

¶Euphues and his England.

CONTAINING

his voyage and aduentures, myxed with
sundry pretie discourses of honest
Loue, the discription of the
countrey, the Court, and
the manners of that
 Isle.

DELIGHTFUL TO

be read, and nothing hurtfull to be regar-
ded: wher-in there is small offence
by lightnesse giuen to the wise,
and lesse occasion of loose-
nes proffered to the
wanton.

¶By John Lyly, Maister
of Arte.

Commend it, or amend it.

¶Imprinted at London for

Gabriell Cawood, dwelling in
Paulcs 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, *John Lyly*
wishes long lyfe, with en-
crease of Honour.

THE 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 pensill, did for my fyrst counterfaite,
coulour mine owne Euphues, being of this minde, that if it wer
lyked, I would draw more besides Euphues, if loathed, grieue none
but Euphues.

Since that, some there haue bene, that either dissembling the
faultes they saw, for feare to discourage me, or not examining them,
for the loue they bore me, that praised 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 foame 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 scarce
sing sol fa, but not desired, straine aboue Ela.

But their importunitie admitted no excuse, in-so-much that I was
enforced to preferre their friendship before mine owne fame, being
more carefull to satisfie their requestes, then fearefull of others

5 Lyly *MAB*: *Lilly E* 1617, 1630-31: *Lily FH*: *Lyllie* 1623: *Lylie* 1636
9 portraiture *E rest* 10 it] *I E* 14 were *B rest* 19 the om. *E rest*
bore to me *F*: bare to me *H rest* 21 my *F rest* 22 foame] forme *E rest*
of before a *E* 23 Narcissus *AB* 24 forward *E* 25 Musitions
H rest 27 owne] owe *A*

THE EPISTLE DEDICATORY

reportes: so that at the last I was cōtent to set an other face to Euphues, but yet iust behind the other, like the Image of Ianus, not rūning together, lik 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 5 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 Cæsar, wrought in Canuas, is esteemed as Cambricke, that the very feather of an Eagle, is of force to consume the Beetle.

10

I haue brought into the worlde two children, of the first I was deliuered, before my friendes thought mee conceiued, of the second 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 15 clucke, but when they cackle, nor men set forth bookees when they promise, but when they performe. And in this I resemble the Lappwing, who fearing hir young ones to be destroyed by passengers, flyeth with a false cry farre from their nestes, making those that looke for them seeke where they are not: So I suspecting that 20 Euphues would be carped of some curious Reader, thought by some false shewe to bringe them in hope of that which then I meant not, leading them with a longing of a second part, that they might speake well of the first, being neuer farther from my studie, then when they thought mee houering ouer it.

25

My first burthe comming before his time, must needes be a blind whelp, the secōd brought forth after his time must needes be a monster. The one I sent 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 forehead, wher sucking his 30 first milke, he can-not forget his first Master.

The other (right Honourable) being but yet in his swathe cloutes, I commit most humbly to your Lordships protection, that in his infancie he may be kepte by your good care from fals, and in his youth by your great countenaunce shielded from blowes, and in his 35 age by your gracious continuauance, defended from cōtempt. He is my youngest and my last, and the paine that I sustained for him

3 like B rest 5 for before all ABE rest 19 their] the GE rest
 21 curteous 1617 rest 22 I then E rest 32 but om. E rest 36 counten-
 ance E rest

THE EPISTLE DEDICATORY

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in trauell, hath made me past teeming, yet doe I thinke my selfe
very fertile, in that I was not altogether barren. Glad I was to
sende them both abroad, least making a wanton of my first, with
a blinde conceipt, I should resemble the Ape, and kill it by culling
5 it, and not able to rule the second, I should with the Viper, loose
my bloud with mine own brood. Twinnes they are not, but yet
Brothers, the one nothing resemblyng 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 hauing drawen the Twinnes
10 of Hippocrates, (who wer as lyke as one pease is to an other) & being
told of his friends that they wer no more lyke then 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
15 may it be, that had I not named Euphues, fewe woulde haue
thought it had bene Euphues, not that in goodnes the one so farre
excelleth the other, but that both beeing so bad, it is hard to iudge
which is the worst.

This vnskilfulness is no wayes to be couered, but as Accius did
his shortnesse, who being a lyttle Poet, framed for himselfe a great
20 picture, & I being a naughtie Painter, haue gotten a most noble
Patron: being of Vlysses minde, who thought himselfe safe vnder
the Shield of Ajax.

I haue now finished both my labours, the one being hatched
in the hard winter with the Alcyon, the other not daring to bud till
25 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 faine to come
vnto Homers bason, there to lap vp, that he doth cast vp.

30 In that I haue written, I desire no praise of others but patience,
altogether vnwillyng, bicause euery way vnworthy, to be accompted
a workeman.

It sufficeth me to be a water bough, no bud, so I may be of the
same roote, to be the yron, not steele, so I be in the same blade,
35 to be vineger, not wine, so I be in the same caske, to grinde colours
for Appelles, though I cannot garnish, so I be of the same shop.
What I haue done, was onely to keepe my selfe from sleepe, as

4 culling MAB: culling *E* rest 20 &] so *F* rest 21 thought] though *E*
23 laboure 1617, 1630-31 28 one om. 1617 rest 33 bough] bouth 1617,
1630-31 34 no *E* rest may before be³ *F* rest 35 no *F* rest 1] it *E* rest

the Crane doth the stone in hir foote, & 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 wrastler, that came to the games of Olympia, who hauing taken a foyle, thought scorne to leauē, till he had receiued a fall, or him that being pricked in 5 the finger with a Brâble, thrusteth his whole arme among the thornes, for anger. For I seeing my selfe not able to stande on the yce, did neuertelasse aduenture to runne, and being with my first booke striken into disgrace, could not cease vntil I was brought into contempt by the secōd: wherein I resemble those that hauing 10 once wet their feete, care not how deepe they wade.

In the which my wading (right Honourable) if the eniuious shal clap lead to my heeles to make me sinke, yet if your Lordship with your lyttle finger doe but holde me vp by the chinne, I shall swimme, and be so farre from being drowned, that I shall scarce be duckt. 15

When Bucephalus was painted, Appelles craved the iudgement of none but Zeuxis: when Iuppiter was carued, Prisius 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, 20 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 seeme vnperfect, I hope your Lordship will pardon it.

Appelles dyed not before he could finish Venus, but before he 25 durst, Nichomachus left 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 stand without legges, for that I want matter to make them, but might to mainteine thē: so that I am 30 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 perceiue but a peece, yet cōceiue that al the rest lay behinde the tree, or as he that painted an horse in the riuier with halfe legges, leauing the pasternes for the 35 viewer, to imagine as in the water.

For he that vieweth Euphues, wil say that he is drawnen but to

4 Olympus *E rest* 6 arme among] hande amongst *E rest* 9 striken]
brought *E rest* 17 Zeuxes *F rest* 25-6 Appelles . . . durst *om. 1617*
rest 32 or om. *E rest* 35 an] a *E rest*

THE EPISTLE DEDICATORY

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the wast, that he peepeth, as it were behinde some screene, that his feet are yet in the water: which maketh me present your Lordship, with the mangled body of Hector, at it appeared to Andromache, & with half a face as the painter did him that had but 5 one eye, for I am compelled to draw a hose on, before I can finish the legge, & 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 boorde with a paire of sheeres. But whether Euphues lympe with Vulcan, as 10 borne lame, or go on stilts with Amphionax, for lack of legs, I trust I may say, that his feet shold haue 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 sell wine, did notwithstanding hang out an Iuie bush.

15 This Pamphlet right honorable, cōteining the estate of England, I know none more fit to defend it, thē one of the Nobilitie of England, nor any of the Nobilitie, more auntient or more honorable thē your Lordship, besides that, describing the cōdition of the English court, & the maiestie of our dread Souereigne, I could not 20 finde one more noble in court, thē your Honor, who is or should be vnder hir Maiestie chiefest in court, by birth borne to the greatest Office, & therfore me thought by right to be placed in great authortie: for who so cōpareth the honor of your L. noble house, with the fidelitie of your aſceſtours, may wel say, which no other can 25 truly gainsay, *Vero nihil verius*. So that I commit the ende of al my pains vnto your most honorable protectiō, assuring my self that the little Cock boat is safe, whē it is hoised into a tall ship, that the Cat dare not fetch the mouse out of the Lions den, that Euphues shal be without daunger by your L. Patronage, otherwise, I cānot 30 see, wher I might finde succour in any noble personage. Thus praying cōtinually 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.

JOHN LYLY.

1 from before behinde E rest 2 yet] as yet E: as it were F rest 3
 wounded F rest 10 lack] want F rest 11 that om. E rest 15 This
 Pamphlet &c. new par. first in E 20 in court] in the Court E rest 21
 in chiefest Court E-1617, 1630-36 23, 29 L.] Lordships E rest 23
 with] and BE rest 28 out om. B 32 either om. E rest 35 LYLY
 MAB. Lilly E: Lily FH: Lylie 1617 rest

¶ TO THE LADIES

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

A Rachne hauing wouen in cloth of Arras, a Raine-bow of sundry 5
silkes, it was obiecte vnto hir by a Ladie more captious then
cunning, that in hir worke there wanted some coulours: for that in
a Raine-bow there should bee all: Unto whom she replied, 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 canne discerne but 10
one side of the Raine-bowe, and what coulours 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 diuers questions
and quirkes of loue, if, by some more curious then needeth, it shall 15
be tolde him, that some sleightes are wanting, I must saye they are
noted on the backside of the booke. When *Venus* is paynted, we
can-not see hir back, but hir face, so that all other thinges that are to
be recounted in loue, *Euphues* thinketh them to hang at *Venus* back in
a budget, which bicause hee can-not see, hee will not set downe. 20

These discourses I haue not clapt in a cluster, thinking with my
selfe, that Ladies had rather be sprinckled with sweete water, then
washed, so that I haue 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 25
handfulls 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 pastime, for I am content that your Dogges
lye in your laps, so *Euphues* may be in your hāds, that when you 30
shall be wearie in reading of the one, you may be ready to sport

1 This Address is in black letter in *MAB*, in ordinary romans in 1613, in small
italics in *E*-1617, 1630-36 3 *Lylly MAB*: *Lilly E*: *Lily FH*: *Lylie* 1617
rest 15 *it.*] if all eds. 17 on] in *F* rest 18-9 to be om. *H* rest
21 Those *E* rest 23 *lyke*] as it were *E* rest 24 *lyke Hoppes*] as Hops
be *E* rest knowing . . . take] because I perceiue you haue *E* rest 27
take] vouchsafe *E* rest

TO THE LADIES AND GENTLEWOMEN

9

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 Ladys casket, then open in a Schollers studie.

Yet after dinner, you may ouerlooke him to keepe you from sleepe, or if you be heauie, to bring you a sleepe, for to worke vpon a full stomacke is against Phisicke, and therefore better it were to holde *Euphues* in your hands, though you let him fal, when you be willing to winke, then to sowe in a clout, and pricke your fingers, when you begin to nod.

What-soeuer he hath written, it is not to flatter, for he never reaped anye rewarde by your sex, but repentaunce, neyther canne it be to mocke you, for hee never knewe anye thing by your sexe, but righteousnesse.

But I feare no anger for saying well, when there is none but thinketh she deserueth better.

She that hath no glasse to dresse hir head, will vse a bole of water, shee that wanteth a sleeke-stone to smooth hir linnen, wil take a pebble, the country dame girdeth hir selfe as straight in the wast with a course caddis, as the Madame of the court with a silke 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 carrie 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 you thinke this Loue dreamed not done, yet mee thinketh you may as well like that loue which is penned and not practised, as that flower that is wrought with the needle, and groweth not by nature, the one you weare in your heade, for the faire sight, though it haue no fauour, the other you may reade for to passe the time, though it bring small pastime. 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 booke that

² your before children *E rest* ^{for²] or *E rest*}

⁵ casket] coffer *E rest*

⁷ haue *B* ²⁸⁻⁹ counterfaite *E rest* ^{33 the] a} *E rest*

10 TO THE LADIES AND GENTLEWOMEN

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 scarce liked after once reading, and the other is worne out after the first washing.

There is nothing lyghter then a feather, yet is it sette a loft in 5 a woemans hatte; nothing slighter then haire, yet is it most frisled in a Ladies head, so that I am in good hope, though their 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 obserued, that there shall be nothing found, that may offend the 10 chaste minde with vnseemely tearmes, or vncleanly talke.

Then Ladies I commit my selfe to your curtesies, crauing this only, that hauing read, you conceale your censure, writing your judgments as you do the posies in your rings, which are alwayes next to the finger, not to be seene of him that holdeth you by 15 the hands, and yet known to you that wear them on your hands: If you be wronge (which cannot be done with-out 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 20 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 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 25 to fit them for a fancie, as the other doth for a fashion.

Hee that weighes wind, must haue a steadie hand to holde the ballaunce, and he that sercheth a woemans thoughts must haue his own stayed. But least I make my Epistle as you do your new found bracelets, endlesse, I wil frame it like a bullet, which is no 30 sooner in the mould but it is made. Committing your Ladiships to the Almighty, who graunt you al you would haue, and should haue: so your wishes stand with his will. And so humbly I bid you farewell.

Your Ladiships to commaund

35

IOHN LYLY.

7 there *GE rest* 17 wronge] wrunge *BH rest*: wrong *GE* 20 pleights
F rest 22 *Euph: FH* 23 *he*] *we H rest* 27
winds *E rest* 29 *your om. F rest* 33 *I humbly E rest* 36 *LYLY*
MAB: Lily E-H: Lylie 1617 rest

¶ *To the Gentlemen
Readers.*

GEntlemen, Euphues is come at the length though too late, for whose absence, I hope three badde excuses, shall stande in ⁵ steede of one good reason.

First in his trauaile, you must think he loytered, taryng many a month in Italy viewing the Ladyes in a Painters shop, when he should haue bene on the Seas in a Merchaunts ship, not vnlike vnto an idle huswife, who is catching of flyes, when she should ¹⁰ sweepe downe copwebs.

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

Thirdly, being arriued, he was as long in viewing of London, as ¹⁵ he was in comming to it, not farre differing from Gentlewomanē, who are longer a dressing their heads then their whole bodyes.

But now he is come Gentlemen, my request is onely to bid him welcome, for diuers ther are, not that they mislike the matter, but that they hate the man, that wil not stick to teare Euphues, because ²⁰ they do enuie Lylē: 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, & 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 ²⁵ were neuer troubled with drying of his clothes, but they gessed as they wished, and I woulde it had happened as they desired.

They that loath the Fountaines heade, will neuer drinke of the lyttle Brookes: they that seeke to poyson the Fish, will neuer eate the spawme: they that lyke not mee, will not allowe anye thing, ³⁰ that is mine.

³ at the length so all (cf. p. 74, l. 10) ⁶ trauell *H rest* ¹⁰ downe *om. E*
rest ¹⁶ all before their³ *E rest* ¹⁸ mislike] dislike *F rest* ²⁰ Lily
E-H: Lylie 1617 rest ²⁹ Spawne *E rest*

But as the Serpent Porphirius, though he bee full of poyson yet hauing no teeth, hurteth none but himselfe, so the eniuious, though they swell with malyce till they burst, yet hauing no teeth to bite, I haue no cause to feare.

Onely my sute is to you Gentlemen, that if anye thing bee amisse, 5
you pardon it: if well, you defende it: and how-soeuer 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 seeme 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 haue his talke sauour of his Cell: the olde Courtier, his loue taste of Saturne: yet the last Louer, may happily come somewhat neere Iuppiter.

Louers when they come into a Gardeine, some gather Nettles, some Roses, one Tyme, an other Sage, and euery one, that, for his Ladyes fauour, that shee faouureth: insomuch as there is no Weede almoste, but it is worne. If you Gentlemen, doe the lyke in reading, I shall bee sure all my discourses shall be regarded, some 20
for the smell, some for

the smart, all for a kinde of a louing smacke:

Lette euerye one followe his fancie, and

say that is best, which he lyketh best.

And so I commit euerye mans

delight to his own choice, &

my selfe to all your

courtesies.

Yours to vse,

John Lly.

6 de-defende *MA* 13 his¹] the *E rest* 14 first before loue *F rest*
17 an] one *E* 19 it om. *F rest* 22 a³ om. *E rest* 23 owne before
fancie *E rest* 25 I om. *BE* 1623 30 Lily *FH*: Lylie 1617 rest

¶ *Euphues and his England.*

E *Vphues* hauing gotten all things necessary for his voyage into *England*, accompanied onely 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 comfort him beeing nowe on the Seas.

As I haue found thee willing to be a fellow in my trauell, so would
10 I haue thee ready to be a follower of my counsell: 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 ciuility as I hear by their maners, which if it be so, it behoueth vs to be more inquisitiue of their conditions, then
15 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 behaue our selues when we come to y^e shore: for greater daunger is ther to ariue in a straunge countrey where the
20 inhabitants be politique, then to be tossed with the troublesome waues, 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
25 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 conceyete. But as the young scholler in *Athens* went to heare *Demosthenes* eloquence at *Corinth*, and was entangled with *Lais* beautie, so most of our trauailers which pretend
30 to get a smacke of straunge language to sharpen their wits, are

6 to²] with *A* rest
18 y^e om. *FH*

8 now being *F* rest

10-1 thou shalt *E* rest

infected with vanity by following their wils. Daunger and delight growe both vpon 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 cōquer wilde beasts by fight, but to confer with wise men by pollicie: We ought to take greater heede 5 that we be not intrapped in follye, then feare to bee subdued by force. And heere by the way it shall not be amisse, aswell to drieue away the tediousnesse of time, as to delight our selues with talke, to rehearse an olde treatise of an auncient Hermitte, who meeting with a pylgrime at his Cell, vttered a straunge and delightfull tale, which 10 if thou *Philautus* art disposed to heare, and these present atten-tiue to haue, I will spende some time about it, knowing it both fit for vs that be trauilers 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, 15 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 left his heart with his Lady, for you shal vnderstand that *Philautus* hauing read the Cooling Carde which *Euphues* sent him, sought rather to aunswere it, then allowe it. And I doubt not but 20 if *Philautus* fall into his olde vaine in *England*, you shall heare of his new deuice in *Italy*. And although some shall thinke it impertinent to the historie, they shall not finde it repugnant, no more then in one nosegay to set two flowers, or in one counterfaite two coulours, which bringeth more delight, then disliking. 25

Philautus aunswere *Euphues* in this manner.

MY 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 heauy against foule weather, or my head so drowsie against some ill newes, that this tale shall come in 30 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 shipp flocked about *Euphues*, who began in this manner.

THERE dwelt some-tymes in the Iland *Scyrum*, an auncient gentleman called *Cassandra*, who aswell by his being a long 35 gatherer, as his trad being a lewd vsurer, waxed so wealthy, that he

¹ by] in *G* rest 8 to¹ om. *H* rest 13 those *E* rest 16 a] the *E* rest
31 asleepe *FH* 1623 res¹ 36 at his trade, *E* lewd *A-F* 1623, 1636:
leaud *M*: leaud *H* 1617, 1630-31

was thought to haue 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 yeld to death, and phisicke to his diseases. This Gentleman had one onely sonne, who nothing 5 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.

10 *Callimachus* (for so 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 aliuie had to be the comfort of myne age, and whome alone I must leaue behynde mee, for to bee the onely mayntainer of all myne honour. If thou couldest aswell conceiue the care of a father, as I can leuel 15 at the nature of a childe, or wer I as able to vtter my affectiō towards a sonne as thou oughtest to shew thy duety to thy sire, then wouldest thou desire my life to enioy my counsell, and I should correct thy life to amend thy conditions: yet so tempered, as neyther rigor might detract any thing from affection in me, or feare any whit from thee, 20 in duety. But seeing my selfe so feeble that I cannot liue to bee thy guyde, I am resolued to giue thee such counsell as may do thee good, wherin I shal shew my care, and discharge my duetie.

My good sonne, thou art to receiue by my death wealth, and 25 by my counsel wisdom, 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 purse: to bee rich is the gift of Fortune, to bee wise the grace of God. Haue more minde on thy booke then my bags, more desire of godlynessee then gold, greater affection to dye well, then to liue 30 wantonly.

But as the Cypresse tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dyeth, so vnbrideled youth, the more it is also by graue aduise counselled, or due correction controlled, the sooner it falleth to confusion, hating 35 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 vse it, then fall they to al disorder that may be,

13 my *E* rest 17 corrupt *G* 28 my] thy *ABG*: on thy *E* rest 33
also *om. E* rest

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 heauen, heere *Callimachus* take the key of yonder great barred Chest, wher thou shalt finde such store of wealth, that if 5 thou vse it with discretion, thou shalt become the onely rich man of the world. Thus turning him on his 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 10 mouth, & his body yet panting with heate, opened the Chest, where he found nothing, but a letter written very faire, sealed vp with his Signet of armes, with this superscription :

¶ *In finding nothing, thou shalt gaine all things.*

Callimachus, although hee were abasshed at sight of the emptie 15 Chest, yet hoping this letter would direct him to the golden Myne, he boldly opened it, the contents whereoff, follow in these termes.

Wisedome is great wealth. Sparing, is good getting. Thrift consisteth not in golde, but grace. It is better to dye with-out mony, then to liue with out modestie. Put no more clothes 20 on thy back, then will expell colde: neither any more meat in thy belly, then may quēch hunger. Use not chaūge 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, & rise with the Larke: Late 25 watching in the night, breedeth vnquyet: & long sleeping in the day, vngodliness: Flye both: this, as vnwholsome: that, as vn honest.

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 30 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 haue one plough going, then two cradells: and more profit to haue a barne filled then a bedde. But if thou 35

7 his] the A rest 12 & before sealed F rest 13 of] at F rest 15 the
before sight A rest 17 followed B rest 21 thy²] the H

canst not liue chastly, chuse such an one, as maye be more commended for humilitie, then beautie. A good huswife, 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 to be healthy, 5 take heede of many women: If too be rich, shunne playing at al games. Long quaffing, maketh a short lyfe: 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 euery qualme wil take a Receipt, and can-not make two meales, 10 vnlesse *Galen* be his Gods good: shall be sure to make the Phisition rich, and himselfe a begger: his bodye will neuer be with-out diseases; and his purse euer with-out money.

Be not too lauish in giuing almes, the charitie of this Countrey, is, God helpe thee: and the courtesie, I haue the best wine in towne 15 for you.

Liue in the Countrey, not in the Court: where neither Grasse will growe, nor Mosse cleave to thy heeles.

Thus hast thou if thou canst vse it, the whole wealth of the world: and he that can-not follow good counsel, neuer can get commoditie. 20 I leaue thee more, then my father left me: For he dying, gaue me great wealth, without care how I might keepe it: and I giue thee good counsell, with all meanes how to get riches. And no doubt, what so is gotten with witte, will bee kept with wariness, and encreased with Wisedome. 25 God blesse thee, and I blesse thee: and as I tender thy safetie, so God deale with my soule.

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 30 vtter these words.

I S this the nature of a Father to deceiue his sonne, 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 *Cassandra*, friend I can-not terme thee, seeing thee 35 so vnkinde: and father I will not call thee, whome I finde so vnnaturall.

1 an] a F-1623 4 healthy] wealthie E rest 5 al om. E rest 8
thy] the E 14 the before towne E rest 27 strooken EF: strucken H rest
29-30 began to vtter] he vttered G rest

Who so shall heare of this vngratefulnesse, will rather lament thy dealyng, then thy death: and maruel yt a man affected outwardly with such 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 5 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 kinede, leauing no braunch of loue, where it founde no roote of humanitie.

Thou hast caryed to thy graue more graye haires, then yeares: ¹⁰ 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 easliest creepe into the white head.

Would *Callimachus* could as well digest thy malyce with patience, ¹⁵ as thou diddest disguise it with craft: 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 floure as white as snow, & a roote as blacke as incke: so age hath a white head, showing pietie, but ²⁰ a black hart swelling wt mischiefe.

Wher-by I see, that olde men are not vnlyke vnto olde Trees, whose barkes seemeth to be sound, when their bodies are rotten.

I will mourne, not that thou art now dead, but bicause thou hast liued so long: neither doe I weepe to see thee without breath, but ²⁵ 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 haue nothing to cut, or yt Myners could worke without mettals, or Wisedome thriue, with-out where-with. ³⁰

What auayleth it to be a cunning Lapidarie, and haue no stones? or a skilfull Pilot, and haue no ship? or a thrifte man, and haue no money. Wisedome 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 ³⁵ with-out money: which thriueth on either side so well, that the one hath a wittie head and an emptie pursse: the other a godly minde, & an emptie belly.

¹ this] his *E* ³ with¹ om. *A* ¹³ sooner *E-H* ¹⁴ easily *E rest*
²⁰ pittie *E rest* ²³ seemeth] seeme *F rest*

Yea, such 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 Maiestie? nor Philosophers any thing with-out guylt, 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 full of golde. And haddest thou not loued money so well, thou wouldest neuer haue liued so warily and died so wickedly, who either burying thy treasure, doest hope to meete it in hell, or borowing it of the Diuel hast rendred him the whole, the interest where-of I feare 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 treasure. Let it suffice thee, that he was vnkinde, and thou vnsfortunate, that he is dead and heareth thee not, that thou art a liue and profitest nothing.

But what did my father think, that too much wealth would make me proud, and feared not too great misery would make me desperate? Whilst he was beginning a fresh to renew his complaints & reuile his parents, his kinsfolke assembled, who caused him to bridle his laish tongue, although they meruailed at his pitious tale: For it was well knowne to them all, that *Cassandra* had more mony then halse the countrey, and loued *Callimachus* better then his own selfe.

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 hauing 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 myfortune to seeke death, accompting it great shame to liue with-out trauell, as grieve to bee left with-out treasure, and although hee were earnestly entreated, as well by good proffers of gentle persuasions to weane him-selfe from so desolate, or rather desperate lyfe, hee would not hearken eyther to his owne commodities or their counselles: For seeing (sayd 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 so rich as *Callimachus*? Who

¹ that] y^e E rest 3 of more] of who more A gylt ABG: guilt E :
gylt F rest 6 a] his A rest 15 aliuie A rest 30 as before great GE rest
32 was F rest 33 of] as F rest 35 their om. E rest 36 to before
claime E rest

nad as many reuenues euer where as in his owne countrey? Thus beeing in a readines to departe, apparrelled in all coulours, as one fitte for all companies, and willing to see all countries, iournyed three or four dayes verye deuoutlye lyke a pilgrime, who straying out of his pathway, & somewhat weary, not vsed to such day-labours, 5 rested him-self vpon the side of a siluer streme, euen almost in the grisping of the euening, where thinking to steale a nappe, beganne to close his eyes. As he was thus betweene slumbring and waking, he heard one cough pitiously, which caused him to start: and seeing no creature, hee searched diligently in euerie bushe and 10 vnder euerie shrubbe, at the last he lyghted on a little caue, where thrusting in his head more bolde then wise, 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, sauing onelye a Mouse sleeping in a Cattes eare. Ouer 15 the fyre this good olde man satte, leaning his head to looke into a little earthen vessell which stode by him.

Callimachus delighed more then abashed at this straunge sight, thought to see the manner of his hoste, before he would be his guest. 20

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 fell to their victualles, beeing such reliques as the olde manne had left, yea and that so louinglye, 25 as one woulde haue thought them both married, iudging the Mouse to be verye wilde, or the Cat very tame.

Callimachus coulde not refrayne laughter to beholde the solempne feaste, at the voyce where-of the olde manne arose, and demaunded who was there: vnto whome *Callimachus* aunswere: Father, one 30 that wisheth thee both greater cheere and better seruaunts: vnto whome hee replyed shoaring vp his eyes, by yis sonne, I accompt the cheere good, which maintayneth health, and the seruauntes honest, whome I finde faythfull. And if thou neyther thinke scorne of my company nor my Cell, enter and welcome: the which offer 35 *Callimachus* accepted with great thankes, who thought his lodging would be better then his supper.

The next morning the olde manne being very inquisitiue of

7 grisping so all 8 was thus] thus lay *E rest* 32 shoaring so all
yis sonne] Iis sonne *MAB*: Iis son *E rest* *Qy.*? by Isis, son or by Isis(') son

EUPHUES AND HIS ENGLAND

21

Callimachus what he was, wher he dwelt, and whether he would, *Callimachus* discoursed with him in particulers, 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 blister if I should vtter them. More ouer he added that he was determined to seeke aduentures in straunge lands, and either to fetch the golden fleece by trauaile, or susteine the force of Fortune by his owne wilfull follye.

Now *Philautus*, thou shalt vnderstand that this olde Hermitt, 10 whiche was named also *Cassander*, was Brother to *Callimachus* Father, and Uncle 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 15 mouth with-out a harde bridle. Also hee assured him-selfe that his brother so little tendred money being a professed Hermitt, and so much tendred and esteemed *Callimachus*, beeing his neere kinsman, as he put no doubt to stand to his deuotion.

Cassander this olde Hermitt hearing it to bee *Callimachus* his 20 Nephewe, and vnderstanding of the death of his brother, dissembled his griefe although he were glad to see things happen out so well, and determined with him-selfe to make a Cosinne of his young Neuew, vntyll hee had bought witte with the price of woe, wherfore he assayed first to staye him from trauell, and to take some other 25 course, more fitte 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 Hermitt sitting nowe in the Sunne, began to vtter to *Callimachus*.

When I was younge as thou nowe art, I neuer thought to bee 30 olde, as nowe I am, which caused lustye bloud to attempte those thinges in youth, which akyng boanes haue repented in age. I hadde one onely Brother, which also bore my name, being both borne at one tyme as twinnes, but so farre dysagreeing in nature, as hadde not as well the respecte of the iust tyme, as also the 35 certeyntie and assuraunce of our Mothers fidelitie, perswaded the worlde wee hadde one Father, it would verye hardelye haue beene

1 whither *H rest* 12 pound *E rest* 13 most] greatest *E rest* 14 would
F rest 22 Cosin *AB*: cosin *EF*: cosen *H* 1617, 1630-36: Cozen 1623
 23 his before woe *G* 26 vnto] to *ABE rest* 32 mame *M*

thought, that such contrarye dispositions coulde well haue beeene bredde in one wombe, or issued from ones loynes. Yet as out of one and the selfe-same roote, commeth as well the wilde Olyue, as the sweete, and as the Palme *Persian* Fig tree, beareth as well Apples, as Figs: so our mother thrust into the world at one time, the blossome of grauitie and lyghtnesse.

We were nurssed both with one teate, where my brother sucked a desire of thirst, and I of theft: which euidently sheweth that as the breath of the Lyon, engendreth aswell 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 blossomes to blast, and the buddes to blowe: so one wombe nourished contrary wits, and one milke diuers manners, which argueth something in Nature I know not what, to be meruaylous, I dare not saye 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 resembled each other, as little in fauour, as we did in fancie, or disagreed as much in shape as we did in sence: I know not what *Dedalus* would haue made a *Labyrynth* for such Monsters, or what *Appelles* could haue cououred such Misshapes.

But as the Painter *Tamantes* could no way expresse the griefe of *Agamemnon* who saw his onely daughter sacrifised, 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 constrained with a Curtaine to shadow that deformitie, which no counterfaite could portraie lyuely. But nature recompensed ye dissimilitude of mindes, with a *Sympathy* of bodies, for we were in all parts one so like the other, that it was hard to distinguish either in speach, countenaunce, or height, one from the other: sauing that either caried the motion of his mind, in his manners, and that the affects of the hart were bewrayed by the eyes, which made vs knownen manifestly. For as two Rubies be they neuer so lyke, yet if they be brought together one staineth the other,

8 thirst *GE* rest: thirst *MAB* 11 as *om.* *E* 12 nourisheth *ABE* rest
 21 not what] that *A* 23 mishapes *B* 1630-26: mishaps *E*-1623 24
Tamantes so all, for *Timanthes* in before no *E* rest 25 sacrificed *A* rest
 29 protraie *ABE* 30 dissimilitude] similitude *ABG*

so we beeing close one to the other, it was easely to imagine by the face whose vertue deserued most fauour, for I could neuer see my brother, but his grauitie would make me blush, which caused me to resemble the Thrushe, who neuer singeth in the compayne 5 of the Nightingale. For whilst my Brother was in presence, I durst not presume to talke, least his wisedome 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, 10 woulde breed 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 y^e 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 15 to endue with grace, were flatte impietie: yet calling vs before him, he vttered with watrie eyes, these words.

W^Ere it not my sonnes, that Nature worketh more in me, then Justice, I should disherite the one of you, who promiseth by his folly to spende all, & leaue the other nothing, whose wisedome 20 seemeth to purchase all things. But I well know, that a bitter roote is amended with a sweete graft, and crooked trees proue good Cam-mocks, and wilde Grapes, make pleasaunt Wine. Which perswadeth me, that thou (poynting to me) wilt in age repent thy youthly affections, & learne to dye as well, as thou hast lyued wantonly. As 25 for thee (laying his hande on my brothers head) although I see more then commonly in any of thy yeares, yet knowing that those that give themselves to be bookish, are oftentimes so blockish, that they forget thirst (where-by the olde Saw is verified, that the greatest Clearkes are not the wisest men, who digge still at the roote, while 30 others gather the fruite) I am determined to helpe thee forward, least hauing nothing thou desire nothing, and so be accompted as no body. He hauing thus said, called for two bags, the one ful of gold, the other stuft with writings, & casting them both vnto us, sayd this: There my sonnes deuide all as betweene you it shal be 35 best agreed, and so rendred vp his ghoast, with a pitifull grone.

My brother as one that knew his owne good, & my humour, gaue me leaue to chuse which bag I lyked, at the choice I made no great curiositie, but snatching the gold, let go y^e writings, which wer as

I knew Evidences for land, oblygations for debt, too heauy for me to cary, who determined (as now thou doest *Callimachus*) to seeke aduētures. My pursse now swelling wt a timpany, I thought to serch al coūtries for a remedy, & sēt many goldē Angels into euer quarter of y^e world, which neuer brought newes again to their master, being either soared into heauē, wher I cannot fetch thē, or sunke into Hell for pride, wher I meane not to follow thē. This life I continued y^e space of .xiiiij. yeares, vntil I had visited & viewed euery coūtry, & was a strāger in mine owne: but finding no treasure to be wrapped in trauell, I returned wt more vices, then I went forth wt pence, yet wt so good a grace, as I was able to sinne both by experience and authoritie, vse framing me to the one, and the Countryes to the other. There was no cryme so barbarous, no murther so bloudy, no oath so blasphemous, no vice so execrable, but y^t I could readely recite where I learned it, and by roate repeate ¹⁵ the peculiar crime, of euerye particular 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 dissemble with *Synon*. I could court it with the *Italian*, carous it with the *Dutch-man*.²⁰ I learned al kinde 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 sinne euer after with-out ²⁵ preiudice.

There was no fashion but fitted my backe, no fancie but serued 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 found neuer ³⁰ a crosse. It were too tedious to vtter my whole lyfe in this my Pilgrimage, the remembraunce where-off, doth nothing but double my repentaunce.

Then to grow to an ende, I seeing my money wasted, my apparell worne, my minde infected with as many vices, as my body with diseases, and my bodye with more maladyes, then the Leopard hath markes, hauing nothing for amends but a few broken languages,

¹⁶ peculiar] particular *E* rest ¹⁹ Lynon *E* ²⁰ it² om. *E* rest ²¹
kindes *E* rest fit om. *ABE* rest ²³ their¹] y^e *E* rest ²⁴ me om.
E rest ³⁶ hath] with *E* rest

which serued me in no more steede, then to see one meat serued in diuers dishes: I thought it best to retourne into my natvie soyle, where finding my brother as farre now to exceede others in wealth, as bee did me in wit, and that he had gayned more by thirst, then 5 I could spende 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 not, for casting in my minde the miserie of the world with the mischiefs of my life, I determined from that vnto my liues end, 10 to lead a solitary life in this caue, which I haue don 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 selfe the inconueniences that come by trauailing, 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 swine to say nothing, thy hand on thy cap to shew reuerence to euery rascall, thy purse open to be prodigall to euery Boore, thy sworde in thy sheath, not once darig 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 liue in the thistles, and of the Grashopper, who being sproung of the grasse, will rather dye then depart from the grasse. 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 mansion with his manners, and to liue where he canne, not where he would. What did *Vlysses* wish in the middest of his trauailing, but onely to see the smoake of his owne Chymnie? Did not all the *Romaines* saye that he that wandered did nothing els but heap sorowes to his friends, and shame to himself, and resembled those that seeking to light a Lynke, quenched a Lamp, imitating the barbarous *Gothes*, who

4 me om. E rest
20 re-reurence M

5 I² om. G rest estate] state E
33 all before his E rest

8 miseries ABG

thought the rootes in *Alexandria*, sweeter then y^e reson 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 curtesie of those he neuer knew, before the honesty of those among whom he was born: he that cannot liue with a grot in his own country, shal^s neuer enjoy a penny in an other nation. Little dost thou know *Callimachus* with what wood trauilers are warmed, who must sleepe with their eies open, least they be slain in their beds, & wake with their eyes shut, least they be suspected by their lookees, and eat with their mouths close, least they be poysoned with theyr meates. Where¹⁰ if they wax wealthy, they shall be enuied, not loued: If poore punished, not pittied: If wise, accounted espials: If foolish, made drudges. Euery Gentle-man will be their peere though they be noble, and every pesaunt their Lord if they be gentle. Hee therefore that leaueth his own house to seeke aduentures, is like the¹⁵ Quaile that forsaketh 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 *Sisiphus*, no grasse hang on heeles of *Mercury*, no butter cleave on y^e bread of a trauiler. For as the Egle at euery flight looseth a fether, which maketh hir²⁰ bald in hir age: so the trauiler in every country looseth some fleece, which maketh him a begger in his youth, buying that with a pound, which he cannot sell againe for a penny, repentaunce. But why go I about to dissuade thee from that, which I my self followed, or to perswade thee to that which thou thy selfe flyest? My gray haires²⁵ are like vnto a white frost, thy read bloud not vnlke vnto a hot fyre: so that it cannot be y^t either thou shouldest follow my counsell, or I allow thy conditions: such a quarrel hath ther alwaies bin betwene the graue & the cradle, that he y^t is young thinketh the olde man fond, and the olde knoweth the young man to be a foole.³⁰ But *Callimachus*, for the towardnes I see in thee, I must needs loue thee, & for thy fowardnes, of force counsel thee: & do in y^e same sort, as *Phæbus* did y^t daring boy *Phæton*. Thou goest about a great matter, neither fit for thy yeares being very young, nor thy profit being left so poore, y^u desirest y^t which thou knowest not,³⁵ neither can any performe y^t which thou seemest to promise. If thou

¹ Raisons *ABG* 1623: Reisons *E rest* ² But . . . no home *M only* ⁵
 groate *A rest* ⁹ by] in *E rest* ¹¹ they shall] thou shalt *MAB* ¹³
 their] thy *MAB* ¹⁴ they] he *G* ¹⁹ the before heeles *A rest* ²² by before
 buying *E rest* ²⁶ redde *GEG*: red *H rest* ^{a² om.} *E rest* ³³ y^t *M*: the
A rest *Phæton AB*: *Phæton E rest* ³⁵ y^u] thou *AB*: that *E rest*

couet to trauaile straunge countries, search the Maps, there shalt thou see much, with great pleasure & smal paines, if to be conuersat in al courts, read histories, where thou shalt vnderstand both what the men haue ben, & what their maners are, & me thinketh ther 5 must be much delight, whē ther is no daunger. And if thou haue any care either of y^e greene bud which springeth out of the tender stalke, or the timely fruite which is to grow of so good a roote, seeke not to kill the one, or hasten y^e other: but let time so work that grafts may be gathered off the tree, rather thē sticks to burn. And 10 so I leaue thee, not to thy self, but to him y^t made thee, who guid 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, y^t he rather made it a greater occasion 15 of his pilgrimage, & with an answer betwen scorning and resoning, he replied thus.

Father or friend (I know not verye well howe to tearme you) I haue beene as attentive to heare your good discourse, as you were willing to vtter it: yet mee thinketh you deale maruailouslye 20 with youth, in seeking by sage counsell to put graye hayres on their chins, before nature hath giuen them almost any hayres on their heade: where-in you haue gone so farre, that in my opinion your labour had bene better spent in trauailing where you haue not lyued, then in talking wher you cannot be beleueed. You haue bene 25 a Trauailer and tasted nothing but sowre, therefore who-soeuer 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 wise, not a warning to proue others vnfortunate. Shal a souldier that hath receiued a skar in the battaile, give out that 30 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 sustained harm by sinister fortune, or bene infected by his own folly, diss Wade al Gentlemen to rest at their own home till they come to their long home? Why then let al men abstaine from 35 wine, bicause it made *Alexander* tipsie, let no mā loue a woman for y^t *Tarquine* was banished, let not a wise man play at al, for y^t a foole hath lost al: which in my minde would make such medly, that wee should bee enforced to leaue things that were best, for

8 not om. *F* rest 9 off] of *B*: on *G* rest 11 go] goest *E* rest 37
medly] melodie *E* rest

feare they may bee badde, and that were as fond as not to cut ones meate with that knife y^t an other hath cut his finger. Things are not to be iudged by the euent, but by the ende, nor trauailing to be condemned by yours or manies vnluckie successe, but by the common and most approued wisdome of those that canne better shew what 5 it is then I, and will better speake of it then you doe.

Where you alledge *Vlisses* that he desired nothing so much, as to see the smoake of *Ithaca*, it was not bicause he loued not to trauaile, but y^t he lōged to see his wife after his trauaile: and greater commendation brought his trauail to him, thē his wit: the one taught but 10 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 y^e reuenewes he had in his own, & wher in y^e ende, you seeme to refer me to y^t viewing of Maps, I was neuer of that minde to make 15 my ship in a Painters shop, which is lyke those, who haue great skill in a wodden Globe, but neuer behold the Skie. And he that seeketh to bee a cunning trauailer by seeing the Mappes, and an expert Astronomer, by turning the Globe, may be an Apprentice for *Appelles*, but no Page for *Vlisses*. 20

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 haue lesse in any.

Would you haue me spend the floure of my youth, as you doe the withered rase of your age? can y^e faire bloud of youth creepe into 25 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 leaue vntill I had seene all the worlds, and each citie in euerie world. Therefore to be short, nothing shall alter my minde, neither penny nor *Pater noster*. 30

This olde man seeing him so resolute, resolued to let him depart, and gaue him this Fare-well.

MY good sonne though thou wilt not suffer mee to perswade 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 35 weeping crosse, thou shalt confesse, that it is better to be at home

¹ they] the *A* ¹⁵ y^t] the *A* rest that] the *F* rest ¹⁶ who] that *E* rest ¹⁹ an om. *H* rest ²² a before little *H* rest ²⁵ race *E* rest
blond] bud *F* rest ³² this] his *B*

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 sayings as true, as I know thy selfe to bee wilfull, take the paines to retourne by this s poore Cel, 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 leaue him till we haue him againe, at the Cell, where we found him.

¹⁰ **N**ow *Philautus* and Gentlemen all, suppose that *Callimachus* had as il fortune, as euer had any, his minde infected with his body, his time cōsumed w^t his treasure: nothing won, but what he cānot loose though he would, Miserie. You must imagine (because it were too long to tell all his iourney) that he was Sea sicke, (as thou ¹⁵ beginnest to be *Philautus*) that he hardly escaped death, that he endured hunger and colde, beate 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 ²⁰ home to the Cell, and with shame and sorrow, began to say as followeth.

I Finde too late yet at length that in age there is a certeine foresight, which youth can-not search, and a kinde of experience, vnto which vnripednesse cannot come: so that I must of ²⁵ necessitie confesse, that youth never 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, because 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 ³⁰ me alone. I can say no more, I haue tryed no lesse.

The olde Hermit glad to see this ragged Colte retourned, yet grieued to see him so tormented, thought not to adde sower words to augment his sharp woes, but taking him by the hande, and sitting down, began after a solempn manner, from the beginning to y^e ende, ³⁵ to discourse with him of his fathers affaires, euen after the sort that before I rehearsed, and delyuering vnto him his money, thinking

⁴ by] to *GE* rest ¹² what] that *E* rest ²³ of before a *M-E* ²⁵
maigneth *E* 1617-31: reigneth *FH* 1636 ²⁷ what] before *E* rest ³⁰
alone so all ³⁶ I before *E* rest

now that miserie woulde make him thrifte, desiring also, that aswell for the honour of his Fathers house, as his owne credite, bee would retourne againe to the Islande, and there be a comfort to his friends, and a reliese 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, & 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 cōmaundement, he came to his owne house, liued long with great wealth, and as much worship as any one in ¹⁰ Scyrum, and whether he be now lyuing, I know not, but whether he be or no, it skilleth not.

Now *Philautus*, I haue tolde this tale, to this ende, not that I thinke trauailing to be ill if it be vsed wel, but that such aduise be taken, y^t the horse carry not his own bridle, nor youth rule him-¹⁴ self in his own cōcēts. Besides y^t, such places are to be chosen, wher-in to inhabit as are as commendable for vertue, as buildings: where the miners are more to be marked, then y^e men seene. And this was my whole drift, either neuer to trauaile, or so to trauaile, as although y^e purſue be weakened, y^e minde may be strengthened. ¹⁸ For not he y^t hath ſcene most countries is most to be eſteemed, but he that learned best conditions: for not ſo much are y^e ſcitu-²²ation of the places to be noted, as the vertues of the persons. Which is contrarie to the common practise of our trauailers, who goe either for gaine, and returne with-out knowledge, or for fashion ſake, and ²⁵ come home with-out pietie: Whose estates are as much to be lamented, as their follies are to be laughed at.

This caueth youth, to ſpende their golden time, with-out either praise or profit, pretending a desire of learning, when they onely followe loytering. But I hope our trauell ſhal be better employed, ²⁹ ſeeing vertue is the white we ſhoote at, not vanitie: neither the English tongue (which as I haue 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, hauiing made an end of mine hermits tale, and if these few precepts I giue thee be obſerued, ³³ then doubt not but we both ſhall leарne that we best lyke. And these they are.

5 the] a E rest 11 he³] I A 12 no] not E rest 17 as¹] that E rest
 19 as²] that E rest 22 hath before learned 1636 28 to om. F-1623 32
 as . . . is] is as . . . heard E-H: is om. 1617-36 35 my B rest

AT thy comming into *England* be not too inquisitue of newes, neither curious in matters of State, in assemblies 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 ⁵ espyall, or in wanton talke, least thou proue thy selfe a foole.

It is the Nature of that country to sift straungers: euery one that shaketh thee by the hand, is not ioyned to thee in heart. They thinke *Italians* wanton, & *Grecians* subtil, they will trust neither they are so incredulous: but vndermine both, they are so wise. Be ¹⁰ 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, & once prouoked they neuer cease. Beware thou fal not into y^e snares of loue, y^e women there are wise, the men craftie: they will gather loue by thy ¹⁵ lookes, and picke thy minde out of thy hands. It shal be there better to heare what they say, thē to speak what thou thinkest: They haue long ears and short tonges, quicke to heare, and slow to vtter, broad eyes, and light fingers, ready to espy and apt to stricke. Euery straunger is a marke for them to shoote at: yet this must ²⁰ I say which in no country I can tell the like, that it is as seldome to see a straunger abused there, as it is rare to see anye well vsed els where: yet presume not too much of the courtesies of those, for they differ in natures, some are hot, some cold, one simple, and other wilie, yet if thou vse few words and fayre speaches, thou shalt ²⁵ commaund any thing thou standest in neede of.

Touching the situation of the soile I haue read in my studie, which I partly beleue (hauing no worse Author then *Cæsar*) yet at my comming, when I shal conferre the thinges I see, with those I haue read, I will iudge accordingly. And this haue I heard, that ³⁰ the inner parte of *Brittaine* is inhabited by such as were born and bred in the Isle, and the Sea-choast by such as haue passed thether out of *Belgick* to search booties & to make war. The country is ineruailouslye replenished with people, and there be many buildings almost like in fashiō to the buildings of *Gallia*, there is great store of cattell, y^e coyn they vse is either of brasse or els rings of Iron, sised at a certain weight in steede of money. In the inner parts of

² in³] of F rest 3 question E rest too before lauish E rest 19
 this] thus E-1623 22 those] them E rest 23 nature E rest and] an
 A rest 25 them before any E rest 29 thus E-H 30 inward H rest
 32 boates E rest 35 els] also E-H 36 sised so all

the Realme groweth tinne, and in the sea coast groweth yron. The brasse y^t they occupy is brought in from beyond-sea. The ayre is more temperate in those places then in *Fraunce*, and the colde lesser. The Island is in fashion three cornered, wher-of one side is toward *Fraunce*, the one corner of this side which is in Kent, where for the most part Shippes arive out of *Fraunce*, is in the East, and the other nethermore, is towardes the South. This side containeth about fие hundred miles, an other side lyeth toward *Spain* and the Sunne going down, on the which side is *Ireland*, lesse then *Brittain* as is supposed by the one halfe: but the cut betweene them, is like¹⁰ the distaunce that is betweene *Fraunce* and *Brittaine*.

In the middest of this course is an Island called *Man*, the length of this side is (according to the opiniō of the Inhabiteris) seuen hundred miles. The third side is northward, & against it lyeth no land, but the poynt of that side butteth most vpon *Germany*.¹¹ This they esteeme to be eight hundred miles long, and so the circuit of the whole Island is two thousād miles. Of al the Inhabitants of this Isle, the Kentish men are most ciuilest, the which country marcheth altogether vpon the sea, & differeth not greatly from the maner of *France*. They that dwell more in the hart of the Realme sow corne, but liue by milk and flesh, and cloth themselues in lether. All the *Brittaines* doe die them-selues with woad, which setteth a blewish coulour vpon them, and it maketh them more terrible to beholde in battaile. They weare their hayre long and shauē all partes of their bodyes, sauing the head and the vpper lippe.¹² Diuers other vses and customes are among them, as I haue 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,¹³ and I beleue we shall finde it such, as we neuer read the like of any, and vntil we arive there, we wil suspend our iudgementes: Yet do I meane at my retурne from thence to draw the whole discription of the Land, the customes, y^e nature of y^e people, y^e state, y^e gouernment, & whatsoeuer deserueth either meruaile or cōmendatiō.¹⁴

Philautus not accustomed to these narrow Seas, was more redy to tell what wood the ship was made of, then to aunswer

5 in om. A rest 7 neathermost E rest 16 estemed E rest 18
most] the E rest 23 it om. E rest 25 bodie E rest 26 are om. M-E
32 and om. B rest 33 my] our E rest 36 those BE rest

to *Euphues* discourse: yet between waking and winking, as, one halfe sick and some-what sleepy, it came in his braynes, aunswered thus.

In fayth *Euphues* thou hast told a long tale, the beginning I haue 5 forgotten, y^e 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 arriuall 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 prouoke 10 my stomach sore. I haue an appetite, it wer best for me to take a nap, for euery word is brought forth with a nod.

Euphues replied. I cannot tell *Philautus* whether the Sea make thee sick, or she that was borne of the Sea: if the first, thou hast a quiesie stomacke: if the latter, a wantō desire. I wel beleue thou 15 remembrest nothing y^t may doe thee good, nor forgettest any thing, which can do thee harme, making more of a soare then a plaister, and wishing rather to be curssed then cured, where-in thou agreeest with those which hauing taken a surfeit, seeke the meanes rather to sleepe then purge, or those that hauing y^e greene sicknes, & are 20 brought to deaths dore follow their own humour, and refuse the Phisitions 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 25 answer my friendly care: then doubtles y^u shalt neither die being seasick, or doat being loue sick. I would y^e Sea could aswel purge thy mind of fond conceits, as thy body of grose humours. Thus ending, *Philautus* againe began to vrge.

Without dout *Euphues* y^u dost me great wrong, in seeking a skar in a smoth skin, thīking to stop a vain wher none opened, and to 30 cast loue in my teeth, which I haue already spit out of my mouth, which I must needs thinke proceedeth rather for lacke of matter, then any good meaning, els woldest thou neuer harp on y^t string which is burst in my hart, and yet euer soouding in thy eares. Thou art like those that procure one to take phisick before he be sick, and 35 to apply a searcloth to his bodye, when he feeleth no ach, or a vomit for a surfeit, whē his stomacke is empty. If euer I fall to mine old

2 it] as *E rest*, reading as one . . . (without comma—and so all) in line before
 14 quiesie *G rest* 16 of before a² *E rest* 19 then] than to *E rest*
 are so all, though grammar requires being 22 owne] one *B*: owe *H* follie
E rest 24 neuer *E rest* 28 great om. *E rest* 29 is before opened *A rest*
 35 searcloth (*i.e.* cerecloth) *E rest* 36 a] his *E rest*

Byas, I must put thee in the fault that talkes of it, seeing thou didst put me in the minde to think of it, wher-by thou seemest to blow ye cole which thou woldest quench, setting a teene edge, wher thou desirest to haue a sharp poyn, ymping a fether to make me flye, when thou oughtest rather to cut my wing for feare of 5 soaring.

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 10 mine own doings: so shalt thou haue me both willing to followe good counsell, and able hereafter to giue thee comfort. And so I rest halfe sleepy with the Seas.

With this aunswere *Euphues* held him-self content, but as much wearyed with talke as the other was with trauaile, made a pyllow of 15 his hand, and there let them both sleepe their fill and dreame with their fancies, vntill either a storme cause them to wake, or their hard beds, or their iournies ende.

Thus for the space of an eight weekes *Euphues & Philautus* sailed on ye seas, from their first shipping, betwen whome diuers speaches 20 were vttered, which to resite were nothing necessary in this place, & weighing the circumstancies, scarce expedient, what tēpest they endured, what straūg sights in ye elemēt, what monstrous fishes were seene, how often they were in daunger of drowning, in feare of boording, how wearie, how sick, how angrie, it were tedious to write, 25 for that whosoeuer hath either read of trauailing, or himselfe vsed it, can sufficiently gesse what is to be sayd. And this I leaue to the iudgement of those that in the like iourney haue spent their time from *Naples* to *England*, for if I should faine more then others haue tryed, I might be thought too Poeticall: if lesse, partiall: therefore 30 I omit the wonders, the Rockes, the markes, the goulfes, and whatsoeuer they passed or saw, least I should trouble diuers with things they know, or may shame my selfe, with things I know not. Lette this suffice, that they are safely come within a ken of *Douer*, which the Master espying, with a cheerefull voyce waking them, began to 35 vtter these words vnto them.

1 talkest *E rest* 3 a teene] keen *E rest* 4 not before to¹ *H rest*
 10 thy] my *E rest* 15 wearie *E rest* 17 fantasies *G*: fantasie *E rest*
 20 their] the *GE rest* 23 sight *E rest* 26 either om. *E rest* hath before
 himselfe *G rest* 27 this] thus *E rest* 32 diuerse *EF*

GEntlemen and friends, the longest Summers day hath his euening, *Vlisses* arriueth at last, & rough windes in time bring the ship to safe Road. We are now with-in foure houres sayling of our Hauen, and as you wil thinke of an earthly heauen. Yonder white 5 Clifffes which easely you may perceiue, are *Douer* hils, where-vnto is adioyning a strong and famous Castle, into the which *Julius Cæsar* did enter, where you shall view many goodly monuments, both straunge & auncient. Therefore pull vp your harts, this merry winde will immediately bring vs to an easie bayte.

10 *Philautus* was glad he slept so long, and was awaked in so good time, beeing as weary of the seas, as he that neuer vsed them. *Euphues* not sorrowfull of this good newes, began to shake his eares, and was soone apparailed. To make short, the windes were so fauorable, the Mariners so skilfull, the waye so short, that I feare 15 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, & more apt to sleepe then suppe. Yet for manners sake they enterteined their Master & the rest of the Merchants and Marriners, wher hauing in due time both recorded 20 their trauailes past, and ended their repast, every one went to his lodging, where I wil leaue them soundly sleeping vntill the next day.

The next day they spent in viewing the Castle of *Douer*, the Pyre, the Clifffes, the Road, and Towne, receiuing as much pleasure by the sight of auncient monuments, as by their curteous enterteinement, no 25 lesse praising y^e persons for their good mindes, then the place for y^e goodly buildigs: & in this sort they refreshed theselues 3. or 4. daies, vntil they had digested y^e seas, & recouered again their healths, yet so warely they behaued themselues, as they wer neuer heard, either to enquire of any newes, or point to any fortres, beholding the 30 bulwarkes w^t a slight & careles regard, but y^e other places of peace, with admiration. Folly it wer to shew what they saw, seing heereafter in y^e descriptiō 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*.

35 Trauailing thus like two Pilgrimes, they thought it most necessary to direct their steppes toward *London*, which they hard was the most royll seat of the Queene of *England*. But first they came to *Caunterbury*, an olde Citie, somewhat decayed, yet beautiful to

3 our] the *E rest* 8 yours *B* 22 Pyre (i.e. pier) *E rest* 24 no] as
H rest 26 y^e] their *GE rest* 29 to^r] at *ABE rest*

behold, most famous for a Cathedrall Church, the very Maiestie whereoff, stroke them into a maze, where they saw many monum-
ents, and heard tell of greater, then either they euer saw, or easely
would beleeue.

After they had gone long, seeing them-selues almost benighted, 5
determined to make the nexte house their Inne, and espying in their
way euen 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. 10

Father, if the courtesie 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 haue such enterteinment,
beeing almost tyred with trauaile, not as diuers haue for acquaint-
aunce, but as all men haue for their money, which curtesie if you 15
graunt, we will euer remaine in your debt, although euery way dis-
charge our due: and rather we are importunate, for that we are no
lesse delighted with the pleasures of your garden, then the sight of
your grauitie. Unto whom the olde man sayd.

GEntlemen, you are no lesse I perceiue by your māners, and you 20
can be no more beeing but men, I am neither so vncourteous
to mislyke your request nor so suspiciois to mistrust your truthes,
although it bee no lesse perillous to be secure, then peeuiish to be
curious. I keepe no victualling, yet is my house an Inne, & I an
Hoste to every honest man, so far as they with courtesie wil, & 25
I may with abilytie. Your enterteinmēt shal be as smal for cheere,
as your acquaintaūce is for time, yet in my house ye may happily
finde some one thing cleanly, nothing courtly: for that wisedome
prouideth things necessarie, not superfluous, & age seeketh rather
a Modicum for sustenaunce, then feastes for surfets. But vntil 30
some thing may be made ready, might I be so bold as enquire your
names, countreys, and y^e cause of your pilgrimage, where-in if I shalbe
more inquisitiue then I ought, let my rude birth excuse my bolde
request, which I will not vrge as one importunate (I might say)
impudent. 35

Euphues, seeing this fatherly and friendlye Sire, (whom we will
name *Fidus*) to haue no lesse inwarde courtesie, then outward
comelynesse, coniectured (as well he might) that the profer of his

4 could *E rest* 17 for that] the for that *H*: the more, for that 1617 *rest*
24 mine *E rest* 25 to] for *A rest* 33 excuse] satisfie *A rest*

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 aduisednesse to 5 temper his talke, least either he might seeme foolysh or curious, he aunswere him, in these termes.

Good sir, you haue bound vs vnto you with a double chaine, the one in pardoning our presumption, the other in graunting our petition. Which great & vndeserued kindenesse, though we can-not 10 requit with the lyke, yet if occasion shall serue, you shall finde vs heereafter as willing to make amends, as we are now ready to giue thankes.

Touching your demaunds, we are not so vnwise to mislyke them, or so vngratefull to deny them, least in concealing our names, it 15 might be thought for some trespassse, and couering our pretence, we might be suspected 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, 20 it was onely to glue our eyes to our eares, that we might iustifie those things by sight, whiche we haue oftentimes with incredible admiration vnderstoode by hearing: to wit, the rare qualties 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, 25 insomuch as there is nothing that moueth either more matter or more meruaile then her excellent maiestie, which fame when we saw, without 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 30 onelye thinke our money and trauayle well employed, but returned with interest more then infinite. This is the onelye 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 35 think the euening wel spent, which procuring our delight, can no way worke your disliking.

4 aduiseement *E rest* 26 which] with *M* 29 we] I *BE rest* 33
case *EF* 34 instruction *E rest* 35 can] may *E rest* 36 your] our
E rest

Genle-men (aunswered this olde man) if bicause I entertaine you, you seeke to vndermin me, you offer me great discurtesie: you must needes thinke me verye simple, or your selues very subtill, if vpon so small acquaintaunce I should answer to such demaids, as are neither for me to vtter being a subiect, nor for you to know 5 being straungers. I keepe hives for Bees, not houses for busibodies (pardon me Gentlemen, you haue moued my patience) & more welcome shal a wasp be to my honny, then a priuy 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 chuse such a house 10 to confirme your mindes, as seemeth 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 sauer of malice more then honest meaning. They vse to consult of *Ioue* in ye Capitol, of *Cæsar*, in the senat, of our 15 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 hath nature ouercome arte, and grace eloquence, that the paynter draweth a vale 20 ouer that he cannot shaddow, and the Orator holdeth a paper in his hand, for that he cannot vtter. But whether am I wandring, rapt farther by devotion then I can wade through with discretion. 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 25 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 breed your delight touching my Bees.

And here *Euphues* brake him off, and replied: though not as bitterly as he would, yet as roundlye as he durst, in this manner. 30

We are not a little sory syr, not that we haue opened our mindes, but that we are taken amisse, and where we meant so well, to be entreated so ill, hauing talked of no one thing, vnlesse it be of good wil towards you, whome we reuerenced for age, and of dutye towarde your Souereigne, whom we meruailed at for vertue: which good 35 meaning of ours misconstrued by you, hath bread such a distemperature in our heads, that we are fearfull to praise hir, whom al the

7 Genentle-men *M* 16 noble *om. E rest* 19 farre *A rest* 24 then
om. E rest an] a *B* 28 your] you *E rest* 32 are] art *E* when *B rest*
 meane *E rest* 34 towards] towars *M* we *om. M* reuerence *A rest*

world extolleth, and suspitious 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. *Cæsar* neuer reioyced more, then when hee heard that they talked 5 of his valyant exploits in simple cotages, alledging this, that a bright Sunne shineth in euery corner, which maketh not the beames worse, but the place better. When (as I remember) *Agesilaus* sonne was set at the lower end of the table, & one cast it in his teeth as a shame, he answered: this is the vpper end where I sit, for it is not 10 the place that maketh the person, but the person that maketh the place honorable. When it was told *Alexander* that he was much prayed of a Myller, I am glad quoth he, that there is not so much as a Miller but loueth *Alexander*. Among other fables, I call to my remembrance one, not long, but apt, and as simple as it is, so fit 15 it is, that I cannot omit it for yt opportunitie of the time, though I might ouer-leap it for the basenesse of the matter. When all the Birds wer appointed to meeete to talke of y^e Eagle, there was great contention, at whose nest they should asseble, euery one willing to haue it at his own home, one preferring the nobilitie of his birth, 20 an other the statelynes of his building: some would haue it for one qualitie, some for an other: at the last the Swallow, said they should come to his nest (being commonly of filth) which all the Birds disdaining, sayd: why thy house is nothing els but durt, and therfore aunswere y^e Swallow would I haue talke there of the 25 Eagle: for being the basest, the name of an Eagle wil make it y^e brauest. And so good father may I say of thy cotage, which thou seemest to account of so homly, that mouing but spech of thy Souereigne, it will be more like a court then a cabin, and of a prison the name of *Elisabeth* wil make it a pallace. The Image of a Prince 30 stamp^t in copper goeth as currant, and a Crow may cry *Aue Cæsar* with-out any rebuke. .

The name of a Prince is like the sweete deaw, which falleth as well vpon lowe shrubbes, as hygh trees, and resembleth a true glasse, where-in the poore maye see theyr faces with the rych, or 35 a cleare stremme 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 so noble a Prince, truly our reuerence taketh away the feare of suspition. The Lambe feareth

not the Lion, but the Wolfe: the Partridge dreadeth not the Eagle, but the Hawke: a true and faythfull heart standeth more in awe of his superior whom he loueth for feare, thē 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 5 can so set forth your noble Queene, as she deserueth. I graunt it, and reioyce at it, and that is the cause of our comming to see hir, whom none can sufficiently commend: and yet doth it not follow, that because wee cannot giue hir as much as she is worthy off, therefore wee should not owe hir any. But in this we will imitate 10 the olde paynters in *Greece*, who drawing in theyr Tables the portraiture 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 aunswere, in that we shew him to bee *Iupiter*, whome euery one may beginne to paynt, but none can perfect. In 15 the lyke manner meane we to drawe in parte the prayses of hir, whome we cannot throughly portraye, and in that we signifie hir to be *Elyzabeth*. Who enforceth euery man to do as much as he can, when in respect of hir perfection, it is nothing. For as he that beholdeth the Sunne stedfastly, thinking ther-by to describe it more 20 perfectly, hath his eies so daseled, that he can discerne nothing, so fareth it with those that seeke marueilously to praise those, y^t are without y^e compasse of their iudgements, & al comparison, y^t the more they desire, the lesse they discern, & the neerer they think thē selues in good wil, the farther they finde themselues of in wisdō, thinking 25 to mesure y^t by the ync, which they cannot reach with y^e ell. And yet farther, it can be neither hurtful to you, nor hateful to your Prince, to here the commendation of a straunger, or to aunswere his honest request, who will wish in heart no lesse glorie to hir, then you doe: although they can wish no more. And therfore me 30 thinketh you haue offered a little discortesie, 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 say, & for my friend present the lyke I dare sweare, how boldly I can-not tell, how truely I know: 35 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,

14 aunswere *E* rest 24 that before they¹ *E* rest elues *M* 26 the
y^e] an an *E* rest 27 father] farther *E* rest

or prayeth for hir long prosperous and glorious Reigne, then we: then whom we acknowledge none more simple, and yet dare auowe, none more faithfull. Which we speake not to get seruice by flatterie, but to acquire our selues of suspition, by faith: which is al that 5 either a Prince can require of his subiect, or a vassal yeeld to his Souereign, and that which we owe to your Queene, & all others should offer, that either for feare of punishment dare not offend, or for loue of vertue, will not.

Heere olde *Fidus* interrupted young *Euphues*, being almost 10 induced by his talke, to aunswere his request, yet as one neither too credulous, nor altogether mistrustful, he replyed as a friend, & so wisely as he glauced from the marke *Euphues* shot at, & hit at last the white which *Philanthus* set vp, as shall appeare heereafter. And thus he began.

15 **M**Y sonnes (mine age giueth me the priuiledge of that terme, and your honesties can-not refuse it) you are too young to vnder-
stand matters of state, 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 vpon an Infants foot, or in setting 20 *Atlas* burthen on a childe's shoulder, or to bruse your backes, with the burthen of a whole kingdome, which I speake not, that either I mistrust you (for your reply hath fully resolued yt feare) or yt I malice you (for my good will maye cleare me of yt fault) or that I dread your might (for your smal power cannot bring me into such 25 a folly) but that I haue learned by experiance, yt to reason of Kings or Princes, hath euer bene much mislyked of y^e wise, though much desired of fooles, especially wher old men, which should be at their beads, be too busie with the court, & young men which shold follow their booke, be to inquisitiv in y^e affaires of princes. We 30 shold not looke at yt we cānot reach, nor long for yt we shold not haue: things aboue vs, are not for vs, & therfore are prīces placed vnder y^e gods, yt they should not see what they do, & we vnder princes, that we might not enquire what they doe. But as y^e foolish Eagle yt seing y^e sun coueteth to build hir nest in y^e sun, so fōnd 35 youth, which viewing y^e glory & gorgeousnesse of y^e court, longeth to know the secrets in y^e court. But as y^e Eagle, burneth out hir

5 require] desire *G* rest 9 interrupting *G* rest 12 the before last *G* rest
10 shoulders *E* rest 22 fully om. *E* rest 35 gorgeousnesse] gloriousnes
E rest 36 in] of *G* rest

eyes wt that proud lust: so doth youth break his hart with y^t peeuiish conceit. And as *Satirus* not knowing what fire was, wold needs embrace it, & was burned, so these fonde *Satiri* not vnderstanding what a Prince is, runne boldly to meddle in those matters which they know not, & so feele worthely y^e heat they wold not. And therfore good *Euphues* & *Philautus* content your selues wt this, y^t to be curious in things you should not enquire off, if you know the, they appertein not vnto you: if you knew the not, they cānot hinder you. And let *Appelles* answere to *Alexander* be an excuse for me. When *Alexander* would needes come to *Appelles* shop and paint, ¹⁰ *Appelles* placed him at his backe, who going to his owne worke, did not so much as cast an eye back, to see *Alexanders* deuises, which being wel marked, *Alexander* said thus vnto him: Art not thou a cunning Painter, and wilt thou not ouer-looke my picture, & tel me wherin I haue done wel, & wherin ill? whom he answered ¹⁵ wisely, yet merily: In faith O king it is not for *Appelles* to enquire what *Alexander* hath done, neither if he shew it me, to iudge how it is done, & therefore did I set your Maiestie at my back, y^t I might not glaunce towards a kings work, & that you looking ouer my head might see mine, for *Appelles* shadowes are to be seene of *Alexander*, ²⁰ but not *Alexanders* of *Appelles*. So ought we *Euphues* to frame our selues in all our actions & 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 saw not the ²⁵ worke.

I haue heard of a *Magnifico* in *Millaine* (and I thinke *Philautus* you being an *Italian* do remēber it,) who hearing his sonne inquisitiue of the Emperours lyfe and demeanour, reprehended him sharply, saying: that it beseemed not one of his house, to enquire ³⁰ how an Emperour liued, vnesse he himself were an Emperour: for y^t the behauour & vsage of so honourable personages are not to be called in question of euery one that doubteth, but of such as are their equalls.

Alexander being commaunded of *Philip* his Father to wrastle in ³⁵ the games of *Olympia*, aunswered he woulde, if there were a King to striue with him, where-by I haue noted (that others seeme to inforce) that as Kings pastimes are no playes for euery one: so their

¹ y^t peeuiish] foolish *H rest* ^{2, 3} Satyrus and Satyri *F rest* ⁶ w^t]
in *E rest* ⁴ so all, but qy. ? not ⁸ knew] know 1630-36 ¹⁴ thou om. *E rest*

secretes, their counsells, their dealings, are not to be either scanned or enquired off any way, vnesse 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 *Aesope*, (but pretie it is, and true in my minde)

5 That the Foxe and the Wolfe, gooing both a filching for foode, thought it best to see whether the Lyon were a sleepe or awake, least 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 sleepe, and went him-selfe to his owne

10 kenell, the Wolfe desirous to searche in the Lyons denne, that hee might espye some fault, or steale some praye, entered boldly, whom the Lyon caught in his pawes and asked what he would? the sillye Wolfe (an vnapte tearme, for a Wolfe, yet fit, being in a Lyons handes) aunswered, that vnderstanding by the Foxe he was a sleepe,

15 hee thought he might be at lybertie to suruey his lodging: vnto whome the princelye Lyon with great disdaine though little despite (for that there can be no enuy in a King) sayde thus: Doest thou thinke that a Lyon, thy Prince and gouernour can sleepe though he winke, or darest thou enquire, whether he winke or wake? The

20 Foxe had more craft then thou, and thou more courage (courage I wil not say, but boldnes: & boldnes is too good, I may say desperatenesse) but you shal both wel know, & to your griefs feele, y^t neither y^e wilines of the Fox, nor y^e wildnes of y^e Wolf, ought either to see, or to aske, whether y^e Lyon either sleepe or wake, bee

25 at home or abroad, dead or alyue. For this is sufficient 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 wise Fox, nor the malitious Wolfe, should venture so farre, as to learne

30 whether the Lyon sleepe 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-seer he is. Then how vaine is it *Euphues* (too mylde a worde for so madde a minde)

35 that the foote should neglect his office to correct the face, or that subiectes shoulde seeke more to knowe what their Princes doe, then what they are: where-in they shewe them-selues as badde as beasts, and much worse then my Bees, who in my conceite though I maye

12 his o^m. EF 17 can] ran E 22 your] our B 24 to² om. E rest
31 his] y^e EF: the H rest

seeme partiall, obserue more order then they, (and if I myght saye so of my good Bees,) more honestie: honestie my olde Graund-father 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. 5

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 haue 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 ¹⁸ consenting willingly, hee desired *Fidus* to go forward: who nowe remouing him-selfe neerer to the Hyues, beganne as followeth.

GEntlemen, I haue for y^e space of this twenty yeares dwelt in this place, taking no delight in any thing but only in keeping my Bees, & marking them, & this I finde, which had I not seene, ¹⁵ I shold hardly haue beleueed. That they vse as great wit by induction, and arte by workmanship, as euer man hath, or can, vsing betweene themeselues no lesse iustice then wisdome, & yet not so much wisdome as maiestie: in-somuch as thou wouldest thinke, that they were a kinde of people, a common wealth for *Plato*, ²⁰ where they all labour, all gather honny, flye all together in a swarme, eate in a swarm, and sleepe in a swarm, so neate and finely, that they abhorre nothing so much as vncleanness, drinking pure and cleere water, delighting in sweete and sound Musick, which if they heare but once out of tune, they flye out of sight: and therefore are ²⁵ they called the *Muses* byrds, because they folow not the sound so much as the consent. They lyue vnder a lawe, vsing great reuerence to their elder, as to the wiser. They chuse 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, with no lesse ³⁰ duty then deuotion, garding him continually, as it were for feare he should miscarry, and for loue he should not: whom they tender with such fayth and fauour, that whether-soeuer 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 safety stick to die, such care haue ³⁵ they for his health, on whome they build all their hope. If their

³ lyst] lust *E rest* ¹³ this¹] these *E rest* ¹⁷ induction *E rest*: induction
M-G; *g.y.*? intuition ¹⁸ betweene *M* ³² and *om. E rest*

Prince dye, they know not how to liue, they languish, weepe, sigh, neither inteding their work, nor keeping their olde societie.

And that which is most meruailous, and almoste incredible: if ther be any that hath disobeyed his commaundements, eyther of purpose, or vnewittingly, hee kylleth him-selfe with his owne sting, as executioner of his own stubbornesse. The King him-selfe hath his sting, which hee vseth rather for honour then punishment: And yet *Euphues*, al-beit they lyue vnder a Prince, they haue their priuledge, and as great liberties as straight lawes.

20 They call a Parliament, wher-in they consult, for lawes, statutes, penalties, chusing officers, and creating their king, not by affection but reason, not by the greater part, but y^e 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, 25 that vntill he be pluckt downe, there can be no friendship, and ouer-thrown, there is no enmitie, not fighting for quarrelles, but quietnesse.

20 Euery one hath his office, some trimming the honny, some working the wax, one framing hiues, an other the combes, and that so artificially, that *Dedalus* could not with greater arte or excellencie, better dispose the orders, measures, proportions, distinctions, ioynts & circles. Diuers hew, others polish, all are carefull to doe their worke so strongly, as they may resist the craft of such drones, as seek to liue by their labours, which maketh them to keepe watch 25 and warde, as lyuing in a campe to others, and as in a court to them-selues. Such a care of chastitie, that they neuer ingender, such a desire of cleannesse, that there is not so much as meate in all their hiues.

20 When they go forth to work, they marke the wind, the clouds, & whatsoeuer doth threaten either their ruine, or raign, & hauing gathered out of euery flower honny they return loden in their mouthes, thighs, wings, and all the bodye, whome they that tarried at home receyue readily, as easing their backes of so great burthens.

25 The Kyng him-selfe not idle, goeth vp and downe, entreating, threatening, commaunding, vsing the counsell of a sequel, but not loosing the dignitie of a Prince, preferring those y^t labour to greater authoritie, and punishing those that loyter, with due seueritie. All

16 ouerthrewed *E* not] no *H rest* 18 Envy] Either *EF* 22 all] and *E rest* 24 keepe watch] keepe, to watch *GEF* 30 raign] rage *E rest* 35 sequell *A rest* 36 to] in *E rest*

which thinges being much admirable, yet this is most, that they are so profitable, bringing vnto man both honnye and wax, each so wholesome 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 every 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 ¹⁰ the better parte of my lyfe, 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 confidence 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 ¹⁵ she would, but thinking she would do nothing but what she might.

Thus contented with a meane estate, and neuer curios of the high estate, I found such quiet, that mee thinketh, he which knoweth least, luyeth longest : insomuch that I chuse rather to be an ²⁰ Hermitte in a caue, then a Counsellor in the court.

Euphues perceyuing olde *Fidus*, to speake what hee thought, answered him in these shorte wordes.

He is very obstinate, whome neither reason nor experiynce can perswade : and truly seeing you haue alledged both, I must needes allow both. And if my former request haue bred any offence, let ²⁵ 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 haue 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 neuer mean to put my hand ³⁰ betweene the barke and the tree, or in matters which are not for me to be ouer curious.

The cōmon wealth of your Bees, did so delight me, that I was not a lyttle sory yt either their estate haue not ben longer, or your leisure more, for in my simple iudgement, there was such an orderly ³⁵ gouernment, that men may not be ashamed to imitate thē, nor you wearie to keepe them.

5-6 that I haue either read or heard of *E rest* 8 to before be (bis) *E rest* 13
in] to *E rest* 18 me before such *E rest* 20 in] in in *M* 28 I haue
E rest 30 my] mine *E rest* 31 or] nor *E rest* 34 estates *E rest*
35 there] their *A*

They hauing spent much time in these discourses, were called in to Supper, *Philautus* more willing to eate, then heare their tales, was not the last y^t went in: where being all set downe, they were serued al in earthen dishes, al things so neat and cleanly, that they perceiued 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.

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

Philautus thus replied: 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 haue you thinke me so foolish, that I should either disdaine 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 melancholike moode, beginning thus.

NO 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

1-2 in to] into *AB* 7 loue] one *E* rest 9 parly *E* rest 16 *Oy* ? in
before *England* but cf. note 19 or] and *GE* rest 26 the *om.* *H* rest
29 towards *ABE* rest 33 melancholy *E* rest

forlorne: And this vile Dog Loue will so ranckle where he biteth, that I feare my friends sore, will breed to a *Fistula*: for you may perceiue that he is not where he liues, 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 blistered, then to haue his heart stong so with affection, where-by he is so blinded. But beleue 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 since his comming out of *Naples*, and so hath it wrought with him (which to I had thought impossible) that pure loue did make him Seasicke, insomuch as in all my trauaile with him, I seemed to euery one to beare with me the picture of a proper man, but no liuing person, the more pitie, & yet no force. *Philautus* taking *Euphues* tale by the ende, & the olde man by the arme, betweene grieve and game, iest ¹⁵ and earnest, aunswered him thus.

Euphues would dye if he should not talke of loue once in a day, and therfore you must giue him leaue after euery meale to close his stomacke with Loue, as with Marmalade, and I haue heard, not those that say nothing, but they that kicke oftenest ²⁰ 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 folkes, but his owne foote-steppes. But if he vse this speach either to make you merrye, or to put me out of conceipt, he doth well, you must ²⁵ thanke him for the one, and I wil thinke on him for the other. I haue oftentimes sworne that I am as farre from loue as he, yet will he not beleue me, as incredulous as those, who thinke none balde, till they see his braynes.

As *Euphues* was making aunswere, *Fidus* preuented him in this ³⁰ manner.

There is no harme done *Philautus*, for whether you loue, or *Euphues* iest, 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 ³⁵ my self was once a Courtier, in the dayes of that most noble King

⁶ so om. *H* rest
²⁴ this] his *E* rest

¹³ a proper] an honest *E* rest

²⁰ kickt *E* rest

of famous memorie *Henry* the eight, Father to our most gratiouse
Lady Elizabeth.

Where, and with that he paused, as though the remembraunce
of his olde lyfe, had stopped his newe speach, but *Philautus* eytching
5 to hear what he would say, desired him to goe forward, vnto whome
Fidus fetching a great sigh sayd, I will. And there agayne made
a full poynt. *Philautus* burning as it were, in desire of this discourse,
vrged him againe with great entreatie: then the olde man com-
maunded the boorde to be vncouered, grace being sayd, called for
10 stooles, and sitting al by the fire, vttered the whole discourse of his
loue, which brought *Philautus* a bedde, and *Euphues* a sleepe.

And now Gentlemen, if you will giue eare to the tale of *Fidus*,
it may be some will be as watchfull as *Philautus*, though many as
drousie as *Euphues*. And thus he began with a heauie countenaunce
15 (as though his paines were present, not past) to frame his tale.

I Was borne in the wylde of *Kent*, of honest Parents, and worship-
full, whose tender cares, (if the fondnesse of parents may be so
termed) prouided all things euen from my very cradell, vntil their
graues, that might either bring me vp in good letters, or make me
20 heire to great lyuings. I (with-out arrogancie be it spoken) was not
inferior in wit to manye, which finding in my selfe, I flattered my
selfe, but in y^e ende, deceiued my selfe: For being of the age of .xx.
yeares, there was no trade or kinde of lyfe that either fitted my
humour or serued my tourne, but the Court: thinking that place
25 the onely meanes to clymbe high, and sit sure: Wherin I followed
the vaine of young Souldiours, who iudge nothing sweeter 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 endeaououred to courte
30 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 purse.

Who so conuersant with the Ladyes as I? who so pleasaunt?
who more prodigall? In-somuch as I thought the time lost, which
35 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)

¹ eighth *H*
1 om. *E* rest

4 itching *A* rest. *Qy f* aching

10 al om. *BE* rest

14

that aboue all I meant to trust: who aswell for y^e good qualities he saw in me, as the little gouernment he feared in mee, beganne one night to vtter these fewe wordes.

Friend *Fidus* (if Fortune allow a tearm so familiar) I would I might liue to see thee as wise, as I percieue thee wittie, then should thy ⁵ life be so seasoned, as neyther too much witte might make thee proude, nor too great ryot poore. My acquaintance is not great with thy person, but such insight haue I into thy conditions, that I feare nothing so much, as that, there thou catch thy fall, where thou thinkest to take thy rising. Ther belōgeth more to a courtier ¹⁰ then brauery, which y^e wise laugh at, or persōage, which y^e chaste mark not, or wit, which the most part see not. It is sober & discret behauour, ciuil & gentle demeanor, that in court winneth both credit & commoditie: which counsel thy vnripened yeares thinke to proceede rather of the malice of age, then the good meaning. To ryde ¹⁵ well is laudable, & I like it, to runne at the tilt not amissee, and I desire it, to reuell much to be praised, and I haue vsed it: which thinges as I know them all to be courtly, so for my part I accompt them necessary, for where greatest assemblies are of noble Gentle-²⁰men, there should be the greatest exercise of true nobilitie. And I am not so presise, but that I esteeme it as expedient in feates 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 seeme as great a shame to be valiaunt and courtly with-out learning, as to bee studious and bookish with-out value.

But there is an other thing *Fidus*, which I am to warn thee of, and if I might to wreathe thee from: not that I enuy thy estate, but that I would not haue thee forget it. Thou vsest too much (a little ²⁵ 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 such a lythernes, that they loose all their sprightes, being beenummmed, so they that seeke to obtayne the good-will of Ladyes, hauing once a little holde of their loue, they are driuen into such a traunce, that they let go the holde of their libertie, bewitched like those that viewe the head of *Medusa*, or the ³⁰ Uiper tyed to the bough of the Beech tree, which keepeth him in a dead sleepe, though it beginne with a sweete slumber. I my selfe haue tasted new wine, and finde it to bee more pleasaunt then wholesome, and Grapes gathered before they bee rype, maye set the eyes

on lust, but they make the teeth an edge, and loue desired in the budde, not knowing what the blossom 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 sodaine, 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 vrightnesse of lyfe shewe it. Thou hast good friendes, which by thy lewde delights, thou mayst make great enimies, and heauy foes, which by thy well doing thou mayst cause to be earnest abettors of thee, in matters that nowe they canuasse agaynst thee.

And so I leaue thee, meaning herafter to beare the reign of thy brydell in myne hands: if I see thee head stronge: And so he
25 departed.

I gaue him great thanks, and glad I was we wer parted: for his putting loue into my minde, was like the throwing of Buglosse into wine, which encreaseth in him that drinketh it a desire of lust, though it mittigate the force of drunkennesse.

20 I now fetching a windlesse, that I myght better haue a shoote, was preuented with ready game, which sau'd me some labour, but gained me no quiet. And I would gentlemen yt you could feel the like impressions in your myndes at the rehersall of my mishappe, as I did passions at the entring into it. If euer you loued, you
25 haue found the like, if euer you shall loue, you shall taste no lesse. But he so eger 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 coting in the margant. Then said *Fidus*, thus it fell out.

30 It was my chaunce (I know not whether chaunce or destinie) that being inuited to a banquet where many Ladyes were and too many by one, as the end tryed, though then to many by al sauing yt one, as I thought, I cast mine eies so earnestly vpon hir, yt my hart vowed hir the mistris of my loue, and so fully was I resolued to
35 prosecut my determination, as I was earnest to begin it. Now

1 an] on E rest 2-3 conceite E rest 3 contemplatiue E rest 11
doing well E rest arbittors AB: arbitres E rest 12 they now E rest
13 myn AB: raine EF: reine H rest 17 into] in E rest 20 wine glasse
E rest 23 my om. E rest 25 euer you shall] neuer you E rest no]
the 1617 rest 26 he i.e. Philantus (Arb.) 27 glosses H rest 28 coat-
ing AF: quoting H rest 29 felli M

Gentlemen, I commit my case to your considerations, being wiser then I was then, and somewhat as I gesse elder: I was but in court a nouice, hauing no friende, but him before rehearsed, whome in such a matter I was lyklier to finde a brydell, then a spurre. I never before that tyme could imagin what loue should meane, but vsed the tearm as a flout to others, which I found now as a feuer in my selfe, neither knowing from whence the occasion should arise, nor where I might seeke the remedy. This distresse I thought youth would haue worne out, or 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, never leaueth till it come to the toppe, or as stronge poysone *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 leaue, entred at the last so farre that it held me conquered. And then disputing with my selfe, I played this on the bit.

Fidus, it standeth thee vpon 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 many, but incident to fewe.²⁰ To liue and to loue well is incident to fewe, but indifferent to all. To loue with-out reason is an argument of lust, to lyue with-out loue, a token of folly. The measure of loue is to haue no meane, the end to be euerlasting.

Thesius had no neede of *Ariadnes* thred to finde the way into²¹ the *Labyrinth*, but to come out, nor thou of any help how to fal into these brakes, but to fall from them. If thou be witched with eyes, weare the eie of a wesill 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 wise. Thou art in the view²² of the whole court, wher the ielous wil suspecteth vpon euery light occasion, where of the wise thou shalt be accounted fond, & of the foolish amorous: the Ladies themselues, how-soeuer they looke, wil thus imagine, that if thou take thought for loue, thou art but a foole, if take it lyghtly, no true seruaunt. Besides this thou art to be²³ bounde as it were an Apprentice seruynge seauen yeaues for that,

¹ I om. *E rest* cause *E rest* ⁷ know *M* ^{9 or 1}] by *GE rest* ¹⁵
 this] thus *E rest* ²⁰ of many *A-G*: of myne *M*: to many *E rest* ²¹ To
 loue and to liue well *E rest* ²⁵ Theseus *E rest* ²⁷ bracks *M* [witched]
 bewitched *GE rest* ²⁸ eie] eyes *GE rest* ³¹ wil suspecteth *M-G*:
 will suspect *E rest* ³² of² om. *BGE*

which if thou winne, is lost in seauen houres, if thou loue thine
euell, 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 desire: if one that is wise, she will
ouer-reache thee so farre, that thou shalt neuer touch hir: if vertuous,
she 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.

10 Thus Gentlemen I fed my selfe with mine owne deuices, thinking
by peecemeale to cut off that which I could not diminish: for the
more I striued with reason to conquer 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
15 a courtier then tolde me, of whom when I demaunded what was the
first thing to winne my Lady, he aunswere, Opportunitie, asking
what was the second, he sayd Opportunitie: desirous to know what
might be the thirde, he replyed Opportunitie. Which aunswere
I marking, as one that thought to take mine ayme of so cunning
20 an Archer, coniectured that to the beginning, cōtinuing and ending
of loue, nothing could be more conuenient then Opportunitie, to
the getting of the which I applyed my whole studie, & wore my wits
to the hard stumpes, assuring my selfe, that as there is a time, when
the Hare will lycke the Houndes eare, and the fierce Tigresse play
15 with the gentle Lambe: so ther was a certein season, when women
were to be won, in the which moment they haue neither will to deny,
nor wit to mistrust.

Such a time I haue read a young Gentleman found to obtaine
the loue of the Duchesse of *Millayne*: such a time I haue heard
that a poore yeoman chose to get the fairest Lady in *Mantua*.

Unto the which time, I trusted so much, that I solde the skinnes before the Beaste was taken, reconing with-out mine hoast, and setting downe that in my booke as ready money, which afterwards I found to be a desperate debt.

35 **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

3 thine] thy *F* rest 12 striuid so all 20 and *G* rest: an *MAB* 23
hard on. *A* rest 26 were] are *GE* rest 28 hauie *I E* rest

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 so fauourable, yt 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 so fortunate as *Fidus*? who so fralicke? She being in y^e countrey, it was no being for me in y^e court? wher euery pastime was a plague, to the minde yt lyued in melancholy. For as the Turtle hauing lost hir mate, wandreth alone, ioying in nothing, but in solitarinesse, so poore ~~10~~ *Fidus* in the absence of *Iffida*, walked in his chamber as one not desolate for lacke of company, but desperate. To make short of y^e circumstaunces, which holde you too long from that you would heare, & I faine vter, I came home to my father, wher at mine entraunce, supper being set 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 suspition of my follyes, I, as courtly as I could, though god knowes but courstly, at that time behaued my selfe, as though nothing payned me, when in truth nothing pleased me. In the middle of supper, *Iffida* as well for the acquaintance we had in court, as also the courtesie she vsed in generall to all, taking a glasse in hir hand filled with wine, dranke to me in this wise. Gentleman, I am not learned, yet haue I heard, that the Uine beareth three grapes, the first altereth, the second 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, vnlesse it be to the better, or grieue you, except it be for greater gaine, or dull you, vnlesse it be your desire, which long preamble I vse to no other purpose, then to warne you from wine heere-after, being so well counselled before. And with that she drinking, deliuered me the glasse. I now taking heart a grasse, to see hir so gamesome, as merely as I could, pledged hir in this manner.

33
 IT is pitie Lady you want a pulpit, hauing preached so 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: th-

34
 4 y^t] y^e E 7 frolicke E rest being²] abiding E rest 8 y^e or
E rest 14 Fathers G 21 court] crout B 28 for om. E rest
 32 merrily G rest 36 I before would E rest

one appeareth by your long sermon, 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 5 grapes set rather an edge vpon wit, then abate the point. If I may speak in your cast, quoth *Iffida* (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, & scarce leaue a back wher it found an edge.

10 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, with out blushing tooke hir by the hand, & thus 15 began to kindle the flame which I shoulde rather haue quenched, seeking to blow a cole, when I should haue blowne out the candle.

GEntlewoman either thou thoughts my wits verye short, yt a sippe 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, 20 that as deepe drinketh the Goose 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 haue you in health, then of malyce to wish you harme. For you well know, that wine to a young blood, is in 25 the spring time, Flaxe to fire, & at all times either vnwholsome, or superfluous, and so daungerous, that more perish by a surfeit then the sword.

I haue heard wise Clearkes say, that *Galen* being asked what dyet he vsed that he lyued so long, aunswered: I haue dronke no wine, 30 I haue touched no woman, I haue kept my selfe warme.

Now sir, if you will lycence me to proceede, this I thought, yt if one of your yeares should take a dram of *Magis*, wherby consequently you shold fal to an ounce of loue, & then vpon so great heat take a little colde, it were inough to cast you away, or turne you 35 out of the way. And although I be no Phisition, yet haue I bene vsed to attend sicke persons, where I founde nothing to hurt them

3 be] to bee E rest 4 the om. E rest 13 curtesie E rest being
before made E rest 14 wthout M 17 you thought E rest 22 in
E rest sayd] say: E-1623 33 to] into BE rest

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 beleue 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 spoonfull of water, or as the Uirgins in *Rome*, whoe dryncke but theyr eye full, contenting them-selues as much with the sight, as the taste.

Thus to excuse my selfe of vnkindenesse, you haue made me almost impudent, and I you (I feare mee) impatient, in seeming to prescribe a diette wher there is no daunger, giuing a preparatiue when the body is purged: But seeing all this talke came of drinkeing, let it ende with drinking.

I seeing my selfe thus rydden, thought eyther shee should sit fast, or els I would cast hir. And thus I replied.

Lady, you thinke to wade deepe where the Foorde is but shallow, and to enter into the secrete 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 ²⁰ hooke both with poyson and pleasure, in that, vsing the meanes of phisicke (where-of you so talke) myngling sweete sirropes with bytter dralles. You stand in feare that wine should inflame my lyuer and conuert me to a louer: truely I am framed of that mettall, that I canne mortifye anye affections, whether it bee in dryncke or ²⁵ desire, so that I haue no neede of your playsters, though I must needes giue thankes for your paynes.

And nowe *Philautus*, for I see *Euphues* begynne to nodde, thou shalt vnderstand, that in the myddest of my replye, my Father with the reste of the compayne, interrupted mee, sayinge they woulde all ³⁰ fall to some pastyme, whiche bycause it groweth late *Philautus*, wee wyll deferre till the morning, for age must keepe a straight dyot or els a sickly life.

Philautus tyckled in euerye vaine with delyght, was loath to leaue so, although not wylling the good olde manne should breake his ³⁵ accustomed houre, vnto whome sleepe was the chiefeſt sustenaunce.

2 a om. B rest 3 are] be E rest 9 with before the ABEF ¹²
in before giuing A rest 18 my] the E rest 21 that, vsing] y^t vsing EF:
the vsing H rest 22 mingled E rest 23 dreges A-G: dreges E rest
30 the¹] y^t EF: that H rest 30-1 fal all B: all om. E rest 32 dyte^e
G: diet E rest

And so waking *Euphues*, who hadde taken a nappe, they all went to their lodging, where I thinke *Philautus* was musing vpon the euent of *Fidus* his loue: But there I will leauue them in their beddes, till the next morning.

5 Gentle-menne and Gentle-woemenne, in the discourse of this loue, it maye seeme I haue 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 hauing respecte to the tyme past, I trust you will not condempne 10 my present tyme, who am enforced to singe after their plaine-songe, that was then vsed, and will followe heare-after the Crotchetts that are in these dayes cunningly handled.

For the mindes of Louers alter with the madde moodses of the Musitions: and so much are they within fewe yeares chaunged, that 15 we accompt their olde wooing and singing to haue so little cunning, that we esteeme it barbarous, and were they liuing to heare our newe quoyings, they woulde iudge it to haue so much curiositie, that they would tearme it foolish.

In the time of *Romulus* all heades were rounded of his fashion, 20 in the time of *Casar* curled of his manner. When *Cyrus* lyued, euery one praysed the hooked nose, and when hee dyed, they allowed the straight nose.

And so it fareth with loue, in tymes past they vsed to woote in playne tearmes, now in piked sentences, and hee speedeth best, that speaketh wisest: euery one following the newest waye, which is not euer the neerest way: some going ouer the stile when the gate is open, and other keeping the right beaten path, when hee maye crosse ouer better by the fieldes. Euery one followeth his owne fancie, which maketh diuers leape shorte for want of good rysinge, 25 and many shoote ouer 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 determinyd whether in loue *Vlysses* more preuailed with his wit, or *Paris* with his personage, or *Achilles* with his 30 prowesse.

For euerye of them haue *Venus* by the hand, and they are all assured and certaine to winne hir heart.

⁷ as before straunge *ABE* rest ¹⁷ quoyings so all ²⁴ picked *A* rest
²⁷ and other *M* 1630-36: an other *AB*: another *G* rest ³⁶ hath *E* rest

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 againe when they go to dynner. 5

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

GEntle-menne, yester-nyght I left of abruptlye, and therefore 10
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 *Iffyda* that might best there bee bolde, beeing the best in the compayne, and at all assayes too good for me, began againe to 15 preach in this manner.

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

THere was som-time in *Sienna* a *Magnifico*, whom God blessed 20
with three Daughters, but by three wiues, and of three sundrye qualities: the eldest was verye fayre, but a very foole: the second meruailous wittie, but yet meruailous wanton: the third as vertuous as any liuing, but more deformed then any that euer lyued.

The noble Gentle-man their father disputed for the bestowing of 25 them with him-selfe thus.

I thank the Gods, that haue giuen me three Daughters, who in theyr bosomes carry theyr dowries, in-somuch as I shall not neede to disburse one myte for all theyr marryages. Maydens be they neuer so foolyshe, yet beeynge fayre, they are commonly fortunate: for 30 that men in these dayes, haue more respect to the out ward shew 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 glistering: or

7 the] be *M*
23 yet *om.* *E rest*

11 nowe *om.* *BE rest*
26 with him-selfe *om.* *E rest*

the like] like *G*: this *E rest*
27 thank . . . that] thinck

wise 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 desireth: 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, so in nothing doe we come neere them so much, as when we are amiable. This caused *Helen* to be snatched vp for a Starre, and *Ariadne* to be placed in the Heauens, ¹⁰ not that they were wise, but faire, fitter to adde a Maiestie to the Skie, then beare a Maiestie in Earth. *Juno* for all hir ialousie, beholding *Ib*, wished to be no Goddess, so she might be so gallant. Loue commeth in at the eye, not at the eare, by seeing Natures workes, not by hearing womens words. And such effects and ¹⁵ pleasure doth sight bring vnto vs, that diuers haue lyued by looking on faire and beautifull pictures, desiring no meate, nor harkning to any Musick. What made the Gods so often to trewant from Heauen, and mych heere on earth, but beautie? What made men to imagine, that the Firmament was God but the beautie? which ²⁰ is sayd to bewitch the wise, and enchaunt them that made it. *Pigmalion* for beautie, loued an Image of Iuory, *Appelles* the counterfeit of *Campaspe*, and none we haue heard off so sencelesse, that the name of beautie, cannot either breake or bende. It is this onely that Princes desire in their Houses, Gardeins, Orchards, ²⁵ and Beddes, following *Alexander*, who more esteemed the face of *Venus*, not yet finished, then the Table of the nyne Muses perfected. And I am of that minde that there can be nothing giuen vnto mortall men by the immortall Gods, eyther more noble or more necessary then beautie. For as when the counterfeit of *Ganimedes*, ³⁰ was showen at a market, euery one would faine buye it, because *Zeuxis* had there-in shewed his greatest cunning: so when a beautifull woman appeareth in a multitude, euery man is drawne to sue 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, ³⁵ knowing that if I should runne so farre as Beautie would carry me, I shoulde sooner want breath to tell hir praises, then matter

¹⁰ to¹¹] in *E rest*
1617, 1630-36
²¹ an] the *E rest*
MA: *Zeuxis E rest*

¹² beeheld *E rest* ¹⁴ effects *MAB 1623*: affects *GE-*
18 mich *GE*: miche *F rest* ¹⁹ the¹ om. *GE rest*
²⁵ and] or *E rest* ²⁶ perfected *M* ³¹ *Zeuxis*

to proue them, thus I am perswaded, yt my faire daughter shal be wel maryed, for there is none, that will or can demaund a greater ioynter, then Beautie.

My second childe is wittie, but yet wanton, which in my minde, rather addeth a delyght to the man, then a disgrace to the mayde, ~~and~~ and so lynked are those two qualyties together, that to be wanton without wit, is Apishnes: & 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 so 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. *Osyris* King of the *Aegyptians*, being much delyghted with pleasaunt conceipts, would often affirme, that he had rather haue a virgin, that could giue a quicke aunswere that might cut him, then a milde speach that might claw him. When it was obiecte to a gentlewoman, yt she was neither faire nor fortunate, & yet quoth she, wise & wel fauoured, thinking it the chiefest gift yt Nature could bestow, to haue a Nut-browne hue, and an excellent head. It is wit yt allureth, when euery word shal haue his weight, whē nothing shal proceed, but it shal either sauour of a sharpe conceipt, or a secret conclusion. And this is the greatest thing, to conceiue readely and aunswere aptly, to vnderstand whatsoeuer is spoken, & to reply as though they vnderstoode nothing. A Gentleman yt once loued a Lady most entirely, walking with hir in a parke, with a deepe sigh began to say, O yt women could be constant, she replied, O yt they could not, Pulling ²⁵ hir hat ouer hir head, why quoth the gentleman doth the Sunne offend your eyes, yea, aunswere she the sonne of your mother, which quicke & ready replyes, being well marked of him, he was enforced to sue for yt which he was determined to shake off. A noble man in *Sienna*, disposed to iest wt a gentlewoman of meane ³⁰ birth, yet excellēt qualities, between game & earnest gan thus to salute hir. I know not how I shold cōmēd your beautie, because it is somewhat to brown, nor your stature being somewhat to low, & of your wit I cā not iudge, no quoth she, I beleue you, for none cā iudge of wit, but they that haue it, why then quoth he, doest ³⁵ thou thinke me a foole, thought is free my Lord quoth she, I wil not take you at your word. He perciuing al outward faults to be recōpenced with inward fauour, chose this virgin for his wife.

² will or can] can or will *E* rest
³⁰ gentlewoman] gentleman *E*

⁶ be] the *E*-1623 ¹⁵ him *om.* *E* rest
³³ to¹] too *ABG:* *om.* *E* rest

And in my simple opinion, he did a thing both worthy his stocke and his vertue. It is wit that flourisheth, when beaute fadeth: that waxeth young when age approcheth, and resembleth the Iuie leafe, who although it be dead, continueth greene. And bicause of all creatures, the womans wit is most excellent, therefore haue the Poets fained the Muses to be women, the Nymphes, the Goddesses: 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, Invention, Conceiuing, Aunswering. Which haue all bene found so common in women, that were it not I should flatter the, I should think the singular.

Then this sufficeth me, that my seconde daughter shall not lead Apes in Hell, though she haue not a penny for the Priest, because 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 behauour so honest, in prayer so deuout, so precise in al her dealings, that I neuer heard her speake anye thing that either concerned not good instruction, or godlye mirth.

Who neuer delyghteth in costly apparell, but euer desireth homely attire, accompting no brauery greater then vertue: who beholding her vglye shape in a glasse, smilyng sayd: This face were faire, if it were tourned, noting that the inward motions would make the outward fauour but counterfeit. For as ye precious stone *Sandastra*, hath nothing in outward appearaunce but that which seemeth blacke, but being broken poureth forth beames lyke the Sunne: so vertue sheweth but bare to the outward eye, but being pearced with inward desire, shineth lyke Christall. And this dare I auouch yt as the *Trogloditæ* which digged in the filthy ground for rootes, and found the inestimable stone *Topason*, which enriched 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

² wit] it *E rest* ⁶ Goddesse *M* ⁹ which] that *E rest* ¹⁰ all] also *E rest* ²⁷ shape] face *E rest*

skinne is desired, whose carcasse is dispised, the vertuous contrariwise, are then most lyked, when theyr skinne is leaste loued.

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

Now 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 faire to foole, the witty wanton, or the crooked Saint.

When shee had finished, I stooede 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 iudgement, I replied thus. 15

LAdye *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 foole, when I myght speede as well neerer hande: nor to sue to Uertue, least in *Italy* I be infected 20 with vice: and so looking to gette *Jupiter* by the hand, I catch *Pluto* by the heele.

But if you will imagaine that great *Magnifice* to haue sent his three Daughters into England, I would thus debate with thē before I would bargin with thē. 25

I loue Beautie wel, but I could not finde in my hart to marry a foole: 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 wisest, me thinketh it were no good match, for two fooles in one bed are too many. 30

Witte of all thinges setteth 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 she should want me too, for of all my apparell I woulde haue my cappe fit close.

Uertue 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, & in mariage, as market

9 to³] so E 20 to³] for E rest 31 fancy E rest 33 should] would
E-1623 of om. E rest

folkes tel me, the husband should haue two eies, & 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 mischiefe) I must needes take the wise ⁵ wanton: who if by hir wantonnesse she will neuer want wher she likes, yet by hir wit she will euer conceale whom she loues, & to weare a horne and not knowe it, will do me no more harme then to eate a fife, and not see it.

Ifyda I know not whether stong with mine answer, or not content ¹⁰ with my opiniō, replied in this maner.

Then *Fidus* when you match, God send you such a one, as you like best: but be sure 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, ¹⁵ 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 ²⁰ farre from thinking ill of hir, as I found hir from taking me well.

Thus all night tossing in my bedde, I determined the next daye, if anye opportunitie were offered, to offer also my importunate seruice. And found the time fitte, though hir minde so foward, that to thinke of it my heart throbbeſt, and to vtter it, wil bleede freshly.

²⁵ The next daye I comming to the gallery where she was solitarily walking, w^t hir frowning cloth, as sick lately of the solens, vnderſtanding my father to bee gone on hunting, and al other the Gentlewomen either walked abrod to take the aire, or not yet redy to come out of their chambers, I aduentured in one ſhip to put all ³⁰ my wealth, and at this time to open my long concealed loue, determining either to be a Knight as we ſaye, or a knitter of cappes, And in this manner I vttered my first ſpeach.

Lady, to make a long preamble to a ſhort ſute, wold ſeeme ſuperfluouſ, and to beginne abruptly in a matter of great waight, ³⁵ might be thought abſurde: ſo as I am brought into a doubt whether I ſhould offend you with too many wordes, or hinder my ſelfe with too fewe. She not ſtaying for a longer treatiſe brake me of thus roundly.

¹⁵ an *E-H* ²¹ tossed *E* rest ²⁶ of] on *E* rest ³³ ſullens *A* rest
²⁸ abroad *A* rest ³⁰⁻¹ determined *GE* rest

Gentle-man a short sute is soone made, but great matters not easily graunted, if your request be reasonable a word wil serue, if not a thousand wil not suffice. Therfore if ther be any thing that I may do you pleasure in, see it be honest, and vse not tedious discourses or colours of retorick, which though they be thought courtly, yet are they not esteemed necessary: for the purest Emeraud shineth britest when it hath no oyle, and trueth delighteth best, when it is apparayled worst.

Then I thus replied.

F Ayre Lady as I know you wise, so haue I found you curteous, which two qualities meetig in one of so rare beautie, must forshow some great meruaile, and workes such effectes in those, that eyther haue heard of your prayse, or seene your person, y^t they are enforced to offer them-selues vnto your seruice, among the number of which your vassalles, 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 disliked. And bicause I would cut of speaches which might seeme to sauer either of flattery, or deceipte, I conclude thus, that as you are the first, vnto whome I haue vowed my loue, so you shall be the last, requiring nothing but a friendly acceptaunce of my seruice, and good-will for the rewarde of it.

Ifyda whose right eare beganne to gloe, and both whose cheekes waxed read, eyther with choler, or bashfulnessse, tooke me vp thus for stumbling.

G entle-man you make me blush as much for anger as shame, that seeking to prayse me, & proffer your selfe, you both bring my good name into question, and your ill meaning into disdaine: so that thinking to present me with your hart, you haue thrust into my hands the Serpent *Amphisbena*, which hauing at ech ende a sting, hurteth both wayes. You tearme me fayre, and ther-in you flatter, wise 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*, so light, that none but I could fit

² reasonable *M* ⁴ honest *M* ⁵ cuolors *M* ⁶ Emeraud *BG*:
Emerald *E rest* ⁷ best *om. BE rest* ¹² workes such effect *G: work*
such effect *E rest* ²⁵ redde *B rest* ²⁹ into¹] in *E rest*

your loosenesse? or am I the wittie wanton which you harped vpon yester-night, that would alwayes giue you the stynge 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 haue 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 howsoeuer I lyue, I pardon your presumption, knowing it to be no lesse common in Court then foolish, to tell a faire tale, to a foule Lady, wherein they sharpen to confesse their wittes, but shewe as I thinke small wisedome, and you among the rest, bicause you would be accompted courtly, haue assayed to feele the veyne you cannot see, wherein you follow not the best Phisitions, yet the most, who feeling the pulses, doe alwayes say, it betokeneth an Ague, and you seeing 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 seeke oft to reuenge, that is, that you neuer attempt by word or writing to sollicite your sute, which is no more pleasaunt to me, then the wringing of a streight 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 replie.

I Perceiue *Iffida* that where the streme 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.

Fidus the more you sweare, the lesse I beleue you, for that it is a practise in Loue, to haue as little care of their owne oathes, as they haue of others honors, imitating *Jupiter*, who neuer kept oath he swore to *Juno*, thinking it lawfull in loue to haue as small regard of Religion, as he had of chastitie. And because I wil not feede you with delayes, nor that you should comfort your selfe 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, & so I leaue you. But once againe

2 yesterdaie *F* rest head] hand *E* rest 7 which shall] y^e should *E* rest
 12 assayed] assailed *E-H*; assailed 1617-36 14 pleasauntly so all. M-1623
 place the comma at beat 32 chastitie] charitie *E*

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 cōming of the right side, I am entangled my selfe, & had it ben on ye left side, I shold haue inueigled thee. Is this the guerdon for good wil, is this ye courtesie of Ladies, the lyfe of Courtiers, the foode of louers? Ah *Iffida*, little dost thou know the force of affection, & therfore thou rewardest it lightly, neither shewing curtesie lyke a Louer, nor giuing 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 fade, when courtesie flourishest. Doest thou reiect me for that thou art wise? why wit hauing 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 stake of that, which they should vse for a stomacher.

And seeing it is so, better lost they are with a lyttle grudge, then found with much grieve, better solde for sorrow, then bought for repentaunce, and better to make no accompt of loue, then an occupation: Wher all ones seruice be it neuer so great is neuer thought inough, when were it neuer so lyttle, it is too much. When I had thus raged, she thus replied.

F*Idus* you goe the wrong way to the Woode, in making a gappe, when the gate is open, or in seeking to enter by force, when your next way lyeth by fauor. Where-in you follow the humour of *Ajax*, who loosing *Achilles* shielde by reason, thought to winne it againe by rage: but it fell out with him as it doth commonly, with all those yt are cholaricke, that he hurt no man but himself, neither haue you moued any to offēce 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, & not vnlyke the vs of foule gamesters, who hauing lost the maine by true iudgemen

9 nor] or E rest 16 lacked E rest 19 stake] stacke A rest 20 a on
E rest 29 treason E rest

thinke to face it out with a false oath, and you missing of my loue, which you required in sport, determine to hit it by spite. If you haue a commission to take vp Ladyes, lette me see it: if a priuiledge, let me know it: if a custome, I meane to breake it.

5 You talke of your birth, when I knowe there is no difference of blouds in a basen, and as lyttle doe I esteeme those that boast of their auncestours, and haue themselues no vertue, as I doe of those that crake of their loue, and haue no modestie. I knowe Nature hath prouided, and I thinke our lawes allow it, that one maye 10 loue when they see their time, not that they must loue 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 15 with you.

For one of so great good will as you are, to encounter with one of such pride as I am, wer neither commendable nor conuenient, no more then a patch of Fustian in a Damaske coat.

As for my beautie & wit, I had rather make them better then they 20 are, being now but meane, by vertue, then worse then they are, which woulde then be nothing, by Loue.

Now wher-as you bring in (I know not by what proose, for I thinke you were neuer so much of womens counsells) that there 25 women best lyke, where they be least beloued, then ought *(you)* the more to pitie vs, not to oppresse vs, seeing we haue neither free will to chuse, nor fortune to enjoy. 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 leuell at the dispositions of women whom you neuer knew, me thinketh you shold 30 vse the meane, if you desire to haue the ende, which is to hate those whom you would faine haue to loue you, for this haue you set for a rule (yet out of square) that women then loue most, when they be loathed most. And to the ende I might stoope to your lure, I pray begin to hate me, that I may loue you.

35 Touching your loosing and finding, your buying & sellyng, it much skilleth not, for I had rather you shoulde loose me so you might neuer finde me againe, then finde me that I should thinke

2 hit] get GE rest 6 in] is M 8 crake M-G 1623: cracke E rest 21
no-hing M 24 the M: they A rest 33 lure] rule E 34 you before
begin GE rest

my selfe lost: and rather had I be solde of you for a penny, then bought for you with a poūd. If you meane either to make an Art or an Occupation of Loue, I doubt not but you shal finde worke in the Court sufficient: but you shal not know the length of my foote, vntill by your cunning you get commendation. A Phrase 5 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 pattern, you shall cut me a partlet: so as you cut it not with a paire of left handed sheeres. And I doubt not though you haue marred your first loue in the making, yet by the time you haue 10 made three or foure loues, you will proue an expert work-manne: for as yet you are like the Taylours boy, who thinketh to take measure before he can handle the sheeres.

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 15 as you will promyse mee to sowe no false stiches, and when myne old loue is worne thread-bare, you shall take measure of a newe.

In the meane season do not discourage your self. *Appelles* was no good Paynter the first day: For in euery occupation one must first endeauour to beginne. He that will sell lawne must learne to 20 folde it, and he that will make loue, must learne first to courte it.

As she was in this vaine very pleasaunt, so I think she would haue bene verye long, had not the Gentlewoemen called hir to walk, being so faire a day: then taking hir leaue very curteously, she left me alone, yet turning againe she saide: will you not manne vs 25 *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 30 bewailing my loue, was answered with hate: or if not with hate, with such a kind of heate, as almost burnt the very bowels with-in me. What greter discurtesie could ther possibly rest in the minde of a Gentle-woman, then with so many nips, such bitter girdes, such disdainfull glickes to answere him, that honoured hir? What 35 crueltie more vnsit for so comely a Lady, then to spurre him that galloped, or to let him blood in the hart, whose veine she shold haue stanched in the liuer? But it fared with me as with the herb

21 first learne *E rest* 25 me] him *E rest* 33 possible *EF* 35
gleikes *AB*: glikees *E*: gleekes *F rest*

Basill, the which y^e more it is crousshed, the sooner it springeth, or the rue, 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 disdain, my loue recheth to the top of the house with hope, not vnlke vnto a Tree, which though it be often felled to the hard roote, yet it buddeth againe & getteth a top.

But to make an ende both of my tale and my sorrowes, 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 feare me the ende will be to soone, although I feele in my self the impression of thy sorows. Yea quoth *Euphues*, you shall finde my friend *Philautus* so kinde harted, that before you haue done, he will be farther in loue with hir, then you were: for as your Lady saide, *Philautus* will be bound to make loue as warden of y^t 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 set downe to dinner, none more pleasant then *Iffyda*, which would not conclude hir mirth, and I not melancholie, because I would couer my sadnessse, 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 craued, gauē hir salt, which when she receiued, shee gan thus to reply.

IN sooth Gentle-manne I seldome eate salte 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 neuer so foolish, would euer be thought wise.

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

35 If to eate store of salt cause one to frette, and to haue no salte signifie 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,

3 foote *E rest* 20 sate *E rest* 26 craued] carued *M* 29 it *pm.*
E-1613 32 stayd] stand *M* 33 and] as *E rest*

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 y^t woman were a foole that wold come out of it: but it may be your mouth is out of taste, therfore you were best season it with salt.

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 disperte. ^w

My Father very desirous to heare questions asked, willed me after dinner, to vse some demaund, which after grace I did in this sorte.

Lady *Iffyda*, it is not vnlikly but y^t you can aunswere a question as wisely, as the last nyght you asked one wilylie, and I trust you wil be as ready to resolute any doubt by entreatie, as I was by ^u commaūdement.

There was a Lady in *Spaine*, who after the 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 ^u looks were able to pearce the heart of any Ladie, especially of such a one, as seemed hir selfe to haue no lesse beautie, than he had personage.

For that, as betweene the similitude of manners there is a friend-ship in euerie respecte absolute: so in the composition of the bodye ^u there is a certaine loue engendred by one looke, where both the bodyes resemble each other as wouen both in one lombe. The other hadde nothing to commend him but a quicke witte, which hee hadde alwayes so at his will, that nothing could be spoken, but he would wrest it to his owne purpose, which wrought such delight ^u in this Ladie, who was no lesse wittie then hee, that you woulde haue thought a mariage to be solemnized before the match could be talked of. For there is nothing in loue more requisite, or more delectable, then pleasaunt and wise conference, neyther canne there aryse any storme in loue which by witte is not turned to a calme. ^u

The thirde was a Gentle-man of great possessions, large reuenues,

⁹ th^e *EF*: then *H* 1617 ¹⁷ desease *M* ²² he] she all ed's. (see
note) ²⁶ ones *GE* rest ^{lookes} *E* rest ²⁷ loome *A* rest ³⁰ it
om. *F* ³¹ in this] to this *B*: to his *E* rest

full of money, but neither the wisest that euer enjoyed so much, nor y^e properst that euer desired so much, he had no plea in his sute, but gyllt, which rubbed well in a hoot hand is such a grease as will supple a very hard heart. And who is so ignorant that knoweth not, gold be a key for euery locke, chieflye with his Ladye, who hir selfe was well stored, and 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 woing, 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 haue 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: beautie 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 blossom, his sauour, his sappe: and euery desire should haue to feede 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: *Crœsus* bring bagges of gold, & 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.

² properst *ABGF* rest: propprest *E* 5 to before be *A* rest 6 as] are *M*
⁷ him *om.* *E* rest 33 *he*'] wee *E* rest 37 one³ *om.* *E* rest

I perceiuing hir to stand so stify, thought if I might to remoue hir footing, and replyed againe.

Lady you now thinke by pollicie to start, 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 5 lyke must I craue at your hands, that if of force you must consent to any one, whether would you haue the proper man, the wise, or the rich.

She as not without an answere, quickly requited me.

Although there be no force, which may compel me to take anye, 10 neither a profer, where-by I might chuse all: Yet to aunswere you flatly, I woulde haue the wealthiest, for beautie without riches, goeth a begging, and wit with-out wealth, cheappeneth all things in the Faire, but buyeth nothing.

Truly Lady quoth I, either you speake not as you think, or you 15 be far overshot, for me thinketh, that he yt 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, or spend it on them, that cares not. Well, aunswere *Iffida*, so many men, so 20 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 25 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 seruaunts, went to hir Uncles, hauing taried a day longer with my father, then she appoynted, though not so manye with me, as shee was welcome. 30

Ah *Philautus*, what torments diddest thou thinke poore *Fidus* endured, who now felt the flame euen to take full holde of his heart, and thinking by solitarinesse to drie away melancholy, and by imagination to forget loue, I laboured no otherwise, then he that to haue his Horse stande still, pricketh him with the spurre, or he 35 that hauing sore eyes rabbeth them with salt water. At the last with continual abstinence from meat, from company, from sleepe,

6 must I] I must *E rest* 11 may *E rest* 15 or] for *E* 19 or] & *M*
20 care *H rest* 21 haue you *E rest* 23 wrought] brought *E rest* 27 for
before wit *H rest*

my body began to consume, & my head to waxe idle, insomuch that the sustenance which perforce was thrust into my mouth, was neuer disgested, nor y^e talke which came from my adle braines liked: For euer in my slumber me thought *Iffida* presented her self, now with ⁵ a countenance pleasaunt and merry, streight-waies with a colour full of wrath and mischiefe.

My father no lesse sorrowfull for my disease, then ignorant of y^e cause, sent for diuers Phisitions, among the which ther came an *Italian*, who feeling my pulses, casting my water, & marking my ¹⁰ lookes, commaunded the chamber to be voyded, & shutting the doore applyed this medicine to my malady. Gentleman, there is none that can better heale your wound than he yt made it, so that you should haue sent for *Cupid*, not *Aesculapius*, for although they be both Gods, yet will they not meddle in each others office. ¹⁵ *Appelles* wil not goe about to amēd *Lisippus* caruing, yet they both wrought *Alexāder*: nor *Hippocrates* busie himself wt *Ouids* art, & yet they both described *Venus*. Your humour is to be purged not by the Apothecaries confections, but by the following of good counsaile.

²⁰ 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 poysone wil disperse it selfe into euery veyne, before it part the hart: so I haue heard by those yt in loue could say somewhat, that it maimeth euerye parte, before it kill the Lyuer. ²⁵ If therefore you will make me priuie to all your deuises, I will procure such 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 whose sake you lyue.

³⁰ When I heard my Phisition so pat to hit my disease, I could not dissemble with him, least he shold bewray it, neither would I, in hope of remedy.

Unto him I discoursed the faithfull loue, which I bore to *Iffida*, and described in euery particular, as to you I haue done. Which ³⁵ 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 saw me so altered in a moneth, wasted

² substance *E* rest ⁸ diuerse *G* ¹⁸ the¹ om. *ABE* rest ²² in
F rest ²³ part] pearce *F* rest ²⁸ but om. *E* rest

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* were
my messenger, or if he were, whether his embassage were true, whiche
question I thus aunswere^d. 5

Lady to dissemble with the worlde, when I am departing from it, woulde profite me nothing with man, & hinder me much with god, to make my deathbed the place of deceipt, might hasten my death, and encrease my daunger.

I haue loued you long, and now at the length must leaue you, ¹⁰ 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 desirous to begin my loue, thē I am now to ende my life. Thinges which cannot be altered are to be borne, not blamed: follies past are sooner remembred then ¹⁵ redressed, and time lost may well be repented, but neuer recalled. I will not recount the passions I haue suffered, I think the effects show them, and now it is more behooufull for me to fall to praying for a new life, then to remember the olde: yet this I ad (which though it merit no mercy to saue, it deserueth thankes of a friend) ²⁰ that onely I loued thee, and liued for thee, and nowe dye for thee. And so turning on my left side, I fetched a deepe sigh.

Iffyda the water standing in hir eyes, clasping my hand in hirs, with a sadde countenaunce answered mee thus.

MY good *Fidus*, if the encreasing of my sorrowes, might mittigate ²⁵ the extremitie of thy sicknes, I could be content to resolute 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 sore in thy bowelles: for that such diseases are to be cured in the end, by the meanes of their originall. For as by Basill the Scorpion ³⁰ is engendred, and by the meanes of the same hearb destroyed: so loue which by time & 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, so affection hauing taken holde of the fancie, and liuing as it were in ³⁵

¹⁰ the *om.* *E rest* (*cf. p. 11, l. 3*) 16 lost]
past *GE rest* ¹⁷ effects *H rest*: effect *M-GEF* (*the 's' having dropped out*
before show) ¹⁸ behouefull *GE rest* ²³ hands *E rest* ^{30 meanes}
names M ^{32 head]} *braine E rest* ^{35 hauing taking M}

the minde of the louer, in tract of tyme altereth and chaungeth the heate, and turneth it to chilnesse.

It is no small griefe to me *Fidus*, that I should bee thought to be the cause of thy languishing, and cannot be remedy of thy disease. 5 For vnto thee I will reueale more then either wisdome would allowe, or my modestie permit.

And yet so much, as may acquit me of vngratitude towards thee, and ridde thee of the suspition concieued of me.

10 **S**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 thinke me to forge, or him not worthy to be named. This Gentleman was called *Thirsus*, in all respectes so well qualified as had he not beene in loue with mee, I should haue 15 bene enamoured of him.

But his hastinesse preuented my heate, who began to sue for that, which I was ready to proffer, whose sweete tale although I wished it to be true, yet at the first I could not beleue it: For that men in matters of loue haue as many wayes to deceiue, as they haue wordes 20 to vtter.

I seemed straight laced, as one neither accustomed to such suites, nor willing to entertaine such a seruant, yet so warily, as putting him from me with my little finger, I drewe him to me with my whole hand.

25 For I stoode in a great mamering, how I might behaue my selfe, least being too coye he might think mee proud, or vsing too much curtesie, 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 falsehood. In this manner I led my life almost 30 one yeare, vntill with often meeting and diuers conferrences, 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 enjoyed my hope.

For as the tree *Ebenus* though it no way be set in a flame, yet it burneth with sweete sauors: so my minde though it could not be 35 fired, for that I thought my selfe wise, yet was it almost consumed to ashes with pleasaunt delights and sweete cogitations: in-somuch as it fared with mee, as it doth with the trees striken with thunder,

7 ingratitude *F* rest 9 a om. *F* rest 10 vnto] to *E* rest 17 offer
GE rest 18 it² om. *E* rest 36 delight *E* rest 37 as¹] that *E* rest

which hauing the barkes sounde, are brused in the bodye, for finding my outwardes partes with-out blemyshe, looking into my minde, coulde not see 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 such 5 faithful and inuiolable league of loue, as neither the length of time, nor the distance of place, nor the threatening of friendes, nor the spight of fortune, nor the feare of death, should eyther alter or diminish: Which accordingly was then finished, and hath hether-to bene truely fulfilled. 10

Thirsus, as thou knowest hath euer since bene beyonde the Seas, the remembraunce of whose constancie is the onely comfort of my life: neyther do I reioyce in any thing more, then in the fayth of my good *Thirsus*.

Then *Fidus* I appeale in this case to thy honestie, which shall 15 determine of myne honour. Wouldest thou haue 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 loue hath greatest fayth when it groweth in age. It falleth out in loue, as it doth in Uines, for the young Uines bring the most wine but the olde 20 the best: So tender loue maketh greatest shewe of blossomes, but tryed loue bringeth forth sweetest iuyce.

And yet I will say thus much, not to adde courage to thy attemptes, that I haue taken as great delight in thy company, as euer I did in anyes, (my *Thirsus* onely excepted) which was the 25 cause that oftentimes, I would eyther by questions moue thee to talke, or by quarrels incēse thee to choller, perceiuing in thee a wit aunswerable to my desire, which I thought throughly to whet by some discourse. But wert thou in comlines *Alexander*, and my *Thirsus*, *Thersites*, wert thou *Vlysses*, he *Mydas*, thou *Cræsus*, he 30 *Codrus*, I would not forsake him to haue thee: no not if I might ther-by prolong thy life, or sauе mine owne, so 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 lesse it bleedeth, and the more it is loaden, the better it beareth. 35

What is there in this vile earth that more commendeth a woman then constancie? It is neyther his wit, though it be excellent that

6 a before faithful *ABE* rest 10 cruelly *H* rest 16 myne] mine owne
E rest 17 my] mine *ABE* rest 18 he] it *E* rest 24 a before delight
E rest 25 any *E* rest 30 *Croesus* *Frest* 31 *Cordus* *E* 33 at om. *E* rest

I esteeme, neyther his byrth though it be noble, nor his bringing vppe, which hath always bene courtlye, but onelye his constancie and my fayth, which no torment, no tyrant, not death shall dissolve. For neuer shall it be said that *Iffyda* was false to *Thirsus*, though *Thirsus* bee faythlesse (which the Gods forfend) vnto *Iffyda*.

For as *Amulius* the cunning painter so protrayed *Minerua*, that which waye so-euer one cast his eye, she alwayes behelde him: so hath *Cupid* so exquisetlye drawne the Image of *Thirsus* in my heart, that what way so-euer I glaunce, mee thinketh hee looketh stedfastlye vpon mee: 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 Cesar* to dymme their sightes with the sharp and scorching beames.

Such force hath time and triall wrought, that if *Thirsus* shoulde dye I woulde be buried with him, imitating the Eagle which *Sesta* a Virgin brought vp, who seeing the bones of the Uirgin 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 haue my picture imprinted in no heart, but in his, by *Thirsus*.

Consider with thy selfe *Fidus*, that a faire woman with-out constancie, is not vnylike vnto a greene tree without fruit, resembling the Counterfaire that *Praxitiles* made for *Flora*, before the which if one stoode directly, it seemed to weepe, if on the left side to laugh, if on the other side to sleepe: where-by he noted the light behauour of hir, which could not in one constant shadow be set downe.

And yet for y^e great good wil thou bearest me, I can not reiect thy seruice, but I will not admit thy loue. But if either my friends, or my selfe, my goods, or my good will may stande thee in stede, vse me, trust mee, commaund me, as farre foorth, as thou canst with modestie, & 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 selfe, I wil attend on thee, as diligently as thy Nourse, and bee more carefull for thee, then thy Phisition. More

3 not] no E rest 5 vnto] to E rest 6 Amulus E rest portrayed
A rest 7 eies E rest 12 eyes] eye E rest 20 ingrauad E rest
23-4 constancie M 24 vnto om. F rest 25 if] it E 27 where E rest

I can not promise, without breach of my faith, more⁵ thou canst not aske without the suspition of folly.

Heere *Fidus* take this Diamond, which I haue hard olde women say, to haue bene of great force, against idle thoughts, vayne dreames, and phrenticke imaginations, which if it doe thee no good, assure ⁵ thy selfe it can do thee no harme, and better I thinke it against such enchaunted fantasies, 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 ¹⁰ as it had ben in a traſce, mine eyes almost standing in my head without motiō, my face without colour, my mouth without breath, in so much that *Iffida* began to scrich out, and call company, which called me also to my selfe, and then with a faint & trembling tongue, I vttered these words. Lady I cannot vse as many words as I would, ¹⁵ bicause you see I am weake, nor giue so many thankes as I should, for that you deserue infinite. If *Thirsus* haue planted the Uine, I wil not gather the grapes: neither is it reason, that he hauing sowed with payne, that I should reapre the pleasure. This sufficeth me and delighteth me not a litle, yt you are so faithfull, & he so ²⁰ fortunate. Yet good lady, let me obtain one smal sute, which derogating nothing from your true loue, must needes be lawful, that is, that I may in this my sicknesse enjoy your company, and if I recouer, be admitted as your seruaunt: the one wil hasten my health, the other prolong my lyfe. She courteously graunted both, and so care- ²⁵ fully tended me in my sicknesse, 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, & so at al times to vse me, as though I had ben *Thirsus*. Euerie euening she wold put forth either ³⁰ 30 some pretie questiō, or vtter some mery conceit, to drie me frō melancholy. There was no broth that wold 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 ³⁵ 35 cherished, I waxed strong & so lustie, as though I had neuer bene sicke.

⁵ no om. *E* ¹³ scrich *ME* 1636: scritch *AB*: scriche *G*: scriech *F-1631*
¹⁹ sowen *E-H* 1623: sowne 1617, 1630-36 ³⁰ either om. *A* rest ³⁶
 cherishe *M* & so lustie om. *ABE* rest

Now *Philautus* iudge not parcially, whether was she a lady of greater constancie towards *Thirsus*, or courtesie towards me?

Philautus thus aunswered. Now surely *Fidus* in my opinion, she was no lesse to be commended for keeping hir faith inuiolable, then to be praised for giuing such almes vnto thee, which good behauour, differeth farre from the nature of our *Italian* Dames, who if they be constant they dispise al other that seeme to loue them. But I long yet to heare the ende, for me thinketh a matter begon with such heate, shoule not ende with a bitter colde.

O *Philautus*, the ende is short and lamentable, but as it is haue it.

He after long recreating of hir selfe in the country, repayred againe to the court, and so did I also, wher I lyued as the Elephant doth by aire, with the sight of my Lady, who euer vsed me in all hir secrets 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 *Iffida*, 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 so distraught of hir wits, with these newes fell into a phrensie, hauing nothing in hir mouth, but alwayes this, *Thirsus* slayne, *Thirsus* slayne, euer dubling this speach with such pitiful cryes & scriches, as it would haue moued the souldiers of *Vlisses* to sorrow. 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, diuers 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 fife 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 vpon lust, or deceipt.

But destenie cut off my loue, by the cutting off hir lyse, for falling into a hot pestilent feuer, she dyed, and how I tooke it, I meane not

8 matter] -ter *M* 9 a before heate *AB* not om. *E* rest 14 using *BE*
so these] this *E* rest 22 doubling *ABGF* rest; doubling *E* scriches
BGE: scriches *F* rest 24 was *E* rest 26 diuerse *E-H* 28 was] is
E rest

to tell it: but forsaking the Court presently, I haue heire lyued euer since, and so meane vntill Death shall call me.

Now Gentlemen I haue helde you too long, I feare me, but I haue ended at the last. You see what Loue is, begon with grieve, continued with sorrowe, 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 sorrowe? Where the dayes are spent in thoughts, the nights in dreames, both in daunger, either beguylyng vs of that we had, or promising vs that we had not. Full of iealousie with-out cause, and voyde of feare ¹⁰ when there is cause: and so many inconueniences hanging vpon 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 ¹⁵ 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 so inflame the liuer, as it drieu you into a consumption. ²⁰

And thus the olde man brought them into dinner, wher they hauing taken their repast, *Philautus* aswell 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 lesse for your talke which I found ²⁵ pleasaunt, then for your counsell, which I accompt profitable, and so much for your great cheere and curteous entertainment as it deserueth of those that can-not deserue any.

I perceiue in England the woemen and men are in loue constant, to straungers curteous, and bountifull in hospitalitie, the two latter ³⁰ we haue tryed to your cost, the other we haue heard to your paines, and may iustifie the al whersoeuer we become to your praises and our pleasure. This only we craue, that necessitie may excuse our boldnesse, and for amedes we will vse such meanes, as although we can-not make you gaine much, yet you shall loose little. ³⁵

¹ it om. *GE* rest ² I before meane *E* rest ³ till *F* rest ⁴ shall om. *E* rest
⁵ sorrowe] grieve *E* rest ⁶ 7 solace] sence *E* rest ⁷ 10 had] haue *GE* rest
⁸ 14 the¹ om. *E* rest ⁹ 19 greater *E* rest ¹⁰ 21 they] thy *F* ¹¹ 30 later *E*
¹² 32 become] come 1623 ¹³ 33 our¹ om. *E* rest ¹⁴ 35 leese *E* rest

Then *Fidus* taking *Philautus* by the hand, spake thus to them both.

GEntle-men and friendes, I am ashamed to receiue so many thankes for so small curtesie, and so farre off it is for me to looke for amēds for my cost, as I desire nothing more then to make you ammendes for your company, & your good wills in accompting well of ill fare: onely this I craue, that at your retурne, after you shall be feasted of great personages, you vochsafe to visitte the cotage of poore *Fidus*, where you shall be no lesse welcome then *Jupiter* to *Bacchus*: Then *Euphues*.

We haue 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 gestes 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 side, as thankes of the other, they departed, and framed their steppes towards London. And to drieue away the time, *Euphues* began thus to instruct *Philautus*.

THou seest *Philautus* the curtesie of England to surpassee, 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 behauour we vse, least being vnmindfull 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 Uines and lowe Hedges. All thinges (as the fame goeth) that maye eyther please the sight, or dislike the smell, eyther feede 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 towards thee in place of wisdome.

I hadde rather thou shouldest walke amonge the beddes of

6 will *GE* rest 14 gestes (cf. p. 150, l. 17): gesse *M-E*: gheasse *FH*: geese
 1617-36 18 as] and *E* rest 19 thus oms. *E* rest 20 to oms. *A*
 24 the oms. *AB* 34 counsell *M*

wolsome 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 sences.

I feare mee *Philautus*, that seeing the amyable faces of the Englyshe Ladyes, thou wilt cast of all care both of my counsayle⁵ 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 sent, that pleasaunt sirropes doth chiefeliest infecte a delicate taste, that beautifull woemen do first of all allure them that haue the wantonnest eyes and the whitest mouthes.¹⁰

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 haue thee to imitate the Bee,¹⁵ that when thou shalt beholde the amiable blossomes of the *Alpine* tree in any woemanne, thou shunne them, as a place infected eyther with poyon to kill thee, or honnye to deceiue thee: For it were more conuenient thou shouldest pull out thine eyes and liue with-out loue, then to haue them cleare and be infected with lust.²⁰

Thou must chuse a woeman as the Lapidarie doth a true Saphire, who when he seeth it to glister, courereth it with oyle, & 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 face, eyther as it were mislykinge hir behauour, or hearing of hir light-²⁵ nesse, and if then shee looke as fayre 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 fall into that vaine, an Aungell: let not thy eye go beyond thy eare,³⁰ nor thy tongue so farre as thy feete.

And thus I coniure thee, that of all thinges thou refrayne from the hot fire of affection.

For as the precious stone *Anthracitis* beeing throwne into the fyre looketh blacke and halfe dead, but being cast into the water glistreth³⁵ like the Sunne beames: so the precious minde of man once put into the flame of loue, is as it were vglye, and loseth his vertue, but

¹ wholesome *A rest* ²⁵ myslylinge *M* ³⁰ thy¹] the *AB*
 so] as *E rest* ² thy²] the *AB* ³² that repeated before thou *M-G*
 Autharsitis all eds. ³⁷ his] *E rest*

sprinckled with the water of wisdome, and detestation of such fond delights, it shineth like the golden rayes of *Phæbus*.

And it shall not be amisse, though my Phisicke be simple, to prescribe a straight diot before thou fall into thine olde desease.

5 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 glasse of the minde, and the onely sauce that *Bacchus* gaue *Ceres* when he fell in loue: be not daintie mouthed, a fine taste noteth the fond appetites, 10 that *Venus* sayde *hir Adonis* to haue, who seing him to take chiefest delight in coastale eates, smyling sayd this. I am glad that my *Adonis* hath a sweete tooth in his head, and who knoweth not what followeth? But I will not wade too farre, seeing heeretofore as wel in my cooling card, as at diuers other times, I haue giuen thee a caueat, in this 15 vanity of loue to haue a care: & yet me thinketh the more I warne thee, the lesse I dare trust thee, for I know not how it commeth to passe, that euery minute I am troubled in minde about thee.

When *Euphues* had ended, *Philautus* thus began.

10 *Euphues*, I thinke thou wast borne with this word loue in thy mouth, or y^t thou art bewitched with it in minde, for ther is scarce three words vttered to me, but the third is Loue: which how often I haue aunswered thou knowest, & yet that I speake as I thinke, thou neuer beleueest: either thinking thy selfe, a God, to know thoughts, or me worse then a Diuell, not to acknowledge them. 15 When I shall giue anye occasion, warne me, and that I should giue 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 needs commende the courtesie of *England*, and olde *Fidus* for his constancie to his Lady *Iffida*, and hir faith to hir friende 20 *Thirsus*, the remembraunce of which discourse didde often bring in to 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 25 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 Beesome.

² golden] glorious *E rest* ¹¹ costly *A rest* ²¹ scare *E* ²⁶
 armed] warned *E rest* ²⁷ doth *om. E rest* the²] thy *H rest* shoe]
 show 1617, 1630-31 ³¹ bare *ABE rest*

I will follow thy dyot and thy counsayle, I thanke thee for thy good will, so that I wil now walke vnder thy shadowe and be at thy commaundement: Not so aunswered *Euphues*, 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 5 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 y^e company of *Euphues*, whō they found both sober & wise, yet some times mery & pleasant. They wer brought into al places of y^e citie, & lodged at y^e last in 10 a Merchaunts house, wher they cōtinued till a certeine breach. They vsed continually the Court, in y^e which *Euphues* tooke such delight, y^t he accōpted al y^e praises he hard of it before, rather to be enuious, thē otherwise, & to be parciall, in not giuing so much as it deserued, & yet to be pardoned bicause they coulde not. It happened y^t these 15 English gentlemen conducted these two straungers to a place, where diuers gentlewomē wer: some courtiers, others of y^e country: Wher being welcome, they frequēted almost euery day for y^e space of one moneth, enterteining of time in courtly pastimes, though not in y^e court, inso much y^t if they came not, they wer sent for, & so vsed as 20 they had ben countrymē, not straungers. *Philautus* wt this continual accesse & oftē cōference wt gentlewomē, began to weane himselfe frō y^e counsaile of *Euphues*, & to wed his eyes to the comelines of Ladies, yet so warily as neither his friend could by narrow watching discouer it, neither did he by any wantō countenance, bewray it, but 25 carying the Image of Loue, engrauen in y^e bottome of his hart, & the picture of courtesie, imprinted in his face, he was thought to *Euphues* courtly, and knownen to himselfe comfortlesse. Among a number of Ladys he fixed his eyes vpon one, whose countenaunce seemed to promise mercy, & threaten mischief, intermeddling a desire 30 of liking, with a disdain of loue: shewing hir selfe in courtesie to be familyar with al, & with a certein comly pride to accept none, whose wit wold cōmonly taunt wtout despite, but not wtout disport, as one y^t seemed to abhorre loue worse then lust, & lust worse then murther, of greater beautie thē birth, & yet of lesse beautie thē honestie, which 35 gate hir more honor by vertue then nature could by Arte, or fortune might by promotiō. She was redy of answer, yet wary: shril of

² thy^{1]} the AB 1623 ⁵ the before last E rest ¹⁰ at y^e] the at A ¹³
 it om. E rest ¹⁴ in om. A rest ²¹ this] his E rest ²⁷ to] cf.
 p. 165, l. 10 ³⁶ gate hir] gather E 1623

speach, yet sweet : in al hir passiōs so temperate, as in hir greatest mirth none wold think hir wanton, neither in hir deepest grief solum, but alwaies to looke w^t so sober cheerfulnes, as it was hardly thought wher she wer more cōmēded for hir grauitie of y^e aged, or for hir 5 courtlines of y^e youth : oftentimes delighted to heare discourses of loue, but euer desirous to be instructed in learning : somwhat curious to keepe hir beautie, which made hir comly, but more careful to increase hir credit, which made hir cōmendable : not adding y^e length of a haire to courtlines, y^t might detract y^e breddth of a haire frō 10 chastitie : In al hir talke so pleasant, in al hir lookes so amiable, so graue modestie ioyned with so wittie mirth, y^t they y^t wer entangled w^t hir beautie, wer inforced to prefer hir wit before their wils : & they y^t loued hir vertue, wer compelled to prefer their affections before hir wisdome : Whose rare qualyties, caused so straunge euent^s, 15 y^t the wise wer allured to vanitie, & the wantons to vertue, much lyke y^e riuers in *Arabia*, which turneth golde to drosse, & durt to siluer. In conclusion, ther wanted nothing in this English Angell y^t nature might adde for perfection, or fortune could giue for wealth, or god doth cōmonly bestow on mortal creatures : And more easie it 20 is in y^e descriptiō 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 y^t serue so noble a Prince, such virgins cary lights before such a *Vesta*, such Nymphes, arrowes w^t such a *Diana*. But why go I about to set hir in black & white, whome *Philautus* is now w^t all 25 colours importraying in y^e Table of his hart. And surely I think by this he is half mad, whom lōg since, I left in a great maze. *Philautus* viewing all these things, & more thē I haue vttered (for y^t the louers eye perceth deeper) wythdrew himself secretly into his lodging and locking his dore, began to debate with himselfe in this manner.

30 **A** H thrice vnfortunate is he that is once faithful, and better it is to be a mercilesse souldiour, then a true louer : the one liueth by an others death, y^e other dyeth by his owne life. What straunge fits be these *Philautus* y^t burne thee with such a heate, y^t thou shakest for cold, & all thy body in a shiuering sweat, in a flaming 35 yce, melteth like wax & hardeneth like the Adamant ? Is it loue ? then would it were death : for likelyer it is y^t I should loose my life,

² sullom *B* : sullen *GE rest* ⁴ wher *MEF* : where *AB* : whether *H rest*
(for which wher is prob. an abbreviation) ⁴ hir] y^e *E rest* ¹⁰ amible *A*
¹³ virtue] beautie *E rest* ¹⁵ vanities *ABE rest* ²² all they *E rest* ²⁹
his] the *GE rest* ³⁵ the] that *H rest* Adamat *M* ³⁶ should] would *EF*

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 y^e sound of thy name doth make me soûd for grief. What is in me y^t thou shouldest not dispise, & what is ther not in thee that I should not wonder at. Thou a woman, y^e last thing God 5 made, & therefore y^e best. I a man y^t could not liue without thee, & therfore y^e worst. Al things wer made for man, as a souereign, and man made for woman, as a slauer. O *Camilla*, woulde either thou hadst ben bred in *Italy*, or I in *England*, or wold thy vertues wer lesse then thy beautie, or my vertues greater then my affections. 10

I see that *India* bringeth golde, but *England* breedeth goodnesse: And had not *England* beene thrust into a corner of the world it would haue filled y^e whole world with woe. Where such women are as we haue talked of in *Italy*, heard of in *Rome*, read of in *Greece*, but neuer found but in this Island: And for my part (I speake softly, 15 because I will not heare my selfe) would there were none such here, or such euery wher. Ah fond *Euphues* my deere friend, but a simple foole if thou beleuee now thy cooling Carde, and an obstinate foole if thou do not recant it. But it may be thou layest that Carde for y^e eleuation of *Naples* like an Astronomer. If it wer so I forgiue 20 thee, for I must beleuee thee: if for the whole world, behold *England*, wher *Camilla* was borne, the flower of courtesie, the picture of comelynesse: one that shameth *Venus*, beeing some-what fairer, but much more vertuous, and stayneth *Diana* being as chast, but much more amiable. I but *Philautus* y^e more beuti she hath, y^e more 25 pride, & y^e more vertue y^e more precisenes. The *Pecock* is a Bird for none but *Juno*, the *Doue* for none but *Vesta*: None must wear *Venus* in a Tablet, but *Alexander*, none *Pallas* in a ring but *Vlysses*. For as there is but one *Phœnix* in the world, so is there but one tree in *Arabia*, where-in she buyldeith, and as there is but one *Camilla* 30 to be heard off, so is ther but one *Cæsar* that she wil like off. Why then *Philautus* what resteth for thee but to dye with patience, seing thou mayst not lyue with pleasure. When thy disease is so daungerous y^t the third letting of bloud is not able to recouer thee, when neither *Ariadnes* thrid, nor *Sibillas* bough, nor *Medeas* seede, may remedy 35 thy grieve. Dye, dye, *Philautus*, rather with a secret scarre, then an open scorne. *Patroclus* can-not maske in *Achilles* armour without

3 soûd] swound *H* rest (except 1623 sound) 8 a before woman *E* rest 11
 breedeth] bringeth *E* rest 18 thy] the *E* rest 19 corde *H* rest 21
 thee, if . . . world. Behold *M-G*: thee, if . . . world, beehould *EF* 23
 but] and *E* rest 28 Table *E* rest 31 there is *E* rest one] on *A*

a maime, nor *Philautus* in the English Court without a mocke. I but ther is no Pearle so hard but Viniger breaketh it, no Diamond so stony, but bloud mollyfieith, no hart, so stif but Loue weakeneth it. And what then? Because shee may loue one, is it necessarye shee 5 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 qualties of the body, as she is aboue them in all giftes of the minde? Doest thou not see every minute 10 the noble youth of *England* frequent the Court, with no lesse courage then thou cowardise. If Courtlye brauery, may allure hir, who more gallant, then they? If personage, who more valyant? If wit who more sharp, if byrth, who more noble, if vertue, who more deuoute?

When there are all things in them that shoulde delyght a Ladye, and no one thing in thee that is in them, with what face *Philautus* 15 canst thou desire that, which they can-not deserue, or with what seruice deserue that, whiche so manye desyre before thee?

The more beautye *Camilla* hafh, the lesse hope shouldest thou haue > and thinke not but the bayte that caught thee, hath beguiled other Englyshe-men or now. *Infanthes* they canne loue, neyther so 20 hard harted to despysit, nor so symple not to discerne it.

It is likely then *Philautus* that the Foxe will let the Grapes hang for the Goose, or the English-man bequeath beautie to the *Italian*? No no *Philautus* assure thy selfe, there is no *Venus* but she hath hir Temple, where on the one side *Vulcan* may knocke but *Mars* shall 25 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 see 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 30 roote.

Doest thou not thinke that hourelly shee is serued and sued vnto, of thy betters in byrth, thy equales in wealth, thy inferiors in no respect.

If then she haue giuen hir fayth, darest thou call hir honour into 35 suspition of falsehood?

If she refuse such vaine delights, wilt thou bring hir wisdome into the compasse of folly?

¹ maime] maine *MAE* the *om.* *H rest* ¹¹ witte *AB*: wittie, *GE rest*
¹⁵ that 1630-36 only ¹⁹ or] ere *E rest* ¹¹ *Infanthes* so all ²¹ Is it
E rest ²³ as-assure *M* ²⁵ hir] his *E rest* ²⁸ is *Fancie*] infancie
E rest ³² thy³ *om.* *GE rest* ³² inferious *F-1617*

If she loue so beautiful a peece, thē 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 alreadye so weaned from loue, that she is not to be moued, or so settled in loue, that she is not to be remoued. 5

I but it maye bee, that so younge and tender a heart hath not yet felte the impression of Loue: I but it can-not bee, that so rare perfection should wante that which they all wish, affection.

A Rose is sweeter in the budde, then full blowne. Young twigges are sooner bent then olde trees. White Snowe sooner melted then ¹⁰ hard Yce: which proueth that the younger shee is, the sooner she is to bee wooed, and the fayrer shee is, the likelier to be wonne. Who wil not run with *Atlanta*, though he be lame? Who whould not wrastle with *Cleopatra*, though he were sicke? Who feareth to loue *Camilla*, though he were blinde? 15

Ah beautie, such is thy force, that *Vulcan* courteth *Venus*, she 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 ²⁰ in deciphering what she is, thou hast forgotten what thou thy selfe art, and being daseled with hir beautie, thou seest not thine own basenesse. Thou art an *Italian* poore *Philautus*, as much disliked 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 grieve, ²⁵ 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 ³⁰ infection of the ayre be such, as whosoeuer breedē 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 victories, art become most infamous by thy vices, as much disdaied now for thy beastly-³⁵ nesse in peace, as once feared for thy battayles in warre, thy *Cæsar* being turned to a vicar, thy Consulles to Cardinalles, thy sacred

4 is not to] may not *E rest* 18 thy] hir *E rest* 19 Whither *E rest*
25-6 grieve, how *AB*: grief. How *M*; the words then know with grieve om.
E rest 35-6 bealines *M*

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 Syphers can 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 enued for good, as thou art pittied for ill.

Philautus would thou haddest neuer liued in *Naples* or neuer left ^{to} it. What new skirmishes dost thou now feele betweene reason and appetite, loue and wisdome, daunger and desire.

Shall I go and attyre my selfe in costly apparell, tushe a faire pearle in a Murrians eare cannot make him white? Shall I ruffle in newe deuices, with Chaines, with Bracelettes, with Ringes and ¹⁵ Robes, tushe the precious Stones of *Mausolus* Sepulchre cannot make the dead carcasse sweete.

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*, which maye ²⁰ 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 so though I would, neither would I though I could. But suppose thou thinke thy selfe in personage comely, in ²⁵ 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 breed in the mudde, are not Euets, all that are borne in *Italy*, be not ill. ³⁰ She will not think what most are, but enquire what I am. Euerie one that sucketh a Wolfe is not rauening, ther is no coûtreyn 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 Riuall? No, no, thou must either put vp ³⁵ a quarrell with shame, or trye the Combat with perill. An English man hath three qualties, he can suffer no partner in his loue, no straunger to be his equal, nor to be dared by any. Then *Philautus*

⁴ long om. *A* rest ⁵ thy] the *E* rest Ciphers *A* rest ¹³ Morians
F rest ¹⁵ *Mausolus* 1630-36: *Mansolus* preceding eds. ²³⁻⁴ neither . . .
 could om. *A* rest ²⁶ oblique *EF* ²⁹ are¹] be *E* rest ²⁶] are *E* rest
³⁰ think] enquire *A* rest ³² as bad . . . many om. *E* rest

be as wary of thy life, as careful for thy loue: thou must at *Rome*, reuerence *Romulus*, in *Bæotia* *Hercules*, in *Englande* those that dwell there, els shalt thou not lyue there.

Ah Loue what wrong doest thou me, which once beguilstest me with y^t I had, & 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 see now that as the resiluation of an Ague is desperate, and the second opening of a veyne deadly, so the renuing of loue is, I know not what to terme it, worse then death, and as bad, as what is worst. ¹⁰ 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 to obtain thy wish, ¹⁵ as the Wolfe is to catch the Moone. But why goe I about to quench fire with a sword, or with affection to mortifie my loue?

O my *Euphues*, would I had thy wit, or thou my wil. Shal I vtter this to thee, but thou art more likely to correct my follyes with counsaile, then to comfort me with any pretie conceit. Thou ²⁰ wilt say that she is a Lady of great credit, & I heere of no countenaunce. I but *Euphues*, low trees haue their tops, smal sparkes their heat, the Flye his splene, y^e Ant his gall, *Philautus* his affection, which is neither ruled by reason, nor led by appointment. Thou broughtest me into *Englande* *Euphues* to see & I am blynde, to ²⁵ seeke aduentures, and I haue lost my self, to remedy loue, & I am now past cure, much like *Seriphuis* y^t ole drudge in *Naples*, who coueting to heale his bleard eye, put it out. My thoughts are high, my fortune low, & I resemble that foolish Pilot, who hoyseth vp all his sayles, & hath no winde, & launceth out his ship, & hath no ³⁰ water. Ah Loue thou takest away my tast, & 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 self fortunate & all y^t are not amorous to be fooles. There is a stone in the floud of *Thracia*, y^t whosoeuer findeth it, is neuer after grieued, I would ³⁵ I had y^t stone in my mouth, or that my body were in y^t Riuers, y^t either I might be w^tout grieve, or without lyfe. And with these

² *Boetia* *A* rest ⁴ beguiledst *F*: beguiled *H* rest ⁵ that] that *A* rest ¹⁰ not om. *A* ¹¹ it before at *E* rest ¹⁵ lyke *A* rest ¹⁶ is to catch] to eate *A* rest ²³ his^t] his *E* rest ²⁵ I am *E* rest; I om. *M-G* ²⁶ I^t om. *E-1631* ³⁷ I might either *E* rest.

wordes, *Euphues* knocked at the dore, which *Philautus* opened pretending drousinesse, and excusing his absence by Idlenessse, vnto whom *Euphues* sayd.

What *Philautus* doest thou shunne the Courte, to sleepe in a corner, as one either cloyed with delight, or hauing surfetted with desire, beleue me *Philautus* if the winde be in that doore, or thou so deuout to fall from beautie to thy beads, & to forsake y^e court to lyue in a Cloister, I cannot tel whether I should more wōder at thy fortune, or prayse thy wisedome, but I feare me, if I liue to see thee so holy, I shall be an old man before I dye, or if thou dye not before thou be so pure, thou shalt be more meruayled at for thy yeares, then esteemed for thy vertues. In sooth my good friende, if I should tarry a yeaer in *England*, I could not abide an houre in my chāber, for I know not how it cōmeth to passe, yt in earth I thinke no other Paradise, such varietie of delights to allure a courtly eye, such rare puritie to draw a well disposed minde, yt 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 lessons. I had thought no woman to excel *Luina* in y^e world, but now I see yt in *England* they be al as good, none worse, many better, insomuch yt I am enforced to thinke, yt it is as rare to see a beautifull womā in *Englaid* w^tout vertue, as to see a faire woman in *Italy* w^tout pride. Curteous they are w^tout coynes, but not w^tout a care, amiable w^tout pride, but not w^tout courtlines: mery w^tout curiositie, but not w^tout measure, so yt conferring y^e Ladies of *Greece*, with y^e ladies of *Italy*, I finde the best but indifferēt, & cōparing both cōtries with y^e Ladies of *Englaid*, I accōpt thē al stark naught. And truly *Philautus* thou shalt not shrieue me like a ghostly father, for to thee I will cōfesse in two things my extreme folly, y^e one in louing *Lucilla*, who in cōparisō of these had no spark of beautie, y^e other for making a cooling card against womē, whē I see these to haue so much vertue, so yt in the first I must acknowledge my iudgement raw, to diserne shadowes, and rash in the latter to giue so peremtory sentence, in both I thinke my selfe, to haue erred so much, that I recant both, beeing ready to take any penaunce thou shalt enioyne me, whether it be a faggot for Heresie, or a fine for Hipocrisie. An Hereticke I was by mine inuectiue against women, and no lesse then an Hipocrite for dissembling 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.

Staye *Euphues*, I can leuell at the thoughtes of thy heart by the words of thy mouth, for that commonly the tongue vttereth the minde, & the out ward speach bewrayeth y^e inward spirit. For as a good roote is knownen by a faire blossom, so is the substaunce of the heart noted by ye shew of the countenaunce. I can see day at a little hole, thou must halt cūningly 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 sight blynde, because I shold not perceiue thy eyes bleared, but in faithe *Euphues*, 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 mayst iuggle with the world, but thou shalt neuer deceiue me.

A burnt childe dreadeth the fire, he that stumbleth twice at one stone is worthy to breake his shins, thou mayst happily forsware thy selfe, but thou shalt neuer delude me. I know thee nowe as readely by thy visard as thy visage: It is a blynde Goose that knoweth not a Foxe from a Fearne-bush, and a foolish fellow that cannot discerne craft from conscience, being once couisened. But why should I lament thy follyes with grieve, when thou seemest to colour them with deceite. Ah *Euphues* I loue thee well, but thou hatest thy selfe, and seekest to heape more harms on thy head by a little wit, then thou shalt euer claw of by thy great wisdōm, al fire is not quenched by water, thou hast not loue in a string, affection is not thy slaye, y^u canst not leave when thou listest. With what face *Euphues* canst thou returne to thy vomit, seeming with the greedy hounde to lap vp that which thou diddest cast vp. I am ashamed to rehearse the tearmes that once thou diddest vtter of malice against women, and art thou not ashamed now again to recant the? they must needs think thee either enuious vpon smal occasion, or amourous vpon a light cause, and then will they all be as ready to hate thee for thy spight, as to laugh at thee for thy loosenesse.

No *Euphues* so deepe a wound cannot be healed with so light

²⁰ Fearne-] ferne *E*: ferne *F* rest ²¹ couisened is the catchword in *M* fol. 52 verso, which is followed in the text of *A* rest; but *M* prints as the first word of the following fol. construed ²⁵ of] off *A* rest ³³ amorous *AB*

a playster, thou maist by arte recouer the skin, but thou canst neuer cover the skarre, thou maist flatter with fooles because thou art wise, but the wise will euer marke thee for a foole. Then sure I cannot see what thou gainest if the simple condemne thee of flatterie, and ⁵ the graue of folly. Is 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 didst thou write that agaynst them thou neuer thoughtest, or if thou diddest it, why doest thou not follow it? But it is lawfull for the Phisition to surfeit, for the sheepeheard to wander, for *Euphues* to prescribe what he will, and do what he lyst.

The sick patient must keepe a straight diot, the silly sheepe a narrow folde, poore *Philautus* must beleeue *Euphues* and all louers (he onelye excepted) are cooled with a carde of teene, or rather fooled with a vaine toy. Is this thy professed purtie to crye *peccauit*? thinking it as great sinne to be honest, as shame not to be amorous, thou that diddest blaspheme the noble sex 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 y^u dost now reason by thy disordinate fancie. I see now that there is nothing more smooth then glasse, yet nothing more brittle, nothing more faire the snow, yet nothing les firm, nothing more fine then witte, yet nothing more fickle. For as *Polypus* vpon what rock soeuer he liketh, turneth himselfe into the same likenesse, or as the bird *Piralis* sitting vpon white cloth is white, vpon greene, greene, and changeth hir colour with euery cloth, or as our changeable silk, turned to y^e Sunne hath many coulours, and turned backe the contrary, so wit shippeth it self to euery conceit being cōstant in nothing but incōstancie. Wher is now thy conference with *Atheos*, thy deuotion, thy Diuinite? Thou sayest that I am fallen from beautie to my beades, and I see thou art come from thy booke to beastlines, from coting of y^e scriptures, to courting with Ladies, from *Paule* to *Ouid*, from the Prophets to Poets, resembling y^e wantō *Diophantus*, who refused his mothers blessing, to heare a song, and thou forsakest Gods blessing to sit in a warme Sunne. But thou

¹ playster] pastime *E*-1631 ¹, 2 the] thy *E* rest ¹¹ shepherad *M* ¹⁵
tenne *A* rest ¹⁷ not om. *E* rest ²⁵ lyteth *A* rest ²⁶ a before white
E rest ²⁷ hir] his *E* rest ²⁹ shippeth] shapeth *E-H*: sharpeith 1617-31:
sharpeith 1636 ³⁰ in before inconstancie *E* rest thy] the *AB* ³² my
om. *H* rest ³⁶ warne *E*

Euphues thinkest to haue thy prerogatiue (which others will not graunt thee for a priuiledge) that vnder the couler of wit, thou maist be accounted wise and, being obstinate, thou art to be thought singuler. There is no coyne good siluer, but thy half-penny, if thy glasse glister it must needs be gold, if y^u speak a sētence it must be a law, if giue a censer an oracle, if dreame a Prophecie, if conjecture a truth: insomuch, y^t I am brought into a doubt, whether I should more lament in thee, thy want of gouernement, 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 ¹⁰ 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 speake al this *Euphues*, not that I enuie thy estate, but that I pitty it, and in this I haue discharged the duetye of a friend, in that I haue not wincked at thy ¹⁵ folly. Thou art in loue *Euphues*, contrarie to thine oth, thine honor, thine honestie, neither would any professing that thou doest, liue as thou doest, which is no lesse grief to me then shame to thee: excuse thou maist make to me, because I am credulous, but amends to the world thou canst not frame, because thou art come out of ²⁰ *Greece*, to blasē thy vice in *England*, a place too honest for thee, and thou too dishonest for any place. And this my flat & friendly deling 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 discourteous speach of ²⁵ *Philautus*, whome he sawe in such a burning feuer, did not applye warme clothes to continue his sweate, but gaue him colde drink to make him shake, eyther thinking so straunge a maladie was to be cured with a desperate medicinē, or determining to vse as little arte in Phisicke, as the other did honestie in friendshippē, and ther- ³⁰ fore in steede of a pyll to purge his hotte bloud, he gaue him a choake-peare to stoppe his breath, replying as followeth.

I had thought *Philautus*, that a wounde healing so faire could neuer haue bred to a Fistula, or a bodey kept so well from drinke, to a drōpsie, but I well perceiue that thy fleshe is as ranke as the ³⁵ wolues, who as soone as he is stricken recouereth a skinne, but rankleth inwardly vntill it come to the lyuer, and thy stomacke as

5 y^a] thou *A* rest 6 a¹ om. *E-H* censar *B*: censure *E* rest 8 thy] the
B 1617 rest gouernement *M* 9 that] the *E* rest *Cherillus* *E* rest ¹⁷
 that] as *E* rest ²⁴ I force not] nor *E* rest ³⁴ haue om. *A* rest: hence
 breed *B* rest ³⁵ perceiued *E* rest rantke *M*

quesie as olde *Nestors*, vnto whome pappe was no better then poysone, and thy body no lesse distempered then *Hermogenes*, whom abstinence from wine, made oftentimes dronke. I see thy humor is loue, thy quarrell ielousie, the one I gather by thine addle head, the other by thy suspicious nature: but I leaue them both to thy will and thee to thine owne wickednesse: pretily to cloake thine own folly, thou calllest me theefe first, not vnlike vnto a curst wife, who deseruing a check, beginneth first to scolde.

There is nothing that can cure the kings Euill, but a Prince, nothing ease a plurisie but letting bloud, nothing purge thy humour, but that which I cannot giue thee, nor thou gette of any other, libertie.

Thou seemest 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 sory 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 cōmendeth a good painter, but the good coūtenance, nor the cutting that valueth the Diamond, but the vertue, nor the glose of the tongue that tryeth a fried, but y^e faith. For as al coynes are not good y^t haue the Image of *Cæsar*, nor al golde that are coyned with the kinges stampe, so all is not trueth that beareth the show of godlines, nor all friends that beare a faire face, if thou pretende such loue to *Euphues*, carrie thy heart on the backe of thy hand, and thy tongue in the palme, that I may see what is in thy minde, and thou with thy fingers claspe 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 *Scipios* minde, who had rather that *Hannibal* should eate his hart with salt, then *Lælius* grieue it with vnkindenesse: and of the lyke with *Lælius*, who chose rather to bee slayne with the Spaniards, then suspected of *Scipio*.

I can better take a blister of a Nettle, then a prick of a Rose: more willing that a Rauen should pecke out mine eyes, then a Turtle

² Hermogineus *M-G*: Hermogeneus *E rest* ⁴ ielousie *ABF rest*: eialously
E ⁵ thy *F rest* ¹⁰ the²] thy *M* ⁶ thy¹] they *M* ⁶ to cloake]
 cloaking *E rest* ¹¹ ease] else *E-H* ¹² pleurisie *H* ²⁰ a] the *E rest*
 the¹] a *E rest* ²¹ the³] a *E rest* ²³ are] is *E rest* ²⁶ the²] thy *E rest*
 plame *M* ³³ with²] by 1617 *rest*

pecke at them. To dye of the meate one lyketh not, is better then to surfe 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 vsed in the morning, is accompted olde before noone, which varietie of chaunging, being often-times noted of a graue Gentleman in *Naples*, who hauing bought a Hat of the newest fashion, & best block in all *Italy*, and wearing but one daye, it was tolde him y^t it was stale, he hung it vp in his studie, & viewing al sorts, al shapes, perceiued at ye last, his olde Hat againe to come into the new fashion, where-with smiling to himselfe he sayde, I haue now lyued compasse, for *Adams* olde Apron, must make *Eue* a new Kirtle: noting this, that when no new thing could be deuised, nothing could be more new then y^e olde. I speake this to this ende *Philautus*, y^t I see thee as often chaunge thy head as other do their Hats, now beeing friend to *Ajax*, because he shoulde couer thee with his buckler, now to *Vlysses*, 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 seeing 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 pleasing thy humor, but whē *Philautus* thou shalt see that chaunge of friendships shal make thee a fat Calfe, & a leane Cofer, that there is no more hold in a new friend then a new fashion, y^t Hats alter as fast as the Turner can turne his block, & harts as soone as one can turne his back, when seeing every one return to his olde wearing, & finde it y^e best, then cōpelled rather for want of others, then good wil of me, thou wilt retire to *Euphues*, whom thou laydst by y^e wals, & seeke him againe as a new friend, saying to thy self, I haue lyued compasse, *Euphues* olde faith must make *Philautus* a new friend. Wherein thou resemblest those y^t at the first comming of new Wine, leaue y^e olde, yet finding that grape more pleasaunt then wholesome, they begin to say as *Calisthenes* did to *Alexander*, y^t he had rather carous olde grains with *Diogenes* in his dish, the new grapes w^t *Alexander* in his standing Cup, for of al Gods sayd he, I loue not *Aesculapius*. But thou art willing to chaunge, els wouldest thou be vnwilling to quarrel, thou keepest only cōpany out

6 in] of B rest 8 it before but A rest 15 others A rest 19 not] now, E
 21 either B 29 againe om. A rest 33 Calisthenes F rest: Calistines
 MAB: Callisthines G: Callistenes E 36 not om. E rest

of my sight, with *Reynaldo* thy country-man, which I suspecting, cōcealed, & now prouing it do not care, if he haue better deserued y^e name of a friēd then I, god knoweth, but as *Achilles* shield being lost on y^e seas by *Vlisses*, was tost by y^e sea to y^e Tombe of *Ajax*, as a manifest token of his right: so thou being forsaken of *Reynaldo*, wilt bee found in *Athens* by *Euphues* dore, as ye true owner. Which I speak not as one loth to loose thee, but careful thou loose not thy selfe. Thou thinkest an Apple maye please a childe, & euery odde aunswere appease a friēd. No *Philautus*, a plaister is a small amēd for a brokē head, & a bad excuse, will not purge an ill accuser. A friend is long a getting, & soone lost, like a Merchants riches, who by tempest looseth as much in two houres, as he hath gathered together in twentie yeares. Nothing so 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, friēdship is y^e best pearle, but by disdain thrown into vineger, it bursteth rather in peeces, thē it wil bow to any softnes. It is a salt fish y^t water cānot make fresh, sweet honny y^t is not made bitter wt gall, harde golde y^t is not to bee mollified wt fire, & a miraculous friend y^t is not made an enimy wt cōtempt. But giue me leauē to examine y^e cause of thy discourse to y^e quick, & omitting y^e circūstance, I wil to y^e substance. The onely thing thou layest to my charge is loue, & that is a good ornament, y^e reasons to proue it, is my praising of womē, but y^t is no good argument. Am I in loue *Philautus*? wt whom it shold be thou canst not coniecture, & that it shold not be wt thee, thou giuest occasion. *Priamus* began to be ialous of *Hecuba*, when he knew none did loue hir, but when he loued many, & thou of me, whē thou art assured I loue none, but thou thy self every one. But whether I loue or no, I cānot liue in quiet, vnlesse I be fit for thy diet, wherin thou dost imitate *Scyron* & *Procrustes*, who framing a bed of brasse to their own bignes, caused it to be placed as a lodging for all passengers, insomuch y^t none could trauel y^t way, but he was enforced to take measure of their sheets: if he wer to long for y^e bed, they cut off his legs for catching cold, it was no place for a lōgis, if to short they racked him at lēngth, it was no pallet

4 seas] Sea H rest 7 loth] doth E rest loose (bis)] lose 1623 rest
 9 a² om. A rest 16 brusteth E 19 to bee om. E rest 21 circūstances
 E rest 23 reason E rest 24 whome AB: home E 26 Hecuba]
 Hercules E rest 29 in om. E rest 30 Procrustes 1617 rest: Pro-
 crustes M-H 31 it om. E rest 35 lungis EF: lung is H be before
 short E

for a dwarfe: & certes *Philautus*, they are no lesse to be discōmeded for their crueltie, thē thou for thy folly. For in like māner hast thou built a bed in thine owne brains, wherin euyer one must be of thy lēghth, if he loue yu cuttest him shorter, either w^t some od deuise, or graue coūsel, swearing (rather thē thou woldst not be 5 beleued) y^t *Protagenes* portraide *Venus* w^t a sponge sprinkled w^t 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 then Loue. If he loue not, then stretchest out lyke a Wyre-10 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 stiches, alleadging that Loue followeth a good wit, as the shadowe doth the body, and as requisite for a Gentleman, as steele in a weapon. 15

A wit sayest thou with-out loue, is lyke an Egge with-out salte, and a Courtier voyde of affection, like salt without sauour. Then as one pleasing thy selfe in thine owne humour, or playing with others for thine owne pleasure, thou rollest all thy wits to sifte Loue from Lust, as the Baker doth the branne from his flower, bringing in 20 *Venus* with a Torteyse vnder hir foote, as slowe to harmes: hir Chariot drawnen with white Swannes, as the cognisance of *Vesta*, hir birds to be Pigeons, noting pietie: with as many inuentions to make *Venus* currant, as the Ladies vse slightes in *Italy* to make themselues counterfaite. Thus with the *Aegyptian* thou playest fast or loose, 25 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, & thy nose in the winde, with the Weather-cocke, in one gale both hoysing sayle & casting Anker, with one breath, making an Alarne and a Parly, discharging in the 30 same instaunt, both a Bullet and a false fire. Thou hast rackte me, and curtalde me, sometimes I was too long, sometimes to shorte, now to bigge, then too lyttle, so that I must needs thinke thy bed monstrous, or my body, eyther thy brains out of temper, or my wits out of tune: insomuch as I can lyken thy head to *Mercuris* pipe, 35 who with one stop caused *Argus* to stare and winke. If this fault bee in thy nature, counsel canne do little good, if in thy disease,

3 braine *H* rest 5 graue] greene *H* rest 6 *Protagenes* old eds. 10
then²] thou *GE* rest 20 his] the *A* rest 21 hir¹] the *E-1623* 24
sleightes *E* rest 29 casting] weighing all eds. 30 allarum *E* rest 32 cur-
tailed 1617, 1630-36 34 brains] braine *E* rest

phisiche can do lesse: for nature will haue hir course, so that perswasions are needelesse, and such a mallady in the Marrowe, will never out of the bones, so that medicines are bootelesse.

Thou sayest that all this is for loue, and that I beeing thy friend, 5 thou art loth to wink at my folly: truly I say with *Tully*, with faire wordes thou shalt yet perswade me: for experiance teacheth me, that straight trees haue crooked rootes, smooth baites sharpe hooches, that the fayrer the stone is in the Toades head, the more pestilent the poyson is in hir bowelles, that talk the more it is seasoned with fine phrases, the lesse it sauorth of true meaning. It is a mad Hare ^{yt} wil be caught with a Taber, and a foolish bird that staieth the laying salt on hir taile, and a blinde Goose that commeth to the Foxes sermon, *Euphues* is not entangled with *Philautus* charmes. If all were in ies, it was to broad weighing the place, if in earnest 15 to bad, considering the person, if to try thy wit, it was folly to bee so 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 desire more, 20 I coulde rehearse infinite. But thou art like the *Epicure*, whose bellye is sooner filled then his eye: For he coueteth to haue twentie dishes at his table, when hee can-not digest one in his stomacke, and thou desirdest manye reasons to bee brought, when one might serue thy turne, thinking it no Rayne-bowe that hath not al coulours, 25 nor auncient armoury, that are not quartered with sundry cotes, nor perfect rules ^{yt} haue not thousand reasons, and of al the reasons would thou wouldest follow but one, not to checke thy friende in a brauerie, knowing that rebuckles ought not to weigh a graine more of salt then suger: but to be so tempered, as like pepper they might 30 be hoat in the mouth, but like treacle wholsom at the heart: so shal they at ^{ye} first make one blushe if he were pale, and well considered better, if he were not past grace.

If a friende offend he is to be whipped with a good Nurses rodde, who when hir childe will not be still, giueth it together both the 35 twigge and the teate, and bringeth it a sleepe when it is wayward, aswell with rocking it as rating it.

The admonition of a true friend should be like the practise of

8 the¹] that *H-1631* 9 the¹] her *GE rest* 16 hot *om. E rest* 17
Phialo E rest 19 a before few *E rest* they¹] thy *E* thou] you *E rest*
24 not *om. MAB* 25 are] is *E rest* coates *A rest* 26 a before
thousand *B rest*

a wise Phisition, who wrappeth his sharpe pils in fine sugar, or the cūning Chirurgian, who launcing y^e wound wt an yrō, immediatly applyeth to it soft lint, or as mothers deale with their childrē for worms, who put their bitter seedes into sweete reasons, if this order had beene obserued in thy discourse, that enterlasing sowre tauntes with sugred counsell, bearing aswell a gentle raine, as vsing a hard snaffle, thou mightest haue done more with the whiske of a wand, then now thou canst with the prick of the spur, and auoyded that which now thou maist not, extream vnkindnesse. But thou art like that kinde Iudge, which *Propertius* noteth, who condempning his friend, caused him for the more ease to be hanged with a silken twist. And thou like a friend cuttest my throat with a Rasor, not with a hatchet for my more honor. But why should I set downe the office of a friend, when thou like our *Athenians*, knowest what thou shouldest doe, but like them, neuer dost it. Thou saiest I eat mine own words in praysing women, no *Philautus* I was neuer eyther so wicked, or so witesse, to recant truethes, or mistake coulours. But this I say, 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 reapre benefit, neyther yet so prayse them, but that I think them women: ther is no sword made of steele but hath yron, no fire made of wood but hath smoake, no wine made of grapes but hath leese, no woeman created of flesh but hath faultes: And if I loue them *Philautus*, they deserue it.

But it grieueth not thee *Philautus* that they be fayre, but that they are chaste, neyther dost thou like mee the worse for commanding theyr beautie, but thinkest they will not loue thee well, bicause so vertuous, where-in thou followest those, who better esteeme the sight of the Rose, then the sauour, preferring fayre weedes before good hearbes, chusing rather to weare a painted flower in their bosomes, then to haue a wholsome roote in their broathes, which resembleth the fashion of your Maydens in *Italy*, who buy that for the best cloth y^t wil weare whitest, not that wil last longest. There is no more praise to be giuen 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 y^e other

1 fine om. E rest 4 Raysons E: Raisins F rest 5 enterlasing AB:
enterlaching M: interlasing GE rest 8 the²] a BE rest 14 Athenian
E rest 15 doest E rest 19 other om. E rest 20 so] to E rest 23
lees E rest 33 our E rest in] in A 37 so om. A rest

feedeth vs with an idle hope to make vs peeuiish in our owne contemplations.

Chirurgians affyrme, that a white vaine beeing striken, if at the fyrt there springe out bloud, it argueth a good constitution of bodey: ¹ and I thinke if a fayre woeman hauing heard the suite of a Louer, if she blush at y^e 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 comite any, al ¹⁰ women shal be as *Caesar* would haue his wife, not onelye free from sinne, but from suspition: If such be in the Englysh courte, if I should not prayse them, thou wouldest saye I care not for their vertue, and now I giue them their commendation, thou swearest loue them for their beautie: So that it is no lesse labour to please ¹⁵ thy mind, then a sick mas 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 hed, not that ther is any disorder in my sayings, but in thy sences. Thou dost last of all obiecte yt which silence might well resolute, that I am fallen from Prophets to Poets, ²⁰ 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*, since my going from *Naples* to *Athens*, speake no more then the trueth, vter no lesse, flatter me not to make me better then I am, be-lye me not to make me worse, ²⁵ forgo nothing of malice, conceale nothing for loue: did I euer vse any vnseemelye 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 selfe towardes my superiors, ³⁰ equalles, or inferiors? I thinke thou canst not devise when: But as there is no wooll so white but the Diar can make blacke, no Apple so sweete but a cunning grafter can chaunge into a Crabbe: so is there no man so voyde of cryme that a spightful tongue cannot make him to be thought a caitife, yet commonly it falleth out so ³⁵ well that the cloth weareth the better being dyed, and the Apple eateth pleasaunter beeing grafted, and the innocentte is more esteemed, and thriueth sooner being enuied for vertue, and belyed

¹ owne om. *E rest* ⁴ constitucion *M* ⁷ for om. *E rest* ¹⁰ shal] should *E rest* ¹² should] Sould *A* thou wouldest] then wouldest *A*: the wouldest thou *B rest* ³¹ it before black *E rest* ³² it before into *E rest* ³⁶ the innocent *AB*: the innocence *EF*: the innocence *H rest* ³⁷ and²] than *E rest*

for malice. For as he that stroke *Jason* on the stomacke, thinking to kill him, brake his impostume with y^e blow, wherby he cured him: so oftentimes it fareth with those that deale malitiously, who in stead of a sword apply a salue, and thinking to be ones Priest, they become his Phisition. But as the Traytour that clyppeth the 5 coyne of his Prince, maketh it lyghter to be wayed, not worse to be touched: so he that by sinister reports, seemeth to pare the credite of his friend, may make him lighter amōg the common sort, who by weight often-times are deceiued with counterfaites, but nothing empayreth his good name with the wise, who trye all gold 10 by the touch-stone.

A Straunger comming into the *Capitol of Rome* seeing all the Gods to be engrauen, some in one stone, some 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 15 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 20 shadowed my guiltlesse life, with a defamed coūterfaite, yet shall not thy black *Vulcan* make either thy accusations of force, or my innocence 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 25 of Ieat, the one hauing receiued such course by Nature, the other such force by Uertue.

What cause haue I giuen thee to suspect me, and what occasion hast thou not offered me to detest thee? I was neuer wise inough to giue thee counsaile, yet euer willing to wish thee well, my wealth 3 small to do thee good, yet ready to doe my best: Insomuch as thou couldest neuer accuse me of any discurtesie, vnlesse it were in being more carefull of thee, then of my selfe. But as all floures that are in one Nosegay, are not of one nature, nor all Rings that are worne vpon one hande, are not of one fashion: so all friendes that associate at bedde and at boord, are not one of disposition. *Scipio* must haue a noble minde, *Lælius* an humble spirite: *Titus* must lust after *Sempronius*, *Gisippus* must leauie hir: *Damon* must goe take order

7 pare] paire E rest
at³ om. E rest

16 burst into E rest

20 I say E rest

36

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 sight of diuers colours, make diuers beasts madde: so my presence doth drive thee into this melancholy. And seeing it is so, I will absent my selfe, hier an other lodging in *London*, and for a time giue my selfe to my booke, for I haue learned this by experience, though I be young, that Bauins are knownen by their bands, Lyons by their clawes, Cockes by their combes, eniuious mindes by their manners. Hate thee I will not, and trust thee ¹⁰ I may not: Thou knowest what a friende shoulde be, but thou wilt never lie to trye what a friend is. Fare-well *Philautus*, I wil not stay to heare thee replie, but leaue thee to thy lyst, *Euphues* carieth this Posie written in his hande, and engrauen in his heart. A faithfull friend, is a wilfull foole. And so I taking leaue, till I heare thee ¹⁵ better minded, *England* shall be my abode for a season, depart when thou wilt, and againe fare-well.

Euphues in a great rage departed, not suffering *Philautus* to aunswere one word, who stood in a maze, after the speache of *Euphues*, but taking courage by loue, went immediatelye to the ¹⁰ place where *Camilla* was dauncing, and ther wil I leaue him, in a thousand thoughts, hammering in his head, and *Euphues* seeking a new chamber, which by good frieds he quickly got, and there fell to his *Pater noster*, wher a while I will not trouble him in his prayers.

¹⁵ **N**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, assented as willyngly to goe, as he desired to speede, and all things ²⁰ beeing in a readinesse, they went with speede: where beeing welcommed, they daulced, *Philautus* taking *Camilla* by the hande, and as time serued, began to boord hir in this manner.

IT hath ben a custome faire Lady, how commendable I wil not dispute, how common you know, that Masquers do therfore ²⁵ couer their faces that they may open their affectiōs, & vnder y^e colour of a daulce, discouer their whole desires: the benefit of which

⁴ presence] pretence *E* ⁸ their¹] the *E* rest ¹² lust *B* rest ¹³ this]
his *E* rest Poesie F-1631 ²⁹ willing *E* rest ³² in] on *E* rest

priuledge, 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 short, as one not to seeke how to reply, in ~~as~~ this manner.

GEntleman, if you be lesse, you are too bolde, if so, too broade, in clayming a custome, where there is no prescription. I knowe not your name, because 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 custome, I was never so superstitious, 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 wise by aunswering? For such questions in these assemblyes, moue suspition where there is no cause, and therefore are not to be resolued least there be cause.

Philautus, who euer as yet but played with the bait, was now stroke with the hooke, and no lesse delyghted to heare hir speake, then desirous to obtaine his suite, trayned hir by the bloud in this sort.

IF 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 counterfaite of that I would say, by the conceit of that you thinke others haue sayd: but whatsoeuer the colour be, the picture is as it pleaseth the Paynter: and whatsoeuer were pretended, the minde is as the hart doth intend. A cunning Archer is not knownen 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 courtesie should allow that, which you seeke to cut off by courtly coynesse, as one either too young to vnderstand, or obstinate to ouerhwart, 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

11 neither doe I desire it: *repeated from above before* neither *E rest* any] a
E rest 22 not] no *E rest* 31 seeke] thinke *E rest* 33 my humour]
 your honour *E rest* the om. *M* 35 with] at *E rest*

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 skyr-mishe at the first, yet are boorded willinglye at the last.

I meane therefore to tell you this which is all, that I loue you: And so wringing hir by the hand, he ended: she beginning as followeth.

¹⁰ Gentleman (I follow my first tearme) which sheweth rather my modestie then your deserf, seeing you resemble those which having once wet their feete, care not how deepe they wade, or those that breaking the yce, weigh not how farre they slippe, thinking it lawfull, if one suffer you to treade awry, no shame to goe slipshad: ¹⁵ if I should say nothing then would you vaunt that I am wonne: for that they that are silent seeme to consent, if any thing, then would you boast that I would be woed, for that castles that come to parlue, and woemen that delight in courting, are willing to yeelde: So that I must eyther heare those thinges which I would not, & seeme to ²⁰ be taught by none, or to holde you talke, which I should not, and runne into the suspition of others. But certainlie if you knewe how much your talke displeaseth me, and how little it should profit you, you would think the time as vainely lost in beginning your talke, as I accompt ouer long, vntill you ende it.

²⁵ 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 visarde what-soeuer it be with-out blushing, yet cannot I hear it with-out shame. But I neuer looked for a better tale ³⁰ of so ill a face, you say a bad coulour maye make a good countenance, but he that conferreth your disordered discourse, w^t your deformed attyre, may rightly saye, that he neuer sawe so crabbed a visage, nor hearde so crooked a vaine. An archer saye you is to be knowne by his ayme, not by his arrowe: but your ayme is so ³⁵ ill, that if you knewe how farre wide from the white your shaft sticketh, you would here-after rather break your bow, then bend

¹³ farre] faroe *E* ¹⁴ treade] goe *E rest* slipshod *A rest* ¹⁷ for] or *E rest* ye before castles *G* parle *GE rest* ³¹ w^t] not *M-G*: with *E rest*
³⁵ white] marke *E rest*

2. If I be too young to understand your discouſe, it is a ſigne
 I am not like. If the diſtortion is a ſigne I will not: therefore
 for you to bee diſpouſed to either modiſt met, or booteſt met.
 I do give you ſirche thinking to make a great vertue of your little
 valour, ſeeming that lightning may cauſe your valour, but it ſhall not
 ſerue you ſirche that a ſtroune may make your ſtrouche ſtyle, but
 never for the moſt that a little ſtroune may cauſe you to retyre,
 but never to come away. What your coming is, I knowe not, and
 likely it is your courage is great, we haue I heard, that he that hath
 escaped diſhonyg with lightning, hath beeuen ſpoyleſt with thunder,
 and one that other hauing diſhonyg, hath beeuen hanged once
 for al, and be the ſtroune from a balloute in the maie hattail,
 hath beeuen ſtroune with a biſt in the reverſe. You fall from one
 thing to an other, vying no deſeruion, except this, that you ſtudy
 to haue your diſcouſe as faire word of ſenſe, as your face is of
 fauor, to the end, that your diſfigured countenance might ſupply
 the diſorder of your ill coached ſentences, amoung the which you
 bring in a Dote with-out a gall, as farre from the matter you ſpeak
 off, as you are from the maſtre you would haue, who although ſhe
 can-not be angry with you in that ſhe hath no gall, yet can ſhe laugh
 at you for that ſhe hath a ſpilene.

I will ende where you beganne, hoping you will beginne where
 I end, you let fall your question which I looked for, and pick
 a quarrell which I thought not of, and that is loue: but let hir that
 is diſpoſed to aunſwer your quarrell, be curioſe to demaund your
 question.

And this Gentle-manne I desire you, all queſtions and other
 quarrelles ſet aparte, you thinke me as a friende, ſo farre forth as
 I can graunt with modiſtie, or you require with good manners, and
 as a friende I wiſhe you, that you blowe no more this fire of loue,³⁰
 which will waste you before it warme mee, and make a colde in you,
 before it can kindle in me: If you think otherwise I may aswell vſe
 a ſhift to diuine 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 ſaued, and your name³⁵
 vñknownen.

By this time entered an other Maſque, but almost after the ſame

2 like] looke *GE rest* 5 ſaying *E rest* 15 to om. *B* 16 diſfigured
M B 21 for that] because *E rest* 27 this] thus *A rest* 31 mee] you *E*
rest 22 colde] codle *A*: coale *BGEF*: cole *H rest* 32 can om. *E rest* 33
 can *B rest*

manner, and onely for *Camillas* loue, which *Philautus* quickly espyd, and seeing his *Camilla* to be courted with so 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 ⁵ England, called *Surius*, then wounded with grieve, hee sounded with weaknesse, and going to his chamber beganne a freshe to recount his miseries in this sorte.

Ah myserable and accursed *Philautus*, the verye monster of Nature and spectacle of shame, if thou liue thou shalt be despysed, ¹⁰ if thou dye not myssed, if woe poynted at, if win lothed, 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 see thy beautie, or with-out eares not to heare thy wit, the one hath ¹⁵ enflamed me with the desire 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 miserable.

I perceiue now that the Chariotte of the Sunne is for *Phæbus*, not for *Phaeton*, that *Bucephalus* will stoupe to none but *Alexander*, that ²⁰ none can sounde *Mercurius* pipe but *Orpheus*, that none shall win *Camillas* liking but *Surius*, a Gentlemanne, I confesse of greater byrth then I, and yet I dare say not of better faith. It is he *Philautus* that will fleete all the fat from thy bread, in-somuch as she will disdaine to looke vpon thee, if she but once thinke vpon him. ²⁵ 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 giue to winne hir.

For as the *Phrigian* Harmonie being moued to the *Calenes* maketh a great noyse, but being moued to *Apollo* it is still and quiet: so the ³⁰ loue of *Camilla* desired of mee, moueth I knowe not how manye discordes, but proued of *Surius*, it is calme, and consenteth.

It is not the sweete flower that Ladys desyre, 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 ³⁵ 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

⁵ sounded] swounded *E*: swouned *FH*: swound ¹⁶ ¹⁷ rest ⁷ on *E* rest
to wooc *ABGF* rest ¹⁵ the¹] a *E* rest ²² better] greater *GE* rest
²³ thy] the *G* (cf. note) beard *all* preceding eds. ²⁴ she] hee *H* rest ²⁸ to
the Calenes ²⁵ all ³⁶ dooth] can *H* rest ³⁷ take *E* rest

a freshe and fine coulour, then to tast a sweete and wholsome sirrop.

I but howe knowest thou that *Serius* fayth is not as great as thine, when thou art assured thy vertue is no lesse then his? He is wise, and that thou seest: valyaunt, and that thou fearest: 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 looks haue wounded me more or thy words, for they both haue wrought such an alteration in my spirites, that seeing thee silent, thy comelynesse 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 haue begon. 15 I but time must weare away loue, I but time may winne it. Hard stones are pearced with soft dropes, great Oakes hewen downe with many blowes, the stoniest heart mollyfied by cōtinuall perswasions, or true perseueraunce.

If deserts can nothing preuaile, I will practise deceipts, and what 20 faith cannot doe, coniuring shall. What saist thou *Philautus*, canst thou imagine so great mischiefe against hir thou louest? Knowest thou not, that Fish caught w^t medicines, & women gotten with witchcraft are neuer wholesom? No, no, the Foxes wiles shal neuer enter into y^e Lyons head, nor *Medeas* charmes into *Philautus* heart. 25 I, but I haue hard that extremities are to be vsed, where the meane will not serue, & that as in loue ther is no measure of grieve, so there should be no ende of guile, of two mischiefes the least is to be chosen, and therefore I thinke it better to poysen hir with the sweet bait of loue, then to spoile my selfe with the bitter sting of death. 30

If she be obstinate, why should not I be desperate? if she 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: in gouerning an Estate, close crueltie doth more good then open clemencie, for y^e obteining of a kingdome, as well mischiefe as mercy, is to be 35 practised. And then in the winning of my Loue, the very Image of beautie, courtesie and wit, shall I leaue any thing vnsought, vnattempted, vndone? He that desireth riches, must stretche the

10 both om. E rest 15 I should now A rest begun GE rest 24 will E
rest 32 not I E rest 33 prowease: A rest, M has no stop 36 practisee M

string that will not reach, and practise 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 5 curious, what meanes he ought to vse but redy 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 counse 20 saile, nor eased by reason: therefore I am fully resolued, either by Arte to winne hir loue, or by despayre to loose mine owne lyfe.

I haue hearde heere in *London* of an *Italian*, cunning in Mathematicke named *Psellus*, of whome in *Italy* I haue hearde in suche cases canne doe much by Magicke, and will doe all thinges for 25 money, him will I assay, 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 seeke Phisicke for that, which onely 30 was to bee found by Fortune.

H EERE Gentlemen you maye see, into what open sinnes the heate of Loue driueth man, especially where one louing is in dispayre, either of his owne imperfection or his Ladys vertues, to bee beloued againe, which causeth man to attempt those thinges, that are 25 contrarie to his owne mind, to Religion, to honestie.

What greater villany can there be deuised, then to enquire of Sorcerers, South-sayers, Coniurers, or learned Clearkes for the enjoying of loue? But I will not refell that heere, which shall bee confuted heere-after.

20 *Philautus* hath soone 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 vnsold his sute.

M ASTER *Psellus* (and Countrey-man,) I neyther doubt of your 25 cunning to satisfie 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 selfe to shame.

I haue hearde of your learning to be great in Magicke, and

23 of before his BEE rest

31 into] to E rest

somewhat in Phisicke, your experience in both to be exquisit, which caused me to seeke to you for a remedie of a certeine grieve, which by your meanes maye be eased, or els no wayes cured.

And to the ende such cures may be wrought, God hath stirred vp in all times Clearkes of greate vertue, and in these our dayes men ⁵ of no small credite, among the which, I haue 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 daungerous, yet the worlde doth well know it, diuers ¹⁰ haue tryed it, and I must needs beleue it.

Psellus not suffering him to raunge, yet desirous to know his arrant, aunswered him thus.

Gentleman and countryman as you say, and I beleue, but of ¹⁵ that heereafter: if you haue so great confidence in my cunning as you protest, it may bee your strong imagination shall wroke y^e in you, which my Art cannot, for it is a principle among vs, y^e a vehement thought is more auayleable, then y^e vertue of our figures, formes, or charecters. As for keeping your cotisayle, in things honest, it is no matter, & in causes vnlawful, I will not meddle. ²⁰ 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.

There is not farre hence a Gentlewoman whom I haue long time loued, of honest parents, great vertue, and singular beautie, ²⁵ such a one, as neither by Art I can describe, nor by seruice deserue: And yet bicause I haue 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 eightene yeares, of stature neither too high nor too low, and such was *Juno*: hir haire blacke, yet ³⁰ comely, and such had *Leda*: hir eyes hasill, yet bright, and such were the lyghtes of *Venus*.

And although my skill in Phisognomie be small, yet in my judgement she was borne vnder *Venus*, hir forehead, nose, lyppes, and chinne, fore-shewing (as by such rules we gesse) both a desire to lyue, ³⁵

3 waie *E* rest 10 more before daungerous *A* rest 13 arrant so all 20
cases *A* rest 29 stature] statute *E* 30 nor] or *E* rest 33
Phisiognomy *E* rest

and a good successe in loue. In completion of pure sanguine, in condition a right Sainte, seldom giuen to play, often to prayer, the first letter of whose name (for that also is necessary) is *Camilla*.

5 *This Lady I haue serued long, and often sued vnto, in-somuch*
that I haue melted like wax against the fire, and yet liued
*in the flame with the flye *Pyrausta*. O *Psellus* the tormentes sus-*
tained 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 ielousie at all times, and the
dispare at this instant, can neyther be vttered of me with-out fludes
of teares, nor heard of thee with-out griefe.

10 *No *Psellus* not the tortures of hell are eyther to be compared, or*
spoken of in the respect of my tormentes: for what they all had
seuerally, all that and more do I feele ioynly: In-somuch that with
*15 *Syphus* I rolle the stone euen to the toppe of the Hill, when it*
tumbleth both it selfe and me into the bottome of hell: yet neuer
ceasing I attempt to renewe my labour, which was begunne in death,
and can-not ende in life.

20 *What dryer thirst could *Tantalus* endure then I, who haue almost*
everye houre the drinke I dare not taste, 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 soule troubled euen
*with the vnspeakable paines of *Megara*, *Tisiphone*, *Alecto*: whiche*
secrete sorrowes although it were more meete to enclose them in
*25 *Laborinth*, then to sette them on a Hill: Yet where the minde*
is past hope, the face is past shame.

30 *It fareth with me *Psellus* as with the *Austrich*, who pricketh none*
but hir selfe, which causeth hir to runne when she would rest: or as
*it doth with the *Pelicane*, who stricketh bloud out of hir owne bodye*
35 to do others good: or with the Wood Culuer, who plucketh of hir
feathers 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 things that may hurt mee to do hir good that neuer
regardeth my paynes, so farre is shee from rewarding them.

40 *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*

1 of] a E rest 4 haue I E rest 10 fludds A: fludds BG: floods E rest
 13 my] thy B 17 attempe M 23 Megara B: Megara E rest
 Tisiphon E 27 Ostrich AB: Ostridge GE rest 30 hir] his G 34 she
 is E rest

all my seruice, suite, desartes, 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 sore in mine, bee present, who loueth hir I knowe too wel, and shee him I feare me, better, which loue wil breed betweene vs such a deadly hatred, that beeing dead, our bloud ^{is} cannot bee mingled together like *Florus* and *Aegithus*, and beeing burnt, the flames shall parte like *Polinices* and *Eteocles*, such a mortall enmitie is kindled, that nothing can quench it but death: and yet death shall not ende it.

What counsell canne you giue me in this case? what comfort? what hope?

When *Acontius* coulde not perswade *Cydippe* to loue, he practised fraude. When *Tarquinius* coulde not winne *Lucretia* by prayer, hee vsed force.

When the Gods coulde not obtaine their desires by suite, they ^{is} turned them-selues into newe shapes, leauing nothing vndonne, for feare, they should bee vndonne.

The desease of loue *Psellus*, is impatient, the desire extreame, whose assaultes neyther the wise can resist by pollicie, nor the valiaunt by strength. ²⁰

Julius Cæsar a noble Conquerour in warre, a graue Counsaylor in peace, after he had subdued *Fraunce*, *Germanie*, *Britaine*, *Spaine*, *Italy*, *Thesalay*, *Aegipt*, yea entered with no lesse puissaunce then good fortune into *Armenia*, into *Pontus*, into *Africa*, yeelded in his chiefest victories to loue *Psellus*, as a thing fit for *Cæsar*, who ^{is} conquered all thinges sauing him-selfe, and a deeper wound did the small Arrowe of *Cupid* make, then all the speares of his enimies.

Hannibal not lesse valiaunt in armes, nor more fortunate in loue, hauing spoyled *Ticinum*, *Trebia*, *Trasmena* and *Cannas*, submitted ²⁰ him-selfe in *Apulia* to y^e loue of a woman, whose hate was a terror to all men, and became so bewitched, that neyther the feare of death, nor the desire of glorye coulde remoue him from the lappe of his louer.

I omitte *Hercules*, who was constrained to vse a distaffe for the ²¹ desire of his loue. *Leander*, who ventured to crosse the Seaces for *Hero*. *Iphis* that hanged him-selfe, *Pyramus* that killed him-selfe

² should] would *E* rest ³ eye-sore *F* rest ⁸ yet *om.* *E* rest ⁹
it om. *M* ²³ Thessalia *A* rest ²⁷ all *om.* *E* rest ²⁹ not] no *E* rest
³⁰ *Trasmena* so all *Ganna* *E*: *Canna* *F* rest ³⁷ *Iphis*] *Hyphus* *M*

and infinite more, which coulde not resist the hot skirmishes of affection.

And so farre hath this humour crept into the minde, that *Biblis* loued her Brother, *Myrra* her Father, *Canace* her nephew: In-somuch as ther is no reason to be giuen for so straung a grieve, nor no remedie so vnlawefull, but is to bee sought for so monstrous a desease. My desease is straung, I my selfe a straunger, and my suite no lesse straunge then my name, yet least I be tedious in a thing that requireth haste, give eare to my tale.

¶ I Haue hearde often-tymes that in Loue there are three thinges for to bee vsed, if time serue, violence, if wealth be great, golde, if necessitie compel, sorcerie.

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 other can scarce wind them like with. Medicines there are that can bring it to passe, and men ther are that haue, some by potions, some 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 certainlie the waye both for your prayse and profit.

Whether it be an enchaunted leafe, a verse of *Pythia*, a figure of *Amphion*, a Charecter of *Osthanes*, an Image of *Venus*, or a braunch of *Sybilla*, it skilleth not.

Let it be eyther the seedes of *Medea*, or the bloud of *Phillis*, let it come by Oracle of *Apollo*, or by Prophecie, of *Tyresias*, eyther by the intrayles of a Goat, or what els soeuer I care not, or by all these in one, to make sure 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 such force, that she may doat in hir desire, and I delight in hir distresse.

And if in this case you eyther reueale my suite or denye it, you shall soone perceyue that *Philautus* will dye as desperately 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 grieve.

4 Myrrha GE rest

15 a before with GE rest

17 some by verses, om.

E rest

18 receite M

23 Osthanes all eds.

or om. E rest

24

Sibillo E rest

25 Media H rest

30 yet om. E rest

33 I om. E rest

36 this¹ om. E rest

...
...

When he had thus ended, he looked so sternly vpon *Pſellars*, 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.

Gentleman, if the inward spirite be aunswerable to the outward speach, or the thoughtes of your heart agreeable to the words of your mouth, you shal breedre to your selfe great discredit, 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, & such the folly of young men, ¹⁰ y^t there could be nothing so vayne but the one woulde inuent, nor anye thing so sencelesse but the other would beleue: which then brought youth into a fooles Paradise, & hath now cast age into an open mockage.

What the force of loue is, I haue knownen, what the effects haue ¹⁵ bene I haue heard, yet could I neuer learne that euer loue could be wonne, by the vertues of hearbes, stones or words. And though many there haue bene so wicked to seeke such meanes, yet was there neuer any so vnhappy to finde them.

Parrhasius painting *Hoplitides*, could neither make him that ²⁰ 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 giue lyfe was not in his Pencill, but in the Gods.

And the like may be said of vs that giue our mindes to know the course of the Starres, the Plannets, the whole Globe of heauen, ²⁵ 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. ³⁰

But for because there haue bene manye with-out doubt, that haue giuen credit to the vayne illusions of Witches, or the fonde inuentions of idle persons, I will set downe such reasons as I haue 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 ³⁵ more delyght, then to heare the things which haue no weight, to be thought to haue wrought wonders.

9 made it *E rest*

17 vertue *F rest*

20 not before neither *F rest*

If you take Pepper, the seede of a Nettle, and a pretie quantitie of *Pyretum*, beaten or pounded altogether, and put into Wine of two yeares olde, whensoeuer you drinke to *Camilla*, if she loue you not, you loose your labour. The cost is small, but if your ⁵ beliefe be constant you winne the goale, for this Receipt standeth in a strong conceit.

Egges and Honnye, blended with the Nuts of a Pine tree, & laid to your left side, is of as great force when you looke vpon *Camilla* to bewitch the minde, as the *Quintessence* of Stocke-fish, is to nourish ¹⁰ the body.

An hearbe there is, called *Anacamsoritis*, 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 shal haue that which is not halfe so good, that will do ¹⁵ as much good, and yet truly no more.

The Hearbe *Carisium*, 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 ²⁰ shall not remember what shee dreamed off. And this Hearbe is to be founde in a Lake neere *Bæ(o)tia*, 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 side, a bone called *Apocynon*, and in the ²⁵ heade of a young Colte, a bounch named *Hippomanes*, both so effectuall, for the obteining of loue, that who so 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 ³⁰ be gotten, the other breaketh as soone as it is touched. And yet vnlesse *Hippomanes* be lycked, it can-not worke, and except *Apocynon* be sound it is nothing worth.

I omit the Thistle *Eryngium*, the Hearbes *Catanance* and *Pityusa*, *Iuba* his *Charito blepharon*, and *Orpheus Staphilinus*, all ³⁵ of such vertue in cases of loue, that if *Camilla* shoulde but tast any

1 pretie] lyttle *A* rest 2 *Pyretum* all eds. 9 a before Stockfish *E* rest
 11 *Anacamforitis* *A* rest 16 *Carisum* *E* rest 19 awaked *E* rest 21
 Boetia all eds. (but cf. p. 90, l. 2) 24 *Apocyon* *M-G*: *Apocyon* *E* rest
 25 bounch *E*: bounch *F* rest 27 hath before both *E* rest 31 *Apocyon*
M-GE: *Apocyon* *H* rest 32 sound] found *E* rest 33 *Catanenci* all eds.
 34 *Pyteuma* *M-G*: *Pytuma* *E* rest blepheron *M-G*: blephaeton *E*: blæpheton
F rest *Staphelinus* *H* rest

one of them in *hir* mouthe, shee woulde neuer lette it goe downe *hir* throate, leaste shee shoulde bee poysoned, for well you knowe Gentleman, that Loue is a Poyson, and therefore by Poyson it must be mayntayned.

But I will not forgette as it were the Methridate of the Magitians, 5 the Beast *Hiena*, of whom there is no parte so small, or so vyle, but it serueth for their purpose: Insomuch that they accompt *Hyena* their God that can doe al, and their Diuel that will doe all.

If you take seauen hayres of *Hyenas* lyppes, and carrie them sixe dayes in your teeth, or a peece of *hir* skinne nexte your bare hearte, 10 or *hir* bellye girded to your left side, if *Camilla* suffer you not to obtaine your purpose, certeinly 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, 15 the tongue of a Goose, the brayne of a Cat, the last haire of a Wolues taile. Thinges easie to be hadde, and commonlye practised, so that I would not haue thee stande in doubte of thy loue, when either a young Swallow famished, or the shrowding sheete of a deere friend, or a waxen Taper that burnt at his feete, or the enchaunted 20 Needle that *Medea* hid in *Iasons* sleeue, are able not onely to make them desire loue, but also dye for loue.

How doe you now feele your selfe *Philautus*? If the least of these charmes be not sufficient for thee, all exorcismes and coniurations in the world will not serue thee. 25

You see Gentleman, into what blynde and grose errors in olde time we were ledde, thinking euery olde wiues tale to be a truth, and euery 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 *Pirrhous*, and the 30 *Romaines* from Religion, to polycie: then began all superstition to breed, and all impietie to blome, and to be so great, they haue both growen, that the one being then an Infant, is nowe an Elephant, and the other beeing then a Twigge, is now a Tree.

They inuented as many Enchauntments for loue, as they did for 35 the Tooth-ach, but he that hath tryed both will say, that the best charme for a Toothe, is to pull it out, and the best remedie for Loue, to weare it out.

11 your] *hir MA* 29 to the Priest *Memphis E rest* 32 bloome *GE rest*
haue] are *E rest* 37 for a tooth-ache is to pull out the tooth *E rest*

If incantations, or potions, or amorous sayings could haue preuailed, *Circes* would neuer haue lost *Vlysses*, nor *Phædra Hippolitus*, nor *Phillis Demophoon*.

If Coniurations, Characters, Circles, Figures, Fendes, or Furies might haue wrought anye thing in loue, *Medea* woulde not haue suffered *Iason* to alter his minde.

If the sirropes of *Macaonias*, or the Uerses of *Aeus*, or the *Satyren* of *Dipsas* were of force to moue the minde, they all three would not haue bene martired with the torments of loue.

No no *Philautus* thou maist well poysone *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 beleue, neither would I haue thee so sinfull as to doubt it.

Lvcilia ministring an amorous potion vnto hir husband *Lucretius*, procured his death, whose life she onely desired.

Aristotle noteth one that beeing inflamed with the beautie of a faire Ladie, thought by medicine to procure his blisse, and wrought in the ende hir bane: So was *Caligula* slaine of *Cæsonia*, and *Lucius Lucullus* of *Calistine*.

Perswade thy selfe *Philautus* that to vse hearbes to winne loue will weaken the body, and to think that hearbes can further, doth hurt the soule: for as great force haue they in such cases, as noble men thought them to haue in the olde time. *Achimenis* the hearbe was of such force, that it was thought if it wer thrown into the battaile, it would make all the soldiers tremble: but where was it when the *Cimbri* and *Teutoni* were exiled by warre, wher grewe *Achimenis*, one of whose leaues would haue sauued a thousand liues?

The Kinges of *Persia* gaue their souldiers the plant *Latace*, which who so hadde, shoulde haue plentye of meate and money, and men and al things: but why did the soldiers of *Cæsar* endure such famine in *Pharsalia*, if one hearbe might haue eased so many heartes.

² *Circes* all eds., except *Circes* *H* *Hippolitus* *F* rest ⁴ If] It *E*
 Friends *A* rest, except Friends 1623 *Hippolitus* *F* rest ⁴ If] It *E*
BE-H: *Micanios* 1617 rest *Aeus*] *Aeneas* *A* rest *Satyren* so all ⁷ *Micanios*
Dipsas 1623 ¹¹ drugges] dregges *E* rest ¹⁵ doubt] doe *A* rest ¹⁶
Lvcilla all eds. ¹⁸ beautie] loue *E* rest ²⁰ hir] his *E* rest ²³ the] *E* rest
 thy *E* rest ²⁵ *Achimenis* *A* rest ²⁸ *Humbri* and *Tentoni* all eds.
Achimenis *M-B*: *Achimenius* *GE* rest then, after *Achimenius* *E* rest

Where is *Balis* that *Iuba* so commendeth, the which coulde call the dead to lyfe, and yet hee himselfe dyed?

Democritus made a confection, that who-soeuer dranke it should haue a faire, a fortunate, and a good childe. Why did not the *Persian* Kinges swill this Nectar, hauing such deformed and vnhappy issue? 5

Cato was of that minde, that three enchaunted wordes coulde heale the eye-sight: 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 haue thee thinke *Philautus* that loue is to bee obteined 10 by such meanes, but onely by faith, vertue, and constancie.

Philip King of *Macedon* casting his eye vpon a fayre Uirgin became enamoured, which *Olympias* his wife perceiuing, thought him to bee enchaunted, and caused one of hir seruautes to bring the Mayden vnto hir, whome shee thought to thrust both to exile 15 and shame: but vieweing hir fayre face with-out blemyshe, hir chaste eyes with-out glauncinge, hir modest countenaunce, hir sober and woemanlye behauour, finding also hir vertues to be no lesse then hir beautie, shee sayde, in thy selfe there are charmes, meaning that there was no greater enchauntment in loue, then temperaunce, 20 wisdome, beautie & 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 Phisicke. For as credible it is, 25 that *Cupid* shooteth his Arowe 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 poetrerie, the other of superstition. The will is placed in the soule, and who canne enter there, but hee that created the soule? 30

No no Gentle-man what-soeuer you haue heard touching this, beleuee 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 35 profession of a Christian, as *Paganisme*.

Suffer not your selfe to bee lead with that vile conceypte, practise in your loue all kinde of loyaltie. Be not mute, nor full

19 thy] my all eds.
E rest

21 beautie om. E rest

24 dwellith A

hart

25 Coniurer nor Phisick can alter E rest

of bable, bee sober, but auoyde sollennesse, 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 pleasaunt, if yll bee often silent: in the one thy talke shal proue thee sharpe, in the other thy modestie, wise.

All fyshe are not caught with Flyes, all woemenne are not allured with personage. Frame letters, ditties, Musicke, and all meanes that honestie may allowe: For he wooeth well, that meaneth no yll, and hee speedeth sooner that speaketh what hee should, then he that vffereth 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 wrtinge, where thou mayst so sette downe thy passions and hir perfection, as shee shall haue cause to thinke well of thee, and better of hir selfe: but yet so warilye, as neyther thou seeme to prayse hir too much, or debase thy selfe too lowelye: for if thou flatter them with-out meane they loath it, and if thou make of thy selfe aboue reason they laugh at it, temper thy wordes so well, and place euerye sentence so wiselye, as* it maye bee harde for hir to iudge, whether thy loue be more faythfull, or hir beautie amiable.

Lions fawne when they are clawed, Tygers stoupe when they are tickled, *Bucephalus* lyeth downe when he is curryed, woemen yelde when they are courted.

This is the poysone *Philautus*, the enchauntment, the potions that creepeth by sleight into the minde of a woeman, and catcheth hir by assuraunce, 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 Uirgin Wax, or the Image of *Camilla* vpon 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 myschiefe, and yet I feare 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 studie, onely some delyght, I tooke in the Mathematicks which

² in¹] by *BE* rest 5 procure *E* rest 18 it om. *A* rest 26 potion
H rest 29 *Auie AB* Maria *EF* old, Crosses *E-1623*

made me knownen 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 lyfe, and if I can any wayes stande thee in steade, vse me as thy poore friend and countrey-⁵ 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 fewe, 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 ¹⁰ that dwell there. Onely my counsayle vse, that is in writing, and me thou shalt finde secret, wishing thee alwayes fortunate, and if thou make me pertaker of thy successe, it shall not tourne to thy grieve, but as much as in mee lyeth, I will further thee.

When he had finished his discourse, *Philautus* liked very well of ¹⁵ it, and thus replied.

Well *Psellus*, thou hast wrought that in me, which thou wisthest, for if the baites that are layde for beautie be so ridiculous, I thinke it of as great²⁰ effect in loue, to vse a Plaister as a Potion.

I now vterly dissent 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 ²⁵ 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 now³⁰ giue you in thankes, I will then requite with amends.

Thus these two country-men parted with certeine *Italian* embrac-³⁰ ings and termes of courtesie, more then common. *Philautus* we shal finde in his lodging, *Psellus* we will leaue in his studie, the one ³⁵ musing of his loue, the other of his learning.

Here Gentlewomen you may see, how iustly men seeke to entrap you, when scornefuly you goe about to reiect them, thinking ³⁵ it not vnlawfull to vse Arte, when they percive you obstinate, their

² neuer hurt or hindered any *E rest*
¹⁵ his] this *E rest*

²⁵ list *E rest*

⁶ will I *E rest*

¹⁰ cingeth *H rest*

dealings I wil 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 deserved most prayse, that could sette downe most coulours: wherby ther was more contention kindeled about the colour, then the counterfaite, & greater emulation for varietie in shew, then workmanship in substaunce.

10 In the lyke manner hath it fallen out in Loue, when *Adam* woed there was no pollicie, but playne dealyng, no colours but blacke and white. Affection was measured by faith, not by fancie: he was not curious, nor *Eue* cruell: he was not enamoured of hir beautie, nor she allured with his personage: and yet then was she 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 of *Venus* Temple, *Dedalus* Laborinth. One curleth his hayre, thinking loue to be moued with faire lockes, an other layeth all his lyuing vpon his backe, iudging that women are wedded to brauerie, some vse discourses of Loue, to kindle affection, some ditties to allure the minde, some letters to stirre the appetite, diuers fighting to proue their manhoode, sundry sighing to shew their maladyes, many attempt with showes to please their Ladys eyes, not few with 15 Musick to entice the eare: Insomuch that there is more strife now, who shal be the finest Louer, then who is the faithfulest.

This causeth 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 20 courtesie.

A playne tale of faith you laugh at, a picked discourse of fancie, you meruayle at, condempning the simplicitie of truth, and preferring the singularitie of deceipt, where-in you resemble those fishes that rather swallow a faire baite with a sharpe hooke, then a foule worme 25 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 seeke

⁴ *Xeuxis* *F* rest ⁵ this *om.* *H* rest ⁸ veritie *E* rest ¹¹ no⁸] in
E rest ¹⁴ by *E* rest ¹⁸ curled *F*-1623 ¹⁹ lookes *E* rest ²⁰
to in *E* rest ³¹ ye *AB* ³³ the *om.* *E* rest

such meanes as might compell you, which you knowing impossible, maketh you the more disdainefull 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 ⁵ you be praysed, 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 ¹⁰ to loose? Fye, fye *Philautus*, thou bringest thy good name into question, and hir lyfe into hazard, hauing 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 poysone 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 haue done? Follyes past, shall be worne out with faith to come, and my death shal shew my desire. Write *Philautus*, what sayest thou? write, no, no thy rude stile wil bewray thy meane estate, and thy ²⁰ rash attempt, will purchase thine ouerthrow. *Venus* delyghteth to heare none but *Mercury*, *Pallas* wil be stolne of none but *Vlysses*, it must bee a smoothe tongue, and a sweete tale that can enchaunt *Vesta*.

Besides that I dare not trust a messenger to carye it, nor hir to ²⁵ reade it, least in shewing my letter shee disclose my loue, & 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 silence, then derision by writing.

I, but it is better to reueale thy loue, then conceale it, thou knowest not what bitter poysone lyeth in sweet words, remember *Psellus*, who by experiance hath tryed, that in loue one letter is of more force, then a thousand lookes. If they lyke writings they read them often, if dislyke them runne them ouer once, and this is ³⁵ certeine that she that readeth suche toyes, will also aunswere them.

¹⁰ whome om. *E rest*
Doest thou now 1623 *rest*
E-1631

¹⁴ Doost not thou *E-H*: Dost now thou 1617:
²⁰ thy meane] thine *E rest* ²¹ thy

Onely this be secret in conveyaunce, which is the thing they chieflyest desire. Then write *Philautus* write, he that feareth euer bush, must neuer goe a birding, he that casteth all doubts, shal neuer be resolued in any thing. And this assure thy selfe that be thy letter 5 neuer so rude and barbarous, shee will reade it, and be it neuer so louing she will not shewe it, which were 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 Ladys that vaunt of their Louers, or shewe their letters, are accompted in *Italy* 10 counterfeit, and in *England* they are not thought currant.

Thus *Philautus* determined, hab, nab, to sende his letters, flattering him-selfe with the successe which he to him-selfe faigned: and after long musing, he thus beganne to frame the minister of his loue.

15 ¶ *To the fayrest, Camilla.*

H Ard is the choyce fayre Ladye, when one is compelled eyther by silence to dye with grieve, or by writing to liue with shame: But so sweete is the desire of lyfe, and so sharpe are the passions of loue, that I am enforced to preferre an vnseemely suite, 20 before an vntimely death. Loth I haue bin to speake, and in dispayre to speede, the one proceeding of mine own cowardise, the other of thy crueltie. If thou enquire my name, I am the same *Philautus*, which for thy sake of late came disguised in a Maske, pleading custome for a priuiledge, and curtesie for a pardon. The 25 same *Philautus* which then in secret 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 see the warme bloud that droppeth from my heart. Oftentimes I haue beene in thy cōpany, where easily thou mightest haue perceiued my 30 wanne cheekes, my holow eies, my scalding sighes, my trēbling tongue, to forshew y^t then, which I cōfesse now. Then consider with thy self *Camilla*, the plight I am in by desire, and the peril I am like to fall into by deniall.

To recount the sorrowes I sustaine, or the seruice I haue vowed, 35 would rather breed 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

1 chiefest E-1631: chiefly 1636 6 were M 9 Louers, or shewe
their om. E rest 11 hab, nab, so all 22 require F rest 25 my
E rest 26 bewray E rest

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 bereave mee of the olde.

Thou art to weigh, not how long I haue loued thee, but how faythfully, neyther to examine the worthynesse of my person, but the extremitie of my passions: so preferring my desarts before the length of time, and my desease, 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 yt I haue alwayes found in thee a minde neyther ¹⁰ repugnaunt to right, nor void of reson. If thou wouldest but permit me to talke with thee, or by writing suffer me at large to discourse wt thee, I doubt not but yt, both the cause of my loue wold be beleueed, & the extremitie rewarded, both proceeding of thy beautie and vertue, the one able to allure, the other ready to pittie. Thou ¹⁵ 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 stunge with the Scorpion, are healed with the Scorpion, the fire that burneth, taketh away the heate of the burn, the Spider *Phalangium* that poysoneith, doth wt hir skinne make a playster for poysone, and ²⁰ 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 lesse delight in thy fayre face, then pleasure in thy good conditions, assuring my selfe that for affection with-out lust, thou wilt not render malyce with-out cause. ²⁵

I commit my care to thy consideration, expecting thy Letter eyther as a Cullise to preserue, or as a sworde to destroy, eyther as *Antidotum*, or as *Aconitum*: 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 euer, though ³⁰
he be neuer 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 dyffycult for him-selfe to haue ³⁵

1 hath loue *E rest* 6 extremities *GE rest* 16 not thinke that God hath
E rest 18 with . . . with] of . . . of *E rest* 19 *Phalangium E rest*: *MAB*
turn the n 22 with] to *E rest* take om. *E rest* 24 thou om. *H rest*
wil 1617-23 26 commit] omit *GE rest* 28 *Aconitum E rest*: *Aconitum*
M-G 33 coyned] ended *E rest* 33-4 how it might be conueyed *E rest*

opportunite to delyuer it in so suspitious a company: At the last taking out of his closette a fayre 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 ~~s~~ hadde knitte it of purpose to further him, or his arte hadde ouercome natures cunning. This Pomegranet hee tooke, beeing him-selfe both messenger of his Letter, and the mayster, and insinuating him-selfe into the companie of the Gentlewoemen, amonge whom was also *Camilla*, hee was welcommed as well for that he had beene long ~~20~~ tyme absent, as for that hee was at all tymes pleasaunt, much good communication there was touching manye matters, which heere to insert were neyther conuenient, seeing it doth not concern the Hystorie, nor expedient, seeing it is nothing to the delyuerie of *Philautus* Letter. But this it fell out in the ende, *Camilla* whether ~~25~~ longing for so faire a Pomegranet, or willed to aske it, yet loth to require it, she sodeinlye complayned of an old desease, wherwith shee manye times felt hir self grieued, which was an extreame heate in *ye* stomach, which aduātage *Philautus* marking, would not let slip, whē it was purposely spoken, that he should not giue them the slippe: ~~30~~ and therefore as one gladde to haue so conuenient a time to offer both his duetie and his deuotion, he beganne thus.

I Haue heard *Camilla*, of Phisitions, that there is nothing eyther ~~35~~ more comfortable, or more profitable for the stomach or enflamed liuer, then a Poungranet, 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 suprised with your maladie: and verily this will I saye, that there is not one Kernall but is able both to ease your paine, and to double your pleasure, and with that he gaue it hir, desiring that as she felte the working of the potion, so shee would consider of the Phision. ~~40~~ *Camilla* with a smyling countenaunce, neyther suspecting the craft, nor the conueyer, answered him with these thankes.

I thank you Gentleman as much for your counsell as your curtesie, and if your cunning be answerable to eyther of them, I will make you amedes for all of them: yet I wil not open so faire a fruite as ~~45~~ this is, vntill I feele the Payne that I so much feare. As you please quoth *Philautus*, yet if euery morning you take one kernall, it is the

¹⁰ at] as *B* ¹¹ was there *E* rest ¹⁴ thus *F* rest ¹⁹ she should
not giue him *E* rest ²⁴ Pomgranet *A* rest ²⁸ to before her
E rest

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 sayd one of the Gentlewomen then present, I perceiue this Gentleman is not onely cunning in Phisicke, but also very carefull for his Patient.

It behoueth, quoth *Philautus*, that he that ministreth to a Lady, be as desirous ofhir health, as his owne credite, for that there redoundeth more prayse to the Phisition 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 her disease, then the gift, which must worke the effect.

Otherwise quoth *Camilla*, I were verye much to blame, knowing that in manye the behauour of the man, hath wrought more then the force of the medicine. For I would alwayes haue my Phisition, of a cheerfull countenaunce, pleasauntye conceipted, and well proportioned, that he might haue his sharpe Potions mixed with sweete counsayle, and his sower drugs mitigated with merry dis- courses.

And this is the cause, that in olde time, they paynted the God of Phisicke, not lyke *Saturne* but *Aesculapius*: of a good complection, fine witte, and excellent constitution.

For this I know by experience, though I be but young to learne, and haue not often bene sick, that the sight of a pleasant and quicke witted Phisitian, hath remoued 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 grieve 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 few wordes, were more auayleable then Methridate.

Wel Gentleman said *Camilla*, I wil neither dispute in Phisick, wherin I haue no skill, neither aunswere you, to your last surmise, which you seeme to leuell at, but thanking you once againe both for your gift & good will, we wil vse other communication, not forgetting

¹ thinks *E rest*
Mithridate *H rest*

28 Treacle *E rest*
36 least *E*

³² by¹] with *E rest*

34

surmises *GE rest*

to aske for your friend *Euphues*, who hath not long time bene, where he might haue bene welcommmed at all times, & that he came not with you at this time, we both meruayle, and would faine know.

This question so earnestlye asked of *Camilla*, and so hardlye to bee aunswere of *Philautus*, nippeth 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, superstitious) that he could not himselfe so much, as haue his company.

10 Belike quoth *Camilla*, he hath either espyed some new faults in the women of *England*, where-by he seeketh to absent himselfe, or some olde haunt that will cause him to spoyle himselfe.

Not so sayd *Philautus*, and yet that it was sayd so I will tell him.

Thus after much conference, many questions, and long time spent, 15 *Philautus* tooke his leaue, and beeing in his chamber, we will ther leaue him with such cogitations, as they commonly haue, that either attende the sentence of lyfe 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 conjecture 20 of one that would imagine what they should be, but by him that knoweth what they are.

25 *Camilla* the next morning opened the Pomegranet, and saw the letter, which reading, pondering and perusing, 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.

30 I Did long time debate with my selfe *Philautus*, whether it might stand with mine honour to send thee an aunswere, for comparing my place with thy person, me thought thy boldnes more, then either good māners in thee wold permit, or I with modestie could suffer. Yet at y^e last, casting with my selfe, y^t the heat of thy loue might clean be razed with y^e coldnes of my letter, I thought it good to commit an inconuenience, y^t I might preuent a mischiefe, chusing rather to cut thee off short by rigour, then to giue thee any iot of hope by silence. Greene sores are to be dressed roughly, least they

8 was now a daies become *E rest*
soile *E rest*
taied *E rest*

10 hath om. *E rest*

13 sayd^{1]} aunswere

E rest

thy *E rest*

35 I] it *E rest*

12 spoyle]

34

31 thy^{1]} my *E rest*

37 by] of *H rest*

ester, tetars to be drawen in the beginning least they spread, ring wormes to be anoynted when they first appeare, least they compasse y^e whole body, & the assalts of loue to be beaten back at y^e first siege, least they vndermine at y^e second. Fire is to be quenched in y^e spark, weedes are to be rooted in y^e bud, follyes in y^e blossome. ⁵ Thinking this morning to trye thy Phisick, I perceiued thy frawd, insomuch as the kernel y^t shoulde haue cooled my stomach with moistnes, hath kindled it with cholar, making a flaming fire, wher it found but hot imbers, conuerting like the Spider a sweet floure into a bitter poyson. I am *Philautus* no *Italian* Lady, who commonly ¹⁰ are woed with leasings, & won with lust, entangled with deceipt, & enjoyed with delight, caught with sinne, and cast off with shame.

For mine owne part, I am too young to knowe the passions of a louer, and too wise to beleue them, and so farre from trusting any, that I suspect all: not that ther is in euery one, a practise to deceiue, ¹⁵ but that ther wanteth in me a capacite to conceiue.

Seeke not then *Philautus* to make the tender twig crooked by Arte, which might haue 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 ²⁰ to bee cut for the presse, when they first rise, but when they are full ripe: nor young Ladies to be sued 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 sooner are out of the cradell, but they are sent to the court, and ²⁵ woed some-times before they are weaned, which bringeth both the Nation and their names, not in question onely of dishonestie, but into oblique.

This I would haue thee to take for a flat aunswere, that I neither meane to loue thee, nor heereafter if thou follow thy sute to heare ³⁰ thee. Thy first practise in the Masque I did not allow, the seconde 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 so great as thou tellest, seeke to mitigate it by ³⁵ reason or time, I thanke thee for it, but I can-not requit it, vnlesse either thou wert not *Philautus*, or I not *Camilla*. Thus pardoning

I tettars *B* rest 6 thy^{1]} my *E* rest 7 as] that *E* rest 9 embers
H rest 10 I am not *Philautus* an *E* rest 11 leasing *F* rest 15 a om.
E rest 16 that om. *E* rest 19 budde] blade *E* rest 28 oblique
AB: obloquie *E* rest 37 either . . . wert] thou either were *E* rest

thy boldnes vpon condition, and resting thy friend if thou rest thy sute, I ende.

*Neither thine, nor hir owne,
Camilla.*

5 *T*HIS letter *Camilla* stitched into an *Italian Petrark* which she had, determining at the next cōming of *Philautus*, to deliuer it, vnder the pretence of asking some question, or the vnderstanding of some worde. *Philautus* attending hourelye y^e successe of his loue, made his repaire according to his accustomable vse, and finding the Gentlewomen sitting in an herbor, saluted them curteously, not forgetting to be inquisitiue how *Camilla* was eased by his Poungrenet, which oftentimes asking of hir, she aunswered him thus.

In faith *Philautus*, it had a faire coat, but a rotten kernell, which 15 so much offended my weake stomacke, that the very sight caused me to loth it, and the sent to throw it into the fire.

I am sory quoth *Philautus* (who spake no lesse then trueth) that the medicine could not worke that, which my mind wished, & with that stooede as one in a traunce, which *Camilla* perceiuing, thought 20 best to rub no more on that gall, least the standers by should espy where *Philautus* shooe wronge him.

Well said *Camilla* let it goe, I must impute it to my ill fortune, that where I looked for a restorite, I found a consumption: and with that she drew out hir petrarke, requesting him to conster hir 25 a lesson, hoping his learning would be better for a scholemaister, then his lucke was for a Phisition. Thus walking in the ally, she listned to his construction, who turning the booke, found where the letter was enclosed, and dissembling that he suspected, he saide he would keepe hir *Petrark* vntill the morning, do you quoth *Camilla*. 30 With y^t the Gentlewomen clusted about them both, eyther to hear how cunningly *Philautus* could conster, or how readily *Camilla* could conceiue. It fell out that they turned to such a place, as turned them all to a blanke, where it was reasoned, whether loue came at the sodeine viewe of beautie, or by long experiance of vertue, 35 a long disputation was like to ensue, had not *Camilla* cut it off before they could ioyne issue, as one not willing in y^e company of *Philautus* eyther to talke of loue, or thinke of loue, least eyther hee

5 in *E rest* Petrark *F rest*: petrack *MA*: Petracke *BGE* 10 Arbour
E rest 20 that] the *E rest* 23 a¹ om. *H rest* 24 petracke *AB*:
 Petracke *DE* 26 was om. *E rest* 29 Petrark *F rest*: petracke *M-E*
 31 cunning *E rest*

should suspect she had beene wooed, or might be won, which was not done so closelye, but it was perceiued of *Philautus*, though dissembled. Thus after many words, they went to their dinner, where I omit their table talke, least I loose mine.

After their repast, *Surius* came in with a great train, which 5 lightened *Camillas* hart, & was a dagger to *Philautus* breast, who taried no longer then he had leasure to take his leaue, eyther desirous to read his Ladyes aunswer, or not willing to enjoy *Surius* his companie, whome also I will now forsake, and followe *Philautus*, to heare how his minde is quieted with *Camillas* curtesie. 10

Philautus no sooner entred his chamber, but he read hir letter, whic wrought such skirmishes in his minde, that he had almost forgot reason, falling into the olde vaine of his rage, in this manner.

Ah cruell *Camilla* and accursed *Philautus*, I see now that it fareth with thee, as it doth with the Harpey, which hauing made one 15 astonished with hir fayre sight, turneth him into a stone with hir venemous sauor, and with me as it doth with those that view the *Basiliske*, whose eyes procure delight to the looker at the first glymse, and death at the second glaunce.

Is this the curtesie of *England* towards straungers, to entreat 20 them so dispightfullye? Is my good will not onely reiected with-out cause, but also disdained without coulour? I but *Philautus* prayse at the parting, if she had not liked thee, she would neuer haue aunswered thee. Knowest thou not that wher they loue much, they dissemble most, that as fayre weather commeth after a foule storme, 25 so sweete tearmes succeede sower taunts?

Assaye once againe *Philautus* by Letters to winne hir loue, and followe not the vnkinde hounde, who leaueth the sent bycause hee is rated, or the bastarde Spanyell, which beeing once rebuked, neuer retriueth his game. Let *Atlanta* runne neuer so swifelye, shee will 30 looke backe vpon *Hyppomanes*, let *Medea* bee as cruell as a fende to all Gentle-men, shee will at the last respect *Iason*. A denyall at the first is accompted a graunt, a gentle aunswere a mockerie. Ladyes vse their Louers as the Storke doth hir young ones, who pecketh them till they bleed with hir bill, and then healeth them 35 with hir tongue. *Cupid* him-self must spend one arrowe, and

15 Harpey *E rest*: Hare Sea *MARD* 18 Basiliske *E rest*: Basilike *MAR*
glynse] glance *E rest* 19 glaunce] sight *E rest* 23 the] thy *B rest*
26 after before sower *H rest* 31 Hyppomanes *so all* 27 fiend *DE rest*
35 picketh *DEF* 1636: pricketh *H-1631*

thinkest thou to speede with one Letter? No no *Philautus*, he that looketh to haue cleere water must digge deepe, he that longeth for sweete Musicke, must set his stringes at the hyghest, hee that seeketh to win his loue must stretch his labor, and hasard his lyfe. *Venus* 5 blisseth Lions in the fold, and Lambes in the chamber, Eagles at the assaulte, and Foxes in counsayle, so 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 pecuynnesse. Faint hart *Philautus* neither 10 winneth Castell nor Lady: therfore endure all things that shall happen with patience, and pursue with diligence, thy fortune is to be tryed, not by the accedents but by the end.

Thus Gentlewoemen, *Philautus* resembleth the Uiper, who beeing stricken with a reede lyeth as he were dead, but stricken the second 15 tyme, recovereth his strenght: hauing his answer at the first in y^e masque, he was almost amased, and nowe againe denied, he is animated, presuming thus much vpon y^e good dispositiō and kindnesse of woemen, that the higher they sit, the lower they looke, and the more they seeme at the first to loth, the more they loue at the 20 last. Whose iudgement as I am not altogether to allow, so can I not in some respect mislike. For in this they resemble the Crocodile, who when one approcheth neere vnto him, gathereth vp him-self into the roundnesse of a ball, but running from him, stretcheth him-self into the length of a tree. The willing resistance of women 25 was y^e cause y^t 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 vnlke vnto the Mirre Tree, which being hewed, gathereth in his 30 sappe, but not moued, poureth it out like sirrop. Woemen are neuer more coye then when they are beloued, yet in their mindes 35 never lesse constant, seeming to tye themselus to the mast of the shippē with *Vlysses*, when they are wooed, with a strong Cable: which being well discerned is a twine threed: throwing a stone at the head of him, vnto whome they immedately cast out an aple, of which their gentle nature *Philautus* being perswaded, followed his suit againe in this manner.

5 blesseth B rest 6 in¹] in in M 7 thy E rest 8 that¹] shalt E rest
 11 happen] sharpen B 12 accidents GE rest 14 he¹] it E rest 15
 y^t] a GE rest 23 the] a E 25 Arelius M-E: Aurelius H rest 27
 feete H rest 28 Mirre] Mirt M hewen E rest 34 immediatly
 they E rest foorth E rest

Philautus to the faire, Camilla.

I Cannot tell (*Camilla*) whether thy ingratitude be greater, or my misfortune, for perusing 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 ⁵ disdayne, the greater flame thou encreasest by desire. Not vnlyke vnto *Jupiters* Well, which extinguisheth a firie brande, and kindleth a wet sticke. And no lesse force, hath thy beautie ouer me, then the fire hath ouer *Naphtha* which leapeth into it, whersoeuer it seeth it.

I am not he *Camilla* that will leaue the Rose, because I pricked my finger, or forsake the golde that lyeth in the hot fire, for that I burnt my hande, or refuse 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 afrighted with daunger. ¹⁵ For as the Load-stone, what winde soeuer blowe, tourmeth 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. ²⁰

Thou saist greene wounds are to be dressed roughly least they fester: certeinly thou speakest lyke a good Chyurgian, but dealest lyke one vnskilfull, for making a great wound, thou puttest in a small tent, cutting the flesh that is sound, before thou cure the place that is sore: striking the veyne with a knife, which thou shouldest stop ²⁵ with lynt. And so hast thou drawn my tettar, (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 *Italian* Lady, I answer, would thou wert, not that I would haue thee wooed, as thou sayst they are, but ³⁰ that I might win thee as thou now art: and yet this I dare say, though not to excuse al, or to disgrace thee, y^t some there are in *Italy* too wise to be caught with leasings, and too honest to be entangled with lust, and as wary to eschue sinne, as they are willing

1 the om. F rest 5 quence H 1617 7 to E rest firie] fire GE rest
 9 Naplytia all eds. 11 1²] it GE rest pricketh F rest 13 burne AB
 16 windes H rest alway E rest 20 nor rolled by E: nor rolled
 with F rest my E rest 22 Surgeon E rest 32 to ² om. E rest
 34 vnwilling F rest

to sustaine shame, so that what-soeuer the most be, I would not haue thee thinke ill of the best.

Thou alleadgest thy youth and allowest thy wisedome, the one not apt to know y^e impressions of loue, the other suspitious not to 5 beleue them. Truely *Camilla* I haue heard, that young is the Goose y^t wil 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 Uirgin God knowes it must be, that measureth hir affections by hir age, when as 10 naturally they are enclyned (which thou perticularly putttest to our countrey) to play the brides, before they be able to dresse their heade.

Many simyltudes thou bringest in to excuse youth, thy twig, thy corne, thy fruit, thy grape, & I know not what, which are as easelye 15 to be refelled, as they are to be repeated.

But my good *Camilla*, I am as vnwillyng to confute any thing thou speakest, as I am thou shouldest vtter it: insomuch 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 20 lesse then I deserue: thy counsayle to expell it with time and reason, of so lyttle force, that I haue 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 dis- courtesie. And so I attend thy finall sentence, & my fatall destenie.

15 *Thine euer, though he*

be neuer thine.

Philautus.

1 This letter he thought by no meanes better to be conueyed, then in the same booke he receiued hirs, so omitting no 20 time, least the yron should coole before he could strike, he presently went to *Camilla*, whome he founde in gathering of flowers, with diuers other Ladyes and Gentlewomen, which came aswell to recreate themselves for pleasure, as to visite *Camilla*, whom they all loued. *Philautus* somewhat boldened by acquaintaunce, 25 courteous by nature, and courtly by countenance, saluted them al with such termes, 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, seeing *Philautus* would Comme in suddenly, said unto him,

Gentlemen, wher shal you best in all this border, heere
be faire Roses, sweete Unions, fragrant primroses, heere wil
be Italy-Sweete Campanias sops in wine, sweete Johns, and what may ;
either please you for sight, or delight you with sauour : loth we are
you shal have a Rose of all yet willing to give you one, not y^t
wher shal hooke best, but such a one as you shal lyke best.
Philautus consider no opportunity, y^t might either manifest his
affection or command his w^t, answered her thus. 10

Lady, of so many sweete Sowres to chuse the best, it is harde,
seeing they be all so good, if I shoulde preferre the fairest before
the sweetest you would happily 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 ¹⁴
have no iudgement in colours, but to tell my minde (vpon correction
be it spoken) of all flowers, I loue a faire woman.

In deede quoth *Flossia* (for so 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 ¹⁵
are Gentleman, who thinke greene grasse will never be drye Hay,
but when y^t flower of their youth (being slipped too young) shall
fade before they be olde, then I dare saye, you would chaunge your
faire flower for a weede, and the woman you loued then, for the
worst violet you refuse now. 16

Lady aunswere *Philautus*, it is a signe that beautie was no
niggard of hir slippes in this gardein, and very enuious to other
grounds, seeing heere are so many in one Plot, as I shall never finde
more in all *Italy*, whether the reason be the heate which killeth
them, or the country that cannot beare them. As for plucking ¹⁷
them vp soone, in y^t we shew the desire we haue to them, not the
malyce. Where you coniecture, that men haue no respect to things
when they be olde, I cannot consent to your saying 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 seemeth, and therfore hath it ¹⁸
growen to a Prouerb in *Italy*, whē one see-eth a woman striken in

¹³ happilic *E*-1623: haply 1630-36 ¹⁵ sauour *E* rest ³⁰ pulling
E rest ³¹ to] ynto *H* rest ³³ but before consent *E* rest ^{they¹] you}
E rest ³⁶ one] on *M*

age to looke amiable, he saith she hath eaten a Snake: so that I must of force follow mine olde opinion, that I loue fresh flowers well, but faire women better.

Flavia would not so leue him, but thus replyed to him.

¶ You 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 selfe in your owne minde, which wise men esteeme as folly. For when you endeauour to proue that woemen the older they are, the fayrer they looke, you thinke them eyther very credulous to beleue, or your talke verye effectuall to perswade. But as cunning as you are in your *Pater noster*, I will add one Article more to your *Crede*, that is, you may speak in matters of loue what you will, but women will beleue but what they lyst, and in extolling their beauties, they giue more credit to their owne glasses, then mens gloses.

But you haue not yet aunswered my request touching what flower you most desire: 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 conjecture) for I haue alwayes obserued this, that to stand too much in mine owne conceite would gaine me little, and to claw those of whome I sought for no benefite, woulde profit me lesse: yet was I neuer so ill brought vp, but that I could when time and place should serue, giue eury 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 praising my Lady, I was like to the Painter *Protogenes*, who could neuer leue when his worke was well, which faulfe is to be excused in him, because hee would make it better, and may be borne with in mee, for that I wish it excellent. Touching your first demaund which you seeme againe to vrge in your last discourse, I say of al flowers I loue the

2 colours E rest 11 elder E rest they¹] the M 12 credulous E
 13 you] yru A: your H 14 will be bolde to addre E rest 15 speake]
 weke E rest 16 but om. E rest 18 what] that E rest 25 but before
 little A rest 27 whil A 28 I lyked om. A rest 31 was] am E rest
 32 is] was E rest 33 with om. E rest. B reads within for with in

Rose best, yet with this condition, bicause I wil not eate my word, I like a faire Lady well. Then quoth *Flavia* since you wil needes ioyne the flower with the woman, amonge all vs (& speake not partially) call hir your Rose yt you most regarde, and if she deny that name, we will enioyne hir a penance for hir pride, & rewardes 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 iustly reiect him. If he shoulde discouer his loue, then woulde *Camilla* thinke him not to be secrete, if concele it, not to be feruent: besides all, the Ladyes woulde espie his loue and preuent 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 ¹⁸ are wee all so indifferent, that there is neuer a good.

Philautus seeing this Lady so curteous, and louing *Camilla* so earnestly, coulde not yet resolute with himselfe what to doe, but at the last, loue whiche neither regardeth what it speaketh, nor where, he replied thus at all aduentures. ²⁰

LAdyes and Gentlewomen, I woulde I were so fortunate that I might choose euery one of you for a flower, and then would I boldely affirme that I coulde shewe the fayrest poesie in the worlde, but follye it is for me to wish that being a slaye, which none can hope for, that is an Emperour. If I make my choyse I shall ²⁵ speede so well as he that enioyeth all *Europe*. And with that gathering a rose he gaue it to *Camilla*, whose coulour so encreasid as one would haue iudged al hir face to haue been a Rose, had it not beene stayned with a naturall whitnesse, which made hir to excell the Rose. ³⁴

Camilla with a smiling countenance as though nothing greeued, yet vexed inwardly to the heart, refused the gifte flatly, pretending a redy excuse, which was, that *Philautus* was either very much ouer seene to take hir before the Ladie *Flavia*, or els disposed to give hir a mocke aboue the rest in the companie. ³

Well quoth *Flavia* to *Philautus*, (who nowe stoode like one that

5 enoyne *B* 7 this] his *E* rest 9 might] may *F* rest ¹¹
 besides, all the *A* rest ¹⁵ your before choise *E* rest ¹⁸ with om. *E* rest
 19 neither] neuer *E* rest ²⁰ he om. *E* rest ²¹ 1¹ om. *E* rest
 23 posie *ABE* rest

had beene besmered) there is no harme done, for I perceiue *Camilla* is otherwise spedde, and if I be not much deceived, she is a flower for *Surius* wearing, the penance shee shall haue is to make you a Nosegay which shee shall not denye thee, vnlesse shee defie vs, and the rewarde thou shalt haue, is this, while you tarrie in Englande my neece shal be your *Uiolet*.

This Ladyes cousin was named *Frauncis*, a fayre Gentlewoman and a wise, young and of very good conditions, not much inferiour to *Camilla*, equall shee could not be.

¶ *Camilla* who was loth to be accompted in any company coye, endeououred in the presence of the Ladie *Flavia* to be very curteous, and gathered for *Philautus* a posie 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 faulfe rather to destinie then discurtesie.

Philautus plucking vp his spirits, gaue hir thanks for hir paynes, and immedietly gathered a violet, which he gaue mistres *Frauncis*, which she curteously receiued, thus all partes were pleased for that time.

¶ *Philautus* was inuited to dinner, so that he could no longer stay, but pulling out the booke wherein his letter was enclosed, he deliuered it to *Camilla*, taking his humble leaue of the Lady *Flavia* and the rest of the Gentlewomen.

When he was gone there fell much talke of him between the Gentlewomen, one commanding his wit, an other his personage, some his fauour, all his good conditions insomuch that the Ladie *Flavia* bound it with an othe, that she thought him both wise and honest.

When the company was dissolved, *Camilla* not thinking to receiue 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 vpon.

To Philautus.

¶ *S*ufficed it not thee *Philautus* to bewraie thy follies & moue my pacience, but thou must also procure in me a minde to reuenge, & to thy selfe the meanes of a farther perill? Where

4 thee om. E rest 5 thou shalt] you shal E rest is] in E 9
sequall M 14 impute E rest 26 all] other E rest 33 on F rest

sister than meane that being forsworne to be bold, thou shouldest growe impudent³ or being suffered to be familiar thou shouldest ware make follow⁴. But to a malcontent bochines is the demeanor of young Gentlemanes shew, that when they haue bene once welcome for mirth, they chare themselves writh to court any Lady by s⁵ discourses where they imagine they are singular andacute which we see in otherwise honest their sacerdoties. thinking women are to be deuoured by their bochines & conuictives concourses, as the straw is by the Larvyn, or the yron by ye Landzonne, or the gold by the ¹⁰ Imperiall Cognacca.

But as there is no serpent that can breed in the Box tree for the bittemesse, nor wil bold in the Cyres tree for the bittemesse, so is there no fiend or poysned tree that shall enter into my heart whiche is garnished like the Adornay, nor take delight in my words, ¹⁵ whiche shalbe more bitter then Gal.

It fayred not that Pelhamme, as with the droone, who hauing lost his owne wings, seekes to spoile the Bees of theirs, & thou being clipped of thy Hertie, goest about to bereane me of mine, not faire differing from the nature of Dragons, who sucking blood out of the Elephant, kill him, and with the same, poysone themselves: & it ²⁰ may be that by the same meanes that thou takest in hande to inuile my minde, thou entrap thine owne: a iust reward, for so vnjust dealing, and a fit revenge for so vnkinde a regard.

But I trust thy purpose shall take no place, and that thy mallice shall want might, wherein thou shalt resemble the serpent *Porphirus*, ²⁵ who is full of poysone, but being toothlesse he hurteth none but himselfe, and I doubt not but thy minde is as ful of deceipt, as thy words are of flatterie, but hauing no tooth to bite, I haue no cause to feare.

I had not thought to haue vsed so sower words, but where ³⁰ a wande cannot rule the horse, a spurre must. When gentle medicines, haue no force to purge, wee must vse bitter potions: and where the sore is neither to be dissoluued 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, ³⁵ trees that are lesse fertile for the lopping, are to be hewen downe.

3 wexe *EE* 4 welcommed *E rest* 6 custome *E rest* 9 Amber
E rest 10 Chrysocholla *AB* 12 or *E rest* 13 fond] sound 1630-36
16 Drone *GE rest* 17 hir] his *A rest* 19 nature *E rest* 24 millice *B*
25 Prophirus *E rest* 28 teethe *A rest* 32 potion *H* 1617, 1630-31 36
fruitfull *E rest* be om. *M*

Hawkes that waxe haggard by manning, are to be cast off, & fonde louers, that encrease in their follyes when they be reiecte, are to bee dispised.

But as to be without haire, amongst y^e *Mycanions*, is accōpted no shame, because they be al borne balde, so in *Italy* to lyue in loue, is thought no fault, for that there they are all giuen to lust, which maketh thee to conjecture, that we in *England* recken loue as y^e chiefest vertue, which we abhorre as y^e greatest vice, which groweth lyke the Iuie about the trees, and killeth them by culling them.
 10 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 vnylike vnto the Hedgehogge, who euermore lodgeth in the thornes, because he himselfe is full of prickells.

But take this both for a warning & an aunswer, that if thou prosecute thy suite, thou shalt but vndoe thyselfe, for I am neither to be wod with thy passions, whilst thou liuest, nor to repent me of my rigor when thou art dead, which I wold not haue thee think to proceede of anye hate I beare thee, for I malice none, but for loue to mine honour, which neither *Italian* shal violate, nor English man diminish. For as the precious stone *Chalasias*, being throwen into the fire keepeth stil his coldnesse, not to be warmed with any heate, so my heart although dented at with y^e arrowes of thy burning affections, and as it were enuironed with the fire of thy loue, shall alwayes keepe his hardnesse, & be so farre from being mollyfied,
 25 that thou shalt not perceiue it moued.

The Uiolet Ladie *Flavia* 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 griefes, I will neither come where thou art, nor shalt thou haue accesse to the place where I am.
 30 For as little agreement shal there be betweene vs, as is betwixt the Uine, 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
 35 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.

4. Mycannions *H* rest 7 as y^e] to be the *GE* rest 12 to *F* rest
 13 in the] amongst *E* rest 20 Calazias *E* rest 22 dinted at *E* rest
 27 thy *F* rest 28 my] thy *E* rest neither] neuer *B* rest 30 betwixt]
 betwenee *E* rest 31 Cabbish *E* rest 32 Theamides *BE* rest

For this I sware, in hit whiche beginnes can never dye, *Vesta*, and in hit whiche names are not to be bishew. *Diana*, that I will never consent to loue hit, whose sight (I may so say with modestie) is more faire then the other heath.

If the answer wi not content thee, I wil shew thy letters, & discouer thy loue and make thee ashamed to undertake that, which thou comest never being to passe. And so I ende, thine, if thou leane to be mine.

Camilla.

Camilla despatched this letter with speede, and sent it to *Picciotto* by her man, which *Picciotto* having read, I commit the playne he was in to the consideration of you Gentlemen that have bin in the like : he tooke his hatte, rent his clothes, and fell into the possessiō of a Louer to the panges of phrensie, but at the last calling his wifes to him, forgering both the charge *Camilla* is gone him, and the custours of his Louer, hee greeted her immediately agayne, with an answer by his owne Messenger in this manner.

To the cruel Camilla,
greeting.

*I*F I were as faire in thy booke to be beleueed, 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 feare.

But seeing there wanteth wittē in mee to perswade, and will in thee to consent : I meane to manifest the beginning of my Loue, ¹⁵ by the ende of my lyfe, the affects of the one shal appeare by the effects of the other.

When as neither solempne oath nor sound perswasion, 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 ²⁰ the shorthenes of the force, shal abate the sharpnes of the sorrow. I cannot tel whether thou laugh at my folly, or lament my phrensie, but this I say, & with salt teares trickling down my cheeke, I swere, y^t thou never foundst more pleasure in rejecting my loue, then thou shalfe feele paine in remēbring my losse, & as bitter shal lyfe be to ³⁵

7 cannesse *H*: canst *E* rest 11 omit *E* rest 14 pangues *G* 15
wit *H* rest 16 immedialye *M* 26 effects *E*: affect 1623-36 33
sweare *A* rest 38 feele] hndc *E* rest

thee, as death to me, and as sorrowfull 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 witnessse of my truth, of whom I desire no longer to lyue, theē I meane simply to loue.

I will not vse many wordes, for if thou be wise, few 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

shortly neuer.

Philautus.

15

His Letter beeing written in the extremitie of his rage, he sent by him that brought hirs. *Camilla* perciuing a fresh reply, was not a little melancholy, but digesting it with company, & burning the letter, she determined neuer to write to him, nor after y^t 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* pencil, *Orpheus* Harpe, *Mercuries* tongue, *Adonis* beautie, *Cræsus* welth, or els neuer to be wone, for their bewties being blased, their eares tickled, their mindes moued, their eyes pleased, there appitite satisfied, 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 cursing his lucke, called to remembrance his old friend *Euphues*, whom he was wont to haue alwayes in mirth a pleasant companiō, in grieve a comforter, in al his life the only stay of his lybertie, the discurtesie which hee offered him so encreased his greefe, that he fell into these termes of rage, as one either in an extascie, or in a lunacie.

Nowe *Philautus* dispute no more with thy selfe of thy loue, but

4-5 of dissemblers *E* rest
wonne *A* rest 25 tickle *E*

22 to] in *AB*

24 to om. *E* rest

my selfe guilty, why vse I to glose, I haue vniustly my good *Euphues*, picked a quarrel against thee, forgetting the counsell thou gauest me, & 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 haue done 5 no otherwise then he that desiring to saile salfely killeth him at the helme, resembling him that hauing neede to alight spurreth his horse to make him stande still, or him that swimming vpon anotheres backe, seeketh to stoppe his breath.

It was in thee *Euphues* that I put all my trust, & yet vpon thee 10 that I powred out all my mallice, more cruel then the Crocadile, who suffereth the birde to breede in hir mouth, y^t scoureth hir teeth, & nothing so gentle as the princely Lyon, who saued his life, that helped his foote. But if either thy good nature can forget, that which my ill tongue doth repent, or thy accustomable kindnesse 15 forgiue, that my vnbridled furie did commit, I will hereafter be as willing to be thy seruant, as I am nowe desirous to be thy friend, and as redie to take an iniurie, as I was to giue an offence.

What I haue done in thine absence I will certifie at thy comming, and yet I doubt not but thou cannest gesse by my conditiō, yet this 20 I add, that I am as ready to die as to liue, & were I not animated wt the hope of thy good counsell, I would rather haue suffered the death I wish for, thē sustained the shame I sought for. But nowe in these extremities reposing both my life in thy hands, and my seruice at thy commaundement, I attend thine aunswere, and rest thine to 25 vse more then his owne.

Philautus.

His letter he dispatched by his boye, which *Euphues* reading, could not tell whether he shoulde more reioyce at his friends submission, or mistrust his subtiltie, therefore as one not resoluing 30 himselfe to determine any thing, as yet, aunswere him thus imme- diately by his owne messenger.

2 giuest *BG* 6 desireth *G* safely *A rest* 12 tooth *H rest*
 15 repeat *H rest* 19 thine] thy *E rest* 20 thereof before by *E rest* this]
 thus much *E rest* 23 sustaine *E rest* 24-5 seruice at] unsained seruice
 and good will for euer hereafter at *E rest* 28 This . . . boye] This Letter
 beeing ended, Philautus sent the same by his seruant *E rest* 28-9 reading, . . .
 whether] reading, stooide as one in a quandarie, not knowing whether *E rest* 30-2
 therefore . . . messenger] these two lines are thus developed in *E rest*—therefore
 beeing as yet not fullie determined to any thing, hee presently departed into his
 chamber, and without further search of Philautus well meaning, sent him an
 aunswere by his owne messenger, in manner as heereafter followeth.

*Euphues to him, that was
his Philautus.*

I Haue receiued thy letter, and know the man: I read it and perceiued the matter, which I am as farre from knowing how to 5 aunswere, as I was from looking for such an errand.

Thou beginnest to inferre a necesstie that friends should fall out, when as I can-not allowe a conuenience. For if it be among such as are faithfull, there should be no cause of breach: if betweene dissemblers, no care of reconciliation.

10 The Camel saist thou, loueth water, when it is troubled, & I say, the Hart thirsteth for the cleare streme: & 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.

15 The wine *Maroneum* which thou cōmendest, & the salt groūd which thou inferrest, y^e 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 salt cannot relysh in so vnsauory a mouth, neither as thou desirest to applye them, can they stande thee in steede. For 20 often-times haue I found much water in thy deedes, but not one drop of such wine, & the ground where salte should grow, but neuer one come that had sauour.

After many reasons to conclude, that iarres were requisit, thou fallest to a kinde of submission, which I meruayle at: For if I gaue 25 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 w^t him, when hee shall do thee harme: 30 thou that seekest to spil the bloud of the innocent, canst shew small mercye to an offender: thou that treadest a Worme on y^e 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 35 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

^{7 when as]} when *E rest* an inconuenience *GE rest* 20 I haue *E rest*
^{26 a om.} *E rest*

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* haue a wound that inwardly might lyghtly grieue me, then a scar that outwardly should greatly shame me.

In that thou seemest so earnest to craue attonemēt thou cauest 5
me y^e more to suspect thy truth: for either thou art cōpelled by
necessitie, & 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 leafe, the
Lamprey is not to be killed with a cudgel, yet is she spoiled with 10
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 15
moued thee, when otherwhiles a sword wil not, then a friendly checke
killeth thee, when a rasoſ cannot rase thee.

But to conclude *Philautus*, it fareth with me now, as with those,
that haue bene once bitten with y^e Scorpion, who neuer after feele
anye sting, either of the Waspe, or the Hornet, or the Bee, for 2
I hauing bene pricked with thy falsehooде shall neuer I hope
againe be touched with any other dissembler, flatterer, or fickle
friend.

Touching thy lyfe in my absence, I feare me it hath bene too
loose, but seeing my counsell is no more welcome vnto thee then 25
water into a ship, I wil not wast winde to instruct him, that wasteth
himselfe to destroy others.

Yet if I were as fully perswaded of thy conuersion, as thou wouldest
haue mee of thy confession, I might happily doe that, which now
I will not.

And so fare-well *Philautus*, and though thou lyttle esteeme my
counsayle, yet haue respect to thine owne credite: So in working
thine owne good, thou shalt keepe me from harme.

*Thine once,
Euphues.*

This letter pinched *Philautus* at the first, yet trusting much to y^e
good dispositiō of *Euphues*, he determined to perseuer both in his

1 for] but *E rest* 4 then] as *E rest* 19 feeleth *GE rest* 29 happiſ
E-1623: haply 1630-36

sute & amendment, & therfore as one beating his yron that he might fame it while it were boat, aunswered him in this manner.

*To mine onely friend,
Euphues.*

Here is no bone so hard but being laid in vineger, it 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 be a heart in *Euphues*, which neither will yeelde to softnesse with gentle perswasions, nor true perseuerance? 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 sorrowfull for either, why shouldest not thou forgiue both.

Water is praysed for that it sauoureth of nothing, Fire, for that it yeeldeth to nothing: & such should the nature of a true friend be, that it should not sauour 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 grieves, 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 strings, who finding them in a discorde, doe not breake them, but either by intention or remission, frame them to a pleasant consent: or as Riders handle their young Coltes, who finding them wilde & vntractable, bring them to a good pace, with a gentle rayne, not with a sharp spurre, or as the *Scithians* ruled their slaues not with cruell weapons, but with the shewe of small whippes. Then *Euphues* consider with thy selfe what I may be, not what I haue beene, and forsake me not for that I deceiued thee, if thou doe, thy discurtesie wil breede my destruction.

For as there is no beast that toucheth the hearbe whereon the Beare hath brethed, 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 hereafter to confesse it: yet hath it not beene so wicked yt thou shouldest be ashamed, though so infortunate, that I am greeued. Consider we are in England, where our demeanour will be narrowly

9 nor] or *H rest* 19 vnto *em.* *E rest* 22 a *om.* *E rest* 29 deceiue
E rest 36 ashamed] shamed *E rest*

marked if we treade a wrie, and our follyes mocked if vse wrangling, I thinke thou art willing that no such thing shoulde happen, and I knowe thou art wise to preuent it.

I was of late in the company of diuers gentlewomen, among whom *Camilla* was present, who meruailed not a little, that thou soughtest either to absent thy selfe of some conceiued iniurie, where there was none giuen, or of set purpose, bicause thou wouldest giue one.

I thinke it requisite as well to auoyd the suspicion of malice, as to shunne y^e note of ingratitude, that thou repaire thither, both to purge thy selfe of the opinion, may be conceiued, and to giue thanks for the benefits receiued.

Thus assuring my selfe thou wilt aunswere my expectation, and renue our olde amitie, I ende, thine assured to commaunde.

Philautus.

Philautus did not sleepe about his busines, but presely sent this letter, thinking that if once he could fasten friendshipp againe vpon *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 sorrowfull 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 loofe, thinking that if *Philautus* meant faithfully, he woulde not desist from his suite, and therefore he returned salutations in this manner.

Euphues to Philautus.

There is an hearbe in India *Philautus* of plesaunt smell, but who so cometh to it feeleth present smart, for that there breedeth in it a number of small serpents. And it may be that though thy letter be full of sweete words, there breed in thy heart many bitter thoughts, so that in giuing credite to thy letters, I may be deceiued with thy leasinges.

The Box tree is always greene, but the seede is poyson: *Tilia* hath a sweete rinde & a pleasant leafe, but y^e fruite so bitter that no beast wil bite it, a dissembler hath euer-more Honnye in his mouth,

I a wrie] awrye *A rest* we before vse *A rest* 16 this] his *A rest* 35
salutation *E rest* 33 leasing *H rest* 34 Tila *E rest*

and Gall in his minde, whiche maketh me to suspecte their wiles, though I cannot euer preuent them.

Thou settest downe the office of a friend, which if thou couldst as well performe as thou canst describe, I woulde be as willing to con-⁵firme our olde league, as I am to beleue thy newe lawes. Water that sauoureth nothing (as thou sayest) may bee heated and scald thee, and fire whiche yealdeþ to nothing may be quenched, when thou wouldest warme thee.

So the friende in whome there was no intent to offend, may ¹⁰thorowe the sinister 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 vessels serueth thee to no purpose, for if it be good Wine, there is no man so foolish to put into Firre, ¹⁵if bad, who woulde power into better then Firre.

Mustie Caskes are fitte for rotten Grapes, a barrel 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 ²⁰should temper his friend I cannot tel, yet oftentimes the string breaketh that the Musition seeketh to tune, & 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 ²⁵derided.

If thy lucke haue beene infortunate, it is a signe 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 ³⁰not liue at all, be constant to them that trust thee, & trust them that thou hast tried, dissemble not with thy friend, either for feare to displease him, or for malice to deceiue him, know this y^t the best simples are very simple, if the phisition could not applie them, that precious stones were no better then Pebbles, if Lapidaries did not ³⁵knowe 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

¹² quenched *M* ¹⁴ it before into *A* rest ¹⁵ powre *ABH* rest: powre *GEE* ²⁶ hane] hath *E* ³⁵ that] and *E* rest ³⁷ on] in *E* rest

a friend must be fastened to the minde, not to the eare, followed, not praysed, employed in good liuing, not talked off in good meaning.

I know *Philautus* we are in Englād, but I would we wer not, not yt the place is too base, but that we are too bad, & God graunt 5 thou haue done nothing which may turne thee to discredit, or me to displeasure. Thou sayest thou werte of late with *Camilla*, I feare me too late, and yet perhaps too soone, I haue alwayes tolde thee, that she was too high for thee to clymb, & too faire for others to catch, and too vertuous for any to inueigle. 10

But wilde horses breake high hedges, though they cannot leap ouer thē, eager Wolues bark at y^e Moone though they cannot reach it, and *Mercurie* whisteleth for *Vesta*, though he cannot winne hir.

For absenting my selfe, I hope they can take no cause of offence, 15 neither that I knowe have I giuen any. I loue not to be bold, yet would I be welcome, but gestes 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 20 thee who alwayes madest them no worse then sancts in heauen, and shrines in no worse place then thy heart.

For aunswering thy suite I am not yet so hastie, for accepting thy seruice I am not so imperious, for in friendeship there must be an equalitie of estates, & be that may bee in vs, also a similitude of 25 manners, and that cannot, vnlesse thou learne a newe lesson, and leaue the olde, vntill which time I leaue thee, wishing thee well as to my selfe.

Euphues.

THIS Letter was written in hast, sent with speed, & aunswered 30 againe in post. For *Philautus* seeing so good counsaile could not proceede of any ill concept, thought once againe to sollicite his friend, and that in such tearmes as he might be most agreeable to *Euphues* tune. In this manner.

1 to² om. *E* rest 12 thē] him *B* 17 guestes *A* rest, except guesses 1623
 19 it om. *E* rest 21 Saints *E* rest 22 shrines so all 24 so om. *AB*
 25 be om. *A* rest, *E* rest placing colon after in vs 26 divers before manners
GE rest that om. *GE* rest 32 any] an *E* rest 33 he might om. *E* rest
 34 tune] time *E* rest

*To Euphues health in body,
and quietnesse 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 haue receiued thy
letter, where-in there is as much good counsaile conteined as either
I would wish, or thou thy selfe couldest giue: but euer thou harpest
on that string, which long since was out of tune, but now is broken,
10 my inconstancie.

Certes my good *Euphues*, as I can-not but commend thy wisedome
in making a staye of reconciliation, (for that thou findest so lyttle
stay in me) so can I not but meruayle at thy incredulytie in not
beleeuing me, since that thou seest a reformation in me.

15 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 obseruation of the starres, caused it at the last to cut the hard
whet-stone, saying that it skiléd not how long things were a doing,
but how well they were done.

20 And thou holdest me off with many delayes, vsing I knowe not
what obseruations, 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 vse in what thou wilt, and doe that with a slender
25 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 selfe I saye, and before him that
seeth all things I sweare, that heereafter I wil neither dissemble to
30 delude thee, nor pick quarrells to fall out with thee, thou shalt finde
me constāt to one, faithlesse to none, in prayer deuout, in māners
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 such
a man as heere-tofore merilye thou saidest I was, but now truly thou
35 shalt see I am, and as I know thou art.

Then *Euphues* appoint the place where we maye meeete, and

5 but by these] and by this *E rest* 9-10 broken by *E rest* 13 can
twice *M* 15 did] doth *E rest* 18 skiléth *E rest* 21 the om. *A rest*
22 but om. *E rest* 26 wince 1623 27 am wrong *AB*: haue wroong *E*:
hanc wrang *F rest* weathers *E* 29 to] nor *E rest* 34 man] one *E rest*

reconcile the mindes, which I confesse by mine owne follies were seuered. And if euer after this, I shall seeme ialous ouer thee, or blynded towards my selfe, vse me as I deserue, shamefully.

Thus attending thy speedy aunswere, for that delayes are perillous, especially as my case now standeth. I ende thine euer to vse as 5 thine owne.

Philautus.

E *Vphues* seeing such speedy retorne of an other aunswere, thought *Philautus* to be very sharp set, for to recouer him, and weighing with himselfe, that often in mariages, ther haue fallen 10 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 follye, unanswered 1 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.

N Ettells *Philautus* haue no prickells, yet they sting, and wordes = haue no points, yet they pearce: though out-wardlye thou protest great amendment, yet often-times the softnesse of Wooll, which the *Seres* sende sticketh so fast to the skinne, that when one looketh it shold keepe him warme, it fetcheth bloud, and thy smooth talke, thy sweete promises, may when I shal thinke to haue them = perfourmed to delight me, be a corrosiue to destroy me.

But I wil not cast beyonde the Moone, for that in all things I know there must be a meane.

Thou swearest nowe that thy lyfe 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.

6 thine] his *GE* rest 13 in¹ om. *H* rest 20 prickells] pricks *E* rest
21 thou] they *E* rest 26 corasius *E* rest 27 wil] wil *M* 31 my *one* -
E rest 34 counsayle] counsels *H* rest 36 or *E* rest

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 so mad without acquaintaunce of thy part, or familiaritie of hirs, to attempt a thing which will not onely be a disgrace to thee, but also a discredite to hir? Thinkest thou thy selfe either worthy to wooo hir, or she willyng to wedde thee? either thou able to frame thy tale to hir content, or shee ready to giue eare to thy conclusions?

No, no *Philautus*, thou art to young to wooo in *England*, though 10 olde inough to winne in *Italy*, for heere they measure more the man by the qualties of his minde, then the proportion of his body. They are too experte in loue, hauing learned in this time of their long peace, euery wrinkle that is to be seene or imagined.

It is neither an ill tale wel tolde, nor a good history made better, 15 neither inuention of new fables, nor the reciting of olde, that can eyther allure in them an appetite to loue, or almost an attention 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 20 minde: they lyue not by shaddowes, nor feede of the ayre, nor luste after wind. 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 diddest once dare to moue hir to loue, whom I awayes feared to sollicite 25 in questioning, aswel doubting to be grauelled by hir quicke and readye witte, as to bee confuted, by hir graue and wyse aunsweres.

But thou wilt saye, 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 30 suffice thee that hir honour consisted in vertue, bewtie, witte, not blode, 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 serued in, and the person 35 that serued 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, els wilt thou surfette with desire, and that

¹ thy] the *B* Letters *E rest* 4 or] and *E rest* 11 his¹] the
GE rest 13 to be om. *GE rest* 16 to¹] in *E rest* attention]
 intention *GE rest* 21 to¹] by *E rest* 25 questioning *M* 29
 Pedigree *E-H* 1636: pedigree 1617-31 37 surfete *M*

Eagles eye pecked out, els wilt bee daseled with delyght. My counsaile must rule thy conceipte, least thou confounde 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.*

This letter was so thankefully receiued 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 discourse of *Philautus* loue, who left out nothing that before I put in, which I must omitte, least I set before you, Colewordes twise sodden, whiche will both offende your eares which I seeke to delight and trouble my hande which I couet to ease.

But this I am sure 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 woole one and marrie hir. And thus they with long talking waxed wearie, wher I leaue them, not willing to talke any longer, but to sleepe their fills till morning.

Now Gentlewomen I appeale in this controuersie to your consciences, whether there be in you an art to loue, as *Euphues* thinketh, or whether it breedeth in you as it doth in men: by sight, if one bee bewtiful, by hearing, if one be wittie, by deserthes if one bee curteous, by desire, 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 see men that euerie way are to bee beloued, so oftentimes to be rejected. But so secrete is this matter, that perteyning nothing to our sex, I will not farther enquire of it, least happily in gessing what art woemen vse in loue, I shoul-

1 picked *A* rest 23 *one*² om. *E* rest 27 *there be*] 13 *biause B* 15 *questioning* —
wilt] wil it *A* rest 27 it breedeth *E* rest 35 that *om.* *A* rest
36 happily *AB*: haply 1630-36

minister an art they neuer before knewe: And so in thinking to bewray the bayte that hath caught one, I gie them a nette to drawe many, putting a sworde 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 perril, who without art cannot allure them, and encrease their tyranny, who with-out they torment will come to no parley.

But this I admonish you, that as your owne bewties make you not couetous of your almes towardes true louers, so other mens flatterie make you not prodigall of your honours towardes dissemblers. Let not them that speake fairest be beleueed 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.

15 And this art I will gie you, which we men doe commonly practise, 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 redie be to followe him, & when he thinketh himselfe neerest, let him be farthest off: Then if he 20 take that with patience, assure your selfe 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 25 eyes.

The Spaniel that fawneth when he is beaten, will neuer forsake his maister, the man that doteth when he is disdained, will neuer forgoe his mistres.

But too much of this string which sowndeth too much out of 30 square, and returne we to *Euphues* and *Philautus*.

The next morning when they were rysen 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.

35 *P*hilautus I haue well nigh all this night beene disputing w^t my selfe of thy distresse, yet can I resolute my selfe in nothing that either may content mee, or quiet thee.

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What mettall art thou made of *Philautus* that thinkest nothing but loue, and art rewarded with nothing lesse then loue. *Lucilla* was too badde, yet diddest thou court hir, thy sweete hir now in *Naples* is none of the best, yet diddest thou follow hir *Camilla* exceeding all, where thou wast to haue least hope, thou hir woed not without great hazard to thy person, and griefe to mine.

I haue perused hir letters which in my simple iudgment are so farre from alowing thy suit, that they seeme to loath thy seruice. I vnt flatter thee in thy follies, she is no match for thee, nor thou hir, the one wanting liuing to mainteine a wife, the other birth aduance an husbande. *Surius* whome I remember thou diddest name in thy discourse, I remember in the court a man of great bryggs and noble blood, singuler witte, & rare personage, if he go about to get credite, I muse what hope thou couldest conceiue to haue a good countenaunce. Well *Philautus* to set downe precepts against the loue, will nothing preuaile, to perswade thee to go forward, weare very perillous, for I know in the one loue will regarde no lawes, as in the other perswasions can purchase no libertie. Thou art to heddie to enter in where no heed can helpe one out.

Theseus woulde not goe into the Laborinth without a threedeth which shew him the way out, neither any wise man enter into the crooked corners of loue, vnesse he knew by what meanes he might get out. Loue which should continue for euer, should not be begun in an houre, but slowly be taken in hande, and by length of tyme finished: resemblyng *Zeuxis*, that wise Painter, who in things the he would haue last long, tooke greatest leasure.

I haue not forgotten one Mistres *Frauncis*, which the Lad *Flavia* gaue thee for a Uiolet, and by thy discription, though she be not equall with *Camilla*, yet is she fitter for *Philautus*. If tyme humour be such that nothing can feede it but loue, cast thy min on hir, conferre the impossibyltie thou hast to winne *Camilla*, wch the lykelyhoode thou mayst haue to enjoy thy Uiolet: and in tyme I will endeavour both my wit and my good will, so that nothing shal want in mee, that may work ease in thee. Thy violet if she be honest, is worthy of thee, beautiful thou sayst she is, & therfore tyme worthy: Hoat fire is not onely quenched by y^e cleere Fountaine, nor loue onely satisfied by the faire face. Therefore in this tell me t

2 are H-1623 11 an] her F: a H rest 15 preceps M 18: to B 19 heady A rest 25 Xeuxis H rest 33 I will] will I E, 34 Thy] The E rest 37 sanctified E rest

minde, y^t either we may proceede in that matter, or seeke a newe medicine. *Philautus* thus replied.

O *H* my good *Euphues*, I haue neither the power to forsake mine owne *Camilla*, nor the heart to deny thy counsaile, 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 saying.

H E that hath sore eyes must not behold the candle, nor he that would leaue his Loue, fall to the remembryng of his Lady, 10 y^one causeth the eye to smart, the other the heart to bleede, wel quoth *Philautus*, I am content to haue the wounde searched, yet vnwilling to haue it cured, but sithens that sicke men are not to prescribe diets but to keepe them, I am redie to take potions, and if welth serue to paye thee for them, yet one thing maketh to feare, 15 that in running after two Hares, I catch neither.

And certeinelye quoth *Euphues*, I knowe manye good Hunters, that take more delyght to haue the Hare on foote, and neuer catch it, then to haue no crye and yet kill in the Fourme: where-by 1 gesse, there commeth greater delyght in the hunting, then in the 20 eating. It may be sayd *Philautus*, but I were then verye vnfit for such pastimes, for what sporte soeuer I haue all the day, I loue to haue the game in my dish at night.

And trulye aunswere *Euphues*, you are worse made for a hound then a hunter, for you marre your sent with carren, before you start 25 your game, which maketh you hunt oftentimes counter, wher-as if you had kept it pure, you might ere this time haue tourned the Hare you winded, and caught the game you coursed. Why then I perceiue quoth *Philautus*, that to talke with Gentlewomen, touching the discourses of loue, to eate with them, to conferre with them, to 30 laugh with them, is as great pleasure as to enioye them, to the which thou mayst by some fallacie drive me, but neuer perswade me: For then were it as pleasaunt to behold fruit, as to eate them, or to see fayre bread, as to tast it. Thou errest *Philautus*, sayd *Euphues*, if thou be not of that minde, for he that cōmeth into fine 35 gardens, is as much recreated to smell the flower, as to gather it. And many we see more delyghted with pictures, then desirous to

9 the om. E rest 12 that] the E rest 14 me before to³ A rest 24
carren 1636 26 tourned] tour- M 35 flowers GE rest it] them
E rest

be Painters: the effect of loue is faith, not lust, delightfull c
ence, not detestable concupiscence, which beginneth with foll
endeth with repentaunce. For mine owne part I would
nothing, if againe I should fall into that vaine, then to hau
company of hir in common conference that I best loued, to
hir sober talke, hir wise aunsweres, to behold hir sharpe cap
and to bee perswaded of hir constancie: & in these things c
only differ from brute beasts, who haue no pleasure, but in sei
appetite. You preach Heresie, quoth *Philautus*, and besid
repugnant to the text you haue taken, that I am more ready t
thee out of thy Pulpit, than to beleue thy gloses.

I loue the company of women well, yet to haue them in l
Matrimony, I lyke much better, if thy reasons should goe as cu
then were Loue no torment, for hardlye doeth it fall out with
that is denied the sighte and talke of his Ladye.

Hungry stomackes are not to be fed with sayings against
settings, nor thirst to be quenched with sentences against dru
nesse. To loue women & neuer enjoy them, is as much as to
wine, & neuer tast it, or to be delighted with faire apparel, &
weare it. An idle loue is that, and fit for him that hath nothin
eares, that is satisfied to heare hir speak, not desirous to haue
selfe speede. Why then *Euphues*, to haue the picture of his :
is as much, as to enjoy hir presence, and to reade hir letters
great force as to heare hir aunsweres: which if it be, my sui
loue should be as much to the painter to draw hir with an am
face, as to my Lady to write an amorous letter, both which,
little suite being obteined, I may lyue with loue, and neuer we
foot, nor breake my sleepes, nor wast my money, nor tormer
minde.

But this worketh as much delyght in the minde of a louer, :
Apples that hang at *Tantalus* nose, or the Riuier that runneth
by his chinne.

And in one word, it would doe me no more good, to se
Lady and not embrace hir, in the heate of my desire, then t
fire, and not warme me in the extremitie of my colde.

No, no *Euphues*, thou makest Loue nothing but a con
wooking, if thou barre it of the effect, and then is it infinite, or if

6 to om. E rest 11 glosses F rest 20 An] And AE rest
satisfied M 1623 25 to¹] as GE 26 to¹ om. H rest 34 tc
embrace A rest 37 is it] it is E rest or om. BE rest

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 yelde his right to the eye, or the fancie his force to the eare. I haue read of many, & some I know, betweene whom there was as feruent affection as might be, that neuer desired any thing but sweete talke, and continuall company at bankets, at playes, and other assemblyes, as *Phrigius* and *Pieria*, whose constant faith was such, that there was neuer word nor thought of any vncleannessesse. *Pigmalion* loued his Iuory Image, being enamoured onely by the sight, & why should not the chast loue of others, be builded rather in agreeing in heuenly 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 absurditie to be held in the world then this, replied before the other coulde ende, as followeth.

IN deede *Euphues*, if the King would resigne his right to his Legate, then were it not amisse for the heart to yelde to the eyes. Thou knowest *Euphues* that the eye is the messenger of loue, not the Master, that the eare is the carier of newes, the hearte the disgestor. Besides this suppose one haue neither eares to heare his Ladie speake, nor eyes to see hir beautie, shall he not therefore be subiect to the impression of loue. If thou aunswere no, I can alledge diuers both deafe and blinde that haue beene wounded, if thou graunt it, then confesse the heart must haue his hope, which is neither seeing nor hearing, and what is the thirde?

Touching *Phrigius* & *Pieria*, 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 hauing sowne his wheat neuer reapeth it, or reaping it neuer threashest it, taking

³ should *E rest* ⁹ it *own*. *E rest* ¹⁰ to the⁴] his *E rest* ¹² desired] desire *E* ²⁶ Master, . . . is the] Maister : the eare a *E rest* the⁴] a *E rest*
²⁹ impressions *E rest* ³³ Pieria *E rest* : Peria *M-G*

more pleasure to see faire corne, then to eate fine bread : *Pigmalion* maketh against this, for Uenus seeing him so earnestly to loue, & so effectually to pray, graunted him his request, which had he not by importunate suit obtained, I doubt not but he would rather haue hewed hir in peeces then honoured hir w^t passions, & set hir vp in some Temple for an image, not kept hir in his house for a wife. He that desireth onely to talke and viewe without any farther suit, is not farre different from him, that liketh to see a paynted rose better then to smell to a perfect Uiolet, or to heare a birde singe in a bush, rather then to haue hir at home in his owne cage. 10

This will I followe, that to pleade for loue and request nothing but lookes, and to deserue workes, and liue only by words, is as one should plowe his ground & neuer sowe it, grinde his coulours and neuer paint, saddle his horse and neuer ryde.

As they were thus cōmuning there came from the Ladie *Flavia* ¹⁵ a Gentleman who inuited them both that night to supper, which they with humble thankes giuen promised to doe so, and till supper time I leauē them debating their question.

Nowe Gentlewomen in this matter I woulde I knewe your mindes, and yet I can somewhat gesse at your meanings, if any of you ²⁰ 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 fine fingers to play, his proper personage to vndertake any ²⁵ 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 needs 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 ³⁰ 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 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 vew ³⁵ of beautie stil looke very leane, and they that feede onely vpon vertue at boorde, will goe with an hungry belly to bedde.

² him] them *E* ¹⁰ to *om.* *E* rest ¹¹ cage] *trs. in M with first line of next paragraph* ¹⁷ *so om.* *E* rest ²³ *all om.* *E* rest ²⁷ *for you before to* *E* rest ³⁴ *the om.* *BE* rest ³⁵ *the¹ om.* *BE* rest ³⁶ *view A rest*
³⁷ *an]* *a E rest*

But I will not craue herein your resolute aunswere, because betwene them it was not determined, but euery one as he lyketh, and then—!

Euphues and *Philautus* being nowe againe sent for to the Lady *Flavia* 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 saluted all the companie, and were welcommed.

10 The Lady *Flavia* entartayned them both very louingly, thanking *Philautus* for his last company, saying be merry Gentleman, at this time of the yeare a Uiolette 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* looks. *Camilla* came to *Euphues* 15 in this manner.

I am sory *Euphues* that we haue no greene Rushes, considering you haue beene so great a straunger, you make me almost to thinke that of you which commoly I am not accustomed to iudge of any, that either you thought your selfe too good, or our cheere too badde, 20 other cause of absence I cannot imagine, vnlesse seing vs very idle, you sought meanes to be well employed, but I pray you hereafter be bolde, and those things which were amissee shall be redressed, for we will haue Quailes to amende your commons, and some questions to sharpen your wittes, so that you shall neither finde faulfe with 25 your dyot for the grosenesse, nor with your exercise for the easinessse.

As for your fellowe and friende *Philautus* we are bounde to him, for he would oftentimes see vs, but seldom eate w^t vs, which made vs thinke that he cared more for our company, then our meat.

Euphues as one that knewe his good, aunswere him in this wise.

30 Fayre Ladye, it were vnseemely to strewe grene 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 smal abilitie in me to requite, compared w^t the great cheere 35 I receiued, might happlie make me refraine which is contrary to your conjecture: Neither was I euer so busied in any weightie affaires, whiche I accompted not as lost time in respect of the exercise

2-3 lyketh and then. *all previous eds.* 8 the] his *E rest* 11-2 Gentleman
at . . . yeare, a *MB* 19 our] your *E rest* 25 the¹ on. *BE rest* 35 happily
B: happily *E-1623*: haply 1630-36 36 Neither *GE rest*: Whether *MAB*

I always founde in your company, whiche maketh me thinke th^t your latter obiection proceeded rather to conuince mee for a treuan then to manystest a trueth.

As for the Quailes you promise me, I can be content with beef and for the questions they must be easie, els shall I not answere th^t for my wit will shew with what grosse diot I haue beeene brought v^t so that conferring my rude replyes with my base birth, you wi thinke that meane cheare will serue me, and resonable question deceiue me, so that I shall neither finde fault for my repast, ne fauour for my reasons. *Philautus* in deede taketh as much delight in good companie as in good cates, who shall answere for him-self with that *Philautus* saide.

Truely *Camilla* where I thinke my selfe welcome I loue to be bolde, and when my stomake is filled I care for no meat, so th^t 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 me for the oftener you come the better welcome, and the lesse you eat the more is sauad.

Much talke passed which being onely as it were a repetition of former thinges, I omitte as superfluous, but this I must note, tha *Camilla* earnestly desired *Surius* to be acquainted with *Euphues*, wh^t very willingly accomplished hir request, desiring *Euphues* for th^t good report he had harde of him, that he woulde be as bolde wit him, as with any one in Englande, *Euphues* humbly shewing hi duetie, promised also as occasion should serue, to trye him.

It now grew toward Supper time, when the table being couerec and the meate serued in, Ladye *Flavia* placed *Surius* ouer agains *Camilla* and *Philautus* next Mistres *Frauncis*, she tooke *Euphues* and the rest, & placed th^t in such order, as she thought best. Wh^t cheere they had I know not, what talke they vsed, I heard not: but Supper being ended, they sate still, the Lady *Flavia* speaking as followeth.

Gentlemen 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 Chestes tedious, at Dice vnseemely, with Christmasse games, vntimely. In my opinion therefore, to passe awaye these long nights,

15 me, before if *A rest* come *A rest* 17 the³ om. *E* 23 heare
A rest 36 Chesse *F rest*

I would haue some pastime that might be pleasaunt, but not vnproufitable, rare, but not without reasoning: so shall we all accompt the Euening well spent, be it neuer so long, which other-wise would be tedious, were it neuer so short.

¶ *Surius* the best in the compayne, and therefore best worthy to aunswere, and the wisest, and therefore best able, replied in this manner.

¶ *Good Madame*, you haue preuēted 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, then to vse some discourse, aswell to renue olde traditions, which haue bene heertofore vsed, as to encrease friendship, which hath bene by the meanes of certeine *todde* persons defaced. Euery one gaue 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 chose your owne argumente, *Philautus* shall argue with mistresse *Frauncis*, *Martius* wyth my selfe. And all hauing finished their discourses, *Euphues* shal be as iudge, who hath done best, and whatsoeuer he shal allot eyther for reward, to the worthiest, or for penance to the worst, shal be presently accomplished. This liked them all exceedingly. And thus *Surius* with a good greace, and pleasaunt speache, beganne to enter the listes with *Camilla*.

¶ *Faire Ladie*, you knowe I flatter not, I haue reade that the sting of an Aspe were incurable, had not nature giuen them dimme eyes, & the beautie of a woman no lesse infectious, had not nature bestowed vpon them gentle hearts, which maketh me ground my reason vpon this cōmon 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 gaunted, I vrge my question without condition.

If *Camilla*, one wounded with your beautie (for vnder that name I comprehend all other vertues) shold sue to open his affection, verie to trie it, and drieve 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

¹⁰ humour] honor *E rest* then *ow. M-G*

¹¹ incurable *E rest* ²⁶ of women *H rest*

²⁰ to³] vnto *E rest* ²⁷ on *F rest*

25

distrust, what aunsweare woulde you make, if you gaue your consent or what excuse if you deny hys curtesie.

Camilla who desired nothing more than to be questioning with *Surius*, with a modest countenaunce, yet somewhat bashefull (whic added more commendation to hir speache then disgrace) replied in thys manner.

THough ther be no cause noble gentleman to suspect an iniuri where a good turne hath bene receyued, yet is it wisdome to be carefull, what aunsweare bee made, where the question is difficult.

I haue 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 ~~is~~ harden hir shell, that she cannot sincke when she woulde, whereby she is caught. And so maye it fare with me, that in this good companye, displaying my minde, hauing 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 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 any thing be spoken eyther vnwares or vniustly, I am to craue pardon for both: hauyng but a weake memorie, and a wors witte, which you can not denye me, for that we saye, women are be borne withall if they offend againste theyr wylles, and not muc to be blamed, if they trip with theyr wylles, the one proceeding forgetfulnessse, the other, of their natural weakenesse, but to matter.

IF my beautie (whiche God knowes how simple it is) shou entangle anye wyth desyre, then shold I thus thinke, y^t e^t he were enflamed w^t lust rather then loue (for y^t he is moued b^y countenance not enquiring of my conditions,) or els that I some occasion of lightnesse, bicause he gathereth a hope to sp where he neuer had the heart to speake. But if at the last I s^t perceiue, that his faith were tried lyke golde in the fire, th^t affection proceeded from a minde to please, not from a mo delude, then would I either aunswere his loue with lyking, or

² hys] your *E rest* ³ who desyng *E* ⁸ it is *E* ¹⁰
F rest ¹⁷ I would *G*: the which I would *E rest* ¹⁹ Torto:

him from it by reason. For I hope sir 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 refuse for sundry causes, where they 5 loue not.

Other-wise were we bounde to such an inconuenience, that whosoeuer serued vs, we should aunswere his suite, when in euery respect we mislyke his conditions, so that Nature might be sayd to frame vs for others humours not for our owne appetites. Wherein 10 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 vpon iust tryall of his constancie, 15 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 feare the heate of the Sunne, nor the ginne of the Fisher. But that excuse 20 was brought in, rather to shewe what you could say, then to craue pardon, for that you haue sayd. But to your aunswere.

What your beautie is, I will not heere dispute, least either your modest eares shoulde glowe to heare your owne prayses, or my smoth tongue trippe in being curious to your perfection, so that what 25 I cannot commende sufficiently, I will not cease continually to meruiale at. You wander in one thing out of the way, where you say that many are enflamed 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 30 the face of hir bewtie all other morall vertues, for as one ring being touched with the Loadstone draweth another, and that his fellow, til it come to a chaine, so a Lady endewēd with bewtie, pulleth on curtesie, curtesie mercy, and one vertue linkes it selfe to another, vntill there be a rare perfection.

35 Besides touching your owne lightnesse, you must not imagine that loue breedeth in the heart of man by your lookes, but by his owne

4 Euen before so *E rest* 9 appetite *E rest* 10 to (bis)] cf. p. 84, l. 27
 13 to . . . me] content to me *A* 17 Tortoise *F rest* speake *E rest* 21 our
E rest 30 face so all. *Qy.* ? force cf. vol. i. p. 265, l. 32 ring] thing
 GE-1631 : linke 1636

eyes, neyther by your wordes when you speake wittily, but by his owne eares, which conceine aptly. So that were you dumbe and coulde not speake, or blinde and coulde not see, yet shoulde you be beloved, which argueth plainely, that the eye of the man is the arrow, the bewtie of the woman the white, which shooteth not, but ⁵ receiueth, being the patient, not the agent: vpon 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 sustained being impossible, or not to be fynished being infinite. Wherein you would haue one ¹⁰ runne in a circle, where there is no way out, or bulde in the ayre, where there is no meanes howe.

This triall *Camilla* must be sifted 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) ¹⁵ that you may haue 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 loue on: yet craftily hyding what properties eyther please you best, or like woemen well: where-in againe you moue a doubt, whether personage, or welth, or witte, or all are to be ²⁰ required: so that what with the close tryall of his fayth, and the subtil wishedinge of his quallities, you make eyther your Louer so holy, that for fayth 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 haue will be withered before you be wedded, and your ²⁵ wooers good old Gentlemen before they be speeders.

Camilla not permitting *Surius* to leape ouer the hedge, which she set for to keepe him in, with a smiling countenaunce shaped him this aunswere.

I F your position be graunted, that where beautie is, there is also ¹ vertue, then myght you adde that where a fayre flower is, there ² is also a sweete sauour, which how repugnant it is to our common ³ experiance, there is none but knoweth, and how contrary the other ⁴ is to trueth, there is none but seeth. Why then do you not ⁵ set downe this for a rule which is as agreeable to reason, that *Rhodope* ⁶ beeing beautifull (if a good complexion and fayre fauour be tearemed ⁷ beautie) was also vertuous? that *Lais* excelling was also honest? that ⁸

8 to before suspect *E* rest 13 narrow *E* rest 14 try *EH-1631*: tire *F*
3; Rodophe *E* rest

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 false in tryall it is, who knoweth not? 5 Beautie, though it bee amiable, worketh many things contrarye to hir fayre shewe, not vnylike vnto Syluer, which beeing white, draweth blacke lynes, or resembling the tall trees in *Ida* which allured many to rest in them vnder their shadow, and then infected them with their sent.

10 Nowe where-as you sette downe, that loue commeth not from the eyes of the woeman, but from the glaunces of the man (vnder correction be it spoken) 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 15 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 20 vertuous conditions, or hir white and read complexion coulde moue you to loue.

Although this might somwhat procure your liking, that doing what you lyst shee will not see it, and speaking what you would, she will not vtter it, two notable vertues and rare in our sex, patience and silence.

25 But why talke I about Ladyes that haue no eies, when there is no manne that will loue them if hee him-selfe haue eyes. More reason there is to wooe one that is doumbe, for that she can-not deny your suite, and yet hauing eares to heare, she may as well giue an answer 30 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 thinke him-selfe the cause, and then it is no loue. Then 35 must you conclude thus, if there bee not in woemen the occasion, they are fooles 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 women that is made of Adamant, the heart

2 amongst E rest 8 in om. E rest 17 her before eyes E rest would]
should F rest 19 hir before answe ABE rest to BE rest 20 con-
ditions M red B rest 28 dumbe A rest 32 take ABE rest 37
woman E rest

of the man that is framed of yron, and I cannot thinke you wil say that the vertue attractiue is in the yron which is drawen by force, but in the Adamant that searcheth it perforce.

And this is the reason that many men haue beeene entangled against their wills with loue, and kept in it with their wills. 5

You knowe *Surius* that the fire is in the flinte that is striken, not in the steele that striketh, the light in the Sunne that lendeth, not in the Moone that boroweth, the loue in the woman that is serued, not in the man that sueth.

The similitude you brought in of the arrowe, flewe nothing right 10 to beautie, wherefore I must shute that shaft at your owne brest. For if the eye of man be the arrow, & 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 15 the marke, and therfore is *Venus* saide in one eye to haue two Apples, which is cōmonly applied to those that witch with the eyes, not to those that wooe with their eyes.

Touching tryall, I am neither so foolish to desire thinges impossible, nor so frowarde to request yt which hath no ende. But wordes 20 shall neuer make me beeleeue without workes, least in following a faire shadowe, I loose the firme substance, and in one worde to set downe the onely triall that a Ladie requireth of hir louer, it is this, that he performe as much as he sware, that euery othe be a deede, euery gloase a gospell, promising nothing in his talke, that 25 he performe not in his triall.

The qualities that are required of the minde are good conditions, as temperance not to excede in dyot, 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 gourne without 30 presenes.

Concerning the body, as there is no Gentlewoman so curious to haue him in print, so is there no one so careles to haue him a wretch, onlye his right shape to shew him a man, his Christēdom to proue his faith, indifferent wealth to maintaine his family, expecting all 35 things necessary, nothing superfluous. And to conclude with you *Surius*, vnlesse I might haue such a one, I had as leaue be burie

3 serceth *M*
the *E* rest

18 and not to those *A*: and not those *B*: not those *E rest*
22 to om. *M-E* 25 glosspell *M* 33 there *E*

as maried, wishing rather to haue no beautie and dye a chast virgin, then no ioy and liue a cursed wife.

Surius as one daunted hauing little to aunswere, yet delighted to heare hir speak, with a short speech vttered these words.

5 *I* Perceiue *Camilla*, that be your cloath neuer so badde it will take some colour, & your cause neuer so false, it will beare some 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 10 faire leaues, & foule fruite, yt al that are amiable are not honest, that loue proceedeth of the womans perfection, and the mans follies, that the triall loked 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 15 *Camilla*, that seeking al the Woode for a streight sticke you chuse not at the last a crooked staffe, or prescribing 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 20 take no other colour, and my cause good, and therefore admitteth no cauill: as for the rules I set downe of loue, they were not coyned of me, but learned, and being so true, beleeuued. If my fortune bee so yll that serching for a wande, I gather a camocke, or selling wine to other, I drinke vineger my selfe, I must be content, that of y^e 25 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 speaking, the Ladie *Flavia* preuented him, saying, it is time that you breake off your speech, least we haue nothing to speak, for should you wade anye farther, you woulde both waste the 30 night and leauve vs no time, and take our reasons, and leauve vs no matter, that every one therefore may say some what, we commaunde you to cease, that you haue both sayd so well, we giue you thankes. Thus letting *Surius* and *Camilla* to whisper by themselues (whose talke we wil not heare) the Lady began in this manner to greet 35 *Martius*.

We see *Martius* that where young folkes are they treat of loue, when soouldiers meeete they conferre of warre, painters of their

10 not before amiable *E* 16 describing *B* rest 17 not before the *E* rest
18 of om. *E* rest 20 admitted *E* rest 22 true beleeuued *M* 24-5 that . . .
helpe] to all. Qy. ? that poore helpe of y^e worst, but cf. note 35 *Martius M*

do, let vs all now presentlye 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 burne, nor the Quaile from Hemlocke though it bee poyson, nor ⁵ the Louer from the companye of his Lady though it be perillous.

It falleth out sundry 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. ¹⁰

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 suspect him of folly wth-out cause, or the next way for him to fall into folly when he knoweth the cause. ¹⁵

A Louer is like y^e hearb *Heliotropium*, which alwaies enclyneth to that place where the Sunne shineth, and being depriued of the Sunne; dieth. For as *Lunaris* hearbe, as long as the Moone waxeth, bringeth forth leaues, and in the waining shaketh them of: so a Louer whilst he is in the company of his Lady, wher al ioyes encrease, vttereth ²⁰ 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 *Flavia* speaking in his cast, proceeded in this manner.

Truely *Martius* I had not thought that as yet your coltes tooth ²⁵
stucke in your mouth, or that so olde a trewant in loue, could
hether-to remember his lesson. You seeme not to inferre that it is
requisite they should meete, but being in loue that it is conuenient,
least falling into a mad moode, they pine in their owne peuishesse.
Why then let it follow, that the Drunckarde which surfeitteth ³⁰ with
wine be alwayes quaffing, bicause hee liketh it, or the *Epicure* which
glutteth him-selfe with meate be euer eating, for that it contenteth
him, not seeking at any time the meanes to redresse 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 ³⁵
drinketh moderately, for hauing once tasted the delightes of loue, he

² wisedomes *E* rest ⁴ she *E* rest, except we ¹⁶¹⁷ ⁵ y^e before
Hemlock *A* rest ⁸ effect *E* rest of before *Rubarbe* *E* rest ⁹
who *E* rest ¹⁶ *Helitropium*, *E* rest ³³ not] nor *H* rest

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.

5 **M** Adame, ther is in *Chio* the Image of *Diana*, which to those that enter seemeth sharpe and sower, but returning after their suites made, loketh with a merrie and pleasaunt countenaunce. And it maye bee that at the entraunce of my discourse yee will bende your browes as one displeased, but hearing my proose be delighted and satisfied.

10 The question you moue, is whether it be requisite, that Gentlemen and Gentlewomen should meete. Truly among Louers it is conuenient to augment desire, amōgst 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 15 daunger Madame, by absence, which breedeth melancholy, then by presence, which engendreth affection.

If the sight be so perilous, that the company shold be barred, why then admit you those to see banquets, that may there-by surfeit, or suffer them to eate their meate by a candle that haue sore eyes? 20 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 condicions, as in at the eyes by the amiable countenaunce, which is the cause, that diuers haue loued those they neuer saw, & seene those 25 they neuer loued.

You alleadge that those that feare 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: & let him that is 30 colde neuer warme his hands, for that a sparke fell into the eyes of *Actina*, whereoff she dyed. Let none come into the compayne of women, for that diuers haue bene allured to loue, and being refused, haue vsed vylence to them-selues.

Let this be set downe for a law, that none walke abroad in the 35 daye but men, least meeting a beautifull woman, he fall in loue, and loose his lybertie.

I thinke Madam you will not be so precise, to cut off al conferrance, bicause loue commeth by often communication, which if you

² witte om. *E rest* ⁵ seeme *G* ¹⁴ among *E rest* ²⁶ that¹] all *E rest*.

do, let vs all now presentlye departe, least in seeing the beautie which daseleth our eies, and hearing the wisdom which tickleth our ears, we be enflamed with loue.

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TRuely *Martius* I had not thought that as yet your coltes tooth ²⁵ stucke in your mouth, or that so olde a trewant in loue, could hether-to remember his lesson. You seeme not to inferre that it is requisite they should meeet, but being in loue that it is conuenient, least falling into a mad moode, they pine in their owne peuishnesse. Why then let it follow, that the Drunckarde which surfeitteth with ³⁰ wine be alwayses quaffing, because hee liketh it, or the *Epicure* which glutteth him-selfe with meate be euer eating, for that it contenteth him, not seeking at any time the meanes to redresse 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 hauing once tasted the delightes of loue, he

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who *E rest* ¹⁶ *Heliotropium, E rest* ³³ not] nor *H rest*

desireth most the thing that hurteth him most, not laying a playster to the wounde, but a corasie.

I am of this minde, that if it bee daungerous, to laye Flaxe to the fyre, Salte to the eyes, *Sulphure* to the nose, that then it can-not bee but perillous to let one Louer come in presence of the other. *Surius* ouer-hearing the Lady, and seeing hir so earnest, although hee were more earnest in his suite to *Camilla*, cut hir off with these wordes.

Good 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 onelye Marrow of loue, and though I doubt not but that *Martius* is sufficiently armed to aunswere you, yet would I not haue those reasons refelled, 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 seperate 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 Pigion, and with one baight to haue diuers bites. I see 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 therfore 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 baigtes.

I can-not tell answered *Flavia*, whether my baight were bytter or not, but sure I am I haue the fishe by the gill, that doth mee good. *Camilla* not thinking to be silent, put in hir spoke as she thought into the best wheele, saying.

I the thing most *F rest* 3 Besides, before I *E rest* 5 in the presence
E rest *Surius*] in *M-G* the name is preceded by *For*. It may be, as Prof. Arber
 thinks, a slip of the pen, or may point to the accidental omission of something which
 preceded it in the original MS. 10 wish *E* : wisse *F rest* 15 thou] you
E rest 23 gette] catch *E rest* Pigeons *A-G* 1623, 1636: Pidgions
E-1617, 1630-31 24 bits *MAB* 27 you] your Ladiship *E rest* 28
 byt *A*: bit *B*: bite *E rest* 29 baytes *A*: baites *B-F-1623*: baits *E* 1630-36
 32 thinking] willing *E rest* 33 into] in *E rest* saying] and began in this
 manner *E rest*

Lady your cunning maye deceiue you in fishing with an Angle, therfore to catch him you would haue, you were best to vse a net. A net quoth *Flavia*, I neede none, for my fishe playeth in a net already, with that *Surius* beganne to winche, replying immedately, so doth manye a fishe good Ladye that slippeth out, when the 5 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 *Flavia* will holde a dead Hearing: I quoth *Surius*, but Eeles are no Hearinges, but Louers are, sayde *Flavia*.

Surius not willing to haue the grasse mowne, where-of hee meant to make his haye, beganne thus to conclude.

Good Lady leue off fishing for this time, & though it bee Lent, rather breake a statute which is but penall, then sew a pond that maye be perpetuall. I am content quoth *Flavia* rather to fast for once, then to want a pleasure for euer: yet *Surius* betwixte vs 14 two, I will at large proue, that there is nothinge in loue more venomous then meeting, which filleth the mind with grief & the body with deseases: for hauing the one, hee can-not fayle of the other. But now *Philautus* and Neece *Frauncis*, since I am cut off, beginne you: but be shorte, because the time is short, and that I was more ~~at~~ short then I would.

Frauncis who was euer of witte quicke, and of nature pleasaunt, seeing *Philautus* all this while to be in his dumpes, beganne thus to playe with him.

Gentleman either you are musing who shal be your seconde wife, 25 or who shall father your first childe, els would you not all this while hang your head, neither attending to the discourses that you haue hard, nor regarding the company you are in: or it may be (which of both conjectures is likeliest) that hearing so much talke of loue, you are either driuen to the remembrâce of the Italian Ladyes 30 which once you serued, or els to the seruice of those in Englande which you haue since your comming seene, for as *Andromache* when so euer she saw the Tombe of *Hector* coulde not refraine from weeping, or as *Laodamia* could neuer beholde the picture of *Protesilaus* in wax, but she alwayes fainted, so louers when-soeuer they 35 viewe the image of their Ladies, though not the same substance,

8 Herring *GE* rest 9 Herrings *GE* rest 12 Lady] Madame *E* rest
 13 sue a Pond *EF*: sue a Bond *H* rest 19, 22 *Frauncis E*: *Francis* 1623-
 31: *Frances* 1636 32 for] or *E* rest 34 *Laodamia E* rest

yet the similitude in shadow, they are so benummed in their ioints, and so bereft of their wittes, that they haue neither the power to moue their bodies to shew life, nor their tongues to make aunswere, so yt 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 Uiolet whose sauour could cause you to smell nothing.

Philautus seeing this Gentlewoman so pleasantly disposed, replied in this manner.

¶ Gentlewoman, to studie for a seconde wife before I knowe my first, were to resemble the good Huswife in *Naples*, who tooke thought to bring forth hir chikens before she had Hens to lay Eggs, & 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 so hastie to beate my braines about two wiues, before I knowe where to get one, nor so ielous to mistrust hir fidelitie when I haue one. Touching the view of Ladies or the remembrance of my loues, me thinketh it should rather sharpe the poynt in me then abate the edge. My sences are not lost though my labour bee, and therefore my good Uiolet, pricke not him forwarde with sharpenesse, whom thou shouldest rather comfort with sauours. But to put you out of doubt that my witts were not al this while a wol-gathering, I was debating with my selfe, whether in loue it were better to be constant, bewraying all the counsailes, or secreat being ready every hour to flinch: And so many reasons came to confirme either, that I coulde not be resolued of any. To be constant what thing more requisite in loue, when it shall alwayes be greene like the Iuie, though the Sun parch it, that shal euer be hard like y^e true Diamod, though the hammer beate it, that still growtheth with the good vine, though the knife cut it. Constancy is like vnto the *Storke*, who wheresoever she fyfe 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 disperte 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

8 perceiuing *E rest* [replied] with a merry countenaunce and quick wit, beganne to make aunswere *E rest* 15 braine *E rest* 18 loue *E rest* 20 him not *E rest* 26 of] in *B rest*

when I considered, mee thought it better to haue one that shoulde be secreat though fickle, then a blab though constant.

For what is there in the worlde that more deliteth a louer then secrecie, whiche is voyde of feare, without suspition, free from enuie: the onely hope a woeman hath to builde both hir honour and honestie vpon.

The tongue of a louer should be like the poynt in the Diall, which though it go, none can see 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 fyfe ouer mountaines, least they make a noyse. But to bee sylent, and lyghtly to esteeme of his Ladye, to shake hir off though he be secreat, 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 deepeley wayng with my selfe, I preferred him that woulde neuer remoue, though he reueiled all, before him that woulde conceale all, and euer bee slyding. Thus wastynge to and fro, I appeale to you my good Violet, whether in loue be more required secrecie, or constancy.

Frauncis with hir accustomable boldnes, yet modestly, replyed ~~a~~ followeth.

Gentleman if I shoulde aske you whether in the making ~~o~~ a good sworde, yron were more to bee required, or steele, sure 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 inuention be most conuenient, I cannot thinke but you woulde iudge them both expedient, for as one mettall is to be tempored with another in fashioning a good blade, least either, being all of steele it quickly breake, or all of yron it neuer cutte, so fareth it in speach, which if it be not seasoned as well with witte to moue delight, as with art, to manifest cunning, there is no eloquence, and in no other manner standeth it with loue, for to be secreat and not constant, or constant and not

4 feare,] comma om. *ME* 7 the³] a *E rest* 10 their] his *E rest*
 11 the before mountaines *E rest* 12 shee *E rest* 15 preferred] presented *E*
 16 reueale *B rest* 17 wastynge *E rest*: wasting *M-G* 20 Fraunces *E*:
 Francis 1630-31: Frances 1636 24 that before you *E rest* 26 Ladys
M-E without comma, *M-G* placing one at disposition: Ladie, *FF* 1630-36:
 Lady 1617-23 inuention *F rest*: mention *M-E* (the 'be' is in *L. 26*) be ~~an~~
M-G 28 tempered *A rest* blade,] the comma at fashioning *M*

secret, were to builde a house of morter without stones, or a wall of stones without morter.

There is no liuely picture drawnen 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 secrecie?

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 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 fyeth with one winge, no loue that lasteth with one lym. Loue is likened to the *Emerald* which cracketh rather then consenteth to any disloyaltie, and can there be any greater villany then being secreat, not to be constant or being constant not to be secret. But it falleth out with those that being constant are yet full of bable, as it doth with the serpent Iaculus & the Uiper, who burst with their owne brood, as 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 foreleggs or his hinder, when hauing not all he cannot trauell: why art thou not inquisitiue, whether it were more conuenient for the wrastlers 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 is no true louer beleue me *Philautus*, sence telleth me so, not triall, that hath not faith, secrecie, and constancie. If thou want either it is lust, no loue, and that thou hast not them all, thy profound question assureth me: which if thou diddest aske to trie my wit, thou thoughtest me very dull, if thou resolute thy selfe of a doubt, I cannot thinke thee very sharpe.

Philautus that perceiued hir to be so sharp, thought once againe

3 with one *GE-H* 1630-36: without *MAB*: with *ode* 1617: with *od* 1623
 10 finisheth *GE rest* 11 *lynes*] rules *E rest* 14 *limme G*: *lim E-1631*:
 limb 1636 15 linked *E* *Emrold E*: *Emeraud F rest* 18 *being*] be
E rest are] and all eds. babble *GE rest* 20 as] and *GE rest* 25
 better *M* 26 *tranaile GEF* 31 no] not *E rest* 34 thou] to *E rest*

like a whetston to make hir sharper, and in these wordes returned his aunswere.

MY sweete violet, you are not vnlike vnto those, who hauing gotten the startte in a race, thinke none to bee neere their heeles, bicause they be formost: For hauing 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 so fond an argument, cut him off before he should come to his conclusion.

GEntle-man, the faster you runne after me, the farther you are from me: therefore I would wish you to take heede, *y^t in* ¹⁰ seeking to strik at my heeles, you trippre not vp your owne. You would faine with your witte cast a white vpon blacke, where-in you are not vnlike vnto those, that seing their shadow very short in the Sunne, thinke to touch their head with their heele, and putting forth their legge are farther from it, then when they stooede still. In *my* ¹⁵ opinion it were better to sit on the ground with little ease, then to ryse and fall with great daunger.

Philautus beeing in a maze to what end this talke should tende, thought that eyther *Camilla* had made hir priuie to his loue, or that she meant by suspition to entrappre him: Therfore meaning to leaue ²⁰ his former question, and to aunswere hir speach proceeded thus.

Mistris *Frauncis*, you resemble in your sayings the Painter *Tamantes*, in whose pictures there was euer more vnderstode then painted: for with a glose you seeme to shadow *y^t*, which in coulours you wil not shewe. It can-not be, my violet, that ²⁵ the faster I run after you, the farther I shoulde bee from you, vnlesse that eyther you haue wings tyed to your heeles, or I thornes thrust into mine. The last dogge oftentimes catcheth the Hare, though the fleetest turne him, the slow Snaile clymeth the tower at last, though the swift Swallowe mount it, the lasiest winneth the gole, ³⁰ somtimes, though the lightest be neere it. In hunting I had as liefe stand at the receite, as at the loosing, in running rather endure long with an easie amble, then leaue off being out of winde, with a swifte gallop: Especially when I runne as *Hippomanes* did with *Atlanta*,

⁴ to bee] too *E rest* ⁷ was very much vnwilling *E rest* ⁸ in this manner. *after* conclusion, *E rest* ¹⁰ to *om.* *H rest* ¹⁶ a before little *E rest* ¹⁸ this] his *H rest* ²³ *Tamantes so all, for Timanthes* ²⁹ climbeth *G*; climeth to *E rest* ³² the¹ *om.* *E-H* ³⁴ *Hippomenes Frist*

who was last in the course, but first at the crowne : So that I gesse that woemen are eyther easie to be out stripped, or willing.

I seeke not to trippe at you, because 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 almoste vnder my heele.

You say it is better to sit still then to aryse and fall, and I saye hee that neuer clymbeth for feare of falling, is like vnto him that neuer drincketh for feare of surfeting.

If you thinke eyther the ground so slipperie, wherin I runne, that I must needes fall, or my feete so chill that I must needes founder, 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 signe 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-hound, 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 fethers, when she should take hir flight. For it seemeth you beare good will to the game you can-not play at, or will not, or dare not, where-in you imitate the Cat that leaueth the Mouse, to follow the milk-pan : for I perceiue that you let the Hare go by, to hunt the Badger.

Philautus astonied at this speache, knew not which way to frame his aunswere, thinking now that shee perceiued his tale to be adressed to hir, though his loue were fixed on *Camilla* : But to rydde hir of suspition, though loth that *Camilla* should conceue any inckling, he played fast and loose in this manner.

Gentlewoman you mistake me very much, for I haue beene better

² either are *E*-1631 out tripped *GE* 5 an *E* rest 14 eyther
 ... so] the ground eyther too *E* rest whereon *GE* rest 18 the before
 middle *ABE* rest 19 talke om. *E* rest 22-3 had rather] hather *H*: rather
 1617 rest 25 he] shee *G* 27 it seemeth you *A* rest: you seeme you *M*
 30 to] and *F* rest 33 was *E* rest 36 Gentleman *MH*

taught then fedde, and therefore I knowe how to follow my game, if it be for my gaine : For wer 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 worke wonders, but take heede your cunning in hunting, make you not to loose both.

Both said *Philautus*, why I seeke but for one, and yet of two quoth *Frauncis*, you can-not tell which to follow, one runneth so fast you wil neuer catch hir, the other is so at the squat, you can neuer finde hir.

The Ladie *Flavia*, whether desirous to sleepe, or loth these iests should be too broad as moderater commaunded them both to silence, willing *Euphues* as vmpier in these matters, briefly to speake his minde. *Camilla* and *Surius* are yet talking, *Frauncis* and *Philautus* are not idle, yet all attentive 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.

IT was a lawe among the *Persians*, that the Musitian should not iudge of the Painter, nor anye one meddle in that handy craft, where-in hee was not expert, which maketh me meruaile good Madam yt you should appoynthim to be an vmpier in loue, who neuer yet had skill in his lawes. For although I seemed to consent by my silence 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 sure I am that neyther a good excuse will serue, where authority is rigorous, nor a bad one be hard, 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 singuler in his owne conceite, but to be tryed by your gentle constructions.

⁴ escape *F* rest ¹⁵ vmpire 1617 rest ¹⁹ theyr] his *E* rest ²² of
om. *A* rest ²³ expert] perfect *E* rest ²⁴ vmpier 1623 : vmpire 1636
³¹ heard *A* rest

Strius beginneth with loue, which procedeth by beautie (vnder the whiche hee comprehendeth all other vertues) Ladye *Flavia* moueth a question, whether the meeting of Louers be tollerable. *Philautus* 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 such is the vanitie of youth, that it thinketh nothing worthie either of commendation or conference, but onely loue, whereof they sowe much and reape little, wherein they spende all and gaine nothing, where-by they runne into daungers before they wist, and repent their desires before they woulde. I doe not discommende honest affection, which is grounded vpon vertue as the meane, but disordinate fancie whiche is builded vpon lust as an extremitie: and lust I must tearme that which is begunne in an houre and ended in a minuit, the common loue in this our age, where Ladys 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 *Gallus* in *Phrigia*, whereof sipping moderately is a medecine, but swilling with excesse it breedeth madnesse.

Lycurgus set it downe for a lawe, that where men were commonly dronken, the vynes shoulde bee destroyed, and I am of that minde, that where youth is giuen to loue, the meanes shoulde be remoued. For as the earth wherein the Mynes of Siluer and golde are hidden is profitable for no other thing but mettalles, so the heart wherein loue is harboured, receiueth no other seede but affection. Louers seeke not those thinges which are most profitable, but most pleasant, resembling those that make garlands, who choose the fayrest flowers, not the holsomest, and beeing once entangled with desire, they alwayes haue y^e disease, not vnlike vnto the Goat, who is neuer without an aigue, then beeing once in, they followe the note of the Nightingale, which is saide with continual straying to singe, to perishe in hir sweete layes, as they doe in their sugred liues: where is it possible either to eate or drinke, or walke but he shal heare some question of loue? in somuch that loue is become so common, that there is no artificer of so base a crafte, no clowne so simple, no

5 on] of ABE rest 9 conference, E rest: the comma at commendation M,
at neither AB 11 danger E rest 12 his before honest E rest which] that
E rest 15 minute A-F 1636: minut 1617-31 17 for before perfection E rest
28 Gallus] Iellus all eds. 23 is] are B rest 24-5 is hidden, are E rest
29 wholsomest A rest 31 Ague A rest

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 set 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 pleasaunt to your eares,) this is my iudgement.

True and vertuous loue is to be grounded vpon Time, Reason, Fauour & Uertue. Time to make trial, not at the first glaunce so to settle his minde, as though he were willing to be caught, when he might escape, but so by obseruation and experiance, to builde and augment his desires, that he be not deceaued with beautie, but perswaded with cōstancie. Reason, that all his doings and proceedings seeme not to flowe from a minde enflamed with lust, but a true hart kindled with loue. Fauour, to delight his eyes, which are the first messengers of affection, Uertue to allure the soule, for the which all things are to be desired.

The arguments of faith in a man, are constancie not to be remoued, secrecie not to vtter, securitie not to mistrust, credulitie to beleue: in a woman patience to endure, ielousie to suspect, liberalitie to bestowe, feruency, faithfullnes, 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 questiō whether loue come from the man or the woman, it is manifest that it beginneth in both, els can it not ¹² ende in both.

To the Lady *Flauias* demaunde concerning companie, it is requisite they shoulde meeet, and though they be hindered by diuers meanes, yet is it impossible but that they will meeet.

Philautus must this thinke, that constancie without secrecie ¹³ aualeith little, and secrecie without constancie profiteth lesse.

Thus haue I good maddame according to my simple skill in loue set downe my iudgement, which you may at your Ladishippes pleasure correcte, for hee that neuer 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 feare to offend our eares, or to bewray your owne follies, one may easily perceiue yt you haue bene of late

6 like as an *BEH* 1617, 1630-36: like as as *F* 11 so by] by his *E* res-
 12 yt before that *A* 14 enflame *A* 15 true om. *A* rest with] with
 with *A* 29 it is *E* rest 30 this] thus *A* rest 34 the om. *GE* rest

in the painters shop, by y^e colours that sticke in your coate, but at this time I will vrge nothing though I suspect somewhat.

Surius gaue *Euphues* thanks, allowing his iudgmēt in the description of loue, especially in this, y^t he would haue a woman if she were ; faithful to be also ielious, which is as necessary to be required in them as constancie.

Camilla smiling saide that *Euphues* was deceiued, for he would haue saide that men should haue bene ielious, and yet that had bene but superfluous, for they are neuer otherwise.

10 *Philautus* thinking *Camilla* to vse that speach to girde him, for that all that night he vewed hir with a suspitious eye, answered that ielousie in a man was to be pardoned, because there is no difference in the looke of a louer, that can distinguish a ielious eye, from a louing.

15 *Francis* 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 to make them fooles.

Thus euery one gaue his verdit, and so with thanks to the Lady *Flavia*, they all tooke their leauue for that night. *Surius* went to his 10 lodging, *Euphues* and *Philautus* to theirs, *Camilla* accompanied with hir women and hir wayting maide, departed to hir home, whome I meane to bring to hir chamber, leauing all the rest to their rest.

Camilla no sooner had entred in hir chamber, but she began in straunge tearmes to vtter this straunge tale, hir doore being close 15 shutte, and hir chamber voyded.

AH *Camilla*, ah wretched wench *Camilla*, I perceiue nowe, that when the Hoppe groweth high it must haue a pole, whē y^e luie spreadeth, it cleaueth to y^e flint, when the Uine riseth it wreteth about y^e Elme, whē virgins wax in yeares, they follow that 20 which belongeth to their appetites, 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, 25 neither can plaisters take away the grieve, which is growen so great by perswasions. For as the stone *Draconites* can by no meanes be

1 your] you H 5, 17 is] was GE rest 10 such E rest 21 woman
GE rest 23 in one, GE rest 24 choose one. E rest 29 wreatheth AB:
draweth E rest 30 appetites M loue, loue! MAB: loue, loue. E-H: loue,
loue, 1617-23: loue, loue; 1630-36 32. Panace so all 33 Nepenthe E rest

polished vnlesse the Lapidarie burne it, so the mind of *Camilla* can by no meanes be cured except *Surius* ease it.

I see that loue is not vnlike vnto the stone *Pansura*, which draweth all other stones, be they neuer so heauy, hauing in it the three rootes which they attribut to Musicke, Mirth, Melancholie, Madnesse. 5

I but *Camilla* dissemble 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 *Adyatōn* though it be wet, looketh alwayes drye, and a wise Louer be she neuer so much tormented, behaueth hir selfe as though shee were not touched. 10 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 suspition: Why then confesse thy loue to *Surius*, *Camilla*, who is ready to ask before thou graunt. But it fareth in loue, as it doth w^t the roote of y^e Reede, which being put vnto the ferne taketh 15 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 so, how happy shouldest thou be, and that it is so, why shouldest not 20 thou hope. I but *Surius* is noble, I but loue regardeth no byrth, I but his friendes will not consent, 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 stoupe, and to court the poorest.

Whylst she was thus debating, one of hir Maidens chaunced to 25 knocke, which she hearing left off that, which al you Gentlewomane would gladly heare, for no doubt she determined to make a long sermon, had not she beene interrupted: But by the preamble you may gesse to what purpose the drift tended. This I note, that they that are most wise, most vertuous, most beautiful, are not free from 30 the impressions of Fancy: For who would haue thought that *Camilla*, who seemed to disdaine loue, should so soone be entangled. But as y^e straightest wands are to be bent when they be small, so the presisest Uirgins are to be won when they be young. But I will leauie *Camilla*, with whose loue I haue nothing to meddle, for that 35 it maketh nothing to my matter. And returne we to *Euphues*, who must play the last parte.

1 of *Camilla* *B rest*: of *om.* *MA*: *gy.*? thy mind *Camilla* 2 cursed *M*
3 *Pantura* *all eds.* 4 *heavy*] *hauie* *M* 8 is *it*] it is *E rest* *Aditon* *E rest* 15
vnto] into *E rest* 19 all] his *E rest* 20-1 thou not *E rest* 34 *precisest* *A rest*

Euphues bestowing his time in the Courte, began to marke diligentlye 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 familiyar, that he was of all earnestly beloued.

Philautus had taken such a smacke in the good entertainment of the Ladie *Flavia*, that he beganne to looke askew vpon *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 10 if once euery day he had not seene, he wold haue beene so solen, that no man should haue seene him.

Euphues who watched his friend, demaunded how his loue proceded with *Camilla*, vnto whom *Philautus* gaue no aunswere but a smile, by the which *Euphues* thought his affection but small. At 15 the last thinking it both contrary to his oth and his honestie to conceale anye thinge from *Euphues*, he confessed, that his minde was chaunged from *Camilla* to *Frauncis*. Loue quoth *Euphues* will never make thee mad, for it commeth by fits, not like a quotidian, but a tertian.

20 In deede quoth *Philautus*, if euer I kill my selfe for loue, it shall be with a sigh, 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 25 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 serious and waightie affayres of his owne, which incited him to hasten his departure, the contentes of the which when 30 he had imparted to *Philautus*, and requested his company, his friende was so fast tyed by the eyes, that he found thornes in his heele, which *Euphues* knewe to be thoughtes in his heart, and by no meanes hee could perswade him to goe into *Italy*, so sweete was the very smoke of *England*.

35 *Euphues* knowing the tyde would tarrye for no man, and seeing his businesse to require such speede, beeing for his great preferment, determined sodeinly to departe, yet not with-out taking of his leaue curteouslye, and giuing thankes to all those which since his comming had vsed him friendlye: Which that it myght be done with one

breath. hee desired the Merchant with whome all this while he soioured to invite a great number to dynner, some of great calling, manye of good credite, amonge the which *Seruas* as chiefe, the Ladie *Flauncie*, *Cassilda* and Mistris *Franzick* were not forgotten.

The time being come of meeting, he saluted them all in this manner.

I was never more desirous to come into *England* then I am loth to departe, such cortesie hane I found, which I looked not for, and such qualities as I could not looke for, which I speake not to flatter any. when in troeth it is knowne to you all. But now the time is come that *Euphues* must packe from those, whome he best loueth, and go to the Seas, which he hardlie brooketh.

But I would Fortune had delt so fauourable with a poore *Grecian*, that he might haue eyther beene borne heire, or able to liue heire: which seeing the one is past and can-not be, the other vnlykly, 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 in steede of a recompence accept thankes, & of him that is able to giue 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 serue, I will shewe that I haue not forgotten any, though I may not requit one. *Philautus* not wiser then I in this, though bolder, is determined to tarry behinde: for hee sayth that he had as liefe be buried in *England*, as married in *Italy*: so holy doth he thinke the ground heire, or so homely the women ther, whome although I would gladly haue with me, yet seeing I can-not, I am most earnestlye to request you all, not for my sake, who ought to desire nothing, nor for his sake who is able to deserue little, but for the curtesies sake of *England*, that you vse him not so well as you haue done, which wold make him proud, but no worse then I wish him, which wil make him pure: for thogh I speak before his face, you shall finde true behinde his backe, that he is yet but wax, which must be wrought whilst 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 *England* be not for *Euphues* to dwell in, yet it is for *Euphues* to send to.

² soioured *B* rest . ¹⁰ But] For *E* rest ¹³ fauorably *E* rest ²³ one] on *M* ²⁵ buried] burned *GE* rest ³³ it before true 1623 ³⁴ while *E* rest ³⁶ all om. *E* rest although *E* rest

When he had thus sayd, he could scarce speake for weeping, all the compayne were sorye to forgoe him, some proffered him mony, some lands, some 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 sate downe all to dinner, but *Euphues* could not be merry, for y^t he should so soone depart, y^e feast being ended, which was very sumptuous, as Merchaunts neuer spare for cost, wh^e they haue ful coffers, they al 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, & to me for his owne sake quoth *Flavia*, where at *Philautus* reioyced and *Frauncis* ¹⁵ was not sorie, who began a little to listen to the lure of loue.

Euphues hauing all thinges in a redinesse went immediately toward Douer, whether *Philautus* also accompaniied him, yet not forgetting by the way to visite the good olde father *Fidus*, whose curtesie they receaued at their comming. *Fidus* glade to see them, ²⁰ made them great cheare according to his abilitie, which had it beene lesse, woulde haue bene aunswerable to either 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 secrete, it were against mine honestie to vtter.

²⁵ 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 haue had of thee, from time to time, hath beene tried by the counsaile I haue alwayes giuen thee, ³⁰ which if thou haue forgotten, I meane no more to write in water, if thou remember imprint it still. But seeing my departure from thee is as it were my death, for that I knowe not whether euer I shall see thee, take this as my last testament of good will.

Bee humble to thy superiours, gentle to thy equalls, to thy ³⁵ inferiours fauourable, enuie not thy betters, iustle not thy fellowes, oppresse not the poore.

The stipende that is allowed to maintaine thee vse wisely, be

² promised *E rest*
^{still} in steele *E rest*

⁴ not³ om. *A rest*
departing *E rest*

²¹ either] their *B rest*
³³ my before good *H rest*

³¹

neither prodigall to spende all, nor couetous to keepe all, cut thy coat according to thy cloth, and thinke it better to bee accompted thrifte among the wise, 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 5 alwayes haue an eye to the mayne, what soeuer thou art chaunced at the buy.

Let thy practise be lawe, for the practise of *Phisike* is too base for so fyne a stomacke as thine, and diuinitie too curious for so fickle a heade as thou hast.

Touching thy proceedings in loue, be constant to one, and trie but one, otherwise thou shalt bring thy credite into question, and thy loue into derision.

Weare thy selfe from *Camilla*, deale wisely with *Frauncis*, for in Englande thou shalt finde those that will decypher thy dealings be 11 they neuer so politique, be secret to thy selfe, and trust none in matters of loue as thou louest thy life.

Certifie me of thy proceedings by thy letters, and thinke that *Euphues* cannot forget *Philautus*, who is as deare to mee as my selfe. Commende me to all my friendes: And so farewell good *Philautus*, and well shalt thou fare if thou followe the counsell of *Euphues*.

P*Hilautus* the water standing in his eyes, not able to aunswere one worde, vntill he had well wepte, replied at the last as it were in one worde, saying, that his counsaile shoulde bee engrauen in his heart, and hee woulde followe euerie thing that was pre-scribed him, certifying him of his successe as either occasion, or opportunitie should serue.

But when friendes at departing woulde vtter most, then teares hinder most, whiche brake off both his aunswere, and stayde *Euphues* replye, so after many millions of embracinges, at the last they departed. *Philautus* to London where I leaue 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* hauing a merrye winde arryued at *Athens*, where after hee had visited his friendes, and set

5 other om. *H* rest 7 the buy] to buy *E*: the by *F*: the bye *H* rest 18
 thy¹] the *M* proceeding *E* rest (except 1623) 19 vnto *E* rest 23
 the om. *E* rest 28 parting *GE* rest 29 breake all eds. (aural error)
 34 vpon *E* rest

an order in his affayres, he began to addresse his letters to *Liua* touching the state of Englande in this manner.

Liua I salute thee in the Lorde, &c. I am at length returned out of Englande, a place in my opinion (if any such may be in the earth) not inferiour to a Paradise.

I haue here inclosed sent thee the discription, the manners, the conditions, the gouvernement and entertainement of that countrie.

I haue 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 y^t dwell els where, both to commende it, and maruell at it.

Philautus I haue left behinde me, who like an olde dogge followeth his olde sent, loue, wiser he is then he was woont, but as yet nothing more fortunate. I am in helth, and that thou art so, 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 so delighted with another.

Aduertise me by letters what estate thou art in, also howe thou likest the state of Englande, which I haue sent thee. And so to farewell.

Thine to use Euphues.

*To the Ladyes and Gentlewomen of
Italy: Euphues wisheth helth
and honour.*

²⁵ 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 wolde haue woed me to haue 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 ³⁰ sightes when you haue 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 euery morning correcte your manners, being as carefull to amend faultes in your hearts, as you are curious to finde

^{5 a om.} *E rest*
^{scene]} here 1630-36

²³ Italy] England *E rest*

³⁰ when] which *B rest*

faults in your heads, you shall in short time be as much commended for vertue of the wise, as for beautie of the wanton.

Yet at the first sight if you seeme deformed by looking in this glasse, you must not thinke that the fault is in the glasse, but in your māners, not 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 accompanied with virginitie, temperaunce, mercie, iustice, magnanimitie, and all other vertues whatsoeuer, rare in your sex, and but one, and rarer then the *Phænix* where I thinke there is not one.

In this glasse shall you see that the glasses which you carrie in your fannes of fethers, shewe you to be lyghter then fethers, that the Glasses wher-in you carouse your wine, make you to be more wanton then *Bacchus*, that the new found glasse Cheynes that you weare about your neckes, argue you to be more brittle then glasse. But your eyes being too olde to iudge of so rare a spectacle, my counsell is that you looke with spectacles: for ill can you abyde the beames of the cleere Sunne, being skant able to view the blase of a dymme candell. The spectacles I would haue you vse, are for the one eie iudgment with-out flattering your selues, for the other eye, beliefe with-out mistrusting of mee.

And then I doubt 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 amendment 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 endeuer to haue as much vertue as you should haue. And so farewell.

Euphues.

3 if om. *M* 5 *Liuia E rest* 8 you shall *BE rest* 9-10 whatsouer *M*
 11 where] wherof *F rest* 13 your om. *E rest* 19 beame
E rest 25 makes *E*: make *F rest* 28 Glasse] glasses *H*

**T Euphues Glasse 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 *Germaine Ocean*. This Islande 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 sundry nations haue inhabited there, to set downe the Giauntes, which in bygnesse of bone haue passed the common sise, and almost common creditte, to rehearse what diuersities of Languages haue beeene vsed, into how many kyngdomes it hath beene deuided, what Religions haue beeene followed before the comming of Christ, although it would breed great delight to your eares, yet might it happily seeme tedious: For that honnie taken excessiuelye cloyeth the stomache though it be honnie.

But my minde is briefly to touch such things as at my being there I gathered by myne owne studie and enquirie, not meaning to write a Chronocle, but to set downe in a word what I heard by conference.

It hath in it twentie and sixe 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: insomuch that it maye be called the Store-house and Marte of all *Europe*. Close by this Citie runneth the famous Ryuer called the Theames, which from the head wher it ryseth named *Isis*, vnto the fall 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 diuers Hospitals for the relieuing of the poore, six-score fayre Churches for diuine seruice, a glorious Burse which they call the Ryoll Exchaung, for the meeting of Merchants of all countries

6 vpon] on *E rest* side² om. *E rest* 7 *Germaine ABG*: *Germanie ME*:
Germany FH 1617: *German 1623*: *Germane 1630-31* Isleade *M* 10 *Cath-*
nesse so all 13 *bygnesse*] *highnesse BG* 17 *eyes GE rest* 22 *Chronicle*
A BE rest: *Cronicle G* 28 *Thames BGE rest* 29 *fall midway MAB*:
full midway GE rest (*qf. note*) an] one *E rest* 34 *Royall Exchange A rest*

where anye traffique is to be had. And among al the straung and beautifull showes, mee thinketh there is none so notable, as the Bridge which crosseth the Theames, which is in manner of a continuall streete, well replenyshed with large and stately houses on both sides, and situate vpon twentie Arches, where-of each one is made of 5 excellent free stone squared, euerie one of them being three-score foote in hight, 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 scarce think so many people to be in the whole Island, as he shall see somtymes in *London*. ¹⁰

This maketh Gentlemen braue, and Merchaunts rich, Citisens to purchase, and soiourns to morgage, so that it is to be thought, that the greatest wealth and substaunce of the whole Realme is couched with-in the walles of *London*, where they that be rich keepe it from those that be ryotous, not detaining 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 for others, not horders for the-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. ²⁰

There are in this Isle two and twentie Byshops, which are as it wer superentēdaunts ouer the church, men of great zeale, and deepe knowledge, diligent Preachers of the worde, earnest followers of theyr doctrine, carefull watchmenne that the Woulfe deuoure not the Sheepe, in ciuil gouernment politique, in ruling the spirituall ²⁵ sworde (as farre as to them vnder their Prince apperteineth) iust, cutting of those members from the Church by rigor, that are obstinate 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, salt to those ³⁰ that are vnsauorie, leauen to such as are not seasoned.

Uisitations are holden oftentimes, where-by abuses and disorders, eyther in the laitie for negligence, or in the clergie for superstition, or in al for wicked liuing there are punyshements, by due execution wherof the diuine seruice of God is honoured with more puritie, and ³⁵ followed with greater sinceritie.

² thinkes *E* rest ³ Thame *GE* rest in a manner *E*: in y^e manner *F* rest
⁶ stones *E* rest ¹² soiourners *GF* rest: soiournours *E* ¹⁵ them *E* rest
²¹ Iland *E* rest ²⁵ in ciuil] the Ciuil *EF*: in the Ciuell *H* rest spirituall *M*
²⁶ to] in *GE* rest ²⁷ their] the *E* rest ²⁹ Sees *E* rest ³¹ are un-
 seasoned *E* rest ³⁴ al] al, *MAB* there] three *M*

There are also in this Islande two famous Uniuersities, the one *Oxford*, the other *Cambridge*, both for the profession of all sciences, for Diuinitie, phisicke, Lawe, and all kinde of learning, excelling all the Uniuersities in Christendome.

5 I was my selfe in either of them, & like them both so 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 *Oxford* are much more stately for the building, and *Cambridge* much more sumptuous for the houses in the towne, but 10 the learning neither 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 wisedome, to rule in the common welth, of learning to instruct the common people, of all singuler kinde of professions to do good to all. And let this suffice, not to enquire which of them 15 is the superiour, but that neither of them haue their equall, neither to aske which of them is the most auncient, but whether any other bee so famous.

But to proceede in Englande, their buildings are not very stately vnlesse it be the houses of noble men and here & there, the place of 20 a Gentleman, but much amended, as they report y^t haue told me. For their munition they haue not onely great stoore, but also great cunning to vse the, and courage to practise them, there armour is not vnlike vnto that which in other countries they vse, as Corselets, Almaine Riuets, shirts of male, iacks quilted and couered ouer with 25 Leather, Fustion, or Canuas, ouer thicke plates of yron that are sowed in the same.

The ordinaunce they haue is great, and thereof great store.

Their nauie is deuided as it were into three sorts, of the which the one serueth for warres, the other for burthen, the thirde for fishermen. 30 And some vessels there be (I knowe not by experiance, and yet I beleeue by circumstance) that will saile nyne hundered myles in a weeke, when I should scarce thinke that a birde could fye foure hundred.

Touching other commodities, they haue foure bathes, the first called *Saint Vincents*: the seconde, *Hallie well*, the third *Buxton*, 35 the fourth (as in olde time they reade) *Cair Bledud*, but nowe taking his name of a town neere adioyning it, is called the *Bath*.

5 like] like of *E rest* 7 that] y^t *B*: the *E rest* 8 Oxford *E rest*
 13 of¹ om. *E rest*, except 1623 14 to all] withall *E rest* 15 neither¹] nor
E rest 22 their *A rest* 24 iackes G 1630-36: Jackts 1623 26 in] to
GE rest 29 burden *AB* 31 thirde] other *E rest* 30 I¹ om. *E rest* 32
 could] will *E rest* 33 other] their *E rest* 35 they] we *E rest*

Besides this many wonders there are to be found in this Island, which I will not repeat because I my selfe neuer sawe them, and you haue hearde of greater.

Concerning their dyot, in number of dishes and chaūg of meate, y^e nobilitie of England do exceed most, hauing all things y^t either 5 may be bought for money, or gotten for the season: Gentlemen and merchaunts feede very finely, & a poore man it is that dineth with one dish, and yet so content with a little, that hauing halfe dyned, they say as it were in a prouerbe, y^t they are as well satisfied as the Lorde Maior of London whom they think to fare best, though he 20 eate not most.

In their meales there is great silence and grauitie, vsing wine rather to ease the stomacke, then to load it, not like vnto other nations, who neuer thinke y^t they haue dyned till they be dronken.

The attire they vse is rather ledde by the imitation of others, then 15 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, thē one thing, then another, insomuch that in drawing of an English man y^e paynter setteth him downe naked, hauing in y^e one hande a payre of sheares, 20 in the other a peece of cloath, who hauing cut his collar after the french guise is readie to make his sleeve after the Barbarian māner. 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 25 they see the vanitie.

The lawes they vse are different from ours for although the Common and Ciuil lawe be not abolished, yet are they not had in so greate reputation as their owne common lawes which they tearme the lawes of the Crowne.

The regiment that they haue dependeth vpon statute lawe, & that is by Parliament which is the highest court, consisting of three seueral sortes of people, the Nobilitie, Clergie, & Commons of the Realme, so as whatsoeuer be among them enacted, the Queene striketh the stroke, allowing such things as to hir maiesty seemeth best. Then 35 vpon common law, which standeth vpon Maximes and principles,

¹ Besides . . . Island] Besides, in this Iland are many wonders to be founde E rest 2 you] I E rest 5 of before all H rest 14 vntill E rest 20 y^e om. E rest 21 peech H collar E rest: choler MA: cholar BG 23 were wear E 24 it is A 28 Common all eds.: gy. ? Canon 29 tearmes 1617 34 King H (1609) rest 35 his H rest

yeares & tearmes, the cases in this lawe are called plees, or actions, and they are either criminall or ciuil, y^e meane to determine are writts, some originall, some iudicall: Their trials & recoueries are either by verdeck, or demur, confession or default, wherin if any fault haue beene committed, either in processe or forme, matter or judgement, the partie greeued may haue a write of error.

Then vpon customable law, which consisteth vpon laudable customes, vsed in some priuate countrie.

Last of all vpon prescription, whiche is a certeine custome continued soone out of minde, but it is more particular then their customary lawe.

Murtherers & theeues are hanged, witches burnt, al other villanies that deserue death, punished w^t death, insomuch that there are very fewe haynous offences practised in respecte of those that in other countries are commonly vsed.

¶ Of sauage beastes and vermyne they haue no great store, nor any that are noysome, the cattell they keepe for profite, are Oxen, Horses, Sheepe, Goats, and Swine, and such like, whereof they haue abundance, wildfole and fish they want none, nor any thing that either may serue for pleasure or profite.

¶ They haue more store of pasture then tillage, their meddowes better then their corne field, which maketh more grasiors then Cornemungers, yet sufficient store of both.

They excel for one thing, there dogges of al sorts, spanels, hounds, maistiffes, and diuers 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 deriue the worde mastiffe of Mase and thiefe.

There is in that Isle Salt made, & Saffron, there are great quarries of stone for building, sundrie minerals of Quicksiluer, Antimony, Sulphur, blacke Lead and Orpiment redde and yellowe. Also there groweth y^e finest Alum y^t is, Uermilion, Bittament, Chrisocolla, Coporus, the mineral stone whereof Petreolum is made, and that which is most straunge, the minerall pearle, which as they are for greatnessse and coulour most excellent, so are they digged out of the maine lande, in places farre distant from the shoare.

¹ Pleas *E* rest 3 triall *E* rest 4 verdit *A* rest, except verdict *F* 6
writ *B* rest 9 vpon om. *E* rest 10 customable *E* rest 17 and ¹ om.
F rest 18 wildefoule *A-F*: Wilde fowle *H-1636* 21 fields *B* rest
²³ their *A* rest Spaniels *B* rest 24 maistiffes *A*: mastiffes *B*: Mastifes *EF*:
Mastiffes *H*: Mastiffes ¹⁶¹⁷ rest for] of *E* 27 Mastif *BE-H* 29
gooses *BG* buildings *E* rest 31 Allum *AB*: Allom *E* rest Bittamen
E rest 32 Coporus *G*: Coporas *F* rest Petrolium *E* rest

Besides these, though not straunge, yet necessarie, they haue Cole mines, salt Peter for ordinance, Salt Sode for Glasse.

They want no Tinne nor Leade, there groweth Yron, Steele and Copper, and what not, so hath God blessed that countrie, as it shoulde seeme not onely to haue sufficient to serue their owne 5 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 wholsome and pleasant, their ciuilicie not inferiour to those that deserue best, their wittes very sharpe and quicke, although I haue heard that the *Italian* and the *French-man* have ac- 10 compted them but grosse and dull pated, which I think came not to passe by the proose they made of their wits, but by the Englishmans reporte.

For this is straunge (and yet how true it is there is none that euer traualled thether but can reporte) that it is alwayes incident to an 15 English-man, to thinke worst of his owne nation, eyther in learning, experience, commō 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, Phisitions more expert, then are in *England*. 20

But that which most allureth a straunger is their curtesie, their ciuilicie, & good entertainment. I speake this by experiance, that I found more curtesie in *England* among those I neuer knewe, in one yeare, then I haue done in *Athens* or *Italy* among those I euer loued, in twentie. 25

But hauing entreated sufficiently of the countrey and their condicions, let me come to the Glasse I promised being the court, where although I should as order requireth beginne with the chiefest, yet I am enforced with the Painter, to reserue my best coulors to end *Venus*, and to laie the ground with the basest. 30

First then I must tell you of the graue and wise Counsailors, whose foresight in peace warranteth safte in warre, whose prouision in plentie, maketh sufficient in dearth, whose care in health is as it were a preparatiue against sicknesse, how great their wisdom hath beene in all things, the twentie two yeares peace doth both shew 35 and proue. For what subtily hath ther bin wrought so closly, what priuy attempts so craftily, what rebellions stirred vp so disorderly,

3 no] neither *E rest* 4 that] the *F rest* 9 vnto *E rest* 11 pated] pased *E* 16 worse *E rest* 25 yeeres after twentie *E rest* 27 in before the³ *E rest* 29 forced *E rest* 35 both] best *E rest*

but they haue by policie bewrayed, preuented by wisdome, repressed by iustice? What conspiracies abroad, what confederacies at home, what iniuries in anye place hath there beene contriued, the which they haue not eyther fore-seene before they could kindle, or quenched
 5 before they could flame?

If anye wilye *Vlysses* should faine maddnesse, 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 seruice, there was also a wise *Vlysses* in the courte to bewraye it: If *Sinon* came with
 10 a smoothe tale to bringe in the horse into *Troye*, there hath beene alwayes some courageous *Laocoön* to throwe his speare agaynst the bowelles, whiche beeing not bewitched with *Laocoön*, hath vnfoulded that, which *Laocoön* suspected.

If *Argus* with his hundred eyes went prying to vndermine *Jupiter*,
 15 yet met he with *Mercurie*, who whiselled all his eyes out: in-somuch as ther 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, *Nestors* grauitie to counteruaile *Priams* counsail, *Vlysses* subtleties to mach with *Antenors*
 20 policies. *England* hath al those, yt can and haue wrestled with al others, wher-of we can require no greater prooфе then experiance.

Besides they haue al a zealous care for the encreasing of true religiō, whose faiths for the most part hath bin tried through the fire, which they had felt, had not they fledde ouer the water. More-
 25 ouer the great studie they bend towards schooles of learning, doth sufficiently declare, that they are not onely furtherers of learning, but fathers of the learned. O thrise happy *England* where such Counsaylours are, where such people liue, where such vertue springeth.

30 Amonge these shall you finde *Zopirus* that will mangle him-selfe to do his country good, *Achates* that will neuer start an ync from his Prince *Aeneas*, *Nausicaa* 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

3 hath there] hath at any time *E*: haue at any time *F* rest 4, 5 they] it
E rest 7 alwayes om. *E* rest 8 his] her *E* rest 9 *Vlysses* *A* 11, 12, 13
Lacaon all eds. 11 thrust *E* rest 15 whistled *GE* rest 18 *Achillis* *M*
 19 match *A* rest 20 al³ om. *E* rest 23 hath] haue *F* rest 24 not
 they] they not *E* rest 30 *Zophirus* *F* rest 31 *Achates* *AB* 32 *Nausicla*
 all eds. his after in *E* rest 33 vnto *E* rest *Ptolomeus* *AB* rest
Philadelphus *E* rest, except 1623

which noble and wise counsailors, (I can-not but for his honors sake remember) the most prudent & right honourable y^e Lorde *Burgleigh*, high Treasurer of that Realme, no lesse reuerence for his wisdome, than renowned for his office, more loued at home then feared abroade, and yet more feared for his counsayle amonoge other nations, then 5 sworde or fyre, in whome the saying of *Agamemnon* may be verified, who rather wished for one such as *Nestor*, then many such as *Ajax*.

This noble man I found so ready being but a straunger, 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 haue the 10 age, that hauing the policies of *Vlysses*, he may haue his honor, worthye to lyue long, by whome so manye lyue in quiet, and not vnworthy to be aduaunced, by whose care so many haue beene preferred.

Is not this a Glasse fayre Ladys for all other countrie to beholde, 15 wher there is not only an agreement in fayth, religion, and counsayle, but in friend-shyppe, brother-hoode and lyuing? By whose good endeuours vice is punyshed, vertue rewarded, peace establyshed, forren broyles repressed, domesticall cares appeased? what nation can of Counsailors desire more? what Dominion, y^t excepted, hath 20 so much? whē neither courage can preuaile against their chualrie, nor craft take place agaynst their counsayle, nor both ioynde in one be of force to vndermine their country, when you haue daseled your eies with this Glasse, behold here an other. It was my fortune to be acquainted with certaine English Gentlemen, which brought mee 25 to the court, wher when I came, I was driuen into a maze to behold the lusty & braue gallants, the beutiful & chast Ladies, y^e rare & godly orders, so as I could not tel whether I should most cōmend vertue or brauery. At the last cōming oftner thether, then it be-seemed one of my degree, yet not so often as they desired my 30 company, I began to prye after theyr manners, natures, and lyues, and that which followeth I saw, where-of who so doubteth, I will sweare.

The Ladys spend the morning in deuout prayer, not resembling the Gentlewoemen in *Greece* & *Italy*, who begin their morning at 35 midnoone, and make their euening at midnight, vsing sonets for psalmes, & pastymes for prayers, reading y^e Epistle of a Louer,

1 which . . . wise] wise, noble, and which *E rest, except* wise noble, and with
 1623 9 neyther 1] I neither *F rest, except* I never 1623 15 other
 om. *E rest* countrys *A rest* 21 Chualries *H rest* 28 godly *E rest*
 31 manners . . . lyues] manners, and natures, *E rest*

when they should peruse the Gospell of our Lorde, drawing wanton lynes when death is before their face, as *Archimedes* did triangles & circles when the enimy was at his backe. Behold Ladies in this glasse, that the seruice of God is to be preferred before all things, imitat the Englysh Damoselles, who haue theyr bookes tyed to theyr gyrdles, not fethers, who are as cunning in y^e scriptures, as you are in *Ariosto* or *Petrarck* or anye booke that lyketh you best, and becommeth you worst.

For brauery I cannot say that you excede them, for certainly it is y^e most gorgious court that euer I haue seene, read, or heard of, but yet do they not vse theyr apperell so niceleye as you in *Italy*, who thinke scorn to kneele at seruice, for feare of wrinkles in your silks, who dare not lift vp your head to heauē, for feare of rupling y^e rufs in your neck, yet your hāds I cōfesse are holden vp, rather I thinke to shewe your ringes, then to manifest your righteousnesse. The biauerie 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 seene, your disguising causeth your faces to be more suspected, they resemble in their rayment the *Estrich* who being gased on, closeth hir winges and hideth hir fethers, you in your robes are not vnlke the pecocke, who being prayed spreadeth hir tayle, and bewrayeth hir pride. Ueluets 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 curtesie 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. Because you are braue, disdaine not those that are base, thinke with your selues that russet coates haue their Christendome, that the Sunne when he is at his hight shineth aswel vpon course carsie, as cloth of tissue, though you haue pearles in your eares, Iewels in your breastes, preacious stones on your fingers, yet disdaine not the stones in the streat, which

² Archimedes *M* 5-6 who haue theyr fethers on. *E rest* 7 or ¹] and *E rest* Petrark *E*: Petrark *M-G*: Petrark *F rest* 9 certaine *E rest* 10 gorgious *GE rest*: gorgeoust *MAB* 12 your] their *E rest* 13 lift] life *H* heads *E rest* 17 the²] their *F rest* 19 garments *E rest* 26 yea] ye *E rest* 30 in²] for *E rest* 32-3 at the highest *E rest* 33 Kendie 1623 34 eares] eyes *E rest*

although they are nothing so noble, yet are they much more necessarie. Let not your robes hinder your deuotion, learne of the English Ladies, y^t 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 y^e wise, who now are but staring stockes to the foolish, thē shall you be 5 prayded 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 blessed Islande are deuout and braue, so are they chast and beautifull, insomuch that when I first behelde them, I could not tell whether some mist had bleared myne eyes, or some 10 strang enchauntment altered my minde, for it may bee, thought I, that in this Islād, either some *Artemidorus* or *Lisimandro*, or some 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 seeing that my sences were not chaunged, but hindered, that the 15 place where I stoode was no enchaunted castell, but a gallant court, I could scarce restraine my voyce frō crying, *There is no beautie but in Englād*. There did I behold thē of pure complexion, exceeding the lillie, & the rose, of fauour (wherein y^e chiefest beautie consisteth) surpassing the pictures that were feyned, or the Magition that would 20 faine, their eyes percing like the Sun beames, yet chast, their speach pleasant & sweete, yet modest & curteous, their gate comly, their bodies straight, their hands white, al things that man could wish, or women woulde haue, which howe much it is, none can set downe, when as y^e one desireth as much as may be, the other more. And 25 to these beautifull mouldes, chast minds: to these comely bodies tēperance, modestie, mildenesse, sobrietie, whom I often beheld, merrie yet wise, conferring with courtiers yet warily: drinking of wine yet moderately, eating of delicats yet but their eare ful, listing to discourses of loue but not without reasoning of learning: for there it 30 more delighteth them to talke of Robin hood, then to shoot in his bowe, & 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, & looke wan for anger, their beautie commeth by nature, yours by art, they encrease their fauours with faire water, you maintaine yours 35 with painters colours, the haire they lay out growtheth vpon their owne heads, your seemelines hangeth vpon others, theirs is alwayes in their

² your³] you *EF* 3 the *om.* *E rest* 12 *Artimedorus M-G*: *Artimedorus EF* 1630-36: *Artimodorus H-1623* 22 *gate*] *grace E rest* 23 *men E rest*
²⁶ *minds to M* ²⁶ *these²] the F rest* 29 *eare*] *earies E rest* 30 *lystning A rest* 32 *of om. H rest* 34 *wan*] *pale F rest*

owne keeping, yours often in the Dyars, their bewtie is not lost with a sharpe blast, yours fadeth with a soft breath: Not vnlike vnto Paper Floures, which breake as soone as they are touched, resembling the birds in *Aegypt* called *Ibes*, who being handled, loose their feathers, or the serpent *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 haue little, doe not seeke to make it more, you that haue none endeaour to bespeake 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 shifthes of arte? Is there no colour good but white, no Planet bright but *Venus*, no Linnē 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, horrible 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 beautifull doe those thinges as shall beecome so amyable faces, if of an indifferent hew, those things as shall make them louely, not adding an ounce to beautie, that may detract a dram from vertue. Besides this their chastitie and temparance is as rare, as their beautie, not going in your footesteppes, that drinke wine before you rise to encrease 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 y^e letters of those that woe them, but forswearing the companie of those that write them, giuing no occasion either by wanton looks, vnseemely gestures, vnatived speach, or any vncomly behauour, 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 curtesie.

1 in] at F rest 4 Ibis 1630-36 8 but before you E rest 14 shifthes]
gifts E rest 15 you BE rest 17 men E rest 22 as] that F rest
24 they before shall M an] one E rest 30 those] them E rest

And yet are they not in England presise, but wary, not disdainefull to conferre, but careful to offend, not without remorse where they perceiue trueth, but w^tout replying where they suspect trecherie, 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. 5

Is it not then a shame (Ladies) 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 wh^t lust is thought lawful, where the modestie when your mirth turneth to vncleanes, vncleanes to shame- 10 lesnes, shamelesnesse to al sinfulnesse? Learne Ladies though late, yet at length, that the chiefest title of honour in earth, is to gie 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 gie life 15 eternall: Looke in the Glasse of England, too bright I feare me for your eyes, what is there in your sex that they haue not, and what that you should not haue?

They are in prayer deuoute, in brauery humble, in beautie chast, in feasting temperate, in affection wise, in mirth modest, in al their 20 actions though courtlye, because woemen, yet Aungels, because virtuous.

Ah (good Ladies) good, I say, for that I loue you, I would yee could a little abate that pride of your stomackes, that loosenesse of minde, that lycentious behauour which I haue seene in you, with no 25 smal sorowe, and can-not remedy with continuall sighes.

They in *England* pray when you play, sowe when you sleep, fast when you feast, and weepe for their sins, when you laugh at your sensualitie.

They frequent the Church to serue God, you to see gallants, they 30 deck them-selues for clenlinesse, you for pride, they maintaine their beautie for their owne lyking, you for others lust, they refraine wine, because they fear to take too much, you because you can take no more. Come Ladies, with teares I call you, looke in this Glasse, repent your sins past, refrain your present vices, abhor vanities to 35 come, say thus with one voice, *we can see our faults only in the English Glasse*: a Glas of grace to them, of grief to you, to them in

1 they are *E rest* 2 fearefull *B rest* 4 talke *E rest* 9 your
before lust *E rest* 13 this] the *E rest* 15 life² om, *E rest* 17 your²
you *E* they] you *F rest* 23 yee] you *B rest* 27 sewe *F rest* 28 their]
your *E rest* 34 into *EF* 35 vice *H rest* 36 thus] this *BE rest*

the steed of righteousnes, to you in place of repētance. The Lords & Gentlemen in y^t court are also an example for all others to folow, true types of nobility, the only stay and staf to honor, braue courtiers, stout soldiers, apt to reuell in peace, and ryde in warre. In fight 5 feare, not dreading death, in friendship firme, not breaking promise, curteous to all that deserue well, cruell to none that deserue ill. Their aduersaries they trust not, that sheweth their wisdome, their enimies they feare not, that argueth their courage. They are not apt to proffer iniurie, nor fit to take any: loth to pick quarrels, but 10 longing to reuenge them.

Actiue 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 such 15 Ladies, and none but they, and Ladies willing to haue such Lordes, and none but such.

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 20 desire temperancie, chastitie, witte, wisdome, valure, or any thing that may delight your selues, or deserue praise of others.

But an other sight there is in my Glasse, which maketh me sigh for grieve I can-not shewe it, and yet had I rather offend in derogating from my Glasse, then my good will.

25 Blessed 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 aduaunce it, but to haue suche a Prince to gourne it, as is their Soueraigne queene, I know not whether I should thinke the people 30 to be more fortunate, or the Prince famous, whether their felicitie be more to be had in admiration, that haue such a ruler, or hir vertues to be honoured, that hath such royltie: for such is their estat ther, that I am enforced to think that euery day is as lucky to the Englishmen, as the sixt daye of Februarie hath beene to the 35 *Grecians*.

But I see you gase vntill I shew this Glasse, which you hauing

1 the om. *A rest* 3 types *GF rest* to] of *B rest* 9 nor] not
F rest 11 are] bee *E rest* 17-8 for our . . . it] for youth in *Greece* and
Italie, behold it *E rest* 18 Ladies and Lordes all, *A rest*, except *G Ladies*
Lordes, and all 26 Islande] land *E rest* 34 Englishman *E rest*

once seene, wil make you giddy: Oh Ladies 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 seme from it, not vnlke vnto *Simonides*, who being curious to set downe what God was, the more leysure he tooke, 5 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 therfore scarce 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 engraye him but 10 *Pirgoteles*, *Parrhasius* 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 roume with-out knotte or lyne, which table he presented to *Alexander*, who no lesse meruailing at the bignes, then at the barenes, demaūded to what 15 ende he gaue him a frame with-out face, being so naked, and with-out fashion being so great. *Parrhasius* aunswered him, let it be lawful for *Parrhasius*, 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* 20 ingraue it. *Alexander* perceiuing the good minde of *Parrhasius*, pardoned his boldnesse, and preferred his arte: yet enquiryring why hee framed the table so 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 25 praysed, as paynted, and that all his victoryes and vertues, were not for to bee drawne in the Compasse of a Sygnette, but in a fielde.

This aunswer *Alexander* both lyked & 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 *Apelles* shewe his fine arte, *Euphues* will manifest his faythfull 35 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

² or *E* rest ⁴ vnto] to *E* rest ⁸ one] none *F* rest ¹¹ *Pergotales*
GE rest *Pharrasius* *E* rest ¹³ roome *GE* rest ^{17, 18, 21, 29} *Pharrasius* *F*
rest ²⁰ *Pergoteles* *G*: *Pergotales* *E* rest ²⁷ for *om.* *E* rest *Signet A* rest
²⁸ that] as *E* rest ³¹ the *om.* *E* rest

tooles is not to bee disliked, 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, because they can-not builde shippes.

5 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 haue his wages for blowing the fire, though he can-not fashion the Iewell.

10 Then Ladys I hope poore *Euphues* shalt not bee reuiled, though hee deserue not to bee rewarded.

I will set downe this *Elizabeth*, as neere as I can: And it may be, that as the *Venus* of *Apelles*, not finished, the *Tindarides* of *Nicomachus* not ended, the *Medea* of *Timomachus* not perfected, the table 15 of *Parrhasius* not couloured, brought greater desire to them, to consumate them, and to others to see them: so 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 blase with a bright colour, may worke either a desire in *Euphues* heereafter if he liue, 20 to ende it, or a minde in those that are better able to amende it, or in all (if none can worke it) a wil 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*.

25 There were for a long time ciuill wars in this countrey, by reason of seueral claymes to the Crowne, betweene the two famous and noble houses of *Lancaster* and *Yorke*, either of them pretending to be of the royll bloude, which caused them both to spende their vitall bloude, these iarres continued long, not without great losse, both 30 to the Nobilitie and Comminaltie, who ioyning not in one, but diuers parts, turned the realme to great ruine, hauing almost destroyed their countrey before they coulde annoyn a king.

But the lyuing God who was loath to oppresse *England*, at last began to represse iniurie, and to giue an ende by mercie, to those 35 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 *Israel*, his chosen and peculier people.

5 the before Morter *E rest* 13 Trindarides *EF* Nicomachus *H-1631*
 15 Pharrasius *F rest* 19 eithir *M* 22 Zeuxes *E*: Xeuxes *F rest* 25
 were] was *E rest* this] the *GE rest* 37 peculier] beloved *E rest*

This peace began by a marriage solemnized by Gods speciall prouidence, betweene *Henrie Earle of Ritchmond* heire of the house of *Lancaster*, and *Elizabeth* daughter to *Edward* the fourth, the vndoubted issue and heire of the house of *Yorke*, where by (as they tearme it) the redde Rose and the white, were vnited and ioyned together. Out of these Roses sprang two noble buddes, Prince *Arthur* and *Henrie*, the eldest dying without issue, the other of most famous memorie, leauing behinde him three children, Prince *Edward*, the Ladie *Marie*, the Ladie *Elizabeth*. King *Edward* liued not long, which coulde neuer for that Realme haue liued too long, but sharpe frostes bite forwarde springes, Easterly windes blasteth towardly blossoms, cruell death spareth not those, which we our selues liuing cannot spare.

The elder sister the Princes *Marie*, succeeded as next heire to the crowne, and as it chaunced nexte heire to the graue, touching whose life, I can say little because I was scarse borne, and what others say, of me shalbe forborne.

This Queene being deceased, *Elizabeth* being of the age of xxij. yeares, of more beautie then honour, & yet of more honour then any earthly creature, was called from a prisoner to be a Prince, from the castell to the crowne, from the feare of loosing hir heade, to be supreame heade. And here Ladies it may be you wil moue a question, why this noble Ladie was either in daunger of death, or cause of distresse, which had you thought to haue passed in silēce, I would notwithstanding haue reueiled.

This Ladie all the time of hir sisters reigne was kept close, as one that tendered not those proceedings, which were contrarie to hir conscience, who hauing diuers enemies, endured many crosses, but so patiētly as in hir deepest sorrow, she would rather sigh for the libertie of the gospel, then hir own freedome. Suffering hir inferiours to triumph ouer hir, hir foes to threate hir, hir dissembling 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 seate royall, she first of al established religion, banished poperie, aduaunced the worde, that before was so

³ tol of *E rest* ¹¹ blaste *F rest* ¹² whom *E rest* ¹⁴ elder]
 eldest *E rest* ¹⁸ destased *MAH* 1617: discased *B* ²⁰ be om. *E rest*
²⁵ reuealed *B rest*, except reueled 1617 ³³ *Eretricus E rest* ³⁶ stablised *A rest*

much defaced, who hauing in hir hande the sworde to reuenge, vsed rather bountifuly to reward: Being as farre from rigour when shee might haue killed, as hir enemies were from honestie when they coulde not, giuing a general pardon, when she had cause to vse 5 particular punishments, preferring the name of pittie before the remembrance of perils, thinking no reuenge more princely, then to spare 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, 10 nothing inferiour to the gentle disposition of *Aristides*, who after his exile did not so much as note them that banished him, saying with *Alexander* that there can be nothing more noble then to doe well to those, that deserue yll.

This mightie and merciful Queene, hauing many bils of priuate 15 persons, yt sought before time to betray hir, burnt them all, resembling *Julius Cæsar*, who being preseted with y^e like complaints of his commōs, threw them into y^e fire, saying that he had rather, not knowe the names of rebels, then haue occasion to reueng, thinking it better to be ignorant of those that hated him, then to be angrie 20 with them.

This clemencie did hir maestie 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 25 insomuch as it may be said of yt royal Monarch as it was of *Antoninus*, surnamed y^e godly Emperour, who raigned many yeares without the effusion of blood. What greater vertue can there be in a Prince then mercy, what greater praise then to abate the edge which she should whette, to pardon where she shoulde punish, to rewarde 30 where she should reuenge.

I my selfe being in *England* when hir maestie was for hir recreation in her Barge vpon y^e 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 35 before a great amends, taking more grieve for hir poore Bargeman that was a little hurt, then care for hir selfe that stoode in greatest hasarde: O rare example of pittie, O singuler spectacle of pietie.

16 his] the E rest 23 had E rest 25-6 Antonius all, except Antonus E
29 toth] and to E rest 32 heard E rest 33 vnwittingly M 34 a on.
E rest 36 stooode] was E rest 37 pittie] pietie E

Diuers besides haue there beene which by priuate conspiracies, open rebellions, close wiles, cruel witchcraftes, haue sought to ende hir life, which saueth all their liues, whose practises by the diuine prouidence of the almighty, haue euer beene disclosed, insomuch that he hath kept hir safe in the whales belly when hir subiects went 5 about to throwe hir into the sea, preserued hir in the boate Ouen, when hir enimies encreased the fire, not suffering a haire to fal from hir, much lesse any harme to fasten vpon hir. These iniuries & treasons of hir subiects, these policies & vndermining of forreine nations so littled moued hir, y^t she woulde often say, let them 10 knowe that though it bee not lawfull for them to speake what they list, yet it is lawfull for vs to doe with them what we list, being alwayes of that mercifull minde, which was in *Theodosius*, who wishid rather that he might call the deade to life, then put the liuing to death, saying with *Augustus* when she shoulde set hir hande to any 15 condempnation, I woulde to God we could not writ. Infinite were the ensamples that might be alledged, and almost incredible, whereby shee hath shewed hir selfe a Lambe in meekenesse, when she had cause to be a Lion in might, proued a Doue in fauour, wh^{ch} she was prouoked to be an Eagle in fiercenesse, requiting iniuries with benefits, 20 reuenging grudges with gifts, in highest maiestie bearing the lowest minde, forgiuing all that sued for mercie, and forgetting all that deserved Iustice.

O diuine nature, O heauenly nobilitie, what thing can there more be required in a Prince, then in greatest power, to shewe greatest 25 patience, in chiefest glorye, to bring forth chiefest grace, in abundance of all earthlye pompe, to manifest aboundinge 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 Glasse for all Princes to behold, that being called to dignitie, they vse moderation, not might, tempering the seueritie of the lawes, with the mildnes of loue, not executing al they wil, but shewing what they may. Happy are they, and onely they that are vnder this glorious and gracious Souereigntie: in-somuch that 35 I accompt all those abiects, that be not hir subiectes.

1 there haue *E rest* 6 hotte ABGF 1623: hote *E*: hot 1630-36 7
 increase *H rest* 12 is it *BG* 16 write *A rest* 17 examples *E rest*
 24-5 can there be more *AB*: can be more *E rest* 27 pome *M*: felicitie *E rest*
 all² om. *E rest* 29 thou (bis) you *E rest* 30 you *F rest* 33 they]
 their *E rest* 35 Soueraigne *E rest*

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 fountaines head, or that painter, that 5 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 minde 10 with an amiable face, diuine cogitations with a comelye countenance? But suche is the grace bestowed vpon this earthlye Goddesse, that hauing the beautie that myght allure all Princes, she hath the chastitie also to refuse all, accounting it no lesse praise to be called a Uirgin, then to be esteemed a *Venus*, thinking it as great 15 honour to bee found chast, as thought amiable: Where is now *Electra* the chast Daughter of *Agamemnon*? Where is *Lala* that renoumed Uirgin? Wher is *Aemilia*, that through hir chastitie wrought wonders, in maintayning continuall fire at the Alter of *Vesta*? Where is *Claudia*, that to manifest hir virginitie set the 20 Shippe on float with hir finger, that multitudes could not remoue by force? Where is *Tuccia* one of the same order, that brought to passe no lesse meruailes, by carrying water in a siue, not shedding one drop from *Tiber* to the Temple of *Vesta*? If Uirginitie haue such force, then what hath this chast Uirgin *Elizabeth* don, who 25 by the space of twenty and odde yeares with continuall peace against all policies, with sundry myracles, contrary to all hope, hath gouerned that noble Island. Against whome neyther forren force, nor ciuill fraude, neyther discorde at home, nor conspiracies abroad, could preuaile. What greater meruaile hath happened since the beginning 30 of the world, then for a young and tender Maiden, to gouern strong and valiaunt menne, then for a Uirgin 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 spight hir, with hir sword in the sheth, with hir armour in the Tower, with hir souldiers in their gownes, insomuch as hir peace may be called more blessed then the quiet raigne 35 of *Numa Pompilius*, in whose gouernment the Bees haue made their huies in the soldiers helmettes. Now is the Temple of *Ianus* re-

4 fountaine *F* rest that ¹] the *E* rest 5 forgot *H* rest 7 adourned]
indined *E* rest 17 renowned *E* rest 21 *Tuccia* *M-G*: *Tuseia* *E* rest
25 peach *H* 26 sundry om. *E* rest 28 conspiracies *A* rest

moued 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 *Semyramis* that gouerned long with power, or *Zenobia* that reigned six 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 sworde to bee deuided, or with forren foes to be inuaded, and that countrey neyther to be molested with broyles in their owne bosomes, nor threatened with blasts of other borderers: But alwayes though not laughing, yet looking through an *Emeraud* at others iarres.

Their fields haue beene sowne with corne, straungers theirs pytched with Camps, they haue their men reaping their haruest, when others are mustring in their harneis, they vse their peeces to fowle for pleasure, 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 Uirgin Queene, which with a wand ruleth hir owne subiects, and with hir worthinesse, winneth the good willes of straungers, so that she is no lesse gratiouse among hir own, then glorious to others, no lesse loued of hir people, then merualed at of other nations.

This is the blessing that Christ alwayes gaue to his people, peace: This is the curse 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 holleye 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 *Ezechias* prayed for, let there be trueth and peace, O Lorde in my dayes. All which examples doe manifestly proue, that ther can be nothing giuen of God to man more notable then peace.

1 dores haue *H rest* 3 *Semyramis G: Semeriamis MA: Semiriamis B: Semiramis E rest* 4 *gouerned] ruled E rest* 9 *ciuile] cruel ABG* 12 *blast E rest* 13 *Emrald E: Emerald F rest* 14 *theirs] their H: there 1617 rest* 17 *perrils E rest* 22 *will E rest* 27 *onely the F rest* 29 *holy A rest* 30 *Salomon AB* 34 *giuen of God to man om. E rest*

This peace hath the Lorde continued with great and vnspeakeable goodnesse amonge his chosen people of *England*. How much is that nation bounde to such a Prince, by whome they enioye all benefits of peace, hauing their barnes full, when others famish, their cofers stuffed with gold, when others haue no siluer, their wiues without daunger, when others are defamed, their daughters chast, when others are defloured, theyr houses furnished, when others are fired, where they haue all thinges for superfluitie, others nothing to sustaine their neede. This peace hath God giuen 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 saye as *Praxitiles* did, when hee beganne to paynt *Venus* and hir Sonne, who doubted, whether the worlde could affoarde coulours good enough for two such fayre faces, and I whether our tongue canne yelde wordes to blase that beautie, the perfection where-of none canne imagine, which seeing it is so, I must doe like those that want a cleere sight, who being not able to discerne 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*, said, that fiftie more fayrer then those coulde not minister sufficent beautie to shewe the Godesse of beautie, therefore being in dispaire either by art to shadow hir, or by imagination to cōprehend hir, he drew in a table a faire temple, the gates open, & *Venus* going in, so as nothing coulde be perceiued but hir backe, wherein he vsed such cunning, that *Appelles* himselfe seeing this worke, wished yt *Venus* would turne hir face, saying yt if it were in all partes agreeable to the backe, he woulde become apprentice to *Zeuxis*, and slauie to *Venus*. In the like manner fareth it with me, for hauing all the Ladyes in *Italy* more then fiftie hundered, whereby to coulour *Elizabeth*, I must say with *Zeuxis*, that as many more will not suffise, and therefore in as great an agonie paint hir court with hir back towards you, for yt I cannot by art portraike hir beautie, wherein though I want the skill to doe it as *Zeuxis* did, yet vewing it narrowly, and comparing it wisely, you all will say yt if hir face be

12-3 her Maiestie, her personage, *E rest* 15 *Praxitiles so all* 18 my *E rest*
 24 sufficient *A rest* 30 an Apprentice *E rest* 37 all om. *E rest*

aunswerable to hir backe, you wil like my handi-crafte, and become hir handmaides. In the meane season I leaue you gasing vntill she turne hir face, imagining hir to be such a one as nature framed, to y^t end that no art should imitate, wherein shee hath proued hir selfe to bee exquisite, & painters to be Apes.

This Beautifull moulde when I behelde to be endued, with chasttie, temperance, mildnesse, & all other good giftes of nature (as hereafter shall appeare) when I saw hir to surpassee 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 superior 10 to every one in all giftes of the minde, I beegan thus to pray, that as she hath liued fortie yeares a virgin in great maiestie, so she may lyue fourescore yeares a mother, with great ioye, that as with hir we haue long time hadde peace and plentie, so by hir we may euer haue quietnesse and aboundaunce, wishing this euen from the bottome of a heart 15 that wisheth well to *England*, though feareth ill, that either the world may ende before she dye, or she lyue to see hir childrens children in the world: otherwise, how tickle their state is y^t now triumph, vpon what a twist they hang that now are in honour, they y^t liue shal see which I to thinke on, sigh. But God for his merces sake, Christ for 20 his merits sake, y^e holy Ghost for his names sake, graunt to that realme, comfort with-out anye ill chaunce, & the Prince they haue without any other chaunge, that y^e longer she liueth the sweeter she may smell, lyke the bird *Ibis*, that she maye be triumphant in victories lyke the Palme tree, fruitfull in hir age lyke the Uyne, in all 25 ages prosperous, to all men gratioues, in all places glorious: so that there be no ende of hir praise, vntill the ende of all flesh.

Thus did I often talke with my selfe, and wishe with mine whole soule.

What should I talke of hir sharpe wit, excellent wisedome, ex- 30 quisite 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 simple.

In questioning not inferiour to *Nicaulia* the Queene of *Saba*, that did put so many hard doubts to *Salomon*, equall to *Nicostrata* in the 35 *Greeke* tongue, who was thought to giue precepts for the better

11 the before gifts *H* rest 14 long.. hadde] had long time *E* rest euer may
E rest 16 fareth *E* rest 18 fickle 1630-36 19 now om. *E* rest 22-3
 & the Prince... other chaunge, om. *E* rest 24 vnto after like *E* rest 27
 praises *E* rest 29 heart *GE* rest 32 as] so *E* rest 35 Salomon *AB*

perfectiō: more learned in the *Latine*, then *Amalasunta*: passing *Aspasia* in Philosophie, who taught *Pericles*: exceeding in iudgement *Themistoclea*, who instructed *Pithagoras*, adde to these qualties, those, that none of these had, the *French* tongue, the *Spanish*, the 5 *Italian*, not meane in euery one, but excellent in all, readyer 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 y^e olde: Insomuch as there is no Embassadour, that commeth into hir court, but she is willing & able both to vnderstand 10 his message, & vtter hir minde, not lyke vnto y^e Kings of *Assiria*, who aunswere Embassades by messengers, while they theselues either dally in sinne, or snort in sleepe. Hir godly zeale to learning, with hir great skil, hath bene so manifestly approued, yt I cannot tell whether she deserue more honour for hir knowledge, or admiration 15 for hir curtesie, who in great pompe, hath twice directed hir Progresse vnto the Uniuersities, with no lesse ioye to the Students, then glory to hir State. Where, after long & solemayne disputations in Law, Phisicke, & Diuinitie, not as one weried with Schollers arguments, but wedded to their orations, when euery one feared to offend in 20 length, she in hir own person, with no lesse praise to hir Maiestie, then delight to hir subiects, with a wise & learned conclusion, both gaue them thankes, & put hir selfe to paines. O noble patteme of a princelye minde, not like to y^e kings of *Persia*, who in their progresses did nothing els but cut stickes to drieue away the time, nor 25 like y^e delicate liues of the *Sybarites*, who would not admit any Art to be exercised w^tin their citie, yt might make y^e least noyse. Hir wit so sharp, that if I should repeat the apt aunsweres, y^e subtil questions, y^e fine speaches, the pithie sentences, which on y^e soddain she hath vttered, they wold rather breed admiratiō thē credit. But 30 such are y^e gifts yt the 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 euery one in al, insomuch, that there is nothing to bee added, that either mā would wish in a woman, or God doth glie to 35 a creature.

I let passe hir skil in Musicke, hir knowledg in al y^e other sciences,

1 Acalasunta *E rest* 3 Themistocles *H rest* 4 of these] haue *E rest*
 7 to before learne *E rest* 8 Ambassadour *AB* 11 aunswered *GE* Ambas-
 sades *AB*: Embassages *H rest* 13 appreued *E* 17 hir] the *E rest* the
 before Law *F rest* 22 very great before paines *E rest* 23 vnto *E rest*
 28 the] y^t *M* 32 generally *M* 34 men *E rest*

whē 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 ⁵ 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 she borne the sword with such iustice, ¹⁰ that neither offenders coulde complaine of rigour, nor the innocent of wrong, yet so tempered w^t mercie, as malefactours haue beene sometimes pardoned vpon hope of grace, and the iniuried requited to ease their grieve, insomuch that in y^e whole course of hir glorious raigne, it coulde neuer be saide, that either the poore were oppressed ¹⁵ without remedie, or the guiltie repressed without cause, bearing this engrauen in hir noble heart, that iustice without mercie were extreme 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 blessings 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 ²⁰ 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 ioye of hir subiectes, to the vnspeakeable comforte of hir soule, to the great glorye of God, establisched that religion, the mayntenance where-of, shee rather seeketh ²⁵ to confirme by fortitude, then leaue off for feare, knowing that there is nothing that smelleth sweeter to the Lorde, then a sounde spirite, which neyther the hostes of the vngodlye, nor the horror of death, can eyther remoue or moue.

This Gospell with inuincible courage, with rare constancie, with ³⁰ hotte zeale shee hath maintained in hir owne countries with-out chaunge, and defended against all kingdomes that sought chaunge, insomuch that all nations rounde about hir, threatninge alteration,

¹⁰ Two] Ffue *E rest*, prob. first in 1582 ¹³ iniurie *E rest* ²² course *E*
³² vnto *E rest* ³⁷ defenced *E-1631*

shaking swordes, throwing fyre, menacing famyne, murther, destruction, desolation, shee onely hath stooode like a Lampe on the toppe of a hill, not fearing the blastes of the sharpe winds, but trusting in his prouidence that rydeth vpon the winges of the 5 foure windes. Next followeth the loue shee beareth to hir subiectes, who no lesse tendereth them, then the apple of hir owne eye, shewing hir selfe a mother to the afflicted, a Phisition to the sicke, a Soueraigne and mylde Gouernesse to all.

Touchinge hir Magnanimitie, hir Maiestie, hir Estate royall, there 10 was neyther *Alexander*, nor *Galba* the Emperour, nor any that might be compared with hir.

This is she that resembling the noble Queene of *Nauarr*, vseth the Marigolde for hir flower, which at the rising of the Sunne openeth hir leaues, and at the setting shutteth them, referring all 15 hir actions and endeouours to him that ruleth the Sunne. This is that *Cæsar* that first bound the Crocodile to the Palme tree, bridling those, that sought to raine 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 20 of the Hart, that went about to worke destruction to hir subiectes, into whose winges although the blinde Beetle would haue crept, and so being carried into hir nest, destroyed hir young ones, yet hath she with the vertue of hir fethers, consumed that flye in his owne fraud.

25 She hath exiled the Swallowe that sought to spoyle the Grasshopper, and giuen bytter Almondes to the rauenous Wolues, that endeuored to deuoure the silly Lambes, burning euen with the breath of hir mouth like y^e princly Stag, the serpents y^t wer engendred by the breath of the huge Elephant, so that now all hir 30 enimies, are as whist as the bird *Attagen*, who neuer singeth any tune after she is taken, nor they beeing so ouertaken.

But whether do I wade Ladyes, as one forgetting him-selfe, thinking to sound the depth of hir vertues with a few fadomes, when there is no bottome: For I knowe not how it commeth to passe, 35 that being in this Laborinth, I may sooner loose my selfe, then finde the ende.

Beholde Ladyes in this Glasse a Queene, a woeman, a Uirgin, in

² Lambe *GE rest* ⁷ mother to] louing mother vnto *E rest* ^{to²]} vnto
E rest ¹⁷ rayne *ABG*: reigne *F 1623: reine 1630-36* ¹⁹ thrownd *E*
³² whither *EH rest* ³³ deph *M* ³⁷ in²] in twice *H*

all giftes 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 to bring Egges after apples, or after the setting out of the Sunne, to tell a tale of a 5 Shaddow.

But this I saye, that all offyces are looked to with great care, that vertue is embrased of all, vice hated, religion daily encreased, manners reformed, that who so seeth the place there, will thinke it rather a Church for diuine seruice, then a Court for Princes delight. 10

This is the Glasse Ladies wher-in I would haue you gase, where-in I tooke my whole delight, imitate the Ladys in *England*, amende your manners, rubbe out the wrinkles of the minde, and be not curious about the weams in the face. As for their *Elizabeth*, sith you can neyther sufficiently meruaile at hir, nor I prayse hir, let vs 15 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.*

*Pallas, Juno, Venus, cum Nympham numine plenam
Spectarunt, "nostra hęc," quęq; triumphat, "erit."
Contendunt autem: sic tandem regia Juno,
"Est mea, de magnis stemma petiuit auis."
"Hoc leue, (nec sperno tantorum insignia patrum):
Ingenio pollet; dos mea," Pallas ait.
Dulce Venus risit, vultusq; in lumina fixit,
"Hęc mea" dixit "erit, nam quod ametur habet.
Judicio Paridis, cum sit prelata venustas,
Ingenium Pallas? Juno quid vrget auos?"
Hęc Venus: impatiens veteris Saturnia damni,
"Arbiter in cęlis non Paris," inquit "erit."
Intumuit Pallas nunquam passura priorem,
"Priamides Helenem," dixit, "adulter amet."
Risit, & erubuit, mixto Cytherea colore,
"Iudicium," dixit, "Iuppiter ipse ferat."*

7 that²] and F rest 9 so om. E rest 10 a before Princes E rest 15
you] ye E rest 22 "nostra] I have added the inverted commas throughout,
and one or two stops 23 haęc A rest quęq'; B: quęque E rest triumphant E
25 partum E 1623 27 vultusque E rest lumnia E 29 Paraidis E
30 vrget BE rest 34 Priamedes F rest Helenam BE rest

Assensere, Iouem, compellant vocibus vtrō :

Incipit affari regia Iuno Iouem.

*“Iuppiter, Elizabeth vestras si venit ad aures,
(Quam certe omnino cœlica turba stupent)*

*Hanc propriā, & merito semper vult esse Monarcham
Quęq; suam, namq; est pulchra, diserta, potens.*

*Quod pulchra, est Veneris, quod polleat arte, Mineruq;
Quod Princeps, Nympham quis neget esse meam?*

Arbiter istius, modo vis, certaminis esto,

Sin minus, est nullum lis habitura modum.”

*Obstupet Omnipotēs, “durum est quod poscitis,” inquit,
“Est tamen arbitrio res peragenda meo.*

Tu soror et coniux Iuno, tu filia Pallas,

Es quoq; 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, & quoq; Dearum,
Diuisum Elizabeth cum Ioue numen habet.*

*Ergo quid obstrepitis? frustra contenditis” inquit,
“Ultima vox hæc est, Elizabetha mea est.”*

Euphues

Es Iouis Elizabeth, nec quid Ioue maius habendum,

Et, Ioue teste, Ioui es Iuno, Minerua, Venus.

*T*Hese Uerses *Euphues* sent also vnder his Glasse, which hauing
25 once finished, he gaue him-selfe to his booke, determininge
to ende his lyfe 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 liue in that Court,
and wedded to the manners of that countrey.

30 It chaunced that being in *Athens* not passing one quarter of a
yeare, he receiued letters out of *England*, from *Philautus*, which
I thought necessarye also to insert, that I might giue some ende to
the matters in *England*, which at *Euphues* departure were but rawly
left. And thus they follow.

5 Monarchum *EF* 1617 rest: Nonarchum *H* 6 Quæque *E* rest sanam
MA deserta all eds. 7 Mineruæ *AB* 1617 rest: Minerua *E-H* 8
negat *A*: negat *F* rest 14 quoque *E* 16 veneris *F* rest 17 hæc (bis)
A rest quæq; *AB*: quæque *E*: quæque *F* rest 18 mumen *M* 22
Est *E* rest 23 Ioue] Ioue *EF* es] est *BE* rest 33 in] of *DE* rest

*Philautus to his owne
Euphues.*

I Haue oftentimes (*Euphues*) since 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 5 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 conuenient messenger by whom to send, and straung newes whereof to write.

Thou knowest howe frowarde matters went, whē thou tookest 10 shippe, & thou wouldest meruaile to heere howe forwarde they were before thou strokest saile, for I had not beene long in London, sure I am thou wast not then at *Athens*, when as the corne whiche was greene in the blade, begā to wax ripe in the eare, when the seede which I scarce thought to haue taken roote, began to spring, when 15 the loue of *Surius* whiche hardly I would haue gessed to haue a blossome, 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, insomuch that we were ready to make Haye, before we coulde mowe grasse, hauing in effecte the 20 Ides of May before the Calends of March, which seeing it is so forward in these things, I meruailed the lesse to see it so redy in matters of loue, wher oftentimes they clap hands before they know the bargaine, and seale the Oblygation, before they read the condition.

At my being in the house of *Camilla*, it happened I found *Surius* 25 accompanied with two knights, and the Lady *Flavia* with three other Ladys, I drew back as one somewhat shamefast, when I was willed to draw neere, as one that was wished for. Who thinking of nothing lesse then to heare a cōtract for mariage, wher I only expected a conceipt for mirth, I sodainly, yet solempnly, hard those wordes of 30 assurance betweene *Surius* & *Camilla*, in the which I had rather haue bene a partie, then a witnes, I was not a lyttle amazed to see them strike the yron which I thought colde, & 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 ies. 35

You muse *Philautus* to see *Camilla* & me to bee assured, not that you doubted it vnlikely to come to passe, but that you were ignorant

7 it before hath E rest
their before hands E rest
for] of BE rest

offered E rest
24 conditon M

17 hath it E rest
25 in] at DE rest

23
30

of the practises, thinking the diall to stand stil, bicause 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 towards hir, you wold rather haue thought great hast to be made, then long deliberation.

5 For this vnderstande, that my friends are vnwilling y^t I shold match so low, not knowing y^t loue thinketh y^e Iuniper shrub, to be as high as y^e tal Oke, or y^e Nightingales layes, to be more precious then y^e Ostritches feathers, or y^e Lark y^t breedeth in y^e ground, to be better then y^e Hobby y^t mounteth to the cloudes. I haue alwaies hetherto 10 preferred beautie before riches, & honestie before bloud, knowing that birth is y^e praise we receiue of our auncestours, honestie the renowne we leaue to our successors, & of to britle goods, riches & beautie, I had rather chuse that which might delight me, then destroy me. Made mariages by friends, how daungerous they haue 15 bene I know, *Philautus*, and some present haue proued, which can be likened to nothing els so well, then as if a man should be constrainyd to pull on a shooe by an others last, not by the length of his owne foote, which beeing too little, wrings him that weares it, not him y^t made it, if too bigge, shameth him that hath it, not him 20 that gaue it. In meates, I loue to carue wher I like, & in mariage shall I be carued where I lyke not? I had as liefe an other shold take mesure by his back, of my apparel, as appoint what wife I shal haue, by his minde.

In the choyce of a wife, sundry men are of sundry mindes, one 25 looketh high as one y^t feareth no chips, saying y^t the oyle that swimmeth in y^e top is y^e wholsomest, an other poreth in y^e ground, as dreading al daungers that happen in great stocks, alledging that y^e honny y^t lieth in y^e bottome is y^e sweetest, I assent to neither, as one willing to follow the meane, thinking y^t the wine which is in 30 the middest to be the finest. That I might therfore match to mine owne minde, I haue chose *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 inferior to none, in vertue superior to a number.

35 Long time we loued, but neither durst she manifest hir affection, because I was noble, nor I vitter myne, for feare of offence, seeing

7 Oakes *DE rest* 8 Estridges *E rest* 12 to²] two *A rest* 15
not after know *E rest* 16 liked *E*: likned *F rest* 20 carue] craue
B 1617, 1623 21 craued *B* 1617, 1623 22 shal] should *DE rest* 23
my *E* 26 in¹] on *E rest* 26 poring *E rest* in²] on *F rest* 27
alleageth *F rest* 29 y^t om. *F rest*

in hir always a minde more willing to cary torches before *Vesta*, then tapers before *Juno*. But as fire whē it bursteth out catcheth hold soonest of the dryest wood, so loue when it is reueyled, fasteneth easiest vpon the affectionate will, which came to passe in both vs, for talking of Loue, of his lawes, of his delyghts, torments, 5 and all other braunches, I coulde neither so dissemble my liking, but that she espied it, where at I began to sigh, nor she so cloake hir loue, but that I perceiued it, where at shee began to blush: at the last, though long time strayning curtesie who should goe ouer the stile, when we had both hast, I (for that I knew womē would 10 rather die, then seeme 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, easely beleueed, and replied in the like manner, which I thought not certeine, not that I misdoubted hir faith, but that I coulde not perswade my selfe of so 15 good fortune. Hauing thus made ech other priuie to our wished desires, I frequēted more often to *Camilla*, which caused my friendes to suspect that, which nowe they shall finde true, and this was the cause that we al meete heere, that before this good company, we might knit that knot with our tongues, that we shall neuer vndoe 20 with our teeth.

This was *Surius* speach vnto me, which *Camilla* with the rest affirmed. But I *Euphues*, in whose hart the stumps 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 selfe, 25 that the time was past to woe hir, that an other was to wedde, I digested the Pill which had almost chockt 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 visite the Ladie *Flavia* at my leisure, which worde 30 was to me in steede of a welcome.

Within a while after it was noysed that *Surius* was assured to *Camilla*, which bread great quarrells, but hee like a noble Gentleman reioycing more in his Loue, then esteeminge the losse of his friendes, maugre them all was maried, not in a chamber priuatelye 35 as one fearing tumultes, but openlye in the Church, as one ready to aunswere any obiections.

3 reuealed *A* rest 5 of before vs *B* rest 7 *I*] she *DE* rest not
she so *B*: nor she to *E*: or shee to *F*: or shee so *H* rest 10 haste *BFH* 1623
rest 15 of] to *E* 17 by before my *E* 26 was¹ om. *H* rest 27
choakt *B* rest 30 willing *H* rest 33 bred *DE* rest great om. *ABE* rest

This mariage solemnised, could not be recalled, which caused his Allies to consent, and so all parties pleased, I thinke them the happyest couple in the worlde.

5 **N**ow *Euphues* thou shalt vnderstand, that all hope being cut off, from obtaining *Camilla*, I began to vse the aduaantage of the word, that Lady *Flavia* 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 arrand, but drinke I would, my great curtesie 10 was to excuse my greeuous tormentes: for I ceased not continuallye 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, reuealing the bytter sweetes that I sustained, the ioy at hir presence, the grieve at hir 15 absence, with al 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 feyngd sighes, were but sleyghtes, that all their loue, was but to laugh, laying baites to catch the fish, that they meant agayne to 20 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, vnesse 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.

25 Thus would she dally, a wench euer-more giuen to such dispore: I aunswered for my selfe as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetinges, but few pastimes, vntill at the last *Surius* one that could quickly perceiue, on which side my bread was buttered, beganne 30 to breake with me touching *Frauncis*, not as though he had heard any thing, but as one that would vnderstand some-thing. I durst not seeme straunge when I founde 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 discourses I had 35 with my Uiolet, my earnest desire to obtaine hir, my landes, goodes, and reuenues, who hearing my tale, promised to further my suite,

2 parts *E* rest 6 y^e before Lady *B* to om. *E* rest 9 errand *DE* rest
 13 sayinges] saying *DE* rest 17 the] their *F* rest 18 slightes *AB* 21
Mizaldos *F* rest 24 *Cicyco* *AB*: *Cicico* *DE* rest 30 *Fraunces* *EH*:
Francis 1617-1631: *Frances* 1636 33 to om. *E* rest 34 discourse *E* rest

where-in he so besturred his studie, that with-in one moneth, I was in possibilite to haue 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 meeete thee, or minister leasure to me.

To this ende it grewe, that conditions drawnen for the performaunce of a certaine ioynter (for the which I had manye *Italians* bounde) we were both made as sure as *Surius* and *Camilla*.

Hir dowrie was in redy money a thousand pounds, and a fayre ¹⁰ 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 sell my landes in *Italy*.

Now *Euphues* imagine with thy self that *Philautus* beginneth to chaunge, although in one yeaire to marie and to thriue it be hard. ¹¹

But would I might once againe see 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 ¹⁰ 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 *Flavia* saluteth thee, and also my *Uiolet*, euery one wisheth thee so well, as thou canst wish thy selfe no better. ¹²

Other newes here is none, but that which lyttle apperteyneth to mee, and nothing to thee.

Two requestes I haue to make, aswel from *Surius* as my selfe, the one to come into *England*, the other to heare thyne aunsweare. And thus in hast I byd the farewell. From *London* the first of ³⁰ *Februarie*. 1579.

Thyne or not his owne :
PHILAVTVS.

THIS Letter being deliuered to *Euphues*, and well perused, caused him both to meruaile, and to ioy, seeing all thinges so straungly ³⁵ concluded, and his friende so happilye contracted: hauing therefore by

¹ besturred *E rest* ⁴ deferre *A rest* ⁹ bounde] bonds *H rest* ¹⁵
thru *M* ²¹ and om. *H rest* ²² entered *M* ²⁵ as] that *E rest* ²⁶
there *H rest* ²⁷ vnto *E rest* ²⁸ haue] am *E rest*. ³⁰ the¹] thee *AB*:
you *E rest*

the same meanes opportunitie to send aunswere, by the whiche he had pleasure to receiue newes, he dispatched his letter in this forme.

¶ *Euphues to Philautus.*

¶ *T*Her cold nothing haue come out of *Engläd*, to *Euphues* more welcome thē thy letters, vnesse it had bin thy person, which when I had throughly perused, I could not at y^e first, either beleue thē for y^e straūgnes, or at the last for the happinesse: for vpon the sodaine to heare such alterations of *Surius*, passed all credit, and to vnderstand so fortunate successe to *Philautus*, all expectation: yet considering that manye things fall betweene the cup and the lippe, that in one lucky houre more rare things come to passe, thē sometimes in seuen yeare, that mariages are made in heauen, though consummated in yearth, I was brought both to beleue the euent, and to allow them. Touching *Surius* and *Camilla*, there is no doubt but that they both will lyue well in mariage, who loued so well before theyr matching, and in my mind he delt both wisely & honorably, to prefer vertue before vain-glory, and the godly ornaments of nature, before the rich armour of nobilitie: for this must we all think, (how well soeuer we think of our selues) that vertue is most noble, by the which men became first noble. As for thine own estat, I will be bold to couisel thee, knowing it neuer to be more necessary to vse aduise thē in mariag. *Solon* gaue counsel that before one assured him-self he should be so warie, that in tying him-selfe fast, he did not vndo him-selfe, wishing them first to eat a Quince pear, yt is to haue sweete conference with-out brawles, then salt to be wise with-out boasting.

In *Bœotia* they couered the bride with *Asparagonia* the nature of the which plant is, to bring sweete fruit out of a sharpe thorne, wher-by they noted, that although the virgin were somewhat shrewishe at the first, yet in time shee myght become a sheepe.

Therefore *Philautus*, if thy Uyolet seeme in the first moneth either to chide or chafe, thou must heare with out reply, and endure it with patience, for they that can-not suffer the wranglyngs of young maryed 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 with the Bee, forsake the Honny.

4. There could *A rest* 6 cuold *M* 12 yeaeres *DF rest* 13 yearth]
 Earth *A rest* 17 godly *DF rest* nature] vertue *DE rest* 25
 a before sweete *DE rest*. 27 Boetie *MABDF rest*: Boetie *E* 28 the
 om. *DF rest* 31 seemeth *BE* 32 it om. *BE rest* 34 vnto] to *F rest*.

Thou must vse sweete words, not bitter checkes, & though happily thou wilt say that wandes are 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, because he would see if it wold bow by strength, maye chaunce to haue a crooked tree, when he 5 would haue a straignt.

It is pretelye noted of a contention betweene the Winde, and the Sunne, who should haue the victorye. A Gentleman walking abroad, the Winde thought to blowe of his cloake, which with great blastes and blusterings striuing to vnloose it, made it to stick faster to his 10 backe, for the more the winde encreased the closer his cloake clapt to his body, then the Sunne, shining with his hote beames began to warme this gentleman, who waxing somwhat faint in this faire weather, did not onely put of his cloake but his coate, which the Wynde perceiuing, yeelded the conquest to the Sunne. 15

In the very like manner fareth it w^t young wiues, for if their husbāds with great threatnings, w^t iarres, with braules, seeke to make thē tractable, or bend their knees, the more stiffe they make them in the ioyntes, the oftener they goe about by force to rule them, the more froward they finde them, but vsing milde words, gentle per- 20 swasions, familyar counsaile, entreatie, submission, they shall not onely make them to bow their knees, but to hold vp their hands, not onely cause thē to honour them, but to stand in awe of them: for their stomackes are al framed of Diamond, which is not to be brused with a hammer but bloode, not by force, but flatterie, resem- 25 blyng the Cocke, who is not to be feared by a Serpent, but a glead. They that feare theyr Uines will make too sharpe wine, must not cutte the armes, but graft next to them Mandrage, which causeth the grape to be more pleaasunt. They that feare to haue curst wiues, must not with rigor seeke to calme them, but saying gentle words in 30 every place by them, which maketh them more quyet.

Instruments sound sweetest, when they be touched softest, women waxe wisest, when they be vsed mildest. The horse striueth when he is hardly rayned, but hauing y^e bridle neuer stirreth, women are starke mad if they be ruled by might, but w^t a gentle rayne they will 35 beare a white mouth. Gal was cast out frō y^e sacrifice of *Juno*,

1 happily E-1622: haply 1630-36 2 are^{1]} bee DF 1617, 1630-36 9
off DE rest 11 his] the BE rest 13 this^{1]} the E rest 14 off BE rest
16 the very om. DE rest 25 a] the E 28 Mendrage DE rest 30 seeke
... calme] seeme to reclaime DE rest 33 waxe] are E rest be] are DF rest
36 Gall A rest

which betokened that the mariage 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 she gngle, the one is a manifest signe she delighteth in others, the other 5 a token she dispiseth thee. Be in thy behauour modest, temperate, sober, for as thou framest thy manners, so wil thy wife fit hirs. Kings that be wrastlers cause their subiects to exercise that feate. Princes that are Musitians incite their people to vse Instruments, husbands that are chast and godly, cause also their wiues to imitate their goodnesse, 10 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, so doe we tearme that, the goods of the husband which his wife bringeth, though it be all.

Helen gaped for goods, *Paris* for pleasure, *Vlysses* was content 15 with chast *Penelope*, so let it be with thee, that whatsoeuer others marie 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 maryed his eyes, but by that time he haue also wedded his eare, he wil con- 20 fesse that a faire shooe wringe, though it be smoothe in the wearing.

Lycurgus made a law that there should be no dowry giuen with Maidens, to the ende that the vertuous might be maryed, who com- monly haue lyttle, not the amorous, who oftentimes haue to much.

Behaue thy self modestly with thy wife before company, remem- 25 bring the seueritie of *Cato*, who remoued *Manilius* frō the Senate, for that he was seene to kisse his wife in presence of his daughter: olde men are seldomly merry before children, least their laughter might breed in them loosenesse, husbands shold scarce iest before their wiues, least want of modestie on their parts, be cause of wanton- 30 nes on their wiues part. Imitate the Kings of *Persia*, 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 practisest most, yt will thy wife follow most, though it becommeth hir least. And yet 35 woulde I not haue thy wife so curious to please thee, yt fearing least hir husband shold thinke she painted hir face, she shold not therefore wash it, onely let hir refraine from such things as she knoweth

3 weepe] sheepe *A* 5 a] is a *F* rest 14 his before goods *DE* rest
 19 hane] hath *DE* rest 20 wrings *ABDE* rest 25 *Manilius* all eds. (see note)
 32 vse *E* their²] the *DE* rest 33 practisest *E*

cānot wel like thee, he y^t cōmeth before an Elephāt will not weare bright colors, nor he that cōmeth to a Bul, red, nor he y^t standeth by a Tiger, play on a Taber: for that by the sight or noyse of these things, they are commonly much incensed. In the lyke manner, there is no wife if she be honest, that will practise those things, that to hir mate shall seeme displeasaunt, or moue him to cholar.

Be thrifte and warie in thy expences, for in olde time, they were as soone condemned by law that spent their wiues dowry prodigally, as they that diuorced them wrongfully.

Flye that vyce which is peculiar to al those of thy countrey, ¹⁰ *Ielouise*: for if thou suspect without cause, it is the next way to haue cause, women are to bee ruled by their owne wits, for be they chast, no golde canne winne them, if immodest no grieve 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 ¹⁵ too submisse, that will cause hir to disdaine thee, let hir neither be thy slaye, nor thy souereigne, for if she lye vnder thy foote she will neuer loue thee, if clyme aboue thy head neuer care for thee: the one will breed thy shame to loue hir to little, the other thy grieve to suffer too much.

In gouerning thy householde, vse thine owne eye, and hir hande, for huswifery consisteth as much in seeing things as setlyng things, and yet in that goe not aboue thy latchet, for Cookes are not to be taught in the Kitchin, nor Painters in their shoppes, nor Huswiues in their houses, let al the keyes hang at hir girdel, but the pursse at thine, ²⁵ so shalt thou knowe what thou dost spend, and how she can spare.

Breake nothing of thy stocke, for as the Stone *Thyrrenus* beeing whole, swimmeth, but neuer so lyttle diminished, sinketh to the bottome: so a man hauing his stocke full, is euer a float, but wasting of his store, becommeth bankerout.

Enterteine such men as shall be trustie, for if thou keepe a Wolfe within thy doores to doe mischiefe, or a Foxe to worke craft and subtillie, thou shalt finde it as perrilous, as if in thy barnes thou shouldest mainteyne Myce, or in thy groundes Moles.

Let thy Maydens be such, as shal seeme readier to take paynes, ³⁵ then follow pleasure, willinger to dresse vp theyr house, then their

¹⁰ which] that *BE* rest ¹⁵ nor] not *B* ¹⁶ demisse *DFH* 1617, 1630-36: *dismissed E*: *remisse* 1623 ¹⁹ to²] so *B* rest ²¹ thy] thine *E-1631* ²³ aboue] about *H-1623* ²⁵ kayes *E* ²⁷ *Thirrenius D* 1636; *Thirrenus E-1631* ³⁰ bankrupt *DF rest* ³² to worke... *FINIS* completed from *A* (*Mal. 713*) ³³ Barne *E* rest ³⁴ or] and *E* rest ground *E* rest

heades, not so fine fingered, to call for a Lute, when they shoulde
vse the distaffe, nor so dainetie mouthed, that their silken throtes
should swallow no packthred.

For thy dyet be not sumptuous, nor yet simple: For thy attyre
is 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 so 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 folow ryot, that it muste now enforce thee to
pursue thrifte, that then there was no pleasure to bee compared to the
courting of Ladyes, that now there can be no delight greater then to
haue a wife.

Commend me humbly to that noble man *Surius*, and to his good
Lady *Camilla*.

Let my duetie to the Ladie *Flavia* be remembred, and to thy
Violyt, let nothing that may be added, be forgotten.

20 Thou wouldest haue me come againe into *England*, I woulde but
I can-not: But if thou desire to see *Euphues*, when thou art willing
to visite thine Uncle, I will meeete thee, in the meane season, know,
that it is as farre from *Athens* to *England*, as from *England* to
Athens.

25 Thou sayest 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 haue heard that such
a friend cannot be gotten in the court without pence.

Fayre words fatte fewe, great promises without performance, delight
20 for the tyme, but yerke euer after.

I cannot but thanke *Surius*, who wisheth me well, and all those
that at my beeing in *England* lyked me wel. And so with my
hartie commendations vntill I heare from thee, I bid thee farewell.

*Thine to vse, if mari-
age chaunge not man-
ners Euphues.*

2 the] a *DE* rest nor] not *H* rest 23 to²] vnto *E*-1617, 1630-36 28
in the court on. *E* rest 30 yearke *DF* rest: yeerke *E* (mod. irk) 32 that
on. E 33 commendation *E*-1617, 1630-36