white Iuory *Vulcan*, make thee a white Smith, neither this faire woman Ieat, make thee a faire stone. Where-by he noted that no cunning could alter the nature of the one, nor no Nature transforme the colour of the other. In lyke manner say I *Philautus*, although thou haue shadowed my guiltlesse life, with a defamed countersait, yet shall not thy black *Vulcan* make either thy accu-

fations of force, or my innocencie faultie, neither shal the white *Venus* which thou hast portrayed vpon the blacke Ieat of thy malyce, make thy conditions amiable, for *Vulcan* cannot make Iuory blacke, nor *Venus* chaunge the coulour of Ieat, the one hauing received such course by Nature, the other such force by Vertue.

What cause haue I given thee to suspect me, and what occasion hast thou not offered me to detest thee? I was neuer wife inough to give thee counfaile, yet ever willing to wish thee well, my wealth small to do thee good, yet ready to doe my best: Infomuch as thou couldest neuer accuse me of any discolurtesie, vnlesse it were in being more carefull of thee, then of my felfe. But as all floures [flowers] that are in one Nofegay, are not of one nature, nor all Rings that are worne vppon one hande, are not of one fashion: so all friendes that asfociate at bedde and at boord, are not one of disposition. Scipio must have a noble minde, Lælius an humble spirite: Titus must lust after Sempronia, Gisippus must leave hir: Damon must goe take order for his lands, Pithias must tarry behinde, as a Pledge for his life: Philautus must doe what he will, Euphues not what he should. But it may be that as the fight of diuers colours, make diuers beafts madde: fo my prefence doth drive thee into this melancholy. And feeing it is fo, I will abfent my felfe, hier [hire] an other lodging in London, and for a time give my felfe to my booke, for I have learned this by experience, though I be young, that Bauins be knowen by their bands, Lyons by their clawes, Cockes by their combes, enuious mindes by their manners. Hate thee I will not, and trust thee I may not: Thou knowest what a friende shoulde be, but thou wilt neuer liue to trye what a friend is. Farewell Philautus, I wil not stay to heare thee replye, but leave thee to thy lyst, [lust] Euphues carieth this Posie written in his hande, and engrauen in his heart. faithfull friend, is a wilfull foole. And fo I taking leaue, till I heare thee better minded, England shall be myabode for a feafon, depart when thou wilt, and againe fare-well.

Euphues in a great rage departed, not fuffering Philautus to aunswere one word, who stood in a maze, after the speache of Euphues, but taking courage by loue, went immediately to the place where Camilla was dauncing, and ther wil I leave him, in a thousand thoughts, hammering in his head, and Euphues seeking a new chamber, which by good friends he quickly got, and there fell to his Pater nosler, where a while I will not trouble him in his prayers.

Ow you shall vnderstand that *Philautus* furthered as well by the opportunitie of the time, as the requests of certeine Gentlemen his friends, was entreated to make one in a Masque, which *Philautus* perceiuing to be at the Gentlemans house where *Camilla* laye, affented as willyngly to goe, as he desired to speede, and all things beeing in a readinesse, they went with speede: where beeing welcommed, they daunced, *Philautus* taking *Camilla* by the hande, and as time ferued, began to boord hir in this manner.

I Thath ben a custome faire Lady, how commendable I wil not dispute, how common you know, that Masquers do therfore couer their faces that they may open their affections, and vnder ye colour of a daunce, discouer their whole desires: the benefit of which priueledge, I wil not vse except you graunt it, neither can you refuse, except you break it. I meane only with questions to trye your wit, which shall neither touch your honour to aunswere, nor my honestie to aske.

Camilla tooke him vp flort, as one not to feeke how

to reply, in this manner.

Entleman, if you be leffe, you are too bolde, if fo, too broade, in clayming a custome, where there is no prescription. I knowe not your name, bicause you feare to vtter it, neither doe I desire it, and you seeme to be ashamed of your face, els would you not hide it, neither doe I long to see it: but as for any cus-

tome, I was neuer fo fuperstitious, that either I thought it treason to breake them, or reason to keepe them.

As for the prouing of my witte, I had rather you should accompt me a foole by silence, then wife by aunswering? For such questions in these assemblyes, moue suspition where there is no cause, and therefore are not to be resolved least there be cause.

Philautus, who euer as yet but played with the bait, was now stroke with the hooke, and no leffe delyghted to heare hir speake, then desirous to obtaine his suite,

trayned hir by the bloud in this fort.

I f the patience of men were not greater then the peruersenesse of women, I should then fall from a question to a quarrell, for that I perceiue you draw the countersaite of that I would say, by the conceit of that you thinke others have sayd: but whatsoever the colour be, the picture is as it pleaseth the Paynter: and whatsoever were pretended, the minde is as the h[e]art doth intend. A cunning Archer is not knowen by his arrow but by his ayme: neither a friendly affection by the tongue, but by the faith. Which if it be so, me thinketh common courtesse should allow that, which you seeke to cut off by courtly coynesse, as one either too young to vnderstand, or obstinate to overthwart, your yeares shall excuse the one, and my humour pardon[the] other.

And yet Lady I am not of that faint minde, that though I winke with a flash of lyghtening, I dare not open mine eyes againe, or having once suffered a repulse, I should not dare to make fresh assault, he that striketh sayle in a storme, hoyseth them higher in a calm, which maketh me the bolder to vtter that, which you disdaine to heare, but as the Doue seemeth angry, as though she had a gall, yet yeeldeth at the last to delight: so Ladyes pretende a great skyrmishe at the first,

yet are boorded willinglye at the laft.

I meane therefore to tell you this, which is all, that I loue you: And fo wringing hir by the hand, he ended: the beginning as followeth.

Entleman (I follow my first tearme) which sheweth rather my modestie then your desart, seeing you refemble those which having once wet their feete, care not how deepe they wade, or those that breaking the yce, weigh not how farre they flippe, thinking it lawfull, if one fuffer you to treade awry, no shame to goe flipshad [flippeshood]: if I should say nothing then would you vaunt that I am wonne: for that they that are filent feeme to confent, if anything, then would you boast that I would be woed, for that [ye] castles that come to parlue [parle], and woemen that delight in courting, are willing to yeelde: So that I must eyther heare those thinges which I would not, and feeme to be taught by none, or to holde you talke, which I should not, and runne into the suspition of others. But certainlye if you knewe how much your talke difpleafeth me, and how lit[t]le it should profit you, you would think the time as vainely loft in beginning your talke, as I accompt ouer

long, vntill you ende it.

If you build vpon custome that Maskers haue libertie to speake what they should not, you shall know that woemen haue reason to make them heare what they would not, and though you can vtter by your vifarde what-foeuer it be with-out blushing, yet cannot I heare it with-out shame. But I neuer looked for a better tale of fo ill a face, you fay a bad coulour maye make a good countenaunce, but he that conferreth your disordered discourse, not your deformed attyre, may rightly saye, that he neuer fawe fo crabbed a vifage, nor hearde fo crooked a vaine. An archer faye you is to be knowne by his ayme, not by his arrowe: but your ayme is fo ill, that if you knewe how farre wide from the white your shaft sticketh, you would here-after rather break your bow, then bend it. If I be too young to vnderstand your destinies, it is a figne I can-not like [looke], if too obstinate, it is a token I will not: therefore for you to bee displeased, it eyther needeth not, or booteth not. Yet goe you farther, thinking to make a great vertue of your little valure, feeing that lightning may cause you

wincke, but it shall not stricke you blinde, that a storme may make you strycke fayle, but neuer cut the mast, that a hotte skyrmishe may cause you to retyre, but neuer to runne away: what your cunning is, I knowe not, and likely it is your courage is great, yet haue I heard, that he that hath escaped burning with lightning, hath beene spoyled with thunder, and one that often hath wished drowning, hath beene hanged once for al, and he that shrinketh from a bullette in the maine battaile, hath beene striken with a bil in the rerewarde. You fall from one thing to an other, vling no decorum, except this, that you study to have your discourse as farre voyde of fence, as your face is of fauor, to the ende, that your diffigured countenaunce might fupplye the diforder of your ill couched fentences, amonge the which you bring in a Doue with-out a gall, as farre from the matter you speake off, as you are from the maft[e]rye you would haue, who although the can-not be angry with you in that she hath no gall, yet can she laugh at you for that she hath a spleene.

I will ende where you beganne, hoping you will beginne where I end, you let fall your question which I looked for, and pickt a quarrell which I thought not of, and that is loue: but let hir that is disposed to aunswere your quarrell, be curious to demaund your

question.

Andthis[thus] Gentle-manne I defire you, all questions and other quarrelles set aparte, you thinke me as a friende, so farre forth as I can graunt with modestie, or you require with good manners, and as a friende I wishe you, that you blowe no more this fire of loue, which will waste you before it warme mee, and make a colde [coale] in you, before it can kindle in me: If you think otherwise I may [canne] as well vse a shift to driue you off, as you did a shewe to drawe me on. I haue aunswered your custome, least you should argue me of coynes, no otherwise then I might mine honour faued, and your name vnknowen.

By this time entered an other Masque, but almost

after the fame manner, and onely for *Camillas* loue, which *Philautus* quickly etpyed, and feeing his *Camilla* to be courted with fo gallant a youth, departed: yet with-in a corner, to the ende he might decipher the Gentle-man whom he found to be one of the brauest youthes in all *England*, called *Surius*, then wounded with griefe, hee founded with weaknesse, and going to his chamber beganne a freshe to recount his miseries in this forte.

Ah myserable and accursed *Philautus*, the verye monster of Nature and spectacle of shame, if thou liue thou shalt be despysed, if thou dye not myssed, if woole poynted at, if win lo[a]thed, if loose laughed at, bred either to liue in loue and be forsaken, or die with loue and be forgotten.

Ah Camilla would eyther I had bene born without eyes not to fee thy beautie, or with-out eares not to heare thy wit, the one hath enflamed me with the defire of Venus, the other with the giftes of Pallas, both with the fire of loue: Loue, yea loue Philautus, then the which nothing canne happen vnto man more miferable.

I perceiue now that the Chariotte of the Sunne is for *Phæbus*, not for *Phaeton*, that *Bucephalus* will floupe to none but *Alexander*, that none can founde *Mercurius* pipe but *Orpheus*, that none fhall win *Camillas* liking but *Surius* a Gentlemanne. I confesse of greater byrth then I, and yet I dare say not of better [greater] faith. It is he *Philautus* that will sleete all the fat from thy [the] beard, in-somuch as she will disdaine to looke vpon thee, if she but once thinke vppon him. It is he *Philautus* that hath wit to trye hir, wealth to allure hir, personage to entice hir, and all thinges that eyther Nature or Fortune can give to winne hir.

For as the *Phrigian* Harmonie being moued to the *Calenes* maketh a great noyfe, but being moued to *Apollo* it is still and quiet: fo the loue of *Camilla* defired of mee, mooueth I knowe not how manye difcordes, but proued of *Surius*, it is calme, and confenteth.

It is not the fweete flower that Ladyes defyre, but the fayre, whiche maketh them weare that in theyr heades, wrought forth with the needle, not brought forth by Nature: And in the lyke manner they accompte of that loue, whiche arte canne coulour, not that the heart dooth confesse, where-in they imitate the Maydens as (*Euphues* often hath told mee) of *Athens*, who tooke more delight to see a freshe and sine coulour, then to tast a sweete and wholsome sirrop.

I but howe knowest thou that *Surius* fayth is not as great as thine, when thou art affured thy vertue is no lesse then his? He is wise, and that thou seest: valyaunt, and that thou searest: rich, and that thou lackest: fit to please hir, and displace thee: and without spite be it sayd, worthye to doe the one, and willing

to attempt the other.

Ah Camilla, Camilla, I know not whether I should more commend thy beautie or thy wit, neither can I tell whether thy lookes haue wounded me more or thy words, for they both haue wrought such an alteration in my spirites, that seeing thee silent, thy comelynessee maketh me in a maze, and hearing thee speaking, thy wisedome maketh me starke madde.

I but things aboue thy height, are to be looked at, not reached at. I but if now I should ende, I had ben better neuer to have begon [begun]. I but time must weare away loue, I but time may winne it. Hard stones are pearced with soft droppes, great Oakes hewen downe with many blowes, the stoniest heart mollysied by con-

tinuall perswasions, or true perseueraunce.

If deferts can nothing preuaile, I will practife deceipts, and what faith cannot doe, coniuring shall. What faist thou *Philautus*, canst thou imagine so great mischiese against hir thou louest? Knowest thou not, that Fish caught with medicines, and women gotten with witchcrastare neuer wholesom[e]? No, no, the Foxes wiles shal neuer enter into ye Lyons head, nor *Medeas* charmes into *Philautus* heart. I, but I haue h[e]ard that extremities are to be vsed, where the meane will not

ferue, and that as in loue ther is no measure of griefe, fo there should be no ende of guile, of two mischiefes the least is to be chosen, and therefore I thinke it better to poyson hir with the sweet bait of loue, then

to fpoile my felfe with the bitter fling of death.

If the be obstinate, why should not I be desperate? if fhe be voyd of pitie, why shoulde I not be voyde of pietie? In the ruling of Empires there is required as great policie as prowes [proweffe], in gouerning an Estate, close crueltie doth more good then open clemencie, for ve obteining of a kingdome, af well mischiefe as mercy, istobe practife[d]. And then in the winning of my Loue, the very Image of beautie, courtefie and wit, shall I leaue any thing vnfought, vnattempted, vndone? He that defireth riches, must stretche the string that will not reach, and practife all kindes of getting. He that coueteth honour, and can-not clymbe by the ladder, must vse al colours of lustinesse: He that thirsteth for Wine, must not care how he get it, but wher he maye get it, nor he that is in loue, be curious, what meanes he ought to vse but realdy to attempt any: For slender affection do I think that, which either the feare of Law, or care of Religion may diminish.

Fye *Philautus*, thine owne wordes condempne thee of wickednesse: tush the passions I sustaine, are neither to be quieted with counsaile, nor eased by reason: therefore I am fully resoluted, either by Arte to winne hir loue, or by despayer to loose mine owne lyse.

I have hearde heere in *London* of an *Italian*, cunning in Mathematicke named *Pfellus*, of whome in *Italy* I have hearde in fuche cases canne doe much by Magicke, and will doe all thinges for money, him will I affaye, as well with golde as other good tournes, and I thinke there is nothing that can be wrought, but shal be wrought for gylt, or good wil, or both.

And in this rage, as one forgetting where hee was, and whome hee loued, hee went immediately to feeke Phificke for that, which onely was to bee found

by Fortune.

Ere Gentlemen you maye fee, into what open finnes the heate of Loue driueth man, especially where one louing is in dispayre, either of his owne impersection or his Ladyes vertues, to bee beloued againe, which causeth man to attempt those thinges, that are contrarie to his owne minde, to Religion, to honestie.

What greater villany can there be deuised, then to enquire of Sorcerers, South-sayers, Coniurers, or learned Clearkes for the enioying of loue? But I will not refell that heere, which shall bee consuted

heere-after.

Philautus hath foone founde this Gentleman, who conducting him into his studie, and demaunding of him the cause of his comming, Philautus beginneth in this manner, as one past shame to vnfold his sute.

After *Pfellus* (and Countrey-man,) I neyther doubt of your cunning to fatiffie my request, nor of your wisedome to conceale it, for were either of them wanting in you, it might tourne mee to trouble, and your felse to shame.

I have hearde of your learning to be great in Magicke, and fomewhat in Phisicke, your experience in both to be exquisit, which caused me to seeke to you for a remedie of a certeine griefe, which by your meanes

maye be eafed, or els no wayes cured.

And to the ende fuch cures may be wrought, God hath stirred vp in all times Clearkes of greate vertue, and in these our dayes men of no small credite, among the which, I have hearde no one, more commended then you, which althoughe happelye your modestye will denye, (for that the greatest Clearkes doe commonlye dissemble their knowledge) or your precisenesse not graunt it, for that cunning men are often [more] daungerous, yet the worlde doth well know it, divers have tryed it, and I must needes beleeve it.

Pfellus not fuffering him to raunge, yet defirous to

know his arrant, aunswered him thus.

Entleman and countryman as you fay, and I beleeue, but of that heereafter: if you have fo great confidence in my cunning as you protest, it may bee your strong imagination shall worke yat in you, which my Art cannot, for it is a principle among vs, yat a vehement thought is more auayleable, then ye vertue of our figures, formes, or charecters. As for keeping your counfayle, in things honest, it is no matter, and in causes vnlawful, I will not meddle. And yet if it threaten no man harme, and maye doe you good, you shall finde my secrecie to be great, though my science be smal, and therefore say on.

Here is not farre hence a Gentlewoman whom I haue long time loued, of honest parents, great vertue, and fingular beautie, fuch a one, as neither by Art I can describe, nor by seruice deserue: And yet bicause I have heard many say, that wher cunning must worke, the whole body must be coloured, this is hir shape.

She is a Virgin of the age of eighteene yeares, of stature neither too high nor too low, and such was Iuno: hir haire blacke, yet comely, and fuch had Læda: hir eyes hafill, yet bright, and fuch were the lyghtes of Venus.

And although my skill in Phisognomie be small, yet in my judgement she was borne vnder Venus, hir forhead, nofe, lyppes, and chinne, fore-shewing (as by fuch rules we gesse) both a desire to lyue, and a good successe in loue. In complection of pure sanguine, in condition a right Sainte, feldome giuen to play, often to prayer, the first letter of whose name (for that also is necessary) is Camilla.

His Lady I have ferued long, and often fued vnto, in-fomuch that I have melted like wax against the fire, and yet lived in the flame with the flye Pyrausta. O Psellus the tormentes sustained by hir presence, the grieses endured by hir absence, the pyning thoughtes in the daye, the pinching dreames in the night, the dying life, the liuing death, the ie[a]loufie at all times, and the difpaire at this inflant, can neyther be vttered of me with-out fl[o]udes of

teares, nor heard of thee with-out griefe.

No *Pfellus* not the tortures of hell are eyther to be compared, or fpoken of in the refpect of my tormentes: for what they all had feuerally, all that and more do I feele ioyntly: In-fomuch that with *Syfiphus* I rolle the stone euen to the toppe of the Hill, when it tumbleth both it felfe and me into the bottome of hell: yet neuer ceasing I attemp[t]e to renewemy labour, which was begunne in death, and can-not ende in life.

What dryer thirst could Tantalus endure then I, who have almost everye houre the drinke I dare not tafte, and the meate I can-not? In-somuch that I am torne vpon the wheele with Ixion, my lyuer gnawne of the Vultures and Harpies: yea my foule troubled euen with the vnspeakeable paines of Megæra, Tifiphone, Alecto: whiche fecrete forrowes although it were more meete to enclose them in a Laborinth, then to fette them on a Hill: Yet where the minde is past hope, the face is past shame. It fareth with me Pfellus as with the Austrich [Ostridge], who pricketh none but hir felfe, which caufeth hir to runne when she would rest: or as it doth with the Pelicane, who stricketh bloud out of hir owne bodye to do others good: or with the Wood Culuer, who plucketh of hir [his] fe[a]thers in winter to keepe others from colde: or as with the Storke, who when she is least able, carrieth the greatest burthen. So I practise all thinges that may hurt mee to do hir good that neuer regardeth my paynes, fo farre is shee from rewarding them.

For as it is impossible for the best Adamant to drawe yron vnto it if the Diamond be neere it, so is it not to bee looked for, that I with all my service, suite, defartes, and what els so-euer that may draw a woemanne, should winne Camilla, as longe as Surius, a precious stone in hir eyes, and an eye fore in mine, bee present, who loueth hir I knowe too wel, and shee

him I feare me, better, which loue wil breed betweene vs fuch a deadly hatred, that beeing dead, our bloud cannot bee mingled together like *Florus* and *Aegithus*, and beeing burnt, the flames fhall parte like *Polinices* and *Eteocles*, fuch a mortall enmitie is kindled, that nothing can quench it but death: and yet death fhall not ende [it].

What counfell canne you give me in this cafe? what

comfort? what hope?

When Acontius coulde not perfwade Cydippe to loue, he practifed fraude. When Tarquinius coulde not winne Lucretia by prayer, hee vfed force.

When the Gods coulde not obtaine their defires by fuite, they turned them-felues into newe shapes, leauing nothing vndonne, for feare, they should bee vndonne.

The defeafe of loue *Pfellus*, is impatient, the defire extreame, whose affaultes neyther the wife can refift

by pollicie, nor the valiaunt by ftrength.

Iulius Cæfar a noble Conquerour in warre, a graue Counfaylour in peace, after he had fubdued Fraunce, Germanie, Britaine, Spaine, Italy, Thefalay [Theffalia], Aegipt, yea entered with no leffe puiffaunce then good fortune into Armenia, into Pontus, into Africa, yeelded in his chiefest victories to loue, Pfellus, as a thing fit for Cæfar, who conquered all thinges fauing him-felse, and a deeper wound did the small Arrowe of Cupid make, then all the speares of his enimies.

Hannibal lot lesse valiaunt in armes, nor more fortunate in loue, having spoyled Ticinum, Trebia, Trasmena and Cannas, submitted him-selfe in Apulia to ye loue of a woman, whose hate was a terrour to all men, and became so bewitched, that neyther the seare of death, nor the desire of glorye coulde remove him

from the lappe of his louer.

I omitte *Hercules*, who was conftrained to vie a diftaffe for the defire of his loue. *Leander*, who ventured to croffe the Seaes for *Hero*. *Hyphus* [*Iphis*] that hanged himfelfe, *Pyramus* that killed himfelfe and infinite more, which coulde not refift the hot skyrmishes of affection.

And fo farre hath this humour crept into the minde, that *Biblis* loued hir Brother, *Myrr*[h]a hir Father, *Canace* hir nephew: In-fomuch as ther is no reason to be giuen for fo ftraung[e] a griefe, nor no remedie fo vn-lawefull, but is to bee fought for fo monstrous a defease. My defeafe is ftraung[e], I my felfe a ftraunger, and my fuite no lesse straunge then my name, yet least I be tedious in a thing that requireth hafte, give eare to my tale.

Haue hearde often-tymes that in Loue there are three thinges for to bee vsed, if time ferue, violence, if wealth be great, golde, if necessitie compel,

forcerie.

But of these three but one can stand me in steede, the last, but not the least, whiche is able to worke the mindes of all woemen like wax, when the others can fcarfe wind them like[a] with. Medicines there are that can bring it to passe, and men ther are that haue, some by potions, fome by verses, some by dreames, all by deceite, the ensamples were tedious to recite, and you knowe them, the meanes I come to learne, and you can giue them, which is the onely cause of my comming, and may be the occasion of my pleasure, and certainlye the waye both for your prayse and profit.

Whether it be an enchaunted lease, a verse of *Pythia*,

a figure of Amphion, a Charecter of Ofchanes, an Image

of *Venus*, or a braunch of *Sybilla*, it skilleth not. Let it be eyther the feedes of *Medea*, or the bloud of Phillis, let it come by Oracle of Apollo, or by Prophecie of *Tyrefias*, eyther by the intrayles of a Goat, or what els foeuer I care not, or by all these in one, to make fure incantation and spare not.

If I winne my loue, you shall not loose your labour, and whether it redound or no to my greater perill, I

will not yet forget your paines.

Let this potion be of fuch force, that she may doat

in hir defire, and I delight in hir distresse.

And if in this case you eyther reueale my suite or denve it, you shall soone perceyue that *Philautus* will

dye as desperatelye in one minute, as he hath liued this three monethes carefully, and this your studie shall be my graue, if by your studye you ease not my griefe.

When he had thus ended he looked fo sternly vpon *Pfellus*, that he wished him farther off, yet taking him by the hande, and walking into his chamber, this good

man began thus to aunswere him.

Entleman, if the inward spirite be aunswerable to the outward speach, or the thoughtes of your heart agreeable to the words of your mouth, you shall breede to your selfe great discredite, and to me no small disquyet. Doe you thinke Gentleman that the minde being created of God, can be ruled by man, or that anye one can moue the heart, but he that made the heart? But such hath bene the superstition of olde women, and such the folly of young men, yat there could be nothing so vayne but the one woulde inuent, nor anye thing so sencelesse but the other would beleeue: which then brought youth into a sooles Paradise, and hath now cast age into an open mockage.

What the force of loue is, I have knowen, what the effects have bene I have heard, yet could I never learne that ever loue could be wonne, by the vertues of hearbes, stones or words. And though many there have bene so wicked to seeke such meanes, yet was

there neuer any fo vnhappy to finde them.

Parrhasius painting Hopplitides, could neither make him that ranne to sweate, nor the other that put off his armour to breathe, adding this as it were for a note, No further then colours: meaning that to give lyfe

was not in his Pencil, but in the Gods.

And the like may be faid of vs that giue our mindes to know the course of the Starres, the Plannets, the whole Globe of heauen, the Simples, the Compounds, the bowels of the Earth, that something we may gesse by the out-ward shape, some-thing by the nativitie: but to wrest the will of man, or to wreath his heart to our humours, it is not in the compasse of Arte, but in

the power of the most highest.

But for bicause there have bene manye with-out doubt, that have given credit to the vayne illusions of Witches, or the sonde inventions of idle persons, I will set downe such reasons as I have heard, and you wil laugh at, so I hope, I shal both satisfie your minde and make you a lyttle merry, for me thinketh there is nothing that can more delyght, then to heare the things which have no weight, to be thought to have wrought wonders.

If you take Pepper, the feede of a Nettle, and a pretie quantitie of *Pyretum*, beaten or pounded altogether, and put into Wine of two yeares olde, whenfoeuer you drinke to *Camilla*, if the loue you not, you loofe your labour. The cost is fmall, but if your beliefe be constant you winne the goale, for this Receipt

flandeth in a flrong conceipt.

Egges and Honnye, blended with the Nuts of a Pine tree, and laid to your left fide, is of as great force when you looke vppon *Camilia* to bewitch the minde, as the *Quinteffence* of Stocke-fish, is to nourish the body.

An hearbe there is, called *Anacamforitis*, a strange name and doubtlesse of a straunge nature, for whosoeuer toucheth it, falleth in loue, with the person shee next seeth. It groweth not in *England*, but heere you shall have that which is not halfe so good, that will do

as much good, and yet truly no more.

The Hearbe Carifum, moystened with the bloude of a Lysarde, and hanged about your necke, will cause Camilla (for hir you loue best) to dreame of your seruices, suites, desires, desertes, and whatsoeuer you would wish hir to thinke of you, but beeing wakened she shall not remember what shee dreamed off. And this Hearbe is to be sounde in a Lake neere Boetia, of which water who so drinketh, shall bee caught in Loue, but neuer finde the Hearbe: And if hee drincke not, the Hearbe is of no force.

There is in the Frogges fide, a bone called *Apocy*con, and in the heade of a young Colte, a bounch named *Hippomanes*, both fo effectuall, for the obteining of loue, that who fo getteth either of them, shall winne any that are willyng, but so iniuriouslye both crafte and Nature dealt with young Gentlemen that seeke to gaine good will by these meanes, that the one is lycked off before it can be gotten, the other breaketh as soone as it is touched. And yet vnlesse *Hippomanes* be lycked, it can-not worke, and except *Apocycon* be found it is nothing worth.

I omit the Thistle Eryngium, the Hearbes Catanenci and Pyteuma, Iuba his Charito blapheron, and Orpheus Staphilinus, all of such vertue in cases of loue, that if Camilla shoulde but tast any one of them in hir mouthe, she woulde neuer lette it goe downe hir throate, leaste shee shoulde bee poysoned, for well you knowe Gentleman, that Loue is a Poyson, and there-

fore by Poyfon it must be mayntayned.

But I will not forgette as it were the Methridate of the Magitians, the Beast *Hiena*, of whom there is no parte fo small, or so vyle, but it serveth for their purpose: Insomuch that they accompt *Hyena* their God that can doe al, and their Diuel that will doe all.

If you take feauen hayres of *Hyenas* lyppes, and carrye them fixe dayes in your teeth, or a peece of hir fkinne nexte your bare hearte, or hir bellye girded to hir [your] left fide, if *Camilla* fuffer you not to obtaine your purpose, certeinely she can-not chuse, but thanke

you for your paines.

And if you want medicines to winne women, I haue yet more, the lungs of a *Vultur*, the ashes of *Stellio*, the left stone of a Cocke, the tongue of a Goose, the brayne of a Cat, the last haire of a Wolues taile. Thinges easie to be hadde, and commonly practised, so that I would not have thee stande in doubte of thy love, when either a young Swallow samished, or the shrowding sheete of a deere friend, or a waxen Taper that burnt at his seete, or the enchaunted Needle that *Medea* hid in *Iasons* sleeve, are able not onely to make them desire love, but also dye for love.

How doe you now feele your felfe *Philautus*? If the least of these charmes be not sufficient for thee, all exorcismes and conjugations in the world will not serue thee.

You fee Gentleman, into what blynde and grofe errours in olde time we were ledde, thinking every olde wives tale to be a truth, and every merry word, a very witchcraft. When the Aegyptians fell from their God to their Priests of Memphis, and the Grecians, from their Morall questions, to their disputations of Pirrhus, and the Remaines from religion, to polycie: then began all superstition to breede, and all impietie to blosome, and to be so great, they have both growen, that the one being then an Infant, is nowe an Elephant, and the one beeing then a Twigge, is now a Tree.

They invented as many Enchauntments for love, as they did for the Tooth-ach, but he that hath tryed both will fay, that the best charme for a Toothe, is to pull it out, and the best remedie for Love, to weare it out. It incantations, or potions, or amorous sayings could have prevailed, Circus would never have lost Vlysies, nor Phadra Hippelitus, nor Phillis Demopheon.

If Coniurations, Characters, Circles, Figures, Filendes, or Furies might have wrought anye thing in loue, Medea woulde not have furiered Iafan to alter his minde.

If the firropes of *Micaonias*, or the Verses of *Aenea's* or the *Satyren* of *Diefas* were of force to move the minde, they all three would not have bene martired with the torments of love.

No no *Philautus* thou maist well poysion *Camilla* with such drugges, but neuer perswade hir: For I confesse that such hearbes may alter the bodye from strength to weakenesse, but to thinke that they can moue the minde from vertue to vice, from chastitie to lust, I am not so simple to believe, neither would I have thee so sinful as to doubt [doe] it.

Veilla ministring an amorous potion vnto hir hufband Lucretius, procured his death, whose life the onely desired.

Aristotle noteth one that beeing inflamed with the beautie of a faire Ladye, thought by medicine to procure his bliffe, and wrought in the ende hir bane: So was Caligula flaine of Cæsonia, and Lucius Lucullus

of Calistine.

Perfwade thy felfe *Philautus* that to vfe hearbes to winne loue will weaken the body, and to think that hearbes can further, doth hurt the foule: for as great force haue they in fuch cafes, as noble men thought them to haue in the olde time. *Achimeni[u]s* the hearbe was of fuch force, that it was thought if it wer thrown into the battaile, it would make all the foldiers tremble: but where was it when the *Humbri* and *Tentoni* were exiled by warre, wher grewe *Achiminis*[*Achimenius*], one of whose leaues would haue faued a thousand liues?

The Kinges of *Persia* gaue their fouldiers the plant *Latace*, which who so hadde, shoulde haue plentye of meate and money, and men and al things: but why did the foldiers of *Cæfar* endure such famine in *Pharfalia*, if one hearbe might haue eased so many

heartes.

Where is *Balis* that *Iuba* fo commendeth, the which coulde call the dead to lyfe, and yet hee himfelfe dyed?

Democritus made a confection, that who-foeuer dranke it should have a faire, a fortunate, and a good childe. Why did not the *Persian* Kinges swill this Nectar, having such deformed and vnhappy iffue?

Cato was of that minde, that three enchaunted wordes coulde heale the eye-fight: and Varro, that a verse of Sybilla could ease the goute, yet the one was fayne to vse running water, which was but a colde medicine, the other patience, which was but a drye playster.

I would not have thee thinke *Philautus* that loue is to bee obteined by fuch meanes, but onely by fayth,

vertue, and constancie.

Philip King of Macedon casting his eye vppon a fayre Virgin became enamoured, which Olympias his

wife perceiuing, thought him to bee enchaunted, and caufed one of the feruauntes to bring the Mayden vnto hir, whome fhee thought to thrust both to exile and shame: but vieweing hir fayre face with-out blemyshe, hir chaste eyes with-out glauncinge, hir modest countenaunce, hir sober and woemanlye behauiour, finding also hir vertues to be no lesse then hir beautie, shee sayde, in my selfe there are charmes, meaning that there was no greater enchauntment in loue, then temperaunce, wisdome, beautie and chastitie. Fond therefore is the opinion of those that thinke the minde to be tyed to Magick, and the practise of those filthy, that seeke those meanes.

Loue dwelleth in the minde, in the will, and in the hearts, which neyther Coniurer canne alter nor Phificke. For as credible it is, that *Cupid* shooteth his A[r]rowe and hytteth the heart, as that hearbes haue the force to bewitch the heart, onelye this difference there is, that the one was a fiction of poetrie, the other of superstition. The will is placed in the soule, and who canne enter there, but hee that created the soule?

No no Gentle-man what-foeuer you have heard touching this, belieue nothing: for they in myne opinion which imagine that the mynde is eyther by incantation or excantation to bee ruled, are as far from trueth, as the East from the West, and as neere impietie against God, as they are to shame among men, and so contrary is it to the profession of a Christian, as *Paganisme*.

Suffer not your felfe to bee lead with that vile conceypte, practife in your loue all kinde of loyaltie. Be not mute, nor full of bab[b]le, bee fober, but auoyde follennesse, vse no kinde of ryotte eyther in banqueting, which procureth surfeites, nor in attyre, which

hasteth beggerye.

If you thinke well of your witte, be alwayes pleafaunt, if yll bee often filent: in the one thy talke shal proue thee sharpe, in the other thy modestie, wife.

All fyshe are not caught with Flyes, all woemenne are not allured with perfonage. Frame letters, ditties, Musicke, and all meanes that honestie may allowe: For he wooeth well, that meaneth no yll, and hee fpeedeth fooner that fpeaketh what he should, then he that yttereth what he will. Beleeue me Philautus I am nowe olde, yet haue I in my head a loue tooth, and in my minde there is nothing that more pearceth the heart of a beautifull Ladye, then writinge, where thou mayst fo fette downe thy passions and hir perfection, as shee shall have cause to thinke well of thee. and better of hir felfe: but yet fo warilye, as neyther thou feeme to prayle hir too much, or debase thy felfe too lowelye: for if thou flatter them with-out meane they loath it*, and if thou make of thy felfe aboue reafon they laugh at it, temper thy wordes fo well, and place euerye fentence fo wifelye, as it maye bee harde for hir to judge, whether thy loue be more faythfull, or hir beautie amiable.

Lions fawne when they are clawed, Tygers floupe when they are tickled, *Bucephalus* lyeth downe when he is curryed, woemen yeelde when they are courted.

This is the poyson *Philautus*, the enchauntment, the potions that creepeth by sleight into the minde of a woeman, and catcheth hir by affuraunce, better then the fonde deuices of olde dreames, as an *Apple* with an *Aue Marie*, or a hasill wand of a yeare olde crossed with six Charactors, or the picture of *Venus* in Virgin Wax, or the Image of *Camilla* vppon a Moulwarpes skinne.

It is not once mencioned in the Englishe Courte, nor so much as thought of in any ones conscience, that Loue canne bee procured by such meanes, or that anye canne imagine suche myschiese, and yet I seare mee it is too common in our Countrey, where-by they incurre hate of euerye one, and loue of none.

Touching my cunning in any vile deuices of Magick it was neuer my fludie, onely fome delyght, I tooke in the Mathematicks which made me knowen of more then I would, and of more then thinke well of me,

although I neuer did hurt any, nor hindred.

But be thou quiet *Philautus*, and vse those meanes that may winne thy loue, not those that may shorten hir lyse, and if I can any wayes stande thee in steade, vse me as thy poore friend and countrey-man, harme I will doe thee none, good I cannot. My acquaintance in Court is small, and therefore my dealyngs about the Courte shall be sewe, for I loue to stande aloofe from *Ioue* and lyghtning. Fire giueth lyght to things farre off, and burneth that which is next to it. The Court shineth to me that come not there, but singeth those that dwell there. Onely my counsayle vse, that is in writing, and me thou shalt sinde secret, wishing thee alwayes fortunate, and if thou make me pertaker of thy successe, it shall not tourne to thy griefe, but as much as in mee lyeth, I will further thee.

When he had finished his discourse, *Philautus* liked very well of it, and thus replyed.

Ell *Pfellus*, thou hast wrought that in me, which thou wishest, for if the baites that are layde for beautie be so ridiculous, I thinke it of as great effect

in loue, to vse a Plaister as a Potion.

I now vt[t]erly diffent from those that imagine Magicke to be the meanes, and consent with thee, that thinkest letters to be, which I will vse, and howe I speede I will tell thee, in the meane season pardon me, if I vse no longer aunswere, for well you know, that he that hath the fit of an Ague vpon him, hath no lust to talke but to tumble, and Loue pinching me I haue more desire to chew vpon melancholy, then to dispute vpon Magicke, but heereafter I will make repaire vnto you, and what I now giue you in thankes, I will then requite with amends.

Thus these two country-men parted with certeine *Italian* embracings and termes of courtese, more then common. *Philautus* we shal finde in his lodging,

Pfellus we will leave in his studie, the one musing of his love, the other of his learning.

Ere Gentlewomen you may fee, how iuftly men feeke to entrap you, when fcornefully you goe about to reiect them, thinking it not vnlawfull to vfe Arte, when they perc[e]iue you obstinate, their dealings I wil[l] not allow, neither can I excuse yours, and yet what should be the cause of both, I can

gesse.

When *Phydias* first paynted, they vsed no colours, but blacke, white, redde, and yeolow: *Zeuxis* added greene, and euery one inuented a new shadowing. At the last it came to this passe, that he in painting deferued most prayse, that could sette downe most coulours: wherby ther was more contention kindeled about the colour, then the countersaite, and greater emulation for varietie in shew, then workmanship in substaunce.

In the lyke manner hath it fallen out in Loue, when Adam wo o led there was no pollycie, but playne dealyng, no colours but blacke and white. Affection was meafured by faith, not by fancie: he was not curious, nor Eue cruell: he was not enamoured of hir beautie, nor fhe allured with his perfonage: and yet then was fhe the fairest woman in the worlde, and he the properest man. Since that time euery louer hath put too a lynke, and made of a Ring, a Chaine, and an odde Corner, and framed of a playne Alley, a crooked knot, and Venus Temple, Dedalus Laborinth. One curleth his hayre, thinking loue to be moued with faire lockes, an other layeth all his lyuing vppon his backe, judging that women are wedded to brauerie, fome vfe difcourfes of Loue, to kindle affection, some ditties to allure the minde, fome letters to stirre the appetite, divers fighting to prove their manhoode, fundry fighing to shew their maladyes, many attempt with showes to please their Ladyes eyes, not few with Musicke to entice the eare: Insomuch that there is more strife now, who shal be the finest Louer, then who is the faithfullest.

This caufeth you Gentlewomen, to picke out those that can court you, not those that loue you, and hee is accompted the best in your conceipts, that vseth most

colours, not that sheweth greatest courtesie.

A playne tale of faith you laugh at, a picked difcourfe of fancie, you meruayle at, condempning the fimplicitie of truth, and preferring the fingularitie of deceipt, where-in you refemble those fishes that rather swallow a faire baite with a sharpe hooke, then a soule worme breeding in the mudde.

Heere-off it commeth that true louers receiuing a floute for their fayth, and a mocke for their good meaning, are enforced to feeke fuch meanes as might compell you, which you knowing impossible, maketh you the more distainefull, and them the more desperate. This then is my counsaile, that, you vse your louers lyke friends, and chuse them by their faith, not by the shew, but by the sound, neither by the waight, but by the touch, as you do golde: so shall you be prayfed, as much for vertue as beautie. But retourne we againe to *Philautus* who thus beganne to debate with himselfe.

What hast thou done *Philautus*, in seeking to wounde hir that thou desirest to winne? With what face canst thou looke on hir, whome thou soughtest to loose? Fye, sye *Philautus*, thou bringest thy good name into question, and hir lyse into hazard, having neither care of thine owne credite, nor hir honour. Is this the loue thou pretendest which is worse then hate? Diddest not thou seeke to poyson hir, that neuer pinched thee?

But why doe I recount those thinges which are past, and I repent, I am now to consider what I must doe, not what I would have done? Follyes past, shall be worne out with faith to come, and my death shall shew my desire. Write *Philautus*, what sayest thou? write, no, no thy rude stile wil bewray thy meane estate, and

thy rash attempt, will purchase thine ouerthrow. Venus delyghteth to heare none but Mercury, Pallas will be stolne of none but Vlysses, it must bee a smoothe tongue, and a sweete tale that can enchaunt Vesta.

Befides that I dare not trust a messenger to carrye it, nor hir to reade it, least in shewing my letter shee disclose my loue, and then shall I be pointed at of those that hate me, and pitied of those that lyke me, of hir scorned, of all talked off. No *Philautus*, be not thou the bye word of the common people, rather suffer death

by filence, then derifion by writing.

I, but it is better to reueale thy loue, then conceale it, thou knowest not what bitter poyson lyeth in fweet words, remember Pfellus, who by experience hath tryed, that in loue one letter is of more force, then a thousand lookes. If they lyke writings they read them often, if diflyke them runne them ouer once, and this is certeine that the that readeth fuche toyes, will also aunswere them. Onely this be secret in conueyaunce, which is the thing they chieflyest desire. Then write Philautus write, he that feareth euery bush, must neuer goe a birding, he that cafteth all doubts, shal neuer be refolued in any thing. And this affure thy felfe that be thy letter neuer fo rude and barbarous, shee will reade it, and be it neuer fo louing fhe will not shewe it, which weare a thing contrary to hir honor, and the next way to call hir honestie into question. For thou hast heard, yea and thy selfe knowest, that Ladyes that vaunt of their Louers, or shewe their letters, are accompted in Italy counterfait, and in England they are not thought currant.

Thus *Philautus* determined, hab, nab, to fende his letters, flattering him-felfe with the fuccesse which he to him-felfe faigned: and after long musing, he thus

beganne to frame the minister of his loue.

\P To the fayrest, Camilla.

Ard is the choyce fayre Ladye, when one is compelled eyther by filence to dye with griefe, or

by writing to liue with shame: But so sweete is the defire of lyfe, and so sharpe are the passions of loue, that I am enforced to preferre an vnfeemely fuite, before an vntimely death. Loth I haue bin to speake, and in dispayre to speede, the one proceeding of mine own cowardife, the other of thy crueltie. If thou enquire my name, I am the fame Philautus, which for thy fake of late came difguifed in a Maske, pleading custome for a priuiledge, and curtesie for a pardon. The same Philautus which then in fecret tearmes coloured his loue, and now with bitter teares bewrayes it. If thou nothing esteeme the brynish water that falleth from mine eyes, I would thou couldest fee the warme bloud that droppeth from my heart. Oftentimes I haue beene in thy company, where easily thou mightest haue perceiued my wanne cheekes, my hol[l]ow eies, my fcalding fighes, my trembling tongue, to forshew yat then, which I confesse now. Then consider with thy felf Camilla, the plight I am in by defire, and the perill I am like to fall into by deniall.

To recount the forrowes I fustaine, or the feruice I haue vowed, would rather breede in thee an admiration, then a belief: only this I adde for the time, which the ende shall trye for a trueth, that if thy aunswer be sharpe, my life wil be short, so farre loue hath wrought in my pyning and almost consumed bodye, that thou onely mayst breath into me a new life, or bereaue mee

of the olde.

Thou art to weigh, not how long I have loued thee, but how faythfully, neyther to examine the worthyneffe of my person, but the extremitie[s] of my passions: so preferring my defarts before the length of time, and my desase, before the greatnes of my byrth, thou wilt eyther yeelde with equitie, or deny with reason, of both the which, although the greatest be on my side, yet the least shall not dislike me: for yat I have alwayes sound in thee a minde neyther repugnaunt to right, nor void of re[a]son. If thou wouldst but permit me to talke with thee, or by writing suffer me at large to discourse with

thee, I doubt not but yat, both the cause of my loue wo[u]ld be beleeued, andt he extremitie rewarded, both proceeding of thy beautie and vertue, the one able to allure, the other ready to pittie. Thou must thinke that God hath not bestowed those rare giftes vpon thee to kyll those that are caught, but to cure them. Those that are flunge with the Scorpion, are healed with the Scorpion, the fire that burneth, taketh away the heate of the burn, the Spider Phalangium that poyfoneth, doth with hir skinne make a playster for poyson, and shall thy beautie which is of force to winne all with loue, be of the crueltie to wound any with death? No Camilla, I take no leffe delight in thy fayre face, then pleafure in thy good conditions, affuring my felfe that for affection with-out luft, thou wilt not render malyce with-out cause.

I commit [omit] my care to thy confideration, expecting thy Letter eyther as a Cullife to preferue, or as a fworde to destroy, eyther as Antidotum, or as Auconitum: If thou delude mee, thou shalt not long triumphe ouer mee lyuing, and small will thy glory be when I am dead. And I ende.

Thine ever, though he be never thine.

Philautus.

This Letter beeing coyned, hee studyed how hee myght conueie it, knowing it to be no lesse perrilous to trust those hee knewe not in so weightye a case, then dyssycult for him-selse to have opportunitie to delyuer it in so suspicious a company: At the last taking out of his closette a sayre Pomegranet, and pullyng all the kernelles out of it, hee wrapped his Letter in it, closing the toppe of it finely, that it could not be perceyued, whether nature agayne hadde knitte it of purpose to further him, or his arte had ouercome natures cunning. This Pomegranet hee tooke, beeing him-selse both messenger of his Letter, and the mayster, and infinuating him-selse into the companie of the Gentlewoemen, amonge whom was also Camilla, hee

was welcommed as well for that he had beene long tyme abfent, as for that hee was at all tymes pleafaunt, much good communication there was touching manye matters, which heere to infert were neyther conuenient, feeing it doth not concern the Hyftorie, nor expedient, feeing it is nothing to the delyuerie of *Philautus* Letter. But this it fell out in the ende, *Camilla* whether longing for fo faire a Pomegranet, or willed to aske it, yet loth to require it, she fodeinlye complayned of an old defease, wherwith shee manye times felt hirselfe grieued, which was an extreame heate in ye stomack, which aduantage *Philautus* marking, would not let slip, when it was purposely spoken, that he should not give them the slippe: and therefore as one gladde to have so convenient a time to offer both his duetie and his devotion, he beganne thus.

Haue heard Camilla, of Phisitions, that there is nothing eyther more comfortable, or more profitable for the stomack or enslamed liuer, then a Pomgranet, which if it be true, I am glad that I came in so good tyme with a medicine, seeing you were in so ill a time supprised with your maladie: and verily this will I saye, that there is not one Kernell but is able both to ease your paine, and to double your pleasure, and with that he gaue it hir, desiring that as she selte the working of the potion, so shee would consider of the Phistion.

Camilla with a fmyling countenaunce, neyther fufpecting the craft, nor the conueyer, answered him with

thefe thankes.

I thank you Gentleman as much for your counfell as your curtefie, and if your cunning be answerable to eyther of them, I will make you amendes for all of them: yet I wil not open so faire a fruite as this is, vntill I feele the payne that I so much feare. As you please quoth *Philautus*, yet if euery morning you take one kernell, it is the way to preuent your disease, and me thinketh that you should be as carefull to worke meanes before it come, that you haue it not, as to vse meanes to expell it when you haue it.

I am content, aunswered *Camilla*, to trye your phisick, which as I know it can do me no great harme, so it may doe me much good.

In truth fayd one of the Gentlewomen then prefent, I perceive this Gentleman is not onely cunning in Phi-

ficke, but also very carefull for his Patient.

It beho[o] ueth, quoth *Philautus*, that he that ministreth to a Lady, be as defirous of hir health, as his owne credite, for that there redoundeth more prayse to the Phistion that hath a care to his charge, then to him that hath only a show of his Art. And I trust *Camilla* will better accept of the good will I haue to ridde hir of hir disease, then the gift, which must worke the effect.

Otherwife quoth Camilla, I were verye much to blame, knowing that in manye the behauiour of the man, hath wrought more then the force of the medicine. For I would alwayes haue my Phifition, of a cheerefull countenaunce, pleafauntlye conceipted, and well proportioned, that he might haue his sharpe Potions mixed with sweete counsayle, and his sower drugs mitigated with merry discourses. And this is the cause, that in olde time, they paynted the God of Phisicke, not lyke Saturne but Aesculapius: of a good complection, sine witte, and excellent constitution.

For this I know by experience, though I be but young to learne, and haue not often bene ficke, that the fight of a pleafant and quicke witted Phifitian, hath removed that from my heart with talke, that he could

not with all his Triacle.

That might well be, aunswered *Philautus*, for the man that wrought the cure, did perchaunce cause the disease, and so secret might the griefe be, that none could heale you, but he that hurte you, neither was your heart to be eased by any in-ward potion, but by some outward perswasion: and then it is no meruaile if the ministring of a sew wordes, were more auayleable then Methridate.

Wel Gentleman faid Camilla, I wil[l] neither difpute in Phisick, wherin I haue no skill, neither aunswere

you, to your last furmise[s], which you seeme to leuell at, but thanking you once againe both for your gift and good will, we wil vse other communication, not forgetting to aske for your friend *Euphues*, who hath not long time be[e]ne, where he might haue bene welcommed at all times, and that he came not with you at this time, we both meruayle, and would saine know.

This question so earnestlye asked of *Camilla*, and so hardlye to be aunswered of *Philautus*, nipped him in the head, notwithstanding least he shold seeme by long silence to incurre some suspition, he thought a bad excuse better then none at all, saying that *Euphues* now a dayes became so studious (or as he tearmed it, supersticious) that he could not himselfe so much, as haue his company.

Belike quoth *Camilla*, he hath either efpyed fome new faults in the women of *England*, where-by he feeketh to abfent himselfe, or some olde haunt that will

cause him to spoyle himselfe.

Not fo fayd *Philautus*, and yet that it was fayd fo I will tell him.

Thus after much conference, many questions, and long time spent, *Philautus* tooke his leaue, and beeing in his chamber, we will ther[e] leaue him with such cogitations, as they commonly haue, that either attende the sentence of lyse or death at the barre, or the aunswere of hope or dispaire of their loues, which none can set downe but he that hath them, for that they are not to be vttered by the coniecture of one that would imagine what they should be, but by him that knoweth what they are.

Camilla the next morning opened the Pomegranet, and faw the letter, which reading, pondering and perufing, she fell into a thousande contrarieties, whether it were best to aunswere it or not, at the last, inflamed with a kinde of cholar, for that she knew not what belonged to the perplexities of a louer, she requited his frawd and loue, with anger and hate, in these termes,

or the lyke.

To Philautus.

I Did long time debate with my felfe *Philautus*, whether it might fland with mine honour to fend thee an aunswere, for comparing my place with thy person, me thought thy boldnes more, then either good manners in thee wo [u]ld permit, or I with modeftie could fuffer. Yet at ye last, casting with my selfe, yat the heat of thy loue might clean be razed with ye coldnes of my letter, I thought it good to commit an inconuenience, yat I might preuent a mischiefe, chusing rather to cut thee off short by rigour, then to give thee any iot of hope by filence. Greene fores are to be dreffed roughly, least they fester, tet[t]ars to be drawen in the beginning least they spread, ring wormes to be anounted when they first appeare, least they compasse ye whole body, and the affa[u]lts of loue to be beaten back at ye first siege, least they vndermine at ye second. Fire is to be quenched in ye fpark, weedes are to be rooted in ye bud, follyes in ye bloffome. Thinking this morning to trye thy Phifick, I perceived thy frawd, infomuch as the kernel yat shoulde have cooled my ftomack with moistnes, hath kindled it with cholar, making a flaming fire, wher it found but hot imbers, converting like the Spider a fweet floure [flower], into a bitter poyfon. I am Philautus no Italian Lady, who commonly are woed with leafings, and won with luft, entangled with deceipt, and enioved with delight, caught with finne, and cast off with shame.

For mine owne part, I am too young to knowe the passions of a louer, and too wise to believe them, and so farre from trusting any, that I suspect all: not that ther is in every one, a practise to deceive, but that ther

wanteth in me a capacitie to conceiue.

Seeke not then *Philautus* to make the tender twig crooked by Arte, which might have growen streight by Nature. Corne is not to be gathered in the budde, but in the eare, nor fruite to be pulled from the tree when it is greene, but when it is mellow, nor Grapes to bee

cut for the presse, when they first rise, but when they are full ripe: nor young Ladies to be fued vnto, that are fitter for a rodde then a husbande, and meeter to beare blowes then children.

You must not think of vs as of those in your own countrey, that no fooner are out of the cradell, but they are fent to the court, and wo oled fome-times before they are weaned, which bringeth both the Nation and their names, not in question onely of dishonestie, but into obliquie.

This I would have thee to take for a flat aunswere, that I neither meane to loue thee, nor heereafter if thou follow thy fute to heare thee. Thy first practife in the Mafque I did not allow, the feconde by thy writing I mislyke, if thou attempt the third meanes, thou wilt enforce me to vtter that, which modestie now maketh me to conceale.

If thy good will be fo great as thou tellest, feeke to mitigate it by reason or time, I thanke thee for it, but I can-not requit it, vnleffe either thou wert not Philautus, or I not Camilla. Thus pardoning thy boldnes vppon condition, and resting thy friend if thou rest thy sute, I ende.

Neither thine, nor hir owne, Camilla

His letter Camilla stitched into an Italian petrack [Petracke] which she had, determining at the next comming of *Philautus*, to deliuer it, vnder the pretence of asking some question, or the vnderstanding of some worde. Philautus attending hourelye ye fuccesse of his loue, made his repaire according to his accustomable vse, and finding the Gentlewomen sitting in an herbor, faluted them curteously, not forgetting to be inquisitive how Camilla was eafed by his Pomgranet, which oftentimes asking of hir, she aunswered him thus.

In faith Philautus, it had a faire coat, but a rotten kernell, which fo much offended my weake stomacke, that the very fight caused me to lo [a]th it, and the sent to

throw it into the fire.

I am fory quoth *Philautus* (who fpake no leffe then trueth) that the medicine could not worke that, which my mind wifhed, and with that floode as one in a traunce, which *Camilla* perceiuing, thought best to rub no more on that gall, least the standers by should espy

where Philautus shooe wronge him.

Well faid Camilla let it goe, I must impute it to my ill fortune, that where I looked for a restoritie, I found a confumption: and with that she drew out hir petrarke [Petracke], requesting him to conster hir a lesson, hoping his learning would be better for a scholemaister, then his lucke was for a Phisition. Thus walking in the all [e]v, the liftned to his conftruction, who turning the booke, found where the letter was enclosed, and diffembling that he fuspected, he faide he would keepe hir petracke vntill the morning, do you quoth Camilla. With yat the Gentlewomen clustred about them both, eyther to hear how cunningly Philautus could confter. or how readily Camilla could conceiue. It fell out that they turned to fuch a place, as turned them all to a blanke, where it was reasoned, whether loue came at the fodeine viewe of beautie, or by long experience of vertue, a long disputation was like to ensue, had not Camilla cut it off before they could ioyne issue, as one not willing in ye company of Philautus eyther to talke of loue, or thinke of loue, least eyther hee should sufpect she had beene wooed, or might be won, which was not done fo closelye, but it was perceived of Philautus, though diffembled. Thus after many words, they went to their dinner, where I omit their table talke, least I loose mine.

After their repaft, Surius came in with a great train, which lightened Camillas hart, and was a dagger to Philautus breaft, who taried no longer then he had ley-fure[leafure] to take his leaue, eyther defirous to read his Ladyes aunswer, or not willing to enioy Surius his companie, whome also I will now forsake, and followe Philautus, to heare how his minde is quieted with Camillas curtesse.

Philautus no fooner ent[e]red his chamber, but he read hir letter, w[h]ich wrought fuch skirmishes in his minde, that he had almost forgot reason, falling into

the old evaine of his rage, in this manner.

Ah cruell Camilla and accurfed Philautus, I fee now that it fareth with thee, as it doth with the Hare Sea, which having made one aftonied with hir fayre fight, turneth him into a ftone with hir venemous fauo[u]r, and with me as it doth with those that view the Basilike, whose eyes procure delight to the looker at the first

glymfe, and death at the fecond glaunce.

Is this the curtesie of England towardes straungers, to entreat them so dispightfullye? Is my good will not onely rejected with-out cause, but also disdained with-out coulour? Ibut Philautus prayse at the [thy] parting, if she had not liked thee, she would never have aunswered thee. Knowest thou not that wher they love much, they dissemble most, that as sayre weather commeth after a soule storme, so sweete tearnes succeede

fowre [fower] taunts?

Affaye once againe Philautus by Letters to winne hir loue, and followe not the vnkinde hounde, who leaueth the fent bycaufe hee is rated, or the bastarde Spanyell, which beeing once rebuked, neuer retriueth his game. Let Atlanta runne neuer fo fwiftelye, shee will looke backe vpon Hyppomanes, let Medea bee as cruell as a fsilende to all Gentle-men, shee will at the last repect Iason. A denyall at the first is accompted a graunt, a gentle aunswere a mockerie. Ladves vse their Louers as the Storke doth hir young ones, who pecketh [picketh] them till they bleed with hir bill, and then healeth them with hir tongue. Cupid him-felf must fpend one arrowe, and thinkest thou to speede with one Letter? No no Philautus, he that looketh to haue cleere water must digge deepe, he that longeth for fweete Musicke, must set his stringes at the hyghest, hee that feeketh to win his loue must stretch his labo [u]r, and nafard his lyfe. Venus bliffeth [bleffeth] Lions in the fold, and Lambes in the chamber, Eagles at the affaulte,

in this manner.

and Foxes in counfayle, fo that thou must be hardy in the pursuit, and meeke in victory, venterous in obtaining, and wise in concealing, so that thou win that with prayse, which otherwise thou wilt loose with peeuishnesse. Faint hart *Philautus* neither winneth Castell nor Lady: ther[e] fore endure all thinges that shall happen with patience, and pursue with diligence, thy fortune is to be tryed, not by the accedents [accidents]

but by the end. Thus Gentlewoemen, Philautus, refembleth the Viper, who beeing flricken with a reede lyeth as he were dead, but stricken the second tyme, recouereth his ftrength: having his answer at the first in ye [a] masque, he was almost amased, and nowe againe denied, he is animated, prefuming thus much vpon ye good difpofition and kindnesse of woemen, that the higher they sit, the lower they looke, and the more they feeme at the first to lo a th, the more they loue at the last. Whose iudgement as I am not altogether to allow, fo can I not in fome respect mislike. For in this they resemble the Crocodile, who when one approcheth neere vnto him, gathereth vp him-felf into the roundnesse of a ball, but running from him, stretcheth him-self into the length of a tree. The willing refistance of women was ye cause yat made Arelius (whose arte was only to draw women) to paynt Venus Cnydia catching at the ball with hir hand, which she seemed to spurn at with hir foote. And in this poynt they are not vnlike vnto the Mirt [Mirre] Tree, which being hewed [hewen], gathereth in his fappe, but not moued, poureth it out like firrop. Woemen are neuer more cove then when they are beloued, yet in their mindes neuer leffe conflant, feeming to tye themselu[e]s to the mast of the shippe with Vlyffes, when they are wooed, with a ftrong Cable: which being well difcerned is a twine threed: throwing a stone at the head of him, vnto whome they immediately cast out an ap[p]le, of which their gentle nature Philautus being perswaded, followed his suit againe

Philautus to the faire, Camilla.

Cannot tell (Camilla) whether thy ingratitude be greater, or my miffortune, for perufing the few lynes thou gauest me, I found as small hope of my loue as of thy courtesie. But so extreame are the passions of loue, that the more thou seekest to quench them by disdayne, the greater slame thou encreasest by desire. Not vnlyke vnto *Iupiters* Well, which extinguisheth a firie [fire] brande, and kindleth a wet sticke. And no lesse force, hath thy beautie ouer me, then the fire hath ouer Naplytia, which leapeth into it, whersoeuer it feeth it.

I am not he *Camilla* that will leaue the Rofe, bicause I [it] pricked my finger, or forsake the golde that lyeth in the hot fire, for that I burnt my hande, or resuse the sweete Chesnut, for that it is couered with sharpe huskes. The minde of a faithfull louer, is neither to be daunted with despite, nor as arighted with daunger. For as the Load-stone, what winde soeuer blowe, tourneth alwayes to the North, or as Aristotles Quadratus, which way soeuer you tourne it, is alwayes constant: so the faith of *Philautus*, is euermore applyed to the loue of *Camilla*, neither to be remoued with any winde, or rolled with any force. But to thy letter.

Thou faift greene wounds are to be dreffed roughly leaft they fefter: certeinly thou fpeakeft lyke a good Chyrurgian, but dealeft lyke one vnskilfull, for making a great wound, thou puttest in a small tent, cutting the flesh that is found, before thou cure the place that is fore: striking the veyne with a knife, which thou shouldest stop with lynt. And so hast thou drawn my tettar [tetter], (I vse thine owne terme) that in seeking to spoyle it in my chinne, thou hast spreade it ouer my body.

Thou addest thou art no *Italyan* Lady, I answer, would thou wert, not that I would have thee wooed, as thou fayst they are, but that I might win thee as

thou now art: and yet this I dare fay, though not to excuse al, or to disgrace thee, yat some there are in *Italy* too wife to be caught with leasings, and too honest to be entangled with lust, and as wary to eschue sinne, as they are willing to sustaine shame, so that what-soeuer the most be, I would not have thee thinke ill of the best.

Thou alleadgest thy youth and allowest thy wisedome, the one not apt to know ye impressions of loue, the other suspitious not to believe them. Truely Camilla I have heard, that young is the Goose yat will eate no Oates, and a very ill Cocke that will not crow before he be olde, and no right Lyon, that will not feede on hard meat, before he tast sweet milke, and a tender Virgin God knowes it must be, that measureth hir affections by hir age, when as naturally they are enclyned (which thou perticularly puttest to our countrey) to play the brides, before they be able to dresse their heades.

Many fimilytudes thou bringest in to excuse youth, thy twig, thy corne, thy fruit, thy grape, and I know not what, which are as easelye to be refelled, as they

are to be repeated.

But my good *Camilla*, I am as vnwillyng to confute any thing thou fpeakest, as I am thou shouldst vtter it: infomuch as I would sweare the Crow were white, if

thou shouldest but say it.

My good will is greater than I can expresse, and thy courtesie lesse then I deserue: thy counsayle to expell it with time and reason, of so lyttle force, that I have neither the will to vse the meane, nor the wit to conceiue it. But this I say, that nothing can break off my loue but death, nor any thing hasten my death, but thy discourtesse. And so I attend thy finall sentence, and my satall destense.

Thine ever, though he

be neuer thine, Philautus.

His letter he thought by no meanes better to be conueyed, then in the fame booke he received

hirs, fo omitting no time, least the yron should coole before he could strike, he presently went to Camilla, whome he founde in gathering of slowers, with divers other Ladyes and Gentlewomen, which came aswell to recreate themselves for pleasure, as to visite Camilla, whom they all loved. Philautus somewhat boldened by acquaintaunce, courteous by nature, and courtly by countenance, saluted them al with such te[a]rmes, as he thought meete for such personages, not forgetting to call Camilla his schollar, when she had schooled him being hir master.

One of the Ladies who delighted much in mirth, feing *Philautus* behold *Camilla* fo stedsastly, saide

vnto him.

Entleman, what floure [flower] like you best in all this border, heere be faire Roses, sweete Violets, fragrant primroses, heere wil be Iilly-floures, Carnations, sops in wine, sweet Iohns, and what may either please you for sight, or delight you with sauour: loth we are you should haue a Pose of all, yet willing to give you one, not yat which shal[l] looke best, but such a one as you shal[l] lyke best. Philautus omitting no opportuni[t]ie, yat might either manifest his affection or commend his wit, aunswered hir thus.

Lady, of fo many fweet floures [flowers] to chuse the best, it is harde, seeing they be all so good, if I shoulde preferre the fairest before the sweetest you would happely imagine that either I were stopped in the nose, or wanton in the eyes, if the sweetnesse before the beautie, then would you gesse me either to lyue with sauours, or to have no judgement in colours, but to tell my minde (vpon correction be it spoken) of all slowers, I loue a faire woman.

In deede quoth *Flauia* (for fo was she named) faire women are set thicke, but they come vp thinne, and when they begin to budde, they are gathered as though they wer blowne, of such men as you are Gentleman, who thinke greene grasse will neuer be drye Hay, but when ye flower of their youth (being slipped too young)

shall fade before they be olde, then I dare saye, you would chaunge your faire slower for a weede, and the woman you loued then, for the worst violet you resuse now.

Lady aunswered Philautus, it is a signe that beautie was no niggard of hir flippes in this gardein, and very enuious to other grounds, feing heere are fo many in one Plot, as I shall neuer finde more in all Italy, whether the reason be the heate which killeth them. or the country that cannot beare them. As for plucking them vp foone, in yat we shew the defire we haue to them, not the malyce. Where you conjecture, that men have no respect to things when they be olde, I cannot confent to your faying for well doe they know that it fareth with women as it doth with the Mulbery tree, which the elder it is, the younger it feemeth, and therfore hath it growen to a Prouerbin Italy, when on[e] feeth a woman striken in age to looke amiable, he faith fhe hath eaten a Snake: fo that I must of force follow mine olde opinion, that I loue fresh flowers well, but faire women better.

Flauia would not so leave him, but thus replyed to him.

Ou are very amorous Gentleman, otherwise you wold not take the defence of that thing which most men contemne, and women will not confesse. For where-as you goe about to currey fauour, you make a fault, either in praysing vs too much, which we accompt in *Englande* flatterye, or pleasing your selse in your owne minde, which wise men esteeme as folly. For when you endeauour to proue that woemen the older the [y] are, the fayrer they looke, you thinke them eyther very credulous to beleeue, or your talke verye essectuall to perswade. But as cunning as you are in your *Pater nosser*, I will add one Article more to your *Crede*, that is, you may speak in matters of loue what you will, but women will beleeue but what they lyst, and in extolling their beauties, they giue more credit to their owne glasses, then mens gloses.

But you have not yet aunswered my request touching what flower you most defire: for woemen doe not resemble flowers, neyther in shew nor sauour.

Philautus not shrinking for an Aprill showre, followed

the chace in this manner.

Lady, I neither flatter you nor please my selfe (although it pleaseth you so to coniecture) for I have alwayes observed this, that to stand too much in mine owne conceite would gaine me little, and to claw those of whome I fought for no benefite, woulde profit me leffe: yet was I neuer fo ill brought vp, but that I could when time and place should serue, give every one I* lyked* their iust commendation, vnlesse it were among those that were with-out comparison: offending in nothing but in this, that beeing too curious in praifing my Lady, I was like to the Painter Protogenes, who could neuer leaue when his worke was well, which faulte is to be excused in him, bicause hee would make it better, and may be borne with in mee, for that I wish it excellent. Touching your first demaund which you feeme againe to vrge in your last discourse, I fay of al[1] flowers I loue the Rose best, yet with this condition, bicaufe I wil not eate my word, I like a faire Lady well. Then quoth Flauia fince you wil[1] needes ioyne the flower with the woman, amonge all vs (and fpeake not partially) call hir your Rose yat you most regarde, and if the deny that name, we will enioyne hir a penance for hir pride, and rewarde you with a violet for your paynes.

Philautus being driven to this shift wished him selfe in his chamber, for this he thought that if he shoulde choose Camilla she woulde not accept it, if an other, she might instly reject him. If he shoulde discover his love, then woulde Camilla thinke him not to be secreate, if conce[a]le it, not to be feruent: besides all, the Ladyes woulde espie his love and prevent it, or Camilla despise his offer, and not regarde it. While he was thus in a deepe meditation, Flavia wakened him saying, why Gentleman are you in a dreame, or is there

none heere worthy to make choyce of, or are wee all

fo indifferent, that there is neuer a good.

Philautus feeing this Lady fo curteous, and louing Camilla fo earnestly, coulde not yet resolue with himselfe what to doe, but at the last, loue whiche neither regardeth what it speaketh, nor where, he replied thus at all aduentures.

Adyes and Gentlewomen, I woulde I were fo fortunate that I might choose euery one of you for a flower, and then would I boldely affirme that I coulde shewe the fairest poesse in the worlde, but follye it is for me to wish that being a slaue, which none can hope for, that is an Emperour. If I make my choyse I shall speede so well as he that enioyeth all *Europe*. And with that gathering a rose he gaue it to *Camilla*, whose coulour so encreased as one would have judged al hir face to have been a Rose, had it not beene stayned with a naturall whitenesses.

Camilla with a fmiling countenance as though nothing greeued, yet vexed inwardly to the heart, refused the gifte flatly, pretending a re[a]dy excuse, which was, that *Philautus* was either very much ouer seene to take hir before the Ladie *Flauia*, or els disposed to giue hir

a mocke aboue the rest in the companie.

Well quoth Flauia to Philautus, (who nowe stoode like one that had beene besmered) there is no harme done, for I perceiue Camilla is otherwise spedde, and if I be not much deceiued, she is a flower for Surius wearing, the penance shee shall have is to make you a Nosegay which shee shall not denye thee, vnlesse shee desie vs, and the rewarde thou shalt have, is this, while you tarrie in Englande my neece shall be your Violet.

This Ladyes cousin was named *Frauncis*, a fayre Gentlewoman and a wife, young and of very good conditions, not much inferiour to *Camilla*, fequall [equall]

fhee could not be.

Camilla who was lo[a]th to be accompted in any company coye, endeuoured in the prefence of the Ladie

Flauia to be very curteous, and gathered for Philautus a posse of all the finest flowers in the Garden, saying thus vnto him, I hope you will not be offended Philautus in that I coulde not be your Rose, but imputing the faulte rather to destinie then discurtesse.

Philautus plucking vp his fpirits, gaue hir thanks for hir paynes, and immediately gathered a violet, which he gaue miftres *Frauncis*, which she c[o]urteously received, thus all partes were pleased for that time.

Philautus was inuited to dinner, fo that he could no longer stay, but pulling out the booke wherein his letter was enclosed, he deliuered it to Camilla, taking his humble leave of the Lady Flauia and the rest of the Gentlewomen.

When he was gone there fell much talke of him between the Gentlewomen, one commending his wit, an other his personage, some his fauour, all his good conditions insomuch that the Lady *Flauia* bound it with an othe, that she thought him both wise and honest.

When the company was diffolued, Camilla not thinking to receive an aunswere, but a lecture, went to hir Italian booke where shee founde the letter of Philautus, who without any further aduise, as one very much offended, or in a great heate, sent him this bone to gnawe vppon.

To Philautus.

Sufficed it not thee *Philautus* to bewraie thy follies and moue my pacience, but thou must also procure in me a minde to reuenge, and to thy selfe the meanes of a farther perill? Where diddest thou learne that being forbidden to be bold, thou shouldest growe impudent? or being suffered to be familiar thou shouldest waxe haile fellowe? But to so malepert boldnes is the demeanor of young Gentlemen come, that where they haue bene once welcome for curtesse, they thinke themselues worthie to court any Lady by customes: wherin they imagine they vse singuler audacitie which we can no otherwise terme then sauci-

nesse, thinking women are to be drawen by their coyned and counterfait conceipts, as the straw is by the *Aumber*, or the yron by ye Loadstone, or the gold by the

minerall Chryfocolla.

But as there is no ferpent that can breede in the Box tree for the hardnesse, nor wil build in the Cypres tree for the bitternesse, so is there no fond or poysoned louer that shall enter into my heart which is hardned like the Adamant, nor take delight in my words, which shalbe more bitter then Gall.

It fareth with thee Philautus as with the droone [Drone], who having loft hir [his] ownewings, feekes to fpoile the Bees of theirs, and thou being clipped of thy libertie, goest about to bereaue me of mine, not farre differing from the natures of Dragons, who fucking bloud out of the Elephant, kill him, and with the fame poylon themselues: and it may be that by the same meanes that thou takest in hande to inueigle my minde, thou entrap thine owne: a just reward, for so vniust dealing, and a fit reuenge for fo vnkinde a regard. But I trust thy purpose shall take no place, and that thy mallice shall want might, wherein thou shalt resemble the ferpent Porphirius, who is full of poyfon, but being toothlesse he hurteth none but himselse, and I doubt not but thy minde is as ful of deceipt, as thy words are of flatterie, but having no toothe [teeth] to bite, I have no cause to seare.

I had not thought to have vsed so sower words, but where a wande cannot rule the horse, a spurre must. When gentle medicines, have no force to purge, wee must vse bitter potions: and where the fore is neither to be dissoluted by plaister, nor to be broken, it

is requisite, it should be launced.

Hearbes that are the worse for watering, are to be rooted out, trees that are lesse fertile for the lopping, are to hewen downe. Hawkes that waxe haggard by manning, are to be cast off, and sonde louers, that encrease in their follyes when they be reiested, are to bee dispised.

But as to be without haire, amongst ye Mycanions, is accompted no shame, bicause they be all borne balde, so in Italy to lyue in loue, is thought no sault, for that there they are all giuen to lust, which maketh thee to coniecture, that we in England recken loue as ye [to be the] chiefest vertue, which we abhorre as ye greatest vice, which groweth lyke the Iuie about the trees, and killeth them by cullyng them. Thou arte alwayes talking of Loue, and applying both thy witte and thy wealth in that idle trade: only for that thou thinkest thy selfe amiable, not vnlyke vnto the Hedgehogge, who euermore lodgeth in the thornes, bicause he himselfe is sull

of prickells.

But take this both for a warning and an aunswer, that if thou prosecute thy suite, thou shalt but vndoe thy selfe, for I am neither to be wo o e with thy passions, whilest thou liuest, nor to repent me of my rigor when thou art dead, which I wold not have thee think to proceede of anye hate I beare thee, for I malyce none, but for loue to mine honour, which neither Italian shall violate, nor English man diminish. For as the precious stone Chalazias, being throwen into the fire keepeth stil his coldnesse, not to be warmed with any heate, so my heart although dented at with ye arrowes of thy burning affections, and as it were enuironed with the fire of thy loue, shall alwayes keepe his hardnesse, and be so farre from being mollysied, that thou shalt not perceive it moved.

The Violet Ladie *Flauia* bestowed on thee, I wishe thee, and if thou lyke it, I will further thee, otherwise if thou persist in thine olde follyes, wherby to encrease my new grieses, I will neither [neuer] come where thou art, nor shalt thou have accesse to the place where I am. For as little agreement shal there be betweene vs, as is betwixt the Vine and the Cabish, the Oke and the Olyue tree, the Serpent and the Ash tree, the yron and

Theamedes.

And if euer thou diddest loue me, manifest it in this, that heereafter thou neuer write to mee, so shall I both

be perswaded of thy faith, and eased of mine owne feare. But if thou attempt againe to wring water out of the Pommice, thou shalt but bewraye thy falshoode,

and augment thy shame, and my seueritie.

For this I sweare, by hir whose lyghts can neuer dye, Vesta, and by hir whose heasts are not to be broken, Diana, that I will neuer consent to loue him, whose sight (if I may so say with modestie) is more bitter vnto me then death.

If this aunswere will not content thee, I wil shew thy letters, disclose thy loue, and make thee ashamed to vndertake that, which thou cannest neuer bring to passe. And so I ende, thine, if thou leave to be mine.

Camilla.

Amilla dispatched this letter with speede, and sent it to Philautus by hir man, which Philautus having read, I commit the plyght he was in, to the confideration of you Gentlemen that have ben in the like: he tare his haire, rent his clothes, and fell from the passions of a Louer to the pang[u]es of phrensie, but at the last callying his wittes to him, forgetting both the charge Camilla gave him, and the contents of hir Letter, he greeted hir immedia[t]lye agayne, with an aunswere by hir owne Messenger in this manner.

To the cruell Camilla, greeting.

If I were as farre in thy bookes to be beleeued, as thou art in mine to be beloued, thou shouldest either soone be made a wife, or euer remaine a Virgin, the one would ridde me of hope, the other acquit mee of seare.

But feeing there wanteth witte in mee to perfwade, and will in thee to confent: I meane to manifest the beginning of my Loue, by the ende of my lyfe, the affects of the one shal appeare by the effects of the other.

When as neither folempne oath nor found perfwa-

fion, nor any reason can worke in thee a remorse, I meane by death to shew my desire, the which the sooner it commeth, the sweeter it shalbe, and the shortness of the force, shal abate the sharpness of the forrow. I cannot tel whether thou laugh at my folly, or lament my phrensie, but this I say, and with salt teares trickling down my cheekes, I swe [a]re, yat thou neuer foundst more ple [a] sure in rejecting my loue, then thou shalt seele paine in remembring my losse, and as bitter shal lyse be to thee, as death to me, and as forrowfull shal my friends be to see thee prosper, as thine glad to see me perish.

Thou thinkest all I write, of course, and makest all I speake, of small accompt: but God who reuengeth the periuries of the dissembler, is witnesse of my truth, of whom I desire no longer to lyue, then I meane sim-

ply to loue.

I will not vse many wordes, for if thou be wise, sew are sufficient, if froward, superfluous: one lyne is inough, if thou be courteous, one word too much, if thou be cruell. Yet this I adde and that in bitternes of soule, that neither my hande dareth write that, which my heart intendeth, nor my tongue vtter that, which my hande shall execute. And so fare-well, vnto whom onely I wish well.

Thine euer, though fhortly neuer.

Philautus.

This Letter beeing written in the extremitie of his rage, he fent by him that brought hirs. Camilla perceiuing a fresh reply, was not a little melancholy, but digesting it with company, and burning the letter, she determined neuer to write to him, nor after yat to see him, so resolute was she in hir opinion, I dare not say obstinate least you gentlewomen shoulde take pepper in the nose, when I put but salt to your mouthes. But this I dare boldly affirme, that Ladies are to be woed with Appelles pencill, Orpheus Harpe, Mercuries

tongue, Adonis beautie, Cræfus we[a]lth, or els neuer to bewon[n]e, for their bewties [beauties] being blafed, their eares tickled, their mindes moued, their eyes pleafed, there appitite fatisfied, their coffers filled, when they haue al thinges they shoulde haue and would haue, then men neede not to stande in doubt of their comming, but of their constancie.

But let me followe *Philautus*, who nowe both loathing his life and curfing his lucke, called to remembrance his old friend *Euphues*, whom he was wont to haue alwayes in mirth a pleafant companion, in griefe a comforter, in al his life the only ftay of his lybertie, the difcurtefie which hee offered him fo encreafed his greefe, that he fell into these termes of rage, as one either in an extascie, or in a lunacie.

Nowe *Philautus* difpute no more with thy felfe of thy loue, but be defparate to ende thy life, thou haft cast off thy friende, and thy Lady hath forsaken thee, thou destitute of both, canst neither haue comfort of *Camilla*, whom thou feest obstinate, nor counsaile of

Euphues, whom thou hast made enuious.

Ah my good friende *Euphues*, I fee nowe at length, though too late, yat a true friend is of more price then a kingdome, and that the faith of thee is to be preferred, before the beautie of *Camilla*.

For as falfe [fafe] being is it in the company of a truftie mate, as fleeping in the graffe Trifole, where there is no ferpent fo venemous that dare venture.

Thou wast euer carefull of my estate, and I carelesse for thine, thou diddest alwayes seare in me the fire of loue, I euer flattered my selfe with the bridle of wisedome, when thou wast earnest to giue me counsaile, I waxed angrie to heare it, if thou diddest suspect me vpon iust cause, I sels out with thee for euery light occasion, nowe now Euphues I see what it is to want a friend, and what it is to loose one, thy wordes are come to passe which once I thought thou spakest in sport, but nowe I finde them as a prophecie, that I should be constrayned to stande at Euphues dore as the true owner.

What shal I do in this extremitie? which way shal I turne me? of whom shal I feeke remedie? Euphues wil reject me, and why shoulde he not? Camilla hath rejected me, and why should she? the one I have offended with too much griefe, the other I have ferued with too great good will, the one is loft with loue, the other with hate, he for that I cared not for him, she because I cared for hir. I but though Camilla be not to be moued, Euphues may be mollified. Trie him Philautus, fue to him, make friends, write to him, leaue nothing vndone that may either shew in thee a forrowful heart, or moue in him a minde that is pitifull. Thou knowest he is of nature curteous, one that hateth none, that loueth thee, that is tractable in al things, Lions spare those yat couch to them, the Tygresse biteth not when shee is clawed, Cerberus barketh not if Orpheus pipe sweetly, assure thy felf that if thou be penitent, he will bee pleased: and the old friendship wilbe better then the newe.

Thus *Philautus* ioying nowe in nothing but onely in the hope he had to recouer the friendship with repentance, which he had broken off by rashnesse, determined to greet his friend *Euphues*, who al this while lost no time at his booke in London, but howe he imployed it, he shall himselfe vtter, for that I am neither of his counsaile nor court, but what he hath done he will not conceale, for rather he wisheth to bewray his ignorance, then his ydlenes, and willinger you shall find him to make excuse of rudenesse then lasinesse.

But thus Philautus faluted him.

Philautus to Euphues.

The sharpe Northeast winde (my good Euphues) doth neuer last three dayes, tempestes have but a short time, and the more violent the thunder is, the lesse permanent it is. In the like man[n]er it salleth out with ye iarres and crossings of friends which begun in a minuit [minute], are ended in a moment.

Neceffary it is that among fri[e]nds there should bee fome ouerthwarting, but to continue in anger not conuenient, the Camill first troubleth the water before he drinke, the Frankensence is burned before it smell, friendes are tryed before they are* to* be trusted, least shining like the Carbuncle as though they had fire, they be found being touched, to be without fire.

Friendshippe should be like the wine which *Homer* much commending, calleth *Maroneum*, whereof one pient[pinte] being mingled with fiue quartes of water, yet it keepeth his old strength and vertue, not to be qualified by any discurtesie. Where salt doth grow nothing els can breede, where friendship is built, no

offence can harbour.

Then good *Euphues* let the falling out of fri[e]nd[e]s be a renewing of affection, that in this we may refemble the bones of the Lyon, which lying ftil and not moued begin to rot, but being ftriken one against another

break out like fire, and wax greene.

The anger of friends is not vnlike vnto the phifitions *Cucurbitæ* which drawing al ye infection in ye body into one place, doth purge al difeases, and the rages [iarres] of friendes, reaping vp al the hidden malices, or sufficions, or follyes that lay lurking in the minde, maketh the knot more durable: For as the bodie being purged of melancholy waxeth light and apt to all labour, so the minde as it were scoured of mistrust, becommeth fit euer after for beleefe.

But why doe I not confesse that which I have committed, or knowing my selfe guilty, why vse I to glose, I have vniustly my good *Euphues*, picked a quarrel against thee, forgetting the counsell thou gauest [giuest] me, and despising that which I nowe desire. Which as often as I call to my minde, I cannot but blush to my selfe for shame, and fall out with my selfe for anger. For in falling out with thee, I have done no otherwise then he that desiring [desireth] to saile salfely [safely] killeth him at the helme, resembling him that having neede to alight spurreth his horse to make him stande

ftill, or him that fwimming vpon anothers backe, feeketh

to stoppe his breath.

It was in thee *Euphues* that I put all my trust, and yet vppon thee that I powred out all my mallice, more cruel then the Crocadile, who suffereth the birde to breede in hir mouth, yat scoureth hir teeth, and nothing so gentle as the princely Lyon, who saued his life, that helped his foot. But if either thy good nature can forget, that which my ill tongue doth repent, or thy accustomable kindnesse forgiue, that my vnbridled surie did commit, I will hereaster be as willing to be thy feruant, as I am now desirous to be thy friend, and as re[a]die to take an iniurie, as I was to giue an offence.

What I have done in thine absence I will certifie at thy comming, and yet I doubt not but thou cannest gesse by my condition, yet this I add, that I am as ready to die as to live, and were I not animated with the hope of thy good counsell, I would rather have suffered the death I wish for, then sustain the shame I sought for. But nowe in these extremities reposing both my life in thy hands, and my service at thy commaundement, I attend thine aunswere, and rest thine to vse more then

his owne.

Philautus.

This letter he dispatched by his boye, which Euphues reading, could not tell whether he shoulde more reioyce at his friends submission, or mistrust his subtilitie, therefore as one not resoluting himselfe to determine any thing, as yet, aunswered him thus immediately by his owne messenger.

Euphues to him, that was his Philautus.

I Haue received thy letter, and know the man: I read it and perceived the matter, which I am as farre from knowing how to aunswere, as I was from looking for such an errand.

Thou beginnest to inferre a necessitie that friends should fall out, when as I can-not allowe a[n] [in] conuenience. For if it be among such as are faithfull, there should be no cause of breach: if betweene dissemblers, no care of reconciliation.

The Camel faift thou, loueth water, when it is troubled, and I fay, the Hart thirsteth for the cleare streame: and fitly diddest thou bring it in against thy selfe (though applyed it, I know not how aptlye for thy selfe) for such friendship doest thou lyke, where braules maye

be stirred, not quietnesse sought.

The wine Maroneum which thou commendest, and the falt ground which thou inferrest, ye one is neither fit for thy drinking, nor the other for thy tast, for such strong Wines will ouercome such lyght wits, and so good falt cannot relysh in so vnsauory a mouth, neither as thou desirest to applye them, can they stande thee in steede. For often-times haue I sound much water in thy deedes, but not one drop of such wine, and the ground where salte should grow, but neuer one corne that had sauour.

After many reasons to conclude, that iarres were requisit[e], thou fallest to a kinde of submission, which I meruayle at: For if I gaue no cause, why diddest thou picke a quarrell: if any, why shouldest thou craue a pardon? If thou canst defie thy best friend, what wilt thou doe to thine enemie? Certeinly this must needes ensue, that if thou canst not be constant to thy friend, when he doth thee good, thou wilt neuer beare with him, when hee shall do thee harme: thou that seekest to spil the bloud of the innocent, canst shew small mercye to an offender: thou that treadest a Worme on ye taile, wilt crush a Waspe on the head: thou that art angry for no cause, wilt I thinke runne madde for a light occasion.

Truly *Philautus*, that once I loued thee, I can-not deny, that now I should againe doe so, I refuse: For smal confidence shal I repose in thee, when I am

guiltie, that can finde no refuge in innocencie.

The malyce of a friend, is like the sting of an Aspe, which nothing can remedie, for being pearced in the hande it must be cut off, and a friend thrust to the heart it must be pulled out.

I had as liefe *Philautus* have a wound that inwardly might lyghtly grieue me, then a fcar that outwardly

should greatly shame me.

In that thou feemest so earnest to craue attonement thou causest me ye more to suspect thy truth: for either thou art compelled by necessitie, and then it is not worth thankes, or els disposed againe to abuse me, and then it deserueth reuenge. Eeles cannot be helde in a wet hande, yet are they stayed with a bitter Figge lease, the Lamprey is not to be killed with a cudgel, yet is she spoiled with a cane, so friends that are so slipperie, and wauering in all their dealyngs are not to be kept with fayre and smooth talke, but with rough and sharp taunts: and contrariwise, those which with blowes, are not to be reformed, are oftentimes wonne with light perswasions.

Which way I should vse thee I know not, for now a sharpe word moued thee, when otherwhiles a sword wil not, then a friendly checke killeth thee, when a rasor

cannot rafe thee.

But to conclude *Philautus*, it fareth with me now, as with those, that haue bene once bitten with ye Scorpion, who neuer after feele[th] anye sting, either of the Waspe, or the Hornet, or the Bee, for I having bene pricked with thy falsehoode shall neuer I hope againe be touched with any other dissembler, flatterer, or fickle friend.

Touching thy lyfe in my absence, I seare me it hath bene too loose, but seeing my counsell is no more welcome vnto thee then water into a ship, I wil[1] not wast winde to instruct him, that wasteth himselfe to destroy others.

Yet if I were as fully perfwaded of thy conversion, as thou wouldest have mee of thy confession, I might happely doe that, which now I will not.

And fo fare-well *Philautus*, and though thou lyttle efteeme my counfayle, yet haue refpect to thine owne credite: So in working thine owne good, thou fhalt keepe me from harme.

Thine once, Euphues.

This letter pinched *Philautus* at the first, yet trusting much to ye good disposition of *Euphues*, he determined to perseuer both in his sute and amend[e]ment, and ther[e]fore as one beating his yron that he might frame it while it were hoat, aunswered him in this manner.

To mine onely friend, Euphues.

There is no bone so hard but being laid in vineger, it might [may] be wrought, nor Iuory so tough, but seasoned with *Zutho* it may be engrauen, nor Box so knottie, that dipped in oyle can-not be carued, and can ther[e] be a heart in *Euphues*, which neither will yeelde to softnesse with gentle perswasions, nor true perseueraunce? What canst thou require at my hande, that I will deny thee? haue I broken the league of friendship? I confesse it, haue I misused thee in termes, I will not deny it. But being forrowfull for either, why shouldest not thou forgiue both.

Water is prayfed for that it fauoureth of nothing, Fire, for that it yeeldeth to nothing: and fuch should the nature of a true friend be, that it should not fauour of any rigour, and such the effect, that it may not be conquered with any offence: Otherwise, faith put into the breast that beareth grudges, or contracted with him that can remember grieses, is not vnlyke vnto Wine poured into Firre vessels, which is present death to the

drinker.

Friends must be vsed, as the Musitians tune their

ftrings, who finding them in a difcorde, doe not breake them, but either by intention or remiffion, frame them to a pleafant confent: or as Riders handle their young Coltes, who finding them wilde and vntractable, bring them to a good pace, with a gentle rayne, not with a fharp fpurre, or as the *Scithians* ruled their flaues not with cruell weapons, but with the fhewe of fmall whippes. Then *Euphues* confider with thy felfe what I may be, not what I have beene, and forfake me not for that I deceived thee, if thou doe, thy difcurtefie will breede my deftruction.

For as there is no beast that toucheth the hearbe whereon the Beare hath bre[a]thed, so there is no man that will come neere him, vpon whom the suspicion of

deceipt is fastened.

Concerning my life passed, I conceale it, though to thee I meane hereaster to confesse it: yet hath it not beene so wicked yat thou shouldest be ashamed, though so infortunate, that I am greeued. Consider we are in England, where our demeanour will be narrowly marked if we treade a wrie, and our follyes mocked if [we] vse wrangling, I thinke thou art willing that no such thing shoulde happen, and I knowe thou art wife to preuent it.

I was of late in the company of divers gentlewomen, among whom *Camilla* was prefent, who meruailed not a little, that thou foughtest either to absent thy selfe of some conceived iniurie, where there was none given, or of set purpose, bicause thou wouldest

giue one.

I thinke it requisite as well to auoyd the suspicion of malice, as to shunne ye note of ingratitude, that thou repayre thither, both to purge thy selfe of the opinion, may be conceived, and to give thankes for the benefits received.

Thus affuring my felfe thou wilt aunswere my expectation, and renue our olde amitie, I ende, thine affured to commaunde.

Philautus did not fleepe about his busines, but prefently fent this letter, thinking that if once he could fasten friendshippe againe vppon Euphues, that by his meanes he should compasse his loue with Camilla, and yet this I durst affirme, that Philautus was both willing to haue Euphues, and forrowfull that he lost him by his owne lauishnes.

Euphues perused this letter oftentimes being in a mammering what to aunswere, at the last he determined once againe to lie a loose, thinking that if *Philautus* meant faithfully, he woulde not desist from his fuite, and therefore he returned falutations in this

manner.

Euphues to Philautus.

There is an hearbe in India *Philautus* of plefaunt fmell, but who fo commeth to it feeleth prefent fmart, for that there breede in it a number of fmall ferpents. And it may be that though thy letter be full of fweete words, there breed in thy heart many bitter thoughts, fo that in giuing credite to thy letters, I may be deceived with thy leafings.

The Box tree is alwayes greene, but the feede is poyfon: *Tilia* hath a fweete rinde and a ple[a]fa[u]nt leafe, but ye fruit fo bitter that no beaft wil bite it, a diffembler hath euer-more Honnye in his mouth, and Gall in his minde, whiche maketh me to fuspecte their

wiles, though I cannot euer preuent them.

Thou fettest downe the office of a friend, which if thou couldst as well performe as thou canst describe, I woulde be as willing to confirme our olde league, as I am to believe thy newe lawes. Water that sauoureth nothing (as thou sayest) may be heated and scald thee, and fire whiche yealdeth to nothing may be quenched, when thou wouldest warme thee.

So the friende in whome there was no intent to offende, may thorowe the finister dealings of his fellowe

bee turned to heate, beeing before colde, and the faith which wrought like a flame in him, be quenched

and haue no sparke.

The powring of Wine into Firre veffels ferueth thee to no purpose, for if it be good Wine, there is no man so foolish to put into Firre, if bad, who woulde power poure it into better then Firre.

Mustie Caskes are fitte for rotten Grapes, a barrel[l] of poysoned Iuie is good ynough for a tunne of stinking Oyle, and crueltie too milde a medicine for crafte.

Howe Musitions tune their instruments I knowe, but how a man should temper his friend I cannot tel, yet oftentimes the string breaketh that the Musition seeketh to tune, and the friend cracketh which good counsell shoulde tame, such coltes are to be ridden with a sharpe snafle, not with a pleasant bitte, and little will the Sithian whippe be regarded, where the sharpnes of the sword is derided.

If thy lucke haue beene infortunate, it is a figne thy liuing hath not beene Godly, for commonly there commeth an yll ende where there was a naughtie

beginning.

But learne *Philautus* to liue hereafter as though thou shouldest not liue at all, be constant to them that trust thee, and trust them that thou hast tried, dissemble not with thy friend, either for feare to displease him, or for malice to deceive him, know this yat the best simples are very simple, if the phisition could not applie them, that precious stones were no better then Pebble[s], if Lapidaries did not knowe them, that the best friende is worse then a foe, if a man doe not vse him.

Methridate must be taken inwardly, not spread on plaisters, purgations must be vsed like drink, not like bathes, the counsaile of a friend must be fastened to the minde, not the eare, followed, not praysed, employed in good liuing, not talked off in good meaning.

I know *Philautus* we are in England, but I would we wer[e] not, not yat the place is too base, but that we

are too bad, and God graunt thou haue done nothing which may turne thee to difcredite, or me to difpleafure. Thou fayeft thou werte of late with *Camilla*,
I feare me too late, and yet perhaps too foone, I haue
alwayes tolde thee, that fhe was too high for thee to
clymb, and too faire for others to catch, and too vertuous for any to inueigle.

But wilde horfes breake high hedges, though they cannot leap ouer them, eager Wolues bark at ye Moone though they cannot reach it, and *Mercurie* whisteleth

for Vesta, though he cannot winne hir.

For abfenting my felfe, I hope they can take no cause of offence, neither that I knowe haue I giuen any. I loue not to be bold, yet would I be welcome, but gestes [guests] and fish say we in *Athens* are euer stale within three dayes, shortly I will visite them, and excuse my selfe, in the meane season I thinke so well of them, as it is possible for a man to thinke of women, and how well that is, I appeale to thee who alwayes madest them no worse then saints in heauen, and shrines in no worse place then thy heart.

For aunswering thy suite I am not yet so hastie, for accepting thy service I am not so imperious, for in friendeship there must be an equalitie of estates, and be* that may bee in vs, also a similitude of [divers] manners, and that* cannot, vnlesse thou learne a newe lesson, and leave the olde, vntill which time I leave

thee, wishing thee well as to my felfe.

Euphues.

This Letter was written in haft, fent with speed, and aunswered againe in post. For *Philautus* seeing so good counsaile could not proceede of any ill conceipt, thought once againe to sollicite his friend, and that in such tearmes as he might be most agreeable to *Euphues* tune. In this manner.

To Euphues health in body, and quietneffe in minde.

In Musicke there are many discords, before there can be framed a Diapason, and in contracting of good will, many iarres before there be established a friendship, but by these meanes, the Musicke is more sweet, and the amitie more sound. I have received thy letter, where-in there is as much good counsaile conteined as either I would wish, or thou thy selfe couldest give: but ever thou harpest on that string, which long since was out of tune, but now is broken, my inconstancie.

Certes my good *Euphues*, as I can-not but commend thy wifedome in making a flaye of reconciliation, (for that thou findest fo lyttle flay in me) fo can I not but meruayle at thy incredulytie in not beleeuing me, since

that thou feest a reformation in me.

But it maye be thou dealest with me, as the Philosopher did with his knife, who being many yeares in making of it, alwayes dealyng by the observation of the starres, caused it at the last to cut the hard whetstone, saying that it skilled not how long things were a doing, but how well they were done. And thou holdest me off with many delayes, vsing I knowe not what observations, thinking thereby to make me a friend at the last, that shall laste: I prayse thy good meaning, but I mislyke thy rigour.

Me, thou shalt vie in what thou wilt, and doe that with a slender twist, that none can doe with a tough wyth. As for my being with *Camilla*, good *Euphues*, rubbe there no more, least I winch, for deny I wil not

that I am wroung on the withers.

This one thing touching my felfe I faye, and before him that feeth all things I fweare, that heereafter I wil neither diffemble to delude thee, nor pick quarrells to fall out with thee, thou shalt finde me constant to one, faithlesse to none, in prayer deuout, in manners reformed, in lyfe chast, in words modest: not framing

my fancie to the humour of loue, but my deedes to the rule of zeale: And fuch a man as heere-tofore mer[r]ilye thou faideft I was, but now truly thou shalt see I am, and as I know thou art.

Then *Euphues* appoint the place where we maye meete, and reconcile the mindes, which I confesse by mine owne follies were seuered. And if euer after this, I shall seeme iealous ouer thee, or blynded towards my felse, yse me as I deserve, shamefully.

Thus attending thy fpeedy aunswere, for that delayes are perilous, especially as my case now standeth.

I ende thine euer to vse as thine [his] owne.

Philautus.

Vphues feeing fuch fpeedye retourne of an other aunswere, thought Philautus to be very sharp set, for to recouer him, and weighing with himselfe, that often in mar[r]iages, ther[e] haue fallen out braules, wher the chiefest loue should be, and yet againe reconciliations, that none ought at any time so to loue, that he should finde in his heart, at any time to hate: Furthermore, casting in his minde the good he might doe to Philautus by his friendship, and the mischiefe that might ensue by his fellowes sollye, aunswered him thus agayne speedely, aswell to preuent the course hee might otherwise take, as also to prescribe what way he should take.

Euphues to his friend, Philautus.

Ettells *Philautus* haue no prickells [prickles], yet they fling, and wordes haue no points, yet they pearce: though out-wardlye thou protest great amendement, yet often-times the softenesse of Wooll, which the *Seres* sende, sticketh so fast to the skinne, that when one looketh it sho[u]ld keepe him warme, it setcheth bloud, and thy smooth talke, thy sweete promises, may when I shall thinke to haue them persourmed to delight me, be a corrosiue to destroy me.

But I w[i]ll not cast beyonde the Moone, for that in

all things I know there must be a meane.

Thou fwearest nowe that thy lyse shall be leade by my lyne, that thou wilt giue no cause of offence, by thy disorders, nor take anye by my good meaning, which if it bee so, I am as willyng to bee thy friend, as I am to be mine owne.

But this take for a warning, if euer thou iarre, when thou shouldest iest, or follow thine owne will, when thou art to heare my counsayle, then will I depart from thee, and so display thee, as none that is wise shall trust thee, nor any that is honest shall lyue with thee.

I now am resolued by thy letter, of that which I was almost perswaded off, by mine owne coniecture,

touching Camilla.

Why *Philautus* art thou fo mad without acquaintaunce of thy part, or familiaritie of hirs, to attempt a thing which will not onely be a difgrace to thee, but also a discredite to hir? Thinkest thou thy selfe either worthy to wooe hir, or she willyng to wedde thee? either thou able to frame thy tale to hir content, or shee ready to give ears to thy conclusions?

No, no *Philautus*, thou art to[o] young to wooe in *England*, though olde inough to winne in *Italy*, for heere they measure more the man by the qualyties of his [the] minde, then the proportion of his body. They are too experte in loue, having learned in this time of their long peace, euery wrinckle that is to* be* feene

or imagined.

It is neither an ill tale wel tolde, nor a good history made better, neither inuention of new fables, nor the reciting of olde, that can eyther allure in them an appetite to loue, or almost an attention [intention] to heare.

It fareth not with them as it doth with those in *Italy*, who preferre a sharpe wit, before sound wisdome, or a proper man before a perfect minde: they lyue not by shaddowes, nor feede of the ayre, nor luste after winde. Their loue is not tyed to Art but reason, not

to the precepts of Ouid, but to the perswasions of honestie.

But I cannot but meruayle at thy audacitie, that thou diddeft once dare to moue hir to loue, whom I alwayes feared to follicite in questioning, as fwel doubting to be grauelled by hir quicke and readye witte, as to bee confuted, by hir graue and wyse aunsweres.

But thou wilt faye, she was of no great birth, of meaner parentage then thy selfe. I but *Philautus* they be most noble who are commended more for their perfection, then their petegree, and let this suffice thee that hir honour consisted in vertue, bewtie [beautie], witte, not bloode, auncestors, antiquitie. But more of this at our next meeting; where I thinke I shal bee merry to heere the discourse of thy madnesse, for I imagine to my selfe that shee handled thee verye hardely, considering both the place shee served in, and the person that served hir. And sure I am shee did not hang for thy mowing.

A *Phænix* is no foode for *Philautus*, that dayntie toothe of thine must bee pulled out, else wilt thou surfecte [surfet] with desire, and that Eagles eye pecked out, els wilt [will it] bee daseled with delyght. My counsaile must rule thy conceipte, least thou consounde vs both.

I will this euening come to thy lodging, where wee will conferre. And till then, I commende mee to thee.

Thine euer to vse, if thou be thine owne. Euphues.

His letter was fo thankefully received of *Philautus*, that he almost ranne beyonde himselfe for ioye, preparing all thinges necessary for the entertainement of his friende, who at the houre appointed fayled not.

Many embracings there were, much straunge curtesie, many pretie glaunces, being almost for the time but straungers bicause of their long absence.

But growing to questioning one with another, they

fell to the whole difcourse of *Philautus* loue, who lest out nothing that before I put in, which I must omitte, least I set before you, Colewortes twise sodden, whiche will both offende your eares which I seeke to delight

and trouble my hande which I couet to eafe.

But this I am fure that *Euphues* conclusion was this, betweene waking and winking, that our English Ladies and Gentlewomen were so cunning in loue, that the labour were more easie in *Italie* to wed one and burie hir, then heere to wooe one and marrie hir. And thus they with long talking waxed wearie, wher I leaue them, not willing to talke any longer, but to

fleepe their fills till morning.

Now Gentlewomen I appeale in this controuerfie to your consciences, whether there be in you an art to loue, as Euphues thinketh, or whether it breede in you as it doth in men: by fight, if one bee bewtifull [beautifull]. by hearing, if one be wittie, by defertes if one be curteous, by defire, if one be vertuous, which I woulde not knowe, to this intent that I might bee instructed howe to winne any of you, but to the ende I might wonder at you all: For if there be in loue an arte, then doe I not meruaile to fee men that euerie way are to bee beloued, so oftentimes to be reiected. But so fecreate is this matter, that* perteyning nothing to our fex, I will not farther enquire of it, least happily in geffing what art woemen vie in loue, I should minister an art they neuer before knewe: And fo in thinking tc bewray the bayte that hath caught one, I give them a nette to drawe many, putting a fworde into the hande, where there is but a sheath, teaching them to strike, that put vs to our tryings by warding, whiche woulde double our perrill, who without art cannot allure them, and encrease their tyrany [tirannie], who with-out they torment, will come to no parley.

But this I admonish you, that as your owne bewties [beauties] make you not couetous of your almest towardes true louers, so other mens flatterie make you not prodigall of your honours towardes diffemblers. Let not them

that speake fairest be beleeued soonest, for true loue lacketh a tongue, and is tryed by the eyes, whiche in a hearte that meaneth well, are as farre from wanton

glaunces, as the minde is from idle thoughts.

And this art I will giue you, which we men doe commonly practife, if you beholde any one that either your curtesie hath allured, or your beautie, or both, triumph not ouer him, but the more earnest you see him, the more re[a]die be to followe him, and when he thinketh himselse neerest, let him be farthest off: Then if he take that with patience, assure your selse he cannot be faithlesse.

He that Angleth plucketh the bayte away when he is neere a byte, to the ende the fish may be more eager to swallowe the hooke, birds are trayned with a sweet call, but caught with a broade nette: and louers come with fayre lookes, but are entangled with disdainfull eyes.

The Spaniel that fawneth when he is beaten, will neuer forfake his maister, the man that do[a]teth when

he is difdained, will neuer foregoe his miftres.

But too much of this string which foundeth too much out of square, and returne we to *Euphues* and *Philautus*.

The next morning when they were ryfen they went into a gallerie, where *Euphues*, who perceiued *Philautus* grieuously perplexed for the loue of *Camilla*, beganne thus betweene iest and earnest to talke with him.

Philautus I have well nigh all this night beene difputing with my felfe of thy distresse, yet can I resolue my felfe in nothing that either may content

mee, or quiet thee.

What mettall art thou made of *Philautus* that thinkest of nothing but loue, and art rewarded with nothing lesse then loue: *Lucilla* was too badde, yet diddest thou court hir, thy sweete heart now in *Naples* is none of the best, yet diddest thou follow hir, *Camilla*

exceeding all, where thou wast to have least hope, thou hast woed, not without great hazard to thy person, and griefe to mine.

I hate perused hir letters which in my simple judgment are fo far from al[l]owing thy fuit, that they feeme to loath thy service. I wil not flatter thee in thy follies, fhe is no match for thee, nor thou for hir, the one wanting liuing to mainteine a wife, the other birth to aduance an hufbande. Surius whome I remember thou diddest name in thy discourse, I remember in the court, a man of great byrth and noble blood, finguler witte, and a* rare personage, if he go about to get credite, I muse what hope thou couldest conceive to have a good countenaunce. Well Philautus to fet downe precep[t]s against thy loue, will nothing preuaile, to perswade thee to go forward, were very perillous, for I know in the one loue will regarde no lawes, and in the other perfwasions can purchase no libertie. Thou art too heddie [headie] to enter in where no heed can helpe one out.

The feus woulde not goe into the Laborinth without a threede that might shew him the way out, neither any wife man enter into the crooked corners of loue, vnlesse he knew by what meanes he might get out. Loue which should continue for euer, should not be begon [begun] in an houre, but slowly be taken in hande, and by length of time finished: resembling Zeuxis, that wise Painter, who in things that he would

haue last long, tooke greatest leasure.

I haue not forgotten one Mistres Frauncis, which the Ladye Flauia gaue thee for a Violet, and by thy discription, though she be not equall with Camilla, yet is she fitter for Philautus. If thy humour be such that nothing can feede it but loue, cast thy minde on hir, conferre the impossibilytie thou hast to winne Camilla, with the lykelyhoode thou mayst haue to enioy thy Violet: and in this I will endeauour both my wit and my good will, so that nothing shall want in mee, that may work ease in thee. Thy Violet is she hones, is worthy of thee, beautiful thou sayst she is, and ther-

fore too worthy: Hoat fire is not onely quenched by ye cleere Fountaine, nor loue onely fatisfied by the faire face. Therefore in this tell me thy minde, that either we may proceede in that matter, or seeke a newe medicine. *Philautus* thus replyed.

H my good *Euphues*, I have neither the power to forfake mine owne *Camilla*, nor the heart to deny thy counfaile, it is easie to fall into a Nette, but hard to get out. Notwithstanding I will goe against the haire in all things, so I may please thee in anye thing, O my *Camilla*. With that *Euphues* stayed him faying.

E that hath fore eyes must not behold the candle, nor he that would leave his Loue, fall to the remembring of his Lady, ye one causeth the eye to smart, the other the heart to bleede, wel quoth *Philautus*, I am content to have the wounde searched, yet vnwilling to have it cured, but sithens that sicke men are not to prescribe diets but to keepe them, I am redie to take potions, and if we[a]th serve to paye thee for them, yet one thing maketh [mee] to seare, that in running after two Hares, I catch neither.

And certeinelye quoth *Euphues*, I knowe manye good Hunters, that take more delyght to have the Hare on foote, and neuer catch it, then to have no crye and yet kill in the Fourme: where-by I geffe, there commeth greater delyght in the hunting, then in the eating. It may be fayd *Philautus*, but I were then verye vnfit for fuch pastimes, for what sporte soeuer I have all the day, I loue to have the game in my dish at night.

And trulye aunswered *Euphues*, you are worse made for a hound then a hunter, for you marre your sent with carren, before you start your game, which maketh you hunt oftentimes counter, wher-as if you had kept it pure, you might ere this time haue tour [ned] the Hare you winded, and caught the game you coursed.

Why then I perceive quoth Philautus, that to talke with Gentlewomen, touching the discourses of loue, to eate with them, to conferre with them, to laugh with them, is as great pleasure as to enioye them, to the which thou mayst by some fallacie driue me, but neuer perswade me: For then were it as pleasaunt to behold fruit, as to eate them, or to fee fayre bread, as to tast it. Thou errest *Philautus*, sayd *Euphues*, if thou be not of that minde, for he that commeth into fine gardens, is as much recreated to fmell the flower[s], as to gather it. And many we fee more delyghted with pictures, then defirous to be Painters: the effect of loue is faith, not lust, delightfull conference, not detestable concupifcence, which beginneth with folly and endeth with repentaunce. For mine owne part I would wish nothing, if againe I should fall into that vaine, then to have the company of hir in common conference that I best loued, to heare hir sober talke, hir wife aunsweres, to behold hir sharpe capacitie, and to bee perswaded of hir constancie: and in these things do we only differ from brute beafts, who have no pleafure, but in fenfuall appetite. You preach Herefie, quoth Philautus, and besides so repugnant to the text you haue taken, that I am more ready to pull thee out of thy Pulpit, than to beleeue thy glofes.

I loue the company of women well, yet to have them in lawfull Matrimony, I lyke much better, if thy reasons should goe as currant, then were Loue no torment, for hardlye doeth it fall out with him, that is

denyed the fighte and talke of his Ladye.

Hungry stomackes are not to be fed with fayings against surfettings, nor thirst to be quenched with fentences against drunkennesse. To loue women and neuer enioy them, is as much as to loue wine, and neuer tast it, or to be delighted with fair apparel, and neuer weare it. An idle loue is that, and fit for him that hath nothing but eares, that is satisfied to heare hir speak, not desirous to have himselfe speede. Why then *Euphues*, to have the picture of his Lady, is as

much, as to eniop hir presence, and to reade hir letters of as great force as to heare hir aunsweres: which if it be, my suite in loue should be as much to [as] the painter to draw hir with an amyable face, as to my Lady to write an amorous letter, both which, with little suite being obtained, I may lyue with loue, and neuer wet my foot, nor breake my sleepes, nor wast

my money, nor torment my minde.

But this worketh as much delyght in the minde of a louer, as the Apples that hang at *Tantalus* nofe, or the Riuer that runneth close by his chinne. And in one word, it would doe me no more good, to see my Lady and not [to] embrace hir, in the heate of my desire, then to see fire, and not warme me in the extremitie of my colde. No, no *Euphues*, thou makest Loue nothing but a continual wooing, if thou barre it of the effect, and then is it infinite, or if thou allow it, and yet forbid it, a perpetuall warfare, and then is it intollerable.

From this opinion no man shall with-drawe mee, that the ende of fishing is catching, not anglyng: of birding, taking, not whistlyng: of loue, wedding, not wooing. Other-wise it is no better then hanging.

Euphues smilyng to see Philautus so earnest, vrged

him againe, in this manner.

Why Philautus, what harme were it in loue, if the heart should yeelde his right to the eye, or the fancie his force to the eare. I have read of many, and some I know, betweene whom there was as feruent affection as might be, that never defired any thing, but sweete talke, and continual company at bankets, at playes, and other affemblyes, as Phrigius and Pieria, whose constant faith was such, that there was never word nor thought of any vncleannesse. Pigmalion loued his Iuory Image, being enamoured onely by the sight, and why should not the chast loue of others, be builded rather in agreeing in heavenly meditations, then temporall actions. Beleeue me

Philautus, if thou knewest what it were to loue, thou wouldest bee as farre from the opinion thou holdest, as I am. Philautus thinking no greater abfurditie to be held in the world then this, replyed before the other coulde ende, as followeth.

In deede Euphues, if the King would refigne his right to his Legate, then were it not amiffe for the heart to yeelde to the eyes. Thou knowest Euphues that the eye is the messenger of loue, not the Master, that the eare is the caryer of newes, the hearte the disgester. Besides this suppose one have neither eares to heare his Ladie speake, nor eyes to see hir beautie, shall he not therefore be subject to the impression of loue. If thou aunswere no, I can alledge divers both dease and blinde that have beene wounded, if thou graunt it, then confesse the heart must have his hope, which is neither seeing nor hearing, and what is the thirde?

Touching Phrigius and Peria, thinke them both fooles in this, for he that keepeth a Hen in his house to cackle and not lay, or a Cocke to crowe and not to treade, is not vnlike vnto him that having fowen his wheat neuer reapeth it, or reaping it neuer threasheth it, taking more pleafure to fee faire corne, then to eate fine bread: Pigmalion maketh against this. for Venus feeing him fo earnestly to loue, and fo effectually to pray, graunted him his request, which had he not by importunate fuit obtained, I doubt not but he would rather haue hewed hir in peeces then honoured hir with paffions, and fet hir vp in some Temple for an image, not kept hir in his house for a wife. He that defireth onely to talke and viewe without any farther fuit, is not farre different from him, that liketh to fee a paynted rose better then to smell a persect Violet, or to heare a birde finge in a bush, rather then to have hir at home in his owne cage.

This will I followe, that to pleade for loue and request nothing but lookes, and to deferue workes, and

liue only by words, is as one should plowe his ground and neuer sowe it, grinde his coulours and neuer paint,

faddle his horfe and neuer ryde.

As they were thus communing there came from the Ladie *Flauia* a Gentleman who inuited them both that night to fupper, which they with humble thankes given promifed to doe fo, and till fupper time I leave them

debating their question.

Nowe Gentlewomen in this matter I woulde I knewe your mindes, and yet I can fomewhat gesse at your meaninges, if any of you shoulde loue a Gentleman of such perfection as you can wish, woulde it content you onely to heare him, to see him daunce, to marke his personage, to delight in his witte, to wonder at all his qualities, and desire no other solace? If you like to heare his pleasant voyce to sing, his sine singers to play, his proper personage to vndertake any exployt, woulde you couet no more of your loue? As good it were to be silent and thinke no, as to blushe and say I.

I must needes conclude with *Philautus*, though I shoulde cauill with *Euphues*, that the ende of loue is the full fruition of the partie beloued, at all times and in all places. For it cannot followe in reason, that bicause the sauce is good which shoulde prouoke myne appetite, therefore I shoulde for-sake the meate for which it was made. Beleeue me the qualities of the minde, the bewtie [beautie] of the bodie, either in man or woman, are but the sauce to whette our stomakes, not the meate to fill them. For they that liue by the v[i]ew of beautie still looke very leane, and they that seede onely vpon vertue at boorde will go with an hungry belly to bedde.

But I will not craue herein your refolute aunswere, bicause betweene them it was not determined, but

euery one as he lyketh and then.

Euphues and Philautus being nowe againe fent for to the Lady Flauia hir house, they came presently, where they founde the worthy Gentleman Surius, Camilla, Mistres Frauncis, with many other Gentlemen and Gentlewomen.

At their first entrance doing their duetie, they sa-

luted all the companie, and were welcommed.

The Lady Flauia entertayned them both very louingly, thanking Philautus for his last company, faying be merry Gentleman, at this time of the yeare, a Violette is better then a Rose, and so shee arose and went hir way, leauing Philautus in a muse at hir wordes, who before was in a maze at Camillas lookes.

Camilla came to Euphues in this manner.

I am fory Euphues that we have no greene Rushes, considering you have beene so great a straunger, you make me almost to thinke that of you which commonly I am not accustomed to judge of any, that either you thought your selfe too good, or our cheere too badde, other cause of absence I cannot imagine, vnlesse seleging vs very idle, you sought meanes to be well imployed, but I pray you hereafter be bolde, and those thinges which were amisse shall be redressed, for we will have Quailes to amende your commons, and some questions to sharpen your wittes, so that you shall neither finde saulte with your dyot [diet] for the grosenesse, nor with your exercise for the easinesse. As for your fellowe and friende Philautus we are bounde to him, for he would oftentimes see vs, but seldome eate with vs, which made vs thinke that he cared more for our company, then our meat.

Euphues as one that knewe his good, aunswered hir

in this wife.

Fayre Ladye, it were vnfeemely to strewe greene rushes for his comming, whose companie is not worth a strawe, or to accompt him a straunger whose boldenesse hath bin straunge to all those that knew him to be a straunger.

The fmal[l] abilitie in me to requite, compared with the great cheere I received, might happlie make me refraine which is contrary to your coniecture: Whether [Neither] was I ever fo busied in any weightie affaires, whiche I accompted not as lost time in respect of the exercise I alwayes founde in your company, whiche maketh me thinke that your latter obiection proceeded

rather to conuince mee for a treuant, then to manyfest a trueth.

As for the Quailes you promife me, I can be content with beefe, and for the questions they must be easie, els shall I not aunswere them, for my wit will shew with what grosse diot [diet] I haue beene brought vp, so that conferring my rude replyes with my base birth, you will thinke that meane cheare will serue me, and resonable questions deceiue me, so that I shall neither sinde sault for my repast, nor sauour for my reasons. *Philautus* in deede taketh as much delight in good companie as in good cates, who shall answere for him-selfe, with that *Philautus* saide.

Truely Camilla where I thinke my felfe welcome, I loue to bee bolde, and when my stomake is filled I care for no meat, so that I hope you will not blame if

I came often and eate little.

I doe not blame you by my faith quoth *Camilla*, you mistake mee, for the oftener you come the better welcome, and the lesse you eate, the more is faued.

Much talke passed which being onely as it were a repetition of former thinges, I omitte as superfluous, but this I must note, that *Camilla* earnestly defired *Surius* to be acquainted with *Euphues*, who very willingly accomplished hir request, desiring *Euphues* for the good report he had harde [heard] of him, that he woulde be as bolde with him, as with any one in Englande, *Euphues* humbly shewing his duetie, promised also as occasion should ferue, to trye him.

It now grew toward Supper time, when the table being couered, and the meate ferued in, Ladye *Flauia* placed *Surius* ouer against *Camilla*, and *Philautus* next Mistres *Frauncis*, she tooke *Euphues* and the rest, and placed them in such order, as she thought best. What cheere they had I know not, what talke they vsed, I heard not: but Supper being ended, they sate

still, the Lady Flauia speaking as followeth.

Entlemen and Gentlewomen these Lenten Euenings be long, and a shame it were to goe to

bedde: colde they are, and therefore follye it were to walke abroad: to play at Cardes is common, at Cheftes tedious, at Dice vnfeemely, with Christmasse games, vntimely. In my opinion therefore, to passe awaye these long nights, I would have some passime that might be pleasaunt, but not vnprositable, rare, but not without reasoning: so shall we all accompt the Euening well spent, be it neuer so long, which otherwise would be tedious, were it neuer so short.

Surius the best in the companye, and therefore best worthy to aunswere, and the wifest, and therefore best

able, replyed in this manner.

Ood Madame, you have prevented my request with your owne, for as the case now standeth, there can be nothing either more agreeable to my humour, or these Gentlewomens desires, to vie some discourse, as well to renue olde traditions, which have bene heertofore vied, as to encrease friendship, which hath bene by the meanes of certeine odde persons desaced. Every one gave his consent with Surius, yeelding the choyce of that nights pastime, to the discretion of the Ladie Flavia who thus proposed hir minde.

Your taske Surius shall be to dispute wyth Camilla, and cho[o]se your owne argumente, Philautus shall argue with mistresse Frauncis, Martius wyth my selfe. And all having finished their discourses, Euphues shall be as iudge, who hath done best, and whatsoever he shall allot eyther for reward, to the worthiest, or for penance to the worst, shall be presently accomplished. This liked them all exceedingly. And thus Surius with a good grace, and pleasaunt speache, beganne to enter the listes with Camilla.

Paire Ladie, you knowe I flatter not, I have reade that the sting of an Aspe were incurable, had not nature given them dimme eyes, and the beautie of a woman no lesse insectious, had not nature bestowed vpon them gentle hearts, which maketh me ground my reason vpon this common place, that beautiful women are euer mercifull, if mercifull, vertuous, if vertuous constant, if constant, though no more than goddesses, yet no lesse than Saintes, all these things graunted, I

vrge my question without condition.

If Camilla, one wounded with your beautie (for vnder that name I comprehende all other vertues) shold sue to open his affection, serue to trie it, and driue you to so narrow a point, that were you neuer so incredulous, he should proue it, yea so farre to be from suspition of deceite, that you would confesse he were cleare from distrust, what aunsweare woulde you make, if you gaue your consent, or what excuse if you deny hys curtesse.

Camilla who defired nothing more than to be queftioning with Surius, with a modest countenaunce, yet somewhat bashefull (which added more commendation to hir speache then disgrace) replyed in thys manner.

Hough ther be no cause noble gentleman to suspect an iniurie where a good turne hath bene receyued, yet is it wisdome to be carefull, what aunswere

bee made, where the question is difficult.

I have hearde that the Torteise in *India* when the Sunne shineth, swimmeth aboue the water wyth hyr back, and being delighted with the faire weather, forgetteth hir selfe vntill the heate of the Sunne so harden hir shell, that she cannot sincke when she woulde, whereby she is caught. And so maye it sare with me, that in this good companye, displaying my minde, having more regarde to my delight in talkyng, then to the eares of the hearers, I forget what I speake and so be taken in some thing, I shoulde [would] not vtter, whiche happilye the itchyng eares of young gentlemen woulde so canuas, that when I woulde call it in, I cannot, and so be caughte with the Torteise, when I would not.

Therefore if anything be spoken eyther vnwares or

vniustly, I am to craue pardon for both: hauyng but a weake memorie, and a worse witte, which you can not denye me, for that we saye, women are to be borne withall if they offende againste theyr wylles, and not muche to be blamed, if they trip with theyr willes, the one proceeding of forgetfulnesse, the other, of their natural weakenesse, but to the matter.

I F my beautie (whiche God knowes how simple it is) shoulde entangle anye wyth defyre, then shold I thus thinke, yat either he were enslamed with lust rather then loue (for yat he is moued by my countenance not enquiring of my conditions,) or els that I gaue some occasion of lightnesse, bicause he gathereth a hope to speede, where he neuer had the heart to speake. But if at the last I should perceiue, that his faith were tried lyke golde in the fire, that his affection proceeded from a minde to pléase, not from a mouth to delude, then would I either aunswer his loue with lyking, or weane him from it by reason. For I hope fir you will not thinke this, but that there should be in a woman aswell a tongue to deny, as in a man to desire, that as men haue reason to lyke for beautie, where they loue, so women haue wit to resuse for fundry causes, where they loue not.

Other-wife were we bounde to fuch an inconuenience, that whofoeuer ferued vs, we should aunswere his fuite, when in euery respect we mislyke his conditions, so that Nature might be fayd to frame vs for others humours not for our owne appetites. Wherein to some we should be thought very courteous, but to the most, scarce honest. For mine owne part if ther be any thing in me to be lyked of any, I thinke it reason to bestow on such a one, as hath also somewhat to content me, so that where I knowe my selfe loued, and doe loue againe, I woulde vppon iust tryall of his

constancie, take him.

Surius with-out any stoppe or long pause, replyed presently.

Ady if the Torteyse you spake off in *India*, wer as cunning in swimming, as you are in speaking, hee would neither seare the heate of the Sunne, nor the ginne of the Fisher. But that excuse was brought in, rather to shewe what you could say, then to craue pardon, for that you have sayd. But to your aunswere.

What your beautie is, I will not heere dispute, least either your modest eares should glowe to hear your owne prayses, or my smosolth tongue trippe in being curious to your perfection, so that what I cannot commende sufficiently, I will not cease continually to meruaile at. You wander in one thing out of the way, where you say that many are enslamed with the countenance, not enquiring of the conditions, when this position was before grounded, that there was none beautifull, but she was also mercifull, and so drawing by the sace of hir bewtie [beautie] all other morrall vertues, for as one ring [thing] being touched with the Loadstone draweth another, and that his fellow, til it come to a chaine, so a Lady endewed with bewtie [beautie], pulleth on curtesie, curtesie mercy, and one vertue linkes it selfe to another, vntill there be a rare perfection.

Besides touching your owne lightnesse, you must not imagine that loue breedeth in the heart of man by your lookes, but by his owne eyes, neyther by your wordes when you speake wittily, but by his owne eares, which conceiue aptly. So that were you dumbe and coulde not speak, or blinde and coulde not see, yet shoulde you be beloued, which argueth plainely, that the eye of the man is the arrow, the bewtie [beautie] of the woman the white, which shooteth not, but receiueth, being the patient, not the agent: vppon triall you confesse you woulde trust, but what triall you require you conceale, whiche maketh me suspect that either you woulde haue a triall without meane, or without end, either not to bee sussained being impossible, or not to be fynished being infinite. Wherein you would haue one runne in a circle, where there is no way out, or builde in the ayre, where there is no meanes howe.

This triall *Camilla*, must be sisted to narrower pointes, least in seeking to trie your louer like a Ienet,

you tyre him like a Iade.

Then you require this libertie (which truely I can not denie you) that you may have the choyce as well to refuse, as the man hath to offer, requiring by that reason some quallities in the person you would bestow your love on: yet crastily hyding what properties eyther please you best, or like woemen well: where-in againe you move a doubt, whether personage, or we [a]th, or witte, or all are to be required: so that what with the close tryall of his sayth, and the subtill wishinge of his quallities, you make eyther your Louer so holy, that for sayth hee must be made all of trueth, or so exquisite that for shape hee must be framed in wax: which if it be your opinion, the beautie you have will be withered before you be wedded, and your wooers good old Gentlemen before they be speeders.

good old Gentlemen before they be fpeeders.

Camilla not permitting Surius to leape ouer the hedge, which she set for to keepe him in, with a smiling

countenaunce shaped him this aunswer.

I F your position be graunted, that where beautie is, there is also vertue, then myght you adde that where a fayre flower is, there is also a sweete sauour, which how repugnant it is to our common experience, there is none but knoweth, and how contrary the other is to trueth, there is none but feeth. Why then do you not set downe this for a rule which is as agreeable to reason, that Rhodope beeing beautifull (if a good complection and sayre sauour be tearmed beautie) was also vertuous: that Lais excelling was also honest? that Phrine surpassing them both in beautie, was also curteous? But it is a reason among your Philosophers, that the disposition of the minde, followeth the composition of the body, how true in arguing it maye bee, I knowe not, how salse in tryall it is, who knoweth not? Beautie, though it bee amiable, worketh many things contrarye to hir sayre shewe, not vnlyke vnto Syluer,

which beeing white, draweth blacke lynes, or refembling the tall trees in *Ida* which allured many to reft in them vnder their shadow, and then infected them with their fent.

Nowe where-as you fette downe, that loue commeth not from the eyes of the woeman, but from the glaunces of the man (vnder correction be it fpoken) it is as farre from the trueth, as the head from the toe. For were a Lady blinde, in what can she be beautifull? if dumbe, in what manifest hir witte? when as the eye hath euer bene thought the Pearle of the face, and the tongue the Ambassadour of the heart? If ther were such a Ladie in this company Surius, that should wincke with both eyes when you would haue hir see your amorous lookes, or be no blabbe of hir tongue, when you would haue aunswere of your questions, I can-not thinke, that eyther hir vertuous conditions, or hir white and read [red] complection coulde moue you to loue.

Although this might fom [e] what procure your liking, that doing what you lyst shee will not see it, and speaking what you would, she will not otter it, two notable vertues and rare in our fex, patience and silence.

But why talke I about Ladyes that have no eies, when there is no manne that will loue them if hee him-felfe have eyes. More reason there is to wooe one that is doumbe [dumb], for that she can-not deny your suite, and yet having eares to heare, she may as well give an answer with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the partie loued, els must hee make his loue vppon no cause, and then it is lust, or think him-selse the cause, and then it is no loue. Then must you conclude thus, if there bee not in woemen the occasion, they are sooles to trust men that praise them, if the cause bee in them, then are not men wise to arrogate it to themselues.

It is the eye of the woman that is made of Adamant, the heart of the man that is framed of yron, and I cannot thinke you wil fay that the vertue attractive is in

the yron which is drawen by force, but in the Adamant that fercheth it perforce.

And this is the reason that many men haue beene entangled against their wills with loue, and kept in it with their wills.

You knowe *Surius* that the fire is in the flinte that is flriken, not in the fleele that flriketh, the light in the Sunne that lendeth, not in the Moone that bor-[r]oweth, the loue in the woman that is ferued, not in the man that fueth.

The fimilitude you brought in of the arrowe, flewe nothing right to beautie, wherefore I must shute [shoot] that shafte at your owne brest. For if the eye of man be the arrow, and beautie the white (a faire mark for him that draweth in cupids bow) then must it necessarily ensue, that the archer desireth with an ayme to hitte the white, not the white the arrowe, that the marke allureth the archer, not the shooter the marke, and therfore is *Venus* saide in one eye to haue two Apples, which is commonly applied to those that witch with the eyes, not to those that wooe with their eyes.

Touching tryall, I am neither fo foolish to desire thinges impossible, nor fo frowarde to request yat which hath no ende. But wordes shall neuer make me beleeue without workes, least in following a faire shadowe, I loose the firme substance, and in one worde set downe the onely triall that a Ladie requireth of hir louer, it is this, that he performe as much as he sware, that every of a the be a deede, every gloase a gospell, promising nothing in his talke, that he performe not in his triall.

The qualities that are required of the minde are good conditions, as temperance not to exceede in dyot [diet], chastitie not to sinne in desire, constancie not to couet chaunge, witte to delight, wisdome to instruct, myrth to please without offence, and modestie to gouerne without presisenes [precisenesses].

Concerning the body, as there is no Gentlewoman fo curious to haue him in print, fo is there no one fo careles to haue him a wretch, only his right shape to

fhew him a man, his Christendom[e] to proue his faith, indifferent wealth to maintaine his family, expecting al[1] things necessary, nothing supersluous. And to conclude with you *Surius*, vnlesse I might have such a one, I had as leave be buried as maried, wishing rather to have no beautie and dye a chast virgin, then no ioy and live a cursed wife.

Surius as one daunted having little to aunswere, yet delighted to heare hir speak, with a short speech

vttered these words.

I Perceiue Camilla, that be your cloath neuer fo badde it will take fome colour, and your caufe neuer fo falfe, it will beare fome shew of probabilytie, wherein you manifest the right nature of a woman, who hauing no way to winne, thinketh to ouercome with words. This I gather by your aunswere, that beautie may haue faire leaues, and foule fruite, that al that are amiable are not honest, that loue proceedeth of the womans perfection, and the mans follies, that the triall lo[o]ked for, is to performe whatsoeuer they promise, that in minde he be vertuous, in bodye comelye, suche a husband in my opinion is to be wished for, but not looked for. Take heede Camilla, that seeking al the Woode for a streight slicke you chuse not at the last a crooked staffe, or prescribing [describing] a good counsaile to others, thou thy selfe follow the worst: much lyke to Chius, who selling the best wine to others, drank him selfe of the lees.

Truly quoth Camilla, my Wooll was blacke, and therefore it could take no other colour, and my caufe good, and therefore admitteth no cauill: as for the rules I fet downe of loue, they were not coyned of me, but learned, and being fo true, beleeued. If my fortune beefoyll that fe[a]rching for a wande, I gather a camocke, or felling wine to other, I drinke vineger my felfe, I must be content, that of ye worst poore helpe patience, which by so much the more is to be borne, by howe

much the more it is perforce.

As Surius was fpeaking, the Ladie Flauia preuented him, faying, it is time that you breake off your fpeach, least we have nothing to fpeak, for should you wade anye farther, you woulde both waste the night and leave vs no time, and take our reasons, and leave vs no matter, that every one therefore may say some what, we commaunde you to cease, that you have both sayd so well, we give you thankes. Thus letting Surius and Camilla to whisper by themselves (whose talke we wil[1] not heare) the Lady began in this manner to greet Ma[r]tius.

We fee *Martius* that where young folkes are they treat of loue, when fouldiers meete they conferre of warre, painters of their coulours. Musitians of their crochets, and euery one talketh of that most he liketh best. Which seeing it is so, it behoueth vs yat haue more yeres, to haue more wisdome, not to measure our talk by the affections we haue had, but by those

we should haue.

In this therefore I woulde know thy minde whether it be conuenient for women to haunt fuch places where Gentlemen are, or for men to haue accesse to gentlewomen, which me thinketh in reason cannot be tollerable, knowing yat there is nothing more pernicious to either, then loue, and that loue breedeth by nothing sooner then lookes. They that seare water will come neere no wells, they that stande in dreade of burning slye from the fire: and ought not they that woulde not be entangled with desire to refraine company? If loue haue ye panges which the passionate set downe, why do they not abstaine from the cause? if it be pleasant why doe they dispraise it.

We flunne the place of pettilence for feare of infection, the eyes of *Cathritiufs* [*Catherifmes*], bicaufe of difeases, the fight of the *Basilisk*, for dreade of death, and shall wee not eschewe the companie of them that may entrappe vs in loue, which is more bitter then any

distruction?

If we flye theeues that steale our goods, shall wee

followe murtherers yat cut our throates: If we be heedie to come where Waspes be, least we be stong, shal wee hazarde to runne where Cupid is, where we shall bee stifeled? Truely Martius in my opinion there is nothing either more repugnant to reason, or abhorring from nature, then to feeke that we shoulde shunne, leaving the cleare streame to drinke of the muddye ditch, or in the extremitie of heate to lye in the parching Sunne, when he may fleepe in the colde shadow or being free from fancy, to seeke after loue, which is as much as to coole a hotter Liuer with ftrong wine, or to cure a weake flomake with raw flesh. this I would heare thy fentence, induced ye rather to this discourse, for that Surius and Camilla haue begunne it, then that I like it: Loue in mee hath neither power to commaunde, nor perswasion to entreate. Which how idle a thing it is, and how pestilent to youth, I partly knowe, and you I am fure can geffe.

Martius not very young to discourse of these matters, yet desirous to vtter his minde, whether it were to flatter Surius in his will, or to make triall of the Ladies

witte: Began thus to frame his aunswere.

Adame, ther[e] is in *Chio* the Image of *Diana*, which to those that enter seemeth seeme] sharpe and sower, but returning after their suites made, lo[o]keth with a merrie and pleasaunt countenaunce. And it maye bee that at the ent[e]raunce of my discourse yee will bende your browes as one displeased, but hearing

my proofe be delighted and fatisfied.

The question you mo[o]ue, is whether it be requisite, that Gentlemen and Gentlewomen should meete. Truly among Louers it is conuenient to augment desire, among[e]st those that are firme, necessary to maintaine societie. For to take away all meeting for feare of loue, were to kindle amongst all, the fire of hate. There is greater daunger Madame, by absence, which breedeth melancholy, then by presence, which engendreth affection.

If the fight be fo perillous, that the company fho[u]ld be barred, why then admit you those to see banquets, that may there-by furset, or suffer them to eate their meate by a candle that haue fore eyes? To be seperated from one I loue, would make me more constant, and to keepe company with hir I loue not, would not kindle desire. Loue commeth as well in at the eares, by the report of good conditions, as in at the eyes by the amiable countenaunce, which is the cause, that diuers haue loued those they neuer saw, and seene those they neuer loued.

You alleadge that those who seare drowning, come neere no wells, nor they that dread burning, neere no fire. Why then let them stand in doubt also to washe their handes in a shallow brooke, for that Serapus fallyng into a channell was drowned: and let him that is colde neuer warme his hands, for that a sparke fell into the eyes of Actina, whereoff she dyed. Let none come into the companye of women, for that diuers haue bene allured to loue, and being resused, haue vsed vyolence to them-selues.

Let this be fet downe for a law, that none walke abroad in the daye but men, least meeting a beautifull

woman, he fall in loue, and loofe his lybertie.

I thinke Madam you will not be fo precife, to cut off al conference, bicause loue commeth by often communication, which if you do, let vs all now prefentlye departe, least in seeing the beautie which daseleth our eies, and hearing the wisdom which tickleth our ears, we be enflamed with loue.

But you shall neuer beate the Flye from the Candell though he [she] burne, nor the Quaile from Hemlocke, though it be[e] poyson, nor the Louer from the com-

panye of his Lady though it be perillous.

It falleth out fundry tymes, that company is the cause to shake off loue, working the effects of the roote *Rubarbe*, which beeinge full of choler, purgeth choler, or of the Scorpions sting, which being full of poyson, is a remedy for poyson.

But this I conclude, that to barre one that is in loue of the companye of his lady, maketh him rather madde, then mortified, for him to refraine that neuer knewe loue, is eyther to fuspect him of folly with-out cause, or the next way for him to fall into folly when he knoweth the cause. A Louer is like [lyke] ye hearb Heliotropium, which alwaies enclyneth to that place where the Sunne shineth, and being deprived of the Sunne, dieth. For as Lunaris hearbe, as long as the Moone waxeth, bringeth forth leaves, and in the waning shaketh them of: so a Louer whilst he is in the company of his Lady, where all ioyes encrease, vttereth manye pleasaunt conceites, but banyshed from the sight of his Mistris, where all mirth decreaseth, eyther lyueth in Melancholie, or dieth with desperation.

The Lady Flauia speaking in his cast, proceeded in

this manner.

Ruely Martius I had not thought that as yet your coltes tooth stucke in your mouth, or that fo olde a trewant in loue, could hether-to remember his leffon. You feeme not to inferre that it is requifite they should meete, but being in loue that it is convenient, least falling into a mad moode, they pine in their owne peuishnesse. Why then let it follow, that the Drunckarde which furfeiteth with wine be alwayes quaffing, bicause hee liketh it, or the Epicure which glutteth him-felfe with meate be euer eating, for that it contenteth him, not feeking at any time the meanes to redreffe their vices, but to renue them. But it fareth with the Louer as it doth with him that powreth in much wine, who is euer more thirstie, then he that drinketh moderately, for having once tafted the delightes of loue, he defireth most the thing that hurteth him most, not laying a playster to the wounde, but a corafiue.

I am of this minde, that if it bee daungerous, to laye Flaxe to the fyre, Salte to the eyes, *Sulphure* to the nofe, that then it can-not bee but perillous to let one

Louer come in prefence of the other. For *Surius* ouer-hearing the Lady, and feeing hir fo earnest, although hee were more earnest in his suite to *Camilla*, cut hir off with these wordes.

Ood Madame giue mee leaue eyther to departe, or to speake, for in trueth you gall me more with these tearmes, then you wist, in seeming to inueigh so bitterly against the meeting of Louers, which is the onely Marrow of loue, and though I doubt not but that *Martius* is sufficiently armed to aunswere you, yet would I not haue those reasons reselled, which I loath to haue repeated. It maye be you vtter them not of malice you beare to loue, but only to moue controuersie where ther is no question: For if thou enuie to haue Louers meete, why did you graunt vs, if allow it, why seeke you to separate vs?

The good Lady could not refraine from laughter, when she saw *Surius* so angry, who in the middest of his own tale, was troubled with hirs, whome she thus

againe aunswered.

I crye you mercie Gentleman, I had not thought to haue catched you, when I fished for an other, but I perceiue now that with one beane it is easie to gette two Pigions [Pigeons], and with one baight to haue diuers bits. I fee that others maye gesse where the shooe wringes, besides him that weares it. Madame quoth Surius you haue caught a Frog, if I be not deceiued, and therefore as good it were not to hurt him, as not to eate him, but if all this while you angled to haue a bytte at a Louer, you should haue vsed no bitter medicines, but pleasaunt baightes.

I can-not tell answered *Flauia*, whether my baight were bytter or not, but fure I am I have the fishe by the gill, that doth mee good. *Camilla* not thinking to be filent, put in hir spoke as she thought into the

best wheele, faying.

Lady your cunning maye deceive you in fishing † This 'For' is in both editions, but is evidently a slip of the pen.

with an Angle, therfore to catch him you would haue, you were best to vse a net. A net quoth *Flauia*, I neede none, for my fishe playeth in a net already, with that *Surius* beganne to winche, replying immediately, so doth many a fishe good Ladye that slyppeth out, when the Fysher thinketh him fast in, and it may be, that eyther your nette is too weake to houlde him, or your hand too wette. A wette hande quoth *Flauia* will holde a dead Hearing [Herring]: I quoth *Surius*, but Eeles are no Hearinges [Herrings], but Louers are, sayde *Flauia*.

Surius not willing to have the graffe mowne, whereof hee meant to make his have, beganne thus to conclude.

Ood Lady leaue off fishing for this time, and though it bee Lent, rather breake a statute which is but penall, then sew a pond that maye be perpetuall. I am content quoth Flauia rather to fast for once, then to want a pleasure for euer: yet Surius betwixte vs two, I will at large proue, that there is nothinge in loue more venemous then meeting, which filleth the minde with grief and the body with deseases: for having the one, he can-not sayle of the other. But now Philautus and Neece Frauncis, since I am cut off, beginne you: but be shorte, bicause the time is short, and that I was more short then I would.

Frauncis who was euer of witte quicke, and of nature pleafaunt, feeing *Philautus* all this while to be in his dumpes, beganne thus to playe with him.

Entleman either you are musing who shal be your feconde wife, or who shall father your first childe, els would you not all this while hang your head, neither attending to the discourses that you have h[e]ard, nor regarding the company you are in: or it may be (which of both coniectures is likeliest) that hearing so much talke of love, you are either driven to the remembrance of the Italian Ladyes which once you ferued, or els to the service of those in Englande which you have since your comming seene, for as

Andromache when so ever she saw the Tombe of Hector coulde not refraine from weeping, or as Laodamia could never beholde the picture of Protesilaus in wax, but she alwayes sainted, so lovers when-soever they viewe the image of their Ladies, though not the same substance, yet the similitude in shadow, they are so benummed in their ioints, and so berest of their wittes, that they have neither the power to move their bodies to shew life, nor their tongues to make aunswere, so yat I thinking that with your other sences, you had also lost your smelling, thought rather to be a thorne whose point might make you feele somewhat, then a Violet whose savour could cause you to smell nothing.

Philautus fe[e]ing this Gentlewoman fo pleafantly

disposed, replyed in this manner.

Entlewoman, to studie for a seconde wise before I knowe my first, were to resemble the good Huswife in Naples, who tooke thought to bring for orth hir chischens before the had Hens to lay Eg[ge]s, and to muse who should father my first childe, wer to doubt when the cowe is mine, who should owe the calfe. But I will neither be fo hastie to beate my braines about two wives, before I knowe where to get one, nor so ie alous to mistrust hir fidelitie when I have one. Touching the view of Ladies or the remembrance of my loues [loue], me thinketh it should rather sharpe the poynt in me then abate the edge. My fences are not lost though my labour bee, and therefore my good Violet, pricke not him forwarde with sharpenesse, whom thou shouldest rather comfort with fauours. But to put you out of doubt that my witts were not al[1] this while a wo[0]lgathering, I was debating with my felfe, whether in loue it were better to be constant, bewraying all the counsailes, or secreat being ready every hour to flinch: And fo many reasons came to confirme either, that I coulde not be refolued of any. To be constant what thing more requifite in loue, when it shall alwayes be

greene like the Iuie, though the Sun parch it, that shal euer be hard like ye true Diamond, though the hammer beate it, that still groweth with the good vine, though the knife cut it. Constancy is like vnto the Storke, who wheresoeuer she slye commeth into no neast but hir owne, or the Lapwinge, whom nothing can driue from hir young ones, but death: But to reueale the secreats of loue, the counsailes, the conclusions, what greater dispite to his Ladie, or more shamefull discredite to himselfe, can be immagined, when there shall no letter passe but it shalbee disclosed, no talke vttered but it shall bee againe repeated, nothing done but it shall be reuealed: Which when I considered, mee thought it better to have one that shoulde be secreate though sickle, then a blab[be] though constant.

For what is there in the worlde that more deli[gh]teth a louer then fecrecie, whiche is voyde of feare without fuspition, free from enuie: the onely hope a woeman hath to builde both hir honour and honestie vppon.

The tongue of a louer should be like the poynt in the Diall, which though it go, none can fee it going, or a young tree which though it growe, none can perceiue it growing, hauing alwayes the stone in their mouth which the Cranes vse when they flye ouer mountaines, least they make a noyse, but to be sylent, and lyghtly to esteeme of his Ladye, to shake hir off though he be fecreat, to chaunge for euerything though he bewray nothing, is the onely thing that cutteth the heart in peeces of a true and constant louer, which deepely waying with my felfe, I preferred him that woulde neuer remoue, though he reueiled [reueale] all before him that woulde conceale all, and euer be flyding, thus wasting to o and fro, I appeale to you my good Violet, whether in loue be more required, fecrecie, or constancy.

Frauncis with hir accustomable boldnes, yet mo-

deftly, replyed as followeth.

Entleman if I shoulde aske you whether in the making of a good fworde, yron were more to bee required, or steele, fure I am you woulde aunswere that both were necessarie: Or if I shoulde be so curious to demaunde whether in a tale tolde to your Ladyes disposition, or mention most convenient, I cannot thinke but you woulde judge them both expedient, for as one mettall is to be tempored [tempered] with another in fashioning a good blade, least either being all of steele it quickly breake, or all of yron it neuer cutte, fo fareth it in speach, which if it be not feafoned as well with witte to mololue delight, as with art, to manifest cunning, there is no eloquence, and in no other manner standeth it with loue, for to be fecreate [fecret] and not constant, or constant and not fecret, were to builde a house of morter without stones, or a wall of stones without morter.

There is no liuely picture drawen without [with one] colour, no curious Image wrought with one toole, no perfect Musike played with one string, and wouldest thou haue loue the patterne of eternitie couloured either

with constancie alone, or onely fecrecie?

There must in euery triangle be three lines, the first beginneth, the seconde augmenteth, the third concludeth it a figure. So in loue three vertues, affection which draweth the heart, secrecie which increaseth the hope, constancie, which finish[eth] the worke: without any of these lynes there can be no triangle,

without any of these vertues, no loue.

There is no man that runneth with one legge, no birde that flyeth with one winge, no loue that lafteth with one lym [limme]. Loue is likened to the *Emerald* which cracketh rather then confenteth to any difloyaltie, and can there be any greater villany then being fecreat, not to be conftant, or being conftant not to be fecret. But it falleth out with those that being conftant and yet full of bable, as it doth with the ferpent Iaculus and the Viper, who burst with their owne brood, as [and] these are torne with their owne tongues.

It is no question Philautus to aske which is best, when being not ioyned there is neuer a good. If thou make a question where there is no doubt, thou must take an aunswere where there is no reason. Why then also doest thou not enquire whether it were better for a horse to want his forelegg[e]s or his hinder, when having not all he cannot travell [travaile]: why art thou not inquisitive, whether it were more convenient for the wraftlers in the games of Olympia to be without armes or without feete, or for trees to want rootes or lacke tops when either is impossible? Ther[e] is no true louer beleeue me Philautus, fence telleth me fo, not triall, that hath not faith, fecrecie, and constancie. If thou want either it is lust, no loue, and that thou hast not them all, thy profound question affureth me: which if thou diddest aske to trie my wit, thou thoughtest me very dull, if thou resolue thy selfe of a doubt, I cannot thinke thee very sharpe.

Philautus that perceived hir to be fo sharp, thought once againe like a whetston[e] to make hir sharper,

and in these wordes returned his aunswere.

Y fweete violet, you are not vnlike vnto those, who having gotten the flarte in a race, thinke none to be neere their heeles, bicause they be formost: For having the tale in your mouth, you imagine it is all trueth, and that none can controll it.

Frauncis who was not willing to heare him goe forward in fo fond an argument, cut him off before he should come to his conclusion.

Entle-man, the faster you runne after me, the farther you are from me: therefore I would wish you to take heede, yat infeeking to flrik[e] at my heeles, you trippe not vp your owne. You would faine with your witte cast a white upon blacke, where-in you are not vnlike vnto those, that seseling their shadow very fhort in the Sunne, thinke to touch their head with their heele, and putting forth their legge are farther

from it, then when they stoode still. In my opinion it were better to sit on the ground with little ease, then

to ryfe and fall with great daunger.

Philautus beeing in a maze to what end this talke should tende, thought that eyther Camilla had made hir privile to his love, or that she meant by suspition to entrappe him: Therfore meaning to leave his former question, and aunswere hir speach, proceeded thus.

M Istris *Frauncis*, you resemble in your sayings the Painter *Tamantes*, in whose pictures there was euer more vnderstoode then painted: for with a glose you feeme to shadow yat, which in coulours you wil[1] not shewe. It can-not be, my violet, that the faster I run after you, the farther I shoulde bee from you, vnleffe that eyther you have wings tyed to your heeles, or I thornes thrust into mine. The last dogge oftentimes catcheth the Hare, though the fleetest turne him, the flow Snaile clymeth [climbeth] the tower at last, though the swift Swallowe mount it, the lassest winneth the gole, fomtimes, though the lightest be neere it. In hunting I had as liefe stand at the receite, as at the loofing, in running rather endure long with an eafie amble, then leave off being out of winde, with a fwifte gallop: Especially when I runne as Hippomanes did with Atlanta, who was last in the course, but first at the crowne: So that I geffe that woemen are eyther easie to be out stripped [tripped], or willing.

I feeke not to trippe at you, bicause I might so hynder you and hurt my self: for in letting your course by striking at your shorte heeles, you woulde when I should craue pardon, shew me a high instep. As for my shadowe, I neuer go about to reach it, but when the Sunne is at the highest, for then is my shadowe at the shortest, so that it is not difficult to touch my head with my heele, when it lyeth almost evnder my heele.

You fay it is better to fit still then to aryse and fall, and I saye hee that neuer clymbeth for seare of fall-

ing, is like vnto him that neuer drincketh for feare

of furfeting.

If you thinke eyther the ground fo slipperie, wherin [whereon] I runne, that I must needes fall, or my feete so chill that I must needes sounder, it maye be I will chaunge my course here-after, but I meane to ende it now: for I had rather fall out of a lowe window to the ground, then hang in midde way by a bryer.

Frauncis who tooke no little pleasure to heare Philautus talke, began to come on roundly in these tearmes.

It is a figne Gentleman that your footemanship is better then your stomacke: for what-soeuer you say, me thinketh you had rather be held in a slippe, then let slippe, where-in you resemble the graye-hounde, that seeing his game, leapeth vpon him that holdeth him, not running after that he is held for: or the Hawke which being cast off at a Partridge, taketh a stand to prune hir seeast off at a Partridge, taketh a stand to prune hir seeast off at a partridge, taketh a stand to prune hir seeast off at a

Philautus aftonied at this fpeache [fpeech], knew not which way to frame his aunswere, thinking now that shee perceived his tale to be adressed to hir, though his love were fixed on Camilla: But to rydde hir of sufpition, though loth that Camilla should conce[i]ue any inckling, he played fast and loose in this manner.

Gentle[wo]man you mistake me very much, for I haue beene better taught then sedde, and therefore I knowe how to follow my game, if it be for my gaine: For wer[e] there two Hares to runne at, I would endeauor not to catch the first that I followed, but the last that I started: yet so as the firste shoulde not scape, nor the last be caught.

You speake contraries, quoth Frauncis, and you wil[1] worke wonders, but take heede your cunning in hun-

ting, make you not to loofe both.

Both faid *Philautus*, why I feeke but for one, and yet of two quoth *Frauncis*, you can-not tell which to follow, one runneth fo fast you will neuer catch hir, the other is fo at the fquat, you can neuer finde hir.

The Ladie *Flauia*, whether defirous to fleepe, or lo[a]th[e] these iests should be too broad as moderater commaunded them both to silence, willing *Euphues* as vmper in these matters, briefly to speake his minde. *Camilla* and *Surius* are yet talking, *Frauncis* and *Philautus* are not idle, yet all attentiue to heare *Euphues*, as well for the expectation they had of his wit, as to knowe the drift of theyr discourses, who thus began the conclusion of all their speaches.

I T was a lawe among the *Perfians*, that the Musitian should not judge of the Painter, nor anye one meddle in that handy craft, where-in hee was not expert, which maketh me meruaile good Madam yat you should appoynt him to be an vmper in loue, who neuer yet had skill in his lawes. For although I feemed to confent by my filence before I knewe the argument where-of you would dispute, yet hearing nothing but reasons for loue, I must eyther call backe my promyse, or call in your discourses, and better it were in my opinion not to haue your reasons concluded, then to haue them confuted. But fure I am that neyther a good excuse will serue, where authority is rigorous, nor a bad one be h[e]ard, where necessitie compelleth. But least I be longer in breaking a web then the Spider is in weauing it, Your pardons obteyned, if I offend in sharpnesse, and your patience graunted, if molest in length, I thus beginne to conclude against you all, not as one finguler in his owne conceite, but to be tryed by your gentle constructions.

Surius beginneth with loue, which proce[e]deth by beautie, (vnder the whiche hee comprehendeth all other vertues) Ladye Flauia moueth a question, whether the meeting of Louers be tollerable. Philau-

tus commeth in with two braunches in his hande, as though there were no more leaues on that tree, asking whether constancie or secrecie be most to be required, great holde there hath beene who shoulde proue his loue best, when in my opinion there is none good. But fuch is the vanitie of youth, that it thinketh nothing worthie either of commendation, or conference but onely loue, whereof they fowe much and reape little, wherein they spende all and gaine nothing, where-by they runne into daungers before they wist, and repent their defires before they woulde. I doe not difcommende honest affection, which is grounded vppon vertue as the meane, but difordinate fancie whiche is builded vppon lust as an extremitie: and lust I must tearme that which is begunne in an houre and ended in a minuit [minute], the common loue in this our age, where Ladyes are courted for beautye, not for vertue, men loued for proportion in bodie, not perfection in minde.

It fareth with louers as with those that drinke of the ryuer *Iellus* in *Phrigia*, whereof sipping moderately is a medecine, but swilling with excesse it breedeth madnesse.

Lycurgus fet it downe for a lawe, that where men were commonly dronken, the vynes shoulde bee destroved, and I am of that minde, that where youth is giuen to loue, the meanes shoulde be remoued. as the earth wherein the Mynes of Siluer and golde are hidden is profitable for no other thing but mettalles, fo the heart wherein loue is harboured, receiveth no other feede but affection. Louers feeke not those thinges which are most profitable, but most pleasant, refembling those that make garlands, who choose the fayrest flowers, not the [w]hol[e]somest, and beeing once entangled with defire, they alwayes haue ye difeafe, not vnlike vnto the Goat, who is neuer without an aigue [Ague], then beeing once in, they followe the note of the Nightingale, which is faide with continual strayning to finge to perishe in hir sweete layes, as they doe in their fugred liues: where is it possible either to eate

or drinke, or walke but he shal[1] heare some question of loue? in somuch that loue is become so common, that there is no artificer of so base a craste, no clowne so simple, no begger so poore, but either talketh of loue, or liueth in loue, when they neither know the meanes to come by it, nor the wisedome to encrease it: And what can be the cause of these louing wormes, but onely idlenesse?

But to fet downe as a moderator the true perfection of loue, not like an enemie to talke of the infection, (whiche is neither the part of my office, nor pleafaunt

to your eares,) this is my judgement.

True and vertuous loue is to be grounded vppon Time, Reason, Fauour and Vertue. Time to make trial, not at the first glaunce so to fettle his minde, as though he were willing to be caught, when he might escape, but so by observation and experience, to builde and augment his desires, that he be not deceaued with beautie, but perswaded with constancie. Reason, that all his doings and proceedings seeme not to slowe from a minde enslamed with lust, but a true h[e]art kindled with loue. Fauour, to delight his eyes, which are the first messengers of affection, Vertue to allure the soule, for the which all thinges are to be desired.

The arguments of faith in a man, are constancie not to be remo[o]ued, secrecie not to vtter, securitie not to mistrust, credulitie to beleeue: in a woman patience to endure, ie[a]lousie to suspect, liberalitie to bestowe, feruency, faithfulnes, one of the which braunches if either the man want, or the woman, it may be a lyking betweene them for the time, but no loue to continue for euer. Touching Surius his question whether loue come from the man or the woman, it is manifest that it beginneth in both, els can it not ende in both.

To the Lady *Flauias* demaunde concerning companie, it is requisite they shoulde meete, and though they be hindered by diuers meanes, yet is it impossible but that they will meete.

but that they will meete.

Philautus must this thinke, that constancie without

fecrecie auaileth little, and fecrecie without constancie

profiteth leffe.

Thus have I good maddame according to my fimple skill in love set downe my judgement, which you may at your Ladishippes pleasure correcte, for hee that never tooke the* oare in hand must not think scorne to be taught. Well quoth the Lady, you can say more if you list, but either you seare to offende our eares, or to bewray your own follies, one may easily perceive yat you have bene of late in the painters shop, by ye colours that sticke in your coate, but at this time I will vrge nothing though I suspect somewhat.

Surius gaue Euphues thanks, allowing his iudgment in the description of loue, especially in this, yat he would have a woman if she were faithful to be also ielious [iealous], which is as necessary to be required in

them as constancie.

Camilla finiling faide that Euphues was deceived, for he would have faide that men should have bene ie[a]lous, and yet that had bene but superfluous, for

they are neuer otherwife.

Philautus thinking Camilla to vse that speach to girde him for that all that night he v[i]ewed hir with a suspitious eye, answered that ie[a]lousie in a man was to be pardoned, bicause there is no difference in the looke of a louer, that can distinguish a ielious [iealous] eye, from a louing.

Frauncis who thought hir part not to be the least, saide that in all thinges Euphues spake gospel sauing in that he bounde a woman to patience, which is [was]

to make them fooles.

Thus every one gaue his verdit, and fo with thanks to the Lady *Flauia*, they all tooke their leave for that night. *Surius* went to his lodging, *Euphues* and *Philautus* to theirs, *Camilla* accompan[i]ed with hir women and hir wayting maide, departed to hir home, whome I meane to bring to hir chamber, leaving all the rest to their rest.

Camilla no fooner had entred in hir chamber, but

she began in straunge tearmes to vtter this straunge tale, hir doore being cloose shutte, and hir chamber voyded.

A H Camilla, ah wretched wench Camilla, I perceiue nowe, that when the Hoppe groweth high it must have a pole, when ye Iuie spreadeth, it cleaueth to ye slint, when the Vine riseth it wre[a] theth about ye Elme, when virgins wax[e] in yeares, they follow that which belongeth to their appeti[t]es, loue, loue? Yea loue Camilla, the force whereof thou knowest not, and yet must endure the furie. Where is that precious herbe Panace which cureth all diseases? Or that herbe Nepenthes that procureth all delights? No no Camilla: loue is not to bee cured by herbes which commeth by fancy, neither can plaisters take away the griefe, which is growen so great by perswasions. For as the stone Draconites can by no meanes be polished vnlesse the Lapidarie burne it, so the mind [of] Camilla can by no meanes be cured, except Surius ease it.

I fee that loue is not vnlike vnto the stone *Pantura*, which draweth all other stones, be they neuer so h[e]auie, hauing in it the three rootes which they attribut[e] to Musicke, Mirth, Melancholie, Madnesse.

I but Camilla diffemble thy loue, though it shorten thy lyfe, for better it were to dye with griefe, then lyue with shame. The Spunge is full of water, yet is it not seene, the hearbe Adyaton though it be wet, looketh alwayes drye, and a wise Louer be she never so much tormented, behaueth hir selfe as though shee were not touched. I but fire can-not be hydden in the flaxe with-out smoake, nor Muske in the bosome with-out smell, nor loue in the breast with-out sufpition: Why then confesse thy loue to Surius, Camilla, who is ready to ask before thou graunt. But it fareth in loue, as it doth with the roote of ye Reede, which being put vnto the ferne taketh away all his strength, and likewise the Roote of the Ferne put to the Reede, depriueth it of all his force: so the lookes of Surius

hauing taken all freedome from the eyes of *Camilla*, it may be the glaunces of *Camilla* haue bereaued *Surius* of all libertie, which if it wer fo, how happy fhouldest thou be, and that it is fo, why shouldest not thou hope. I but *Surius* is noble, I but loue regardeth no byrth, I but his friendes will not confent, I but loue knoweth no kindred, I but he is not willing to loue, nor thou worthy to bee wooed, I but loue maketh the proudest

to floupe, and to court the poorest. Whylst she was thus debating, one of hir Maidens chaunced to knocke, which she hearing left off that, which al[1] you Gentlewomen would gladly heare, for no doubt the determined to make a long fermon, had not fhe beene interrupted: But by the preamble you may gesse to what purpose the drift tended. This I note, that they that are most wife, most vertuous, most beautiful, are not free from the impressions of Fancy: For who would have thought that Camilla, who feemed to difdaine loue, should so soone be entangled. But as ye straightest wands are to be bent when they be small, fo the prefifeft [precifeft] Virgins are to be won when they be young. But I will leaue Camilla, with whose loue I have nothing to meddle, for that it maketh nothing to my matter. And returne we to Euphues, who must play the last parte.

E Vphues bestowing his time in the Courte, began to marke diligently the men, and their manners, not as one curious to misconster, but desirous to be instructed. Manye dayes hee vsed speach with the Ladyes, sundrye tymes with the Gentle-women, with all became so familyar, that he was of all earnestly beloued.

Philautus had taken fuch a fmacke in the good entertainment of the Ladie Flauia, that he beganne to look afkew vppon Camilla, driving out the remembrance of his olde loue, with the recording of the new. Who now but his violet, who but Mistris Frauncis, whom if once every day he had not feene,

he wold haue beene fo folen, that no man should haue seene him.

Euphues who watched his friend, demaunded how his loue proce[e]ded with Camilla, vnto whom Philautus gaue no aunswere but a smile, by the which Euphues thought his affection but small. At the last thinking it both contrary to his o[a]th and his honestie to conceale anye thinge from Euphues, he confessed, that his minde was chaunged from Camilla to Frauncis. Loue quoth Euphues will neuer make thee mad, for it commeth by fits, not like a quotidian, but a tertian.

In deede quoth Philautus, if euer I kill my felfe for

loue, it shall be with a figh, not with a sworde.

Thus they passed the time many dayes in *England*, *Euphues* commonlye in the court to learne fashions, *Philautus* euer in the countrey to loue *Frauncis*: so sweete a violet to his nose, that he could hardly suffer it to be an houre from his nose.

But nowe came the tyme, that *Euphues* was to trye *Philautus* trueth, for it happened that letters were directed from *Athens* to *London*, concerning ferious and waightie affayres of his owne, which incited him to haften his departure, the contentes of the which when he had imparted to *Philautus*, and requefted his company, his friende was fo fast tyed by the eyes, that he found thornes in his heele, which *Euphues* knewe to be though[t]es in his heart, and by no meanes he could perswade him to goe into *Italy*, so sweete was the very smoke of *England*.

Euphues knowing the tyde would tarrye for no man, and feeing his bufineffe to require fuch fpeede, beeing for his great preferment, determined fodenly to departe, yet not with-out taking of his leave curteouslye, and giving thankes to all those which since his comming had vsed him friendlye: Which that it myght be done with one breath, hee desired the Merchaunt with whome all this while he soiourned to invite a great number to dynner, some of great calling, manye of good credit, amonge the which Surius as chiefe, the

Ladie Flauia, Camilla and Mistris Frauncis were not forgotten.

The time being come of meeting, he faluted them

all in this manner.

I was neuer more defirous to come into England then I am loth to departe, fuch curtefie haue I found, which I looked not for, and fuch qualities as I could not looke for, which I fpeake not to flatter any, when in trueth it is knowne to you all. But now the time is come that Enphues must packe from those, whome he best loueth, and go to the Seas, which he hardlye brooketh. But I would Fortune had de[a]lt so fauourably with a poore Grecian, that he might haue eyther beene borne heere, or able to liue heere: which seeing the one is past and can-not be, the other vnlik[e]ly, and therfore not easie to be, I must endure the crueltie of the one, and with patience beare the necessitie of the other.

Yet this I earnestly craue of you all, that you wil[1] in steede of a recompence accept thankes, and of him that is able to give nothing, take prayer for payment. What my good minde is to you all, my tongue can-not vtter, what my true meaning is, your heartes can-not conceiue: yet as occasion shall ferue, I will shewe that I haue not forgotten any, though I may not requit[e] on[e]. Philautus not wifer then I in this, though bolder, is determined to tarry behinde: for hee fayth that he had as liefe be buried in England, as married in Italy: fo holy doth he thinke the ground heere, or fo homely the women ther[e], whome although I would gladly haue with me, yet feeing I can-not, I am most earnestlye to request you all, not for my fake, who ought to defire nothing, nor for his fake who is able to deserve little, but for the curtesies sake of England, that you vie him not fo well as you have done, which wold make him proud, but no worse then I wish him, which wil[1] make him pure: for tho[u]gh I fpeak before his face, you shall finde true behinde his backe, that he is yet but wax, which must be wrought whilest the

water is warme, and yron which being hot, is apt either to make a key or a locke.

It may be Ladies and Gentlewoemen all, that though *Englind* be not for *Euphues* to dwell in, yet it

is for Euphues to fend to.

When he had thus fayd, he could fcarfe fpeake for weeping, all the companye were forye to forgoe him, fome proffered him mony, fome lamds, fome houses, but he refused them all, telling them that not the necessitie of lacke caused him not* to departe, but of

importance.

This done they fate downe all to dinner, but Euphues could not be merry, for yat he should so some depart, ye feast being ended, which was very sumptuous, as Merchaunts neuer spare for cost, when they haue sull coffers, they all heartely tooke their leaues of Euphues, Camilla who liked verie well of his company, taking him by the hande, desired him that being in Athens, he woulde not forget his friends in Englande, and the rather for your sake quoth she, your friende shalbe better welcome, yea, and to me for his owne sake quoth Flauia, where at Philautus reioyced and Frauncis was not sorie, who began a little to listen to the lure of loue.

Euphues having all thinges in a re[a] dinesse went immediately toward Douer, whether Philautus also accompanied him, yet not forgetting by the way to visite the good olde father Fidus, whose curtesse they receaued at their comming. Fidus glade to see them, made them great cheare according to his abilitie, which had it beene lesse, woulde have bene aunswerable to either [their] desires. Much communication they had of the court, but Euphues cryed quittance, for he saide thinges that are commonly knowne it were folly to repeat, and secretes, it were against mine honessie to ytter.

The next morning they went to Douer where *Euphues* being readie to take ship, he first tooke his farewell of *Philautus* in these wordes.

Philautus the care that I have had of thee, from time to time, hath beene tried by the counfaile I have alwayes given thee, which if thou have forgotten, I meane no more to write in water, if thou remember imprint it still. But feeing my departure from thee is as it were my death, for that I knowe not whether ever I shall see thee, take this as my last testament of good will.

Bee humble to thy fuperiours, gentle to thy equalls, to thy inferiours fauourable, enuie not thy betters,

iustle not thy fellowes, oppresse not the poore.

The flipende that is allowed to maintaine thee vfe wifely, be neither prodigall to fpende all, nor couetous to keepe all, cut thy coat according to thy cloth, and thinke it better to be accompted thriftie among the wife, then a good companion among the riotous.

For thy studie or trade of life, vse thy booke in the morning, thy bowe after dinner or what other exercise shall please thee best, but alwayes have an eye to the mayne, what soeuer thou art chaunced at the buy.

Let thy practife be lawe, for the practife of Phifike is too base for so fyne a stomacke as thine, and diuinitie too curious for so sickle a heade as thou hast.

Touching thy proceedings in loue, be conflant to one, and trie but one, otherwife thou shalt bring thy

credite into question, and thy loue into derision.

Weane thy felfe from *Camilla*, deale wifely with *Frauncis*, for in Englande thou shalt finde those that will decypher thy dealings be they neuer so politique, be secret to thy felfe, and trust none in matters of loue as thou louest thy life.

Certifie me of the [thy] proceedings by thy letters, and thinke that *Euphues* cannot forget *Philautus*, who is as deare to mee as my felfe. Commende me to all my friendes: And fo farewell good *Philautus*, andwell fhalt ou far the if thou followe the counfell of *Euphues*.

P Hilautus the water standing in his eyes, not able to aunswere one worde, vntill he had well wepte,

replyed at the last as it were in one worde, faying, that his counsaile shoulde bee engrauen in his heart, and hee woulde followe euerie thing that was prescribed him, certifying him of his successe as either

occasion, or opportunitie should serue.

But when friendes at departing [parting] woulde vtter most, then teares hinder most, whiche breake off both his aunswere, and stayde Euphues replye, so after many millions of embracinges, at the last they departed. Philautus to London where I leave him, Euphues to Athens where I meane to followe him, for hee it is that I am to goe with, not Philautus.

There was nothing that happened on the Seas worthie the writing, but within fewe dayes *Euphues* having a merrye winde arryued at *Athens*, where after hee had visited his friendes, and set an order in his affayres, he began to addresse his letters to *Livia*

touching the state of Englande in this manner.

Iuia I falute thee in the Lorde, &c. I am at length returned out of Englande, a place in my opinion (if any fuch may be in the earth) not inferiour to a Paradife.

I have here inclosed fent thee the discription, the manners, the conditions, the gouernement and enter-

tainement of that countrie.

I have thought it good to dedicate it to the Ladies of *Italy*, if thou thinke it worthy, as thou cannest not otherwise, cause it to be imprinted, that the praise of such an Isle, may cause those yat dwell els where, both

to commende it, and maruell at it.

Philautus I have left behinde me, who like an olde dogge followeth his olde fent, loue, wifer he is then he was woont, but as yet nothing more fortunate. I am in he[a]lth, and that thou art fo, I heare nothing to the contrarie, but I knowe not howe it fareth with me, for I cannot as yet brooke mine owne countrie, I am fo delighted with another.

Aduertise me by letters what estate thou art in, also

howe thou likest the state of Englande, which I have fent thee. And so farewell.

Thine to vfe Euphues.

To the Ladyes and Gentlewomen of Italy: Euphues wisheth he[a]lth and honour.

If I had brought (Ladyes) little dogges from *Malta*, or straunge stones from *India*, or fine carpets from *Turkie*, I am sure that either you woulde haue wo[o]ed

me to have them, or wished to see them.

But I am come out of Englande with a Glasse, wherein you shall behold the things which you neuer sawe, and maruel at the sightes when you have seene. Not a Glasse to make you beautiful, but to make you blush, yet not at your vices, but others vertues, not a Glasse to dresse your haires but to redresse your harmes, by the which if you every morning correcte your manners, being as carefull to amend faultes in your hearts, as you are curious to finde faults in your heads, you shall in short time be as much commended for vertue of the wife, as for beautie of the wanton.

Yet at the first fight you feeme deformed by looking in this glasse, you must not thinke that the fault is in the glasse, but in your manners, and resembling *Lauia*, who seeing hir beautie in a true glasse to be but deformitie, washed hir face, and broke the glasse.

Heere shall you see beautie accompanyed with virginitie, temperaunce, mercie, iustice, magnanimitie, and all other vertues whatsouer, rare in your sex, and but one, and rarer then the *Phænix* where I thinke there is not one.

In this glaffe shall you see that the glaffes which you carrye in your fannes of fethers, shewe you to be lyghter then fethers, that the Glaffes wher-in you carouse your wine, make you to be more wanton then

Bacchus, that the new found Glaffe Cheynes that you weare about your neckes, argue you to be more brittle then glaffe. But your eyes being too olde to iudge of fo rare a fpectacle, my counfell is that you looke with fpectacles: for ill can you abyde the beames of the cleere Sunne, being fkant [fcant] able to view the blafe of a dymme candell. The fpectacles I would have you vfe, are for the one eie iudg[e]ment with-out flattering your felues, for the other eye, beliefe with-out miftrufting of mee.

And then I doubte not but you shall both thanke mee for this Glasse (which I sende also into all places of *Europe*) and thinke worse of your garyshe Glasses, which maketh you of no more price then broken

Glasses.

Thus fayre Ladyes, hoping you will be as willing to prye in this Glasse for amendement of manners, as you are to prancke your selues in a lookinge Glasse, for commendation of menne, I wishe you as much beautie as you would haue, so as you woulde endeuo[u]r to haue as much vertue as you should haue. And so farewell.

Euphues.

\P Euphues Glaffe for Europe.

There is an Isle lying in the Ocean Sea, directly against that part of Fraunce, which containeth Picardie and Normandie, called now England, heeretofore named Britaine, it hath Ireland vpon the West side, on the North the maine Sea, on the East side, the Germanie [Germaine] Ocean. This Isla[n]de is in circuit 1720. myles, in forme like vnto a Triangle, beeing broadest in the South part, and gathering narrower and narrower till it come to the farthest poynt of Cathnesse, Northward, wher it is narrowest, and ther endeth in

manner of a Promonterie. To repeate the auncient manner of this Island, or what fundry nations have inhabited there, to set downe the Giauntes, which in bygnesse [highnesse] of bone have passed the common sife, and almost common creditte, to rehearse what diversities of Languages have beene vsed, into how many kyngdomes it hath beene devided, what Religions have beene followed before the comming of Christ, although it would breede great delight to your eares [eyes], yet might it happily seeme tedious: For that honnie taken excessively cloyeth the stomacke though it be honnie.

But my minde is briefly to touch fuch things as at my being there I gathered by myne owne fludie and enquirie, not meaning to write a Chronocle [Cronicle], but to fet downe in a word what I heard by conference.

It hath in it twentie and fixe Cities, of the which the chiefest is named London, a place both for the beautie of buyldinge, infinite riches, varietie of all things, that excelleth all the Cities in the world: infomuch that it maye be called the Store-house and Marte of all Europe. Close by this Citie runneth the samous Ryuer called the Theames [Thames], which from the head wher it ryseth named Isis, vnto the fall [full] middway it is thought to be an hundred and forescore myles. What can there be in anye place vnder the heauens, that is not in this noble Citie eyther to be bought or borrowed?

It hath divers Hospitals for the relieuing of the poore, fix-score fayre Churches for divine fervice, a gloryous Burse which they call the Ryoll Exchaung [Royall Exchange], for the meeting of Merchants of all countries where anye traffique is to be had. And among al[1] the straung[e] and beautiful showes, mee thinketh there is none so notable, as the Bridge which crosseth the Theames [Thames], which is in manner of a continual streete, well replenyshed with large and stately houses on both sides, and situate vpon twentic Arches, where-of each one is made of excellent free stone squared, everye one of them being three-score soote in h[e]ight, and full twentie in distaunce one from an other.

To this place the whole Realme hath his recourse, wher-by it seemeth so populous, that one would scarse think so many people to be in the whole Island, as he

shall fee fomtymes in London.

This maketh Gentlemen braue, and Merchaunts rich, Citisens to purchase, and soiourn[er]s to morgage, so that it is to be thought, that the greatest wealth and substaunce of the whole Realme is couched within the walles of London, where they that be rich keepe it from those that be ryotous, not deteining it from the lustie youthes of England by rigor, but encreasing it vntill young men shall sauor of reason, wherein they shew them-selues Tresurers [treasorers] for others, not horders for them-selues, yet although it be sure enough, woulde they had it, in my opinion, it were better to be in the Gentle-mans purse, then in the Merchants handes.

There are in this Isle two and twentie Byshops, which are as it wer superentendaunts ouer the church, men of great zeale, and deepe knowledge, diligent Preachers of the worde, earnest followers of theyr doctrine, carefull watchmenne that the Woulse deuoure not the Sheepe, in ciuil gouernment politique, in ruling the spiritual sworde (as farre as to [in] them vnder their Prince apperteineth) iust, cutting of those members from the Church by rigor, that are obstinate in in their herisies, and instructing those that are ignoraunt, appoynting godlye and learned Ministers in euery of their Seas, that in their absence maye bee lightes to such as are in darkenesse, falt to those that are vnsauorie, leauen to such as are not seasoned.

Vifitations are holden oftentymes, where-by abuses and disorders, eyther in the laitie for negligence, or in the clergie for superstition, or in al, for wicked living three [there] are punyshements, by due execution whereof the divine service of God is honoured with more puritie, and followed with greater sinceritie.

There are also in this Islande two famous Vniversities, the one Oxforde, the other Cambridge, both for

the profession of al[l] sciences, for Diuinitie, phisicke, Lawe, and all kinde of learning, excelling all the Vniversities in Christendome.

I was my felfe in either of them, and like them both fo well, that I meane not in the way of controuersie to preferre any for the better in Englande, but both for the best in the world, sauing this, that Colledges in Oxenford are much more stately for the building, and Cambridge much more fumptuous for the houses in the towne, but the learning neyther lyeth in the free stones of the one, nor the fine streates of the other, for out of them both do dayly proceede men of great wifedome, to rule in the common we alth, of learning to instruct the common people, of all finguler kinde of professions to do good to all. And let this suffice, not to enquire which of them is the fuperiour, but that neither of them have their equall, neither to aske which of them is the most auncient, but whether any other bee fo famous.

But to proceede in Englande, their buildings are not very stately evnlesse it be the houses of noble men and here and there, the place of a Gentleman, but much amended, as they report yat haue told me. For their munition they haue not onely great store, but also great cunning to vse them, and courage to practise them, there armour is not vnlike vnto that which in other countries they vse, as Corselets, Almaine Riuetts, shirts of male, iack[e]s quilted and couered ouer with Leather, Fustion or Canuas, ouer thicke plates of yron that are sowed in the same.

The ordinaunce they have is great, and thereof

great store.

Their nauie is deuided as it were into three forts, of the which the one ferueth for warres, the other for burthen, the thirde for fishermen. And some veffels there be (I knowe not by experience, and yet I beleeue by circumstance) that wil[l] saile nyne hundered myles in a weeke, when I should scarce thinke that a birde could flye source hundred.

Touching other commodities, they have foure bathes, the first called Saint *Vincents*: the seconde, *Hallie well*, the third *Buxton*, the fourth (as in olde time they reade) *Cair Bledud*, but now taking his name of a town neere adioyning it, is called the *Bath*.

Besides this many wonders there are to be sound in this Island, which I will not repeat bicause I my selfe neuer sawe them, and you have hearde of greater.

Concerning their dyot [diet], in number of diffes and chaung[e] of meate, ye nobilitie of England do exceed most, having all things yat either may be bought for money, or gotten for the season: Gentlemen and merchaunts seede very finely, and a poore man it is that dineth with one dish, and yet so content with a little, that having halfe dyned, they say as it were in a proverbe, yat they are as well satisfied as the Lorde Maior of London whom they think to sare best, though he eate not most.

In their meales there is great filence and grauitie, vfing wine rather to eafe the flomacke, then to load it, not like vnto other nations, who neuer thinke that

they have dyned till they be dronken.

The attire they vse is rather ledde by the imitation of others, then their owne inuention, so that there is nothing in Englande more constant, then the inconstancie of attire, nowe vsing the French fashion, nowe the Spanish, then the Morisco gownes, then one thing, then another, insomuch that in drawing of an English man ye paynter setteth him downe naked, hauing in ye one hande a payre of sheares, in the other a piece of cloath, who hauing cut his choler [cholar] after the french guise is readie to make his sleeue after the Barbarian manner. And although this were the greatest enormitie that I coulde see in Englande, yet is it to be excused, for they that cannot maintaine this pride must leaue of necessitie, and they that be able, will leaue when they see the vanitie.

The lawes they vie are different from ours for although the Common and Ciuil lawe be not abolished,

yet are they not had in fo greate reputation as their owne common lawes which they tearme the lawes of the Crowne.

The regiment that they have dependeth vppon statute lawe, and that is by Parl[i]ament which is the highest court, consisting of three several fortes of people, the Nobilitie, Clergie, and Commons of the Realme, so as whatsoever be among them enacted, the Queene striketh the stroke, allowing such things as to hir maiesty seemeth best. Then vpon common law, which standeth vpon Maximes and principles, yeares and tearmes, the cases in this lawe are called plees, or actions, and they are either criminall or civil, the meane to determine are writts, some originall, some indicial: Their trials and recoveries are either by verdect [verdit], or demur, confession or default, wherin if any sault have beene committed, either in processe or forme, matter or indgement, the partie greeued may have a write [writ] of errour.

Then vpon customable law, which consisteth vppon

laudable customes, vsed in some private countrie.

Last of all vppon prescription, whiche is a certeine custome continued time out of minde, but it is more

particular then their customary lawe.

Murtherers and theeues are hanged, witches burnt, al other villanies that deferue death punished with death, infomuch that there are very fewe haynous offences practifed in respecte of those that in other

countries are commonly vsed.

Of fauage beaftes and vermyn they have no great flore, nor any that are noyfome, the cattell they keepe for profite, are Oxen, Horfes, Sheepe, Goats, and Swine, and fuch like, whereof they have abundance, wildfo[u]le and fifth they want none, nor any thing that either may ferue for pleasure or profite.

They have more flore of pafture then tillage, their meddowes better then their corne field[s], which maketh more grafiors then Cornemungers, yet fufficient

store of both.

They excel for one thing, there [their] dogges of al forts fpan[i]els, hounds, maistiffes, and divers such, the one they keepe for hunting and hawking, the other for necessarie vses about their houses, as to drawe water, to watch theeues, &c. and there-of they derive the worde mastiffe of Mase and thiese.

There is in that Isle Salt made, and Saffron, there are great quarries of stone for building, fundrie minerals of Quickfiluer, Antimony, Sulphur, blacke Lead and Orpiment redde and yellowe. Also there groweth ye finest Alum that is, Vermilion, Bittament, Chrisocolla, Coporus [Coperus], the mineral stone whereof Petreolum is made, and that which is most straunge, the minerall pearle, which as they are for greatnesse and coulour most excellent, so are they digged out of the maine lande, in places farre distant from the shoare.

Besides these, though not straunge, yet necessarie, they have Cole mines, salt Peter for ordinance, Salt

Sode for Glaffe.

They want no Tinne nor Leade, there groweth Yron, Steele and Copper, and what not, fo hath God bleffed that countrie, as it shoulde seeme not onely to haue sufficient to serue their owne turnes, but also others necessities, whereof there was an olde saying, all countries stande in neede of *Britaine*, and *Britaine* of none.

Their Aire is very wholfome and pleafant, their ciuilitie not inferiour to those that deserue best, their wittes very sharpe and quicke, although I have heard that the *Italian* and the *French-man* have accompted them but grose and dull pated, which I think came not to passe by the proofe they made of their wits,

but by the Englishmans reporte.

For this is straunge (and yet how true it is, there is none that ever travailed thether but can reporte) that it is alwayes incident to an English-man, to thinke worst of his owne nation, eyther in learning, experience, common reason, or wit, preferring alwaies a straunger rather for the name, then the wisdome. I for mine owne parte thinke, that in all *Europe* there are not

Lawyers more learned, Diuines more profound, Phi-

fitions more expert, then are in England.

But that which most allureth a straunger is their curtesie, their civilitie, and good entertainment. I speake this by experience, that I sound more curtesie in *England* among those I neuer knewe, in one yeare, then I have done in *Athens* or *Italy* among those I euer loued, in twentie.

But having entreated fufficiently of the countrey and their conditions, let me come to the Glaffe I promifed being the court, where although I fhould as order requireth beginne with the chiefest, yet I am enforced with the Painter, to referue my best colours to end *Venus*, and to laie the ground with the basest.

First then I must tell you of the graue and wise Counsailors, whose foresight in peace warranteth safetie in warre, whose prouision in plentie, maketh sufficient in dearth, whose care in health is as it were a preparative against sicknesse, how great their wisdom hath beene in all things, the twentie two yeares peace doth both shew and prove. For what subtilty hath ther bin wrought so closely, what prive attempts so crastily, what rebellions stirred vp so disorderly, but they have by policie bewrayed, prevented by wisdome, repressed by instice? What conspiracies abroad, what consederacies at home, what inivities in anye place hath there beene contrived, the which they have not eyther foreseene before they could kindle, or quenched before they could slame?

If anye wilve Vlyffes should faine madnesse, there was amonge them alwayes some Palamedes to reueale him, if any Thetis went about to keepe hir sonne from the doing of his countrey service, there was also a wise Vlyffes in the courte to bewraye it: If Sinon came with a smoothe tale to bringe in the horse into Troye, there hath beene alwayes some couragious Lacaon to throwe his speare agaynst the bowelles, whiche beeing not bewitched with Lacaon, hath vnfoulded that, which

Lacaon fuspected.

If Argus with his hundred eyes went prying to vndermine Iupiter, yet met he with Mercurie, who whif[t]elled all his eyes out: in-fomuch as ther[e] coulde neuer yet any craft preuaile against their policie, or any chalenge against their courage. There hath alwayes beene Achilles at home, to buckle with Hector abroad, Neflors grauitie to counteruaile Priams counfail, Vliffes subtilties to ma[t]ch with Antenors policies. England hath al[1] those, yat can and haue wrestled with al others, wher-of we can require no greater proofe then experience.

Besides they have al[1]a ze[a]lous care for the encreasing of true religion, whose faiths for the most part hath bin tried through the fire, which they had felt, had not they fledde ouer the water. More-ouer the great studie they bend towards schooles of learning, both sufficiently declare, that they are not onely furtherers of learning, but sathers of the learned. O thrise [thrice] happy England where such Counsaylours are, where such

people liue, where fuch vertue springeth.

Amonge these shall you finde Zopirus that will mangle him-selfe to do his country good, Achates that will neuer start an ynch from his Prince Aeneas, Nausicla that neuer wanted a shift in extremitie, Cato that euer counsayled to the best, Ptolomeus Philadelphus that alwaies maintained learning. Among the number of all which noble and wise counsailors, (I can-not but for his honors sake remember) the most prudent and right honourable ye Lorde Burgleigh, high Treasurer of that Realme, no lesse reuerenced for his wisdome, than renowmed for his office, more loued at home then seared abroade, and yet more feared for his counsayle amonge other nations, then sworde or syre, in whome the saying of Agamemnon may be verified, who rather wished for one such as Nestor, then many such as Aiax.

This noble man I found fo ready being but a ftraunger, to do me good, that neyther I ought to forget him, neyther cease to pray for him, that as he hath

the wisdome of *Nestor*, so he may have the age, that having the policies of *Vlysses*, he may have his honor, worthye to lyue long, by whome so manye lyue in quiet, and not vnworthy to be advanced, by whose

care fo many haue beene preferred.

Is not this a Glaffe fayre Ladyes for all other countrie[s] to beholde, where there is not only an agreement in fayth, religion, and counfayle, but in friendshyppe, brother-hoode and lyuing? By whose good endeuours vice is punyshed, vertue rewarded, peace establyshed, forren broyles repressed, domesticall cares appeafed? what nation can of Counfailors defire more? what Dominion, yat excepted, hath fo much? when neither courage can preuaile against their chiualrie, nor craft take place agaynst their counsayle, nor both iovned in one be of force to vndermine their country, when you have dafeled your eies with this Glaffe, behold here an other. It was my fortune to be acquainted with certaine English Gentlemen, which brought mee to the court, wher [e] when I came, I was driuen into a maze to behold the lufty and braue gallants, the befalutiful and chaft Ladies, ye rare and godly orders, fo as I could not tel whether I should most commend vertue or brauery. At the last comming oft[e]ner thether, then it befeemed one of my degree, yet not fo often as they defired my company, I began to prye after theyr manners, natures, and lyues, and that which followeth I faw, where-of who fo doubteth, I will fweare.

The Ladyes fpend the morning in deuout prayer, not refembling the Gentlewoemen in *Greece* and *Italy*, who begin their morning at midnoone, and make their euening at midnight, vfing fonets for pfalmes, and pastymes for prayers, reading ye Epistle of a Louer, when they should peruse the Gospell of our Lorde, drawing wanton lynes when death is before their face, as *Archimedes* did triangles and circles when the enimy was at his backe. Behold Ladies in this glasse, that the service of God is to be preferred before all

things, imitat[e] the Englysh Damoselles, who have theyr bookes tyed to theyr gyrdles, not se[a]thers, who are as cunning in ye scriptures, as you are in *Ariosto* or *Petrack* or anye booke that lyketh you best, and be-

commeth you most.

For brauery I cannot fay that you exceede them, for certainly it is ye most gorgeoust [gorgious] court that euer I haue seene, read, or heard of, but yet do they not vfe theyr apperell fo nicelye as you in Italy, who thinke fcorn to kneele at feruice, for feare of wrinckles in your filks, who dare not lift vp your head to heauen, for feare of rumpling ye rufs in your neck, yet your hands I confesse are holden vp, rather I thinke to shewe your ringes, then to manifest your righteousnesse. The brauerie they vse is for the honour of their Prince, the attyre you weare for the alluring of your pray, the ritch apparell maketh their beautie more feene, your difguifing caufeth your faces to be more fuspected, they refemble in their rayment the *Estrich* who being gased on, closeth hir winges and hideth hir fethers, you in your robes are not vnlike the pecocke, who being prayfed spreadeth hir tayle, and bewrayeth hir pride. Veluetts and Silkes in them are like golde about a pure Diamond, in you like a greene hedge, about a filthy dunghill. Thinke not Ladies that bicause you are decked with golde, you are endued with grace, imagine not that shining like the Sunne in earth, yea shall climbe the Sunne in heauen, looke diligently into this English glasse, and then shall you see that the more costly your apparell is, the greater your curtesse should be, that you ought to be as farre from pride, as you are from pouertie, and as neere to princes in beautie, as you are in brightnes. Bicaufe you are braue, difdaine not those that are base, thinke with your felues that ruffet coates have their Christendome, that the Sunne when he is at his hight shineth aswel vpon course carsie, as cloth of tissue, though you have pearles in your eares, Iewels in your breaftes, preactious flones on your fingers, yet

disdaine not the stones of the streat, which although they are nothing so noble, yet are they much more necessarie. Let not your robes hinder your deuotion, learne of the English Ladies, yat God is worthy to be worshipped with the most price, to whom you ought to giue all praise, then shall you be like stars to ye wise, who now are but staring stockes to the soolish, then shall you be praysed of most, who are now pointed at of all, then shall God beare with your folly, who

nowe abhorreth your pride.

As the Ladies in this bleffed Islande are deuout and braue, fo are they chast and beautifull, infomuch that when I first behelde them, I could not tell whether fome mift had bleared myne eyes, or fome ftra[u]ng[e] enchauntmentaltered my minde, for it may bee, thought I, that in this Island, either some Artimedorus or Lisimandro, or fome odd Nigromancer did inhabit, who would shewe me Fayries, or the bodie of Helen, or the new shape of Venus, but comming to my selfe, and feeing that my fences were not chaunged, but hindered, that the place where I floode was no enchaunted castell, but a gallant court, I could scarce restraine my voyce from crying, There is no beautie but in England. There did I behold them of pure complexion, exceeding the lillie, and the rofe, of fauour (wherein ye chiefest beautie consisteth) surpassing the pictures that were feyned [fained], or the Magition that would faine, their eyes pelalrcing like the Sun beames, yet chaft, their speach pleasant and sweete, yet modest and curteous, their gate comly, their bodies straight, their hands white, al[1] things that man could wish, or women woulde haue, which howe much it is, none can fet downe, when as ve one defireth as much as may be, the other more. And to these beautifull mouldes, chast mindes: to these comely bodies temperance, modestie, mildenesse, sobrietie, whom I often beheld, merrie yet wife, conferring with courtiers yet warily: drinking of wine yet moderately, eating of delicates yet but their eare ful, lift[en]ing to discourses of loue but not without reasoning

of learning: for there it more delighteth them to talke of Robin hood, then to shoot in his bowe, and greater pleasure they take, to heare of loue, then to be in loue. Heere Ladies is a Glasse that will make you blush for shame, and looke wan for anger, their beautie commeth by nature, yours by art, they increase their fauours with faire water, you maintaine yours with painters colours, the haire they lay out groweth vpon their owne heads, your feemelines hangeth vpon others, theirs is alwayes in their owne keeping, yours often in the Dyars, their bewtie [beautie] is not lost with a sharpe blast, yours fadeth with a fost breath: Not vnlike vnto Paper Floures [flowers], which breake as foone as they are touched, refembling the birds in Aegypt called Ibes, who being handled, loofe their feathers, or the ferpent Serapie, which beeing but toucht with a brake, bursteth. They vse their beautie, bicause it is commendable, you bicause you woulde be common, they if they have little, doe not feeke to make it more, you that have none endeauour to befpeake most, if theirs wither by age they nothing esteeme it, if yours wast by yeares, you goe about to keepe it, they knowe that beautie must faile if life continue, you sweare that it shall not fade if coulours last.

But to what ende (Ladies) doe you alter the giftes of nature, by the shiftes of arte? Is there no colour good but white, no Planet bright but *Venus*, no Linnen faire but Lawne? Why goe yee about to make the face fayre by those meanes, that are most foule, a thing loathsome to man, and therefore not louely, hor-

rible before God, and therefore not lawefull.

Haue you not hearde that the beautie of the Cradell is most brightest, that paintings are for pictures with out sence, not for persons with true reason. Follow at the last Ladies the Gentlewomen of England, who being beautiful doe those thinges as shall beecome so amyable faces, if of an indifferent h[i]ew[e], those things as they shall make them louely, not adding an ounce to beautie, that may detract a dram from vertue. Besides this their chassitie and temparance is as rare, as

their beautie, not going in your footesteppes, that drinke wine before you rife to increase your coulour, and swill it when you are vp, to prouoke your lust: They vse their needle to banish idlenes, not the pen to nourish it, not spending their times in answering ye letters of those that woe them, but forswearing the companie of those that write them, giuing no occasion either by wanton lookes, vnseemely gestures, vnaduised speach, or any vncomly behauiour, of lightnesse, or liking. Contrarie to the custome of many countries, where filthie wordes are accompted to sauour of a fine witte, broade speach, of a bolde courage, wanton glaunces, of a sharpe eye sight, wicked deedes, of a comely gesture, all vaine delights, of a right curteous curtesse.

And yet are they not in England prefife [precife], but wary, not difdainefull to conferre, but careful to offende, not without remorfe where they percieue trueth, but without replying where they fuspect tre[a]cherie, when as among other nations, there is no tale so lothsome to chast eares but it is heard with great sport, and aunswered with great speade.

Is it not then a shame (Ladyes) that that little Island shoulde be a myrrour to you, to Europe, to the

whole worlde?

Where is the temperance you professe when wine is more common then water? where the chastity when lust is thought lawful, where the modestie when your mirth turneth to vncleanes, vncleanes to shamelesses, shamelesses to al sinfulnesse? Learne Ladies though late, yet at length, that the chiefest title of honour in earth, is to giue all honour to him that is in heauen, that the greatest brauerie in this worlde, is to be burning lampes in the worlde to come, that the clearest beautie in this life, is to be amiable to him that shall giue life eternall: Looke in the Glasse of England, too bright I feare me for your eyes, what is there in your fex that they have not, and what that you should not have?

They are in prayer deuoute, in brauery humble, in beautie chaft, in feafling temperate, in affection wife, in mirth modest, in al[1] their actions though courtlye, bicause woemen, yet Aungels, bicause virtuous.

Ah (good Ladies) good I fay, for that I loue you, I would yee [you] could a little abate that pride of your flomackes, that loofenesse of minde, that lycentious behauiour which I haue seene in you, with no smal[l] forrowe, and can-not remedy with continual sighes.

They in *England* pray when you play, fowe when you fleep, fast when you feast, and weepe for their fins,

when your laugh at your fenfualitie.

They frequent the Church to ferue God, you to fee gallants, they deck them-selues for clesalnlinesse, you for pride, they maintaine their beautie for their owne lyking, you for others luft, they refraine wine, bicaufe they fear to take too much, you bicause you can take no more. Come Ladies, with teares I call you, looke in this Glaffe, repent your fins past, refrain your prefent vices, abhor vanities to come, fay thus with one voice, we can fee our fauits only in the English Glasse: a Glas of grace to them, of grief to you, to them in the* fleed of righteousnes, to you in place of repentance. The Lords and Gentlemen in ye [that] court are also an example for all others to follow, true types of nobility, the only flay and flaf [fe] to honor, braue courtiers, flout foldiers, apt to reuell in peace, and ryde in warre. In fight fearce [fierce], not dreading death, in friendship firme, not breaking promise, curteous to all that deferue well, cruell to none that deferue ill. Their aduerfaries they trust not, that sheweth their wisdome, their enimies they feare not, that argueth their courage. They are not apt to proffer injuries, nor fit to take any: loth to pick quarrels, but longing to reuenge them.

Active they are in all things, whether it be to wrestle in the games of Olympia, or to fight at Barriers in Palestra, able to carry as great burthens as Milo, of strength to throwe as byg stones as Turnus, and what not that eyther man hath done or may do, worthye of

fuch Ladies, and none but they, and Ladies willing

to haue fuch Lordes, and none but fuch.

This is a Glasse for our youth in *Greece*, for your young ones in *Italy*, the English Glasse, behold it Ladies and Lordes, and all, that eyther meane to haue pietie, vse brauerie, encrease beautie, or that desire, temperancie, chassitie, witte, wisdome, valure, or any thing that may delight your selues, or deserve praise of others.

But an other fight there is in my Glasse, which maketh me figh for griefe I can-not shewe it, and yet had I rather offend in derogating from my Glasse, then

my good will.

Bleffed is that Land, that hath all commodities to encrease the common wealth, happye is that Islande that hath wise counsailours to maintaine it, vertuous courtiers to beautifie it, noble Gentle-menne to aduance it, but to haue suche a Prince to gouerne it, as is their Soueraigne queene, I know not whether I should thinke the people to be more fortunate, or the Prince samous, whether their selicitie be more to be had in admiration, that haue such a ruler, or hir vertues to be honoured, that hath such royaltie: for such is their estat[e] ther[e], that I am enforced to think that every day is as lucky to the Englishmen, as the fixt daye of Februarie hath beene to the Grecians.

But I fee you gase vntill I shew this Glasse, which you having once seene, wil make you giddy: Oh Ladies more I know not when to begin, nor where to ende: for the more I go about to expresse the brightnes, the more I finde mine eyes bleared, the neerer I desire to come to it, the farther I seeme from it, not vnlike vnto Simonides, who being curious to set downe what God was, the more leysure he tooke, the more loth hee was to meddle, saying that in thinges aboue reach, it was easie to catch a straine, but impossible to touch a Star: and ther effore scarse tollerable to poynt at that, which one can neuer pull at. When Alexander had commaunded that none shoulde paint him but Appelles,

none carue him but Lysippus, none engraue him but Pirgotales, Parrhafius framed a Table squared, euerye way twoo hundred foote, which in the borders he trimmed with fresh coulours, and limmed with fine golde, leauing all the other roome with-out knotte or lyne, which table he prefented to Alexander, who no lesse meruailing at the bignes, then at the barenes, demaunded to what ende he gaue him a frame with-out face, being so naked, and with-out fashion being so great. Parrhasus aunswered him, let it be lawful for Parrhafius, O Alexander, to shew a Table wherin he would paint Alexander, if it were not vnlawfull, and for others to square Timber, though Lysippus carue it, and for all to cast brasse though Pirgoteles engraue it. Alexander perceiving the good minde of Parrhafius, pardoned his boldnesse, and preferred his arte: yet enquyring why hee framed the table fo bygge, hee aunswered, that hee thought that frame to bee but little enough for his Picture, when the whole worlde was to little for his personne, saying that Alexander must as well bee prayfed, as paynted, and that all hys victoryes and vertues, were not for to bee drawne in the Compasse of a Sygnette, but in a fielde.

This aunswer Alexander both lyked and rewarded, insomuch that it was lawful euer after for Parrhasius both to praise that noble king and to paint

him.

In the like manner I hope, that though it be not requisite that any should paynt their Prince in England, that can-not sufficiently perfect hir, yet it shall not be thought rashnesse or rudenesse for Euphues, to frame a table for Elizabeth, though he presume not to paynt hir. Let Appelles shewe his sine arte, Euphues will manisest his faythfull heart, the one can but proue his conceite to blase his cunning, the other his good will to grinde his coulours: hee that whetteth the tooles is not to be missible, though hee can-not carue the Image, the worme that spinneth the silke, is to be esteemed, though she cannot worke the sampler, they

that fell tymber for shippes, are not to be blamed, bi-

cause they can-not builde shippes.

He that caryeth morter furthereth the building, though hee be no expert Mason, hee that diggeth the garden, is to be considered, though he cannot treade the knottes, the Golde-smythes boye must have his wages for blowing the fire, though he can-not fashion the Iewell.

Then Ladyes I hope poore Euphues shalt not bee reuiled, though hee deferue not to bee rewarded. I will fet downe this Elizabeth, as neere as I can: And it may be, that as the Venus of Appelles, not finished, the Tindarides of Nichomachus not ended, the Medea ot Timomachus not perfected, the table of Parrhafius not couloured, brought greater defire to them, to confumate them, and to others to fee them; fo the Elizabeth of Euphues, being but shadowed for others to vernish, but begun for others to ende, but drawen with a blacke coale, for others to blafe with a bright coulour, may worke either a defire in Euphues heereafter if he live to ende it, or a minde in those that are better able to amende it, or in all (if none can worke it) a wilfl] to wish it. In the meane season I say as Zeuxis did when he had drawen the picture of Atalanta, more wil enuie me then imitate me, and not commende it though they cannot amende it. But I come to my England.

There were for a long time ciuill wars in this countrey, by reason of seueral claymes to the Crowne, betweene the two samous and noble houses of Lancaster and Yorke, either of them pretending to be of the royall bloude, which caused them both to spende their vitall bloode, these iarres continued long, not without great losse, both to the Nobilitie and Communaltie, who ioyning not in one, but divers parts, turned the realme to great ruine, having almost destroyed their

countrey before they coulde annoynt a king.

But the lyuing God who was loath to oppresse England, at last began to represse iniuries, and to give

an ende by mercie, to those that could finde no ende of malice, nor looke for any ende of mischiefe. So tender a care hath he alwaies had of that *England*, as of a

new Ifrael, his chosen and peculiar people.

This peace began by a marriage folemnized by Gods speciall prouidence, betweene Henrie Earle of Ritchmond heire of the house of Lancaster, and Elizabeth daughter to Edward the fourth, the vndoubted iffue and heire of the house of Yorke, where by (as they tearme it) the redde Rose and the white, were vnited and joyned together. Out of these Roses sprang two noble buddes, Prince Arthur and Henrie, the eldest dying without iffue, the other of most famous memorie, leauing behinde him three children, Prince Edwarde, the Ladie Marie, the Ladie Elizabeth. Edwarde lived not long, which coulde never for that Realme haue lived too long, but sharpe frostes bite forwarde springes, Easterly windes blasteth towardly bloffoms, cruell death spareth not those, which we our felues liuing cannot spare.

The elder fifter the Princes *Marie*, fucceeded as next heire to the crowne, and as it chaunced nexte heire to the graue, touching whose life, I can say little bicause I was scarce borne, and what others say, of me

shalbe forborne.

This Queene being defeased [deceased], Elizabeth being of the age of xxij. yeares, of more beautie then honour, and yet of more honour then any earthly creature, was called from a prisoner to be a Prince, from the castell [Castle] to the crowne, from the feare of loosing hir heade, to be supreame heade. And here Ladies it may be you wil[1] moue a question, why this noble Ladie was either in daunger of death, or cause of distresse, which had you thought to have passed in silence, I would notwithstanding have reueiled [reuealed].

This Ladie all the time of hir fifters reigne was kept close, as one that tendered not those proceedings, which were contrarie to hir conscience, who having divers enemies, endured many crosses, but so patiently

as in hir deepest forrow, she would rather sigh for the libertie of the gospel, then hir own freedome. Suffering hir inferiours to triumph ouer hir, hir foes to threaten hir, hir diffembling friends to vndermine hir, learning in all this miserie onely the patience that *Zeno* taught *Eretricus* to beare and forbeare, neuer seeking reuenge but with good *Lycurgus*, to loose hir owne eye,

rather then to hurt an others eye.

But being nowe placed in the feate royall, fhe first of al[1] established religion, banished poperie, aduaunced the worde, that before was fo much defaced, who hauing in hir hande the fworde to reuenge, vfed rather bountifully to reward: Being as farre from rigour when fhee might have killed, as hir enemies were from honeftie when they coulde not, giuing a general pardon, when she had cause to vse perticuler punishments, preferring the name of pittie before the remembrance of perils, thinking no reuenge more princely, then to fpare when she might spill, to staye when she might strike, to profer to saue with mercie, when she might haue destroyed with iustice. Heere is the clemencie worthie commendation and admiration, nothing inferiour to the gentle disposition of Arislides, who after his exile did not fo much as note them that banished him, faying with Alexander that there can be nothing more noble then to doe well to those, that deserve yll.

This mightie and merciful Queene, having many bils [billes] of private perfons, yat fought before time to betray hir, burnt them all, refembling *Iulius Cæfar*, who being prefented with ye like complaints of his commons, threw them into ye fire, faying that he had rather, not knowe the names of rebels, then have occasion to reveng[e], thinking it better to be ignorant of those that hated him, then to be angrie with them.

This clemencie did hir maiestie not onely shew at hir comming to the crowne, but also throughout hir whole gouernement, when she hath spared to shedde their bloods, that sought to spill hirs, not racking the lawes to extremitie, but mittigating the rigour with

mercy infomuch as it may be faid of ye [that] royal Monarch as it was of *Antonius*, furnamed ye godly Emperour, who raigned many yeares with-out the effusion of blood. What greater vertue can there be in a Prince then mercy, what greater praife then to abate the edge which she should wette, to pardon where she should punish, to rewarde where she should reuenge.

I my felfe being in *England* when hir maiestie was for hir recreation in hir Barge upon ye Thames, hard of a Gun that was shotte off though of the partie vnwittingly, yet to hir noble person daungerously, which fact she most graciously pardoned, accepting a iust excuse before a great amends, taking more griefe for hir poore Bargeman, that was a little hurt, then care for hir selfe that stoode in greatest hasarde: O rare ex-

ample of pittie, O finguler spectacle of pietie.

Divers besides have there beene which by private conspiracies, open rebellions, close wiles, cruel witchcraftes, have fought to ende hir life, which faueth all their liues, whose practises by the divine providence of the almightie, have ever beene disclosed, infomuch that he hath kept hir fafe in the whales belly when hir subjects went about to throwe hir into the fea, preferued hir in the hoat Ouen, when hir enimies encreafed the fire, not fuffering a haire to fal from hir, much leffe any harme to fasten uppon hir. These iniuries and treasons of hir subjects, these policies and vndermining of forreine nations fo littled moued hir, yat she woulde often fay, Let them knowe that though it bee not lawfull for them to speake what they lift, yet it is lawfull for vs to doe with them what we lift. being alwayes of that mercifull minde, which was in Theodofius, who wished rather that he might call the deade to life, then put the liuing to death, faying with Augustus when she shoulde set hir hande to any condempnation, I woulde to God we could not writ. Infinite were the enfamples that might be alledged, and almost incredible, whereby shee hath shewed hir felfe a Lambe in meekeneffe, when the had caufe to be a Lion in might, proued a Doue in fauour, when she was prouoked to be an Eagle in siercenesse, requiting iniuries with benefits, reuenging grudges with gifts, in highest maiestie bearing the lowest minde, forgiuing all that sued for mercie, and forgetting all that deferued Iustice.

O Diuine nature, O heauenly nobilitie, what thing can there more be required in a Prince, then in greatest power, to shewe greatest patience, in chiefest glorye, to bring forth chiefest grace, in abundaunce of all earthly pom[p]e, to manifest aboundaunce of all heauenlye pietie: O fortunate *England* that hath such a Queene, vngratefull, if thou praye not for hir, wicked, if thou do not loue hir, miserable, if thou loose hir.

Heere Ladies is a Glaffe for all Princes to behold, that being called to dignitie, they vse moderation, not might, tempering the feueritie of the lawes, with the mildnes of loue, not executing al[l] they wil, but shewing what they may. Happy are they, and onely they that are vnder this glorious and gracious Souereigntie: infomuch that I accompt all those abiects, that be not hir subjectes.

But why doe I treade still in one path, when I haue so large a fielde to walke, or lynger about one flower, when I haue manye to gather: where-in I resemble those that beeinge delighted with the little brooke, neglect the sountaines head, or that painter, that being curious to coulour *Cupids* Bow, forgot to paint

the string.

As this noble Prince is endued with mercie, pacience and moderation, so is she adourned with singuler beautie and chastitie, excelling in the one *Venus*, in the other *Vesta*. Who knoweth not how rare a thing it is (Ladies) to match virginitie with beautie, a chast[e] minde with an amiable face, divine cogitations with a comelye countenaunce? But suche is the grace bestowed vppon this earthly Goddesse, that having the beautie that myght allure all Prynces, she hath the chastitie also to resuse all, accounting [accompting] it no lesse praise

to be called a Virgin, then to be esteemed a Venus, thinking it as great honour to bee found chast[e], as thought amiable: Where is now Electra the chast[e] Daughter of Agamemnon? Where is Lala that renoumed Virgin? Wher is Aemilia, that through hir chastitie wrought wonders, in maintayning continuall fire at the Altar of Vesta? Where is Claudia, that to manifest hir virginitie set the Shippe on float with hir finger, that multitudes could not remoue by force? Where is Tufcia one of the fame order, that brought to passe no lesse meruailes, by carrying water in a fiue, not shedding one drop from *Tiber* to the Temple of Vesta? If Virginitie haue such force, then what hath this chaft Virgin *Elizabeth* don[e], who by the space of twenty and odde yeares with continual peace against all policies, with fundry myracles, contrary to all hope, hath gouerned that noble Island. Against whome nevther forresiln force, nor civill fraude, neyther discorde at home, nor conspiracies abroad, could preuaile. What greater meruaile hath happened since the beginning of the world, then for a young and tender Maiden, to gouern strong and valiaunt menne, then for a Virgin to make the whole worlde, if not to stand in awe of hir, yet to honour hir, yea and to liue in spight of all those that fpight hir, with hir fword in the shesalth, with hir armour in the Tower, with hir fouldiers in their gownes, infomuch as hir peace may be called more bleffed then the quiet raigne of Numa Pompilius, in whose gouernment the Bees haue made their hiues in the foldiers helmettes. Now is the Temple of Ianus remoued from Rome to England, whose dore hath not bene opened this twentie yeares, more to be meruayled at, then the regiment of *Debora*, who ruled twentie yeares with religion, or Semeriamis [Semyramis] that gouerned long with power, or Zenobia that reigned fix yeares in prosperitie.

This is the onelye myracle that virginitie euer wrought, for a little Island enuironed round about with warres, to stande in peace, for the walles of

Fraunce to burne, and the houses of England to freese, for all other nations eyther with ciuile [cruell] sworde to bee deuided, or with forren soes to be inuaded, and that country neyther to be molested with broyles in their owne bosomes, nor threatned with blasts of other borderers: But alwayes though not laughing, yet look-

ing through an Emeraud at others iarres.

Their fields haue beene fowne with corne, ftraungers theirs pytched with Camps, they haue their men reaping their harueft, when others are mustring in their harneis, they vse their peeces to fowle for pleafure, others their Caliuers for feare of perrill. O blessed peace, oh happy Prince, O fortunate people: The lyuing God is onely the Englysh God, wher he hath placed peace, which bryngeth all plentie, annoynted a Virgin Queene, which with a wand ruleth hir own subjects, and with hir worthinesse, winneth the good willes of straungers, so that she is no lesse gratious among hir own, then glorious to others, no lesse loued of hir people, then merua[i]led at of other nations.

This is the bleffing that Chrift alwayes gaue to his people, peace: This is the curfe that hee giueth to the wicked, there shall bee no peace to the vngodlye: This was the onelye salutation hee vsed to his Disciples, peace be vnto you: And therefore is hee called the GOD of loue, and peace in hollye [holy] writte.

In peace was the Temple of the Lorde buylt by Salomon, Christ would not be borne, vntill there were peace through-out the whole worlde, this was the only thing that Efechias prayed for, let there be trueth and peace, O Lorde in my dayes. All which examples doe manifestly proue, that there can be nothing given of God to man more notable then peace.

This peace hath the Lorde continued with great and vnfpeakable goodnesse among his chosen people of *England*. How much is that nation bounde to such a Prince, by whome they enioye all benefits of peace, having their barnes full, when others famish,

their cof[f]ers stuffed with gold, when others haue no siluer, their wives without daunger, when others are defamed, their daughters chast, when others are defloured, theyr houses furnished, when others are fired, where they have all thinges for superfluitie, others nothing to sustaine their neede. Thir peace hath God given for hir vertues, pittie, moderation, virginitie, which peace, the same God of peace continue for his names sake.

Touching the beautie of this Prince, hir countenaunce, hir personage, hir maiestie, I can-not thinke that it may be sufficiently commended, when it can-not be too much meruailed at: So that I am constrained to fave as Praxitiles did, when hee beganne to paynt Venus and hir Sonne, who doubted, whether the worlde could affoorde coulours good enough for two fuch fayre faces, and I whether our tongue canne yeelde wordes to blafe that beautie, the perfection where-of none canne imagine, which feeing it is fo, I must doe like those that want a cleere fight, who not being able to difcerne the Sunne in the Skie are inforced to beholde it in the water. Zeuxis hauing before him fiftie faire virgins of Sparta where by to draw one amiable Venus, faid, that fiftie more fayrer than those coulde not minister sufficient beautie to shewe the Godesse of beautie, therefore being in dispaire either by art to shadow hir, or by imagination to comprehend hir, he drew in a table a faire temple, the gates open, and *Venus* going in, fo as nothing coulde be perceived but hir backe, wherein he vsed fuch cunning, that Appelles himselfe seeing this worke, wished yat Venus woulde turne hir face, saying yat if it were in all partes agreeable to the backe, he woulde become apprentice to Zeuxis, and flaue to Venus. In the like manner fareth it with me, for having all the Ladyes in Italy more then fiftie hundred, whereby to coulour Elizabeth, I must say with Zeuxis, that as many more will not fuffife, and therefore in as great an

agonie paint hir court with hir back towards you, for yat I cannot by art portraie hir beautie, wherein though I want the skill to doe it as Zeuxis did, yet v[i]ewing it narrowly, and comparing it wifely, you all will say yat if hir sace be aunswerable to hir backe, you wil[1] like my handi-crafte, and become hir handmaides. In the meane feason I leaue you gasing vntill she turne hir sace, imagining hir to be such a one as nature framed to yat end, that no art should imitate, wherein shee hath proued hir selfe to bee exquisite,

and painters to be Apes.

This Beautifull moulde when I behelde to be endued, with chastitie, temperance, mildnesse, and all other good giftes of nature (as hereafter shall appeare) when I faw hir to furpasse all in beautie, and yet a virgin, to excell all in pietie, and yet a prince, to be inferiour to none in all the liniaments of the bodie, and yet superiour to euery one in all giftes of the minde, I beegan thus to pray, that as she hath lived fortie yeares a virgin in great maiestie, so she may lyue fourescore yeares a mother, with great ioye, that as with hir we have long time hadde peace and plentie, fo by hir we may euer haue quietnesse and aboundaunce, wishing this euen from the bottome of a heart that wisheth well to England, though feareth ill, that either the world may ende before she dye, or she lyue to fee hir childrens children in the world: otherwife, how tickle their flate is yat now triumph, vpon what a twift they hang that now are in honour, they yat lyue shal see which I to thinke on, sigh. But God for his mercies fake, Christ for his merits fake, ye holy Ghost for his names fake, graunt to that realme, comfort without anye ill chaunce, and the Prince they have without any other chaunge, that ye longer she liueth the sweeter fhe may fmell, lyke the bird Ibis, that she maye be triumphant in victories lyke the Palme tree, fruitfull in hir age lyke the Vyne, in all ages prosperous, to all men gratious, in all places glorious: fo that there be no ende of hir praife, vntill the ende of all flesh.

Thus did I often talke with my felfe, and wishe with

mine whole foule [heart].

What should I talke of hir sharpe wit, excellent wisedome, exquisite learning, and all other qualities of the minde, where-in she seemeth as farre to excell those that haue bene accompted singular, as the learned haue surpassed those, that haue bene thought

fimple.

In questioning not inferiour to Nicaulia the Queene of Saba, that did put so many hard doubts to Salomon, equall to Nicostrata in the Greeke tongue, who was thought to give precepts for the better perfection: more learned in the Latine, then Amalafunta: passing Afpafia in Philosophie, who taught Pericles: exceeding in judgement Themistoclea, who instructed Pithagoras, adde to these qualyties, those, that none of these had, the French tongue, the Spanish, the Italian, not meane in euery one, but excellent in all, readver to correct escapes in those languages, then to be controlled, fitter to teach others, then learne of anye, more able to adde new rules, then to erre in ye olde: Infomuch as there is no Embassadour, that commeth into hir court, but she is willing and able both to vnderstand his message, and vtter hir minde, not lyke vnto ye Kings of Afsiria, who aunswere[d] Embassades by messengers, while they themselues either dally in finne, or fnort in fleepe. Hir godly zeale to learning, with hir great skil, hath bene so manifestly approued, yat I cannot tell whether she deferue more honour for hir knowledge, or admiration for hir curtefie, who in great pompe, hath twice directed hir Progresse vnto the Vniuersities, with no leffe ioye to the Students, then glory to hir State. Where, after long and folempne disputations in Law, Phisicke, and Divinitie, not as one we a ried with Schollers arguments, but wedded to their orations, when every one feared to offend in length, she in hir own person, with no lesse praise to hir Maiestie, then delight to hir subjects, with a wife and learned conclusion, both gaue them thankes, and put

felfe to paines. O noble patterne of a princelye minde, not like to ye kings of Perfia, who in their progreffes did nothing els but cut stickes to drive away the time, nor like ye delicate liues of the Sybarites, who would not admit any Art to be exercised within their citie, yat might make ye least noyfe. Hir wit so sharp, that if I should repeat the apt aunsweres, ye subtil questions, ye fine speaches, ye pithie sentences, which on ye fodain she hath vttered, they wold rather breed admiration then credit. But fuch are ye gifts yat ye liuing God hath indued hir with-all, that looke in what Arte or Language, wit or learning, vertue or beautie, any one hath particularly excelled most, she onely hath generally exceeded every one in al, infomuch, that there is nothing to bee added, that either man would wish in a woman, or God doth give to a creature.

I let passe hir skill in Musicke, hir knowledg[e] in al[l] ye other sciences, when as I feare least by my simplicity I shoulde make them lesse then they are, in seeking to shewe howe great they are, vnlesse I were praising hir in the gallerie of Olympia, where gyuing forth one worde, I might heare seuen.

But all these graces although they be to be wondered at, yet hir politique gouernement, hir prudent counsaile, hir zeale to religion, hir clemencie to those that submit, hir stoutnesse to those that threaten, so farre exceede all other vertues, that they are more

easie to be meruailed at, then imitated.

Two and twentie yeares hath fhe borne the fword with fuch inflice, that neither offenders coulde complaine of rigour, nor the innocent of wrong, yet fo tempered with mercie, as malefactours have beene fometimes pardoned vpon hope of grace, and the iniuried requited to ease their griese, insomuch that in ye whole course of hir glorious raigne, it coulde neuer be saide, that either the poore were oppressed without remedie, or the guiltie repressed without cause, bearing this engrauen in hir noble heart, that instice without

mercie were extreame iniurie, and pittie without equitie plaine partialitie, and that it is as great tyranny not to mitigate Laws, as iniquitie to breake them.

Hir care for the flourishing of the Gospell hath wel appeared, when as neither the curses of the Pope, (which are bleffings to good people) nor the threatenings of kings, (which are perillous to a Prince) nor the perswasions of Papists, (which are Honny to the mouth) could either feare hir, or allure hir, to violate the holy league contracted with Christ, or to maculate the blood of the aunciente Lambe, whiche is Christ. But alwayes constaunt in the true fayth, she hath to the exceeding love of hir fubiectes, to the vnfpeakeable comforte of hir foule, to the great glorye of God, establyshed that religion, the mayntenance where-of. fhee rather feeketh to confirme by fortitude, then leave off for feare, knowing that there is nothing that smelleth fweeter to the Lorde, then a found spirite, which neyther the hostes of the vngodlye, nor the horror of death, can eyther remo o ue or moue.

This Gospell with inuincible courage, with rare constancie, with hotte zeale shee hath maintained in hir owne countries with-out chaunge, and defended against all kingdomes that sought chaunge, in-somuch that all nations rounde about hir, threatninge alteration, shaking swordes, throwing syre, menacing samyne, murther, destruction, desolation, shee onely hath stoode like a Lampe [Lambe] on the toppe of a hill, not fearing the blastes of the sharpe winds, but trusting in his prouidence that rydeth vppon the winges of the source windes. Next solloweth the loue she beareth to hir subjectes, who no lesse tendereth them, then the apple of hir owne eye, shewing hir selfe a mother to the assignment of the source and

mylde Gouernesse to all.

Touchinge hir Magnanimitie, hir Maiestie, hir Estate royall, there was neyther *Alexander*, nor *Galba* the Emperour, nor any that might be compared with hir.

This is she that refembling the noble Queene of Nauarr[e], vieth the Marigolde for hir flower, which at the rifing of the Sunne openeth hir leaues, and at the fetting shutteth them, referring all hir actions and endevours to him that ruleth the Sunne. This is that Cæfar that first bound the Crocodile to the Palme tree. bridling those, that fought to raine [rayne] hir: This is that good Pelican that to feede hir people spareth not to rend hir owne personne: This is that mightie Eagle, that hath throwne dust into the eyes of the Hart, that went about to worke destruction to hir subjectes, into whose winges, although the blinde Beetle would have crept, and fo being carryed into hir neft, destroyed hir young ones, yet hath she with the vertue of hir fethers, confumed that flye in his owne fraud.

She hath exiled the Swallowe that fought to fpoyle the Grashopper, and given bytter Almondes to the rauenous Wolves, that ende[a] uored to deuoure the filly Lambes, burning even with the breath of hir mouth like ye princ[e]ly Stag, the ferpents yat wer[e] engendred by the breath of the huge Elephant, fo that now all hir enimies, are as whist as the bird *Attagen*, who never fingeth any tune after she is taken, nor they beeing so

ouertaken.

But whether do I wade, Ladyes, as one forgetting him-felfe, thinking to found the depth of hir vertues with a few fadomes, when there is no bottome: For I knowe not how it commeth to paffe, that being in this Laborinth, I may fooner loofe my felfe, then finde the ende.

Beholde Ladyes in this Glasse a Queene, a woeman, a Virgin in all gistes of the bodye, in all graces of the minde, in all perfection of eyther, so farre to excell all men, that I know not whether I may thinke the place too badde for hir to dwell amonge men.

To talke of other thinges in that Court, wer[e] to bring Egges after apples, or after the fetting out of

the Sunne, to tell a tale of a Shaddow.

But this I faye, that all offyces are looked to with

great care, that vertue is embraced of all, vice hated, religion daily encreased, manners reformed, that who so feeth the place there, will thinke it rather a Church for divine service, then a Court for Princes delight.

This is the Glaffe Ladies wher-in I woulde haue you gafe, wher-in I tooke my whole delight, imitate the Ladyes in *England*, amende your manners, rubbe out the wrinckles of the minde, and be not curious about the weams in the face. As for their *Elizabeth*, fith you can neyther fufficiently meruaile at hir, nor I prayfe hir, let vs all pray for hir, which is the onely duetie we can performe, and the greatest that we can proffer.

Yours to commaund Euphues.

¶ Iouis Elizabeth.

Allas, Iuno, Venus, cum Nympham numine plenam Spectarunt, nostra hæc, quæque triumphat, erit. Contendunt auide, fic tandem regia Iuno, Est mea, de magnis stemma petiuit auis. Hoc leue, (nec sperno tantorum insignia patrum) Ingenio pollet, dos mea, Pallas ait. Dulce Venus rifit, vultufque; in lumina fixit, Hæc mea dixit erit, nam quod ametur habet. Iudicio Paridis, cum sit prælata venustas: Ingenium Pallas? Iuno quid vrget auos? Hæc Venus: impatiens veteris Saturnia damni, Arbiter in calis, non Paris, inquit erit. Intumuit Pallas numquam paffura priorem, Priamides Helenem, dixit adulter amet. Risit, et erubuit, mixto Cytherea colore, Indicium dixit Inppiter ipfe ferat. Affenfere, Iouem, compellant vocibus vltro, Incipit affari regia Iuno Iouem. Iuppiter, Elizabeth vestras si venit ad aures,

(Quam certe omnino cœlica turba slupent)
Hanc propriam, et merito semper vult esse Monarcham,
Quæque; sanam, namque; est pulchra, deserta, potens.
Quod pulchra, est Veneris, quod polleat arte, Mineruæ,
Quod Princeps; Nympham quis neget esse meam?

Arbiter istius, modo vis, certaminis esto, Sin minus, est nullum lis habitura modum.

Obstupet Omnipotens, durum est quod poscitis, inquit, Est tamen arbitrio res peragenda meo.

Tu foror et coniux Iuno, tu filia Pallas,

Es quoque; quid simulem? ter mihi chara Venus.

Non tua da veniam Iuno, nec Palladis illa est, Nec Veneris, credas hoc licet alma Venus.

Hæc Iuno, hæc Pallas, Venus hæc, et queque Dearum, Diuifum Elizabeth cum Ioue mumen habet.

Ergo quid obstrepitis? frustra contenditis inquit, Vltima vox hæc est, Elizabetha mea est.

Euphues

Es Iouis Elizabeth, nec quid Ioue maius habendum, Et Ioue teste Ioui es, Iuno, Minerua, Venus.

Hefe Verses *Euphues* fent also vnder his Glasse, which having once finished, he gaue him-selse to his booke, determininge to ende his lyse in *Athens*, although he hadde a moneths minde to *England*, who at all tymes, and in all companies, was no niggarde of his good speach to that Nation, as one willyng to live in that Court, and wedded to the manners of that countrey.

It chaunced that being in Athens not passing one quarter of a yeare, he received letters out of England, from Philautus, which I thought necessarye also to insert, that I might give some ende to the matters in England, which at Euphues departure were but rawly

left. And thus they follow.

Philautus to his owne Euphues.

Haue oftentimes (Euphues) fince thy departure complained, of the distance of place that I am so farre from thee, of the length of time that I coulde not heare of thee, of the spite of Fortune, that I might not sende to thee, but time at length, and not too late, bicause at last, hath recompensed the iniuries of all, offering me both a convenient messenger by whom to send, and strauns [e] newes whereof to write.

Thou knowest howe frowarde matters went, when thou tookest shippe, and thou wouldest meruaile to heere howe forwarde they were before thou strokest faile, for I had not beene long in London, fure I am thou wast not then at Athens, when as the corne whiche was greene in the blade, began to wax ripe in the eare, when the feede which I fcarce thought to haue taken roote, began to fpring, when the loue of Surius whiche hardly I would have geffed to have a bloffome, shewed a budde. But so vnkinde a yeare it hath beene in England, that we felt the heate of the Sommer, before we could discerne the temperature of the Spring, infomuch that we were ready to make Haye, before we coulde mowe graffe, having in effecte the Ides of May before the Calends of March, which feeing it is fo forward in thefe things, I meruailed the lesse to see it so resaldy in matters of loue, wherse oftentimes they clap hands before they know the bargaine, and feale the Oblygation, before they read the condition.

At my being in the house of *Camilla*, it happened I found *Surius* accompanied with two knights, and the Lady *Flauia* with three other Ladyes, I drew back as one somewhat shamesast, when I was willed to draw neere, as one that was wished for. Who thinking of nothing lesse then to heare a contract for mar[r]iage, wher[e] I only expected a conceipt for mirth, I sodainly, yet solempnly, h[e]ard those wordes of affurance

betweene *Surius* and *Camilla*, in the which I had rather haue bene a partie, then a witnes, I was not a lyttle amazed to fee them strike the yron which I thought colde, and to make an ende before I could heere a beginning. When they saw me as it were in a traunce, *Surius* taking mee by the hand, began thus to iest.

You muse Philautus to see Camilla and me to bee affured, not that you doubted it vnlikely to come to passe, but that you were ignorant of the practises, thinking the diall to fland flil[1], bicaufe you cannot perceiue it to moue. But had you bene priuie to all proofes, both of hir good meaning towards me, and of my good wil[1] towards hir, you wo [u]ldrather haue thought great hast to be made, then long deliberation. For this vnderstande, that my friends are vnwilling vat I sho [u]ld match so low, not knowing vat love thinketh ve Iuniper shrub, to be as high as ye tal O[a]ke[s], or ye Nightingales layes, to be more precious then ye Offriches feathers, or ye Lark yat breedeth in ye ground, to be better then ye Hobby yat mounteth to the cloudes. I have alwaies hetherto preferred beautie before riches, and honestie before bloud, knowing that birth is ye praife we receive of our auncestours, honestie the renowne we leave to our successours, and of t[w]o brit[t]le goods, riches and beautie, I had rather chuse that which might delyght me, then destroy me. Made mar[r]iages by friends, how daungerous they have bene I know, Philautus, and some present have proued, which can be likened to nothing els fo well, then as if a man should be constrayned to pull on a shoe by an others last, not by the length of his owne foote, which beeing too little, wrings him that weares it, not him yat made it, if too bigge, shameth him that hath it, not him that gaue it. In meates, I loue to carue wher[e] I like, and in mar[r]iage shall I be carued where I lyke not? I had as liefe an other sho [u]ld take me [a] fure by his back, of my apparel[1], as appoint what wife I shall haue, by his minde.

In the chovce of a wife, fundry men are of fundry mindes, one looketh high as one yat feareth no chips, faying yat the oyle that fwimmeth in ye top is ve wholfomest, an other poreth in ve ground, as dreading al daungers that happen in great flock[e]s, alledging that ye honny yat lieth in ye bottome is ye sweetest, I affent to neither, as one willing to follow the meane, thinking yat the wine which is in the middest to be the finest. That I might therfore match to mine owne minde, I have chosen Camilla, a virgin of no noble race, nor yet the childe of a base father, but betweene both, a Gentle-woman of an auncient and worshipfull house, in beautie inferiosulr to none, in vertue superior to a number. Long time we loued, but neither durst the manifest hir affection, bicause I was noble, nor I vtter myne, for feare of offence, feeing in hir alwayes a minde more willing to car[r]y torches before Vefla, then tapers before *Iuno*. But as fire when it bursteth out, catcheth hold foonest of the dryest wood, so loue when it is reuevled [reuealed], fasteneth easiest vppon the affectionate will, which came to passe in both vs, for talking of Loue, of his lawes, of his delyghts, torments, and all other braunches, I coulde neither fo diffemble my liking, but that she espied it, where at I [she] began to figh, nor she so cloake hir loue, but that I perceived it, where at flee began to blush: at the last, though long time strayning curtesie who should goe ouer the stile, when we had both haft, I (for that I knew women would rather die, then feeme to desire) began first to vnfolde the extremities of my passions, the causes of my loue, the constancie of my faith, the which she knowing to bee true, eafely beleeved, and replyed in the like manner, which I thought not certeine, not that I mifdoubted hir faith, but that I coulde not perswade my felfe of fo good fortune. Hauing thus made e ach other priuie to our wished defires, I frequented more often to Camilla, which caused my friendes to suspect that, which nowe they shall finde true, and this was the cause that we als meete heere, that before this good

company, we might knit that knot with our tongues,

that we shall neuer vndoe with our teeth.

This was *Surius* fpeach vnto me, which *Camilla* with the rest affirmed. But I *Euphues*, in whose h[e]art the stumpes of Loue were yet sticking, beganne to chaunge colour, feelyng as it were newe stormes to arise after a pleasaunt calme, but thinking with my felse, that the time was past to wo[o]e hir, that an other was to wedde, I digested the Pill which had almost chockt [choakt] me. But time caused me to sing a new Tune as after thou shalt heare.

After much talke and great cheere, I taking my leaue departed, being willed to vifite the Ladie *Flauia* at my leafure, which worde was to me in fleede of a

welcome.

Within a while after it was noyfed that *Surius* was affured to *Camilla*, which bread great quarrells, but hee like a noble Gentle man reioycing more in his Loue, then efteeminge the loffe of his friendes, maugre them all was mar[r]ied, not in a chamber privatelye as one fearing tumultes, but openlye in the Church, as one ready to aunswer any obiections.

This mar[r]iage folemnifed, could not be recalled, which caufed his Allies to confent, and fo all parties pleafed, I thinke them the happyeft couple in the

worlde.

Ow Euphues thou shalt vnderstand, that all hope being cut off, from obtaining Camilla, I began to vie the aduauntage of the word, that Lady Flauia cast out, whome I visited more lyke to a soiourner, then a stranger, being absent at no time from breackfast, till euening.

Draffe was mine errand, but drinke I would, my great curtefie was to excuse my greeuous tormentes: for I ceased not continually to courte my violette, whome I neuer found so coye as I thought, nor so curteous as I wished. At the last thinking not to spend all my wooinge in signes, I fell to flatte sayinges [flat saying],

reuealing the bytter fweetes that I fustained, the ioy at hir presence, the griefe at hir absence, with al[l] speeches that a Louer myght frame: She not degenerating from the wyles of a woeman, seemed to accuse men of inconstancie, that the painted wordes were but winde, that seygned [fained] sighes, were but sleyghtes, that all their loue, was but to laugh, laying baites to catch the fish, that they meant agayne to throw into the ryuer, practisinge onelye cunninge to deceyue, not curtesie, to tell trueth, where-in she compared all Louers, to Mizaldus the Poet, which was so lyght that euery winde would blowe him awaye, vnlesse hee had lead tyed to his heeles, and to the fugitiue stone in Cyzico, which runneth away if it be not fastened to some post.

Thus would she dally, a wench euer-more giuen to such disporte: I aunswered for my selfe as I could,

and for all men as I thought.

Thus oftentimes had we conference, but no conclufion, many meetinges, but few pastimes, vntill at the last Surius one that could quickly perceiue, on which side my bread was buttered, beganne to breake with me touching Frauncis, not as though he had heard any thing, but as one that would vnderstand something. I durst not seeme straunge when I sounde him so curteous, knowing that in this matter he might almoste worke all to my lyking.

I vnfolded to him from time to time, the whole difcourses I had with my Violet, my earnest desire to obtaine hir, my landes, goodes, and reuenues, who hearing my tale, promised to further my suite, where in he so besturred his studie, that with in one moneth, I was in possibilitie to have hir, I most wished, and

least looked for.

It were too too long to write an historie, being but determined to send a Letter: therefore I will deferre all the actions and accidentes that happened, vntill occasion shall serue eyther to meete thee, or minister leasure to me.

To this ende it grewe, that conditions drawen for the performance of a certaine ioynter (for the which I had manye *Italians* bounde) we were both made as fure as *Surius* and *Camilla*.

Hir dowrie was in re[a]dy money a thousand pounds, and a fayre house, where-in I meane shortelye to dwell. The ioynter I must make is foure hundred poundes yearelye, the which I must heere purchase in *England*, and fell my landes in *Italy*.

Now Euphues imagine with thy felf that Philautus beginneth to chaunge, although in one yeare to mar[r]ie

and to thr[i]ue it be hard.

But would I might once againe fee thee heere, vnto whome thou shalt be no lesse welcome, then to thy best friende.

Surius that noble Gentleman commendeth him vnto thee, Camilla forgetteth thee not, both earnestly wish thy returne, with great promises to do thee good, whether thou wish it in the court or in the countrey, and this I durst sweare, that if thou come againe into England, thou wilt be so friendly entreated, that either thou wilt altogether dwell here, or tarry here longer.

The Lady Flauia faluteth thee, and also my Violet, euery one wisheth thee so well, as thou canst wish thy

felfe no better.

Other newes here is none, but that which lyttle

apperteyneth to mee, and nothing to thee.

Two requestes I have to make, as fivel from *Surius* as my felfe, the one to come into England, the other to heare thyne aunswere. And thus in hast I byd the [e] farewell. From *London* the first of *Februarie*. 1579.

Thyne or not his owne: PHILAVTVS.

This Letter being deliuered to *Euphues*, and well perufed, caufed him both to meruaile, and to ioy, feeing all thinges fo ftraung[e]ly concluded, and his friende fo happilye contracted: having therefore by

the fame meanes opportunitie to fend aunswere, by the whiche he had pleasure to receive newes, he dispatched his letter in this forme.

¶ Euphues to Philautus.

Her[e] co[u]ld nothing have come out of *England*, to *Euphues* more welcome then thy letters, vnleffe it had bin thy person, which when I had throughly perused, I could not at ye first, either beleeue them for ye straungnes, or at the last for the happinesse: for vpon the fodaine to heare fuch alterations of Surius, paffed all credit, and to vnderstand so fortunate successe to Philautus, all expectation: yet confidering that manye thinges fall betweene the cup and the lippe, that in one lucky houre more rare things come to passe, then fom[e]times in feuen yeare[s], that mar[r]iages are made in heauen, though confum mated in yearth [earth], I was brought both to beleeve the events, and to allow them. Touching Surius and Camilla, there is no doubt but that they both will lyue well in mar[r]iage, who loued fo well before theyr matching, and in my mind he desalt both wifely and honosurably, to prefer vertue before vainglory, and the gololdly ornaments of nature [vertue], before the rich armour of nobilitie. for this must we all think, (how well soeuer we think of our felues) that vertue is most noble, by the which men became first noble. As for thine own estat[e], I will be bold to counfell thee, knowing it neuer to be more necessary to vse aduise then in mar[r]iag[e]. Solon gaue counfel[1] that before one affured him-felf he should be so warie, that in tying him-selfe fast, he did not vndo him-felfe, wishing them first to eat a Quince peare, yat is, to haue fweete conference with-out brawles, then falt, to be wife with-out boafting.

In *Boetia* they couered the bride with *Afparagonia* the nature of the which plant is, to bring fweete fruit out of a sharpe thorne, wher-by they noted, that although the virgin were fom [e] what shrewishe at the first,

yet in time she myght become a sheepe. Therefore *Philautus*, if thy Vyolet seeme in the first moneth either to chide or chase, thou must heare with out reply, and endure it with patience, for they that can-not suffer the wranglyngs of young mar[r]yed women, are not vnlyke vnto those, that tasting the grape to be sower before it be ripe, leaue to gather it when it is ripe, resemblyng them, that being stong [stung] with the Bee, forsake the Honny.

Thou must vse sweete words, not bitter checkes, and though happely thou wilt say that wandes are [bee] to be wrought when they are greene, least they rather break then bende when they be drye, yet know also, that he that bendeth a twigge, bicause he would see if it wo [u]ld bow by strength, may chaunce to haue a

crooked tree, when he would have a ftreight.

It is pretelye noted of a contention betweene the Winde, and the Sunne, who should have the victorye. A Gentleman walking abroad, the Winde thought to blowe of [f] his cloake, which with great blastes and blusterings striuing to vnloose it, made it to stick faster to his backe, for the more the winde encreased the closer his cloake clapt to his body, then the Sunne, shining with his hoat beames began to warme this gentleman, who waxing som[e]what faint in this faire weather, did not on[e]ly put of[f] his cloake but his coate, which the Wynde perceiuing, yeelded the conquest to the Sunne.

In the*very*like manner fareth it with young wives, for if their hufbands with great threatnings, with iarres, with braules, feeke to make them tractable, or bend their knees, the more fliffe they make them in the ioyntes, the oftener they goe about by force to rule them, the more froward they finde them, but vfing milde words, gentle perfwafions, familyar counfaile, entreatie, fubmiffion, they shall not onely make them to bow their knees, but to hold vp their hands, not onely cause them to honour them, but to stand in awe of them: for their stomackes are all framed of Diamond,

which is not to be brused with a hammer but bloode, not by force, but flatterie, resemblying the Cocke, who is not to be seared by a Serpent, but a glead. They that seare theyr Vines will make too sharpe wine, must not cutte the armes, but graft next to them Mandrage [Mendrage], which causeth the grape to be more pleasaunt. They that seare to have curst wives, must not with rigo[u]r seeke to calme [reclaime] them, but saying gentle words in every place by them,

which maketh them more quyet.

Instruments found sweetest when they be touched fostest, women waxe wifest, when they be [are] vfed mildest. The horse striueth when he is hardly rayned, but hauing ye bridle neuer stirreth, women are starke mad if they be ruled by might, but with a gentle rayne they will beare a white mouth. Galil was cast out from ye facrifice of *Iuno*, which betokened that the mar[r]iage bed should be without bitternes. Thou must be a glasse to thy wife for in thy face must she see hir owne, for if when thou laughest she weepe, when thou mournest the gig[g]le, the one is a manifest signe she delighteth in others, the other a token she despiseth thee. Be in thy behauiour modest, temperate, sober, for as thou framest thy manners, so wil thy wife fit hirs. Kings that be wraftlers cause their subjects to exercise that feate. Princes that are Musitians incite their people to vse Instruments, husbands that are chast and godly, cause also their wives to imitate their goodnesse.

For thy great dowry that ought to be in thine own handes, for as we call that wine, where-in there is more then halfe water, fo doe we tearme that, the goods of the hufband which his wife bringeth, though

it be all.

Helen gaped for goods, Paris for pleasure. Vlysses was content with chast Penelope, so let it be with thee, that whatsoeuer others mar[r]ie for, be thou alwayes satisfied with vertue, otherwise may I vse that speach to thee that Olympias did to a young Gentleman who only tooke a wife for beautie, saying: this Gentleman

hath onely mar[r]yed his eyes, but by that time he haue also wedded his eare, he wil[l] confesse that a faire shooe wrings, though it be smoothe in the wearing.

Lycurgus made a law that there should be no dowry given with Maidens, to the ende that the vertuous might be mar[r]yed, who commonly have lyttle, not the

amorous, who oftentimes have to much.

. Behaue thy felf modeftly with thy wife before company, remembring the feueritie of Cato, who remoued Manlius from the Senate, for that he was feene to kiffe his wife in prefence of his daughter: olde men are feldome merry before children, least their laughter might breede in them loofenesse, husbands should fcarce iest before their wives, least want of modestie on their parts, be cause of wantonnes on their wives part. Imitate the Kings of Perfia, who when they were giuen to ryot, kept no company with their wiues, but when they vsed good order, had their Queenes euer at their table. Giue no example of lyghtnesse, for looke what thou practifest most, yat will thy wife follow most, though it becommeth hir leaft. And yet woulde I not haue thy wife fo curious to pleafe thee, yat fearing least hir husband shold thinke she painted hir face, the sho [u]ld not therefore wash it, onely let hir refraine from fuch things as fhe knoweth cannot wel like thee, he yat commeth before an Elephant will not weare bright colors, nor he that commeth to a Bul[1], red, nor he yat standeth by a Tiger, play on a Taber: for that by the fight or noyfe of thefe things, they are commonly much incenfed. In the lyke manner, there is no wife if she be honest, that will practife those things, that to hir mate shall feeme displeasaunt, or moue him to cholar.

Be thriftie and warie in thy expences, for in olde time, they were as foone condemned by law that fpent their wives dowry prodigally, as they that divorced them wrongfully.

Flye that vyce which is peculiar to al those of thy countrey, *Ielousie* [Iealousie]: for if thou suspect without

cause, it is the next way to have cause, women are to be ruled by their owne wits, for be they chast, no golde canne winne them, if immodest no griefe can amende them, so that all mistrust is either needelesse or bootlesse.

Be not too imperious ouer hir, that will make hir to hate thee, nor too fubmiffe [demiffe], that will caufe hir to difdaine thee, let hir neither be thy flaue, nor thy fouereigne, for if fhe lye vnder thy foote fhe will neuer loue thee, if clyme aboue thy head neuer care for thee: the one will breed thy fhame to loue hir to [fo] little, the other thy griefe to fuffer too much.

In gouerning thy householde, vse thine owne eye, and hir hande, for huswifery confisteth as much in seeing things as setlyng things, and yet in that goe not about thy latchet, for Cookes are not to be taught in the Kitchen, nor Painters in their shoppes, nor Huswiges in their houses. Let al[1] the keyes hang at hir girdel, but the purse at thine, so shalt thou knowe what thou dost spend, and how she can spare.

Breake nothing of thy stocke, for as the Stone Thyrrenus [Thirrennius] beeing whole, swimmeth, but neuer so lyttle diminished, sinketh to the bottome: so a man having his stocke full, is ever afloat, but wasting of his store, becommeth bankerout

[bankrupt].

Enterteine fuch men as shall be trustie, for if thou keepe a Wolfe within thy doores to doe mischiefe, or a Foxe

[Completed from the Bodleian copy, 1580.]

to worke craft and fubtiltie, thou shalt finde it as perrilous, as if in thy barnes thou shouldest mainteyne Myce,

or in thy groundes Moles.

Let thy Maydens be fuch, as fhal[1] feeme readier to take paynes, then follow pleafure, willinger to dreffe vp theyr house, then their heades, not so fine fingered, to call for a Lute, when they should vse the distasse,

nor fo dainetie mouthed, that their filken thro[a]tes

should swallow no packthreseld.

For thy dyet be not fumptuous, nor yet finple: For thy attyre not costly, nor yet clownish, but cutting thy coat by thy cloth, go no farther then shal become thy estate, least thou be thought proude, and so enuied, nor debase not thy byrth, least thou be deemed poore, and

fo pittied.

Now thou art come to that honourable estate, forget all thy former follyes, and debate with thy selfe, that here-to-fore thou diddest but goe about the world, and that nowe, thou art come into it, that Loue did once make thee to follow ryot, that it must now enforce thee to pursue thriste, that then there was no pleasure to bee compared to the courting of Ladyes, that now there can be no delight greater than to have a wife.

Commend me humbly to that noble man Surius,

and to his good Lady Camilla.

Let my duetie to the Ladie Flauia be remembred, and to thy Violyt, let nothing that may be added, be

forgotten.

Thou wouldest have me come againe into England, I woulde but I can-not: But if thou defire to see Euphues, when thou art willing to visite thine vncle, I will meete thee, in the meane season, know, that it is as farre from Athens to England, as from England to Athens.

Thou fayest I am much wished for, that many fayre promises are made to mee: Truely *Philautus* I know that a friende in the court is better then a penney in the purse, but yet I have heard that suche a friend cannot be gotten in the court without pence.

Fayre words fatte few, great promifes without performance, delight for the tyme, but ye[a]rke euer

after.

I cannot but thank Surius, who wisheth me well, and all those that at my beeing in England lyked me

wel[1]. And so with my h[e]artie commendations vntill I heare from thee, I bid thee farewell.

Thine to vfe, if mariage chaunge not manners Euphues.

This letter dispatched, *Euphues* gaue himselfe to folitarinesse, determining to solourne in some vn-cauth [vncouth] place, vntil time might turne white salt into sine sugar: for surely he was both tormented in body and grieved in minds

in body and grieued in minde.

And so I leave him, neither in *Athens* nor els where that I know: But this order he left with his friends, that if any newes came or letters, that they should direct them to the Mount of *Silixfedra*, where I leave him, eyther to his musing or Muses.

Entlemen, *Euphues* is musing in the bottome of the Mountaine *Silix sedra*: *Philautus*[is] marryed in the Isle of *England*: two friendes parted, the one liuing in the delightes of his newe wife, the other in contemplation of his olde griefer.

contemplation of his olde griefes.

What *Philautus* doeth, they can imagine that are newly married, how *Euphues* liueth, they may geffe that are cruelly martyred: I commit them both to stande to their owne bargaines, for if I should meddle any farther with the marriage of *Philautus*, it might happely make him iealous, if with the melancholy of *Euphues*, it might cause him to be cholaricke: so the one would take occasion to rub his head, sit his hat neuer so close, and the other offence, to gall his heart, be his case neuer so quiet. I Gentlewomen, am indifferent, for it may be, that *Philautus* would not haue his life knowen which he leadeth in mar[r]iage, nor *Euphues*, his loue descryed, which he beginneth in solitarinesse, least either

the one being too kinde, might be thought to doat, or the other too conftant, might be iudged to be madde. But were the trueth knowen, I am fure Gentlewomen it would be a hard question among Ladies, whether *Philautus* were a better wooer, or a hufband, whether *Euphues* were a better louer, or a scholler. But let the one marke the other, I leaue them both, to conferre at theyr nexte meeting, and committe you, to the Almightie.

FINIS.

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