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LIFE AND WORKS
OF
ROBERT GREENE, M.A.

VOL. II.
MAMILLIA: PARTS I. AND II.
AND
ANATOMIE OF FLATTERIE.
1583—1593.
Oh! if ye would not have your spirits shorn
Of the deep consolations of the past,
Or drop the links wherewith ye can make fast
The Present to the Bygone, think no scorn
Of those great times whose double aspect seems
Like the revolving phases of our dreams.
Could we step back from out this present stir
Of good and ill, which interpenetrate
In every land and age the social state
How dread would seem its twofold character!
So we revere the Past, when Time hath furled
The skirts of mist, and to our vision cleared,
In luminous distinction, all unsphered,
The adverse circles of the Church and World.

Frederick W. Faber, D.D.
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Edited with Introductions, Notes and Illustrations, etc.
BY THE
Rev. Alexander B. Grosart, LL.D. F.S.A.

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THE

LIFE AND COMPLETE WORKS

IN

PROSE AND VERSE

OF

ROBERT GREENE, M.A.

CAMBRIDGE AND OXFORD.

IN TWELVE VOLUMES.

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

BY THE REV.

ALEXANDER B. GROSART, LL.D. (Edin.), F.S.A.
St. George's, Blackburn, Lancashire.

VOL. II.—PROSE.

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

PRINTED FOR PRIVATE CIRCULATION ONLY.
1881—83.

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

John G. Whittier.
Tis not that I have hope, or e'en desire
To win back for the long-dimm'd name of Greene
The fame once his—in many tributes seen—
That I thus bring together—say'd as by fire—
His manners-painting books; or in the choir
Of England's mighties place him; but I ween
There are in these our days, to whom the sheen
O' the past ne'er pale's, but like the martyr's pyre
grows luminous in the encompassing dark.
Brooke! true, brave man, to thee and kin, I bring
These antique love-tales: unto all who hark,
as from the Greenwood comes soft carolling;
And England of Elizabeth lives again
In many a quaint-speech'd page and vivid strain.

Alexander B. Grosart.
GENERAL PREFACE.

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

Elsewhere—namely, in annotations and additions to the Life by Professor Storojenko (in Vol. I.),—made to 'speak English' for the first time, and very considerably revised, supplemented and corrected by its distinguished Author expressly for me—full and critical notices of the several productions of Greene are given. Here I wish mainly to state, by way of General Preface, that with Greene, as in all my editing, my law and en-
deavour combined, is to reproduce the Author's own text in integrity, *id est*, without an attempt at (so-called) 'improvements,' or even modernisation of the spelling, punctuation, etc. The most of the original and early editions, having been printed in what is known as Black Letter or Old English—most trying of all type to read continuously—I do not profess to furnish facsimiles; but I shall be disappointed if it be not found that within the inevitable limitations of human fallibility, the *ipsissima verba* of the text are faithfully rendered—that text being in every case the earliest available (as successively explained in the places). Such few corrections of misprints and mispunctuations as it has been deemed expedient to make, are recorded in the Notes and Illustrations, save trifles such as a reversed letter, as n for u; misplaced letters, as hwose for howse (= house); misplaced words, as 'yet if he doubting he' for 'yet doubting if he' (vol. ii., p. 36, l. 4 from bottom), and the like. I have even had special type cast by Caslon to imitate original peculiarities—e.g., \( \hat{y}, \check{y}, \hat{w} = \text{with}, \hat{i} = ?, \text{etc., etc.} \) The colon (:) is a favourite punctuation with Greene and his contemporaries. It was evidently used to mark
a longer breathing or pause in reading than we should think of making. It will also be observed that a sentence is truncated, and what we should end it with, placed with a capital as the first word of a new clause, or sentence. I designate this, emphasis for the eye.

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

One distinctive peculiarity, in contrast with much contemporary literature, of the Works of Robert Greene may be as well accentuated here. In reversal of Robert Herrick’s famous couplet at close of “Hesperides”:

“To his Book’s end this last line he’d have plac’t,
Jocond his Muse was; but his Life was chast,”
I fear the 'Life' in Greene's case was a sorrowfully unchaste and stained one, though at long-last the Prodigal did arise from his swine-troughs and return weary, bruised, bleeding, and lowly-hearted to the Divine Father—as told in 'Confessions' beside which those of a Rousseau are tawdry and spectacular, so exquisite is their self-evidencing truth and pathos and penitence; whereas his Books are invariably pure. Gabriel Harvey bewrays his absolute ignorance of Greene's writings by the hearsay way in which he denounces them. While characters and scenes and circumstance would over and over have given opportunity for broad and unclean speech, broad and unclean speech is never found. Let his memory have all the benefit of this to-day.

Further—Even in his lightest and slightest love-story, if the Reader be on the alert, he will be struck with the opulence of weighty aphoristic thought, and penetrative vision of men and things. Speaking for myself as a Preacher, I have had repeatedly matter for a whole Sermon given me in some old legend, or brilliantly-set truth, or recondite fact, or epigrammatic saying, half-carelessly and by-
the-bye, worked into these off-hand books. Everywhere Greene vindicates himself as a gentleman, a scholar, a travelled observer, a bright, pleasant, light-hearted fellow, "of infinite jest," save in the deep-shadowed and piteously tragic close. I always think of Robert Greene as type of Matthew Arnold's unique Self-Deception, which we shall profit by pondering here and now:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ALEXANDER B. GROSART.

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

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

3rd October 1580.


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

A Mirrour or looking-glasfe for the Ladies of Englande.

Wherein is deciphered, howe Gentlemen vnder the perfect substantive of pure loue, are oft inueigled with the shadowe of lewde lufte: and their ferue faith, brought allepe by faiding fancie: vntil wit ioyned with wisdome, doth awake it by the helpe of reason.

BY ROBERT GREENE Graduate
in Cambridge.

Imprinted at London for
THOMAS WOODCOKE.

1583.
To the right honourable his very good Lord and Maister, Lord Darcie of the North:

Robert Greene wisheth long life, prosperous success, with all increase of honour and vertue.

E Milius Macedonicus (Right honorable) thinking to gratifie Alexander the great with some curious piece of workmanship, waded so far in the depth of his art, as straying curtesie with cunning, he skipt beyond his skill, not being able to make it perfect. Who, being blamed of Paufanias, for striving further then his fleeue would stretch, answered: that although arte and skill were wanting to beautifie the work, yet heart & wil did polish that part, which lacke of cunning had left vnperfect, ouershadowing the blemish of disabilitie with the vaile of sincere affectation. Whose aunswere, as one guiltie of the like crime, I clayme for a sufficient excuse of my follie, that durft enterprize to
friue beyond my strength, knowing my selfe vn-
able, both by nature and art, to bring such a
weighty matter to a wife end. For if the fouler
is to be condemed of follie, that takes in hande to
talke of hunting; or the merchant counted as
madde, which medleth with the rules of Astro-
nomie: then may I well be dubbed a dolt, which
dare take in hand to decipher the substaunce of
loue, that am but a lout; or to shew the force of
fancie, which am but a foole. But as there is not
a greater cooling carde to a rash wit then want,
so there is not a more speedie spurre to a willing
minde; then the force of dutie: which droue me
into a double doubt: eyther/to be counted as
bold as blind Bayard, in presuming too farre; or
to incurre the preiudice of ingratitude, in being too
slacke: to bee thought vaine glorious in writing
without wit; or a thanklesse person forgetting
my debt: so hauing free choyfe of them both, I
thought it but a light matter to bee counted ouer
venturous, if I might doe anything which should
shew some part of my dutie vnto your honour:
neither did I euer care to be counted bolde, if that
blemishe might eyther pleasur your Lordshipp, or
els make manifest my good will, whiche alwaies
did wishe to be with the formost of your wel-
willers. But as wishes are of no value, so his will
is as vaine, that couetes to pay his debt with a
counterfeite coyne: wherein I both find the fault, and commit the offence. For being greatly in-debted to your honour by dutie, for the first payment I offer a peece of work neither worth the wetting nor wearing, the receiuing nor reading, more meeete for the Apothecaries pots, then a noble mans hand; fitter for the pedler to rent, then Gentlemen to reade. Yet if the worke be weighed with my simple wit, it is downe measure; and if my good will might serue for a weight, although the fluffe bee light, yet there are few woulde be heauier in the ballance. So that hoping of your honours wonted curtesie, that you will marke the mynd, and not the matter; the will, and not the worke, I commit your honour to the almighty.

Your Honours humble Servant,

ROBERT GREENE.
TO THE GENTLEMEN READERS.

* * * * *

AFTER that, gentlemen, I had neither wel furnished nor finished this imperfect piece of worke, but brought it to a bare ende, whether it were for imitation or art, I haue almoft forgot, but for one it was, I chanced to reade divers Epistles of sundrie men written to the readers, wherein I found the best learned of them al so far drenched in doubt of their disabilies, & almost fortified for feare that want of skill should be a blemish to their worke, as (thinking a flat confeffion should have a plaine pardon) they call their bookes vanities, shadowes, imperfea paterns, more meete for the Pedler then the Printer, toyes, trifles, trash, trinkets. Some comparing the to cheeses, neither worth the taf ting, nor eating, so their books, neither worth the reading nor hearing: and yet the worst of them all so perfectly polished with the pumice stone of eloquence, as in them nature and art doe strive for supremacie. If then those learned men doe count their works but counterfeit, that were
carued with such curious cunning, and tearmed them trash which were Merchant ware: what shall I call mine, which is of such simple stuffe, as it is neither worth the cheaping nor the chaunging? Surely I wil leave the name to the readers gentle judgement, because I cannot finde one bad enough, that every one may tearme it as their fancy leadeth them. For there is no chaffer so charie, but some will cheape; no ware so bad, but some wil buy; no booke so yll but some will both reade it and praiie it; & none again so curious, but some wil carpe at it. Wel, so many heades, so many wittes. If Gentlemen will take my booke as a toy to passe away the time, and weigh more of my meaning then of the matter, and more of my wil, than eyther of my wit, or the worke; if I say, they shall shew me this curtseie, it shal be both a spurre to prick me forward to attempt further, and a sufficient recompence for my trauell.

ROBERT GREENE.
Roger Portington Esquier, in commendation of this booke.

If Grecia foyle may vaunt her hap and lucky chaunce,
As nurfe of Clios clarkely crue, her state t' aduaunce,
Or Smirna boaft of Homers skil, for hope of fame,
If royall Rome may reape renowne by Tullies name,
Or Virgils countrie village vaunt that she excell,
Dan Ouids natie land may strive to bear the bell:
Then Britaine foyle may brauely boaft her state in fine,
That she a new Pernassus is, the Mufes shrine.
No finer wittes in Grecia raigned then Britayne breedes,
No brauer workes in Smirna wrought then English deeds.
If passing port of Poets praisfe was euer founde
In Mantua, the like is got in Britayne ground.
If Tullie wan the golden spurre of fame by prose,
And reaped in Rome such rich renowne as wel as thofe:
Our Author beautifies this Britayne foyle: for why?
His stately style in English prose doth climbe the skie.
His filled phrase deserveth in learnings throne to fit,
And his Mamillia darkens quite the Frenchmans wit.
Yea if that any haue beeene crowned with laurel greene,
This Greene deserveth a laurel branch I weene:
For why? his pen hath paynted out Dan Cupids craft,
And set at large the doubtfull chance of fancies drafte:
Yea in such comely colours sure his worke's embossed,
As he for English phrase may fit amidst the most.
And thogh he thinks his booke too rude to win such fame,
His foes would say that he by right deserveth the fame.

ROGER PORTINGTON.
MAMILLIA.

The Citie of Padua, renowned as well for the antiquitie of the famous University, as also for the notable ryuer now called Po, when the Ciuill warres were moste hot, and the broyles of disfention so ryfe, that the Gothes and Hungarians with sodaine invasion had subuered the whole state of Italy, was euer so fortified with courageous Captaines & warlike Souldiours, and so wel governed by the prudent policy of their Magistrate Signior Gonsaga, that they alwayes set out the flagge of defiance, and neuer came so much as once to parle of peace with their enemies, although Venice, Florence, Sienna, with many other cities (as Machiauell in his Florentine historie maketh report) at the hotte Skirmishes and fierce Assaults of the Soldiours,
accepted conditions of peace willinglye: So much preuailed the pollitique wisdome of the wife Rular. Out of whose line by discent yffued one Francesco Gonzaga, a Gentleman whome fortune did not onely endue with wealth, but also beautified with as great wisdome as any of his predeceffors: so that it was in doubt, whether he wanne more fauour for his wit, or feare for his ryches: whether hee were better lyked for his calling, or loued for his courtefie: but sure whether it were, he had gayned the heartes of all the people. And yet for all these golden giftes of Nature, he was more bound vnto Fortune, which had bestowed vpon him one onely daughter, called Mamillia, of such exquifite perfection and fingular beautie, as the lineaments of her body, so perfectly portrayed out by nature, did shew this gorgeous Goddefle to be framed by the common consent of all the Graces: or els to purchafe Nature some great commendation by caruing a peece of so curious perfection. For her body was not onely beautified with the outward blaze of beautie: but her minde was also endued with the beames of inward bountie, as y men were rauisshed as much with the wöder of her wisdom, as druuen into admiration with the fourme of her feature. But what neede I to decipher her excellent perfection, fith nature had so cunningly paynted out the portraiture, both of her mind and
body, in such comly coulours, as it may suffice for me to say, she was the flower of all Venice.

This gallant Gyrle by her vertuous qualities had made such a stealth in the heart of one Florion, a young Gentleman, which ferued, as she did, in the Dukes court at Venice, that hee repofed his onely pleasure in her presence, and againe her onely contention confined in his company, that they were two bodyes and one soule: their will and wish was alike, the confer of the one was a constraint to the other, the desire of Mamillia was the delight of Florion: yea the concord of their nature was such, as no foppes of fuspition, no miftes of distrust, no floddes of ficklenes could once foyle their fayth: their friendship was so firmly founded on the rocke of vertue: for this straight league of lyking was not fleshly fancy, but a meere choyce of Chaftitie. Whereby we may well note the broad blasphemy of those which thinke, because the Towe cannot touch the fire, but it must burne, nor the Luie clafpe the Tree, vnlesse it sucke out the fappe; so like wise the greene wood cannot touch the coales, but it must flame, nor the Vine branch embrace the tender twig, but it must consume it: that loue and lyking cannot be without luft and lasciuiousnes: that deepe desire cannot be without fleshly affection: but this fuspition proceedeth of an euil disposition. This currish misconstruing com-
meth of a corrupt conscience, they seek others, where they have been hide them selues; for we may see by experience and manifest examples, that there have bee even lewd Louers, which have contented their disordinate desire, only with the courteous countenance of their Mistresse, who although they were caught in the snare of beautie, and altogether vowed unto vanity, yet they could so well bridle their affections, that the only sight of their Ladye was sufficient to feed their fancie.

If then the wanton woer, whose stay is but a rotten staffe, can so valiantly resist the Alarmes of lust: may not a Faythfull friend in friendship, and free in such filthy affection, be fervent in goodnesse, and cold in desire: yes Amian and Ignatia: Auficius and Canchia: Amador and his Florinda, are sufficient proofs and presidentes of this chaste league of loyal amity, that we may well thinke, and easelye perceiue this sacred bond of friendship betweene Florion and Mamillia was altogether founded upon vertue: and the more it is to be credited, because hee had beene deceived by the lightnesse of one Luminia, and knew very well, that there was little constancy in such kites of Cressids kind, whose minds were as foule within, as their faces faire without: he had been burnt in the hand, for touching fire without aduisement: he had late enough tafted of that baite, to bee taken in the
mamillia.

Trappe: he had bin too fore canuased in the Nettes, to strike at every ftale: and hee had trusted too much the shape of the body, to be so soone allured with the vewe of Beawtie: yea hee had beene so deepelye drenched in the waues of womens wyles, that euery fodayne fight was a sea of fuspition, as he made a vowe in the waye of mariage to abandon the company of women for euer, and to a solemne oath, since he had wonne againe the fieldes of his freedome, neuer by the leawdnes of loue to enter into bondage. Yet he would not altogether (although hee had cause with Euripides to proclaime himselfe open enemie to womankind) feeme so abfurde a Sophifter, to inferre a general conclusion of a particular pro-position, nor be counted so injurious, to condemne al of lightneffe, for ones leawdnes, nor to shewe himselfe such a moodelesse Aminius, to fay all were Criples, because he found one halting: No, no, he knew all hearbes were not as bitter as Coloquintida; that all water was not infectious, though fome were peftilent; that as there is a châgable Poliê, so there is a fted fast Emerauld, that there was as well a Lucrece, as a Lais; as well Cornelia as Corinna; as constant a Penelope, as a fleeting Phania; and as vertuous a Mamillia, as a vicious Luminia: so that as he detested § one for her folly, he imbraced the other for her vertue: info-
much that having himself escaped the seas of trouble and care, yet he thought his minde not fully quiet, vntill he might cause his friend Mamillia to cast her anker in the port of Tranquilitie. For after that he had made a Metamorphosis of himselfe from a Courtier of Venice, to a Countryan in Sienna: from the waues of wickednes, to the calme seas of Securitie: from the castle of Care, to the pallace of pleasure: from the heath of Heauines, to the hauen of Happines: yea, as he thought, from hel to heauè; yet he could not haue a quiet conscience, till he might see her of the same sect, & as deadly to hate it, as he did loth it: so that he wrot her a letter, wherein he counsayled her to follow his example, which shee hauing receiued, and read, the force of his friendshipe, on the one side so perswaded her, & the rule of reason on the other side, so constrayned her, that she concluded to abandon the Dukes Courte for euer, and so eschewe the bayte wherein was hidde such a deadly hooke, to abstaine from y pleasure, which in time would turne to poyson, to giue a final farewell to that condition of life, which at length would breede her confusion. And therefore having obtained leauie of the Dutches, came home in haste to her fathers house in Padua, where she had not remayned long, befoere diuers young Gentlemen drawen by the passing prayse of her
perfection, which was bruted abroade through al the Citie, repayred thither all in general, hoping to get the goale, & every one particularly per-
swading himself to haue as much as any, wherwith to deserue her loue: so y there was no Feather, no fangle, Gem nor Jewell, Ouch nor Ring left behinde, which might make them seemly in her fight: yea some were so curious no doubt, as many Italian Gentlemen are, which woulde euven correct nature, where they thought she was faultie in defect: For their narrow shoulers muft haue a quilted Dublet of a large sife: their thinne belly muft haue a coat of the Spaniish cut: their crooked legges, a side floppe; their finall shankes, a bom-
bast hose, and their dissembling mind, two faces in a hood: to war with the Moone, and ebbe with the sea: to beare both fire and water, to laugh and weep all with one winde.

Owe amongst all this courtly crew, which resorted to the house of Gonfaga, there was a Gentleman called Pharicles, a youth of wonder-
ful witte, and no leffe wealth, whome both nature and experience had taught the old prouerbe, as perfect as his Pater nofter, he that cannot dissemble, cannot lyue: which sentence is so surely fettled in the mindes of men, as it may very wel be called in question, whether it belong vnto them as an
inseperable accident, or els is engrafted by nature, and so fast bred by the bone, as it will neuer out: for they will haue the cloath to be good, though the lining be rotten ragges; and a fine die, though a coarse thread: their wordes must be as smooth as oyle, though their heartes be as rough as a rocke, and a smiling countenaunce in a frowning minde. This Pharicles, I say, fayre enough: but not faythful enough, a disease in men, I will not fay incurable, crauing altogether to croppe the buddes of her outward beawtie, and not the fruites of her inward bountie; forced rather by the luft of the body, then enticed by the loue of her vertue; thought by the glofe of his painted shew, to win the substance of her perfect minde, under his side cloathes to couer his clawes, with the cloake of curtefie to conceale his curiofitie. For as the birdes cannot be enticed to the trappe, but by a stale of the same kind, so he knew well enough, that she, whose minde was surely defenced with the rampire of honefzie, muft of necessitie haue the onset giuen by ciuilitie. He therefore framing a sheepes skin for his woolues backe, and putting on a smooth hide over his Panthers panch, vfed first a great grauitie in his apparell, and no lesse demurennes in his countenaunce and gesture, with such a ciuil gouernmet of his affection, as ye he seemed rather to court vnto Diana, the vow his
MAMILLIA.

This Gentleman being thus set in order, wanted nothing but opportunitie to reveal his mind to his new Mistresse, hoping that if time would minister place and occasion, he would so reclaim her with his faigned eloquence, as she should cease upon his lure, & so cunningly cloake her with his counterfeit cap, as she should come to his feet: for he thought himselfe not to haue on all his armour, vnlesse he had teares at command, sighes, sobs, prayers, protestations, vowes, pilgrimages, and a thousand false othes to bind euery promise./

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

But shee knowing idlenesse to be the nourse of Loue, and thinking him halfe madde, who fearing fire, woulde put towe into the flame: or that doubting of drowning, would swimme in the Sea; conueid her selfe closely from that wanton company alone into a garden, intending by solitarinesse to auoyd al inconuenience, as her presence among the lustie brutes might haue procured. Pharicles, who now thought tyme and place convenient to discouer his minde, sat quite beside the saddle: for
perceiving the absence of his Mistresse, his heart was in his hope, and he floode, as if he had with Medusas head beene turned to a stone. Thus nypped on the pate with this newe mischaunce, he determined to returne home in haste to bewayle his happe: but as nothing violent is permanent, so his sodaine sore had a new salve. For as hee pased through the court, he espied Mamillia, reading alone in the garden, whose sodaine sight so requiued his daunted mind, as that he pased vnto her, and after he had curteously giuen her the Salue, interrupted her on this manner.

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

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

Maister Pharicles, although your sodaine arriuall
did not greatly hinder my study, I think it did not greatly profit your selfe: so that your absence might have more pleasured you, and better contented me. And where you say the offence proceedeth of good will and affection, I am not so madde to thinke, that the hearb Sisymbrium will sprout and spigg to a great branch in a momente: that the colde yron will burne at the sight of the fire: but hee that will juggle must playe his feates vnder the boorde, or els his halting will be spied. And where in recompence of your fault, you proffer your service, I will haue no Gentlemen my seruaunts, vnlesse for their Liquery I should giue them a changeable suite: and therefore if your market be ended, and your devotion done, you haue as good leaue to goe, as to come.

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

Gentlewoman, in that my ariual did not greatly hinder your Muses, I think my fault so much the lesse: although proceeding of your curtesie, rather then of my good happe: but if I had knowne my absence might have pleased you, my presence should not have troubled your patience: and though the hearbe Sisymbrium growes not to a great braunch in a moment, yet the tallest blade of Spattania hath his full height in one
momēt: and if the Iron burneth not at the sight of the fire, yet the harde stone *Calcir*, which can be bruised with no mettall, melteth with the heate of the Sunne, and is resolued into liccur. As for my iuggling, if it may be spyped, it argueth the more good will, and leffe deceite: so that if I halte, I am a starke lame Lazar, and not a counterfeit Criple. For my Livery, if I may be your seruaunt, I passe not what couler it be, so it commeth of your profer, and not of my defert. Thus, as I haue now begunne my market with buying my bondage, and selling my freedome, finding the ware I looked for, but the choyce so charye, that no price will bee sette, hoping the champion will in time make a chaung of his chaffer for my coyne, I humbly take my leaue.

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

Ah *Mamillia*, what straunge alteration is this? what sodaine change, what rare chance? Shal they, who deemed thee a mirroure of modeftie, count thee a patterne of lightnes? shal thy staid life be now compar'd to the *Camæleon* that turneth himselfe into the likenes of euery obiect: or
likened to the Fullers Mill, which euer waxeth worse and worse: to the hearbe Phanaces, whose bud is sweete, and the fruite bitter: to the Rauens in Arabia, which being young haue a pleasanct voyce, and in their age a horrible cry? Wilt thou consent vnto luft, in hoping to loue? shall Cupid claime thee for his captiue, who euen nowe wert vowed a Vestall virgin? Shal thy tender age be more vertuous then thy rype yeeres? Wilt thou verifie the Prouerbe, a young Saint an olde Diuell? What? shall the beauty of Pharicles enchant thy mynde, or his filed speech bewitch thy fenfes? Wil not he thinke the caftle wanteth but scaling, that yeeldeth at the first shot; and that the bulwarke wanted but batterie, that at the first parle becomes Prisoners? yes, yes, Mamillia, his beauty argues inconstancy; and his filed phrares, deceite: and if he see thee woon with a worde, he will thinke thee loft with a wynde: he wil iudge that is lightly to bee gained, is as quickly loft. The hawke that commeth at the first cal, wil never be ftedfaft on the ftond: the Nieffe that wil be reclaymed to the fift at ý first fhot of the lure, wil baite at euery bufh: the woman ý wil loue at the first looke, will never be charye of her choyfe. Take heede, Mamillia, the finest scabberd hath not euer the brauest blade; nor the goodliest cheft-hath not ý moft gorgious treasure: the bell with
the beft found, hath an yron clapper: the fading apples of Tantalus, haue a gallant shew, but if they be toucht, they turne to Ashes: so a faire face may haue a foule minde: sweete words, a fower heart: yea rotten bones out of a paynted Sepulchre: for al is not gold that glysters. Why? but yet the Gem is chofen by his hue, and the cloth by his colour: condemn not then Mamillia, before thou haft caufe: accuse not fo strightly, without tryall: search not fo narrowly, till thou haft occasion of doubt. Yea but the Mariners found at the firft, for feare of a rocke: the surgion searcheth betimes, for his surest proofe: one forewit is worth two after: it is good to beware, when the act is done too late commeth repentance. What? is it the beautie of Pharicles that kindleth this flame? Who more beautiful then Iafon? yet who more false? for after Medea had yeelded, he fackt the forte, and in lieu of her loue, killed her with kindnesse. Is it his wit? who wyfer then Theseus? yet none fo traiterous. Beware Mamillia, I haue heard them say, she that marries for beauty, for every dramme of pleasure, shall haue a pound of sorrow. Choofe by the eare, and not by the eye. Pharicles is fayre, fo was Paris, and yet fickle: he is wittie, fo was Corfiris, and yet wauering. No man knowes the nature of the hearbe by the outward shew, but by the inwarde Juyce, & the
MAMILLIA.

operation consists in the matter, and not in the forme. Yea but why do I stay at a straw, &kip over a blocke? Why am I curious at a Gnat, and let passe an Elephant? his beauty is not it that moueth me, nor his wit fy captayne which shall catch the castle, fith the one is momentary, and the other may be impayred by sicknesse. Thy faith and honestie, Pharicles, whereof all Padua speaketh, hath won my heart, and so shall weare it: thy civility without dissimulation, thy fayth without fayning, haue made theyr breach by loue, and shall haue their entrance by law. Wel, Mamillia, the common people may erre, and that which is spoken of many, is not euer true. Who so prayfled in Rome of the common people & Senat, as Jugurth? yet a rebel. Who had more voyces in Carthage then Aeneas? yet tryed a stragler: who in more credit with the Romaines the Scipio Affricanus the great? yet at length fou'd halting. The Foxe wins the fauour of the lambes by play, and then deuoures them, so perhaps Phariles shewes himselfe in outward shew a demi God, whereas who tries him inwardely, shall finde him but a solemn Saint. Why? all Padua speaks of his honestie, yea but perchance he makes a vertue of his need,/and so layes this baulmed hooke of fayned honesty, as a luring bayte to trappe some simple Dame. Why? can he be faithlesse to one,
that haue beene faithfull to all? The cloth is
neuer tryed till it come to the wearing: and the
linnen neuer shrinkes, till it comes to the wetting:
so want of liberty to vse his will, may make a
restraint of his nature: and though hee vse faith
and honestie to make his marriage, yet the perhaps
that shal try him, shal either finde he neuer had
them, or quite forgot them. For the nature of
men as I haue heard say, is like the Amber stone,
which will burne outwardly, and freeze inwardly:
and like the Barke of the Myrtle tree, which
growes in the mountaynes in Armenia, that is, as
hot as fire in the taft, and as colde as water in
the operation. The dogge byteth forest, when
hee doeth not barke: the Onix is hottest when it
lookes white, the Sirens mean most mischiefe,
when they sing: the Tyger then hideth his
crabbed countenance, when he meaneth to take
his pray: and a man doth most disssemble when
he speakes fairest. Try then, Mamillia, ere thou
truth; proue ere thou put in practife, cast the
water ere thou appoynt the medicine, doe all
things with deliberation, goe as the snaile faire
and softly, haft makes waste, the maulte is euer
sweetest, where the fire is softest. Let no wit
overcome wisdome, nor fancie bee repugnant to
faith, let not the hope of an husband be the
hazard of thine honestie, cast not thy credite in the
chance of another man, wade not too farre where the foorde is unknown, rather bridle thy affections with reason, and mortifie thy mynde with modesty, that as thou haft kept thy virginitie inviolate without spot, so thy choyse may be without blemish: know this, it is too late to call againe yesterday. Therefore keepe the memory of Pharicles as needful, and yet not necessary: like him when thou shalt haue occasion to loue; and loue when thou haft tried him loyall: vntill then, remaine in-different.

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

But Pharicles, who all this while had a flea in his eare, & his combe cut with the taunting quippes of his Mistresse, as his fire was the more his flame was the greater, and not being able so well to rule his lust, as she to bridle her loue, used himself for
a secretarie, with whom to participate his affions, knowing that it were a poynt of meere folly to trust a friend in loue, sith Ouid in his booke de Arte amandi, had forbidden that, as principal, and perceiving very wel, that in such matters two might beft keepe counfaile where one was away, entred into these tearmes with himfelfe.

O Pharicles, Pharicles, now thou findest it true, which earft thou counteft for a fable, that fo long the Flie dalies in the flame that at length she is burnt, y the birdes Halciones veter fo long in the waues, that at laft they are drowned; that fo longe the pitcher goeth to the brooke, as in tyme it comes broken home: fo thou which warming thy fancy at euery flame, and venturing thy felfe at euery waue, art at laft burnt with beawtie, and drowning in desire, as it standes in hazard, that either thou returne home broken, or halfe crafed. Nowe thou feest venturing, if it bee token of witte, yet is no figne of wisdome, and that timiditie in loue is a vertue. Now haft thou founde Phocas precept to bee fruitefull, that a Louer shoulde proeede in his fuite, as the Crabbe, whose pace is euuer backwarde, that though loue bee like the Adamant, which hath vertue to draw: yet thou shouldeft be sprinckled with goats blood, which refisteth his operation: that though the face of some fayre dame hath power to incenfe thy minde,
yet thou shouldst take the hearb *Lupinar* to coole desire. But *Pharicles*, if thou beest taken, it is no meruaile, if thou beest hurt, it is no pittie: for the *Minow* that is euere nibbling, and neuer byting, will at length be hanged on the hooke. Thou which didst accuse so currishly all women of lightnes in loue, shalt perhaps now condemne thy selfe of leawdnes in lyfe: and thou which in thy choyce wert counted captious, shall try thy selfe not to be so curious. What Gentlewoman in all *Padua* was there eyther so fayre or honest, whose beautie or vertue thou didst not deeme light, esteeming them eyther vnmeete for thee, or thy selfe vnfitte for them: so that eyther thou couldst sooth her with a frumpe, or els lay a loading carde on her backe, should wey a scoffe: and now thou art like to be servued of the fame sauce: which, if it happen, those whome you vsed for a sporte, will eyther think thou didst not know thy descant, or els croffe thee for a foole. Why, *Pharicles*? wilt thou be a preacher? who is so guiltie as he that accuseth himselfe? if thou haft commited the crime, yet let another finde the faulte. It is a fowle bird defiles the own neast, construe al things to the best, turne the ftearne the best waye: yea, and if thou haft troden thy shooe awry, it is but a poynct of youth, leaue such foolish examinations of thy crafed conscience. *Mamillia*, yea, *Mamillia,* *Pharicles* is
the marke thou must shoote at: her beautie is the
goale thou must seeke to get: her fayre face, her
golden lockes, her coral chee kes: to conclude, her
christall corps shadowed ouer with a heauenly
glafe: surpaffing beautie is the Syren whose song
hath enchanted thee, and the Circes cuppe, which
hath fo fotted thy fenses, as either thou muft with
Vlyfes have a speedie remedie, or else remayne
transformed. She hath the power to bynd and
loose: her comelineffe is the comfortable collife to
cure thy care, her perfection is the lenitiue plaifter,
muft mitigate thy payne: her beauty is like the
hearbe Phanaces, whiche reuiueth the dead carcasse.
Ah Pharicles is the foundation of thy faith fixed
yppon her feature? consider with thy felfe, beauty
is but a blossome, whose flower is nipped with
every frost, it is like ¥ graffe in India, which is
withered before it springeth: what is more fayre:
yet what more fading? What more delightfull,
yet nothing more deadlye? What more pleafaunte?
and what more perillous? Beautie may wel be
compared to the Bathes in Calicut, whose ftreames
flow as cleere as the floods of Padus, and whose
operation is as pestilent as the riu er Orme. What
Pharicles, wilt thou become a precife Pythagoras
in renouncing of loue, or a teafte Tianeus in dif-
praying of beauty? What more cleere then the
Cristall? and what more precious? What more
comely then cloth of Arras? so what more coaftly? what creature so beautifull as a woman, and what more estimable? is not the Diamond of greatest dignity, that is most glistering? and the pearle thought most precious, that is most perfect, in colour? Aristotle faith, he cannot be counted happy, although hee had al the vertues, if he want beauty: yea Appollonius Arch-heretike, and profeffed enemie againft the sacred lawes of beauty, is driuen both by the lawes of nature and nurture, to confeffe that vertue is so much the more acceptable, by howe much the more it is placed in a beautiful body. Therefore Pharicles, recant, as perceiving thine owne folly, and make amends to beauty, as guilty of blasphemy: for by dispraise thou shalt reape reuenge, and by praife in hazard to atchieue thy purpose. Cineas the Philosopher was of this opinion, that when the Gods framed beauty, they went beyond their skill, in that the maker was subie& to the thing made: for none so wise, but beauty hath bewitched: none so sober but beauty hath befotted: none so valiant, but beauty hath byn victor: yea euens the Gods themselves haue geuen beauty the superiority as a thing of more force then they were able to resift.

Well Pharicles, sith beauty is the price for which thou meanest to venture, vs e no delay, for feare of danger: let no fond reasons perfwade thy
fetled minde, let not the preceptes of Philosophy subuert the will of nature, youth must haue his course, hee that will not loue when he is young, shal not be loued when he is olde. Spare no cost, nor be not afrayde of words: for they are as winde, they which are moft coy at the first, are moft constant at the laft. What a cold cōfēct had the Lord Mendoza, at ſy Dutches of Sauoyes hand? Priētor at his Coluida, & Horatius at his Curiatia?

So though Mamillia were something short in her answers, it signifieth the greater affection, though she made it strange at the first, she wil not be ftrait at the laſt: ſy greatest offer/hath but a small denyall. Well, to conclude, I am fully resolved in my selfe, eyther to winne the ſpurres, or loose the horse: to haue ſy blossome, or lose ſy fruite: to enjoy the beautie of Mamillia, or els to iopard a ioynt. And therefore whatfoeuer learning willes, I will consent vnto Nature: for the beſt clarkes are not euuer the wiseſt men: whatfoeuer the lawes of Philofophy perfwade me, I will at this time giue the raynes of libertie to my amorous passions, for he that makes curiositie in loue, wil fo long ſtraine curteſie, that either he wil be counted a ſolemne futor, or a witleſſe wooer: therefore whatfoeuer the chaunce be, I wil caft at all.

Pharicles hauing thus made an end stood in a
made with him selfe, not that it did proceede from any sincere affection, enforced by her vertue: but that his mind was set vpon luft, enflamed by her bewtie.

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

As thus, I say, Pharicles had well eased his minde with this last meditation, because his loue was but a lose kind of likinge, and the fire of his fancie such
a slender flame, as the least mislyking showre of shrewd fortune would quite quench it: therfore he had neither care of his choyce, nor feare of his chaunge: but onely fed his fancy with the hope of hauing Mamillia: and rested vpon this poynt, till eyther occasion or place should serue to offer his seruice.

In the meane time Gonzaga perceiuing his daughter to be marriageable, knowing by skill and experience, that the graffe being ready for the fieth, would wither if it were not cut; and the apples beeing rype, for want of plucking would rotte on the tree; that his daughter beeing at the age of twentie yeeres, would either fall into the greene sicknes for want of a husband, or els if she escaped that diseafe, incurre a farther inconuenience: so that like a wise father he thought to foresee such daungers. And deuising with him selfe where hee might haue a meete match for his Daughter, thought none so fit as Pharicles, who I say by his crafty cloaking had wonne the hearts of al the Gentlemen of Padua. Therefore firſt intending to knowe whether his Daughter could fancy the gentleman, before hee should breake the matter vnto him, & yet doubting if he shouled moue the question, she might conceiue some hope of libertie, and fo strayne vpon her owne choyce, went vnto Madam Caſtilla her nourse, desiring her to moue the motion
to his daughter, as concerning Pharicles, & that the next day she should tell him her answer. Madam Caßilla easily granted: and departing from Gonzaga, went into the chamber of Mamillia, where she found her solemnly sitting in secret meditation, upon the contents of a Letter, which not half an hour before was sent unto her from her old friend Florion, the tenure whereof was this.

Dan Florion of Sienna, to Mamillia in Padua.

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Dan Florion of Sienna, to Mamillia in Padua.
yea thriſe happy art thou Mamillia, whose wifdome hath not bin inueigled by wit, nor whose wil hath not bin enforced by wilfulnes: for in obeying the one, thou haft scaped danger, & in refisting of the other, thou haft won fame. Yea, but the gold, faith fome, is tried in the fire, and the ore is put into the furnace. It is more honour to keepe the forte being affayled, then not befieged: fo the credit of a Gentlewoman is more, to be honest in the court, then in the countrey, and it purchafeth more fame to kneele with a chaſt minde at the fhrine of Venus, then at the altar of Vefia. Mamillia, fo many heades, fo many wits, I speake by experience. The house is more in danger of fire that is thatched with fraw, then ſ which is couered with ſtone: he is more in danger of drowning, that fayles in the Sea, then he which rides on the land.

What maketh the theef, but his pray? what entifeth the fish, but the baite? what calleth the byrde but the ſcrappe? what reclaimeth the hawke, but the lure? The court, Mamillia, is ſ whetſton of luft, the baite of vanity, the call of Cupid: yea the vtter enimy to virginity: fo that in as much as virginity is to be esteemed, fo much the Dukes court is to be eschewed. But I heare thou art at home with thy father in Padua, & that there is great refort of Gentlemē to craue thee in marriage: take counſel, Mamillia, at him which hath bought
MAMILLIA.

If thou hast taken care to keep thy virginity inviolable, as thy greatest treasure: so take both heed and time in bestowing the same as a most precious jewel. Respect not his beauty, without vertue: for it is like a ring in a swyne's snoute: esteeme not his wealth without wit, nor his riches without reason; for then thou shalt either choose a fayre Inne with a foule hostesse: or wed thyself to a/woodden picture with a golden coate. Regarde not his byrth, without bountie: for it wil euer procure statelinesse. Beware of hot loue, Mamillia, for the greatest flowe hath the soonest ebbe: the foreft tempest hath the most sodaine calm: ye hottest loue hath the coldeft end: and of the deepest desire oftentimes ensueth the deadliest hate.

But why doe I deale so doultishly to exhort thee, which haft no neede of such perswasion, & sith I both haue heard, & I my selfe know thy mynd so grafted in vertue, ye thou wilt neither like so lightly, nor wauer so lewdly: but either make thy match wel, or els stand to thy choyce? For she that wil falsifie her faith to one, will crack her credit for al. Therfore leaft I should be tedious, orurge that which is not needfull I referre the rest to your discretion, desiring you to do my commendations to the rest of my friendes. And so farewell.

Yours in a chaft mynd,

Dan Florion.
After that Mamillia had read this Letter to Madame Caßilla, they fell in discourse of the vertuous disposition of Florion, who being of tender yeeres, which are subject vnto lust, was euer a professed enimie to Loue: yea the painted face of Beauty could never haue power to enchant his vertue: he had already welyed himselfe to the mast of modesty, to keepe him from the Sirens songs of beastly vanity, and had sufficiently defended his minde with the rampyre of honesty, against the lasciuous cuppe of Circes sorcerie; that as other Gentlemen of Italy had sworne themselues true subjectts to the crowne of Cupid: so hee had vowed himselfe a professed souldier, to march vnder the ensigne of Vertue.

These few words past betwene them, of the good and godlie nature of the Gentleman: Madame Caßilla, as the Mistrefse of her arte, beganne to take occasion of talke with Mamillia, by the contents of Florions behest: if she should have abruptly sifted / her, her device shold be spied: & so per-chance not have an answer agreeable to his demand: therefore she tried her on this maner. Mistrefse Mamillia, the contents of your friende Florions Letter shewes, that eyther the constellation of the starres, the disposition of the Planets, or ý decree of the destinies, or force of the fates were contrary in ý houre of his byrth, or els it is not always true,
that youth is prone vnto vice; or that tender yeeres cannot be without wanton conditions: for there is none more witty, and yet few leffe wilfull: none so curteous, yet few leffe curious: as his nature seemes very precious, and yet very perillous: euë like the patient, which by ouer much blood falleth into the Plurifie: the glaffe, the more fine it is, the more brittle: the smoothest filke, though it laft the wynding, wil scarce abyde the wearing: the Margaret is of great valure, yet soonest broken: ſy Muske is most strong in favour, yet endureth but a small time: so the nature of Florion by how much the more it is precious, by so much ſy more it is to be doubted: and yet the byrds that breede in Bohemia, are of the same colour in their age, that they were hatched in their shell: the finest Cryftall neuer changeth colour, and the cleere Diamond remaineth alwaies in one state: so Florion hauing setled the foundation of his youth in honesty, may end his life in vertue.

But what neede we enter so farre into the state of an other mans life? the beginning we see is as good as the end, we canot foresee it: but whether it happen to be good or bad, you may account of him as your friend. Yet one thing maketh me muche to maruel, & that is this: that he being in Venice so farre of, should heare more then I, which am not onely in Padua, but in your fathers house,
nay more, your nurse and bedfellow: of the rest of Sutors I meane, which although I maruel at for the loofenes, yet I am glad of it, if they be woorth the welcomming. Mamillia, my gray haires, which in respect to my reuerend age should somewhat preuaile to procure some coûtenance and credit with you, my long continuance and familiarity in your company, my paynes I tooke with you in your swadling clothes, my care in your youth to nourishe you in vertue, and my ioy in your rype / age to see you addicted to the fame, are of force sufficient, I hope, to procure you to be somewhat ruled by my talke: which if you shal doe, I shal thinke my labour wel bestowed, and my time and trauell well fpent.

Florion, Mamillia, writeth to you of marriage, which if it commeth of his owne conieecture, and no report, he proueth himselfe a subtill sophifter, meaning vnder the colour of an uncertaine rumour, to perfwade you to a moft stayed and stedfaft state of life, as one knowing very well, that as nothing is more commendable then virginitie: so nothing is more honourable than matrimonie. And I my selfe, Mamillia, which once a wife, and now a widdow, doe speake by experience, that though virginitie is pleafant, yet marriage is more delightfull. For in the firft creation of the world, God made not Adam and Eua fingle virgins, but ioyned couples:
fo Ḷ virginitie is profitable to one, but marriage is profitable to many. Whether is Ḷ vine more regarded that beareth grapes, or Ḷ Ash that hath nothing but leaues? The Deere that encreafeth the park, or the barren Doe? Whether is the hoppe tree more esteemed, that rots on the grounde, than that which clafping the pole, creepeth vp, & bringeth foorth fruite? What, Mamillia, as virginity is fayre and beautifull; so what by course of kind is more vnfeemely, then an old wrinckled maide? what is more pleafaunt to the sight, then a Smaragde, yet what leffe profitable, if it be not vfed? What more delightful to the eyes, then the colour of good wine; yet what of leffe value if it cannot be tafted? There is nothing more faire the the Phœnix, yet nothing leffe necessary, because she is fingle. Yea, euen the law of nature, Mamillia, wiflieth society, and deteſteth solitarinesſe. Whether euen in thine owne judgement, Mamillia, if thou hadft a goodly orcharde, wouldeft thou wish nothing but blosſomes to grow continually; or the blosſomes to fade, and the trees to be fraught with pleaſat fruit? Whether doeft thou think the ruddy Rofe, which withereth in the hand of a man, delighting both fight and smelling, more happie than that which fadeth on the ſtalke without profit? Whether hath the wine better luck which is drunken, than that which ſtand-ing ſtill is turned to vi/neger? And yet, Mamillia,
I graunt too much: for a woman's beauty decayes not with marriage, but rather commeth then to the flower and perfection. But as I doe persuade thee to marriage, so would I wish thee to change for the better, or els keepe thy chance still. I meane, I would haue him that shoulde match with thee, to bee such a one, in whose society thou shouldest not count marriage a bondage, but a freedom; not a knot of restraint, but a band of liberty, one whom thou shouldest like for his beauty, and loue for his vertue; I would haue him to want no wealth, and yet to be wise, and with his wisedome to haue all kynde of civility.

Now, Mamillia, as I haue spoken in general, so I wil touch the particular. I meane to shew thereof one, which I woulde wish to be thy husband, and thee to be his wife. Pharicles it is, to be flat with thee, whose beauty & honesty hath amased all Venice, whose order of luying may be, and hath been a perfect platforme and methode of ciuil dealing and honest behauiour: thee Mamillia, I wish to be his mate for his curtesie: and him to be thy match but in constancie. The Gemme which is gallaunt in colour, and perfect in vertue, is the more pretious; the hearbe, which hath a faire bark, and a sweete sappe, is the more to bee esteemed; the Panther with his painted skin and his sweet breath is the more delighted [in]: so Pharicles, faire
in face, and faithfull in his heart; pleasant in his countenance, and perfect in his mind; is so much the more to be imbraced. If $\frac{3}{4}$ Ore, Mamillia, which is droffe outwardly, and gold inwardly, be of great price: what then is the pure mettal? if the rough stone with a secret vertue, is of value: what is it then, being polished? If a smooth & learned style in an ill print, importes some credit: what doth that which commeth out of a perfect press? so Mamillia, if a man which is deformed in body, and reformed in minde, may desereue great liking: what deserues he, which is both bountifull and beautiful? If a crooked carcasse, and an honest nature merite commendation: what doth he then, which is both faire & faithful? If a disfigured body, with honest conditions, wins fauour: what the doth a comely countenance, with a curteous mynd? All these perfectios / by nature, Mamillia, are incident to Pharicles: so he can neyther be appeached of want, nor condemned of lacke, neyther his person nor mind in any wise misliked.

Now Mamillia, confter of my words as you please, & like where you loue, so that I may neither repent my talke, nor you curse my counsell.

Mamillia, Gentlemen, was driuen into such a maze with this sodaine motion of Madam Castilla, that she flood, as though her heart had bin on her halfepeny, fearing the fetch of her old nurfe,
doubting what a fleece she should shape for the coat, least she should be overtaken in misliking so lightly: or (though not very chary of her choice) in choosing so quickly: therefore she framed her answer between both on this manner.

Adam, if I stand in a maze which have the harne, thinke it not strange, sith you maruel, which are not toucht. For I may more muse of the rumour which know it contrary: than you, which doe but call it in question. But if Florion haue heard a lye, and you beleue it: it is not my fault, but your lightnesse of credit: and therefore conftrue of it how you can: for I am at a good poyn. Old women wil quickly conceiue, & soone beleue: for age is as credulous, as suspitious; the dried oake wil sooner fire, than the greene Ashe; & olde ragges wil sooner burne, than new linnen; the green apple is hard to pearsce, when the old fruit wil quickly bruse: so age though they be slow in hearing, yet they are swifter in beleeuing then youth, that the least sparke of suspitiousnesse, wil fire their whole brayne. And therefore he that knoweth their fault, & wil not beare with it, is much too blame. Whereas you draw your per-swafio for my credite, of your talk from your gray haires, it sheweth surely but a greene wit, not so ful of gravity, as either your age or yeeres requires: For the your reasons would have tended to ciuility,
& not to sensuality, to vertue, & not to vanity. Your paines you tooke with me in my swadling clothes, your care in my youth to nurse me in vertue, and your joy in my ripe yeeres to see mee addicted to the fame, strewes by the end that your care was but slender, & your joy fained. The Cowe which giueth good store of mylke, & spilleth it / with her foote, is as much to be blamed for the losse, as to be commended for the giftt. The water which for a time beareth ſevell, & at last with the waues overwhelmeth the fame, doth more harme in drowning the Barke, then good in bearing it. The hũter which trayneth the hounde being young, truely to cal vpone the ſente, is much too blame to beate him from it being olde: so you Madam, are more to be blamed for perfwading me to matrimony, than you were before to be commended, for exhorting me to virginity: for in my tender age my infancie was not able to receiue your counsell, and then you tolde me howe greatly I ought to esteeeme virginity: and now in my rype yeeres, when I can conceiue your meaning, you wish me utterly to forfake it: either then sure you were in a wrong opinion, or els nowe in an errour, but howsoever it was, my mind is setled. Virginity you say is delightful, yet matrimony more pleafant: Virginity you put in the positive, but matrimony in the superlatiue. Well, I pray God you make
not marriage so farre to exceed in comparison, that at last it growe to an extremitie. But as your age is much giuen to the shaking palfey: so I thinke your argumentes have a spice of the same diseafe: for their foundation is but fickle, & therfore the leffe worth to be taken at y hardeft. The tal Cedar that beareth only bare blossoms, is of more value then the apple tree that is laden with fruite: the keeper (for all your saying) makes more account of a barren Doe, then of a bearing hynde. Diana shal obtaine more fame for her chaftity in hunting of y woods, than Venus for her lasciuous honestye in playing with Mars in her bed. Virginity shalbe esteemed as a rare & precious iewe, whē marriage shalbe counted but a cuftom. The bay tree growing fingle by itself, flourisith greene; whereas beeing claspèd with the yuie, it withereth: y gold of it self hath a gallat hue, but being touched it changeth colour: the Saphyre stone claspèd in mettal, looseth his vertue: so a virgin being once married, withereth straignt, changeth colour, and looseth her chiefest treasure. And though you say by course of kind that nothing is more vnseemely then an olde wrinckled mayde: yet experience teacheth vs, that nothing is more vnlikely than an olde withered / wife. The Rose dying on the stalke, seemeth in better state then that which fadeth, being pluckt: the grasse looketh better being
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vncut, then that which withereth with the fieth: for the one fadeth by course of nature; and the other 'by kinde of imperfection. The Phenix being feldome feene, the more desired; the rarer the Gemme is, the more esteemed. The ftones of Arabia because they be straunge, are of greatest price: so virginitie, by so much the more is to be regarded, by how much it is more rare then mariage: for the one commeth by speciall grace, and the other by common course. Virginitie among the Romanes was had in fuch admiration and efftimation, that if by chaunce the Vestal virgins walkt abroad, the Senators would giue them the vpper hand, and all the officers shew them due reverence. Cybil the mother of the Gods, was a virgin: and Minerva was famous for three thinges; ftrength, wisdome, and virginitie. The wise woman which gaue Oracles at Delphos, was a virgin, being alwayes called Pythia. Virginitie alters the nature of wilde beaftes: for the Lyons neuer hurt a pure Virgin: and Pliny re- porteth that the Unicorn will fleeepe on a virgins lappe. Therefore, Madame, your argumentes rather importe rule, then reafon: and feemes to come from a greene witte, not from a gray head: but though the fowle haue fayre feathers, he may haue rancke fleih; the fih may haue gliftering fkales without, and yet be rotten within: fo your
outwarde shew of grauitie, may inwardly be addicted to vanitie, and old folke are twise children: and perhapces though your face bee wrinckeled, your mind is youthfull; though your yeeres and calling argue chastitie, yet you had as leefe haue a husband, as wisse mee married: and I promise you for my parte, I had rather you shoulde eate of the meate, then I tast of the saucie: if it be not a knot of bondage, but a band of libertie, I would haue you once againe try that freedome. But sure eyther you know more then all, or else say more then you know: for not onely the common people, but also the most learned hath thought maryage to be such a restraint of libertie, as it feeleth no sparke of freedome: for both the body is giuen as a / Flaue vnto the will of an other man, and the minde is subiecte to sorrow, and bound in the cause of care: so that euen the name of a wife importes a thousand troubles. If you call this libertie, I know not what bondage is. Who so is addicted to maryage, findeth it easie but in one respect, and that is, if she chance on a good husband, which indeede you brauely set out in his colours. But so did Aristotle his happy man: Tully, his Orator, Plato, his common Wealth, and in our countreye heere, one of my kinsmen sets out the liuely Image of a Courtier. But as these spoke of such, but could neuer finde them: so you haue
described such a husband, as can neuer be heard of. Yet, Madame, you go further: for the others spoke in generall, and you for the better confirmation of your reason, inferre a particular, and that is *Pharicles*, whom indeed I confess to have in outward shew, as good qualities as any in all *Italy*. But the hearbe, though it have a fayre hue, and a sweete sappe, yet being tafted, it may be infectious. The Panther with his paynted skinne and sweete breath, hath a tyrannous heart: so *Pharicles* may bee as foule within, as faire without; and if he be not, he digresseth from his kind: for these Gentlemen which have trusted to the beautie of the face, have beene deceiued with the deformitie of the mind. *Theseus, Demophoon, Aeneas, Iason, and Hercules*, were both famous for their feature and fortitude, and renoumed for their invincible value, and yet they wanna not so much fame for their proves in warre, as shame for their inconstancy in loue: he that chooseth an apple by the skinne, and a man by his face, may be deceiued in the one, and overshot in the other. Therfore Madame, sith mariage is troublesome, and the choyce so doubtfull, I mean not to proue the care, nor try the chance, but remaine a virgin still. Yet thus much to your question, if my minde should change to try such happe, I would welcome *Pharicles*, as well as any other.
Madame Caflilla hearing this ouerthwartnes of Mamillia, was driuen into a great mafe, to see the Gentlewoman so hoat with her: in so much y as old women are soone angry, she tooke pepper in the nose at the sharpe reply, and therefore framed her as quicke an answere. / Mamillia, quoth she, if the Phisitions rubbe the soare, the patient muft needes flurre; touch a galled horfe, and he will winch: so your hotte answere fhewes my queftion toucht you in the quicke; and that though you make so fraunge with maryage, yet if your choyce were in your owne handes you woulde giue a finall farewell to virginitie. But the Foxe will eate no grapes: and you will not marry, because you may, or perhappes do loue, where your friendes will not like, and your wish shoule be contrary to their will. Sirichia, the Daughter of Smald king of the Danes, could not be perfwaded by her father to forfake her virginitie, but the third day after his death, she was betroathed but to a meane Squire: Manlia Daughter of Mauritius was so scrupulous of her virginitie, that she altogether abandoned the company of wiues and widdowes, and yet at length she tooke an husband, and was so kind harted, that she woulde not flicke to fell large peniworths of her honestie. Mamillia, I will not make comparifsons, because they be odious, nor infer any conclusions, for feare of farther daunger.
But take this by the way, that he which couers a small sparde in the ashes, will procure a great flame. And with this she departed, as halfe angry, leauing Mamilia very sorowfull that she had displeased her old nourse, and very carefull for the yssue of her new loue: yet, as much as she could disembling the matter, she past away the day in mery company.

But all this while Pharicles had a flea in his eare, and a thorne in his foote, which procured him little rest. For as the wounded Deare stayes in no place: so the passionat louer stayes but without fleesfainnes, neuer hauing a quiet minde: for if he sayle, Loue is his Pylot: if he walke, Loue is his companion: if he sleepe, Loue is his pillow: so that alwayes he hath the spur in his side, to procure his disquiet, hauing no fauue for his foare, vnlesse he reap remedy at y hands of his aduerfary, which Pharicles tryed true. For there passe no houre after his departure from Mamilia, in which a thousand cares did not clogge his combred minde: for the thought of her sharpe anfwere was hard to disgest in his crased stomacke: then that her father and he was of no great acquaintance, which was a cause of his long abfence. Howe if fortune fo faouored, that he gayned her good-will? yet hee loft his own freedome, and that was but a signe of an yll chapmanne: Howe oftentimes they, which sued to marrye in
hasté, did finde sufficient time to repent them at leasure?

And surely Gentlemen, if Pharicles had rested on this point, in my judgement he had hit the marke: for there is no such hinderaunce to a man, as a wife: if respecting warre, Darius and Methridates are witnesses: of learning and Philosophy, Socrates comes in as plaintiff: so in my opinion, if men would neuer marry, they should neuer be marred: and if they would neuer haue a wife, they should always want strife: for she is that burden that Christ onely refused to take from mens shoulders: yea some haue called a wife, a heauy Crosfe, as a mery iefting Gentleman of Venice did: who hearing the preacher command every man to take vp his Crosfe, and follow him, haftily tooke his wife on his shoulders, & saide he was ready with the formost: but leaft in talking of crosfes, I be croft for a foole in going beyonde my commiflion, againe to Pharicles: who though perchappes he read these, or such like examples, yet his hot loue warmed his affection: so whatsoever he mused in his minde, it would not abate his devotion, but still sought sundry meanes to breake to his Saynt: and yet the farder he went, the more hee was from his purpose, that he had past the Caue of care, ready to enter into the dungeon of despayre, if fortune had not fauoured his chaunce. For flinging out of his studie, to
auoyde this melancholy, hee went to take ayre in
the fieldes, where, by good happe, hee espyed his
Myftresse walking with her nurce to a graynge
place, a myldes distance from Padua, to beare
certaine Gentlewomen company, which reftorted
thither to visit a sicke patient, at which place was
also Signior Gonzaga, with other Gentlemen.

Now if Pharicles was dryuen into an extafie,
with the extreame pleafure he conceiued by the
fodaine fight of his Goddefe, it is no meruaile, fith
her abfence was the hazarde of his / life, and her
prefence his onely pleafure: and I think, if I may
enter into a woomans thought, without offece,
Mamillia would not haue wiſhed a fitter com-
panyon to shorten her iourney: yet shee paſsd on-
without any femblance of his fight, whereas feare
and necellitie had a deadly combate in the minde
of Pharicles: he doubted if he fhould be ouer
bold, he might fpill his pottage. But the law of
necellitie, faith Plato, is fo hard, that ſ Gods
the felues are not able to reſift it. For as the
water, by nature cold, is made hotte by the force
of the fire: and the ftraight tree prefled downe,
growes alwayes crooked: fo nature is ſubiecf to
necellitie, that kind cannot haue his courfe. The
little Moufe, by nature fearefull, in daunger is
desperate: the Boore in fæfetie is timorous, in
perril without feare: the Coward in peace dreadeth
the fight of the weapon, whereas being urged by necessitie hee passeth the pikes.

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

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

Madame Castilla hearing the curtefie of the Gentlemann, and perceiuing what Sainte hee
ferued, to encourage him the / more, gaue him this
gentle answere, fit for his friendly offer.

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

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

Mistres Mamillia, it hath byn a saying more
common then true, that loue makes al men
Orators, yet I my selfe finde it contrary by expe-
rience, insomuch that I thinke the perfect louer
wants not onely Eloquence, but hath a restraint of
his nature. The water-pot being filled to the brim,
yeeldes no licour, though hauing a hundred holes.
The wine vessiel beyng ful, lets passe no wine,
though neuer so wel vented. The colour ioyned
hard to the light, hindreth the sence. The flower
put into } nofe thril, } stoppeth } smeling. The } louer in } presence of his Lady, at } first is eyther } druien into an extasie for ioy, or els into a quaking } trauce for feare: } so that, when he should plead his } caufe, his wits are either bewitched, or els not at } home: & if it happen his tongue be not tied, in } many words lies mistrust; and in paynted } speech, } deceit is most ofte couered, & specially, where } either acquaintance or long continuance hath bred } no credit. Therfore I Mistres Mamillia, whose } acquaintance with you is smal, & credit leffe, dare } vfe no circumstance, for feare of mistrust, neither } ca I tel in what respect to bring a sufficient triall, or } proofe of my good wil: but only that I wish the } end of my loue to be suche, as my faith and loyalty, } is at this present, which I hope traet of time shal } try without spot.

In the meanetime requesting you to thinke that } the force of / loue hath conftrayned me to yeeld as } a flauze, readye at beauties comand to hazard my } life for your pleasure: I must needs côses } the } gifts of Nature so abundantly bestowed vpon you, } haue so bewitched my senfes, that for my laft } refuge, I am forced to appeale vnto your curtesie, } as a foueraigne medicine for my incurable disease: } incurable I may tearme it, vnles } drops of your } fauour quench the flame, or els death with his } deadly dart decide } caufe. But I hope it is
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vnpoffible, ¶ such a crystal breast should lodge an heart of Adamat: ¶ such a fugred face should haue a bitter minde: that your diuine beauty should bee ouergrowne with hellish cruelty, to tormet the, who for your loue sufstaynes a thousand miseries. Miserie I may wel cal it: for as there is nothing more pleafant then beauty: so nothing is more yrksome thā bondage, & yet my restraint of liberty is so much the more acceptable, by how much the more it is desired. For although ¶ flye willingly fries in the flame, yet she is blameles: although the Hermine loues her mortall enemy, yet she is not faultie, fith the one comes of affe{le{tion, and the other by course of nature.

Ah Mamillia, thy beauty hath bought my free- dom, & thy heauely face hath made me captiue, ¶ as he which is hurt of ¶ Scorpiō, seeketh a falue frō whēce he receiued ¶ fore: so you only may minifter ¶ medicine, which procures the diseafe. The burning Feuer is driuen out with a hot potion, and the shaking palfey with a cold drinke. Loue onely is remedied by loue, and fancy mufte be cured by mutuall affectiō. Ther- fore Mamillia, I speake with teares outwardly, & with drops of blood inwardly, that vnles ¶ miling flawres of your mercie, mittigate the fire of my fancy, & giue a foueraigne plaifter for my secret fore, I am like to paffe my life in greater miserie,
then if I had tafted the infernall torments: for Sophocles being demanded, what harme hee woulde wish to his enemy, anffered, that he might loue where he was not liked, & that such misfortune might haue long laffing. But perhaps you wil say, Mamillia, that the beasts which gafe at Panther, are guilty of their own death; that the Moufe taken in the trap, deferueth her chaunce; that a louver, which hath free will, deferueth no pitie, if he make not his choyce right. /

Ah Mamillia, can the straw refift the vertue of the pure Jet? can flare refift the force of the fire? Can a Louver withftand the brut of bewtie, or freefe if he ftand by the flame, or peruert the lawes of nature? weigh al things in the balance of equitie, and then I doubt not but to haue a iust judgement. But this I affure my felfe, if you knew the ftrength of my loue, or the force of my loyaltie, though my person and byrth be farre vnfit for fuch a mate, yet you would deeme my loue to deferue no leffe: for Leander to his Hero, or Piramus to his Thesbe was neuer more fathfull then Pharicles will try him felfe to Mamillia: that although small acquaintance breedes miſtruft, and miſtruft hinders loue: yet traét of time shall inferre fuch a tryall, as truft fhal kindle affection.

And therefore I hope that your noble heart wil not put a doubt till occasion be offered, nor cal
his credit in question, whom neither you haue
found nor heard to be halting. What though the
Serpentine powder is quickly kindled and quickly
out? yet the Salamander stone, once set on fire,
can neuer be quenched: As the fappy Myrtle tree
wil quickly rotte: so the hard Oake will neuer be
eaten with wormes: Though the free stone is apt
for euery impression: yet the Emerauld will sooner
breake, then receiue any new forme: Though
the Polipe chaungeth colour euery houre: yet the
Saphyre will cracke before it consent to difloyaltie.
As all things are not made of one mould: so all
men are not of one minde: for as there hath beene
a troathleffe Iafon, so hath there beene a truftie
Troylus, and as there hath beene a dissembling
Damocles, so was there a loyall Lælius. And fure,
Mamillia, I call the Gods to witneses, I speake
without fayning, that fith thy bewtie, either by
fate or fortune, is shrined in my heart, my loyaltie
shal be fuch, as the betroathed fayth of Erafio to
his Perfida, fhall not compare with the loue of
Pharicles to Mamillia. Sith therefore my loue is
fuch, repaye but halfe fo much in parte of recom-
pence, and it will be fuffycient to releafe my sorrow.
But alas, who can lay their loue where there is no
defert, and where want breedes a flat denyall.

Ah Mamillia, Nature by her fecreete judgement
hath endued all creatures with fome perfect qualities,
MAMILLA.

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

A lthough these wordes of Pharicles, Gentlemen, did not greatly displease Mamilia, because it is very harde to anger a woman with praiising her, and especially if she think as much of her felfe as others speake, yet shee would haue hid fire in the straw, and haue daunced in a net, struing as much as shee could, with a discontented countenaunce to couer a contented mind, and to seeme as cruel as a Tygre, though as meeke as a Lambe, leaft either by outward shewe or words hee might coniecture some hope of good happe, she gaue him this cold confeft for his hotte stomacke.
Sr, quoth she, although the common proverb faith, that the Citie which comes to parle, and the woman that lendes an attentiue eare, the one is soone facked, and the other is easiye gayned: yet I would wish you not to conceiue any hope, or spend any travaell: for your hope shal be voyd, and your labour loft. For although I was so foolish to lend you mine eare, I am warie enough in letting of my heart: for as you found me prodigall in the one, you shall finde me as niggardly in the other. But as fables are good enough to passe away the time, so your talke will seeme to shorten the way, and so I take it. For it is yll halting before a Cryple, and a burnt childe will feare the fire. And though I neede not doubt, because I was neuer burnt, yet is it / good to beware by an other mans harme: the Moufe that seeth her fellow taken in the trappe, and ventureth her self, deferueth no pittie, if she be caught: the Foxe seeing his marrow almoft kild with the dogges, is a foole, if he take not spuat: it is hard taking of fowle, when the net is descried: and yll catching of fih, when the hooke is bare: it is hard, Pharicles, to make her beleue, that will giue no credit, & to deceiue her that spyeth the fetch: when the string is broken, it is hard to hit the white: whe a mans credit is called in question, it is hard to perfwade one. Blame me not, Pharicles,
if I urge you so strictly, nor thinke nothing, if I suspect you narrowly: a woman may knit a knot with her tongue, she cannot vnite with all her teeth: and when the signet is set on, it is too late to breake the bargayne: therefore I had rather mistrust too soone, then mislike too late, I had rather feare my choyce, then rue my chaunce: I had rather stop at the brimme, then at the bottome. A womans heart is like the stone in Aegypt, that will quickly receiue a forme, but neuer chaunge without cracking: therefore, if I receiue any, it shal be such a one, as I shall not repent me: I put an if in it, because I doe not meane to chaunge virginitie with mariage, for it would be too hard a bargaine: for we fee those women, which haue bin counted most wise, haue beene most chaste, and so fearefull to match, y they durft not once call it in question. Faza, the princesse of Gaule, when she knew her father had promysed her in mariage, wept so long, til she became blind. Parthenia after she was maryed, and had tryed by childebirth the difference betweene virginitie and mariage, she would neuer after companye with her husband, saying, that a lafting vertue was to be preferred before a fading vanitie: sith therefore the moft wise haue feared and eschewed, thinke me not cruell, if I be wise for my self, nor iudg me not scrupulous, though I put a doubt before I
haue caufe; or be in dread to buy repentance at an unreasonable rate, for if I were minded to marry, I should hardly find one fish among so many Scorpions, or one Beral among so many broken glaffes. • The woolfe hath as smooth a skin as ſimple ſheepe: the ſower Elder hath a fayrer bark the the ſweet gineper: where the water / is calmefl, there it is deepest; and where the ſea is moſt quiet, there it is moſt dangerous: where is the greatest colour of honestie, there often-times is the moſt want: for an empty vesſell hath a lowder found then a full barrell, and a diſsembling minde hath more eloquence then a faythfull hart, for trueth is euer naked. I will not apply the comparison, Pharicles, to any particular, but in generall: yet if the propositions be uniuersal, they may inferre in the conclusion a perticular perfon. • The Poets and paynters repreſenting the loue of menne, bring in Cupid with a payre of winges; diſciphering the loue of women, a Tortufe vnder the feete of Venus: ſhewing that as the loue of men is moueable, and vnconſtant as a byrde: fo the fancy of women is as firme & fixed, as a ſtedſaft Tortufe. And with great reaſon: for neyther the Romifh recordes, nor Grecian hyſtories haue made any, or at the leaſt so oft mention of the diſloyaltie of women: but onely how their ſimplicitie hath beene beguyled by
the flatterie of faigned lovers, of whome the moft renoumed may beare sufficient witnes: (as Theseus, Iason, Hercules, Aeneas and Demophon) that the loue of men hath euer beene inconstant: yet they so rejoyfed at their infamous deedes, that the Poets canonized them, not only for saints, but placed them among the Gods, so that others of base estate, taking example by them, doe vaunt of their disloyaltie, as of some glorious conquest, and as Heroftratus fiered the temple of Diana, to be spoken of, so they falsifie their faith, to be famous. Yet it is a world to see how the deepest dissembler of them all, can haue teares at commaund to deceaue a simple mayde. What sighs? what sohs? what prayers? what protestations? their talke burnes as hotte as the mount Aetna, when as their affectiō is as cold as a clock: it is not the loue of ſ maid, but ſ lust of their mind; not her bountie but her bewtie; so that euery face sets them on fire; euery lady, be ſhe louely, must be their mistres. But no maruel, for if mé are choller-icke, hot in their loue, and dry in their fayth, soone fett on fire, and soone quenched: their loue is euenn as lafting as the flame in the straw; which is as litle permanent, as it is violent, or like the apples in Arabia, which begin to rot, ere they be halfe rype./

Well Pharicles, although I caſt all these doubtes, and others haue tryed them true, yet I am forced
by fancy to take some remorce of thy tormentes. Medea knew the best, and did followe the worst in choosig Iafon: but I hope not to finde thee so wauering.

Ah Pharicles, I haue beene brought up in the court, and although my bewtie be small and witlesse, yet I haue beene dered of many, and could never fancy any: thou hast wonne the castle that many haue besieged, and hast obtayned that which others haue sought to gaine: it is not the shape of thy bewtie, but the hope of thy loyaltie, which enticeth me, not thy fayre face, but thy faythful heart; not thy comely countenaunce, but thy curteous manners; not thy wordes, but thy vertues: for she that buylde her loue vpon bewty meanes to fancy but for a while: for where the subiect is fading, the cause cannot be lasting. Would God, Pharicles, I might finde thee but such a one, as I will try my selfe to bee: for whereas thou dost protest such loyaltie, and put case it be as true as it may be: yet it shall be but counterfeite respecting mine: be thou but Theagines, and I will try my selfe to be more constant then Caniclia: no torments, no trauayle, no, onelye the losse of life shall diminishhe my loue: in liewe thereof remayne thou but constant, and in pledge of my protested good wyll, haue heere my heart and hande to be thine in duste and ashes.
Amillia hauing thus ended her talk, I leaue you to judge, gentlemen, in what a quandarie 
Pharicles was brought, seeing the answere of his Mistrefse to be so correspomdent with his deamaund, 
& y fortune was so fauourable to his desife, as she seemed to will, that he did with. For if the con-
demned man reioyseth, when he heareth his pardon pronounced, or the prifoner his freedome, no doubt 
Pharicles ioy could be no leffe, fith denial was his death, and consent, the confere to heal his wound: 
the greater care, the greater ioy: the more doubt, 
the more pleafure: fo his vnlookt for hap brought 
such an inspeakable contentation, as forced through 
the extremity of his passions and incefed by the 
conftraint of his affection, he burft forth into this 
talk./

Amillia, if where the water standeth moft faill, 
there it is deepeft, and when the winde is 
loweft, then the greafte tepeft is imminent: fo 
where the minde with ouermuch ioy, or too much 
payne is furcharged, there the tongue is both tyed, 
and the countenaunce restrayned: fo that as the 
heart is not able to conceiue it, the tongue is not 
able to exprefse it, as the water potte, which being 
full, voydeth no licquoar. Publius Metellius hearing 
his Sonne had subdued the Equiars, died for ioy. 
Caffinatus conceaued such a pleafure in seeing his 
father winne a garland in Olympus, that he kild
himselfe with inward laughter. If I infer the similitude, perhaps it will breed doubt: for deeds in love are to be required, and not words. Therefore for feare I incurre the suspicion of flattery, I will leave you to conjecture of that, which I thinke.

But this by the way, assure your selfe, Mistrisfe Mamillia, that your bewtie hath so blinded me, as I shall not ever see any, which so well shall content my minde: and your bountie hath bound me neuer to lyke any other. Thus enuigled with the one, and fettered with the other, I remayne your true servaunt for ever.

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

Mistrisfe Mamillia, I beleue you will go with a cleane soule to visit the sicke patient: for if you haue beeene al this while at shrift, you might both haue confessed a great many of faultes, and received full abolution. But I pray God your godly Father be as holy for the soule, as wholesome for the body: & if he be, surely you haue heard good counsell: if not: it is Saint Frauncis fault, he wantes his hoode.

Madame, quoth Mamillia, if you thinke so well of my godlye Father and his shrift, I pray you let him haue you in confession as long: for you are
eld, and therefore had neede of a longer examination and larger absolution: if hee be holye for the soule, he hath enough to take care of his own: as for myne, I will take charge of my selfe: if wholesome for the body, the more fitte for your purpose, fith old women are full of diseases, and had neede haue a Phisition tyed by their girdle: as for saint Frauncis fault, as you tearme it, if that be a hinder- aunce of his comming, I am fure to pleasure you, he will take the paynes to fetch it.

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

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

Nay surely, quoth Madame Castilla, your haft
shall make waste, and your small acquaintance shall be no hinderance: for at this time you shall be my guest, and with that they entered into the place, where after they had saluted the company, and visited the sick person, Madame Castilla requested the gentleman to welcome the stranger for her sake, who both had taken pains to beare them company, and through his pleasant conceites procured the way to seeme shorter. Signior Gonzaga taking occasion to shew his good will to Pharicles, answered: that if the master of the house was not well, he would say the gentleman was welcome in his behalfe: and so taking him by the hand, welcomed him very friendly. Which curtesie of Gonzaga was no lesse pleasure vnto Pharicles, then contentation vnto Mamillia, to see him whom they most doubted, to shew such a friendly countenaunce, that they both hoped to have a prosperous success in their enterprise. 

Nowe this sick Gentleman, called Goffino, had one onely daughter, named Publia, about the age of sixteen yeeres, whose beway and bringing up, shewed that she was in no respect secod vnto Mamillia, but rather more perfect in the gifts of nature. This young Gentlewoman being by the mothers side coffinne Germaine to Mamillia, after her duetie done to the company, requested them to take such a simple dinner, as her father in so short
a time could provide: giving them also to understand by her behauiour, that the influence of the heauens had denyed her nothing: but that nurture had forced her self to augment the grace of nature, and that comlines of body, and curtesie of the minde hadde a continuall warre, which shoulde haue the superyoritie.

This gorgeous Goddesse furnisshed with these singular qualities in euery repect, so set on fire Pharieles fancy, that as if he had drunke of the fountaine of Ardenia, his hot loue was turned to as cold a lyking.

Now his heart was set on Publia, which of late was vowed to Mamillia, in such a sorte that his stomacke lost the woonted appetite to feede the eyes with the bewtie of his new Goddesse, as that he seemed to haue eaten of the hearbe Spattania, which shutteh vp the stomacke for a long seASON. And Publia on the contrary side, noting the feature of Pharieles, the comlynesse of his person, and the rarenes of his qualities, was so scorched with the bewtie of this new guest, as finding occasion to convey her selfe into her closet, vnder the colour of some serios businesse, she powred forth her plaintes in this order.

O vnhappy fortune, O luckesse deflinie hath Publia prepared a banquet to entrappe her selfe with a more dainty delicat? hath she layde the net,
and is taken in the snare? hath she welcommed him that hath caught her captiue: well, now I see, that as the Bee that flyeth from flower to flower, hauing free choyce to chuse at libertie, is at laft taken by the winges, and so fettered: in like manner my fancy taking the viewe of euery face, hath a restraint of her freedome, and is brought in bondage with the bewty of this straunger. / 

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

Ah Publia, consider thy state: what hath he more to be beeloud then other? thy suters haue had to be liked. What, foole? doft thou aske a queftion of Loue or a reafon of Fancy? frite not againft the streame: if thou refist Loue, thou art ouermatched. For euen the Gods are tributaries vnto Venus, as confeffinge the superiorities of beauties kingdomes, then be not thou ashamed, being but a simple maide. Venus loued a black smith with a poult foote: and thou a Gentleman of singular perfection: yet as there is a difference betweene thee and Venus in bewtie: so is there a greater distaunce betweene Vulcan and him in
deformitie. Then *Publia*, yeeld when thou must needes consente: run when thou art called by command: for sure, if euer thou wilt bestowe thy freedome, he is worthy to haue thee captiue: if thou meanest to marrie, thou canst not haue a meeter match: yea but how if his heart be placed, and his minde settled? then were I a great deale better to wayle at the firft, then weep at the laft: to be content with a little pricke, then with a deepe wound. The Scorpion, if he touch neuer fo lightly enuenometh the whole body: the leaft sparke of wilde fier sets on fier a whole house: the Cockatrice killeth euen with her fight: if sting of loue woundeth deadly: the flame of Fancy fireth the whole bodye: and the eyes of a louer are counted incurable: yet the Elephant being enuenomed with the Viper, eateth him vp, and is healed, there is nothing better for burning, then heat of fire, & nothing so soone killeth a Basilisk, as the fight of a man. Then *Publia*, fith *Pharicles* hath giue the wound, let him value the fore: let the fire of affection driue out the flame of Fancy; and fith thou art hurt by the eie, be healed by the fight: hope for the beft: for thou haft as much to be loued, as he to be liked: & therefore remaine patient, till thou knowest more. With *she* she went out of her closet: but before / her returne the strangers had dined, and were al descanting of the Gentlemans disease.
So many heads, so many wits: for some said it was a feuer, and proceeded of cold: some, the consumption of the milte, whose originall was thought some burstines, and ensued of flegme: some one thing, and some an other: but all I thinke mist the marke. Gonzaga, who heard all their opinions, sayd, that if the Gentleman were not wel stricken in age, whatsoever the disease was, he would say the first cause was loue: and my reason is this, quoth he; the oft chaunge of colours, his sodaine traunces, his sighes in his dreame, the dead stopping of his pulses, and then their beating afresh, all these are signes of an vnquiet minde, of an impatient affection, and to be flat, of loue itselfe.

Signior Gonzaga, quoth the sicke Gentleman, eyther you are expert in phisick, or else you speake by experience: but whether you doe, you miste the cushion: for my disease doth not proceed of loue: nor if I were wel, should it: for I haue felt the first disease of so variable a taste, that I wil never eate of the second: I meane, I felt the presence of my wife so sweet, and her absence by death so sour, as I meane, never to try the like hap. But nowe, sith you are all at leyfure, and I very gladde to heare anything that might mitigate the paine, or shorten the time, I would craue this boon of you all in general, that one of you would sati
my minde in this, to tel me what thing it is the common people call loue.

The Gentlemen of their curtesie could doe no leffe but condiscend to their hotes request: yet every one alleadging of disability, so that they were forced to cast lots, who should discusse this hard question: & amongst al, the chance fel vpon Pharicles, which, although it was some small griefe vnto him, because hee doubted of his habilitye: yet hee thought Fortune fauoured him in this poyn, that he might shew his cunning before Publia.

Where I cannot but muse, Gentlemen, to see that such moyft licour shoulde turne to hard flint: that the moost wholsome Mithridate in twise shifting, shoulde be deadly poyfon: that the Reedes in Candie, will of their owne nature become bitter gall: that the loue of men shoulde turne to hard hatred: that fancy shoulde be quenched at the second sight: that the affectiōn of Pharicles, shoulde turne to frantik folly, in mislyking without cause, and choosifg without tryall: but it is not so common, as true, that men be fickle in their fayth, brittle in their braine, and lukewarme in their loue: neither hot nor cold, euene like the Pickerell, that keepeth the baight in his mouth, to cast out at his pleasure: yet where doe we see any writing of loue, or of any such matter, but they must haue one fling at
omen? dispraying their nature, deciphering their nature, painting out their politicke practises and abtil shiftes, declaring their mutabilitie, comparing hem to the Polipe stone, that chaungeth colours very houre; to the Weathercock, that wauereth with the wind; to the Marigolde, whose forme is never permanent, but chaungeth with the Sunne: and yet they themselues a great deale worse: as Pharicles, one of the same sect presently shal proue: who fryed at euery fire, and chaunged his looke at euery leeke, as one that builded vpon bewtie, and not bountie; that did lust, but not loue: with which fickle feuer § Gentlemen of our time are greatly troubled: for he that cannot look & augh, and tel a tale with nulla fide, they wil straignt note him in ther tables for a dunce, or put him in their bookes for a foole: and yet they wil needes ry in frost, & freeze in fire: they see, & yet are blind: they heare without eares, they spend the day in fighing, and the night in fobbes; they haue neapes of care, streames of teares, waues of woe: yea, to be short, they like without loue, and fancy, without affection, that their choyce muft needes chaunge, because it is without reasen.

But againe to Pharicles, who seeing neceffitie on the one side, and his credit on the other, to be two spreres in his side, and that the Gentlemen were attentiue, began on this manner.
The Poets and Paynters fayned not fortune blinde, without good cause, and great reason: for as her gifts are vncertaine: so the lotte is doubtfull, and the chaunce vnlookt for, most often happeneth: she imparteth wealth to the foole, and pouertie to the wife: she powreth water into the Sea, when it ouerfloweth, and giueth riches to him that is cloyed with abundance: doe we not see, that where is most neede there she giueth least? and the most noble men haue the woorest luck? Policrate is a mirrour of her mutabilitie, by his miserable end: and Abdolominus, a patterne of her frailtie, by his good happe: and I heere may ferue for a proofe of her smale skill, that hath layed a great burden on me, which am leaft able to beare it. But on the small braunch hangeth oft the most fruit: and on the woorest wit somtimes chaunceth the greatest charge: for neither my experience by nurture, nor my wit by nature, hath whereof to compare with the woorest of the company, and yet fortune by lot hath layde the most on me, so that he who woorest may, must hold the candle. But suth a man must needes go when the diuel driues, although I know my faulte, and you shall finde it, yet the hope of your curtesie, voyde of curiositie, somewhat encourageth my slender skill to presume the farther, although betweene your learned eares and my rude tongue there will be great discord. I will not doe as Hiarbitas and Hermonides,
who triuing to excell in musicke, for euer loth their voyces, least if I force my selfe in eloquence to seeme a courtier, I proue at length a flat carter. Afterides seeing Rofcius gestures, durst neuer after come on the stage: Hiparchion hearing Rufinus blowe vpon his pipe, would neuer after play on his flute. Two thinges daunte the minde of a young man, eyther the skill or person of the hearer. Demosthenes the famous Orator of Athens was so astonishe in the maiestie of King Philyp, that he loft his speech: Carnitus seeing Anniball comming into the schooles became dumb: then it is no meruaile, gentlemen, if I be afrayd to incur the common proverb, A fooles bolt is soone shot; or to doubt thy my green wit should giue a rash reason, or enter too far in mine owne conceite, which was so hurtful to Marfias, with his pipe would imitate Apollos harp. Notwithstanding as the prick of the spurre forceth the horfe that feareth the euill way, so in this my doubt the reuerence I beare to Gostino and the rest of the company baniflieth al feare, affuring my selfe you will lay the fault vpon for/tune who made the lotte so vnequall, and let my vniust chaunce serue for a sufficient excuse: and if I happe to stretch too farre I will blow the retrayte with repentance which neuer commeth without pardon.

When I coniecture with my selfe, Gentlemen, the great trauel and industry that the auncient Philoso-
phers, and learned men haue taken in searching out the secrets of nature, insomuch that some of them haue put out their owne eyes, to attayne to the greater perfection, thinking that they were obstacles & hinderances of their profound contemplations, as did Democles. Others being extremely delighted with supernatural cogitations, and enamoured of the Mathematical artes, with gazing vp into the skie, haue fallen backward, and broken their neckes, as did Gallus: some searching out the essence of the first matter, waded so farre in the depth of Astronomy, seeking out the causes of the ebbing and flowing of the sea, that they drowned themselves, as Arifote. Others coueting to know the sense of secret matters scanning the quidities of Logike, haue lost their wittes, as Crinitus, and many other moe. I cannot but maruel that among all these secretaries of nature, there haue neuer byn found any which haue enterprised to search out the essence and perfect nature of loue. Sure I thinke they might answeare with Hermes, who being demanded what God was, said he could neuer giue answeare because the farther he went the more was behinde, yet in my judgemente the true loue is no other thing, but a desire of that which is good; and this good is the influence of the celestiall bountie: so that by the definition it is to be placed in the intellecutuall part of the mynd, and not in the
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fenfuall: but your question Signior Gostino is of that which the commune people call love.

Ouid, who thought himselfe a master of that art, and writ precepts of the same, thought it more obscure then the Letters of Ephesus, or the riddles of Sphynx, to tel the perfect definition of love: so that being demanded what it was, answered, that hee knew not what it should be, from whence it sprung, whether it went, nor to what end it tended: but sure, quoth he, it is the losse / of a mans selfe. Anacreon said it was a sweete mischiefe, sith for a pince of pleasure we receive a gallon of sorrow: for what weepinges, what watchinges, what curfinges, what sighes, what trauel doth the lover endure? so that in another place he calleth it a warfarre, for the drumme of fancy, strikes vp the Alarum in the Louers heartes, as he goeth to fight, knowing to be vanquished: and that every frowning looke of his Lady, is worse then the shot of a cruel Cannon. And yet the passionate Lover is thought to abyde no payne, nor suffer no trouble.

Calimachus calleth it a Court without Sergeantes, for because they that love, obey without constraint, and are captiue without conquest. Therefore in my judgement, sith love commeth of free will, it ought to haue the better reward.

Prince Tamberlane, the most bloody butcher in the world, neuer shed blood, where there was
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submission; and the Lyon spareth lyfe, if his enemy yeelde; what beast is so brute as kylleth his fellow? then that woman is much too blame, that with her denyall would seeke his life, who brought captiue by loue, craues pardon. Propertius saith, loue is a sweete tyranny, because the Louer endureth his tormentes willingly, and that the mynde of the Louer is not where it lyueth, but where it loueth.

Oh, faith he, what man is able to resist the force of loue? or rather, what will not loue force a man to do? Did not Retormodicus ouerthrow the whole state of the Lacedemoniens, for the loue of Scedafus daughters? Roderick of Spaine loft his kingdome for Camma, yea many haue not onely hated, both father and mother for the loue of their Ladyes, but also haue poyfoned their kinsmen and acquaintance, for to fulfil their fancies. Cateline flew his sonne, for the loue of Oreftilla, and yet men are counted neither loyall nor faythfull. Tibullus called loue a profound science: to be briefe, euerye one payntes it out in his colours, as it please them, and yet none can tell what they say: in such fort that they make it a misterie, which can neither bee expressed nor taught, but by demonstration in a dumb schoole, as secret as the sacrificce of Ceres, or of Vestâ: yet the most wise phylosophers have shewed themselves doctors in the arte of loue, condemning them as
vnperfect of nature, voyd of tene and ciuilitie, that haue done, and thought it good to liue without loue. For Aristotle in his Politikes, & Plato in his common weale haue proved by substanciall reasons, that nature neuer framed any thing more precious then societie: and what is so sure a fellowship as marriage? This was the cause, that by the lawes of Lacedemon, those men which dispisied Loue, were driuen out of the common playes, and were sent to the wild Forrests as bruit beasts, to liue there with sauage Satyres: so that Casmier, the king of Polonia, which would neuer marry, or Henry the first Emperour, who after he was marryed, vfed his wife, but by the eye, should neuer haue bought their freedome in that citie. Or if the Byshop of Alexandria, which scratched out his own eies for feare of Venus charmes; or Lewes the second son of Charles king of Cicilia, which would neuer see any woman, for feare to be entrapped: or the superstitious Effenians, that were the mortal enemies to woman kinde, had had Licurgus for their iudge, they had in mine opinion purchased ¥ strapado for their paines. Wherefore fith loue, both according to the Philosophers, yea euen the Stoikes themselues, which were moued with no affections, and by the opinion of the mofte iuste and feuere Lawegiuers, is so necessary that without it the world would perishe, fall into ruine and decay, it is needefull, that before
we receive such a guest, we know what he is, whence he comes, and how to be entertained.

But me think, Gentlemen, we have begunne pretely to followe the steps of our Auncestors: for as the Samiàs, which built a Colledge, and the Parians and Lacedemonians, that set up a Temple in the honour of loue, next unto that of Venus: so you have here in this place erected a Schoole, and haue choisen the most vnworthy for maifter: whose rules although they be voyd of rea'on: yet they take this by the way, that fith loue is young, he requireth young schollers. And therefore, Gentlemen, doe not, as Hercules did, who began to be an amorous knight in his age: but loue, when both your bewty is in the bud, and your witte in the flower: for an old Louer is like an old hogge with a greene tayle.

Signior Goßino, whether it were through the weakenes of his stomacke, or the extremetic of his paine, was forced to interrupt Pharicles in the middes of his talke, requesting the Gentleman not to think that it was wearines of his discours: but ñ straungenesse of the disease, that procured this restraint, and to entreate the rest of the companye not to take it in euill parte, that hee was the caufe of such a sodaine intermiffion, hoping the Gentleman at their next meeting would satisfie their mindes fully, wishing Pharicles not to bee a straunger at
his house, but to vfe him as a friend, and the oftner he should come, the better should be the welcome.

Pharicles, with the rest of the Gentlemen, perceiving Goatino to craue rest, and that his drowsie eyes chymed for sleepe, thanking him for their good cheere, and wishing his welfare, tooke their leaue, and departed.

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

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

The traueller talking of hunger, hath euer a more sharp stomacke, and I so long discoursed of loue, that where before I sototte as a blinde man: now were I able to speake by experience. For Ouid, nor all the maifters of loue coulde neuer finde out a more perfect definition, then my fancie,
fettered in the beames of your bewtie, hath imprinted into my mind: so that by the charge of Venus, will you, nil you, I remaine your seruaunt.

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

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

This word, as it came faintly from Publia, so was it as hard of diggestion to Pharicles: yet he dissembling, held Mamillia with that, till he had brought her home, and taking his Conge with a cold kisse at her warme lips, giuing her her vale with a counterfeit kind of curtesie, and so departed.
But Publia more impatient, even as the horse, that neuer hauing felt the spurre, runneth at the first pricke: so she neuer hauing felt the flame, was more hotte, and lesse warye, then if she had beene burnt before, as she was forced to wittnesse her loue in these or such like tearmes.

I see, quoth she, that things vnlooked for, most often happen and that hee which most trusteth, is lesse assured. The Hart, when he hopeth best in the nymblenes of his ioyntes, is then pluckt downe with the Dogges: the Doue giuing credit to her winges, is seased on with the Hawk: the Hare in the most pride of her swiftnes, is caught by the hunters: a woman when shee trusteth most on her chastitie, hath then the greatest overthrow by bewtie, which I say not onely by guessse, but speake by tryal: for neither the feature of the face, the bewty of the body, nor the vertues of the mind, or goodnes of Fortune could euer stirre the / stayed minde of Publia, to swarue from the vowed virginitie: so that thinking my selfe as chast, as any in Padua, I prove the lightest in Italy: for I yeeld before I be ouercome: I consent without compulsion: the first assault, the first shot, the first Alarm, yea the first worde hath scaled the walles, woune the Fort, and caught me captiue. Alas, what will they say, that praysed me for my vertue? will they not as fast disprayse me for my
vice? will not my father fret, my kinsfolke cry out, my friendes be fory, my enemies laugh me to scorne? yea, will not al the world wonder, to see me of late giuen to chasttie, and now shake handes with virginitie? to yeeld my dearest jewell and chiefeft treasure vnto the straunger? The choyce of a friend requireth the eating of a bushell of salt, then the choosinge of a husband, tenne; for by how much the bande is straigther, by so much the choice shoude be longer.

But I almooste lyke beefore I looke, and loue beefore I knowe, and caft my corne, I wotte not where; and am lyke to reape, I knowe not what. Ah foole, is not the Iacinth, if it be rubbed with lyme, soone set a fire, and hardly quenched? is not the Adamant and the yron soone ioyned, and hardly disleeuered? the coyne hath his ftabme in a moment, and cannot be taken out without melting. Loue entreth easilly, and is as hard to thruft out as nature: fancye soone fireth: but long ere it quencheth: yea but Publia, flatter not thy selye: for soone rype, soone rotten; that which entreth without compulsion, will weare awaye without constraint: marryage, if it be soone begun, yet it is not so soone ended. Take time and choyce, and choose warily, not his face: for nothing so soone gluttes the stomacke, as sweete meate; and nothing sooner filles the eye, then bewtie: for
oftentymes where is the best proportion, there are the worst properties; the wine is not knowne by the cask, but by the taste. The Gods intending to shew the perfection of nature in one creature, framed a man so exquisit in forme and feature, as neither for the liniamentes of his face, nor the proportion of his bodye was possible to be sayde, this was wanting. This demy God being sent vpon the earth, when as noone could condemne nature of want, *Momus* onely found this fault, that the Gods framed not a window in his brest, through which to perceiue his inward thoughtes: meaning, as I coniecture, that there is none so comly in his body, but may bee corrupte in his minde, nor so fine in his feature, but he may be faultie in his feaft: to cōclud, as euery faint hath his feaft, so euery man hath his fault; that a man had neede groope well, that shoulde finde one fiʃ amonge so manye Scorpions, and what a one *Pharicles* is, I may easilie geffe, but I know not.

Ah *Publia*, if any one heard thy talke, they might condemne thee of villany. Wilt thou speake euil of him which wisheth well to thee? Shal ʃ reward of loue be loathing? doth good wil desperue hatred? or fancy defiance? What hath he, ʃ thou maist not like? or what wouldeʃ thou like, that is wanting in him, neither bewty, birth, wisdome, wealth, & what more is to be required in a man?
Ah nothing, Publia: his store procureth thy want, his perfection hath made thee unperfect, as now thy welfare hanges in the wil of an other man, and doost both liue and loue, so that conclude with thy selfe, Pharicles must be he, whose shape thou wilt shrine in thy heart for euer, hap good or happe euill, against all the assaults of fortune.

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

O Pharicles, Pharicles, what a doubtefull combate dost thou seele in thy minde betweene fancy and fayth, loue and loyaltie, beautie and bountie? shal the flickering assault of fancy ouerthrow the castle of constancy, shal the lightnesse of loue violate the league of loyaltie? shal the shadow of bewtie wipe out the substance of bounty? shal hope bee of more force then assurance? wilt thou vow thee constant to one, and prooue thy selfe not stedfaft to any? the Turtle chufeth, but neuer changeth; the Swan lyketh, but neuer loatheth; the Lyon after he hath entred league with his make, doth neuer couet a new choyce: these haue / but only fense, and I am sure thou haft reason and fense, and art more vnruuly: they haue but nature for their
guide, and yet art constant: thou hast both nature and nurture, and yet thy minde is mouable: these brute beastes keepe their consent inviolable, and thou a reasonable creature dost falsifie thy faith without constraint, yea euen breake thine oath without compulsion, whereas nothing is so to be hated, as periury, and a man hauing cracked his credit, is halfe hanged.

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

Sudafus a Parian borne, when he came into the courte, to sweare, that he neuer loued Caßana, became dumbe, and so was condemned. Iouinianus Otto nephewe to Alexädrus Farnesius, after that he had renounced his vow made to his louer, ran madde: beware, Pharicles, of the like rewarde, if thou commit the lyke offence. Tuft hee that
would refraine from drinke, because hee hath heard
that *Anacreon* died with the potte at his head, or
that hateth an egge, because *Appeius Sauleius* dyed
in eating of one, would be noted for an Affe: so if
I should stand to my pennyworth, haung made my
market like a foole, and may change for the
better, because other in the like case haue had euill
happe, I may eyther be counted for a Cowarde, or
a Calfe.

Doe not the Gods, faye the Poets, laugh at the
periurie of Louers? and that *Jupiter* smyles at the
crafte of *Cuppyd? Paris*, when he stole away *Helena,*
and forsooke his *Oenone:* did not both *Sea* and
winde fauour his enterprifes with a speedy gale?
*Theseus* had neuer better luck, then after hee / had
forfaken *Ariadne:* and I perchaunce may haue as
good hap in leaving *Mamillia.* He that haung
tafted of water, & after wil not drink of wine, is of
a grofe nature. The dog that winding *Hedge-
hogge,* will not forfaie the fent, to hunt at the
Hare, is but a Curre, and he that wil not change
in loue, if bewtie make the choyce, fhall not come
in my Creede. *Mamillia* is faire, but not second
to *Publia:* she is wittie, but *she* other more wise:
where the sauce sharpenest with prunes, tafteth of
sugar, it is follye to infer comparison. Yea, but
what complaintes will *Mamillia* make, when she
perceiueth thy dissembling? her hotte loue will
turne to deadly hate, shee will procure thy discredit euen with Publia: shee will blaze thy forged flattery, not onely here in Padua, but throughout all Italy. I shall haue Gonzaga myne enemy, yea, and mine owne friendes to be my foes, yea and perhappes by that meanes, both loose her friendship, and the others favour.

Tush Pharicles, he that is afraid to venture on the Buck, because he is wrapped in the bryers, shal neuer haue Hunters happe, and he that puts a doubt in loue at euery chance, shal neuer haue Louers luck. Cannot the Cat catch misse, without she haue a bel hanged at her eare? cannot the Hobby feafe on his pray, but he must checke? cannot the Spanyel returne the Partridge but he must quest? and cannot I deale so warily, but al the world must ring of it? yes, it is a subtill birde, that breedes among the aery of hawkes, and a shifty sheepe that lambes in the Foxes denne, and he shalbe crafty shal spy mee halting. I can like Mamillia for a neede, and loue Publia of necessitie: it is good to keep a stale, for feare I catch no foule, and needefull to holde Mamillia on the fift, leaft Publia proue so haggard, she will not come to the lure. He that hath two fishes at the baignt, it is hard if he misse both. Therefore I will be of the surer side, alwayes prouided, Publia shall haue my heart, and I hers, or els I wyll fitte beside the saddle.
And with that he fell in a study with himselfe of sundry matters pertayning to his amorous deuifes, and at last determined with himselfe, if he could find a trufty messenger to fend her a letter, fearing if he should make his repayre so sodainely, it would breede some suspition in Gostinos head, for hee that loues, castes beyond the Moone; and especially he that dissembls: and craft had neede of cloking, where trueth [is] euer naked.

Where by the way, Gentlemen, we see Pharicles a perfect patterne of Louers in these our dayes, that beare two faces vnder one hoode; and haue as many Ladyes as they haue wittes, and that is not a fewe: for euerie newe face muft haue a newe fancye; and if hee see a thousand, they muft all be viewed with a figh, as though hee were enamoured; if she be younger, her tender age pleaseth him; if she be of middle age, the rypenesse of her yeeres, contenteth him: another enchaunteth him with her voyce, and one with her gestures: so that his courteous desire woulde haue all, and yet amidst store he is pyned, and dissemblng doubt maketh a restraint of his choyce, yet he muft needes be a Carpet Knight: for they thinke it is as hard to lyue without loue as without meat. But when they beginne to like, it is a worlde to see how they learne to lye: fancy they cannot, without flattery; nor talk without tales, they be
dead at the first dash, & plunged in Plutos pitte, when they haue a merier heart then the poor maide. They say, a woman is the weaker vessel, but sure in my judgement, it is in the strength of her body, and not in the force of her minde: For the ripest witte, the readiest heat; the most subtile skonce is sayne to fette his braynes on the laft, and his witte on the tenters to deceuie a simple mayde: first he assayes with flattery, then with sophistry, inferryng his comparisons, he is caught in the beames of her bawtie, as the Bee in the cobwebbe; he is parched with the hue of her face, as the Flye in the candle; hee is drawne by the qualities of her mind, and the sweetenesse of her voyce, as with a Syrens tongue, and when perchappes she hath nothing to be prayfed nor to bee lyked in her, yet the comlynesse of her bodye, and the rarenesse of her conditions, hath so enchaunted, as if shee heale not his wound, he shal as it were with Circes cup be turned to a hog or a horfe.

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

For after that hee had giuen the raynes of libertie to his frantike affections, and hadde fostered
the sparke to growe to a great flame, the medicine then came too late, when the disease was incurable: the more he did strive, the worse he was: even as the Harte, which feeling the arrow in his side, the more he forceth himselfe, the farther it entreth; or the byrde being taken in the nette, by struggling becomes faster: so hee seeking to eschewe his first maladie, fell into a deeper sickness, perceiving as the wounde by time is more grievous then when the blowe was frese, so loue encreaseth by delay, and delayes breed daungers: fearing agayne his hastie venturing might procure a flacke speedinge, determyned to take counsell at his pyllowe, and as his minde shoulde giue him, to profecute his purpose: and in this doubt hee remayned the space of a weeke.

In which tyme Publia seeing Pharicles made no great haste in his returne, thought her newe Louer would prove an olde scoffer, condemning her selfe of follye, that shee shoulde bee so soone enticed by flattery, seeking to roote out that by reason which was inserted by sensualitie, knowing, no fitter remedie for loue, then to refist betimes, in which determination, as she should haue proceeded, she had the retrait blown by a letter, which Pharicles had sent her by his page. Likwise offering in his maysters behalfe, a present vnto Goffino in recompence of his good cheere, which he receiuing
gratefullye, wished the Page to give it to his
daughter, who taking the present, and receiuing
the Letter, could scarcely stay to vnrip the feale,
while she came in her clozet, where betweene hope
and dread she read these lines following.

Pharicles to Publia,

If the Gods, Publia, having made man,

had likewise giuen him free will to bee

myster of himselfe, in subduing his

rebellious affections, or hadde appoynted medicine

for the minde, as Phisick for the soule, I needed

not at this time haue sought for helpe to resift the

assaultes of contrary passions, as he that after long

combat for the defence of his libertie, is forced to

yeelde by the strength of the Victor, hoping by

submiffion to obtaine the more fauour.

But nature and fortune hath in no creature
framed such a perfect vniformitie, but there is as

great a contrarietie: and as many valuses as arte
hath taught, so many fores nature hath giuen, neuer

suffering bliffe to come without bale, nor good
lucke without ill happe, finding always a cooling

carde of misfortune to pluck down \& puffing peate

of prosperitie. The Bee, as she hath the fragrant

flower, whereon to take delight, so she hath the

Spiders webbe wherein to be tangled. The flye, as

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

Then Publia, fith your beautie is my bale, let it be my blyffe: couet not to vanquish him which is already captiue, fritue not for my lyfe, fith you haue my libertie, but let the waues of mercie quench the fire of fancy, and doe but render loue for loue: yea, Publia, such loue as eternitie shall neuer blot out with obliuion, neither any fini...
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fortune in any wife do diminish: so that if the world wondred at the loyaltie of Petrarch to his Laura, or Amadis to Oriane: they shall haue more cause to meruell at the loue of Pharicles to Publia, whose lyfe and death standeth in your answere, which I hope shal be such asbelongeth to the desert of my loue, and the shew of your bewtie.

Tours, if he be Pharicles.

Vblia hauing read ouer this Letter, viewing and reviewing every lyne in particular, chaunged colours at euery fillable, fearing to be foyled by flatterye, or to be brought in to a fooles paradise by promises, knowing that the Nyghtingale hath a sweete voyce, and yet but a ranke flese: that the Storkes in India haue a pleasaunt cry, but a bloody byl: that the fayrest Nutte without may haue the fowleste Worme within: that the most daynty delicates may be sauced with deadly poyson: that smooth talke and fayre promises maye haue but smale performance: that wordes were but winde: that inke and paper were not sufficient pledges for such an inseperable knot: yet hope haled her on to thinke well of his offer: and that she which would not truſt ere she tryed, shoulde not proue without peryll: saying that experience is the Mistrefse of fooles, and that they which were
incredulous, incurred the greatest suspicion of flatterie: so amidst these sundry dumpes, shee tooke her penne, and sent Pharicles this dumpe.

Publia to Pharicles.

Aifter Pharicles, your Letters being more hastily receiued then hartily read, I stooode in a doubt, whether I should answere with silence, or Sophistrie: for because where the question is extream, there the answere must needes want a meane: and where the demand is but a jest, it is best to make a replye with a scoffe. But at length, I was resolued to write more largly then I would, hoping both to profit and perswade you. Profit, I meane, in that I spyng so soone your faining, I may dehorte you from flatterie, and be the means that you leauue this folly, to be passionate onely in your penne, a louver but in your lippes: for although you thinke my simple witte hath no such capacitie to conceive your vaine ieffing, yet all women are not of one mettall, but as I knowe it, and beare with it: so they wil spy it, and both blabbe it, and blame it: yea perhapses croffe you out of their creede: for he that hath beeene scratched with the briers, will take heede of a thorne, and he that sees his felow hurt, will beware of the like harme; hee that hath beeene deceived with a lye, will scarfelie credit a
true tale. Women are wily, and will take example one by another: so that it shall bee heard for one to halt before a cryple: they thinke every one that writes an amorous style, doth not loue faithfully: but most of them lye falsly. A pricke with a penne proud not Clanuel a true Louer, but a troathlesse Lechour: yea many write before they knowe the partie, and get by it they know not what: so that, Pharicles, if women would credit every line, they would buy repentance too deare. But if Phillis were alieue in these our dayes, shee would neuer hange her selfe: and if Dido had beene incredulous, she had not dyed so desperately. Therefore, Pharicles, if I doubt without cause, or feare before I haue occasion, blame me not, fith others haue suffred such euill hap by venturing too far in an vnknowne vesell.

Well put case your flattery be sayth, and that all that you haue written is Gospell: yet you clayme kindnesse where none was offered: or els you thinke because I sayd farewell friendly, I did fancy firmly: surely eyther you are deceiued, or els I was in a dreame at the departure: for I doe not know in what respect eyther my words or deedes shouold be a spurre to pricke you forward in this rash enterprise: but assure your selfe, if there were any, I repent me of them, not that I am so foolish to repay hatred for loue: but that I have vowed
perpetual virginity, and mean to remaine chaste for ever. Therefore *Pharicles*, fease to craue that cannot be gotten: fecke not for impossibilities: quench the fire your selfe, when an other cannot put out the flame: abate the force of loue, where you cannot haue your longing. I giue you perhaps a fower sauce to your sweete meate: because I will not feede you with delayes, nor fobbe you with fayre wordes, and foule deedes: but I speake as I thinke, & so you shall finde it. Yet in fine, leaft you should judge me altogether vngratefull, I thank you for your good will, and I thinke well of it: and if ever I chaunce to loue, you haue as much to like as any: therefore if your fancy be so fixed, as you make faire on, pray that both my heart may turne, and my vow may be broken, and then hope well. But in the meane time, if you come, you shall be welcome, as a friend, but no farther.

*Yours, if she could, Publia.*

After *Pharicles*, gentlemen, had received and read this Letter, seeing the beginning was hard, thought the ending as ill, so that being somewhat chollericke, hee threw it awaye in a rage, not half read, rebuking his folly in so soon yeelding vnto fancy, turning his great loue to a greeuous hate, as one somewhat tickled with self loue, thinking y Hawke too haggard,
that should not come at the first call: now againe praying his Mamillia, vowing wholye his heart vnto her and promising in recompense of his disloialtie, neuer to lend Publiia a good looke, and in this determination flung out of his studie and went to the house of Gonzaga.

Here, gentlemen, we may see the flitting of mens fancy, and the fickelnes of their fayth, that they may well be compared to a blacke wal, that receiueueth every impression, which notwithstanding with the wipe of ones hand is easly defaced: so men loue all, and now none, verifying the sayying of Calimachis, that as flowers fade and florish every yeare, so their loue is hotte and cold every houre, hauing nothing certayne but onely this, that the laft driueth out the first, as one nayle forceth out an other: the nature of men is so desirous of noueltie. But because it is an euill dogge barks at his fellow, againe to Pharicles, who being come into the house of Gonzaga, found not all things according to his desire: for Mamillia was halfe sick in her bed, yet she her self knew scarly the diseafe: but Pharicles mistyng her, went farder, and found Madam Castilla sitting solytry in her Muses, whom after he had saluted and demaunded how mistres Mamillia did: Mary quoth Madam Castilla, your often repair vnto her, as farre as we can coniecture, hath driuen her into a
plurifie, or vs into som ielouifie: but whether it did, she is sicke. Pharicles feeling his gald conscience prickt, sayd, that although it pleased her to iest by côtraries, yet his return was as speedy, as might be: for his busines was so necessary, that the losse of his landes hanged thereon: but if he had knowne Mamillia would haue conceived any displeasure at his absence, he would not onely haue hafarded his landes, but haue ventures his life to haue made his repaire more speedy: if then her sicknesse proceedes of my negligence, I hope my sufficient excuse will be a remedy to cure the disease.

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

Miftres Mamillia, quoth she, you know whe time was, we tearmed this Gentleman a gostly father: therefore I thought good in this your fickenes, that he should receive your confession/ as one most meeete for the purpose. I thank you for your paines, quoth Mamillia: for indeede I haue a great block in my conscience, which I meane to reuale vnto him, & that is of my folly, in louing so lightly, and fixing my fancy where I
doubt is no fayth: whereof, if he can giue me absolution, I fhall furely bee bound vnto him.

Gentlewoman, quoth Pharicles, the blocke of your conscience, as I judge, is not fo great an offence, as to accuse without cause: for I dare venture my credit, you never loued lightly, nor fancied where fayth fhall fayle, vnlesse you count absence by necessitie a breach of loyaltie: but fith perchappes it is the force of ficknesse, that procureth this talke, I care the leffe, and if there be no worfe offence behinde, my foule fhall beare the charge of this finne.

Pharicles, quoth Mamillia, your anfwere hath greatly eased my minde, and if time fhall try all things true, it fhall both race out mistrust, and breede greater credit: for surely your absence made me thinke, that eyther you mislykt your choyce, or els repented your chaunce: but now I am otherwise perfwaded, hoping to find you as firme in your works, as fine in your words, and that prouing true, I am fure my father will be willing to knitte vp the match, as we defirous of his consent: the match I fay: for I hope your fuite tends to no other end, but that linking our felues together in the lafting knot of mariage, we may lyue and dye in perfect amitie.

Ah Mamillia, quoth Pharicles, doe you thinke that I haue fuch a trayterous heart, or fuch an
impudent face to imagine such treachery against your divine beautie? No, no, Mamillia, I call the Gods to witneses, and the heauens to heare my protestations, and if my wordes be not conformable to my thoughts: the infernal furies conspire my utter dejectiō; and if my mind remaine not constant, and my fancy firme, the Gods themselfes be reuengers of such disloyaltie.

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

Where I leave you to consider, Gentlemen, how far vnmeete women are to haue such reproches layd vpon them, as sundrye large lipt felowes haue done: who whē they take a pcece of work in hand, and either for want of matter, or lack of wit are half grauelled, then they must fill vp the page with flaundering of womē, who scarfly know what a woman is: but if I were able either by wit or arte to be their defender, or had the law in my hand, to dispose as I lift, which would be as vnseemely, as an Asfē to treading the meaures: yet,
if it were fo, I would correct Mantuás Egloge, intituled Alphus: or els if the Authour were aliue, I woulde not doubt to perfwade him in recompence of his errour, to frame a new one: for surely though Euripides in his tragedies doth greatly exclaim against that fexe, yet it was in his choller, and he infered a generall by a particular, which is absurd. He had an euyll wife, what then? because the hill Canaros hath a fountayne runs deadlye poyson, is al water nought? shall the fire be reiected because some one sparke fireth a whole howfe? are the bodyes of the flyes Cantharides to be caft away, because their legges are poyson? shal we condemne al women of inconstancy, because Helena was fickle? or all to be naught, because some one is a shrew? if the premifes wil infer such a conclusio, I refer me to their greatest enemy. But for feare of a farther digreffion, againe to the we left at dinner, who after they had taken a suffycent repast, fell againe to their former discourse, till Gonzaga returning home, broke off their talke with his presence, entertaining Pharicles very friendly, assuring him he was as welcome as he could with him felfe to be, which curtesy was not fo heartily offred as willingly receiued. So that it seemed if the one were content, the other was as well pleased. Yet Gonzaga being as wily as Pharicles was wittie, defirous to smell the vane of the
young Gentleman, trayned his hooke with this bayte.

Pharicles, quoth he, the old Fox that cannot spye the fetch of the young one was never crafty himself: the Goose that cannot see the Gosling winke, may seeme to have a defect of nature: he that cannot see fire in the straw, is surely stone blind: and hee that cannot spye the flame of fancy is but a fool. There is none will so soone spye one halting, as a cripple: it is hard to couer smoke, but more hard to conceal love. I my self both haue tryed it, and nowe I likewise find the proofe of it in you, who as closly as you keepe your cloke, yet I spye the lining, for love kept in secret is like the spark covered with ashes, which at length bursteth into a great flame. But if it be as I thinke, I am glad of it. As I haue taken care, Pharicles, to haue my daughter keep her virginity inviolat without spot of suspition, so would I be as willing to yeelde the fruits of her chastity into the hands of some gentleman, whom she might both like for love, & think well of for his birth & honesty, rather wishing with Themistocles to marrye my daughter to a man, the to money: desiring likewise his choice to be for her goodness, and not for her goodes, least if the knot should be knit for wealth, it might be disfueuered for Pouerty. Licurgus would haue no dowries to be giuen with
maides, least some should be liked for riches, and others loathed for want. The maides of Eseuea went never bare faced, until they were marryed, least beauty should bee of more force then honesty, esteeming her which was honest, neyther to have want of nature, nor lack of nurture. So that Pharicles, I hope if you choose, it shal not be for wealth, which is vanitie; nor for beauty which is momentary (although I thank God she can neither blame nature nor fortune) but onelye for vertue which is permanent: for where the cause is durable there the effect must needs be lasting: Love ought to be like the stone Armenicke, which is hardly inflamed, but once set on fire, is never quenched: like the Emerauld, which being imprinted, never changeth forme without breaking. Surely Pharicles, I speake these wordes to you as a friende, and to Mamillia, as a father, wishing well to you for good liking, and to her by course of kinde: being willing to marry my daughter, but neyther to buy her an husband, nor to set her to sale, vnlesse the price bee love, I meane that I woulde not make the match by entreatie, nor seeme to consent lyghtlye, least haste should make waste.

Therefore, Pharicles, although I speake largely, thinke not / my consent is any profer. For others of great byrth, and no small wealth (I will make
no comparifons) haue both made great fuite, and offered large feofmentes to haue my good wyll: yet fith Mamillia did not loue, I did not lyke: and what fhee doeth nowe, I am not priuye to it: but if fhee doe, my minde perchappes may bee chaunged: for you knowe olde men are verye fuspitious, and I my felfe doubte by the dreade of others: wee are colde of complexion, and therefore fearefull by nature, and will quicklye fpye a padde in the frawe, and a fnake in the graffe. I perchappes thinke the Moone is eclipfed, when fhe is but chaunging: & geffe loue is luft, when it is loyaltie, falshood to bee fayth, and trueth to be treason, judging vpon meate with a ficke stomacke, and tafting wine with a furred tongue; construing al thinges by contraries, through the imbecilitie of our witte: fith euery thing is the worse for wearing: fo y he which wil court an old mans daughter, may be curteous, & yet thought curyous; his liberality may be thought prodigalitie, his cleanlyneffe, pride and vnthriftiness, that, walke as warilye as you can, the old doter will fufpect you.

Pharicles, I speake againft mine owne age, and confesse the frayltie of my nature, that if you chaunce to finde the lyke fault in me, that you impute it not to pecuifhneffe, but to course of kinde: For you, Pharicles, professe loue to my
daughter, and I thinke it is but dislimulation: you faigne faith, and I doubt of flattery; you seeme to offend in excessie, and I feare you faint in defect, I feare more then you can forge, and all little ynough in my judgement. For you, young gentlemen, nowadayes lyke without loue, and luft without lyking: you fancy euery face, and ech fundry moneth, you must haue a new mistrefle, wooing as you think, with great witte, and at length proues without wisdome, so that as the seede is subtiltie, and the fruite folly, the haruest can reape but little honeesty. Pharicles, I inferre no particulars, I told you my faulte, and therefore blame me not, if I cannot digriffe from nature, but speake what I thinke: for if your conscience be cleare, it doeth not touch you; if it bee not, I am glad I haue spoken so much, that euyther you may amende, or els make an ende: for if my fight fayle me not, one you must doe.

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

Sir, quoth he, as it is hard to hide the smoke, so were he a fool that would go about to cover it, and if fancy must needs be spied, who would seek to cloake it? nature cannot be restrained, nor love kept in secret: for the one will come to his course, and the other seem light amidst the darkness. I knowing this, (although you mistake me) never thought to love where I might not come lawfully, nor to like, where either the person or place should have need of a vale for Sunne burning: as for my selfe, I neede none: therefore, sir, if I halt, it is outright, that more may perceive it then a cryple. But I hope, judge what you will, you shall find me stand to my tackling, and to take my course so well by my compass, that I shall prove a cunning Pilot, and to shew my selfe so chary in my choice, what wares I chuse, that I shall bee a good Chapman, and the better I trust, in that I have your counsel. The Lyons whelp taketh euer the fatteftee shepe, when the old fire is by: the fawne neuer makes so good choice of his feede, as the old Bucke; age speaketh by experience, and liketh by tryall, youth leaneth upon wit, which is void of wisdom. Where the old Faulcon seafeth, there is euer the best pray: therefore he that will not be ruled by age shalbe
deceiued by youth, and hee that will not heare the admonition of a friend, shal perhaps feele the correction of a foe. This causeth me to thank your counsel, although I was determined before, for I neuer meant to loue without laeting, nor fancy for a time, leaft I my self might be the first should repent it, but was fully resolued to lay my foundation vpon such a rock, as neither the earthquakes of dissention, nor the tempestes of trouble may once be able to moue. Now I know wel ynowe, ý hee that chooseth the carnation for colour, should find it to haue lesse vertue than the black violet; ý the fading blossoms are more delectable to the sight, then the laeting fruite; that the painters colours which are most bright, will soone loofe their glose; ý nothing so soone stayneth, as cloath of lighte colour; and nothing to be lesse permanent, then the glose of bewtie, which beginneth to decay in the budde, to wither in the blossome, and if it commeth to be fruite, is rotten before it be halfe ripe. The loue of bewtie, sakieth Anacreon is the forgetting of reason, the enemy to wit, and to be counted indeede a short frensie: for he that loueth only for bewtie, wil eyther loath when age approcheth, or else soone be glutted with plentie: whereas fancy fired vpon vertue, encreaseth euer by continuance. He ý putteth the Adder in his bosome, delighted with her golden skin, is worthy to be enuenomed:
the mouse, if she feede vpon rose-alger for the glistering hue, desferueth to be poyfoned: if the fishe will needes to the baigne, because it is of flyes in Cataebria, it is her own folly if she be taken: the bird that commeth to the glasse, enticed by the brightnes, desferueth the net: he \\^ wil choose a fayre face with euil conditions, claymeth by right to be counted a foole. Cetelie had not so much pleasure in the beutie of Oriebilla, as he reaped forow by her outrageous crueltie, nor won so much credit by her comlines, as Brutus did of his wife Porcia for her curtefie. The husband of Sempronia for al her faire face, had a wife of whom it was in queftion, whether she were more prodigall of her purfe, or liberal of her honestie, that I am fure he would haue made a chang with Gracchus for his black wife Cornelia. Menelaus, who had that earthly Goddefe Helena, reaped for evey feede of pleasure, a whole haruest of forow, contented to become Captaine of Cornetto, \\& for her comlynes to haue her almost common, being as infortunate in his choyce, as Glitio Gallus was happy in his chance, by wedding Egnatia Maximmilla: so that he which maketh choyce of bewty without vertue commits as much folly as Critius did, in choosig a golden boxe filled with rotten bones. I therfore fearing the fetters by the cap-tiuitie of the bondman, was euuer careful to like
for the proportion of the body, and loue for the qualities of the minde, neuer meaning to make a rufty rapier my rampire of defence, though it haue a veluet scabbarde; nor my choyce of any euil woman, be she neuer fo proper of perso, hauing peeuifh conditions: leaft for every ync of ioy, I catch an ell of annoy, and for every drop of delight, a whole draught of spight. This, I say, was the caufe, Gonzaga, that forced me to repaire vnto your daughter, because the fame of her exquifit perfection by nature plentifully placed in her, hath rauifhed euens her enemies hearts to loue & like her: her grauity in gestures, her modefty in manners, her curtefie in converfation, chalengeth my lybertie and wonne my heart her own for euer. It was not the colour in her cheekes, but the conditions of her mind; not her comelineffe, but her curtefie, not her persfon but her perfection that inchaunted me. But why doe I seeke to try my felfe loyall, when the hearers doe deeme me a lyar? why doe I bring in reafons to prowe my troath, when my wordes can haue no truft, or to debate the matter, when they thinke it daliaunce? well sir, I can not let you to think: but if I daly, it is in dolour; if I fport, it is in spight; if I ieft it is without ioy; and fo tract of time shal try it. You apply this mistrust to your age, and fuspition to your old brain: sure you may doe fo: for I call
the Gods to witnesse that the wordes which I speake, and the loue I protest to Mamillia is verytie without vanity, trueth without trifling: fayth without flattery, as fine within as Mayre without; a silver sheath with a golden dagger, and in token she shal haue both lands and life, hand and heart, as her own for euer.

Gonzaga hearing the solemne protestation of the gentleman, being as credulous as suspitious, thought, what the heart did think, the tongue would clinck: and that his fited speech was without fayning, and his sweete talke without fower tales, gaue him his hand, that he was as glad to haue him to his fonne, as he desirous of such a father, and that he conceaued a great contentation of minde, that he found fo fitte a match for his daughter: fo that after many pleafaunt parlees on both fides, they were fully betrothed together. Pharicles promifing the next spring to confummat the marryage, and Gonzaga providing a courtly banquet to seale vp y matter. Which being ended, Pharicles after many amiable lookes and sweete kifles, gaue her the curteous conge, and departed to his lodging no leffe contented, then if he had obtained Cresus welth, Alexanders empire, or any treafure that fortune could affigne vnto him.

But the Sunne being at the higheft, declyneth; the Sea, bee/ing at full tide, ebbeth; caulme con-
tinueth not long without a forme; neyther is happynesse had long without heauines, blyffe without bale, weale without woe, as by this new betrothed couple may be seene, who now flowing in floudes of felicity are by the falshood of Pharicles foued in the feas of sorrow, exalted to hyeft degree of happines, are driuen to the greateft extremity of euill, alate placed in paradise, and now plunged in perplexitie: for he no sooner entred his study but espying the cruell letter of his merci-leffe mistresse Publia, frying in fury, burning in rage and turning his woonted loue to a present hate, even as the dog which byteth the stone, or the Bore that in chafe teareth the trees; so he in reuenge of his choller, thought to read ouer this Letter more for spight then for pleasure; more for lothing then for loue. But as the birde, when she is moft carelesse is caught of the fowler, so Pharicles reading in ieft, found good earnest; and was so caught in the hay, and taken with the toyles, that his fancy was fettered with a new charme, and his minde so amazed with this new musing, that he bestowed all the night in examining particularly euery line of her letter. And though the first part was sharp and rigorous, yet he found the lafte to be mixed with mettall of more mild matter, reading it ouer a thousand tymes, blaming his nature, and condemning his choler in being so
rash to refuse meate at the first taste, to rejeet the Orenge, because the pill was fower; to disallow the loue of Publia, because she made charie of her chastitie: his newe plighted troath was almost wauering, and waying at the first assault his feigned fancy, almost eclipsed through fading folly, infromuch that the hope of his newe luste, had almost quenched the fiew of his newe loue; the freundlye conclusion of Publia had well nigh raced out his fayth to Mamillia; the desire of his fond affectio so blinded his vnderstanding, ¥ he passed not to peruert both humane & divine lawes: for the accopliishmet thereof: no rules of reason, no feare of lawes, no prickes of conscience, no respect of honesty, no regard of God or man, could prohibit him fro his pestiferous purpose: for if lawes had bin of force, he knew his deede was contrary to al lawes, in violating his sacred oath: if conscience, he knew it terrible: if honesty, he knew it moft wicked: if God or man, he knew it abominable in the fight of both. \\

But too true it is, ¥ that the force of loue, nay rather ¥ fury of lust doth neither care for kith nor kin, friend nor foe, God nor the diuell, as the faithlesse Pharicles wil proue: who hauing shrined his heart by solemn promifes in the bulwark of Mamillias bountye, yeelded with a fresh Alarm, giuen by the remembrance of Publias bewtie,
shewing the cat, that the wolf will be a devourer: the fox, wily, and men deceitful: for nature must have his course, their love is never guided by reason, but by rage: nor their fancy by faith, but by fury: they burn in outward shape as hot as Aetna, where their mere substance is as cold as Caucasus: their promises are loyal, but the performance lascivious: they import feruent affection, but it proves fleshly fancy: they are so given into guiles, framed to forswearing, prone into perjury, wedded into wickedness, and vowed into vanity, that to say what I think, the most trusty lover, that they make most account of, if he were throughly sifted, would shrink in the wetting, and prove a lewd leachouer: so that she which yeeldeth her self under the courteous countenance of an injurious man, is commonly so wrapped in the waves of wiles, she is drowned at the length in the depth of deceit, and hardly escaped with the loss of his libertie, unless they smell them betimes: which is hard to doe; for in their wooing, they counterfeit simplicity, and in their wedding they shew their subtlety: while they are fools, they are saints: but being fold, they are serpents: they will beare a painted sheath with a rusty blade: a faire blossom, but rotten fruit: and Doues they will needs be, when indeede they are diuels. But againe to our Gentleman, whose careful minde was so tossed with
the tempests of contrary cogitations, that as the
tesfell born with the tyde against the wind seeleth
dubble force, and is compelled to yeeld to winde
and waue: so _Pharicles_ driuen by the force of luft,
against the lawes of loue, felt dubble dolour, and
was so diuerfly tormented, that he fel into these
tearmes.

Of al euil, which either God or nature hath
layed vpon man, there is none so great, but either
reason may redres, pleasure affwage, or mirth
mittigate, hearbes heale, or by some meanes or
other be cured: Loue only excepted, whose furious
force is so ful of rancor, that phisick can in no
respect preuaile to helpe the patient, deservling not
\*\*\* name of a diseafe, but of an incurable mischiefe: /
yet importing such a shew of goodnes, that it so
inflameth our desire to purchafe it, \* we wil not
care to buy it at an vnreasonable rate: Which loue
hath take\* such deepe roote in me, as neither reason
can rule, nor wisdom wield: it is so ranckled with
rage, \& infected with fraticke folly, frantick I may
wel term it, fith it is so light, as it seemeth to come
without liking: so mometary, as it sheweth no
modesty: so vnconstant, \* it hath no one iot of
continuance: so diuers, as it may well be called
diuelish: more brittle then a broken glas: more
wauering the \* wethercock: more variable in
thought then \* Camelion in hue: more changable
in deed the the nightingale in voice: now liking, now loathing: now fire, now frost: colde before I am hot: & hot at the first dash. O fickle love, fraught with frailty, O traitorous heart ful of treachery. O cursed conscience, altogether careless. O miserable wretch wrapped in wickednes: shal I requit thy liberal love of Mamillia with such disloyalty, returning as thy dog to my vomit in liking Publia? shal I deceiue thy opinion, that both she & her father conceaued in me, with such detestable villany? shal I return thy trust they put in me, with such treason? shal I defile my faith towards her with such forged falsity? shal I be so new fangle to leaue thy one so lewdly, & love the other so lightly? it is a comon saying, that chang is seldom made for the better; & he is a fool, they say, that will buy thy pig in the poke: or wed a wife without trial, or settle love without time. What a madness were it then, to make such an ill market, to chop & change, and liue by thy losse: to refuse Mamillia without reason, & choose Publia without trial: to receive assurance for incertainty: to fish for hope, where I may satisfie my self with trust: to venture vpon one, of whom I haue had no proof (but if there be so much) a little trifling love? Wel, those whelps are euer blind, that dogs beget in haste: thy seed too timely sown hath euer small increafe: he that leaps before he looke, may
hap to light in the ditch: he that settles his affection in such speed, as he makes his choyce without discreetio soe his hafty chossing may perchase get a heauy bargain. Thu, he that seekes to refrain loue, kicks againe the prick: he steps the stream & beats the fire downward, he wil make necessi-ty to haue a law, & cause Balams Asse to speake: for loue is above king or keifar, Lorde or lawes: yea euen above the Gods thefelues: if it be then so stronge; why is it not then more stedfaft? if it be so forcible, why is it not fixed? perhaps so it is in al fauing me: I am od person, I am that one particular, on whom Cupid wil shew his craft, & decipher his nature: in whom al the contrarieties of loue wil work their contrary passions, on whom Venus will vaunt for her vaine vassall, as one ready to strike at euery stale, to come at euery cal, to light on euery lure, yea, and almost sease on the emptie fittle, neyther regarding the ware, nor the price: but leaving the forte for the first assault of fancye. Oh Gods, how foolishly doe I fable? how my talke enforced by rage, is altogether without reason? can I strue against that which is styrred by the Starres? can I peruert that which is placed by the Planettes? can I drie out that, which is decreed by the definies? or shewe force in that, which is fixed by the fates? No, no, Pharicles, assure thy selfe, this thy chaunge is by the charge
of the Gods, and thy newe lyking to some greater ende: perhappes they will preuent by the meanes of Publia some great inconuenience, which should light vpon thee in matching with Mamillia. Aeneas, had he not setled his minde vpon Dido? yea, and celebrated the rites of matrimony? was hee not warned by the Gods in a dreame, to falsifie his fayth, & lay his loue vpon Lauinia? who did more for Iason the Medea? yet hee was driuen by the destinies to forfake her, and fixe his fancy vpon Creusa to whome he was constant to the ende.

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

I wil now put al fear aside: for a faint hart was neuer faouered of fortune: the coward that feareth 
y crack of the canon, will neuer proue a courageous capitaine, nor vaunt himself of victroy: the daftard that dreadeth the noyse of the drum, will neuer come in the skirmish, nor we[a]re 
y flag of triumph: the louver that beareth such a calm conscience, as for fear of his credit, dare not match vnder the diffèbling flàdard of Cupids camp, shal neuer be proclaimed heire apparèt to Venus kingdò. Ther-
fore sith I haue setted & decreed, I will make no delay, for feare the graffe be cut from vnder my feet: but either by words or writing fèd an anfwer to my new mistres: and with that he tooke his pen and sent her this Letter.

Pharicles to Publia.

The phiftió, mistres Publia, ý letteth the sicke patient blood for the Plurysie, \*when tracte of tyme hath made the diseafe incurable, defendeth the walles when the Citty is ouerrunne: falses seldeome helpe an ouerlonge suffered fore: it is too late to bring the ruine of battery, whè the wals are already broken: that shower cómeth out of time, when the corne is rype: \& too late it is
to dislodge love out of one's breast, when it hath before infected every part of the body. The surgeon, when the festering Fistuloe hath by long continuance made the sound flesh rotten, can neither with lenity plaisters, nor cutting corafues be cured: so love cruelth but only time to bring the body & mind to bondage. So your seemely self seeing me fetted in thy chain of fancy, & fast bound in the beds of your bewty, haue sent me pills of hard digestion, to affwage thy force of my love, & mitigate the firmnes of my fancy: but as the byting of a viper ranckleth & rageth, till he hath brought the body bitte to bain, so the fight of your coely perso hath so pearced every vein with the sting of love, yet neither the fowernes of the sauce, nor sharpnes of the value, can in any wise preuaile: onely the mild medicine of your mercy may salve the sore, & cut away the cause of my careful disease. Sith therefore mistres Publia, it is in your power either to exalt me to thy highest degree of happines, or drive me down to the deepest bottom of bitter bale: to place me in the princely pallace of earthly paradise, or plunge me in the pit of perplexity: way my cause equally in the scales of honesty & equity, and yeeld me but according vnto iustice, which am a careful client at bewties bar: that is, to give according to my desert, and the desert of love, is love a/gain. And although the shortnes of
time hath made no trial to procure anye great truft, yet I hope the clearnes of my conscience in that case, & the firmnes of my faith, will in time force the trueth to flame bright, amidst the darkest mifts of distrust: & againe the scalding fighes & piteous plaints & praiers that I haue powred out to the Gods, that they might chang your hart & fetled vow of chastitie, I hope when they shall take effect, that they wil be witnesses of my good wil. For since the receit of your letters if my words canot be taken for witnesses, yet the praiers, proceffions, pilgrimages, offers & vowes that I haue made vnto the Gods, if they graunt my petition, wil teftifie the joy I conceived in the curteous clause of your letters, although I was almost foundred for fear, covered with care, & daunted with dread, at the rigorous fight of your first lines. But as I was neuer of that minde, to count him a couragious captain, that at the first shot of the canon would yeeld the keies of the citie: so was I euer in that opinion, that the more harde the combat were, the more hauty wer the conquest: the more doubtful the fight, the more worthy the victory: the more paine I should take about the battery, the more pleasure to win the bulwark of your breast: which if I shoulde obtain, I would count it a more rich price then euer Scipio, or any of the nine worthy won by conquest. And y these words be veritie
& not vanity: troath, & not trifling: I appeale to your good grace and fauour, minding to be tried by your curtesie, abiding either the sentence of consent vnto life, or denial vnto death.

Yours eu en after death, Pharicles.

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

Alas, quoth she, how hath nature ordayned by her prudent pollicy / that no creature vnder heauen, but if he hath one commodity imparted vpon him, he hath an other inconvenience, as wel incident vnto him, & especially mainkinde: who for every moment of mirth, hath annexed a month of misery: for every proud puff of prosperitie, some fower sops of
aduerfitie: for euery mite of happinesse, a thousand chips of il chance: for euery dram of felicity, a whole shewre of shrewd fortune: & when the fun of good succes thineth moft cleerely, then comes the cloudes of care, & mists of mischief, when they are moft vnlooked for: so I perceiue it is so comon, as true, how amongst humane thinges, nothing is stable in one state. The lark, when she is moft careless, & mounteth moft highest vnto the sky, with cheerful notes, is then feased on by the hawk: & a woman walking in the wide field of freedo, & large leaze of liberty, secure from care, is then sooneft caught in y linckes of loue, & fetters of fancy, restrained with a straignt band of bondage, wherin nature & fortune hath also moft unequally provided: for y moft tendre tree is euer laden with the moost fruit, & the smallest stalk hath ever y greatest corn: the weakest wit & youngest yeeres, whö neither experience nor age hath taught any skil, is euer forced to bear the lodeso burde of loue; whereas riper yeeres are feldo or neuer troubled: so that the weakest is euer driuen to the wal: & they that worst may hold the cadle, which procureth the greater pain: for as the young colt, at the first breaking snuffles at the snaffle, & thinks y bit bitter: so the yoke of loue seemeth more heauy vnto mee, because I neuer felt the force of it before. But what need I make this exclâtion against fortune, sith I am not
the firft, nor fhall not be the last who the frantick, 

trenfcie of flittering fancie hath with more wrōg, & 
greater vantage pittiously expressed, ý now I fee & 
try it by experiece, ý there is no fift so fleeting, 
but wil come to the baite: no boa so wilde, but 
wil f tand at the gaze: no hawk so haggard, but 
wil ftoup at the lure: no Niesse fo ramage, but wil 
be reclaimed to the limes; no fruit fo fine, but the 
caterpiller wil cofume it: no adamant fo hard, but 
wil yeeld to the file: no metal fo ftrong, but wil 
bend at the f tamp: no maid fo free, but loue will 
bring her to bōdage & thraldō: & fo I cal it 
bondage, fond foole, to be bound vnto bewty: if I 
be a flaue, yet fhall I be fubiecf vnto vertue: is it 
thraldōe to liue in league with him, who wil like 
me in my youth, and loue me in mine age? in 
whom I fhall find nothing, but only plea/fure & 
contetation, who wil be the hauē of my happines, 
wherein I may reft, & the porte of my prosperity, 
to defend me frō the tépefts of froward fortune, & 
throwd me frō ý bitter blafts of bale? Shal I 
repent me, fith my bargain is good, or complain of 
the losfe of liberty, fith I haue made a chang for 
a more worthy thing? fhall I grudge when the 
gods are agreed, or defer it, fith ý deftinies drieue 
it; or frown, fith my fortunes frame it? no, 
Pharicles is my faint, & him wil I serve: he is my 
joy, and him will I enjoy: he hath laid the fiege,
& he shal sack þe citie: he hath abod the battery, & he shal haue the bulwark of my breaft: he hath fought the combat, & he shal be victor in the conquest: for I cannot be so vnnaturall to reward his loue with lothing, so w'out reaso to defraud him of his right, so diuelish, for his deepe desire, to give him a dolful dith of dispair. No, no, I haue setled with my felf, þ if euer I marry, Pharicles shalbe the man I wil match with: & therfore, as I haue driué him with delaies, & fed him w* folly: so now I wil send him a setled answer of my good wil & fauour: as I haue giue him cutting coraflues, fo I wil fôd him côfeâts of comfort: as I haue bin fearful to shew my liking for þ better trial, so now wil I be bold to shew my loue in toke of a fure truist. But Publia, be not too forward, for fear he misconstrue thy meaning, or think sinisterly of thy light consent, leaft thy proffered goodwill prove not halfe worth the wearing. Doth not Pharicles say himself, that where the conquest is doubtfull, the vict'ry is most to be counted? þe castle that hath longest battery, is thought the richer booty? are not those pearles which are scarly found, & hardly gotte euer of the greatest value? the spice, which þ marchant through raging rockes and perrilous seas bringeth home, hath a sweeter taste the that which is easily gotten, hardly come by, warily kept. The maid
that by long suit & much travaile is obtained, by how much the more she was hard in the getting, by so much the more she will be sweet in the wearing: she, which in her virginity is chary of her chastity, in her marriage will be as wary of her honesty: thencefore I will send Pharicles such a potion, as shall be fower in the mouth, & sweet in the maw, sharpe in eating, & pleasfâ in digesting. And with that she sent him a letter to this effect.

Publia to Pharicles.

It is hard M. Pharicles to purchase credit by the praise of anything, wè either defect of nature, or want of arte do blemish: & as impossible is it to be beleued w'out sufficient witnes, wher either the person / or cause doth make the plea imperfect: for praise in a thing vnworthy, is a manifest sign of flattery. Who would think he spok in ernest, which extolled the crow for her colour: the hare to be harty: ß moule, for her sight: the dolphin, for his straight back: ßth lack of such perfection in the, condènes the praiser for a parasit? I, therafore knowing in my self no desert to drue you to such deep desire as you profes, am the hardlyer induced to beleue your words: because ß meanes of my bewty merits no such præse, as you attribut vnto it, it procureth leffe credit to your talk, ß that I take the for words of course, rather the
for tales of troth, thinking & fearing to find in 

ty fairest rose, a foule canker: & in finest speech,
foulest falshood. It is giue to ty wolf by nature,
to be cruel: to the lion, to be fierce: to the fox
subtilnes: & as wel it is ingrafted in man, both by
nature & educatiød, to be diffëbling: so ty it is a
setled setece amogst the: he ty canot diffëble, caṇot
liue: & he that cannot w a fewe filed words bring
a maide into a fooles paradise cannot loue. These
things, and these faigned flatteries of men con-
idered, Pharicles, w the smal acquaintance I haue
with you, might iuſtly driue me into the deep den
of distruf, & almoſt sink me in the surging seas of
fuspition: but ty the secret good will w I haue
borne you long time, wil neither suffer me to
cœceaue such mistruf, nor to conceale any longer ty
fire of my fancy, but mufť of necesſity giue place,
wher ty flam burſteth forth by force. Think
therefore Pharicles, ty the lower fauce I fet you,
was to taſt your ſtomack: that the ſalues of ſuspeſt
was to ſearch the ſores of diffimulatiod: ty the taints
of distruf was to feel the depth of the wound:
that my denial was for the greater trial: that my
ſtraitnes in words was no ſťraiges in mind, but to
try the truth of your good wil: for if the lower
taffe of my talk had quatted your ſtomack, I wold
haue thought it altogether queasy: if the ſalues of
ſuspept had foūd the ſore but a smal blain: if the
taints had tried the wou'd ful of dead flesh: or if one daüit of denial had eased your courage, & proued you as cruely a coward, as ý vëtrous knight, ý finding the first encouter cöberfo, giueth ouer the quest: thë might I wel haue thought your loue light, your fancy fickle, your faith fading, as il to be liked, & worfe to be blamed, then the hound, which at the first default giueth ouer the chafe: but sith you stood to your tackling amidst the deepeft waues of denial, & neuer shrûk for al the shewres of repulfo, assure your self, you haue gained one in lieu of your trauel, whose faith & fancy is so fixed vpon / your perfon and vertue, as no mifts of misery shal euer be able to moue: but vowes to be constant vnto the end, requesting in recompence of this my good wil, but only sincere loue and loyalty: wishing your presence as speedy as may be.

Thine, if the fates forswear it, Publia.

After Pharicles had read this friendly letter of Publia, perceiuing ý the faint he serued had heard his prayers, & that his goddefe had giue him as happy an oracle, as he coulde with, where before he sayled in the seas of fuspitious doubt: now he cast ancre in the hauen of hope, where, at the first he was frettisèd with fear, now at the last he was fortified w't affuracë, as he determined to
rase out the memory of Mamillia for euer, & to remaine constant vnto Publia. Wher, Gentlemé, we may note the fleeting fancy of such foolish fondlings, as will be louers, but for luft, & amorous w'out honesty: they are more like horfcourfers, which loue to chop & chang, & oftentimes liue by the losse, then like courtlye gentleme, ÿ should be so chary of their choice, as they should neuer like w'out laſting. But let their loue be neuer fo light, & their fācie neuer fo fickle, yet they wil be counted al cōſtant, if vows may cloak their vanity, or teares be taken for truth: if praiers, protestations & pilgrimages might be perfourmance of promifes, then the maid shoulde haue mountaines, ÿ hath but mole hils: treafure, that hath but trafh: faith, ÿ hath but flattery: truth, that hath but trifles: yea, shoulde enioy a trufly louer, ÿ is glad of a troathleſſe lechour. Pharicles could promise as much as moſt, but perfourme as litle as any: & vow as much confťancy as Leander, but proue as fickle as Aeneas: yea his fancy was not halfe fired, beefore it began to fade: nor halfe setled, before it began to slide: for he was not well scortched with the bewty of Mamillia, before he was enamoured with the perſon of Publia: now lyking, now lothing, as the fick patiēt, whose ftomack is but quafie: yet as the wind after often changing remaineth long in one quarter: so Pharicles, in amēds of his fleeting
fancy towards *Mamillia*, determined to be alwaies constant with *Publia*. Which determination had such euill successe, as it was the cause of his exile: for after he knew *Mamillia* heard of his diffëbling, he cōueid himself clofly into *Sicillia*, traveling forth on his iourney, pilgrim like: but where his intēt was to remain, no mā knewe. But as soone as I shal either hear, or learn of his aboad, looke for newes by a speedy Post.

*Robert Greene.*
II.

MAMILLIA:

The Triumph of Pallas.

(PART II*.)

1583—1593.
NOTE.

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

6 September 1583.
Master Pon- Licenced to him under master Watkins hande a booke sonbye entitled Mamillia, The seconde parte of the tryumph of Pallas wherein with perpetuall fame the constancie of gentlewomen is Canonized.

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

WHEREIN WITH PERPETUAL
fame the constancie of Gentlewomen is canonized,
and the vniust blaphemies of womens suppos'd
ficklenesse (breathed out by diverfe
injurious perfons) by manifeft
examples clearly infringed.

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

LONDON
Printed by Th. C. for William
Ponfonbie. 1593.
To the Right Worshipfull, and his especiall friends, Robert Lee and Roger Portington Esquires, Robert Greene wisheth health, wealth, and prosperitie.

The Philosopher Hermes (right worshipfull) being demanded why continually he caried the stone Celonites about with him, answered, lest happily he might become unthankefull. Meaning hereby that ingratitude is such a loathsome vice in a liberall minde, and such a monstrous offence so repugnant to nature, that the forfeit of such a fault can be no lesse than the extremitie of death can afoord. For the nature of the stone is presentlie to deprive him of lyfe which is infected with ingratitude. Which saying of Hermes throughly considered, and calling to minde the innumerable benefits and infinite good turns which I haue receiued at your worship's
hands, finding my abilitie far vnfit to requite such curtefie, I was driuen into a doubtfull Dilemma, whether excusing my self by disabilitie I should incurre the suspicion of ingratitude, or in offering such simple stuffe as my insufficiencie could affoord, I should be counted impudent. Staying thus in suspense, I shaked off the shackles with calling to remembrance the saying of a poore Painter in Sienna, who offering a simple picture to Charles the second, being a present farre vnfit for such a Potentate, demaunded how he durft offer such a base gift to so princely a personage. I feared not (quoth he) in that I knew he was our Emperour, knowing that it was kingly to accept of a gift though never so simple, and the signe of a worthie minde to thinke as well of the poore mans myte as of the rich mans treasure. Artaxerxes receiued thankfully the handful of water offered to him by a poore pefant, Cyrus was presented with a Pom-granat, and Jupiter himselfe vouchsafed of the graine of wheate which the poore Pifmier offered to him for a new yeares gift. Pricked forward (right worshipfull) with these examples, I was the more bold to present this vnworthie worke as a witnesse of my vnfained good will and affection, assuming so vpon your worships wonted / curtefies, as I assure my selfe you will accept of this my toy be it never such a trifle, and vouchsafe of my good
will though the gift bee neuer so simple: Promising that if hereafter either my witte or skill shall be able to yeeld anie better fruite, I will offer it at your worshippes shrine, that al the world may know you are the two Saints to whome in heart I owe most dutiful devotion. Hoping in the mean time that you will accept more of my wil than of the worke, and of my meaning more than of the matter, I commit your worshippes to the Almighty. From my Studie in Clarchall the vij. of Iulie.

Your Worships bounden to commaund,

ROBERT GREENE.
To the Gentlemen Readers, Health.

* * * *

Alexander the great (Gentlemen) commaunding a certaine Embroderer to worke him a most curious carpet, who in deed was so unskilfull in his science, as his worke amongst meane men could carrie small credite, staied almost two yeares ere the worke was performed, and at last presenting that unperfect piece to his Maie: Alexander smiled at the follie of the man which would enterprize such a curious worke hauing so small cunning: and being demanded of his Lordes, how he liked of the carpet, answer'd, that how bad so euer the work were, he must needs thinke it passing curious, because it was so long in working. I feare Gentlemen to incurre the like forfeite with the Embroderer because I haue com- mitted the like offence, for both I shall be appeached of follie for presuming so farre without skill, and condemned of sloth, in that I haue bene breeding a Mouse while others would haue brought forth an
Elephant. And also I shall feare, if Gentlemen speake well of my worke, that they ieft with Alexander, and though they know my want of wit and lacke of skil to merit dispraise, yet they will Ironic say all is well, because it hath bene fo long in penning. Well (Gentlemen) let Momus mocke, and Zolius enuie, let Parasites flatter, and Sicophants smile, yea, let the savage Satyre himseld, whose cynicall cenfure is more feuere than need, frowne at his pleasure, I hope honest Gentlemen will make account of Mamillia for her modest constancie, although she hath not the Pumiftone of learning to polifh her words with superficiall eloquence: and fo (Gentlemen) shrowding her under your curteous protection, hoping you will thinke well of my toy, I bid you fare-well

ROBERT GREENE/
Richard Stapleton, Gentleman,
to the Curteous and Courtly
Ladies of England.

Ye peereleffe Dames of Pallas crue,
and Britaine Ladies all
Addicted to Dianas traine
your sacred Nymphes I call,
And vestall virgins whose renoune
shrynesh vp your lafting name,
Yea all the crue of womankind,
come heare your paffing fame
Displaide abroad with golden trumpe,
which foundeth out fo shrill,
As that your praife in learned prose,
shall all Europa fill.
See here with fugred happie stye,
as in a perfect glaffe,
He figureth foorth how Venus troupe,
in loyall faith furpasse
The martiaall broode of Mars his traine,  
decyphering to their face,  
That Pallas Ladies for their faith,  
do daunt them with disgrace.  
With penne he paints your constancie,  
with penne he here displais,  
Your faith, your troath, your loyaltie,  
and what imports your praise.  
And champion like he chalenge makes,  
with Ladie Pallas shield,  
To stand in armes against your foes  
in open camped field.  
He first calls out Euripides  
which your reproach affignde,  
And challenge makes to Mantuan,  
which so blaspheemde your kinde./  
He iars likewise with Iuuenall,  
and mazeth Martial quight,  
He doth profess his selfe a foe  
to all that owe you spight,  
And plainly proues by reasons rule  
that euerie Authors claufe,  
Which rafhly railes of womankinde,  
comes more of spight than cause.  
Sith then you peerelesse Brittaine Dames,  
your Champion here in place  
Sounds forth your praise, defends your right,  
defies your foes in face:
Repai such guerdon for his paine,
as he deserues to haue,
I meane to throwde Mamillia safe,
tis that the Author craue,
Your wits and wills, your tongue and talke,
against all those to vse,
Which shall like biting Momus broode
his booke or him abuse.

RICHARD STAPLETON,
Gentleman.
After that Pharicles under the profession of a Pilgrim was parted from the coasts of Italie, his secret and sordain departure caused all the citizens of Padua to conjecture diversly of the cause of his journey, but especially it drew such a doubt into the sorrowfull heart of Mamillia, and stroke such a dump into the musing mind of her father Gonfaga, as it was hard to guess whether Mamillia conceived greater griefe for the vnkinde departure of her newe betrothed friend, or her father sorrow, in that he gave his consent of so chary chaffre to so churlish a chapman: But whether it were, no doubt their care was greater than their well meaning mindes in any respect had deservued, and by so much the more their sorrowe
increased, by how much the report of Pharicles supposed Pilgrimage was to his great reproch daily bruted abroad the Cittie: Gonfaga supposing Pharicles discrede, considering the late contract, to breede his daughters utter infamie. For the Cittizens gaue their verdit of the Gentlemans journey as their fond affection had perswaded them to thinke eyther well / or ill of his perfon: his friendes supposing the best, faid, that he meant to spend his time in trauell vntill the next spring, wherein he meant to coſummate the mariage: his foes contrariwise coniecuturing the worst, faid, that his pompous prodigalitie and rich attire, were the two blazingftarres and carefull comets which did alwaies prognosticate some such euent in tract of time should happen, and that his sumptuous expenses, had fo rackt his reuenewes, wafted his patrimonie, and brought his wealth to such a lowe ebble, as being fallen into an engliſh consumption, there remained no hope of his health, vnleſſe hee meant for debt to take his Innes in S. Patricks purgatory. But these dry blowes could draw no bloud, this wauering wind could shake no corne, neither coulde thoſe fpightfull reportes of his profesſed foes anie iot mooue Mamillia to thinke euill of her profesſed friend, & by fo much the leffe, in that she knew his reuenewes were able to maintaine a greater port than euer he caried in Padua. But as thus her panting
heart waiered between feare and hope, it was for certainty told her and her father by a secret friend, that Pharicles was either married or betroathed to her cousin Publia, and the sting of conscience so combred his guiltie minde for committing this troathlesse treacherie, that the shame of so haplesse a fact caufed him to take this vnhappe iourney. This tale not fully finishe, Mamillia stoode vpon thornes caft beyond the moone, and conieuctured that which neither the tale did import, nor Pharicles himself imagine: but the leffe she was to be blamed, because the more perfect loue, as the sooner it is drencht with the misling showres of diftruft, so this direfull distruft is such a hellifh foe to the heauie minde, that it suffers the passionate perfon to take no rest till manifeft triall hath raced out this foolish frenzie; which Mamillia tried true: for combred thus with the clog of care, she conueied her selfe couertly into her clofet, where furcharged with the sorrowe of this noysome newes / she burft into bitter teares and balefull terms to this effect.

With what greater plague quoth she, can either the vniust gods or cruel deffinies wreck their wrath and ex[t]reme rigour vpon any man, than whiles he saftely flotes in the seas of prosperitie, to overwhelme him with the raging waues of aduerfitie, than amidft the happie gale of good lucke, to daunt him with the stormes of disafter fortune,
than to repay his blisfe with bale, his ioy with annoy, and his happy felicitie with moft haplesfe & distrefled misery? And yet there is no fore fo ill, but it feemes more fower being remedilefe than if it might be cured with cuning, nor no wound fo deepe, but it is thought more dangerous being incurable, than if either nature or art pro-
vided aalue to heale it, nor no misfortune fo
great but it feemes more grievous if there be
left no hope that the prefent miserie may in time
be requited with prosperitie. For where the con-
ferue of hopes is wanting to cofort the distrefled
heart, there the corafiue of defpair doth fo fret
afunder the molefted mind as it maketh the per-
plexed person to pine in perpetuall calamitie.

All which alaffe I see performed by profe in
mee moft miserable creature, which alate safely
harboured in the hauen of happinesse, and fo
fostered vp by fortune as thee seemed to will that
I did wish, am now fo daunted with the despight of
finifter mifhap, and fo croffed with the rigorous
repulf of frowning fortune by the difloyall dealing
of flattering Pharciles, as my weale to woe, my
happinesse to heauinesse, yea all my ioy and delight
is turned to extreme forrowe and despight: and
by fo much the more this my griefe is intollerable,
by howe much the more there remaineth the hope
of redreffe. For alaffe, too late it is to recall the
ftone already cast, to beate the bush the bird being flown, to breake the bargaine the bandes being sealed, and to reclaime affection where both lawe and loue hath fettered / fancie with constraint, and as hard it is for thee poore Mamillia to hope to winne Pharicles againe to thy lure, he being already seased on his desired prey, yea, so fast tied to his tackling with thy coffin Publia, as no means but death can breake the bargaine: no, the knot is so knit, that if Pharicles himselfe did will what thou didst wish, and would prove as lewd vnto her as light vnto thee, yet hee struies against the streame, and seekes to beare faile both against winde and weather: for as hee was assured vnto thee by promife, so he is betrothed vnto her by performance: as he was linked vnto thee (as thou supposedst) in the perfect league of amitie, so he is (for certaine) coupled vnto her in the perfect lawe of matrimonie.

O ingrateful and periured Pharicles, hath the constant state of thy Mamillia procureth thy inconstantie? hath her troath made the[e] trecherous? hath her loue made thee disloyall? wilt thou disgresse so farre from nature, and resift the lawe of nurture, as to repay faith with flatterie, sincere affection with fained fancie, and good will with hate? haft thou no more care of thy credite but to cracke it with inconstantie? nor no more regard to thy
folemne othe than to foile it with periurie? Why was nature so fond vnder so fine a shell to hide so rotten a kermell, vnder such golden fethers such ranke flethe, vnder the shape of a Lambe, the subflaunce of a Tigre, vnder so sweete a face so fower a minde, to match so curr[i]fh conditions vnder so courteous a countenance, so perfect a person with such imperfect qualities, so fine a feature with such filthy flatterie?

Why but Mamillia can these sorrowfull exclama-
tions cure thy maladie, or can the rubbing of thy wound procure thine ease? nay rather remember the olde prouverbe, not so common as true, past cure, past care, without remedie without remem-
brance? Wilt thou proue so fond to set that at thy heart which Pharicles sfts at his heele, to weep for him which wailes not for thee: to sorrow for his amitie which /laughs at thy miserie? No no, caft away care, let the remembrance of his treacherie mitigate the fire of thy fancie, lyke not where thou art not loued, nor loue not where thou findes such inconftancie: as hee hath made a chaunge, so make thou a new choice, for since he hath falsified his faith without cause, thou art free from thy promife without care: yea as he hath laide his loue vpon Publia, so laie thou thy liking vpon some other gentleman which both for his person and parentage may deferue as well to be
loved as hee to be liked, and in so doing shalt thou content thy parents, procure thine owne ease, and pay Pharicles his debt in the same coine.

Why Mamillia art thou mad, or is fancie turned into frenzy? Shal the cowardize of the Kiftrel make the Faulcon fearefull? Shall the dread of the Lambe make the Lion a daftard? Shall the leaudnesse of Pharicles procure thy lightnesse, or his inconstancie make thee wauering? His new desire in choice make thee delight in chaunge?
Shall I say his fault make thee offend, his want of vertue force thee yeeld to vanitie? If hee by committing perjurie be a discredite vnto men, wilt thou by falsifying thy promise be an utter infamie to women? No, the Gods forbid. For since Pharicles firft wonne me, either he himselfe or none shall weare me, and although he hath crackt his credit, violated his oath, falsified his faith, and broke his protested promise, yet his inconstancie shall neuer make mee to wauer, nor his fleeting fancie shall not diminish mine affection. But in despight both of him and fortune, I will be his in dust and ashes. Yea even that unfaithfull Pharicles shall be the faint at whose shrine I meane to doo my deuotion vntil my haplesse heart through extreme sorrow receive the stroke of vntimely death, which if it come not speedelie, these hands inforced by dispaire, by some finister meanes shall ende my
miferie: and with that such scalding teares distilled
from her christall eyes, as they were sufficient
witness of her infup/portable sorrow.

'Where, by the way, Gentlemen, if fond affection
be not prejudiciall vnto your judgement, wee are by
conscience constrained to condemne those vnseemly
Satyres and vaine inuectuues, wherein with taunting
tearmes and cutting quippes, diuerse iniuious
persons most vniustlie accuse Gentle women of
inconstancy, they themselfes being such coloured
Camelions, as their fondnesse is so manifest, that
although like Aesops ass they clad themselfes in
a Lions skinne, yet their eares wil bewray what
they be: yea they accuse women of wauering
when as they themselfes are such weathercocks
as euery wind can turne their tippets, and euery
new face make them haue a new fancy, dispraisinf
others as guiltie of that crime wherewith they them-
selfes are most infected, most vniustly straining at
a gnat, and letting passe an elephant, espying one
dram of droffe, and not seeing a whole tunne of
ore, so iniouriouly descanting vpon some one dame
which for her wauering minde perhaps deserveth
dispraisinge, and not attributing due honor to so manie
thoufand Ladies which merite to be canonized as
Saintes for their incomparable constancie. But now
their cauilling is so common, and their causecleffe con-
demning come to fuch a cuftome, as Gentlewomen
thinke to bee dispraifed of a vaine iangler rather bringeth commendation than inferreth discrédite, esteeming their wordes as winde and their talke as tales: yea their despightfull speeches carrie so little credite, as euerie man thinkes they rather come of course than of cause, & that their cynicall censures proceed rather of selfewill than either of right or reason. Well Gentlemen, if I might without offence inferre comparison, we should plainly perceiue that for inconstancie men are farre more worthie to be condemned than women to be accused. For if we reade the Roman records or Grecian histories, either fained fables or true tales, yet we shall neuer finde anie man so faithfull which hath surpassed women in constancie. Their one-lie paragon whereof they have to boaft, is poore Piramis, which killed himselfe for Thìshe: but to giue them a sop of a more sharper sauce, let them tel me if euer any of their brauest champions offered to die for his wife as Admeta did for her husband Acest? What man euer swallowed burning coales as Portia did for Cato? Who so affectioned to his wife as Cornelia was to Gracchus? Who euer so forrowed for ÿ misfortune of his Lady as Iulia did for ÿ mishap of her beft beloued Pompey? Did euer any aduëture such desperat dangers to inioy his loue as Hipscratea did for her husbande Mithridates? What shoulde I speake of Torcia,
Æmilia, Turia, Luntula, Penelope, or this our constant Mamillia, with innumerable other, whose chastity with a constancy toward their lovers could not even by the dint of death be changed? But least for saying my fancy, some accuse me of flattery, again to Mamillia, who thus plunged in perplexity, and dried into the dangerous gulf of distrust, overcharged a refresh with the remembrance of Pharisces discurtse, had burst forth a new into her wonted tears, had not her father prevented her by coming into the closet, where finding her so bedewed with tears, yea in such distress as a woman half in despair, blamed her folly in this effect.

Daughter, quoth he, as it is a signe of a careless minde not to be moved with mishap, so it is a token of folly to be careful without cause, and to be grieved for that which if it were justly weighed offreth at al no occasio of sorrow: in which you commit thy fault, & deserve the blame, for your care is too great, & the cause none at all. The sudden departure of your friend Pharisces (as I gesse) brought you into this dumpe, which in my fancy could breed no doubt: for although sundrie and uncertaine rumors be spredde of his journey, and divers men descant diverslie of his departure, as fonde affeccion leadeth them: his friends supposing the best excuse his faulte, his foes mistrusting the
worst accuse him of / follie, and yet they both ayme at the marke as the blinde man shooes at the crowe, Pharicles perhaps hauing so iust occasion of his iourny (as his speedie and happie returne shal make manifest) that his friends by hoping well shal merite praisfe, and his foes by judging ill discredite. But perhaps the late report how either he was married or betroathed to your cousin Publia, is the fretting canker which so combers your disquiet conscience, which tale in my opinion as it was laft fet abroade, so it deferveth least truf, and especially on your behalf, since neither you haue heard him counted for inconstant, nor you your selfe haue tryed him wauering. Wil you then be so light as to call his credite in sufpence, which never gaue you occasion of sufpiration, and reward him with distrust which never gaue you occasion to doubt? No Mamillia, beware of such fondneffe, leaft Pharicles hearing of your follie performe that in deed whereof you suspect him without desert. But suppose the worst, he hath falsified his faith, hath crackt his credit, and like a troathleffe Theseus proued himfelfe a traitor: what then? Shall this his dissembling drive thee into dispaire? or his peeuifh inconstancie be thy perpetuall care? No, but rather Mamillia as he hath ftrained his faith, fo ftraine thou thy affection, as hee hath fainted in performance, fo faile thou in promife, yea learn
to loath him for his vice as thou louedst him for his vertue, moderate thine affection, withdraw thy good will, and if thou hap to finde him halting, race him quite out of thy remembrance, and in so doing it shall both please me and ease thee: in the meane time suppose the best.

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

Sir, quoth she, it is farre more easie for the Phisition to giue counsell, than for the patient to put it in practife, and a thing of leffe charge to finde a fault then to amend it: yea it were an easie matter to be prickt with sorrow if the distrested man might as soone bee cured as counselled: but to remove care or cease from griefe is lightly perswaded, but verie hardly performed, which by experience I finde in my selfe. For I both know your counsell to be
good, and also I most heartily desire to follow it, yet the grief of *Pharicles* ingratitude hath taken such deep root in my hapless heart that neither counsel nor constraint can race it out of my remembrance. And whereas sir you persuade me to moderate mine affection, to withdraw my good will from *Pharicles*, and to quench the flame of fancie with the despightful drupes of hatred, I conjecture they be rather words of course to trie my constance, than spoken in good earnest to exhort me to such treacherie. For you know I chose *Pharicles* for my mate, and you were content with the match, I fixed mine affection not to continue with him a yeare in dalliance, but to remaine with him all my life in marriage, wherein no fond and uncertaine liking but sincere and perpetuall love is to be required: for to marry without the force of fancie, is to become a seruile slave to sorrowe. There must bee a knitting of hearts before a striking of hands, and a constraint of the minde before a consent with the mouth, or else whatsoever the flower is, the fruite shall be repentaunce. Which things considered, I am not to be blamed, though I cannot leave to love at mine owne pleasure, nor to be condemned though I am so overcharged with sorrow, sith an other shall enjoy him upon whom my heart is wholly fixed.
Tush Mamillia quoth Gonzaga interrupting her talke, I say as I said before, that it is good to be carefull if there were any cause, but since no occasion of sorrow is offered, why should you be ouergrown with griefe? Pharicles hath taken a sodaine and vncertaine iourney, what then? Wilt thou condemne him of follie before thou heare the vrgent cause of his speedie departure? No, but wil you say the case is too manifest, and so inferre the rumor of his late supposéd marriage, which I deny as a moost infamous slander raised upon so honest a Gentleman. And for better proofe thereof come with me, for I will go to my brother Gosfino, that there your cousin Publia may disfolue your doubt and confirme my hope: and so without any delaie they hailed to heare the case decided.

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

And yet inferre Mamillia and a thousand other Ladies (who for their loyaltie deferue as good report and as great renowne) as perfect presidentes againſt those vniuſt pratlers, which feeke like ficophants to difcredit womens constancie, and forfooth they muſt ſtand for no paieſent: but alaffe, if they ſpie one ſilly dame to halt or tread her ſhoe awrie, her fault is as much as though all did offend, for they will exclaime againſt all in general, as though none were to / bee founde guilteſſe. But it is no maruell if the fillie Lambe be vniuſtly accused, where the Woolſe comes in as plaintifie.

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

Although Plato in ſe booke of his common
wealth doth counsell the Athenians not to visit any of their friendes in time of aduersitie, except they could by some meanes redresse their miferie, because that comfort (faith hee) is cold and vnfaorie which commeth not bewrapt with some kind of remedy: yet as one condemning Platoes judgement in this case, I am come to comfort you as a friend, but not to cure you as a Phisition, lest I might be thought to hant my friend in his health, and hate him in his sicknes, which either belongeth to a foole or a flatterer. But if I were as cunning a Phisition as a constant friend, and had as great skil to cure as to counsell, yet if I take not my markes amiffe, I shoulde more profite you with good aduise than with anie potions were they neuer so soueraigne. For your daungerous diseasfe, which most importeth death, is age, and your foreft sicknesse is many yeeres: I speake Godlyno the more boldly, fith I heare you are more willing to die than desirous to liue, and that you seek more the welth of your foule than the health of your bodie. In deed Appolonius Tianeus reporteth, that the Gymnosophists made a lawe, that no man hauing paffed three score yeares shuld buy any land before he made himfelfe a graue, nor build any house before he had provided for himfelfe a Sepulcre: because in age wee ought to make more readinesse to die than prouisions to liue, for the steele being spent, the knife
cut, the oyle consumed the lampe goeth
the Sunne being set the day cannot tarry, the
being fallen there is no hope of fruite, and
being once come life cannot be lasting.
nowing therefore that nothing is so certaine
age as euerie day to looke to die, having
your self both to be wife and warie, in that
; but one only daughter, you both see her
at vp in your life, and that which is more,
worshipfully married before your death, yea
such a mate as shee cannot but loue for his
, and you like for his parentage and patri-
I meane our friend & neighbor Pharicles,
wit, wealth, and exquisite perfection both of
and bodie, hath made all Padua aftonished.
there quoth Goftyno, & thinke not much
I interrupt your talk so rashly, for as I
both comfort and consolation by your good
and counfaile, so your strange news hath
me into a quandary, whether I should take
words in earneft or iest: For I am sure my
eter Publia is as far from a husband as I am
wife, or else I am greatly beguiled. And
hat he called Publia, which foode at the
w talking with her cousin Mamillia, and
to sift her on this wise.
the newes daughter be true that your uncle
3a hath told me, I may iuiftly be accused of
folly, & you be condemned of disobedience: for 
in that I alwaies left you the raines of libertie 
being yong, to vfe your wil as a law, and to leade 
your life after your owne luft, I may be counted a 
foole, and in that you haue abused this law of 
libertie, wedding your self to your own wil & 
despiing my fatherly care & counsel as of none 
effect, you may be thought a disobedient child. 
Why? was my nature euer so strange, or your 
nourture / so straight, was I so unwilling that you 
shulde match, or so wilfull to keepe you from 
marrige, as you shoulde choose without my aduise, 
yea, and that which is more, marrie without my 
consent? Well, I knowe I haue alwayes had such 
a care to pleasure you as a father, and you such a 
feare to displease me as a daughter, that I both 
thinke the newes vntrue, and thee vnworthy of 
such a report. But if the case be so, thou art not 
the first, nor shalt be the last, which haue slipt awrie 
in this point: yet since thou haft heere such a care 
of thy choice as to looke before thou leape, and to 
loue such a one as is to be liked for his liuing, both 
for his person and vertue, thou deseruest the lesse 
to be blamed, and I haue the lesse cause to be 
offended: to put mee therefore out of doubt, and 
to satisfie thine vnkle Gonzaga, I charge thee by 
the law of dutie to tell me what hath pass'd 
betweene thee and Pharicles.
Sir quoth she, as I haue alwaies found you to have had a fatherly care to prouide for my welfare, so I haue alwaies counted it religion to requite that fatherly affection with the dutie and obedience of a childe, least happily I might seeme to be more void of nature than ¥ brute beasts which want nurture. The yong lamb by meere infinit of Nature obeieth the bleating of the old sheepe: The fucking fawne followeth the steps of the Doe: The Cignets dare not refift the call of the old Swan: the young Tigre (though neuer so wild) runneth at the beck of the old Tygrefse: and should I then, fyr, be so voide of grace, as to be more lewd than the yong lambe, more voide of Nature than the fyllie Fawne, more senfeless than the yong Cignets, and more fierce than the cruell Tygres: No, no sir: But when I so farre forget my selfe, as to passe these unreasonable creatures in carelesse disobedience, then the Gods requite so lothsome a fact with most hellish misery. Although ¥ voyce of the common people be a great verdit to confirme a thing in question, yet that which is spokë of many is not alwaies true, / much lesse the rumour which is raised by some one tatling person, doth followe by consequence as a thing necessarily to be beleued. And therefore mine vncle Gonzaga did verie ill in giuing credite to such a flying tale, and did more overshooote himselfe in blowing it into your eares,
vntill by further triall he had searched out the trueth of the matter.

In deede sir, I confesse that Pharicles hath shewed mee some curtesie, and I haue not altogether requited him with curiositie: he hath made some shew of loue, and I haue not wholie seemed to mislike, leaft in louing lightly I might seeme lasciuious, and in contemning churlishly I might be judged very curious: but for to contrafe I never meant without your consent, nor never intended to set on the seales before you had strooke vp the bargaine. And for the confirmation of these my wordes, and the better satisfying of mine vnckle Gonzaga, see heere the letters which haue passed betwixt me and Pharicles.

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

Brother Gostyno quoth he, I know it is ill putting the hand between the barke and the tree, & great folly to meddle in other mens matters, neither was it my minde when I told you this tale, to sowe any dissention betweene your daughter Publia and you,
but I came to warne her as a friend, and counsell her as a kinman, that she might take heed of the traine, least she were taken in the trap, that she might not strike at the stale least she were canuass'd in the nettes, that she might not venter no farther into the foord than she might easilly retire without danger, I meane that she shoulde not lay her loue no furer vpon Pharicles, but that she might plucke it off at her owne pleasure, for Pharicles is betroathed, and contra溪 long since to my daughter Mamillia, so that there remaineth nothing but that at his returne home they consummate the marriage. To cause therefore your daughter to take heed of such cogging copefmates was the cause of my coming, leaft vnaduisedly shee might buy repentance too deare.

Gostyno seeing the danger whereinto his daughter had fallen, if Gonzaga had not preuented it, gaue him heartie thankes for his friendly counsell, and counted both himself and his daughter greatly bound vnto him for preuenting so secret a mischiefe, being to exclaime against the peeuifh periurie and trothlesse trecherie of Pharicles, had not Gonzaga broken off the talke with taking his leaue of his brother: and Mamillia giuing the A dio to her coofin Publia, departed, leauing Gostyno and his daughter wholly counselled, but not halfe comforted, because they could not so sodainly disgeft the great abuse of Pharicles.
But poore *Mamillia* who before was drowned in dread, doth now swimme in hope, before (as shee thought) crossed with calamitie, but now crowned with prosperitie, alate drenched in the dregs of distrust, and now safely settled in assurance, before she feared the worst, and now she hoped the best, at her comming nothing but woe woe, at her returne all was ioy, her woe to weale, her bale to blisse, her despight was turned to pleasure and delight. For now she hoped that although *Pharicles* had sowen wilde Oates hee should reap good graine, that he had not runne so farre but he might easily return, that bought wit was best, and y being throughly beaten with his owne rod, he would in time learne to be wise, and that whereas before he was trothlesse now he woulde be trustie, as he was false so hee would be faithful: she thus perswading her selfe of the best was as merry as before she was forie. But contrariwise *Publia* being before secure was now crossed with care, before in happinesse now wholly in heauinesse, alate in ioy, now in sorrow and annoy, so that getting her selfe secretlie into her chamber she fell into these pitifull plaints.

Alas she quoth she, poore soule, it is too late to defend the walles when the Citie is ouerrunne, to found the retreate when the battell is fought, to applie the salue when ye fore is incurable, and
to seeke to comfort where counsell commeth too late, and to reclaime affection fancie being alreadie fixed. Thou speakest poore Publia by experience, for the counsell thine vnclle Gonzaga, gaue thee, was not a confect to heale thy sorrow, but a corasfiue to renew thy grieue. And why? because to seeke to cure an incurable disease is to double the patients paines. Mine vnclle Gonzaga did wisely warne me to beware of the traine, and alas I was before taken in the trap: he wift me to beware of liking and I was long before in loue: he had me take heed for wading too far, and I was before ouer my shoes. Why but fond foole thou hast not gone so farre but thou mayst retire, thou art not so fast in the nettes but thou mayst returne, thy loue is not so surely lodged, but thou mayst pull off thy liking, thou haft made no contract but thou mayst reclaime, nor giuen no consent but thou mayst recall, yea & without clog to thy conscience or crack to thy credit. For why, he hath sworne to performe that which he could not iustly promise, he hath offered thee his faith, whereas before another had his freedome: the greatest substance of his loue was but a meare shadowe of luft: then, Publia, cast him off, which so did scoffe thee, and detest him which so deeply dissembled: yea, for what fondnesse were it for thee to like him which is another womans loue, to
make a choice of him whom another already hath chosen, to fixe thy fancie vpon Pharicles since Mamillia shall enjoy him. Alas! I know all this, but what then? the person of Pharicles, his beautie, bountie, and rare qualities are so surely shryned in my breast, as they can neuer / be raced out with obliuion: let Mamillia enjoy him as her husband (yea, and I pray the Gods fend them long and happie daies togethger) yet I will both loue him and like him in a chaft minde for euer. What though he were false, shall I be faithlefle? though he had no troth, shall I be trecherous? shall his fleeting make me fickle, or his inconstancie make me without confcience? No, no, I haue once giue my heart and I meane not to pull backe my hand, I haue once loued him and I meane neuer to like any other: but here before the Gods I vowe my felfe a veftall virgin till death shall end my sorrow.

And indeed shee promised nothing but she did performe, for not long after Gofylo died, leaving her sole heire to al his possesions. And although shee was dayly 'fued vnto by diuerse braue and gallant gentlemen, yet she refused them all, and the better to auoyd the refort of futers which dayly frequented her house, she let all her lands to lease, and entred her felfe into a religious Monaisterie, where shee led her life as a chaft and famous virgin, and at her death dying without issue, (for all his
treacherie) she bequeathed her possessions to her best beloved Pharicles.

Where gentlemen (thinke of me what you please) I am constrained by conscience (considering the constancie of Publia) to blame those blasphemous blabs which are never in their vaine except they be breathing out some injurious speeches against the constancie of women, not yeelding any reason of their verdict or reproch, but the reckles rancor of their own peruerse will pricks the forward to this despitefull folly. But I hope whatsoeuer the envious crew shall crow against me for defending the loyaltie of women, vertuous & wil disposed gentlemen wil neither appeach me of flattery, nor cõdemne me of folly: But leaving these suppositions at last to Pharicles, who after you under the profession of a Pilgrim he had cut the straights with a speedie gale, and you mariners by compas of their course were come within ken of land, and had descried the cliftes of Sicilia: seeing the place of this pretended exile to be so neare, had his hart encountred with such a diuerse combate, and was so plunged in perplexitie and drenched in the dregges of doubt, as being almost frettised for feare, the marriners by his oft changing of coulours thought that either the poore pilgrim was in his Orifons, or else paying his debt by death vnto nature. But as their imagination proceeded but by conieecture of his
feeble complexion, so their aíme was quite beyond the marke, for Pharicles was wishing for rayne when the shower was past, drying the malt when the kill was on fire, founding the retreat when the battell was fought, yea buying repentance too late. Now he confessed the fault when judgement was past, and found himselfe guiltie when there was no hope of pardon: Nowe he fealt within his crazed conscience a cruell conflict betweene wit and wilfulness, loue and lightness, fancie and faith: on the one side, the fixed minde of Mamillia proved his fading fancie to be founded on the tottering stage of flattery: on the other, the constancie of Publia so galled his guiltie conscience, as he frankly accuised himselfe to be as fickle in his faith, and as light in his loue, as the leaues of the herbe Baaran which continually shake without ceasing.

But the Pirate although hee knowes his practise to be plaine theft, yet he turneth forth a newe leafe, till eyther he be drowned in the sea, or else tosted by some infortunate tempest, land his shipe at Tyborne. The counterfaite Coyner although hee knowes his craft to be a flatte trick of treafon, yet hee will not take the checke for his fault, vntill he hath the finall mate* for his offence. So Pharicles, although he knewe himselfe to be a deepe disssembler, and that flatterie was coosin germain to trecherie, yet he feared not to mock so long with Mamillia,
& dissemble with Publia, until he gained nothing for his reward but a ship of sorrow to digest the reckless root of repentance: for as he had received the stroke by fickleness, so he meant to value the sore by flight: as he had bred his bane by their presence, so he would cure his disease by absence: thinking that Aristotle his sentence in Logick was also an Axiom in love, that one contrary drives out another: Judging as private familiaritie was the father of fancy, so discontinuance should be of sufficient force to quench out fiery burning flames of love. But he sat beside the saddle, for he spake by gesture and not by experience, by wit, but not by wisdom. The sting of a serpent by continuance enuenometh the whole body. He which is charmed of the Torpedo by procrastination runneth mad, and the pricke of love by delay is incurable: yet Pharicles blinded with the vale of vanity, and fouled in the seas of self-love, was so wrapped in fiery waves of wilfulness, as at the first he thought his journey into Sicilia a perfect pumicestone to race out the memorie of his daintie dames in Italie. But he skipt beyond his skill, and was verie grossely blinded with folly, for he was not only frustrate of his imagination, but did even frite amidst the flouds, that as he failed on the seas, the bewtie of his goddeses gave his conscience such a cruel canuizado by the meanes of fancy, as
the poore Gentleman driuen almoft into the
dungeon of despaire, burst forth into these termes.

O infortuniate Pharicles, hath the dolorous
deftinies decreed thy destruétio, or the peruerse
planets in thy natiuity conpired thy bitter bane? Hath froward fortune sworne to make thee a
miserable mirrour of her mutabilitie? Shall thy
friendes sorrow at thy hap, and thy foes reioyce at
thy chance? yea all the worlde. wonder at thy
fàylelesse state of life. Shall Mamillia mufe at thy
madnesse in change, and Publia laugh at thy lightnes
in choife? Yea shall they count thee more curious
thà careful, more wittie than wife, more light in thy
loue than lewd in thy life, and yet so lewd as
sufficient to winne the best game? Ah Pharicles,
shall thy dainty dames in Italie trie by experience,
that although thy person is so brauely beautified
with the dowries of nature, as she seemed to shew
her cunning in caruing a piece of so curious perfection,
yet thy mind to be so blotted with the blemish of
inconstancie, and so soiled with the filthie spot of
ficklenesse, as nature may seeme to make a supplie
in the bodie, fith there was such a want in the
mind? Shall (I say) they compare thee to the
diamonde, who for all her glistering hue distilleth
deadly poyson? To the Seaftar, whose shell fatyneth
the luorie and whose meat is blacker than Jet?
Vnto the trees in the Mount Vermife, whose barke
burneth like fire, and whose sap is colder than Ice? Well Pharicles, cast thy cardes, make thine accountes, and thou shalt finde the greatestt gaine to be losse, and thy profite to be such as hee that maketh of a mountaine of golde a myerie moulhill, of an Elephant a Gnatte, and commeth from a wealthie merchant to a bare bankrout. Consider with thy selfe thou haft stayned thy stocke, and what more to be regarded? Thou haft crackt thy credite, and what of greater price? Thou haft lost thy friendes, and what of more value? Thou haft purchased two moft trustie louers to be thy mortall foes, and exiled thy selfe as a poore pilgrim into a strange countrie. Why Pharicles, can these thy dolorous discourses cure thy care? or can vnfulding of thy infortunate life be a meanes to mitigate thy miferie? rubbe not thy galled conscience for feare of a deeper fore, but if thou haft beene carelesse in chaunge be more carefull and constant in choyce, if thou haft committed a fault, seeke in secret wise to make some part of amendes, if thou haft offended by breaking promife, make a recompence in paying performance. Yea but the value (be it neuer so pure) is not worth a rush if vnapt for the foare: the medicine being vnfit for the patients disease, though neuer so sou- veraigne, bringeth small profite, so this thy clarkely counfell vnapt for the cause will procure / thee but little eafe: for thou haft deceived Mamillia, and
halted with Publia, thou hast made a fault to both and canst make amends but to one: thy promise is to laie thy loue on two where the performance can light but vpon some particular person, so that in any wise thou canst not make a full satisfaction to thy fault, vnlesse thou take vpon thee such a charge as thou shalt neuer be able to rule nor they suffer. O vnhappy man, art thou the onelie marke at which fortune meanes to vnloose her infortunate quiuer? And with that hee cast foorth such a sigh, as it was a sufficient sign to witnesse a ready remorfe in his troubled mind, that the maifter of the ship taking compassion on this perplexed pilgrim, thought to comfort his care with this merrie motion.

Sir, quoth he, your bitter teares and deepe sighs, which you powre foorth so plentifully, as tokens of some inwarde grieue, hath druen both the marriners & me into a diuerse dumpe, as we all stand in doubt whether those pittifull plaints proceed from a carefull conscience combred with fin, or else \& that you are of that order of pilgrims, whose pretenfed pilgrimage is to seeke S. James, but their heart & devotion is vowed to an other Saint, which with a crabbed countenance hath giuen them such a cutting coransue as they seek by absence either to mitigate her moode or procure their owne eafe: and if you bee of the fame eafe and in the like minde, I will thinke you as madde
as he that counteth fasting a soueraigne preservative against famine.

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

Pilot quoth Pharicles, although thy skill in navigation be great, yet if thou hadst no greater cunning in stirring of the stearne, than in conjecturing the cause of my sorow, I / would verie lothly haue committed my selfe vnder thy charge to haue failed into Sicilia: for whether thou presumeft vpon phisognomie or sallie, it is but a bare diuision to say that either loue or sinne must be the cause of griefe: but put case thou haft hit the marke, and that my outward sighes be signes of inward loue, will not absence thinkest thou diminish affection?

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

Pharicles seeing the cockboate readie to carrie him to the shoare, rewarded both the maister and the marriners, very francklie, / desiring the Pilot
(since he himself was a stranger) to guide him to some honest Inne, where hee might make his abode while he stayed in the country. Who being verie desirous to gratifie the Gentleman, carried Pharicles to a verie friends house of his, who for the Pilottes caufe, gaue Pharicles such curteous entertainment, as hee thought himselfe to haue hapt on a verie good hoast.

Where by the way Gentlemen, we see the tickle state of such yong youthes whose wits are wils, and their wils are lawes, coueting so much sensual libertie, as they bring themselves into perpetuall bondage: for ÿ Polyce hath not more colours, nor the Camelion more fundrie shapes than they haue change in thoughts, now liking, now loathing: for a while professed enimies to Venus court, & then sworn true subiects to the crowne of Cupid, so variable as a man can neither judge of their nature, nor nourture, vnlesse by natiuitie they be lunatikes, not taking this worde as the English men do, for stare mad, but as borne vnder the influence of Luna, and therfore as firme in their faith as the melting waxe that receiueth euerie impreffion, thinking as / Pharicles did, that it is a Courtiers profession to court to euerie dame but to bee constant to none, that it is the grace to speake finely though without faith, and to be wedded in words to as many as the lufting eie can like: so that at
length whose their talk is found tales, their loue luft, and their protested promises small performance, then their credite beeing crackt, they must be travellers to seeke that in a strange country which they could neuer find in their own: they must into Sicillia for shiftes, into Italie for pride, to France for fraude, and to Englande for fashions and follie, fo that they returne home laden, not with learning, but with leudneffe, not with vertue but with vice, yea, their whole fraught is a manse of mischiefes. I speake not of all travellers Gentlemen, but of such as Pharicles, which take their iourney, either that their credite at home is craffe, or else being wedded to vanitie seeke to augment their follie.

But againe to Pharicles, who now safely setted in Saragossa the chiefc citie in Sicillia, a place of no lesse suspicion then resort (and yet the moft famous mart in all the countrie) dealt fo Clarkely in his calling, and behaued himselfe fo demurely, as his pretensfede kinde of life gaue occasion to no man to suspecct his fained profession: for his Palmers weed was worne with such a grauitie in his countenance, and such a modestie in his maners, as all men thought the man to be halfe mortified. For Pharicles knew verie well that he could not liue in Saragossa vnder the state of a gentleman, but either he must spende with the beft or fit with the
woorft: yea, beseide that without companions hee could not bee: and hee thought it verie harde to choose a dramme of golde among a pounde of droffe, to finde one Gemme amidft a whole heape of flint, one Eele among many Scorpions, and one friend amōg a thousand flatterers: it might assoone be his happe to chaunce on a dissembling Dauus as on a trufly Damon, to commit his counfel to a subtil Sinon as / to a faithfull Pilades, to take him for a profesed friend which might be a protested foe, in the fairest graffe to finde the fowleft Snake, in Oryllus boxe a deadly poyson, in Carolus scarph a withered roote, in the shape of a friende the substance of a foe. Hee thought like wise that fuch a Citie as Saragoffa was often times as wel stored with Parafites as garded with souldiers, and as full of counterfaites as counsellers, and that he might finde many cousins claiming more acquiantance to his purfe than kinred to his person, more allyed to his liuing than to his linage: to conclude, more to feed his fancie for gaine than either good wil or friendship.

Pharicles partly feared and partly perfwaded with the consideracion of the former premisses, was fully resolued in his minde to abandon all company, & to giue a finall farewell to his fore-passed follie, to make a change of his chaffer with better ware, of his droffe with golde, and of his
fleeting will with staid wisedome. Hauing thus determined to leade a Pilgrims life, to punish his bodie with this Palmers penance, in satisfaction of his disloyall dealings with his trufty louers, he had not liued in this Hermits state by the space of a moneth, but he proued the Pilots talke to be no tales, nor his wordes to be winde, but a setled fentence: for want of company so increased his care, and brought such melancholike motions to his musing mind, as now he perceiued solitarineffe to be the nurffe of sorrow, and discontinuance the father of fancie. The modestie of Mamillia, the constancie of Publia, his credite crakt in Italie, his youth spent in vanity, his great promifes and final performance, his fained faith & forged flatterie, so battered the bulwarke of his brefl, & gaue such fierce assaults to his carefull conscience, as he thought himselfe to be in a second Hell, vntill he might find a meanes to mitigate his miserie: and therfore as solitarineffe was the fore, so he meant societie should be the falue, determining to drive away those dumpes by frequenting / of companie, which otherwise woulde haue bredde his vtter bane: respecting neither cost, expences, nor hazarding of himselfe, so his minde might remaine in quiet.

Pharicles hauing thus caft off his Pilgrimes weed and Pilgrims profession, gaue the citizens of
Saragossa in short time to understand that hee was as well a Gentleman by nature as by nurture, and as worthily brought vp as worshipfully borne. For first hee made a restraint of his will by wit, then vfed his wit so warilie and wifelie, shewing such a curteous countenance and franke liberalitie to al estates, as he draue them into a dout, whether the conlines of his person, or the worthinesse of his mind deferued greater commendation: In so much as those yong Gentlemen thought themselues happie which might be counted compañios to this new guest, & above all the rest of this courtly crue which kept him company, a yong gentlemë named Ferragus, onely sone to the gouvernor of Saragossa, was ioyned with him in moft priuate familiarity, thinking that day euill spent, wherein he had not visted his new friend Pharicles, and the more to do him honor being a stranger, hee oftentimes carried him to his fathers house, where in short time Pharicles wonne such credit by his curtesie, that Signor Fernese (for so was й old gentleman called) thought his house the more luckie he had such a guest, & his sone the more happie he had choisen such a companion: but for al this Pharicles fearing to find a pad in the straw, and a burning sparke amongst cold ashes, was a foe to none, nor a friend to anie, neither durft truft Ferragus without sufficient triall, but
bare himself so indifferent to all, yet shewing himself so fit for all companies, as well in ripeness of wit as reueneues of wealth, that there was no talke for a time but of the perfection of Pharicles.

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

In which staylesse state of life she waded so far, that her chiefest care was to bee carelesse in that which aboue all things she ought most to haue regarded, for whereas both her birth and beautie had beene of sufficient force to perfwade her to beautifie the goods of fortune and gifts of nature with a maidenlie modestie and silent chastitie, shee
contrariwise linking her selfe to sensuall libertie, and wedding her minde to vanitie, fought to reape renowne & purchase fame by which she tried in time to breed her greatest infamie: for why, she found both such pleasure and profit, by setting her honestie to sale in the shamelesse shop of voluptuous desires, that neither the shame of her life, nor the feare of her death, the state of her birth, or the staine of her beautie, might in any wise move her from her loathed kinde of living: no, her heart was so hardened, and her eares so enchanted with the alluring charme of Venus sophiftry, y neither the persuasions of her friends lamenting her case, nor y rejoycing of her foes laughing at her leaudnesse, could drive her to desist from her detestable kinde of dealing. Nay y more she was counselled, the leffe she was conformable; the more she was intreated, the leffe she was tractable: yea, she fetled her selfe so surely, as she thought in / the seate of selfe will and securitie, that she imploied all her time and studie to entertaine her licentious louers, shewing her selfe such a subtile Circes and craftie Calipso, in giuing them pestiferous potions, and drowning them in the dregges of diuellish delights, that vnlesse it were some warie Vlifes that had prouided a preseruatiue against her poison, they returned transformed into apes or asses, or into worfe, if worfe may be. And yet for all
this fained affection, her fleeting fancie was never fixed vpon any, but laying the net, was free her selfe, casting the bayte, auoyded the hooke, seeking to entrappe others, she her selfe was never intangled: and as the most infectious serpent hath alwaies the sweetest breath, so for all her vicious mind she had such a vertuous tongue, and trickt vp her talke with such painted colours, as they of Saragoffa did maruell how she could so clarkely couer \\text{f} substance of vice vnder the shape of vertue: yea they learned by her leaudnesse to warn their children from such state of life: they did see verie well how that which was bredde by the boane would not out of the flesh, that the young Adder would prooue an olde Serpent, that the cragged twigge woulde prooue a crooked tree, that shee which spent her youth without restraint, would leade her age without controlement, that the mayd which was vowed to vanitie would wedde her selfe in time to follie. But againe to Clarynda, who wallowing in the waues of wantonnesse, and offering her incense at the altar of Venus, heard as well as others \\text{f} rare report of Pharicles perfections, which tickling some what her toyish minde, made her desirous to trie what was in the gentleman by experience, and to reape both pleasure by his person, and profite by his purse, which was the chiefest marke whereat shee alwaies aymed: Couering therefore the heart of a
Tigre with the fleece of a Lambe, the clawes of a Grype with the pennes of a Doue, the vanitie of Lais with the vale of Lucretia, the miserable conditions of a Curtizan with the modest / countenance of a matrone, decking her selfe with iems & iewels of infinit valour, set her self in her window as an adamant obiect to draw the wauering eyes of Pharicles, thinking that as none could heare the Syrens sing, but they should be charmed with their melodie, so it were as impossible to see her and not bee allured with her beautie. But as the Lion seeking to intrap the hart as a pray, is himself vnwares taken in the toiles: so Clarinda making the snare fell in the pit, holding the view was taken at the gaze, seeking to catch an other captiue, was brought her self into perpetuall bondage: for indeed (according to her desire and imagination) Pharicles constrained by certaine his necessarie affairs, came by her house, yet armed with such a priuie coate as hee warilie withstood the greatest daunger of her inuenomed shot: giuing her to vnderstand that he could flie about the candle and not be singed, see the Scorpion and not be stricken, that hee could laugh and looke without liking: yea warme himselfe verie nigh the fire and not be burned, that he could accedere ad hunc ignem, and yet not calescere plusquam satis: For why, passing by her window and seing this gorgious Gorgon so
shrined in the shape of a goddesse, did not onely repine at Nature for placing so hellish a minde in so heauenlie a creature, but also smiled to see such brauerie linked with so little honestie, and such perfect beautie blemisht with the want of chaftitie. Yet willing to shew himselfe a friend to all, he gaue her the Salue with a cringing curtesie, and went to his lodging without anie more losse than in lending his looke to such alluring vanities. But she contrariwise being at discouert, noting the comelineffe of Pharicles countenance, & imprinting in her heart the perfection of his person, had her fancie so fettered aswel with y report of others as with her own iudgemet, that she maruelled to find such a straunge Metamorphosis in her immodeft mind: for thinking to shake off y shackles with a bare farwell as she had done before, she felt her self so fast tyed to the stake, that it craued her greatest cunning to vnloose the knot. Nowe she felt the poysfon to worke on her selfe that she had prouided for others, and perceiued that intending to lay the snare, shee her selfe was wholly entrapped: yea the force of fancie gaue such fierce allarmes to her new besieged minde, as no rampier that she could make might withstond the batterie. The more she streue against the streame the less it did preuaile, the closer shee couered the sparke, the more it kindled: yea, in seeking to vnloose the
Lunes, the more she was intangled: In fine after she had passed two or three dayes in kicking against the pricke, she felt such a haplesse horror in her troubled mind, that she was forced to enter into consideration with her selfe what conditions she should offer to her newe professed enemie, and therefore entering into her closet vttered these speeches.

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

O Clarinda, would to God thou mightest accuse others and be free thy selfe from this follie: but
alas thou doest con/demne others of that cryme
wherein thou thy selfe deferueft greatest blame:
Wilt thou now fond foole become a professed
friend to affection, which hast alwayes bee ne a
protested foe to fancie? wilt thou now suffer thy
minde to be noupled vp in captiuitie, which hath
alwaies bee ne noursed vp in libertie? Thou haft
counselled others to beware of the traine, and wilt
thou now thy selfe be taken in the trappe? thou
haft boasted that thou couldest both like and loath
at thine owne pleasure, and shall thy brags now bee
daunted with disgrace? wilt thou now proue such
a cowarde to yeele to the file, to floope at the
stampe, to giue ouer the field before there be a
stroake stroken, yea and to such a cruell tyrant as
love is? It is a saying not so common as true,
that shee which soweth all her love in an houre,
shalt not reap all her care in a yeare, that shee
which liketh without remembrance shall not liue
without repentance. So then Clarynda be wise,
since thou art warned, looke before thou leapeft:
there is no better defence against daunger than
to consider the ende of thine enterprife. Thou
art intangled with the love of a stranger, who
perhaps hath his heart fixed on some other place,
 thou haft fondly set thine affection vpon one whose
wealth, wit, and conditions, thou onely knewest by
the flattering report of same: he is in outwarde
she we a Saint, and perhaps in inward mind a
serpent, for his person a paragon of beauty, for
his conditions since he sojourned in Saragossa most
highly to be commended: yea so perfect in
substance and quality as he may in no respect
be appeached of want: why? but Clarynda, fame
is not always true, and the brauest bloome hath
not always the best fruite: those birds which
sing sweetest, have oftentimes the sourest flesh,
the river Silia is most pleasant to the eye and
yet most hurtful to the stomacke, the stone
Nememphis is not so delicate without, as deadly
within, all that glitters is not golde. Pharicles
(\textit{Clarynda}) for all his pompous fame of perfect
conditions / may bee a parasiticall flatterer of most
imperfect conversation. Who was more curteous
than Conon the Athenian? and yet a verie counter-
feite; who more gentle than Galba in the shewe?
yet none more trecherous in proofe; Viffes had a
faire tongue but a false heart, Metellus was modeft
but yet mutable: the cloath is not knowne till
it come to the weeting, nor a louers quallities
perceived till he come to the wearing. Well
Clarinda, although it is good to doubt the worst,
yet suppose the best: he is constant, truistie, not
vain-glorious nor wedded vnto vanitie, but a pro-
tested foe to vice and a professed friend to vertue:
Alas fond foole! if thou wey thy cafe, in the
equall ballance, the greater is thy care & the more is thy miserie, for by how much the more he him selfe is vertuous, so much the leffe hee will esteeeme thee which art vicious: doest thou thinke he which is truffie wil regard thee which art trothlesse? if his faithfull curtesie will brooke thy fained inconstancie? is thy fesse so befotted with selfeloue to suppose that a Gentleman of great wealth and no leffe wit, famous both for his person and parentage, will bee so witlesse in chaunge or carelesse in choice, so light in his loue or leaude in his life, as to fixe his affeccion vpon a proffessed Curtizan, whose honestie and credit is so wracked in the waues of wantonnesse, and so weather-beaten with the billowes of immodestie, that it is set to sale in the shamelesse shop of *Venus* as a thing of no value to be cheapt of euery stragling chapman. No no Clarinda, there is such a great difference betweene thy haplesse chaunce and his happie choice, betweene thy owne carelesse liuing and his carefull life, as there remains to thee not so much as one dramme of hope to cure thy intollerable maladie. And why fond foole? was not Lamia in proffession a Curtizan, in life a lasciuious vassall to *Venus* vanitie, yea to figure her foorth in plaine tearmes, a staileffe trumpet racking her honestie to the vtermost, therby to raife reueneuws to maintaine her immodest life,
and yet for all the blemish / of immoderate lust, wherein she was lulled a sleep by security, she so charmed and enchanted with her Syren subtleties the senses of King Demetrius, y she was so blinded with the beams of her beautie, and dimmed with the wanton vale of her alluring vanities, forgetting that shee was by calling a curtizan & by custome common to all that could wage her honestie with the appointed price, he so entirely loued this gracelesse dame, that neither the remembrance of her forepaffed follie, nor the suspicion of her present immodestie, coulde drue that worthy king to mislike her, vntill the extreame date of death parted their infeparable amitie? Were not manie noble Princes allured to the loue of Lais? Was not that worthy Romane Cassius so fettered with the forme of Flora the renowned curtizan of Rome, that hee offered the prime of his yeeres at the shrie of that gorgeous Goddesse, and yet the worst of these two worthie wights farre surpassing Pharicles as well in ripeness of wit as reueneues of wealth. Yea but Clarynda inferre no comparison, for these two stately dames were so decked and adorned with the giftes of nature, and so polished with princely perfection, that they were the most rare iems and peerelesse paragons of beautie that euer were shrowded vnder the shpe of mortalitie, so that if Jupiter had but once frequented their
companie, no doubt Iuno would have beene infected with ielowifie, whereas thy comelinesse deserueth no such surpassing commendation, but that thou mayst yeeld the palme of a victorie to a thousand whose beautie is such as their greatest imperfection may daunt thee with disgrace. Why but Clarynda, art thou so mad to lay a cutting corasiue to a greene wound, to procure heat with colde, to repress hunger with famine, to value sorrow with solitarianesse, and to mitigate thy misery with extreme dispaire? No no, since thou art once lodged vp in the lothsome labyrinth of loue, thou must like Theseus be haled out with the thread of hope: for better hadst thou met with Minotaurus in plaine combat, than be but once arrested with the miserable male of distrust. And therefore Clarynda cast away care, retire not before thou haft the repulse, but keepe the course by thy compasse: and since thou haft the fore seeke the salue, applie thy wit and will, thy hand and heart to atchieue that thing, in attaining whereof consists either thy continuall calamitie or perpetuall ioy, and with that she stept to her standishe which stooed in the window, and wrote a letter to Pharicles in this effect.

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Signora Clarynda of Saragossa, to Don Pharicles
prosperitie.

Although thou hast both cause to muse and
maruell (O noble Pharicles and unacquainted
gentleman) in that thou receivest a letter from her
whome neither familiaritie nor friendshipe can give
just occasion so much as once to salute thee with a
Salve, much lesse to trouble thy patience with such
stuffe as may breed thy misliking & my miserie,
if the gods be not ayding to my enterprize, yet if
thou shalt vouchsafe to construe my meaning to the
best, or at the leaft take the paines to turne over
these imperfect lines proceeding from a perplexed
person, which I hope thy noble minde and curtesie
will command thee, thou shalt finde it no smaller
cause than the fatall seare of death that forced mee
to yeeld to this extremeitie, nor the occasion lesse
than the dread of pinching despair which draue
me to passe the golden measure of surpassing
modeftie. In deed the noble and vertuous dames
(Pharicles) of famous memorie, whose happie life
hath canonized them in Chronicles for perfect /
paragons both of vertue and beautie, haue with
generall consent auerred, that shamefaft modeftie
and silence be the two rarest gems & most precious
iowels wherewith a Gentlewoman may be adorned.
Notwithstanding they haue all been of this mind,
that where either loue or necessitie extend their
extreme rigour to your uttermost, there both humane & divine lawes furceafe, as not of sufficient force to abide the brunt of two such terrible & vntamed tyrants. For there is no silence such but the fyle of loue will fret in sunder: nor no modestie so shamefaft but the sting of necessity will force to passe both shame and measure. Sappho (Pharicles) was both learned, wise, and vertuous, and yet the fire of fancie so scorched and scalded her modest minde, as she was forced to let slip the raynes of silence to craue a value of Phaon to cure her intollerable malady. If Phedra (Pharicles) had not both surpassed in beautie and modestie, poor Theseus would neuer haue forfaken his Ariadne in the desertes, to haue linked himselfe with her in the unioiable league of matrimonie, yet her beautie and modestie were brought to such a lowe ebb by the batterie of loue, that shee was faine to sue for helpe to her vnhappie sonne Hipolitus. I dare not (o Pharicles) of these exemplified premisses inferre either comparison or conclusion, for because to cöpare my self to them were a point of arrogancie, and to derogate so much fro their degree, as to match them with my rudenesse were a trick of extreme follie. Yet this I am forced to confeffe, that the selfsame fire hath so inflamed my fancie, & the like batterie hath so beaten my breast, as silence and modestie set aside, I am forced by loue
to pleade for pardon at the barre of thy bounty, whose captiue I remaine, till either the sentence of life or death be pronounced vpon me poore carefull caytife. Loue, yea, loue it is, (ô Pharicles) and more if more may be that hath so fettered my freedome and tyed my libertie with so short a tedder, as either thou must be the man which must vnlofe me from / the lunes, or else I shal remaine in a lothsome Laberinth til the extreme date of death deliuer me. The Deare Pharicles, is more impatient at the first stroake, than the Hynde which before hath beene galded and yet escaped, the souldier greeueth more at the first cut, than he which hath beene acquainted with many woundes: so I alas hauing neuer felt before the fire of fancie, nor tried the terrible torment of loue, thinke the burthen more great, & the yoke more heauie, by how much the lefte I haue bin acquainted with such insupportable burdens. Well Pharicles, I know thou wilt conclude of these my premisses, that since I haue beene an inhabitour so long Nell’ la strada cortizana, & professed my selfe a friend to Caesar, that either I haue beene a deepe dissembler in feeding many fooles fat with flattery, or else that I neuer loued any but thee, is a trothlesse tale, & a flat trick of trecherie. Confesse I must of force (O worthie gentleman) that I haue flattered many, but neuer fancied any, that I haue allured some, but
loued none, that I haue taken diuerfe in the trap, and yet always escaped \̕\̕ snare, vntill too long flying about the candle, I am so scorched in the flame, & so surely fastened with the fetters of fancie by the only sight of thy surpafling beautie, as of force I muft remayne thy carefull captiue till either thy curtesie or crueltie cut afunder the threed of hope, which makes me pine in miserie. It is not (ō Pharicles) thy purfle but thy person which hath pierced my heart, not thy coyne but thy comelineffe which hath made the conqueft, not the helpe of gaine, but the hope of thy good will that hath intangled my freedome, not the glitring shape of vanitie but the golden substance of vertue, not thy liuing, lands or parentage, but thy rare qualities and exquifite perfections are the champions which haue chayned mee in the balefull bandes of lafting bondage. Lasting I may well tearme them, sith there is such a difference betweene thy state and my flay, as there remaines to me no hope of libertie. For perhaps Pharicles thou / wilt say, that the crooked twig will proue a crabbed tree, that the fower bud will neuer be sweete blossome, how that which is bred by the bone will not easily out of \̕\̕ flesh, that she which is common in her youth wil be more inconstant in her age: To conclude, that the woman which in prime of yeares is laciuious, will in ripe age be moft lecherous. Yet Pharicles I
anfwere, that the blossomes of the Mirabolanes in Spaine is most infectious, and yet the fruite verie precious: that the wine may be fower in the preffe, and yet by time moft sweete in the Caske: that oftimes where vice raigneth in youth, there vertue remaineth in age. Who more peruerfe being yong than Paulyna, & who more perfect being old? Lofyna the Queene of the Vendales at the first a vicious maiden, but at the last a moft vertuous matrone. But to aime more neare the marke, was not Rodope in the prime of her youth counted the moft famous or rather the moft infamous strumpet of all Egypt? so common a curtizan, as she was a second Messalyna for her immoderate luft, yet in the floure of her age being married to Psammeticus the king of Memphis, she proved so honest a wife and so chaste a Princes, as she was not before so reproached for the small regard of her honestie, as after she was renowned for her inviolable chastitie. Phryne that graceles Gorgon of Athens, whose monftrous life was so immodest that her carelesse chastitie was a pray to euery stragling stranger, after she was married to Siconius, shee became such a foe to vice, and such a friend to vertue, yea she troad her steppes so steadilie in the trade of honestie, as the Metamorphosis of her life to her perpetual fame, was ingrauen on the brazen gates of Athens. So (Pharicles) if the Gods shall give me such
MAMILLIA.

Prosperous fortune as to receive some favour of thee in lieu of my most loyal love, and I shall reap some reward for my desert and have my fixed fancy requited with fervent affection, assure thy self I will so make a change of my chaffre for better ware, of my fleeting / will with staied wisedome, of my inconstancie with continencie, from a most vicious liking to such a vertuous living, from a lasciuious Lamia, to a most loial Lucretia, as both thou and all the worlde shall have as great cause to maruell at my modestie, as they had cause to murmur at my former dishonestie: & thus languishing in hope, I wish thee as good hap as thou canst desire or imagine.

Thine though the Gods say no,
Clarynda.

Clarynda having thus finisht her Letter, called one of her maydes which shee thought most meete for suche a purpose, and willed her to carry it with as much speede as might bee to Pharicles: who having taken the charge in hand, dealt so clarklie in the cause as shee sought such fit opportunitie for the performance of her message, that shee found Pharicles sitting solitarie in his chamber,
to whom she offered the letter in her mistresse behalf on this wife.

Sir quoth she, if my bold attempt to trouble your studie may import small manners or little modestie, the vrgent cause being once knowne, I hope both I shalbe excused and you pacified. For it is, that my mistresse Clarynda by the space of two or three daies, hath bene pinched with such unacquainted paines, and griped with suche unspokable griefs, as the extremitie of her ficknesse is such as we looke onely when the shoake of death shall free her from this incredible calamitie. Yet amidst the forest panges of her pinching disstress, she commaunded me to present this letter to / your worships hands, wherein both the cause and the fickenesse it selfe is decyphered. For she hath heard by report that you haue such perfect skill in curing that kinde of maladie which by fortune is inflicted vpon her, that eyther of her death or the restoring of her health consisteth in your cunning, which if it be such, as no doubt it is, if eyther you haue the nature of a Gentleman, or your courtefie be such as all Saragojfa speaketh of, I hope her diseafe being once knownen, you will send such a soueraigne value for her fickenesse, as we her poore handmaids shall haue caufe to giue you thankes for our mistresse health, and she her selfe be bound to remayne a duchtifull debter of yours for eucr.
Pharicles hearing the subtile song of this enchanting Syren, doubted to touch the scrappe for feare of the snare, and was loath to taste of any dainty delicates, leaft he might unhappilie be croffed with some impoyfoned diſh of charming Cyrces, for Pharicles knewe himſelfe an vnfitte Phyſition for ſuch a paltring patient, neither could he on the fodaine diuine of her dangerous diſeafe, nor coniecture the caufe of her insupportable sorrowe, vnleffe she were fallen in loue with his friend Ferragus, and thought to make him a meanes to perfwade his friend to the like affection. But to auoide the trappe whatfoeuer the trayne were, he thought beſt to looke before he did leape, and to caſt the water before he gaue counſell, leaſt in kneeling to Saint Francis ſhrine, he ſhould be thought a Fryer of the fame fraternitie: to auoyde therefore ſuch inconuenience as might happen by replying too raſhlie, he gaue her this vnſertaine anſwere.

Maide quoth he, as you haue for your part ſufficientlie ſatisfied me with this excuſe, not to thinke euill of your boldneſſe, so you haue driuen me into a doubt what I ſhould coniecture of ſh strangenes of the meſſage, ſith that ſince I friottoured in Saragoffa, I haue neither openly proſeſſed / my ſelſe a Phyſition, nor ſecretly miniftred to any of my friends, wherby any ſuch ſuppoſi-
tion might be gathered, but perhaps it pleaseth your Mistresse to descant thus merily with me for my pilgrims apparell, which at my first coming to Saragossa I did vse to weare, which if it be so, tell her I trauieled not as a Pilgrim that had cunning to cure the disease of a Curtizan, because I would not buy repentance too deere, but that my pilgrims weed did warne me to beware for cheating such chaffre, as was let to fale in the shamelesse shop of Venus: Marrie if your mistresse be in earneft, & that her disease be so dangerous that all the learned Phyftions in Saragossa dare not deale withall, and yet my small skill may cure it, I meane first to seeke out the nature of the sicknesse, and then the vertue of the simples to make the receipt, which being done, my Page shal bring her an answer of her letter speedily. The maide hearing this doubtfull anfwere departed, but Pharicles defirous to see what clarklie conclusions he should find in the Curtizans scrowle, could scarce ly stay while the maide had turned her backe from vnripping the Seales, wherein he found Clarinda combred with such a perilous sicknesse, as must of necessity breede her death if she were not cured, or his extreme miserie if she were amended: seeing himselfe therefore choosen a Phyftion for such a passionate patient as would reward him with large reuenewes & rich poftefions for his paines (yea
and that which was more, yeelded her perfon into his power in part of payment, whose comely proportion surpassed the brauest dames in Europe, if the stayne of her honesty had not been a blemish to her incomparable beawtie) he was with these large offers driuen into a doubtfull dilemma what he shoulde replie to Clarindas demaunde: his dissembling with Mamillia, his treacherie to Publia, his credite crackt in Italie, the losse of his friends, the hate of his foes, and nowe againe the riches of Clarinda, her surpassing beawtie, and her promise to take a new course of life, so assaulted the fort of the perplexed Pharicles, as he had almost yeelded a listening ear to the melodie of this immodest mermaide. But as there is no hearbe so perillous which hath not some one vertue which is precious, nor no Serpent so infectious which is not indewed with some one qualitie which is commodious: So Pharicles although he was whollie wedded vnto vanitie, and had professed himselfe a mortall foe to vertue, beeing in the state of his life such a mutable machauilian, as he neither regarded friend nor faith, oath nor promise, if his wauering wit perswaded him to the contrarie: yet he entered into such deep considerations of the curtizans conditions and of the care of his owne credite, yea the feare of God and dread of man so daunted his conscience, that now he so loathed this lasciuious
Lamia, as full of chollar he fel into these melancholike passions.

Is it not sufficient (O fickle and vnstedfaft fortune) that thou haft drenched me in the waues of distresse, and tosied me with the tempeft of aduerfitie, in looing two such true and truffie louers as by thy frowning frowardnes I haue loft, but now to aggrauate my griefe and to repaie my care with greater calamitie, thou seekeft in a ftraunge countrie to trappe me in the snares of captiuities, where I haue neither kinfmen to comfort me, nor friendes to giue mee good aduife to redresse my miserie: yea and that which is most despight, to entangle me with such trash, the burden whereof is the greatest plague that any mortall man can sustaine? O haplesfe man, and vnhappie fortune! Why but Pharicles, why doest thou fo fondlie accuse fortune of iniustice? Whereas if thou weyeft all things in the equall balance, the seeketh more thy preferment than thou thy selfe canft desire. Consider but thine owne case: Mamillia hath reiectted thee for a flatterer, and Publia accounts thee for a Parasite, Gonzaga is thy foe, Gofyno thine enemie, yea thy verie / friendes are become thine aduersaries, and all Padua despifeth thee as a patterne of leawndnesse: what hope canft thou haue then Pharicles to recouer thy credit where euerie man of reputation
will refuse thy companie?  Doest thou hope to winne fame where thou art infamous, or to bee counted vertuous where thou art tried to be most lasciuous?  No, no, and therefore count fortune thy friende, who in a strange countrie hath offered thee such a match, as for her parentage and patrimonie, lands and living, birth and beautie, may deferve to be a mate for the most famous Prince in the world.  Yea but Pharicles, she is a Curtizan, common and inconstant.  What then?  Hath she not promis'd to change her vicious liking into a most vertuous living, the state of a Curtizan into the state of a matron, & to make a Metamorphosis of her forepassed dishonestie into most perfect modestie?  The palme y'is most crooked being a twig is most straight being a tree.  What more hurtful to the heart than the buds of a date, & yet no greater cordiall than the fruite: nothing sauoureth worse than a Panther being a whelp, yet no beaft hath so sweet a smel being old: that which oft times in prime of yeeres is most perilous, in ripe age proueth most precious.  So Pharicles although Clarinda hath bene a most graceless monster in her youth, yet she may proue a most gracious matron in her age: yea and by how much the more she hath knowne the filthinesse of vice being a maide, by so much the more she will embrace vertue being a wife.
O Pharicles are thy senses alate so befotted, and thy wit so inueigled, art thou so blinded with the vale of vice & dimmed with the mafske of vanitie, that thou art become more fottishe than the fenfelesse stones, or more bruite than vnreaſonable creatures. The Cryfolite being worn on the finger of an adulteresse, so detesteth the crime as it cracketh in peeces by meere instinct of nature. The Unicorne is such a foe to adulterie, and such a friend to chauftie, as hee alwaies preferueth the one and killeth / the other. The juice of the Basco leafe so abhorreth vnlawfull lust, as it will not by any means be digested in the stomacke of a Trumpet. Wilt thou then Pharicles loue her whom the fenſeleſſe stones do loath, or deale with that perſon whom verie bruite beaſts do deteft? No, no, Mamillia will rather both forgiue and forget thy flatterie, & Publia pardon thy periurie, than they would but once haue thee consent to companie with such a graceſeſſe Curtian. And with that such a forowſull ſadnes oppreſſed his melancſolic mind, as he had fallen into forepaſſed passions, had not his friende Ferragus driuen him out of that dumpe, who comming into the chamber & finding him as one hauing his heart on his halfpeny, wakened him out of his dreame with this pleſant falutation.

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

Pharicles for all these painted speeches of his friend Ferragus, durst not wade too farre where the foord was vnknowen, nor reveale the cause of his care to his companion, left happily he might find a Pad in the straw, and try that oftimes of the smoothest talke ensueth the smallest truth: to satisfie therfore his friend and to cloake the cause of his care, he coynd this pretie scufe.

O Ferragus quoth he, it is not as you imagin the pangs of loue which haue driuen me into these passions, neither the want of wealth which haue thus wrapped me in woe? for to be intangled with loue I haue always thought it a madnesse, and to waile for wealth a point of meer folly, but it is Ferragus such a miserie as the sturdie Stoikes themselfes, which were never moued with aduerstie, did onlie dread to be strooken with this despightfull dart of calamitie. Yet amidst this my greatest misfortune, thy friendlie affection is such a comfortable collife to my crazed minde, & I find such comfort in thy friendship as I think my lands, life, nor libertie halfe sufficient to requite thy curtesie, but promising vnto thee the like unsained affection, & reposing the state of my life in thy trustinesse, I wil vnfold vnto thee the cause of my dirstresse.
The smoake Ferragus of Padua is more deare vnto me than the fire of Saragojfa, and the waters of Italie doe farre more delight my taste than the moft delicate wines in Sicillia, and rather had I liue in a poore cottage in my native foyle, than be pampered vp in princely pallices in a strange country: Yea, it is Ferragus naturally giuen to all to choose rather to liue in aduerfitie amongft their friends at home, than in prosperitie among strang-ers abroad: in fo much that no greater miferie can be inflicted vppon any man, than to leade an exiled life in a forraine nation. This this Ferragus is the croffe wherwith I am afflicted. For I must confeffe vnto thee by the lawe of friendship, that through the displeasure of the Emperour, I am condemned to leade my life in perpetuall exile, fo that neither I cannot nor may not fo much as once approach the confines of Italie: which restraint from my native country is such a hell to my minde, and such a horrour to my conscience, as death should be thrife welcome to releafe me from banifhment. It is not the losse of my landes or liuing Ferragus which so molefts my mind, but the want of my faithfull and familiar friendes: for wealth may bee gotten by wisedome, but a trustie friend is hardly recouered, fo that Zeno himself was of this opinion, that the losse of friends is only to be lamented. Solon the Athenian being demaund
why he made no lawe for adulterers, answered, because there were none in his common wealth. Why quoth the other, but howe if there happen to be any, shall hee dye? No quoth Solon, hee shall be banished: meaning that no torture, torment nor calamity is to be compared to the miserie of exile. Woe is me then most miserable creature.

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

The moft wife & auntient Philosophers Pharicles haue bene of this opinion, that the worlde generally is but as one Citie: so that wheresoever a wife man remaineth, hee dwelleth in his owne house, for nature hath appointed the selfe-fame lawes to euerie place, neither is she contrarie to her self in the furthest parts of the world. There is no place where the fire is colde, and the water hot, the aire heauie, and / the earth light: neither hath wit or learning leffe force in India than in Italie, and vertue is had in reputation as well in the North as in the South: so that Anacharsis was wont to say, unaquaeq. patria; Sapienti patria. But perhaps Pharicles thou wilt obiect thy great possesssions which thou haft lost, and how thou wart of more
account for thy birth and parentage among thine owne, than euer thou shalt be among strangers. But I say Pharicles, that Coriolanus was more beloued of the Volscians, among whome he liued in exile, than of the Romanes with whom he was a citizen. Alcibiades being banished by the Athenians, became chiefe Captaine of the armie of the Lacedemonians. And Hannibal was better entertained by King Antiochus, than with his owne subjects in Carthage. And I dare say Pharicles, thou wert neuer more famous in Padua than thou art here in Saragossa: Yea, and the more to mitigate thy miserie, confider with thy selfe that there is no greater comfort than to haue companions in sorrow: thou art not the first, nor shalt not be the last which haue beene exiled into forraine countries, yea, and such to whom thou art farre inferiour both in calling and countenance. Cadmus the king of Thebes was driuen out of the selfe fame citie which he had builded, and dyed old in exile among the Illyrians. Sarcas the king of the Molossians vanquished by Philip king of Macedonia, ended his miserable dayes in exile. Dionysius the Syracusan driuen out of his countrie was confrayned to teache a Schoole at Corinth. Syphex the great king of Numidia seeing his citie taken and his wife Sophonisba in the armes of his mortall foe Mafynissa, and that his miserie shoule be a trumpet to sounde out Scipios
tryumph, ended his life both exiled and imprisoned. Perseus the king of Macedonia, first discomfited and then deprevied of his kingly, and lastly yeelded into the hands of Paulus Aemilius, remained long time a poore banished prisoner. These Pharicles without reciting any more, are sufficient, considering / their crownes, kingdome, and Maiesties, to proue that Fortune hath not onely offered the like mishap to others, but also hath not done so great despite vnto thee as was in her power to haue done. But perhaps Pharicles thou wilt replie that these mightie Monarchs are not in the same predicament, for they were banished their kingdome by open enimies, and thou thy countrie by suppos'd friendes: they were exiled by sinifter enmitie of forreine foes, and thou by the secrete enuie of flattering companions: so that the selfe same citizens who were bound vnto thy father for his prudent gourernement being their magistrat, and to thee for thy liberalitie maintaining their liberties, haue repayed thy curtesie with most ingratefull crueltie. To which I answere, that Theseus whose famous actes are so blazed abroade through all the world, was druen out of Athens by the selfe same citizens which he himselfe had placed, and dyed an olde banished man in Tyrus. Solon who gourerned his citizens with most golden lawes, was notwithstanding exiled by them into Cyprus. The Lacedemonians being bounde nor
beholding to no man so much as vnto Lycurgus, for all his prudent policie in gouerning the citie, con-
strained him to leade his life in exile. The Romanes suffered Scipio Africanus the first which defended
them from so many perils, most miserablie to die in Lyntermum. And the second Scipio for all that he
subdued Carthage and Numantia which refused to become tributaries to the Romanes, found in Rome a
murtherer but not a reuenger. Ingratitude Pharicles,
is the moft auntient mischiefe which raigneth
among the people, being so deepelie rooted that it
doth not as all other things waxe olde, but waxeth
daily more freshe, so that the flower falling there
followeth great store of fruite. And further Pharicles,
for the losse of thy friendes I conffe that it is the
greatest cause of care, and yet oftimes the fairest
face hath the sowleft heart, and the sweetest wordes
the sowerest deeds: thou haft therfore the meanes
by this mishap to judge betweene the faithfull and
fained friende: for as the touchestone trieth the
golde, so aduerstie prooueth friends. Had not
Orestes fallen into his extreme phrensie, he had
never tried the sacred faith of Pilades: and if the
warres of the Lapythans had not lighted vpon
Perithous, hee mighte haue thought himselfe to
haue had many friendes, whereas hee found none
but one, the famous Theseus. Eurialus had neuer
prooued the constancie of Nyfus, had he not fallen
into the hands of the soldiers of Turnus. Sith then (Pharicles) fortune hath but giuen thee occa-
sion to trie thy friendes, count it not for such a miferie. For if all thy companions and kinsemen
in Padua prooue but clawbackes, assure thy selfe thou haft such a faithfull friend heere in Saragossa,
as counts thy mishap his misfortune, and thy care his owne calamitie: yea, if eyther my counsell may
comfort thy crazed minde, or my wealth releue thy want, trie and then truft: and if thou findest me troathlesse, the gods reward my trecherie with moft vile and extreme miferie.

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

Where, assoone as they came, they found Signor Farnesse in the garden deuising pleasantlie with
diuerse Gentlewomen, amongst whome was Madam Gambara the Marqueffe of Saldena, and the yong
MAMILLIA.

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

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

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

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

Our question is Master Pharicles, whether the man or the woman be more constant or loyal in
loue. The cause of our controversy arose about certaine vaine verses compiled by an injurious Gentleman here in Saragossa, who with despightfull taunts hath abused the Gentlewomen of Sicillia, moit peeuifhlie describing their apparell, and presumptuoufie decyphering their nature. But leauing him to his follie, you know both the cafe and the cause, and therefore let vs heare your opinion.

The copie of the verses:
Since Ladie milde (too bafe in aray) hath liude as an exile,
None of account but fkout: if plaine? fkale fkut not a courtrefse
Dames nowadayes? fie none: if not new guised in all points
Fancies fine, fawft with conceits, quick wits verie wilie.
Words of a Saint, but deedes geffe how, fainde faith to deceiue men.
Courtfes coy, no vale but a vaunt tuckt vp like a Tufcan.
Paced in print, braue loftie lookes, not vfde with the vefitals.
In hearts too glorious, not a glaunce but fit for an Emprefse.
As mindes moft valorous, fo ftrange in aray: mary fkately.
Up fro the wafte like a man, new guise to be cased in a doublet.
Downe to the foote (perhaps like a maid) but hose to the knee-stead.
Some close breechted to the crotch for cold, tush; peace; tis a shame Syr.
Heares by birth as blacke as Iet, what? art can amend them.
A periwigg froun'd fast to the frunt, or curld with a bodkin.
Hats fro Fraunce thicke pearled for pride, and plumed like a peacocke.
Ruffes of a Syfe, stiffe &archt to the necke, of Lawne, mary lawlesse.
Gownes of silke, why those be too bad? side, wide with a witnesse.
Small and gent I the wafte, but backs as broade as a Burgesse.
Needlesse noughts, as crisps, and scarphes worene Alla Morisco.
Fumde with sweetes, as sweete as chaft, no want but abundance.

Pharicles having read these verses, smiling at the vaine of the Gentleman, found his minde clogged with a double care. For to praise men for their loyalty he found his own conscience a just accuser of their inconstancy, to condemn women for their sickleness he fawe Mamillia and Publia
two presidents of perfect affection: yet for fashion fake he made this or such like answer.

If credite Madame may bee giuen to those auntient authors, whose wit, wisedome and learning hath shrined them vp in the famous temple of immortalitie, your demaund is answered, and the question easily decided. For Socrates, Plato, yea and Aristotle himselfe, who spent all their time in searching out the secret nature of all things, assigned this as a particular qualitie appertaining to women kinde, namely, to be fickle and inconstant, alledging this Astronomicall reason, that Luna a feminine and mutable Planet hath such predominant power in the constitution of their complexion, because they be phlegmatike, that of necessitie they must be fickle, mutable and inconstant, whereas Choller, wherewith men do abound, is contrarie, and therefore by consequence stable, firme and without change: so that by so much the more the bodie is Phlegmatike, by so much the more the minde is fickle: and where the bodie is most Chollerick, there the mind is most constant. To leaue these rules of Astronomie, and to come to humane reason, Pindarus, Homer, Heiodus, Ennius, Virgil, Martial, Propertius, and many authors more, whose pithie and golden sentences haue in all ages bee holden as divine Oracles, haue in all their writings with one consent auerred, that the naturall disposition of
women is framed of contraries: now liking, now loathing, delighting this, and now againe despisise the fame: louing and hating: yea laughing & weeping, and all with one winde: so that it is their naturall constitution in this one propertie to be like the *Polipe*: that if it happen some one woman not to be variable, it is not so because it is her nature, but because shee hath amended her fault by noyture. For the confirmation of the former premisses, Madame, it is not necessarie to inferre examples, fith there is none heere but could report infinite histories of such dissembling dames as haue falsified their faith to their louers, whereas the constancie of men is such, that neither hath any authors found it faultie, neither can I coniecetur, if you speake as you thinke, your conscience [can] condemne them as guiltie, so that to confirme the loyaltie of men were as much as to prove that which is not denied. 

How say you to this quoth *Signor Farnefe*, hath not *Pharicles* aunswered you fully to your queftion? is not nowe my former reasons coftirmed and yours vttterly infringed?

Tufh fyr quoth the Marqueffe, one tale is always good vntil another is heard, but all this winde shakes no corne, neither is the defendant ouer-thrown at the first plea of the plaintife. The more gliërting the skinne of the Serpent is, the
more infectious: where the billowes be greatest, there the water is shallowest: the rotten wall hath the most need of painting, and the falsest tale hath neede of the fairest toung: where the greatest showe of eloquence is, there is the smallest effect of troth. But to your surmised Sophistrie thus I aunswere master Pharicless, that whereas you build your reasons vppon the credit of auncient authors, I will lay my foundation vppon the same rocke, and so thruft you on the bofome with your owne launce. For / as for Socrates, Plato, and Aristotle, whom you allege as ratifiers of your former reasons, I say that both they and others who farre surpasse them in the sacred skill of Astronomie, affirme (as you say) that the naturall constitution of women is Phlegme, and of men Choller, which if you consider with indifferent judgement, proueth vs truftie and you trothlesse, vs constant and you variable, vs loyall vnder Luna, and you mutable vnder Mars. For the Phlegmatike complexion is cold and moist, utterly repugnant to the flaming heat of voluptuous desires, participating of the nature of water, which so cooleth and quencheth the fire of fancie, as hauing once fixed the minde, it resifteth with the colde moisture the frying heat of fond and fickle affection, whereas the Chollerike constitution is hote & drie, soone set on fire and soone out, easily inflamed and as easily quenched, readie to be
fcorched with the leaft heate of beawtie, being of the nature of fire which is the moft light and moving Element of all, fiering at the first fight, and yet so dry as it hath no continuance, being verie violent and little permanent. And though Luna is predominant in our complexion, yet Mercurie is Lorde of your constitution, being in his constellation fleeting, inconstant, variable, treacherous, trothlesse, and delighting in change: so that it is not so common as true, the nature of men is desirous of noueltie. And as touching Hesiodus, Homer, Virgil and others, I aunswere that euill will never spoke well, and that Martiall & the rest of his cogging companions, because they found some one halting, they will condemne all for creeples, thinking by discrediting others vniustly to make themselfes famous, and condemning others of that whereof they themselfes are chiefly to be accused. Who fixeth her fancie, and then changeth affection? who promiseth loue and performeth hate? who now liketh and within a moment lotheth? who wooeth one and sueth to another? who loyall in his lippes and a lyer in his heart? but onelie men, and yet they must bee constant. As for the infinit examples you could inferre master Pharicles to prove the disloialtie of women, you do well to conceale them, because you cannot reueale them: for it is hard to reape corre
where no seed was sown, to gather grapes of a barraine vine, to pull hair from a balde man's head, or to bring examples of women's disloyalty which neuer committed such trothlesse treacherie. But as for your changing champions which challenge to defend your crazed constancie, howe truffie was Theseus to poore Ariadne? Demophoon dissembled with Phillis, and yet she died constant. Aeneas a verie fragler, yet Dido neuer founde halting. Iason without faith, and yet Medea neuer fleeting. Paris a counterfeit Camelion, & yet Oenone a truffie Turtle. Vlifes variable, and Penelope most constant. Yea, Pharicles infinit examples might be brought which would breed our credite and your infamie, if time as well as matter would permit mee. So that the inconstancie of such mutable Mercurialistes, and courtly copefmates as you bee, is growne to such a custom, that flatterie is no fault, and varietie is rather imbraced as a vertue than reected as a vice. In fine, the blossome of disloyalty hath brought foorth such faithlesse fruite in your mutable minds, as he that is constant is counted a calfe, and he that cannot dissemble cannot liue.

How now Signor Farnese, quoth the lady Modesta, hath not the Marquefle giuen Pharicles a cake of the fame dow, yea, hath shee not better defended the Fort than hee could assault it? Now you see
Pharicles counterfeit coine will go for no paiment, and his rampier too weake to withstand her force, and his reaons not so strong but they are clearly infringed.

In troth, quoth Farnefe, my Ladie Marquefe hath plaied the valiant champion, and hath put in so perfect a plea to defend her clients cause, that if I haue euery any case in the Court, she shall be my counseller.

Jeft how you please, quoth the Marquefe, I am sure mine aduersarie will confesse, that howfoeuer I faltred in my tale, I failed not in the truth.

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

What Pharicles quoth Signor Fernefe, I see thou canst holde a candle before the diuel, and that you can fo cunningly runne a point of Defcant, that be the plaine fong neuer fo simple thou canft quauer to please both parts. You were euery now a con-
demner of womens varietie, and are you now an accuser of mens inconstancie? If you be so variable in your verdit, we wil thinke that either you speake foolishly without skill or as a flatterer to please women. But indeede it is daungerous for him to speake ill of an Irish kearne that is offering a Cowe to Saint Patricke, and as perillous for a man to blaspheme women that is kneeling at the shrine of Venus: Sith then you are in the same case we will take your deuotion for a sufficient excufe. In the meane time if it please my Ladie the Marquess, wee will go to dinner, and there ende our discourse more at leisur.

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

Well, dinner being ended, Pharicles hauing the spurres in / his fide, alledging vrgent caufe of his so hafty departure, tooke his leaue of the Marquess, and the rest of the company, and giuing great thanks to Signor Fernele for his good cheare, hyed him home in hafte to his chamber. Where seeing the letter of Clarynda, a gaftly obiecft to his gazing eyes, willing to returne an answere that she might not accuse him of discurtesie, tooke Penne and Inke and wrote a letter to this effect.
Pharicles to Clarynda. Health.

It is hard Clarynda for him which commeth within the reach of a Crocodile to escape without danger, & it is as impossible to see the Cockatrice & not be infected. Who so toucheth the Torpedo must needs be harmed, and he that handleth a Scorpion cannot but be struck: 'tis not possible to meddle with pitch & have clean hands, nor to be acquainted with a trumpeter & have a good name. This considered Clarynda, I being a stranger of Italie, whose life & living is more noted than if I were a citizen in Saragossa, counting my honest behaviour & chiefest stay of my unknown state, feared lest thy maides arriuall to my lodging, should bee hurtfull to my countenance, or prejudicial to my credit. If then I greeued to have my parler combred with the maid, you may wel think I were loth to have my person troubled with the Mistresse. For silence & modestie Clarynda which you say the force of my love constrained you to passe, I am sure you shooke hands with modestie, and strained curtesie with silence long before you knewe me for Pharicles, or I you for a Curtizan. Indeed you have brought forth fit examples to confirme your consequent, & I allow them. For silent Sapho was a raming monster of lecherie, & you a rooted Mistresse in bawdrie: modest Phedra was a most incestuous harlot, and
you a most infectious ftrumpet: so that your comparisons hold very well, fith the equalitie of your maners makes them not odious. Doeft thou think Clarinda that I am fo carelesse in choice as to choose fuch filthie chaflre, or fo foone allure as to be in loue with fuch trash? No, no, I haue fuch care to my credit and fuch regard to my calling, fuch respect to my birth, and fuch feare to defame my parétage, as I meane not to match with a Princeffe if sfe be not honest, much leffe then linke my selfe to a lasciuious Lais whose honestie fhall be a pray to euery fstraggling stranger. Shall I beate the bufh and others get the byrdes? Shall I hold the net and others catch the fih? yea, fhall euery man get his fee of the Deare, and I get nothing but the hornes? No, I will first fast before I taste of fuch a dish as wil turne me to fo great displeasure. But you reply that the Mirabolanes in Spaine are perilous in the bud & pretious in the fruite, that the wine is fower in the prifle and yet fweete in the Cakke, that sfe which is vicious in her youth may be vertuous in her age: I graunt indeede it may be, but it is hard to bring the poffe into effe. For the barking whelp proues always a byting dog, the yong Frie will proue old Frogges: where the blossome is venemous, there the fruite muft needes be infectious, where vice is embraced in youth, there commonly vertue is reiected in age: yea,
tis a thing most commonly scene, that a yong whoore prooues alwayes an olde Bawde. As for R[h]odhope the curtizan of Egypt, and Phryne the strumpet of Athens, whome you bring in as examples of this strange Metamorphosis, I answere, that their particular converfion inferreth no generall conclusion. For though R[h]odhope of a vicious maiden became a vertuous matron, and though Phryne of a lasciuious Lamia became a loyall Lucretia, yet it followes not that you shoule of a stragling harlot become a staided huswife: for we fee it hardlie commeth to paffe that a yong diuell proues an old Saint. But put case you would performe as much as you promise, and make a change of your chaffre with better ware, of your fleeting affection with fixed fancie, that your forepasted dishonestie would turne to perfect constancie, that of a carelesse Corynna you would become a carefull Cornelia: yet I cannot recall the stone alreadie cast, withholde the stroake alreadie stroken, nor reclaime affection, fancie being alreadie fixed. I am Clarynda, to put thee out of doubt, betroathed to a yong Gentlewoman in Padua, who in beautie, wealth and honestie, is inferiour to none in all Italie, and wouldst thou then haue me leaue the fine Partridge to praine on a carrion Kyte, to refuse the Hare and hunt at the Hedgehog, to falsifie my faith to a most honest & beautifull dame, and
plight my troth to a lascivious and dishonest strumpet? No Clarynda, thou hearest I cannot though I would, and if I could I will not, and so farewell. 

*Not thine if he could* 

**Pharicles.**

Pharicles having thus finished his letter, sent it by his Page to Clarynda, who receiving it hartily and rewarding the Page bountifully, went hastily into her closet, where unripping & seals she found not a preferuatiue, but a poyson; not newes to encrease her joy, but to breed her annoy; not louing lines as from a friend, but a quipping letter as from a foe; not a comfortiue to lengthen her life, but a corafiue to shorten her dayes: yea, she found the letter so contrarie to her former expectation, that nowe falling into a desperate minde, she turned her fervent loue into extreme hate, / her deep delight into deadly despite, as now her chieuest care and induftrie was to reuenge her broyling rage vpon guiltlesse Pharicles, which she speedily performed on this wife.

It happened that vpon the same day wherein shee received the Letter, Signor Farnefe and the rest of the Magistrates of Saragoffa were assembled togethier in the commō Hall, to consult of matters as concerning the state of their Citie, whither Clarynda came, and there openly accused Pharicles to be a
Spie, and that his remaining in Saragossa was to see where the Citie was weakeft, and that hee had conferred with her how and when hee might moft conueniently betraie it: and that shee regarding more the commoditie of her country than the loue of a stranger, thought good to reucale the matter speedilie, that they might the better preuent such a mischiefe.

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

I see master Pharicles, quoth he, tis hard to judge the tree by the leaues, to chooae the stone by his outward hew, cloth by his colour, and a man by his faire wordes, for none so faire as the Panther, and yet none so rauenous, the Peacocke hath mofte glisting feathers and yet mofte ouglie feete, the barren leafe is mofte delightfull to be feene & mofte deadly to be tafted, the Chrifolite pleafeth the eye and infecteth the stomack, yea, that which oft times
feemeth most precious, prooueth most perilous, for trecherie hath a more glozing shewe than troth, and flatterie displaies a brauer flag / than faith: subtill Synon could tell a finer tale than simple Brennus, and deceitfull Vlisses had a fairer tongue than faithfull Aiax: so Pharicles I perceiue, the more wit thou haft, the more to be suspected, and the fairest speech infers the fouleft mind: thy curtesie here in Saragossa hath bene but a cloake for thy trecherie. Well Pharicles, haue I brought vp a birde to picke out mine owne eyes? haue I hatched vp the egge that wil proue a Cockatrice? yea, haue I cherished thee as a friend, which wouldest murther mee as a foe? haue I fought to breed thy credit and thou deuised my destruction? haue (I say) I fought thy blisse and thou my bale? I thy weale and thou my woe? haue our citizens here in Saragossa honored thee as thy friends, and thou abhorred them as thine enemies? well, the greater their loue was counting thee curteous, the greater plague will they inflict vpon thee finding thee trecherous? The Troyans neuer shewed more fauour to any than to Synon, who afterward betrayed the citie. Who so welcome into Carthage as Aeneas, and yet he repaid them with ingratitude: the Babylonians neuer trusted any better than Zopyrus, and he moste traiterously betrayed them to Darius: and shhall not their mishaps learne vs to
beware? Yes Pharisles, we will preuent our daunger with heaping coales vpon thy head. The cause of these my speeches I need not rehearse, because thine owne conscience condemnes thee as guilty. Thou art accused here Pharisles by Clarinda to be a spy, yea thou haft sought secretly to betray the citie into the hands of the Italians, thy countrimen, & vppon this the hath here solemnely taken her oath. And besides this, I giue thee to vnderstand, that thou canst not by the Statutes of Saragossa pleade for thy selfe being a straunger if thou be appeached of treason, neither will it serue thee to haue a testimoniall from thy countrie, Sith we know that the Italians are confederate to thy trecherie, so that by the lawe this day thou shouldest die, since thy accuser hath confirmed the complaint with her corporall oath: yet I will stand so much thy friend as repriue thee for fortie daies, to see what will fall between the cup and the lip, and with that he sate downe.

Pharisles amazed with this trecherous accusatio of this gracelesse Curtizan, was so drenched in distrefse, and sowed in sorrow to see that he might not acquite himselfe with vnfolding this deuised knauerie, that if verie courage had not bene a conferue to comfort his care, he had there with present death ended this diffention. But chearing himselfe vp as well as he could, he went
to the Jailors house without uttering anie one word, vntill there being solitary by himselfe he fell into these extremities.

It is more griefe (quoth he) to the filly Lambe to lie lingering in the griece of the Tygre, thà presently to be devoured, and he which is cast into the Lyons denne wishe to be torne in peeces than to liue in feare of future torment: yea, I try by experience that to die cannot be full of care, because death cutteth off all occasions of sorrow, but to liue & yet euerie day to looke to die, of all woes is the most hellish misery: for the stinging fears to die, and the greedy desire to liue, make such a cruell combat in the mind of the condemned person, as no kinde of torture (how euer so terrible) is to be compared to that when as one lingereth in life without any hope at all to liue. And what then Pharicles, is there anie mishap so miserable which thou haft not deserued? No, were thy torment thrife more terrible; it were not halfe sufficient to repay thy trecherie: thy dissembling with Mamillia, and thy falshood with Publia, vnlesse the Gods be too vniuyst, cannot escape without vengeance. Why but do the Gods fret more at my flatterie than they fumed at others follie? Æneas dissembled with Dido, and yet was prosperous: Theseus deceiued Ariadne, and yet happie: Paris contemned Oenone, and yet the
Gods favoured his enterprize in gaining *Helena*: Iason was vniust to Medea, and yet returned safe to Greece. Yea, but *Pharicles*, they were not so wilfull as thou wert, to fet thy selfe opposite both to the Gods and Fortune; they tooke time while time was, and held ope the poake when the Pigge was offered. For *Aeneas* though he forsooke Dido, he obeyed the Gods in taking Lauinia, and *Theseus* though he reiected Ariadne, yet he tooke the dame which Fortune assigned him, and that was *Phedra*: But *Pharicles* thou haft committed double offence, not onely in forsaking thy forepassed louers, but also in reiecting her whom Fortune proffered thee, and that was Clarinda.

Oh *Pharicles* bee content with thy state, and let patience be the remedie to affwage this thy intollerable maladie: for better hadst thou farre turne the stone with *Syfphus*, and be torne vpon the wheele with *Ixion*, than be coupled with such a common Curtizan: yea, ere it be long thou wouldst thinke thy selfe happie to suffer ten thousand deaths to be separated from her companie: for as there is no payne to bee compared to the flinging of an Aspick, so there is no such plague as to be troubled with a ftrumpet. And with that such forrow furchargd his molested minde, as he was not able to vtter any more complaints.

While thus *Pharicles* lay languishing in despaire,
there was a Merchant of Padua named Signor Rhamberto, who being newly arrived in Saragossa, and hearing of the late mishap of Pharicles, durst not bewray what countryman he was, for fear of further danger, but conveyed himselfe out of Sicillia with as much speed as might be, and being come to Padua, thought good to shewe Signor Gonzaga in what distresse Pharicles lay in Saragossa, but being come to the house, he found the Gentleman at the point of death, and all the Senators of Padua lamenting the extremity of his sickness, and therefore sate downe among the rest and helde his peace, when as Gonzaga scarce able to utter one word for weakenesse, taking his daughter / Mamillia by the hande, gaue her this fatherlie aduertisement.

As daughter, quoth he, the man which [hath] the stone Agathes about him is surely defended against adversitie, so he which is forewarned by counsel if he be wise, is sufficiently armed against future mishap and miserie. I therefore Mamillia having such fatherly affection and care for thy future state as duetie bindes mee by instinct of nature, seeing I lye looking euerie minute when my fillie soule shall leaue my carefull carckasse, thought good to giue thee this fatherly farewell, as the onely treasure which I charge thee by the lawe of duetie most carefully to keepe.
Virginitie Mamillia, is such a precious Jewell to a vertuous Gentlewoman, as Euphronia being demaunded of one of her futers what dowrie shee had to the aduancement of her marriage, aunswered, such wealth as could not be valued, for (quoth shee) I am a virgine: meaning, that no wealth doeth so enrich a mayden, nor no dowrie, of what price so euer so adorne a Damfell, as to be renowmed for inviolable virginitie. Sith then Mamillia it ought to be more deare than life, and more esteemed than wealth, as thou haft beene carefull in my dayes to keepe it without spot and thereby haft reaped renowne, so I charge thee after my death to be as charie of such precious chaffer, leaft thy forepassed fame turne to thy greater discredit. Yea Mamillia, and when the time commeth that thou meanest to match thy selfe in Marriage, beftowe not that careleslie in one moment which thou haft kept carefully all thy life, but looke before thou leape, trie before thou truft, haft makes waft, hotte loue soone colde, and then too late commeth repentance: contemne not the counsell of thy friends, nor reieet not the aduise of thy kinfemen, preferre not thine own wit before the wisedome of thine Anceftors, nor leane not to wilfulnesse leaft had I wifht come too late.

Be not secure leaft want of care procure thy calamitie, nor / be not too carefull leaft pensiue
thought oppresse thee with miserie. Build not thy loue vpon the outward shape of beautie, leaft thou trie thy foundation was laide on the fickle sands of vanitie. Vow not thy selfe to his wealth whome thou meanest to loue, nor wed not thy selfe to his wit, but let thy fantasie growe so farre as thou hearest the report of his vertue. Choose not by the eye Mamillia, but by the eare, and yet be not delighted with his faire words, leaft if thou takest pleasure in hearing the Syrens sing, thou daft thy ship against most dangerous rockes. I neede not I hope Mamillia stand so much vpon these points, for a burnt childe will dread the fire, and thou haft beene too fore canuased in the nettes, to be allured to the scrap, thou haft beene too fore fouzed in the waues to venter in an vnknowen foorde, and the treacherie of Pharicles is sufficient to cause thee take heede of others flatterie. Well Mamillia, after thou haft choosen, howsoever thy choice be, seeke to cherishe thy husband with loue, and obey him with reuerence, be not too sad leaft he thinke thou art follempe, nor too light leaft he condemne thee of leaudnesse, and above all haue a regard to thy good name, and a care to the safe keeping of thy honour. Let not too much familiaritie breede any suspition, nor shewe no such countenance as may giue occasion of mistrust, but so behaue thy selfe as thou maist be a credite to
thy husband, and a comfort to thy friendes. Upon these considerations Mamillia, I haue left thee by my laſt will and testament onely heire and sole executor of all my landes and moueables, yet with this prouife, that if thou marrie with faithlesse Pharicles, that then thou shalt be disinherited of all my goods and lands, and that the Citie of Padua shal as mine heire enter into all my possessions, and for the performance of my will, I leave the whole Senate as supervisors. Gonzaga had scarſelie spoked these laſt words, but his breath was fo short that he could speake no longer, and within three houres after he departed, leaving Mamillia / a sorrowfull child for the losse of fo good a father. Well, after that Mamillia had by the space of a weeke wore her mourning weede, and the dayly resort of her friends had something redrefled her sorrow, Signor Rhamberto (though verie loath) reualed vnto her the whole estate of Pharicles diſtreſfe, how he was put in prifon for a fpie, and that he was accufed as one that fought to betray Saragoffa where he foiourned, into the hands of the Italians, and that in liew of this his treacherie he shoulde vpon the fortith day for this fo haynous a fapect be executed.

Mamillia hearing into what miserie Pharicles was fallen, although his vnuiſt dealings had deferred reuenge, yet she remitted all forepaffed
injuries, and began to take compassion of his mishap, yielding forth such sobbing sighs and scalding tears, as they were witnesses of her distressed minde, and earnestlie intreating Signor Rhamberto for Pharicles credite to conceale y matter as secretly as might be: who hauing promised to keepe the matter as secrete as he could request, tooke his leaue & departed, but Mamillia seeing her selfe solitarie, fell into these contrarie passions.

Well now I see it true by experience, that where the hedge is lowest there every man goeth ouer, that the weakeft is thruft to the wall, and he that worst may, holdes the candle: that the flendreft twig is oftimes laden with most fruite, the smalleft fталke of corne hath the greatest care, and he that hath most neede of comfort, is oftime most croffed with calamitie. Alas iniurious fortune, is it not sufficient for thee to depriue me of my Father, which was more deare vnto me than mine owne life: but also to heape care vpon care, and sorrowe vpon sorrowe, I meane to murther that man whome in all the world I chiefly esteeme! Pharicles I meane, who is the fountaine of my ioy, the hauen of my happinesse, and the stay of all my felicitie, who hath wonne my heart by loue, and shall weare it by lawe.' What sayest thou Mamillia, shall Pharicles enjoy thee? Art / thou so carelesse of thy fathers commandement, so soone to forget his
counfell? Shall his wordes be as winde, and his
talke of so little effect as thou meanest recklessly to
regarde it? Wilt not thou in thy life observer that
which hee enioyed thee at his death? Was not
Pharicles the onelie man he forbad thee to marrie,
and wilt thou choose him for thy mate? In louing
him thou muft forfeit thy landes and showe thy
selfe a disobedient daughter: in hating the man,
thon enioyest thy possession, and declares thy selfe
a dutifull childe. Tush Mamillia, is not Pharicles
the man to whoso thou art confirmed by loue and
contracted by law? Did not thy father consent to
the match and agree to the couenant? And shall
he nowe vpon so light an occasion cause thee to
violate thine oath, breake thy promise, and turne
thy loue to hate? No, I will obey my father as
farre as the lawe of Nature commands me, but to
crack my credit and clog my conscience, I wil not
confent: neither his fatherly counsell nor the losse
of my goods and landes, shall constraine mee to
forfake Pharicles: no misling mistes of miserie, no
drenching showers of disafter fortune, nor terrible
tempefts of aduerstie shal abate my loue or wracke
my fancie against the slipperie rockes of incon-
stancie: yea, if my landes will buy his raunfome or
my life purchase his freedome, he shal no longer
leade his life in calamitie.

And with that she flung out of her chamber,
being so diligent and careful to bring her purpose to passe, that within short space, she furnished a ship, wherein in disguised apparrell, shee failed to Sicilia, comming to Saragossa the daie before Pharicles should be executed: where she dealt so warily and wisely, that not onely she learned the cause of his imprisonement, but also got the copy of those letters which had passed betweene Clarynda and Pharicles, thinking euery howre a yeere till the next morning.

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

Why friend Ferragus quoth he, shal the patient appoint the salue, or the sicke man set down the medicine? Shall he that is crost with care be a comforter, or y distressed man be druen to giue counfell? Shall I which now on euery fide am pinched with the pains of Death become a Phisition to cure thy calamitie? Or rather shouldest not thou in this extremitie seeke to affwage my doller with comfortable incouragemet? Why Ferragus
am I more hardy which am at the hazard of death, than thou which art deuoide of daunger? Yea: for by how much the more I feele my conscience guiltleffe of this crime, by so much the more I feele my minde free from sorrow. Socrates would not haue his friend lament when hee drunke his fatall drafte, because quoth he, causelesse death ought to be without dollour: so good Ferragus cheere thy selfe, since thy friend Pharicles is so far from treason to Saragossa, as thou from treacherie to Padua. Pharicles fearfully had vttered these words, when the officers intreated him to make haste, for Signior Farnefe and the rest of the Magistrates had stayed a great space for his comming at the common Hall. Pharicles knowing that procrastination in care was but to increase sorrow, founde no fish on his fingers, nor made no delaies from his death, but went with them willingly. Hee being arrived there before the Magistrates, Signior Farnefe standing vp to pronounce the fatall sentence, was interrupted by Mamillia, who comming in richly attired and straungely disguised, kneeling on her knees, craued leave to speake: which being graunted, she vttered these words.

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

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dare presume, not fearing any danger, to present her selfe amidst so many enemies. But whome the diuell driveth he must needs runne, and where law and necessitie are two spurs in the side, there the partie so perplexed, neither maketh delaie nor feareth danger, so that Gentlemen by howe much the more my arruall is to bee thought strange, by so much the more my distressed griefe is to be supposed greater. It is not the hope of preferment which forced me to this extremitie, because I am of sufficient parentage and patrimonie in mine owne country, neither the desire to see forraigne fashions, because it is not fit for a virgin to be counted a wanderer. No, it is partly for thy cause Signior Farnese that I came, both to keepe thee from pronouncing vniust iudgement, to discouer the monftrous treacherie of a trothlesse Curtizan, and to save this guiltlesse Gentleman from present danger. Who by birth is a Paduan &c of noble parentage, issued from such a stocke as yet was neuer stained either for cowards or traitours. For his state, he is not free but contracted vnto me by consent of both our parents. As concerning his sojourning in Saragozza, it was not to betray your cite, but to learn your fashions, not to be counted a counterfaite, but to be called curteous! But to be briefe, leaft my tale might seeme tedious, to his vniust accusations inferred by such an iniurious Curtizan, thus I
answre, that if the calling of a strumpet carried as little credite here as it doth with vs in Padua, Pharicles would haue beene more fauourably examined, and her accusation more throughly canuaufled. It was not, (O noble Farnefe) that she accused Pharicles because of his trecherie, but in that he would not consent to her vanitie: not because she had such loue to her natuie countrie, but in that Pharicles would not agree to match himself with so gracelefle a monfter: and for the confirmation of this my allegeance, see here the Letter of Clarynda, and the replie of Pharicles: and with that she held her peace.

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

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blushing cheeks & trembling joints, as one feeling in his conscience the sting of his former inconstancy, welcomed her on this wise.

Oh Mamillia quoth hee, howe welcome thou art to thy poor perplexed Pharicles, I can scarcely conceive, much lesse able to express, but if time and place were convenient either to confess my fault or acknowledge my offence, thou shouldest perceive I did now as heartily repent as before wilfully offend. Alas how am I bounde if it were but for this one onely desert, to remaine thy bond-slaue for euer at command: well, omitting such secrets till a more convenient leisure, hoping thou hast forgiven and forgotten all forepassed follies, I bid thee once againe most heartily welcome to Saragozza. Pharicles quoth shee, thy Mamillia takes this thy hartie welcome as a sufficient recompence for all her trouble and trauel, assuring thee she hath both forgiven and forgotten all forepassed injuries, otherwise I would never have taken such pains to free thee from daunger. Let your amorous discourses alone till an other time quoth Farnefe, for you shall with the rest of the Magistrates of Saragozza be my guests to day, at dinner. Pharicles and Mamillia thanking Farnefe for his courteuie, & accepting his gentle profer, were not only his guests for that day, but were so sumptuously banqueted there for the space of a weeke,
that they easilie perceived by their good cheere
how welcome they were to the Gentleman. At
last taking their leave of Farnefe, they returned
home to Padua, where the Senators hearing of the
strange adventures which Pharicles had passed,
and perceiving the incomparable constancie of
Mamillia, they were not onely content that they
two should marrie together, but also, contrarie to
her fathers last will & testament, let her peaceably
enjoy all his landes and possesions. Marrie
whether Pharicles proved as inconstant a husband
as a faithlesse wooer, I knowe not: but
if it be my hap to heare, looke
for newes as speedilie
as may be.

*Robert Greene.*
IN PRAISE OF THE AUTHOR AND HIS BOOKE.

In Britain soyle there is a garden platte,
Which for the Aire and Nature of the place,
Both holsome is and brauely situate,
Where learning growes and hath a noble grace.
This plat doth yeld unto vs diuerse plants,
Which spred in time this Iland round about:
Though some of them good iuice and moijure wants,
Yet many haue both pith and force (no doubt).
Some sharp of tаste, but verie holsome are,
Some not so good, yet verie toothsome bee,
Some toothsome are, and verie good (though rare)
Which all excell ech other in degree.
Not first nor next do please my fancie much,
The laft are beft, which plesant profit brings,
Mongst whom this plant, (whose place and grace is fuch)
Doth yeld a flower, which faire and liuely springs.
Greene is the plant, Mamillia the flower,
Cambridge the plat, where plant and flower groes,
London the place which brought it first in power,
The Court a feat moft fit for fuch a rose.
And to be short (if I true prophet be)
Plat, place, and seat, this pleasant rose shall see:
If plant doth please court, citie, and countrie,
And not displease her noble Maieftie.

G. B.

Nomen & ingenium cum debet inesse Poëtae.
Omen ita & genium debet habere liber.
Ore placet Grenus, prodest oculisque colore,
Ingenium genium, nomen & omen habet.
Vt virtutis comes inuidia, sic
Calami comes calumnia.
To the
Right Worshipful and vertuous Gentlewoman
Mary Rogers, wife to M. Hugh Rogers
of Euerton,
encrease of worship and vertue.

Raxiteles the Painter, being demaunded
why in presentling a curious target to
Minerua, hee did most cunningly
pourtray the picture of her Priest
Chriftes, aunswered that Mynerua was wife, & so
was Chriftes, & that being his friend he thought
this the beft meanes to gratifie him. Which
saying of Praxiteles I take as a sufficient excufe
for my rashneffe. For if I be demaunded why in
dedicating my Booke to others, I haue inserted
your worshippes name, I anfwered that both your
conftant, vertuous and godly diſpoſitiō caufed me
with Praxiteles to ingraue your name in a worke
where Gentlewomens coſtancie is fo stifly defended,
knowing your rare and vertuous qualities to be
fuch, as your verie enemies (if you haue anie)
shall be forced maugre their face, to extoll your
fame with immortall praiſe, / and also your liberall bountie & friendly curtesie (whereof without any defert I haue taſted) draue me, though not as I would, yet as I could, to shew the dutifull affection wherewith I am bound to be at your command for euer. While thus I wished more evidently to shewe some signe of my good will, a certaine letter of Mamillia to the yong Ladie Modeſta, chaunced to come vnto my hands, wherein the Anatomy of Louers flatteries is diſplaied: which I humbly present vnto your worshipfull patronage, defiring you to accept it, not according to the value of the gift, but to the mind of the giuer, and assuring you that none of your welwillers do in heart wish you more prosperitie, though my abilitie be not able in outward shewe to make it manifeſt. Thus ceasing to trouble your worship, I commit you to the Almighty.

Clare Hall the vij. of Iuly.

Yours at commaunde,

ROBERT GREENE.

The /
THE ANATOMIE OF LOVERS FLATTERIES.

Mamillia to the yong and vertuous Virgin the Ladie Modesta.

Remember Madam that when as my grandfather Lewes Gózaga was newly created Duke of Neuers, that diuers of his friends to shew their dutifull affectiō, offered him sundry rich presents most meete for so high a perfonage, and amongst the rest a certaine Musition presented vnto his hands a scrole wherein were pricked two or three curious points of cunning defcant, defiring the Duke to accept of his simple gift, sith therein was comprehended all his riches and skill, to attaine the which, he had passed diuers countries and most dangerous perils. The Duke wisely weighing with himselfe, that nothing was more precious than that which was purchased with daunger, accepted the gift as a most precious Jewell. Considering which, Madame, and finding myselfe so greatly indebted to your Ladifhip for the great curtesie and good entertainmēt you shewed
me in Saragofta, as my insufficiency shall neuer be able to requite it, I thought good leaft happily I might be thought vngratefull, or counted fo obliuious as to forget a good turne, in stead of precious iems and rich iewels, to present your Ladifhip, with a casketful of friendly counfell, which fo much the more is to be esteemed charie chafre, by how much the more I haue bought the profe and ex/perience of the fame with paine and perill. And if Madame you fhall take it as a caueat to auoide the alluring fnares of Cupids flatteries, both I fhall be glad my writing tooke fo good effect, & you haue caufe hereafter to thank me for my counfell.

That lasciuous Poet Ouid, Madam Modefta, whome iuftly we may terme the foe to woman-kind, hath not only prefcribed in his booke de arte Amandi, a moft monfrous Method to all men, wherby they may learne to allure simple women to the fulfilling of their luft, and the loofing of their owne honor, but also hath fet downe his booke de remedio amoris, to restraine their affections from placing their fancies but for a time vpon any Dame, which bookees are fo fauced with fuche blasphemous defcriptions of womens infirmities, as they fhewe that with the Satire hee could out of one mouth blow both hote and cold. Yea Inuenall, Tibullus, Propertius, Calimachus, Phileta,
Anacreon, and many other authours haue set downe caueats for men, as armours of proofe to defende themselfes from the alluring subtilties of women. But alas, there is none contrariwise which hath set downe any prescript rules wherewith women shoulde guide themselfes from the fained assault of mens pretended flatterie, but hath left them at discouert to be maimed with the glozing gunshot of their protested periuries, which seemeth repugnant to nature. For if the sillie Lambe had more neede of succour than the lustie Lyon, if the weake and tender vine standeth in more need of props than the strong oakes, women sure, whom they count the weake vessels, had more neede to be counselled than condemned, to be fortified than to be feared, to be defenced with both Nature and Art to be assaulted. But this their injurious dealing were a sufficient caueat, if women were wise, to cause them beware of mens pretended pollicies, and not to be inticed to that traine whereunder they know a most perillous trap to be hidden. The beasts will not come / at the Panther for all his faire skinne, because by instinct of Nature they know he is a murtherer: the fish wil not come at the baite though neuer so delicate, for feare of the hidden hooke? neither can the glittering feathers of the bird of Egypt, cause the sillie Larke to keepe her companie, fith she knew her for her
mortall enemie. Yet we simple women too constant and credulous, God knowes, to deale with such trothlesse Iafons, yeelde our heart and hand, our loue, life and liberties to them, whom we know ceafe not only publikely to appeach vs of a thousand guiltles crimes, but also secretly seek with forged flatterie to scale the Fort, and to facke both honour and honestie. But Madam, omitting womens foolish simplicitie in trufting too much mens subtill flatterie, feeing it is as well giuen by Nature for the woman to loue as for the man to luft, I will first define what loue is, namely a defire of beautie: and beautie according to the minde of sundrie writers is of three forts, of the minde, of the bodie, and of the speech, which if they concurre in one particular perfon, and especially that of the minde, sufficiently furnished with vertues & requifit quallities, such a one ought a Gentlewoman to choose: but the chance is as hard as to finde out a white Ethiopian. Sith then it is fo difficult among infinite Scorpions to find out one fillie Eele, amidst a whole quarrey of flint to choose out one precious iemme, and amongst a thousande lufting leachers one loyall louver, and so hard to defcrie the true fterling from the counterfeit coyne, and the precious medicine from the perilous confection: I will as well as I can, point you out the crue of those coggings companions,
which outwardly profess themselves to be trusting lovers, and inwardly are ravening Wolues and troathless leachers. There are some, Madam, of this dissembling troup, which rightly may be termed Masquers, some hypocrites, some Poets, some Crocodiles, some Scorpions, and the Genus to all these forepassed Species is flatterers. The Masquers are they, Madam, which courtely under the colour of curtesie throwde / a pestilent and peevish kinde of curiositie: their countenance shal be graue though their conditions be without grace, and when they see any Gentlewoman addicted to be curteous, honest, wise, and virtuous, they will straight with the Polipe change themselves into the likenesse of every obiect, knowing that it is impossible to intice the birds to the trap, but by a stale of the same kind. They carry in outward shew the shadow of loue, but inwardly the substance of lust; they have a fine die though a course threed, and though at the first they shrinke not in the weeting, yet that poore Gentlewoman shal haue cause to curse her peniworth which tries them in the wearing: shee shall finde them whom she thought to be Saints to be Serpents, that those who in wooing are Doues, in wedding to be diuels, that in the fairest grassfe lies hid the foulest Snake, in the brauest tombe the most rotten bones, &c in the fairest countenance the foulest conditions:
those whom I terme to be hypocrites, are they who pricked forward with luft to fixe their fleeting fancie vpon some fillie dame, whom nature hath beautified both with the shape of beautie and substance of vertue, judging that it is naturally giuen to women to be desirous of praise, seeke to call them to the lure with recounting their singular qullities, and extolling their perfections euen above the skies, flourishing ouer their flatterie with a Rhetoricall glofe of fained dissimulation, the poore mayd whō they cal their mistrefse, they like counterfeites cannonize for an earthly goddesse, comparing her for her beautie to Venus, for her wit to Minerua, for her chaffitie to Diana, & yet this vertue, the cheefest thing, they seeke to spoile her of: her eyes are twinkling starres, her teeth pearles, her lips corall, her throate Iuorie, her voice moft musicall harmonie: yea she is so perfect in all pointes, as they maruell how so heauenly a creature is shrowded vnder the shape of mortalitie: these I say who haue honie in their mouth and gall in their heart, are such hypocriticall flatterers / as they seeke with fugred words and filed speech to inueigle the fillie eyes of wel meaning Gentlewomen, when as inwardly they scoffe at the poore maids which are so blinde as not to see their extreeme follie and grosse flatterie. Pratling Poets I call those who hauing authoritie with Painters to faine,
lie, and dissemble, seek with Syrens songs and enchanting charms of diuellish inuention, to bewitch the mindes of young and tender virgines, vnder the colour of loue to draw them to luft, painting out in Songs and Sonets their great affection, and deciphering in fained rimes their forged fancie: they be taken in the beames of her beautie as the Bee in the Cobweb, they are finged at the fight of her faire face, as the Flie at the Candle, they suffer worfe paines than Sisphus, more tormentes than Tantalus, more griefe than Ixion: they are plunged in Plutoes pitte, and fo drowned in distrefle, that vnleffe the fillie maide by selling her freedome, and loosing both honour and honestie give a value to their surmised fore, they shall ende their daies in hellish miserie: yea to decypher their forrowes more narrowly, they are fo ouergrowne with grief, as in all their bodie they haue no place whole, but their heart, nothing at quiet but their minde, nor nothing free but their affection: they are indeede fo passionate in their penne, and such inckpot louers, that the poore maid which by truing too much is charmed with their magickall enchantments, shall finde their firmest fancie was but forged follie, their loue was but tickling luft, and that the hotnesse in their chafe was but to make shipwracke of her chaftitie. The nature of the Crocodile, Madame, is with greeuous grones and trickling
teares to craue helpe as one in distresse, but who so commeth to succour him is presently devoured: so Madame, those kinde of louers whome I terme Crocodiles, are they which when neither flatterie can preuaile, nor supposed curtesies is of force to scale the Fort of their invincible honestie, then (knowing that gentlewomen are pitifull and wholie framed of the mould of mercie) they fall with the Crocodill to their fained teares, seeking with dißembled sighes and sobs, with weeping and wayling, with distrested crie, and pitifull exclamations, to moue hir to take pitie of their plaint, whome after with greedie gripes they bring to utter decay and ruine. But Madame, as the juice of the hearbe Baaran drieth faster than it can be pressed out, and as the water of the fountaine Sibia can no faster be powred into brasse but it turneth into mettall, so there is nothing in the world that drieth soone than a louers teares, nor no ficknesse soone inwardly valued than a louers sorrow: their care may soone be cured, because it commeth not from the heart, and their mourning soone amended fith it no whit mooueth the minde: yet they can so cunningly counterfeit the shadoe of a perplexed patient, and haue trickling teares and farre fetcht sighes so at their commaund, that few well meaning and pitifull maides can escape the traine of their alluring subtilties. Scorpions Madame, are they
which fling with their taile, and seeke with despightfull termes to abuse the credite of Gentlewomen: these be those kinde of louers which hauing neither comelineffe of person nor conditions of minde, neither wit, wisedome, beautie, or learning, nor any other good qualitie to purchase them credite or winne them the fauour of women, but are vterly rejected as vnfaulerie, falting neither woorth the tafting nor eating, seeke then with blasphemous reproches and inuirous rayling to call the fame of honest Gentlewomen in question, then they condemne them of inconftancie, comparing them to Camelions, Polipes, and wethercocks, affirming their fancies to be fleeting, their loue to be light, and their choife wholy fetled in chaunge: that they bee malicious, deceitfull, inchaunting Syrens, craftie Calipfes, as subtil as Serpents, as cruell as Tygres, and what not? and the caufe of this their vniuift accusing commeth not through any miserie offered / them by Gentlewomen, but that they themselues are fo imperfect both in minde and bodie, that both by nature and arte they may juftly be appeached of want. Hauing now Madame though not eloquently yet truly fet downe before your face in plaine collour, the Anatomie of such licentious louers as seeke with alluring baites to intrap the mindes of chaft maydens, fith loue is the laberinth which leadeth
vs to be devoured of these incestuous monsters, let vs learne to flie it as warily as wyfe Vlyfes did the Mermaides. *Anacreon* who spake by experience and writ by proofe, calleth loue a tyrant, mischievous, cruell, hardie, vnkinde, foule, vngratious, cursed, wicked, and the cause of all mischiefe. Loue of beawtie sayeth he, is the forgetting of reason, the father of frenzie, the disturber of the minde, the enemie to health, the fincke of sorrowe, the garden of griefe, and to conclude, a confused chaos of miserie: so that if it might be seene with bodilie eyes, or be an obiec to our exterious sense, the Basiliske is not more feared, nor the Cockatrice more avoided than lothsome loue would be eschewed and detested. What follie is it for that woman which is free to become captiue, which is at libertie to become a perpetual slaue to another man, who hauing the choife in her own hand to liue at her own lust, will willingly yeeld herselue subiect to be directed at another mans pleasure? But this affection of loue naturally traineth & entrappeth young mindes, and especially of women: wherfore they had neede to take the more heedle leaft happily it stealeth vpon them, for commonly it commeth vpon such as will not seeke meanes to preuent, but carelesly receive it as a sweete & pleasant thing, not knowing what and how perilous a poyson liues hid vnder that pleasant face. Let
her therefore that will auoide this franticke & foolish affection, giue no more care vnto \( \ddot{y} \) alluring charmes of \( \ddot{y} \) fained louer than vnto the song of an inchanting forcerer, let her consider that as it is proper to the Camelion / to change, to the Fox to be wilie, to the Lyon to be hautie, and to the Hiena to be guilefull, so it is the propertie of louers to dissemble, that when he doth most frie in fancie, then he doth most frize in affection, when he faineth Etna he proueth Caucalus, when hee complaineth of care then is he most secure, when he waileth outwardly then he laugheth inwardly, like to the stone Ceraunon, which whē it burneth most fervently, being broken distilleth most cold liquor. The ende also of these louers affection is to be considered, which is not for her vertue, wisedome, or honestie, but either allured by her beautie which she enjoyeth, or her riches that she pouffeth. The skinne of the Ermelyn is desired and the carkasfe despised, the horne of the Unicorne most preciousely receiued and his flesh reieeted, the hoofe of the Leopard is the thing that hunters seekes or else hee is contemned, so the beautie and riches of a woman is highly regarded, but her vertue and honestie lightly esteemed, that as the tase being once glutted thinketh the sweet wine sower, or as the finest delicates to a full stomacke seemeth but course cates, so he that buildeth his
loue vpon beautie of the bodie and onely regardeth riches when the beautie is faded, his loue decreaseth, or being fatiate with pleasure loatheth the plentie, or if wealth want, his loue pineth with extreeme penurie. But put case the minde is alreadie caught in the snares of Cupid, and hath yeelded her self as a vassall vnto Venus, let vs finde a remedie to draw her out of this perilous Laborinth. I remember the saying of Dant, that loue cannot roughly be thruft out but it muft easlie creepe, and a woman muft seeke by litle and litle to recouer her former libertie, wading in loue like the Crab, whose pace is alwaies backward, calling to her remembrance that if her louer be faire, he will be proud of his person, if rich, his substance procureth statelinesse, if of noble parentage, it maketh him disdainfull: that the ftoner Echites is moft pleasantaunt to the eye, but moft infeftious to be handled, / that the hearbe called Flos Solis is beautifull to behold but deadly to be tafted, that the fairest face hath oft times the falsest heart, and the comeliest creature moft currish conditions: who more faire than Paris, yet a trothlesse traitor to his loue Oenone. Vlifles was wise, yet wauering, Eneas a pleasan tongue, yet proued a parafiticall flatterer, Demophoon demure and yet a dissembler, Iafon promiseth much yet performed litle, and Theseus addeth a thousand othes to Ariadne, yet neuer a one
MAMILLIA.

proved true. Consider the hearbe of India is of pleasant smell, but who so commeth to it seeleth present smart, the Goorde leafe profitable, the seede poyson, the rinde of the tree Tillia most sweete and the fruite most bitter, the outward shew of such flattering louers full of delight, but the inward substance sawfed with despight. Call also to minde their often periuries, their vaine oathes, falsified promifes and inconstancie, their protestations, pilgrimages, & a thousande dissembled flatteries, and if thy louer be infecte with any particular fault, let that be the subie\textsuperscript{ct} whereon to muse, knowing that many vices are hidden vnder the coloured shape of vertue: if he be liberal thinke him prodigall, if eloquent a babler, if he be well backt thinke it is the taylers art & not natures worke\textsuperscript{man}ship, if a good waste, attribute it to his coate that is shapt with the Spanish cut, if wel legd think he hath a bumbaft hose to couer his deformitie, yea drive all his perfections out of thy minde, and muse vpon his insirmities, so shalt thou leade a quiet life in libertie and neuer buy repentance too deare, and though hee countes thee cruell because thou art constant and doest refuse to yeeld to thine owne lust, thinke it no discredite: for mustie caskets are fit for rotten grapes, a poysoned barrell for infectious liquour, and crueltie is too milde a medicine for flattering louers.
Thus Madame, you haue heard my counfel which I haue learned by proofe and speake by experience, which if you willingly accept, I shall thinke my labour well bestowed, and if you wisely vs, you shall thinke your time not ill spent, but if you do neither, my well wishing is neuer the worfe, and so fare you well.

_Yours to command,

Mamillia._

_Modefta to her Belloued Mamillia._

It is too late, Madame _Mamillia_, to found the retrait, the battaile being already fought, to drie the malt the kil being on fire, to wiff for raine when the shower is paft, to apply the value the fore being remedileffe, & to giue counfaile the cafe being paft cure, for before the corosie came, the fore was growne to a festred Fistula, & ere your comfortable confect was presented to my hand, I was fallen into a strange Feuer. Thou didst _Mamillia_ counsell me to beware of loue, and I was before in the lafh. Thou didst wiff me to be ware of fancie, and alas I was faft fettred: I haue choisen _Mamillia_ (What do I say?) haue I choisen? yea: but so poore [a] soule as all my friends do wiff me to change, and yet I haue satisfied my self
though not contented them. My friendes regarded the money and I respected the man, they wealth and I wisedome, they lands and lordships and I beautie and good bringing vp, so that either I must choose one rich whom I did hate and so content them, or take one poore whom I did loue and so satisfie my selfe. Driuen Mamillia into this dilemma, I am to aske thine advise what I shoule do, whether I shoule lead my life with abundance of wealth in loathe, or spende my daies with no riches in loue. In this if thou shalt stand my friend to giue me thy counsel, I will if euer I be able, requite thy curtesie. From Saragossa in haste.

Thine assuredlie, doubtfull Modesta.

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

Mamillia to the Ladie Modesta.

Madame Modesta, I haue receiued your letters & haue viewed your doubtfull demand, whereunto thus I answere, y to liue we must follow the aduise of our friends, but to loue, our owne fancie : for to another mans living they may giue preceptes,
but to fixe fancie in loue they can prescribe no certaine principles. Then Madame, fith you haue riches which may of a poore woer make a welthy speeder, wed not for wealth, leaft repentance cast the accounts, nor match not with a foole, leaft afterward thou repéth thine own follie, but choose one whose beautie may content thine eye, and whose vertuous wisedom may satisifie thy minde, so shalt thou haue neither cause to repent, nor occasion to mislike thy choyce, and that thou maist perceiue my meaning more plainly, reade the following historie with good aduifement.

There dwelt in Toledo a certaine Caftilian named Valafco, by parentage a Gentleman, by profession a Marchant, of more wealth than worship, and yet issued of such parents as did beare both great countenance and credit in the countrie. This Valafco after the deceafe of his father was a ward to the Duke of Zamorra, who seeing him indued with great wealth and large poffeillions, having the disposition of his marriage in his hands, married him to a kinswoman of his named Sylandra, a Gentlewoman neither indewed with wit nor adorned with beautie: and yet not so witlesse but she was wilfull, nor so deformed but she was proude, insomuch as her inward vices and outward vanities did in tract of time so quat the queasie stomacke of her husband Valafco, that although in
his childish yeeres, he did not mislike of her follie, yet in his ripe yeeres when reason was a rule to direct his judgement, he so detested the infirmities of her nature and the infections of her nurture, as she was the onely woman his crafie stomack could not digest. Valafco being thus combred with such a croffe, as the burthen thereof was to him more heauie than the weight of the heauens to the shoulders of Atlas, and knowing by experience what a miserie it was to marrie without loue, or make his choice without skill, and how loathsome it was to liue without liking, or to be wedded to her whom neither his fancie nor affection did desire to enjoy: having by his wife Sylandra one onelie daughter named Syluia, determined with Themistocles to marrie her rather to a man than to monie, and never to match her with anyie whom she did not both entirely loue and like. While he was in this determination Sylandra died, leaving Valafco a diligent husband for the finisshing of his wiuers funerals, and a carefull father for the well bringing vp of his daughter Syluia, who now was about the age of sixteene yeeres, so beautified with the gifts of nature, and adorned with fundrie vertues and exquisite quallities, as the Citizens of Toledo were in doubt whether her beautie or vertue / deferred greater commendation. Syluia flourishing thus in the prime of her youth and prooving daylie more excellent as well in the complexion of the
bodie as in the perfection of her mind, grew so renowned for her famous feature almost throughout all Europe, that as they which came to Memphis thought they had seen nothing unless they had viewed the Pyramids built by Rhodope, so the strangers which arrived at Toledo thought their affaires not fully finished until they had obtained the sight of Syluia. So that as the most charie chafre hath euer most choice of chapmen, and as the richest iem hath euer most resort to viewe it and buy it, so by the means of Syluia, the house of Valasco was so frequented with a noble traine of worthie Sutors, as if it had beene a common Burse for exchange of Marchandize. Yet all their woing prouded small speeding, sith Syluia kept a loose fro feasing on the lure. For although there were divers of most noble parentage and great possessions which required her in marriage, offering for her feoffment great lands and Lordships: yet Valasco would neither condiscende without her consent, nor constrain her to consent to his commandement. Well, Syluia thus glorying in her freedome, and taking pleasure to trace in the large lees of libertie, was not suffered so quietlie to fortifie the bulwarke of her chastitie, but she had sundrie assaults and daylie canuiz-adoes to force her yeeld the fort to some of her importunate su ters, amongst which, there repaired by meare chance at one time and
in one day, three Gentlemen of sundry nations and divers dispositions, the first an Italian called S. Gradaffo, the second a Frenchman named Monsieur de Vafe, the third, an Englishman called master Petronius. Signor Gradaffo, was verie olde but of great wealth, Monsieur de Vafe of surpasing beautie, but somewhat foolish, and master Petronius of great wit, but of verie small wealth: these Gentlemen were verie courteously entertauned by Signor Valajco, whom they requited / with sundrie salutations to this effect. The renowne sir, quothe Signor Gradaffo, not onely of your daughters beautie, but also of her singular vertue, is so blowne abroad by fame in euery place, and in euery mans eares, as there hath bene no talke for a time in Italie but of the perfection of Syluia, which forced mee being now olde and striken in yeares, to repaire hither as one desirous not onelie to see your daughter, but also to take her to wife, and to endue her with such feoffements and large posessions as she shalbe satisfied and you sufficiently contented. Gradaffo having said his mind, Monsieur de Vafe not being the wisest man of the world in telling a tale, let a man of his called Iaques be his interpreter, faining that he was utterlie ignorant in the Spanish tongue, who in his masters behalfe framed his talke to this effect. Sir, quothe he, my master being the onely sonne and heire to his
parents, and being left the onely piller of all his parentage, hath euer since the deceafe of his father, bene verie careful to match himselfe with such a one in marriage as might content him for her beautie, and be his countenance and credite for her vertue & honestie. Hearing therefore of your daughters singular perfection as well in the one as in the other, he was inforced by an inward affectio to come as one very desirous to match himselfe with so good a mate, offring all his lands in dower as a perfect pledge of his vnfained good will. Iacques had no sooner made an end of his parle, but poore Petronius offered his fute verie rufuUy. Sir quoth Petronius, as it is a signe of follie to cheape that chaffre for the which there is farre more offered than he is able to affoord: so the beautie, vertue and parentage of your daughter Syluia, the great dowries and large feoffments offred by sundrie futors had danted my fervent affection, fith being a poore scholler by profefion, & yet a Gentleman by birth, far vnfit by the means of want to be a woer, had I not heard that you haue giuen the rains of libertie to your daughter to be mistrefs of her owne / choice, neither respecting the defect of want, nor the superfluitie of wealth, so your daughter like and loue the partie. Incouraged with this her free libertie in choice, I am come to offer her neither landes nor Lordships
but my fillie selfe, readie in what I may and the please to pleasure her.

_Signor Valafco_, hauing heard and diligently marked the effect of their talke, smiling and maruelling at their strange aduenture, that three Gentlemen so farre distant in place and divers in condition shou'd so fitly meete at one instant, yea and framing their futes all to one effect, returned them this friendly and curteous answere. Gentlemen quoth he, you are not come in more haste, than welcome with a good heart, and for my part I conceive such good liking of you all in generall, as I could be content to bestow my daughter vpon anie of you in particular. For neither thy olde age _Signor Gradaffo_, nor your want of learning _Monfieur de Vaf’e_, nor thy lacke of wealth maister _Petronius_, do breede in me any such misliking, but that if it please my daughter to consent, I will willingly condescend: for in her and not in me consisteth your denial. Therefore follow me and I will bring you where euery man shall prefer his suite, and have a speedie answere. And with that he carried them to _Syluias_ chamber, whome they found sitting solitarie at her muses. Who esp'yng her father accompanied with these three Gentlemen, entertained euerie one of them so curteously with a kisse, her countenance notwithstanding importung such grauitie, as they perceived she was
neither infected with curiosity, nor devoid of surpassing modesty: which so astonished the passionate hearts of these three patients, that as the deare with the sight of a faire apple standeth at gaze, so they were with her beautie & vertue driven into such a maze, Signor Valafco was fain to break silence in this manner. Syluia quoth he, these three gentleme inforced by affection, & drawne by the report of thy beautie (as they say) are come from foraine countries to crave thee in marriage, which sith it consisteth not in my power to graunt without thy consent, I have brought them to thy Chamber, that both they may speake for themselves, and thou giue them such an answere as fancie or affection shall command thee. This Gentleman being olde is of great riches to maintaine thy estate: the other is as thou seest verie faire, but not verie wise: the last is learned and wise, but not of any wealth. Now Syluia the choice is in thine own hands, if thou loue one of them I shall like him, if thou refuse them all, I am still contented. Syluia yeielding most dutifull thanks to her father for his natural affection, returned him soberlie this solemn answere.

Sir quoth she, I now see by experience that dreams are not alwaies vaine illusions and fond fantasies, but that sometime they prognosticate & foreshew what afterward shall happen. For Iulius
Caesar a little before he was \text{	extcopyright} Monarch of the world, dreamed that he had overcome Mars in plaine battell. Penelope the night before her long looked for Vilifies came home, fawe in her sleepe Cupide'pricking an Oliue branch at her beds head, and this night last past I did see in a dreame Venus standing in a most braue and delicate garden, wherein were but onely three trees, the one a verie olde and withered Oake, yet laden with Ackornes, the other a faire and beautifull Ceder tree, and yet the roote decayed and rotten, the third a greene Bay tree flourishing and yeelding foorth an odori-ferous smell, but being barrassed and without beries. And me thought as I thus stooode taking the viewe of the trees, Venus chaunged me into a turtle Doue, and bad me build my neft in one of thefe trees which best pleased my fancie. And as I was readie to yeeld her an anfwere, I fodeinlie awooke, and Venus loft her verdit. To diuine of this dreame it paffeth my skill, but I conie\text{\c}ture the three trees did reprefent thefe three Gentlemen, and the Turtle my felfe: but what either Venus / or the building of the neaft do signifie, it paffeth my skill to conie\text{\c}ture. But omitting my dreame and the signification thereof till tract of time shall diuine it, fith you are Gentlemen of sundrie countries and diuerfe dispositions, and yet all shoote at one marke: let me heare what euerie one of you can fay in com-
mendation of his owne estate, and then as Fortune shall favour you, and fancy force me, you shall receive an answere. Syluia had no sooner ended her talke, but the Gentlemen began to diuine of the dreame very deuoutly, descanting diuersely of the building of the neaft, and applying the interpretation to their particular preferment. The Turtle alwaies or moft commonly, quoth Gradaffo, buildeth on the tall and ftrong oake, honouring it because it is Arbor Louis, the tree of Iupiter, and delighting to build in it by a secret motion of nature, and therefore I haue caufe if the dreame proue true, to count my part the best portion. Nay sir, quoth Jacques in his maifters behalfe, you haue leaft hope & greatest caufe to doubt, for the oake was old & withered, & the turtle naturally delighteth in greene & flourifhing trees, and especiallie in the tall and beautifull Cedar, and therefore you are exempted. As for the bay tree although it be greene, yet Plinie reporteth it is the onelie tree which the turtle Doue abhorreth, and therefore of thefe premifes I infer this conclusion, that by the diuination of this dream my maifter shal obtain the prife at this turnay. Wel maifters quoth Petronius, though you thref about for a wrangler, and count me as a Cypher in Algorifme, yet I fay, that neither I haue occasion to doubt nor you caufe to hope. For though by the meanes of
Venus there chanced such a Metamorphosis, yet though her body was transformed, her heart, mind & understanding, was not changed: though she were a Turtle in shewe, yet she was Sylia in sense, not having so base a minde, as either to build her nest in a withered oake, where it were more meete for a myrie sowe to feede, than so gallant a bird to build, or on a faire Cedar, sith the roote was rotten and readie to fall, but would rather make her choice of a faire and flourishing bay tree, which may both profite her selfe and pleasure her fences. So that if we haue part I hope and assure my selfe mine to be the best. Tush Gentlemen quoth Sylia, sith not before the net, nor make not your accountes without your hostes, leaft happily your gaines be small, and your shot vn Certaine. But if you please to haue my companie, leave off all circumstances and goe to the matter. Signor Gradasso hearing Sylia to grow so short, began the assault with this March. It is necessarie faith Callymachus, for him which will be a perfect lover, to haue experience in his wooing and constancie in his wedding, leaft by want of skill he loose his labour, and his mistresse through his inconstancy repent the bargain. For where experience wanteth, there commonly the choice hath an ill chaunce, and where constancie beares no sway, there the match is alwaies marred. Now these two so commendable
qualities are alwaies found in olde age, and neuer seene in yong yeeres. The old Bucke maketh better choice of his food than the little Fawne, the olde Lyon chooseth alwaies a better praie than the yong whelpe, the bird *Acanthis* in her age buildeth her neaft with moft discretion, and an old man hath more experience to make a perfect choice, than a yong mans skill to gaine a happy chaunce: age directs all his doings by wisedome, and youth doteth vpon his owne will: age hauing bought witte with paine and perill, forefeeth daungers and escheweth the fame, but youth following wanton witte too wilfully, neuer preuenteth perilles while they be paft, nor dreadeth daungers while hee bee halfe drowned, yea there is such a difference betweene an olde man and a yong stripling, betweene hoarie haires and flourifhing youth, that the one is followed as a friend to others, and the other eschewed as an enemie to himself. The *Brachmans & Gymnosophists* made a law that none vnder / the age of fortie shoulde marrie without the consent of the Senior, leaft in making their choice without skil, the man in proceffe of time shoulde begin to loathe, or the woman not to loue. For youth fiereth his fancy with the flame of lufl, and olde age fixeth his affection with the heate of loue. Young yeares make no account but vpon the glittering shewe of beautie, and hoarie haires
respects onelie the perfect substance of vertue. 
Age seeketh not with subtleties to inchaunt the 
minde, nor with sleightes to entrap the maide, he 
weareth not a velvet scabbard and a rustie blade, 
nor a golden Bell with a leaden clapper, he frameth 
not his affection in the forge of flatterie, nor draweth 
not a false colour with the Penfill of diffimulation: 
he doth not coyne his passions with a counterfeit 
stamp, nor faine his loue with a coloured lye, he 
beareth not honie in his mouth & gall in his heart, 
hath not an Oliue branch in his bosome and 
a sword at his backe, hee carrieth not bread 
in his hand and a dagger in his slegeue, but if he 
fancie tis with faith, and if he tell his tale it is 
tempered with truth, which shineth in a louer 
as a polished iemme set in most glistring gold. 
So that old men are oft enuied for their vertue, 
and yong men pittied for their vice. The hearbe 
Carisnum being newly sprung vp hath a most 
sowre juice, but being come to his groweth a most 
delicate sappe. The olde Firre hath the sweetest 
smell, the aged Panther the purest breath, and the 
oldest man the most perfect conditions: so that as 
it is natural for the Palme tree to be straight, for 
the Corall to be red, for the Tigre to be fierce, for 
the Serpent to be subtil, and the Camell to haue a 
crookt back, so is it proper to olde men to be 
dued with vertue, and young men imbrued with
vice, for horie age to be entangled with loue, and 
ftaileffe youth to be entrapped with luft, that as the 
braueft Sepulchre cannot make the dead carkasse to 
smell sweete, nor the most delicate iemmes make a 
deformed face faire, so the richest attire or most 
costly apparrell cannot / make a young minde 
favour of vertue. The olde Pine tree is more 
efteemed for the profit, than the flourishing buds 
of the trees in the Ile of Colchos for their poyson, 
the olde Serpents Serapie are of greater account 
for their vertuous skinne, than the yoong and 
glistring Euets for their inuenomed hides. Age is 
alwaies more esteemed for his ftaied minde than 
youth for his ftaileffe mood. That flourishing and 
beautifull dame R[h]odophe which married old 
Sampniticus the king of Memphis, was woont to faie 
that she had rather be an olde mans darling than 
a young mans drudge, that she had rather content 
her selfe with an old man in pleafure, than feed 
her fancie with a yoong man in penurie, that she 
had rather be loued of an old man euer, than liked 
of a yoong man for a while. The mind of a 
yoong man is momentarie, his fancie fading, his 
affeccion fickle, his loue vncertaine, and his liking 
as light as the winde, his fancie fiered with euerie 
new face, and his minde mooed with a thousand 
sundry motions, loathing that which alate he did 
loue, & liking that for which his longing mind
doth lust, frying at the first, and frizing at the last, not sooner inflamed than quickly cold, as little permanent as violent, and like the melting wax which receiueth euery impression, where as age is constant like to the Emeraulde, which having receiued a forme neuer taketh other stampe without cracking. The mind of an old man is not mutable, his fancy fixed, and his affection not fleeting, he chooseth not intending to change, nor changeth not til death maketh the challenge. The olde Oake neuer falleth but by the carpenters axe, nor the affectiō of age but by the dint of death. The olde Cedar tree is leffe shaken with winde than the yoong Bramble, and age farre more staid than youth, yea though an old man be withered in age, yet he flourishteth in affection, though he want the beautie of body, yet he hath the bountie of the minde: though age had diminished his colour, yet it hath augmented his vertue, though youth excelleth / in strength, yet age surpasseth in stedfastnesse, so that I conclude by how much the more the vertues of the minde are to be preferred before the beautie of the bodie, by so much the more ought an olde lover to be preferred before a young leacher. You haue heard Syluia what I haue said, and you know I haue spoken nothing but truth. If then it please you to thinke well of my part and accept of my person, to requite my loyall love with
lawfull liking, and my fixed fancie with fervent affection: assure your selfe you shall haue Signor Gradojfo so at your commaund, as you in euerie respect can wish, and in the pledge of this my good will I will make your feofment a thousand Crownes of yeerely reuenewes. Signor Gradojfo had no sooner ended, but Iacques in his maisters behalfe framed his talke to this effect. There is nothing quoth he, which among mortall creatures is more detested than deformitie, nor nothing more imbraced than beautie, which aboue all the giftes both of Nature and Fortune doth make vs moft resemble the gods. So that where the bodie is adorned with beautie and perfection of nature, there it seemeth the gods shewe moft fauour and affection, fith that they tooke such care in caruing a piece of fo curious perfection. Insomuch that they say when the gods made beautie, they skipt beyond their skill, in that the maker is subie& to the thing made, for what made Thetis be inconstant but beautie, what forced Venus to be in loue with Anchifes but beautie? what caused Luna to like Endymion but beautie? Yea, it is sayde to be of fo great force, that it bewitcheth the wife, and inchaunteth them that made it. There is none fo addiected to chaftitie whome beautie hath not chaunged, none so vowed to virginitie whome beautie hath not charmed, none so feuere whome beautie hath not befotted, nor
none so senseless where the name of beautie can not either breake or bende. Loue commeth in at the eye not at the eares, by seeing natures woorkes not by hearing fugred / wordes, and fancie is fedde by the fairenesse of the face not by the finenesse of the speech. Beautie is the Syren which will drawe the most adamant heart by force, and such a charme as haue constrained euen the vestal virgins to forfaie their celles, yea it inueigleth the sight and bewitcheth the fences, it so troubleth the minde and disturbeth the braine, yea it bringeth such extreame delight to the heart, so that as the Viper being tyed to a Beech tree, falleth into a slumber, so diuerse beholding beautifull persons haue stood as though with Medusas head they had bin turned to a stone. Anacharjis being demaunded what hee thought was the greatest gift that euer the Gods bestowed vppon man, answered beautie, for that it both delighteth the eye, contenteth the minde, and winneth good will and favoure of all men. Pigmaleon for beautie loued the Image of Iuorie, and Apelles the counterfaite which he coloured with his owne skill, & the picture Ganimides greatly aptonished the Ladies of Cypres. What made Æneas so beloved of the Carthaginians but beautie? what gayned Theseus the good wil of Ariadne but beautie? what wonne Demophoon the loue of Phillis but beautie? and what forced the Syluein Nimph
Oenone to leave the lawnes but the incomparable beautie of Paris? The Gentlewoman which hath a husband that is endued with beautie & adorned with the giftes of Nature, shall haue euer where-with to be satisfied, and neuer whereof to mislike: whereas contrarie the deformed man is such a monfter in nature, and such a forrowe to a womans heart, as she bewailes her chaunce to haue chozen one that every one doth loath. The foulest Serpent is euer most venimous, the tree with a withered rinde hath neuer a fugred sap, the durty puddle hath neuer good fishe, and a deformed bodie feldome a reformed mind. The wise Lapidaries say that the preious stone with the moft gliftring hue hath alwaies the moft secret vertue. The pure gold is chose by the perfect colour, the beft fruite, by / the brauest blossomes, and the beft conditions by the sweetest countenance. But perhaps mistresse Syluia you will say his faire face inflameth my fancie and his beautie bewitched my fences: his shape in deed doeth perfwade me to requite his good will with mutuall affection, but then his folly againe quaileth my stomacke and is a cooling card to quench the fire of fancie: to which I anfwer Syluia, that his follie is not fo preiudiciall as profitable, not fo much hurtfull as commodious. Aspasia the louer of Socrates, being demanded what thing a woman in the worlde chiefly desired, anfwered to
rule, thinking that soueraigntie was the thing that women most desiere, and men most feare to grant them. If then it be a womans wish to haue her owne will, and as the common proverbe faith, to rule the roft after her owne diet, you shall in taking my master to your mate, haue so much your hearts eafe as either you can desiere or imagine. For my master will whollie be led by your lyne, and you shalbe the starre, by whose aspect hee will direct his course, your yea shalbe his yea, and your nay his deniall. Thus although his follie be prejudicial in one respect, it shalbe most profitable in another, so that his incomparable beautie shall sufficiently delight your fancie, and his follie be a meanes that without restraint you may enjoy free will and libertie. Thus mistresse Syluia, you haue heard what I in my masters behalfe can alledge. If therefore you meane to repaie his good will with loue, he promiseth not onely to make you sole mistresse of his heart, but of all his lands and lordships. Iacques hauing finished this tale, master Petronius as one betwixt feare & hope gaue the Fort the forest assault with this Alarme. Plato the wise and graue Philosopher was wont to say, that as man differeth from brute beasts in reason, so one man excelleth another by wisedome and learning: esteeming him that wanted knowledge, science, and nourture, but the shape of a man though neuer so
wel beautified with y gifts of nature, supposing / that although he were indewed with the outward shadow of beautie, as iuiftly he might compare with Paris: or so stored with treasure and riches, as he might cast his countes with Cræsus: yet if he wanted learning to enlarge his beautie, or wisedome to direct his wealth, he was to be counted no other but a beautifull picture burnifhed with golde. He that enioyeth wealth without wisedome, fayeth Anaxa-goras, poftleffeth care for himfelfe, enuie for his neighbours, spurres for his enimies, a praje for theeues, trauaile for his perfon, anguifh for his spirite, a scruple for his conscience, perill for his loue, sorrow for his children, and a curse for his heires, because although hee / knowes how to gather, he wanteth skill to dispose. Alexander the Great made fo great account of knowledge and wisedome, that he was oft woont to fay, he was more bound to Aristotle for giuing him learning, than to his father Philip for his life, fith the one was momentarie, and the other neuer to be blotted out with obliuion. Neftor was more honoured and esteemed for his learning and wisedome at the fiege of Troye, than either Achilles for his ftrength, Aias for his valour, or Agamemnon for his f stout courage. Cyrces was not enamoured with the beautie of Vlijfes but intangled with his wisedome. Aeneas when as Dido fate in Parliament, tolde his tale with
such wit and discretion, so seasoned with the salt of learning, and sweet sap of science, that not only she was snared in his love, but also faide, surely thou art come of the offspring of the Gods, alluding to this saying of Empedocles, that as we in nothing more differ from the Gods than when we are fools, so in no thing we do come neare them so much as when we are wise. Socrates thanked the Gods onely for three things, first, that they made him a man and not a woman, that he was borne a Grecian and not a Barbarian, thirdly, that he was a Philosopher and not vnlearned, esteeming the gifts of nature and fortune of no value vnlesse they / be beautified with the gifts of the mind. Byas the Philosopher being reproued by a certain injurious person that he was poore and ilfavoured, anwered, that he was greatly deceived both in his beautie and his riches, for quoth he, how can I be poore when I am wise, hard favoured when I am learned, thinking it the chiefest beautie to be indued with learning, & the greatest treasure to be enriched with wisedome? The Philosopher Critolaus being verie deformed, as having a crooked backe and verie poore, as begging with a staffe & a wallet, was notwithstanding so well beloued of a certaine Gentlewoman of great wealth and worshipfull parentage, as she would willingle haue accepted him for her husband, which Critolaus perceiving, laid downe
his staffe and his wallet, and put off his cloake, the more to shew his crookt back, wishing her with more diligence to marke his deformed shoulders: to whom she answered, O Critolaus, thy deformitie cannot quench that which thy wisdome and learning hath set on fire. It is learning in deed which allureth when euery word shall haue his weight, when nothing shall proceede but either it shall favour of a sharpe conceite or a secret conclusion. It is wisdome that flourisheth when beautie faeth, that waxeth young when age approacheth, resembling the sea huluer leafe, which although it be dead, still continueth greene. Beautie withereth with age, and is impaired with sicknesse: be the face never so beautifull, the least skarre or mole maketh it most deformed, but learning and knowledge by tract of time increaseth like to the Cygnets, which being young are verie blacke, but in their age most perfectly white: like the birdes that build in the rockes of the Sea, whose feathers grow most glistening in their age. As for riches, it is momentarie, subject to the chance of inconstant fortune: it may be consumed with fire, spent with follie, wafted with riot, and stolen away by theeues: but wisdome is a treasure so certaine as no mishap can diminish, neither be impaired by any / sinister frowne of fortune. Artemisa the Queene being demanded by a certain gentlewomâ, what choice she shuld vse in loue,
marrie, quoth she, imitate the good Lapidaries, who
measure not the value of the stone by the outwarde
hue, but by the secret vertue: so choose not a
husband for the shape of the bodie, but for the
qualities of his minde, not for his outward perfect-
ness, but for his inward perfection. For if thou
like one that hath nothing but a little beautie, thou
shalt feeme to be in loue with the counterfeit of
Ganymedes, and if thou fancie onely riches, thou
choosest a wooden picture with a golden coate.
Learning is the Jemme, which so decketh a man,
and wisedome the Jewel which so adorneth the
minde, that she which chooseth a wife man to her
mate, though neuer so poore, faith Themisbocles,
maketh a good match. Thus mistrefse Syluia, you
haue heard my opinion, though not so wisely as I
would, yet as learnedly as I could, not daring to be
too bold, left in wading too farre in an vnknowne
foord I sodeinly slip ouer my shoes. Lands I haue
none, to offer you large feoffements, nor liuings
to affigne you a great dowrie: but if it pleafe you
to accept of a poore gentleman, I shall be bound by
det & dutie to be yours for euer. Syluia hauing
giuen attentiue heed to thefe three gentlemen, as one
of a verie quicke wit and sharpe conceit, returned
them thefe anfweres. Signor Gradafso, quoth she,
it was a law among the Causians, that he which
married after he had passed fiftie yecres shoud at
the common assemblies and feastes, fit in the lowest and vilest place, as one that had committed a fact repugnant to the law of Nature, calling him which was well strooken in yeeres, & yet enamoured, that would frie in affection when he was wholie frozen in complexion, not an old louer, but a filthie foole, and a doting old leacher, and in my judgement they had great reason so to tearme him. For olde rotten strawes, are more fit for doong than for the chamber, withered flowers to be cast away, than to be placed in a braue nosegay, / olde stickes more meete for the fire than for sumptuous building, and aged men are more fit for the graue than to spende their time in loue. Cupid, Signor Gradasso, alloweth none in his court but yoong men that can serue, fresh and beautifull to delight, wife that can talke, secret to keepe silence, faithfull to gratifie, and valiant to reuenge his mistresse injuries. He that is not indued & pruiledged with these conditions, may well loue but never be liked. How can a yoong woman fixe her affection vpon an olde man, who in ye night time in stead of talke telleth the clocke, crieth out of the gout, complaineth of the Caticca, is combred with crampes, and troubled with the cough, hauing neither health to ioy himselfe, nor youth to enjoy her. To the ende that loue be fixed sure, perpetuall and true, there muift be equalitie between the enam-
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oured. For if the lover be old and she be young, he ouergrown with age, and she in flourishing youth, assure your selfe that of fained lovers they shalbe euer professed and unfained enemies. For it is not love but sorrow, not mirth but displeasure, not taste but torment, not delight but despipte, not joy but annoy, not recreation but confusion, when in the lover there is not both youth and libertie: yea, & the withered straw is soone set on fire and easely quenched, the olde and drie wood easily inflamed and quickly put out, age soone doteth and soone detesteth, now swimming in love and presently sinking in hate, like to the stone Draconites, that no soone commeth out of the flame but it is vehemently cold. What a foolish motion, nay what a frantike madnesse is it for him whom nature denieth any longer to live, to intangle himself in the snares of love, whose natural heat is turned to frost, with the match of fancy to kindle a new fire when sickness commons him and age warnes him that death draweth nye, than to become a client vnto Cupid, to ploe for bounty at the cruell barre of beautie, knowing that ye hearbe Adiaton cannot abide to touch the withered grave, that the trees in / the mount Vernese detest to be clasped of the olde Juie, and that youth greatly abhorreth to be coupled with age. Further whosocuer being young, faire and
beautiful, matcheth her with a doting old lover, be she as chaste as Lucretia, as trustie as Penelope, as honest as Turia, as faithfull as Artemesia, as constant as Cornelia, yet her honor, honestie and good name shall not onely be suspended but greatly suspected: yea, in so much that the olde man himselfe to keepe his doting wits warme, will couer his head with a jealous cap, being very creduulous to beleue each flying tale, and suspicious euermore to judge the woorft. If his young wife be merie she is immodefl, if sober fullen, and thinkes of some lover whom she likes best, if pleasant inconstant, if she laugh it is leudly, if she looke it is lightly: yea, he casteth beyond the Moone, & judgeth that which neither she would nor could imagine, restraining her from all libertie & watching as the craftie Cat over the fillie Moufe: should I than Gradasso seeing the trap follow the train, spying the hooke, swallow the baite, and seeing the mischiefe, runne wholie into miserie? No, no, I meane not to be so foolish as the birdes of Cholchos, which although they see the nettes, yet willingly strike at the stale, or like the Tortuse which desireth the heat of the Sunne that notwithstanding breedeth his destruction, nor so sottifh as with free consent to crosse my selfe with perpetuall calamitie. Sith then Signor Gradasso, I count you being so olde, not a fit match for
my tender youth, I pray you at this time be content to take my nay for an answere. And as for you Iacques which haue saied so well in your masters behalf, I commend you for a faithfull seruant, though your reasons were to small effect. I confesse Iacques, that nothing sooner delighteth the eye, contenteth the sense, or allureth the minde of a young maide than beautie: but as the stone Topafon is not more loued for the outward hue than hated for the poison which secretly is hid within it, or as the hearbe Nepentes is not more liked for the pleasant shape, than loathed for the poysioned sap: so beautie cannot inflame the fancie so much in a moneth, as ridiculous follie can quench in a moment: nay, as of all things wit soonest setteth the fancie on edge & sharpeneth affection, so follie cooleth desire, and forceth loue in the lowdest gale to strike faile, and be quiet. What ioy can that Gentlewoman haue, whose husband hath neither modestie to moderate his affection, nor manner to behaue himselfe well in companie, who can neither be constant, because hee is a foole, nor secret fith he is without fence, but as the Dolphin hath nothing to couer his deformitie but a few glistering scales, or as the clownish Poet Cherillus had nothing to be praised in his verses but the name of Alexander, so he hath nothing to shadow his follie but a faire face, nor
nothing to be commended but a little fading beautie. Whereas you alledge that Venus was intangled with the beautie of Anchifes, and Luna with the feature of Endymion, & Dido with the braue shape of Aeneas, I anfwered, that Anchifes was neither a foole, Endymion a fol, nor Aeneas witlesse: for if they had, they might asfoone haue perfwaded olde Sylenus to defpife the ruytes of god Bacchus as haue procured any of these three to yeeld to their allurements: fith they knew that beautie in a foole is as a ring of gold in a swines fnout. We read that a Consull in Rome married a daughter of his to a faire foole, because he was endued with great pofteffions, who was not long married to his wife Iulia, for fo was the Consuls daughter called, but for want of wit and lacke of wisedome, he fo burned in elousie and surged in the feas of fuspicious follie, that as the poore Gentlewoman was ftooping to pull on her fhoe, he efpying her faire and chrifall necke, entered into fuch a fuspicious furie, that presently he thruft her through with his fword, verifying the faying of Cafymachus, that a foole deprifed of reafon, is no other but a mad man bereaued of his fence. Whereas you fay that fouveraintie and rule is the chiefeft thing a woman doth defire, and that by marrying a foole I fhall haue the readie meanes to attaine it, put cafe I graunt the antecedent, yet I deny the cofe-
quent, for if I were as greedy to beare fway as Semiramis that craued of her husband Nynus to rule the kingdome three daies, or as Cleopatra that coueted only to be maifter of Marcus Antonius, yet a foole is fo obstinate in his fenslesfe opinion, and fo peruerfe to be perfuaded, that he will not only denie me the superioritie, but he wil himfelfe rule the rost though it be to his vter ruine. So that Iaques I conclude that your maifter being some-what foolish, and I my felfe none of the wifef, it were no good match: for two fooles in one bed are too many. But now maifter Petronius no longer to feed you with hope, I giue you this A dio, that although I confefle wifedome to be the moft preussia iem wherewith the mind may be adorned, and learning one of the moft famous qualities, wherefore a man may be praifed, yet if you were as wise as Salomon, as learned as Arifotle, as skifull as Plato, as fensible as Socrates, as eloquent as VLIffes, Si nihil attuleris ibis Homere foras, for wit doth not more frie than want can frize, nor wifedome heateth not fo foare as pouertie cooleth, & rather had I in welth content my felfe with folly, than wedding myself to a poore wife man pine in pouertie. But fith I hope Petronius thou wilt proue like the stone Sadaftra, which outwardlie is rough, but inwardly full of glistring beames, and that thou wilt trie thy felfe fo good
a husband as thy vow, learning, and wisedome promiseth, I will not only supply thy wants with my wealth, and thy pouertie with my plentie, but I will repaie thy fancie with affection, and thy loue with loialtie, hoping that although my friends wil count me a foole for making my choice, yet I my selfe shall neuer haue cause to repent my chance, & in pledge of this my plighted troth, haue here my heart and hand for euer at thy commaund. How Gradaffo and Monsieur de Vafte liked of this verdit, I neede not relate, nor what their answeres were I know not, / and if I knew to recount them it availeth not, but I am sure Petronius thought he had made a fortunate iourney. Well Signor Valasco hearing the determination of his daughter, was as well contented with the chaunce as she satisfied with the choice, and euer after made as great account of his sonne in law Petronius, and liked as well of the match as though she had married the richeft Duke in Europe.

Madam Modesta, I haue recounted this historie that your doubtfull question might be throughly debated & fullie decided. You see that Siluia who was wife, faire, and vertuous, would not be allured with the golden shew of riches because she loathed the person, nor be inchaunted with the charme of beautie, fith she detested his folly, but choose poore Petronius who might both comfort and counsell
her with his wisedome, and be her credite and
countenance for his learning. If then your louer
be both faire and wife though without wealth, why
should you mislike your choice, sith you are able to
applie to his fore the like value with Syluia, and of
a poore scholler make him a wealthie Gentleman.
Choose not Modesta so that thy friends shall like
the choice and thou mislike the chaunce, leaft time
and triall make thee account Rue a moft bitter
hearbe: thus wishing thy loue prosperous successe
howsoever the matter happen, I bid thee
hartily farewell.

Thine to her power
contented Mamillia.
NOTES AND ILLUSTRATIONS
ETC.
I. Notes and Illustrations.

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

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

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

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

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

Specifically, Thomas Nashe in indignantly repelling the charge that he was an imitator of Greene and others,
thus wrote in 'Strange Newes' (1592)—"Wherein have I borrowed from Greene or Tarlton, that I should thank them for all I have? Is my style like Greene, or my jeasts like Tarltons? Do I talk of any counterfeit birds, or hearbs, or stones? . . . . ."

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

**Mamilia, Part I.**

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

5, ll. 1-2, 'Lorde Darcie of the North'—John,
2nd Baron D’Arcy, of Aston, co. York, who succeeded to the title on the death of his father, on 23rd September, 1558. He was with the Earl of Essex in the expedition into Ireland in 1574. He married Agnes, daughter of Thomas Babington, Esq., of Dethick, co. Derby. He died in 1587. He was called ‘Lord Darcy of the North’ to distinguish him from Lord Darcy of Chiche, co. Essex. The title became extinct in 1635: l. 15, ‘unperfect’ = imperfect. So Lyly in Euphues, frequenter.

Page 6, l. 3, ‘fowler’ = fowler: l. 7, ‘dolt’ = stupid, clownish person, or lout: l. 8, ‘discipher’—see note on page 3, l. 5: l. 9, ‘lout’ = boor: l. 11, ‘cooling carde’—a frequent word in Greene—a gaming term for a high card, which when played cools the ardour or expectation of a previous player who had expected to win. In Lyly (as before), a section is headed ‘A cooling Carde for Philautus and all fond louers’ (Arber, pp. 106-19). See Glossarial-Index, s.v., where a full note is given. Davies in his ‘Glossary’ (as above) supplies the modern use of ‘cool’ from Miss Edgeworth, ‘lose your cool hundred by it,’ and from Dickens, ‘leaving a cool four thousand.’ Is this equivalent of the earlier ‘cooling’ carde?: l. 12, ‘his sleeue would stretch’ = his arm or power would reach: ibid., ‘then’ = than; but ‘then’ and ‘than’ are spelled arbitrarily one for the other: l. 15, ‘blind
Bayard'; Nares, s.v., yields this excellent note—"Properly a bay horse; also a horse in general. Rinaldo's horse in Ariosto is called Baiardo. 'As bold as blind bayard' is a very ancient proverb, being found in Chaucer, Troil. i. 218. See also Ray, p. 80. It is alluded to in the following passage: 'Do you hear, sir Bartholomew Bayard, that leap before you look?'—Match at Midnight, O. Pl., vii. 435. Perhaps the whole proverb might be 'as bold as blind bayard that leaps before he looks,' in allusion to another proverb, 'Look before you leap.' I find the expression in a sermon of Edward the Sixth's time: 'I marvel not so much at blind bayards, which never take God's book in hand' (Bernard Gilpin's Sermons): 'Who is more than is the bayard blind?' (Cavil in 'Mirror for Magistrates'). See Bagus in Du Cange and Junius in Bayard." Every one knows the boldness in walking forward of the blind, whether man or beast. See Glossarial-Index, s.v., for more.

Page 7, l. 1, 'find' = discover or reveal or name: l. 5, 'wetting' = as of cloth to shrink it and fit it for wearing. See Glossarial-Index, s.v.: l. 7, 'rent' = rend: l. 9, 'downe measure' = downright or honest, i.e. full or perfect weight; according to his simple wit, even overweighing it, the produce is the full weight the producer can yield: l. 12, 'ballance' = weighing-scales.
Page 9, l. 1, ‘To the Gentlemen Readers’—Greene's books rarely miss of an Epistle to ‘Gentle men.’ There is pathos in the way in which these old Worthies signed themselves ‘Gentleman’ and claimed ‘gentlemen’ for their Readers. Breton, Whetstone, and many other ‘ decayed’ ones, were urgent in their use of the word: last l., ‘counterfeit.’ See Glossarial-Index, s.v., for divers uses of this term in Lyly, Greene, etc.

10, l. 4, ‘cheaping’—cheapening in bargaining—a ‘cheap’ (as Cheapside) was a market or bargaining-place; and so ‘chapman’: l. 8, ‘no chaffer so charie’—an often-recurring alliterative phrase. See Glossarial-Index, s.v. chaffer = bargaining for merchandise. Has it any root-reference to the volubility of talk and ‘chaffing’ in buying and selling, e.g. in Eastern bazaars? : ibid., ‘charie’ = chary, careful or vigilant: l. 11, ‘curious’ = carefully compiled. See Glossarial-Index, s.v., and under ‘Curiositie’: l. 18, ‘trauell’ = travail.

11, l. 1, ‘Roger Portington, Esquier,’—son of Lionel Portington of Barnby upon Don, co. York, by Isabel, d. of Roger Wentworth, Esq., of South Kirkby in that county. He married Mary, d. and coheir of Henry Sandford of Thorpe Salven, Esq. He was knighted at the coronation of K. James I., 23 July, 1603. He died in April or May 1605, leaving no issue. Greene dedicates
the 2nd part of 'Mamillia' to him and a Robert Lee. See page 141: l. 4, 'Cios' = muse of history, and hence her followers are called 'clarkely' or learned: l. 5, 'Smirna' = Smyrna—one of the many supposititious birthplaces of Homer: l. 7, 'Virgils countrie village' = now Pietola near Mantua: l. 8, 'bear the bell'—the allusion is to the 'bel-wether' which walks first and leads the flock, and as their leader excels the rest in dignity: l. 13, 'passing port' = overpassing bearing.

Page 12, l. 4, 'filed phrase'—a common place, earlier and later, memorable most of all as used by Shakespeare, e.g., 'and precious phrase by all the Muses fil'd' (Sonnet lxxxv. 4); 'his tongue filed' (L. L. L., v., i, l. 11) = polished, refined, as a piece of steel or other metal worked on by the 'file.' See Glossarial-Index, s.v., for notice of Professor Dowden's notes on Shakespeare's sonnets in loc.: l. 10, 'embost' = adorned as was 'embossed' work.

13, l. 1, 'Padua'—see Life in Vol. I., on Greene's probable residence in Padua: l. 13, 'parle' = parley—very frequent in Greene. See Glossarial-Index, s.v.

14, l. 7, 'wanne' = won: l. 10, 'sure' = surely—no Irishism, as in our day: ibid., 'whether' = whichever: l. 22, 'blaze' = blazon or blazoning: l. 26, 'feature' = form or person. See Glossarial-Index, s.v., for many other occurrences of the word in
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Greene, and other examples and illustrations.

Page 15, l. 4, 'stealth'—see Glossarial-Index, s.v.: l. 6, 'his only pleasure'—his pleasure only. See Glossarial-Index, s.v.: l. 9, 'two bodyes and one soule'—a commonplace of our early poets, including Spenser: l. 14, 'foyle'—not 'soyle,' i.e. soil = foil, defeat, conquer: l. 17, 'meere choyce' = Latin merus, pure, without mixture, only.

"16, l. 5, 'disordinate' = disorderly: l. 9, 'the only sight of their Ladye' = the sight only of their Lady: l. 12, 'alarmes' = alarums: l. 17, 'presidentes' = precedents: l. 27, 'aduisement' = deliberation or counsel.

"17, l. 1, 'canuased.' So in 'Mirrour for Magistrates' (p. 230):—

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

Does Greene adapt the word from canvassed (i.e. tossed), in a blanket—the original meaning of 'canvass' being to 'talk much of' and to 'beat'? : l. 2, 'stale' = decoy. See Nares, s.v., for a full note: l. 14, 'Sophister' = disputer?: l. 18, 'moodellesse' = mindless or foolish: l. 20, 'Coloquintida' = colocynth, the medicine: l. 22, 'Polipe.' See page 61, l. 10, and related note on p. 77, l. 4: l. 24, 'stedfast Emerauld'—as in all cases preserving its green colour.
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Page 18, l. 13, 'sect' = party or section: last l., 'passing prayse' = surpassing.

19, l. 6, 'fangle' = trifle, toy: ibid., 'Ouch' = jewel, brooch, spangle, or necklace. See Nares, s.v., for a full note: l. 13, 'coat of the Spanish cut' = a full 'covering' dress, like our frock coat: l. 14, 'side sloppe' = lower garments, breeches: 'side' signifies 'long': ibid., 'bombast' = stuffed or padded.

20, l. 4, 'die' = dye: l. 15, 'substance of her perfect minde.' See note on page 3, l. 6: l. 19, 'stale' = decoy, as before: l. 21, 'rampire' = rampart.

21, l. 5, 'reclaime,' a hawking term = accustom or tame. See Glossarial-Index, s.v.: l. 13, 'traine' = stratagem, artifice, as in Macbeth (iii. 4)—

"Devilish Macbeth

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

So Spenser (F. Q.-I. iii. 24) :—

"But subtil Archimag, that Una sought
By traynes into new troubles to have toste."

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

22, l. 11, 'salue' = the 'hail' or salute: l. 16, 'sith' = since, frequenter.
Page 23, l. 6, 'Sisimbrium' = water-mint: l. 17, 'frumpe' = contemptuous speech, frequentor, and in Lyly, as before: l. 21, 'Muses' = study: last l., 'Spattania'—see Glossarial-Index, s.v.

24, l. 2, 'Stone Calcir'—see special list of stones, etc., after Glossarial-Index: l. 7, 'Lazar' = Lazarus, beggar: l. 9, 'passe not' = heed not: l. 15, 'chaffer' = merchandise. See note on p. 10, l. 8.

25, l. 1, 'likened to the Fullers mill' = fouler or dirtier as it is increasingly used: l. 2, 'the hearbe Phanaces'—see special list of plants, etc., after Glossarial-Index: l. 22, 'stoned' = stand: ibid., 'Niesse.' So page 129, l. 7, = a form of Eyyesse, an infant hawk or quasi nestling. Formed apparently (pace Nares) as nuncle, etc.: l. 24, 'baite' = a term in falconry—to flutter the wings as preparing for flight, particularly at the sight of prey: probably from Fr. battre:

"That with the wind
Bated like eagles having newly bath'd."

(1 Henry IV., iv. 1.)

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

26, l. 5, 'tryall' = proof: l. 13, 'forewit' = wit before or foresight.

27, l. 3, 'curious' = scrupulous; but as this is a very frequent word both as noun and adjective in Greene, see Glossarial-Index,
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s.v., for a full note: l. 17, 'tryed' — proved — frequenter. See Glossarial-Index, s.v., for a full note, with examples: ibid., 'stragler' = vagabond. So in Euphues, as before: l. 24, 'a solemnne Saint'—a hit at the Puritans, since he evidently means a solemn-seeming, or merely outwardly solemn—an old falsehood.

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

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

l. 25, 'Let no wit overcome wisdome'—see note on page 3, l. 10.

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

" 30, l. 1, 'participate'—so late as Wordsworth the verb was thus used. In Pettie's 'Civil Conuersation' of Guazzo (1581-6) an example of present-day use occurs—"seeing our age doth so participate with the qualitie of yron': l. 7, 'tearmes'—see Glossarial-Index, s.v.: l. 11, 'Halcliones' = halcyon or kingfisher. See Nares, s.v., and Sir Thomas Browne's Vulgar Errors, s.v. The
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odd thing is that the kingfisher is only at most a river-haunting, not properly a sea-bird: l. 25, ‘Adamant’ = magnet. So in Troilus and Cress., iii. 2:

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

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

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

” 32, l. 7, ‘sotted’ = besotted, from sotie, folly (Anglo-Norman), as at page 33, l. 22. So Lyly,—“I hope you be not sotted upon the Man in the Moon” (Endimion i. 1): l. 10, ‘collise’ = cullis, i.e. a delicate strong broth. So also Euphues (as before)—“They that begin to pine of a consumcion, without delay preserue themselues with cullizes” (p. 65). So too in his ‘Campaspe’ (iii. 5)—“He that melteth in a consumption is to
be recured by colices not conceits" : l. 22, 'Bathes in Calicut.' See Glossarial-Index, s.v. : l. 23, 'Orme.' See Index of Names, s.v. : l. 25, 'teastie' = testy.

Page 33, l. 1, 'cloth of Arras' = tapestry hangings of rooms, so named after Arras, capital of Artois, where the manufacture originated. They were frequently used to divide apartments—much as sliding-doors do now—not simply hung on the walls, as still to be seen in the "stately homes of England" and France. This explains Falstaff's position behind the hangings, and other examples of the word in Elizabethan-Jacobean books:
l. 16, 'hazard' = perchance in peril, or [thou shalt be] is to be understood, as in 'thou shalt reap,' before : last l., 'fond' = foolish.

34, l. 7, 'cōfēct' = confection, as before : l. 13, 'strait' = strait laced or strait gated : l. 15, 'spurre's'—see Nares, s.v. : l. 23, 'curiositie.'—see note on page 27, l. 3 : l. 26, 'cast'—see note p. 28, l. 21; but here = a dicing or gaming term— I throw at all [my opponents].

35, l. 1, 'mase' = maze or muse, at his wit's end : l. 8, 'peeuish' = froward or wayward : l. 15, 'euill chapmen' = ill salesmen : l. 17, 'visor' = mask : l. 22, 'chose' = choose. So 'lose' for 'loose,' last l. • l. 24, 'vaded'—see Glossarial-Index for full note on 'vaded' v. 'faded.'

37, l. 9, 'Dan' = Don.
Page 38, l. 20, 'Scrappe' = scrap, or scraps of food: ibid., 'reclaimeth' = recallemeth? but see Glossarial-Index, s.v., for a full note: l. 21, 'whetston' = sharpener: l. 22, 'call' = that which 'calls' one to one, as the hawk is called by the call of the falcon, etc.

39, l. 12, 'flowe' = of a swollen river, not of the tides of the sea: l. 16, 'doultishly' = clownishly, boorishly.

40, l. 8, 'tyed . . . to the mast of modesty'—as in the old classic legend of Ulysses and his crew, to resist the Syrens.

41, l. 10, 'Margaret' = pearl: ibid., 'valure' = value. So in 'Mirror for Magistrates' (p. 280),—

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

So too in Sidney's Arcadia.

42, l. 1, 'nurse and bedfellow'—to be noted in regard to the custom.

43, l. 5, 'barren doe'—not that a 'doe' is necessarily 'barren': ibid., 'hoppe tree.'—In 1574, Reginald Scot published a little book, which was republished in 1576 and 1578, advocating and describing the culture of the hop, then imported from Gueldres: l. 11, 'Smaragdo' = Σμαραγδος, the emerald.

44, l. 17, 'flat' = down-right. We still say 'it is a flat lie': l. 20, 'platforme'—Cotgrave gives the Fr. plate-forme as in our sense—model or draught of a building, as it is used here.
Page 45, l. 20, ‘appeached’ = impeached, accused.
So in Richard II. (v. 2),—

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

l. 22, ‘conster’ = construe, as at p. 46, l. 13:
l. 26, ‘maze’ = at his wit’s end, as before:
last l., ‘as though her heart had bin on her halfepeny’—see list of proverbs at close of
the present Notes and Illustrations: last l.,
‘fetch’ = trick or stratagem.

46, l. 12, ‘credit’ = belief, or as we might say
‘crediting’ : l. 24, ‘too’ = to—‘to’ and ‘too’
arbitrarily used.

47, l. 14, ‘cat’ = give tongue or bark: last l.,
‘superlative’—rather ‘comparative.’

48, l. 15, ‘a custom’—see p. 49, l. 10: ibid.,
‘the bay-tree,’ etc.—see special lists, as
before: l. 25, ‘unlikely’ = ill-seeming.

49, l. 14, ‘upper hand’—written when our
streets shelved down to the middle and the
wall was the ‘upper’ portion : l. 21, ‘Pliny’
. . . . . the Unicorn, etc.—see special lists,
as before: l. 25, ‘seemes’—v. sing. after
nom. pl., apparently through influence of
the singular nouns between.

50, l. 2, ‘old folke are twice children.’ Robert
Fergusson, precursor of Robert Burns, felici-
tously puts it in his Farmer’s Ingle—proto-
type of the Cottar’s Saturday Night,—

“The mind’s aye cradled when the grave is near”:

l. 5, ‘as leefe’ = as lief, i.e. as willingly:
ll. 26-7, 'one of my kinsmen sets out the lively Image of a Courtier,' viz., Castilio's 'Courtier'—translated by Sir Thomas Hoby, (1561), and forming one of the HUTH LIBRARY series. This shows how the book and its translation were then known.

Page 51, l. 9, 'Sweete breath'—one wonders how our ancestors ascertained the alleged fact of the 'panther's sweete breath'; but see Glossarial-Index, s.v., for a full note : l. 17, 'valure' = valour here : l. 22, 'ouershot' = outreached.

52, l. 1, 'ouerthwartnes' = crossness, obstinacy. See Nares, s.v. : l. 3, 'hoat' = hot—a key to the pronunciation? l. 9, 'winch' = wince : l. 11, 'quicke' = sensitive part. So we still speak of the 'quick of the nail.'

53, l. 5, 'careful' = full of care, as frequenter.

54, l. 18, 'crost' = marked as with a cross : but see Glossarial-Index, s.v. : l. 26, 'Caue of care . . . dungeon of despayre'—allegorical fancies destined soon to be transfigured by Spenser : last l., 'flinging out' = passing out passionately.

55, l. 3, 'graynge' = grange, i.e. farm house : l. 4, 'mylde' = miles : l. 16, 'semblance' = appearance [of noticing] : l. 19, 'spill' = overturn. Spilled potage, like spilled milk, not to be recovered : l. 27, 'Boore' = boar.

56, l. 2, 'passeth the pikes' = adventureth into and overcomes danger, as before levelled bayonets we should say : l. 14, 'voyage' = in French sense, a land-journey, not as
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with us exclusively sea-travel. See Glossarial-Index, s.v.

Page 57, l. 18, 'onset' = commenced his attack, made his advances: l. 27, 'vented' = pierced so as to give 'vent' to the liquor by a cock or stopple. Both images are drawn from the commonly known fact that the liquor will not issue without there be also a spigot-hole, or the upper bung loosed. The word 'vent' is still in ordinary use in the above sense.

58, l. 1, 'nosethril' = nose and thirl = perforation (Saxon). So in Shakespeare, Spenser, etc., etc.: l. 12, 'circumstance' = standing around, i.e., as he cunningly says, he dares only tell the plain fact without rhetorical amplifications: l. 16, 'tract' = Lat. tractus, i.e. space or course.

59, l. 1, 'vnpossible' = impossible: l. 2, 'adamant' = diamond: l. 5, 'sustaynes' —another example of v. s. after nom. pl. Query — through interposition of 'loue'? or perhaps of 'who,' in same manner as we find 'that' causing the verb to be in sing. in so many cases: l. 12, 'Hermine' = ermin: l. 25, 'mislingshowres' = falling in smaller or more misty drops than when it drizzles.

60, l. 6, 'gase'—on account of his beautiful skin and sweet savour as noted by Pliny, etc.: l. 11, 'vertue of pure jet'—see special lists, as before, for full note on this: l. 12, 'flare' = fat, of a pig's kidney (Westmore-
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land), in Somerset = saliva (Phillips). But qy. misprint for 'flaxe'?

Page 61, l. 3, Serpentine powder—see Glossarial-Index, s.v. : l. 4, 'Salamander stone'—qy. asbestos? but see special lists, as before : l. 7, 'free stone'—ibid. : l. 8, 'the Emer-auld,' etc.—see special lists, as before : l. 10, 'Polipe'—see special lists, as before, and p. 77, l. 4 : l. 11, 'Saphyre'—ibid. : l. 14, 'troathlesse' = without keeping his troth.

" 62, ll. 3, 4, 'the fish hauing no eares'—an old vulgar error.

" 63, l. 6, 'trauaell' = travail : l. 7, 'your labour lost'—a phrase very common earlier and later; see Glossarial-Index, s.v. : l. 9, 'letting' = hindering : l. 20, 'marrow' = mate : l. 21, 'squat' = lie not flat? l. 26, 'string' = of bow : l. 27, 'white' = centre-mark.

" 64, l. 8, 'brimme' = edge : l. 9, 'stone in Ægypt'—see special lists, as before : l. 18, 'call it,' etc. = entertain the question or subject—a curious use.

" 65, l. 4, 'Beral'—see special lists, as before : l. 7, 'gineper' = juniper.

" 66, l. 2, 'renoumed' = renowned, as before : l. 17, 'as cold as a clock.' So Lyly in Euphues, as before—'Though Curio bee as hot as a toast, yet Euphues is as colde as a clocke' (p. 106, Arber). See Glossarial-Index, s.v. : l. 27, 'cast'—a gaming use = threw them all face uppermost.
Page 67, l. 1, 'remorse' = pity. l. 7, 'dered' = loved. See Nares, s.v., for a useful note.

68, l. 10, 'conserve' — now used = confection, but here as a medicinal conserve, whereas we have only so retained it in the 'conserve of roses.'

69, l. 10, 'enveigled' — if the supposed derivation be true, does not require to be used in an ill sense, and that derivation ('blinded') is strongly supported by the corresponding clause 'so blinded' four lines below.

70, l. 24, 'with all' = withal.

73, l. 25, 'poult foote' = club footed — query because such a foot comes down with a thump or 'polt'? See Glossarial-Index, s.v.

74, l. 16, 'the Elephant' — see special lists, as before: l. 19, 'Basilisk' — seems to be a complete transformation of Pliny's statement — "yea and (by report) if he doe but set his eie on a man, it is enough to take away his life" (Holland's Pliny, lxxix. c. iv.).

75, l. 3, 'milte' = spleen. l. 4, 'burstines' — 'tumideque mariscæ, burstennesse, itchingness' (A Little Dictionary for Children, s.v. Hernia, &c., 1586):

76, l. 9, 'habilitye' = the 'h' before 'a': l. 15, 'Mithridate' = elixir : ll. 16-17, 'Reedes in Candie' — see special lists, as before: l. 25, 'Pickerell' = pike; see Pliny, lxxxii. c. 2.

77, l. 4, 'Polipe stone' — the 'polipe' is an animal, this a stone.
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Page 79, l. 3, 'carter'—then (as now) thought an ignorant person, and bad logic was called in derision, carter's logic; or possibly it meant the logic of blows: 'flat' = downright.

80, l. 15, 'quidities' = (originally legal or scholastic) quibblings or subtleties, equivocations or double meanings: l. 17, 'moe' = more:
1. 18, 'secretaries of nature'—a favourite contemporary name for Bacon.

81, l. 5, 'Letters of Ephesus'—see Index of Names, s.n.: l. 12, 'pince' = pinch. Cf. the converse of 'winch' for 'wince' before.

82, l. 25, 'a dumb Schoole' = esoteric, silent to outsiders.

83, l. 22, 'Strapado'—from the Italian strappare, to stretch or pull away by force. The punishment was to be drawn up by a cord fastened to the arms, and then to be let down suddenly and stopped with a jerk. It broke the arms of the soldier and loosened his joints. See Dyce, s.v., and R. Holme's 'Acad. of Armory and Blazon,' B. iii., c. 7, which Dyce quotes. Braithwaite entitles one of his raciest books 'A Strappado for the Devil.'

84, l. 3, 'me think' = methinks: l. 17, 'greene tayle' = young tail.

85, l. 6, 'chymed for sleepe'—now in the Nursery a 'yawn' is called 'a first bell for bed or sleep'—the eyelids closing in sympathy, going together and winking like the clapper of the bell: l. 13, 'strayning' =
pressing her hard: *ibid., 'A dio' = adieu—how little we think of the meaning when we use the word!

Page 86, l. 17, 'confection,' see note before: l. 26, 'Conge' = bow of farewell and kiss. So Armín in his 'Nest of Ninnies' (1608), "Sir William with a low congy saluted him." (see my edn. of the Poems, etc., of Armin, in Occasional Issues): l. 27, 'vale' = farewell.

" 87, l. 7, 'things unlooked for, most often happen' —a long anticipation of Lord Beaconsfield's saying, 'It is the unexpected that always happens.'

" 88, l. 7, 'bushell'—a saying originating in the Eastern custom of presenting bread and salt to the stranger or visitor in token of friendship: l. 9, 'bande' = bond: l. 14, 'Jacinth, if it be rubbed,' etc.—see special lists, as before.

" 90, l. 25, 'make' = mate.

" 91, l. 7, l. 19, 'ware' = beware—see l. 27: *ibid., 'as the dogge'—in AEsop's fable, or—between two stools, etc.

" 92, l. 19, 'winding' = a sporting term; to wind, or have him in the wind, is to scent him, the wind blowing the scent from the humid animal or his steps, to the dog: l. 25, 'sharpenest'—qy. a Greene-made superlative, or a misprint for 'sharpened'? Editor knoweth not whether he means that when it tasteth of sugar it is a sign that sugar has been added; but it is a sign: l. 26, 'infer' = draw.
Page 93, l. 13, 'Hobby' = species of hawk: l. 14, 'checke' = pause in the flight. So Twelfth Night (iii. 1), "And like the haggard check at every feather, that comes before his eye" = change the game while in pursuit; Holyoke gives - ludificatur: l. 15, 'returne'—see Glossarial-Index, s.v., for a full note: ibid., 'quest' = search, pursuit.

" 94, l. 24, 'carpet knight' = knight dubbed in peace, whose whole exploits are limited to courtly attendance. In Twelfth Night (iii. 4), Shakespeare describes this jocular order, "He is a knight, dubb'd with unhack'd rapier, and on carpet consideration."

" 95, l. 6, 'skonce' = brain-pan or skull: l. 7, 'on the last' = on the stretch, as a shoe on the last: l. 8, 'tenters' = tenter-hooks: l. 10, 'inferrying' = making, as before.

" 96, l. 13, 'take counsell at his pyllowe' — as we say, sleep on't.

" 97, l. 21, 'bale' = sorrow or misfortune. So Coriolanus, i. 1:—

"Rome and her rats are at the point of battle,
The one side must have bale."

So Spenser in Daphnaida (l. 320):—

"Let now your bliss be turned into bale":

l. 23, 'puffing peate' — burning or smoking fuel so-called, made of the compressed 'peat' of bogs.

" 98, l. 2, 'the Lyon couleth his Stomacke with eating the Sea-mouse, etc.'— see special lists, as before: l. 3, 'Ermelyne' = ermin: l. 7,
'careful' = full-of-care, anxious: l. 13, 'little world'—one of various clauses, showing that the idea of the Microcosmos was then common.

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

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

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

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

"103, l. 25, 'Muses' = musings.

"104, l. 26, 'block' = obstacle?

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

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

"So long he drinks, till the black caravell
Stands still fast grauelled on the mud of hell."

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

Page 107, l. 9, 'Canaros'—Canary Islands?—see Index of Names, s.n.: l. 12, 'Cantharides' = fly used in blisters: l. 15, 'naught' = naughty, bad.

108, l. 1, 'trayned' = used as a stratagem or artifice: l. 27, 'for' = on account of, through.

109, l. 13, 'the stone Armenicke'—see special lists, as before.

110, l. 2, 'feofmentes' = grant of feud or estate in trust; here = gift, the legal term designating a gift of lands, etc., in fee-simple, i.e. for ever: l. 9, 'padde in straw' = cheat, i.e. trusses bulked out with any rubbish, that they might have a fair show: l. 23, 'doter' = dotard.

111, last l., 'peece' = fowling-piece.

112, l. 22, 'taketh euer'—query [n]euer?

114, l. 1, 'rose-alger' = rose-laurel or rose-bay tree—see special lists, as before. Fr. rosageur: l. 4, 'flyes Catabria'—see special lists, as before: l. 20, 'Captaine of Cornetto' = of cuckolds: l. 26, 'golden boxe' see Glossarial-Index, s.v., in relation to the story of the gold casket in Merchant of Venice.

115, l. 24, 'let' = hinder: ibid., 'daly' = dally.

117, l. 6, 'soused' = plunged: l. 8, 'alate' = lately.
See Glossarial-Index for other examples: l. 20, 'hay,' either from the Fr. 'haie,' hedge, or the round dance, so called from the same.

Page 118, l. 5, 'swaying' = swaying—aid [of] required before assault: l. 11, 'passed not' = cared not, hesitated not: l. 20, 'abhominable'—Nares annotates:—"A pedantic affectation of more correct speaking, founded upon a false notion of the etymology; supposing it to be from ab homine, instead of abominor, which is the true derivation. Shakespeare has ridiculed this affectation in the character of the pedant Holofernes:— 'This is abominable which he [Don Armado] would call abominable' (Love's L. Lost, v. 1)." It must be added that it was not necessarily pedantic so to spell. As simple matter-of-fact the word carried in it meanings corresponding with the double derivation. In Lyly, as before.

"119, l. 19, 'his'—misprint for 'hir': l. 20, 'they' used because 'she' is used in a generic sense.

"121, l. 14, 'fangle'—we say 'fangled.'

"122, l. 5, 'steps' = stops, i.e. tries the impossibility of stopping.

"124, l. 11, 'match'—qy. misprint for 'march'? but it may be = marry.

"125, l. 1, 'disloge' = dislodge: l. 13, 'bain' = bane.

"126, l. 22, 'hauty' = high.
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Page 127, l. 12, 'corps' = corpus, not as with us corpse or dead body: l. 24, 'inconvenience' = disadvantage: l. 25, 'mainkinde' = mankind.

" 128, l. 12, 'leaze' = leas: l. 14, 'straight' = strait: l. 20, 'lodesom' = lodesome, i.e. heavy or over-lacking: l. 25, 'snuffles' = sniffs through the nose.

" 129, l. 5, 'Boa'—only the 'constrictor' serpent seems to have been so named; but in Topsell's great folio is a quaint monster so named. Query—boa[r] ? l. 7, 'Niesse'—see note on page 25, l. 22 : ibid., 'ramage' = wild, as in Chaucer: l. 8, 'limes' = lines or bands, as in a limed hound, i.e. a hound held by his keeper.

" 130, l. 18, 'sinisterly' = absurdly, perversely: l. 24, 'hardly' = with difficulty.

" 131, l. 8, 'disgesting' = digesting—frequent contemporaneously and later. I heard it used the other day colloquially in this phrase—'We'll need a week to disgest these plans': l. 19, 'harty' = brave, or of good courage: ibid., 'moulde' = mole. So mold-warp—from turning the mould: l. 20, 'dolphin, for his straight back'—the conventional drawings of the dolphin exaggerated the mythical crookedness: l. 21, 'parasit' = parasite, pander.

" 132, l. 2, 'find in y' fairest rose, a foule canker.' So Shakespeare (Sonnet xxxv.):—

"Loathsome canker lives in sweetest bud,"
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-- caterpillar. Again (Sonnet lxx):—

"For canker vice the sweetest buds doth love."

Lyly in his Euphues, as before, furnishes good examples, e.g., "Is not poysen taken out of the Hunysuckle by the Spider? venym out of the Rose by the Canker?"

. . . "The Rose though a lyttle it be eaten with the Canker yet beeing distilled yeeldeth sweet water" (pp. 100-1, Arber): l. 21, 'taints' = tents—a surgical appliance.

So p. 133, l. 1. So Lyly, as before—"If it be ripe it shalbe lawnced, if it be broken it shalbe tainted" (p. 65): l. 26, 'quatted' = satiated. So Euphues (C. 3 b):—"to the stomach quatted with dainties, all delicates seem queasie."

Page 133, l. 4, 'cõbersõ' = combersom, cumbersome:

l. 26, 'frettised' = fretted, disturbed?

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

Part II.

" 139, l. 9, 'infringed' = broken down or destroyed. See Glossarial-Index, s.v.
Page 141, l. 3, 'Robert Lee'—there were so many Robert Lees contemporary that it is impossible now to determine the personality of this one; only as Greene had other Lincolnshire friends, this may have been a Robert Lee who was knighted 11 May, 1603; another, Lord Mayor of London, 22 May, same year: ibid., 'Roger Portington'—see note on page 11, l. 1: l. 9, 'Celonites'—see special lists, as before.

142, l. 21, 'Pismier' = pismire.

144, l. 4, 'Embroiderer' = embroiderer, i.e. weaver.

145, l. 4, 'Ironice' = ironically: l. 8, 'Satyre' = satirist—whether any particular one was meant cannot now be determined.

146, l. 1, 'Richard Stapleton'—a 'small poet' in his way and famous in his generation otherwise. See Index of Names, s.v.: l. 4, 'Pallas crue' = company. Except as applied to a 'ship's crew' the word has a deteriorated meaning now: l. 5, 'Brittane'—Brittish was not yet current.

148, l. 4, 'craue'—to rhyme with 'haue' made ungrammatical = [would] crave.

149, l. 14, 'whether' = which-ever: l. 15, 'well-meaning'—corresponding with the 'well-wishing' of Thorpe's famous dedication.

150, l. 6, 'verdit' = verdict: l. 19, 'english consumption' = pthisis, still the curse of our climate: l. 21, 'dry blowes'—much as
we speak of 'dry humour': l. 27, 'port' = style, state.

Page 151, l. 7, 'fact' = act : l. 21, 'baleful' = sorrowful : l. 23, 'wreck' = wreak : l. 28, 'disaster' = disastrous in its transition-form.

153, l. 7, 'seased' = seized, put in legal possession of : l. 23, 'disgresse' = digress.

156, l. 1, 'distilled' = slowly dropping tears : l. 19, 'straining at.' So in our English New Testament = straining out.

157, l. 22, 'affectioned' = devotedly loving.

162, l. 14, 'dissolue' = resolve.

164, l. 22, 'Gymnosophists'—anciently described as a sect of Indian philosophers, but = fakirs.

165, l. 10, 'worshipfully' = honorably, well-connected : l. 20, 'quandary' = a fact, the cause of hesitation or doubt—"He quandaries whether to go forward to God, or with Demas, to turn back to the world" (Thomas Adams i. 505); corruption of the French Qu'en dirai-je? 'what shall I say about it?'—a perplexed question. Doubtless the root of the word is in some hitherto untraced 'fact' or incident.

166, l. 4, 'lust' = list, will or choice; but see Glossarial-Index, s.v., for examples from Lyly, etc. : l. 10, 'straight' = strait.

167, l. 17, 'passe' = surpass.

168, l. 5, 'curiositie' = scrupulosity, as before : l. 16, 'tenure' = tenor.

169, l. 14, 'cogging cobesmates' = cheating mates.
or associates: last 1., 'af' - caused by or carried out.

173, l. 6, 'blabs' = gossips: l. 20, 'pretensed' = professed: l. 26, 'Orisons' = devotions.

174, l. 1, 'complexion' = constitution: l. 14, 'galled' = galled: ibid., 'frankly' = openly, candidly, liberally: but see Glossarial-Index, s.v., for examples: l. 17, 'herbe Baaran' — see special lists, as before: l. 23, 'Tyborne' = gallows: l. 26, 'mate' — a chess term = the complete or decisive check of a piece, which results in its loss; Fr. mat, made dead. Small mate is = the final mate not of the king, but of some smaller piece, but the term is not now used in chess.

175, l. 16, 'Torpedo' — could Greene intend Tarantula? ibid., 'procrastination' = delay, continuance: l. 18, 'vale' = veil: last l., 'canuizado' = sudden assault in a particular vesture — spelled camisado. See Nares, s.v.

176, l. 26, 'seastar' — see special lists, as before: last l., 'mount Vermise' — see Index of Names, s.n.

177, l. 2, 'cast thy cardes' = cast up or count the value of your hand, as in cribbage: l. 7, 'banckrout' = bankrupt: l. 26, 'clarkely' = scholarly.

178, l. 1, 'halted' = slipped, i.e. given the slip to?

179, l. 6, 'warde' = a fencing defensive term:
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l. 11, 'stirring' = steering: ibid., 'stearne'
= helm, as before: l. 26, 'cock-boat' =
small boat, whether attached to a ship
or not—sometimes spelled simply 'cock'
without 'boat.'

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

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

So too 2 Henry IV. ii. i :

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

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

" 181, l. 10, 'fraught' = freight: l. 20, 'demurely'
= gravely: l. 22, 'Palmers' = travelling
monk: l. 25, 'mortified' = dead.

" 182, l. 12, 'Orylbus boxe'—see Index of Names,
s.n.: ibid., 'Carolus scarph'—ibid.

" 183, l. 4, 'trusty' = confiding.

" 187, l. 15, 'cragged' = twisted? l. 24, 'toyish'
= trifling, childish.

" 188, l. 2, 'Grype' = a mythical heraldic bird,
griffin: l. 13, 'vnwares' = unawares.

" 189, l. 10, 'discouert' = a hunting term for dis-
covery.

" 189-90, last l. and l. i, yea, in seeking to
vnlose *the Lunes*, the more shee was intangled’ : 198, ll. 7-9, ‘thou must be the man which must vnlose me from *the lunes*, or els I shall remaine in a lothesome Laberinth.

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

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

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

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

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

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

where the 4to of 1630 and the folios of 1623 and 1632 read ‘lines’ and the earlier quartos ‘vaine.’ The only passage
in Shakespeare where the word 'lunes' occurs in the original and old texts is in Winter's Tale, where we read (ii. 2),—

"These dangerous unsafe lunes o' the king! beshrew them—
He must be told on't and he shall."

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

"De Rotundis: Two Cheepings.

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

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

Page 190, l. 10, 'the Garlike'—see special lists, as before: l. 12, 'the hemlocke'—ibid.: l. 13, 'the grease of the snayle'—ibid.

191, l. 6, 'nousled' = nuzzled: l. 13, 'file'—qy. 'filed' or flattering speech: l. 14, 'stampe' —qy. the 'stamp' or call by the foot on the ground, to the hunting-bird to return?

193, l. 14, 'wrecked' = wrecked.
194, l. 8, 'wage' = give a wage or payment.
196, l. 1, 'Don'—not 'Dan,' as before: l. 24, 'shamefast' = shamefaced, modest.
198, l. 7, 'tedder' = tether: l. 8, 'lunes'—see full note on p. 190, l. 1.
200, l. 1, 'blossomes of the Mirabolanes'—see special lists, as before: l. 8, 'Vendales' = Vandals.
202, l. 11, 'shoake' = shock; but qy. misprint for 'stroake'?
203, l. 2, 'scrappe' = scrape or writing, i.e. letter: l. 7, 'paltring' = shifty.
205, l. 22, 'machauilian' = after Machiavelli, who for long was (preposterously) held to
be the incarnation of all deceitfulness. Professor Villari's recent erudite and judicial Life has lifted off the centuries-old obloquy. Fortunately this truly great book has been admirably translated into English.

Page 208, l. 6, 'Crysolite'—see special lists, as before: l. 8, 'the Unicorne'—ibid: l. 11, 'Basco leafe'—ibid.

" 209, l. 18, 'Seahulner'—spelled 'Seahuluer,' and so page 288, l. 12.

" 210, l. 11, 'Scuse' = excuse: l. 23, 'collise'—see note on page 32, l. 10.

" 216, l. 5, 'clawbackes' = flatterers.

" 217, l. 6, 'canuasing' = discussing; but see note on page 17, l. 1, for another use.

" 219, l. 14, 'sawst' = sauced: l. 17, 'paced in print' = perfect in foot or pace, as a printed book is perfect in its beauty.

" 220, l. 2, 'kneestead' = place of the knee. See Glossarial-Index, s.v. : l. 3, 'crotch' = crutch? l. 5, 'frounst' = fringed, plaited: l. 8, 'side wide'—side = long; wide = full: l. 9, 'gent' = genteel, Scotch 'genty': l. 10, 'Alla Morisco' = Moorish?

" 223, l. 17, 'indifferent' = unprejudiced, impartial.

" 225, l. 11, 'a counterfeit Camelion' = the very likeness of a [changeful] chameleon: l. 17, 'Mercurialists' = changeable character—one under the influence of the planet Mercury (as was believed).
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Page 229, ll. 15-16, 'I get nothing but the horns' = be cornuted or made a cuckold.

" 230, l. 11, 'huswife' = housewife.

" 232, l. 10, 'Pharicletes had a pestilent wit'—so Shakespeare 'a pestilent knave' (Rom. iv. 5, 147)—'a pestilent gall to me' (Lear i. 4, 127)—'a pestilent complete knave' (Othello ii. 1, 252).

" 234, l. 17, 'corporall oath' = personal. In many old church registers there are entries of vicars and rectors having taken 'corporal' possession of their 'livings' with all the rights appertaining thereto.

" 237, l. 18, 'Agathes' = agate? but see special lists, as before.

" 239, l. 15, 'scrap,' i.e. scrap or scraps of food, as before: l. 22, 'sollempe' = solemn—contemporary and later spelling, as in 'condempne,' 'decept,' etc., etc.

" 242, l. 9, 'thou ... declares' = declarest.

" 243, l. 12, 'dint' = stroke.


" 251, l. 3, 'Mary Rogers, wife to M. Hugh Rogers of Euerton'—She was a sister of Roger Portington before annotated, and wife of Hugh Rogers of Mablethorpe, co. Lincoln, and Everton, co. Notts. He died at Mablethorpe 20 Jan. 1607-8, and from
his Inquisition *post mortem*, it is evident that his wife had predeceased him.

Page 252, l. 14, 'welwillers' — again recalling Thorpe's 'well wishing.'

" 253, l. 12, 'descant' = variation in music (or discourse). See Nares, *s.v.*, for full notes.

" 254, l. 2, 'happily' = haply : l. 26, 'Satire' = satyr.

" 255, l. 5, 'prescript' = prescribed : l. 6, 'fained' —see Glossarial-Index, *s.v.* Greene uses it frequently, sometimes as = feigned and again as = glad : l. 27, 'bird of Egypt' = Ibis? but see special lists, as before.

" 257, l. 3, 'leachers' = licentious men : l. 19, 'die' = dye.

" 259, l. 21, 'inckpot' = poets, scribblers.

" 260, l. 16, 'the fountain Sibia'—see Index of Names, *s.n.*

" 262, l. 9, 'sincke' = receptacle, as 'sink' for dirty water : l. 19, 'lust' = list, choice, as before.

" 263, l. 13, 'Cerammon'—see special lists, as before: l. 22, 'the hoofe of the Leopard' —*ibid.*

" 264, l. 9, 'Dant' = Dante : l. 17, 'Echites'—see special lists, as before : l. 19, 'Flos Solis' = Sun-flower.

" 265, l. 1, 'the hearme of India' —see special lists, as before : l. 3, 'the goorde leafe' —*ibid.* : l. 4, 'the tree Tillia' —*ibid.*

" 266, l. 21, 'lash' = leash. See Nares under 'leash' for full notes.

, l. 10, 'loathe' = loathing.

, l. 27, 'quat' = satiate, as before.
Page 270, l. 13, 'Burse' = Exchange. So Massinger's 'City Maid' (iii. 1),—

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

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

"274, l. 4, 'the deare with the sight of a faire apple standeth at gaze'—So Lyly, as before,— "the whole heard of Deare stand at gaze if they smell a sweet apple" (p. 78).

"275, l. 25, 'divine' = forecast, reveal.

"276, l. 19, 'As for the bay tree . . . . Plinie reporteth'—see special lists, as before: l. 23, 'tournay' = tournay: l. 25, 'Algorisme'—see Glossarial-Index, s.v., for a full note.

"278, l. 5, 'Acanthis'—see special lists, as before.

"279, l. 19, 'Carisnum'—ibid.

"280, l. 9, 'the trees in the Ile of Colchos'—ibid. : l. 10, 'Serpents Serapie'—ibid. : l. 12, 'Euets'—ibid.

"283, l. 12, 'the Viper being tyed to a Beech tree,' etc.—ibid. : last l., 'Syluein' = sylvan.

"284, l. 1, 'lawnes' = meadows : l. 16, 'chose' = chosen : l. 23, 'quaileth' = overpowereth.

"289, l. 8, 'counterfeit' = likeness, as before.

"290, l. 24, 'Ciatica' = sciatica.

"291, l. 13, 'ye stone Draconites'—see special lists, as before : l. 24, 'ye hearbe Adiation'—ibid. : l. 26, 'Vernese'—spelled Vermese,
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at page 176, last line. See Index of Names, s.n.

Page 292, l. 18, ‘than’ = then.

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

295, l. 26, ‘Sandastra’ — see special lists, as before.

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

II. PROVERBS AND PROVERBIAL SAYINGS.

5, ll. 11, 12, ‘striuing further then his sleeue would stretch’ = arm or power.

6, ll. 14-15, ‘as bold as blind Bayard’—see Notes and Illustrations in loco.

16, ‘they seeke others where they haue been hidde themselves.’ So ‘If the old woman had not been in the oven herself she never would have sought for her daughter there,’ and variantly.
Page 19, l. 24, 'he that cannot dissemble, cannot luye.'
" 20, l. 2, 'so fast bred by the bone, as it will neuer out': l. 22, 'framing of sheepes skin for his woolues backe.'
" 21, last l., 'sat quite beside the saddle.' So in Lyly's Euphues, as before - he did not sit securely (or at ease) in his saddle, but awry, and therefore was and felt insecure.
" 22, ll. 1, 2, 'his heart was in his hose.' We now say 'his heart is in his boots.' Of course everybody knows the original in Homer, Iliad xv. 280: —παρὰ ποσει καιτεσε θυμος —'their spirit fell into their feet.'
" 25, l. 10, 'a young Sainte an olde Diuell'—a long-lived lie, and slander, and sneer combined: l. 20, 'lightly gained as quickly lost.'
" 26, l. 3, 'a faire face may haue a foule minde': l. 4, 'sweete words, a sower heart': l. 5, 'rotten bones out of a paynted Sepulchre': l. 6, 'al is not gold that glysters': l. 13, 'one forewit is worth two after': l. 19, 'killed her with kindnesse': l. 23, 'every dramme of pleasure shall haue a pound of sorrow.'
" 28, l. 23, 'goe as the snaile faire and softly.'
" 29, l. 6, 'it is to late to call againe yesterday': l. 24, 'had a fle in his eare, and his combe cut,' etc. So in Lyly, as before—'Philautus . . . . stoode as though he had a fle in his eare' (p. 85).
" 30, l. 5, 'two might best keepe cousaile where one was away': ll. 12-13, 'so longe the
pitcher goeth to the brooke, as in tyme it comes broken home.'

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

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

"36, ll. 3-4, 'neither care of his choyce, nor fear of his chaunge.'

"38, l. 13, 'so many heades, so many wits.'

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

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

"M. Dromio, look here, now is my hand on my halfe-peny. Half. Thou hast not a farthing to lay thy hands on, I am none of thine."—Mother Bombie, ii. 1.

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

Notes on Du Bartas, To the Reader, p. 2. See our Glossarial-Index, s.v.
Page 46, l. 1, 'doubting what a sleeue she shoulde shape for the coate': l. 13, 'I am at a good poyn.'

48, l. 6, 'the lesse worth to be taken as ye hardest.'

49, ll. 13-14, 'the Senators would giue them the upper hand'—see Notes and Illustrations in loco.

50, l. 7, 'I had rather you should eate of the meate then I taste of the sauce.'

52, ll. 4-5, 'she tooke pepper in the nose' = to be angry, to take offence. Ray's Proverbs, s.v. See Nares, s.v., for several examples. So Lyly, as before—"I would not that al women should take pepper in the nose that I have disclosed," etc. (p. 118): l. 27, 'I will not make comparisons, because they be odious.' So Lyly, as before—"least [= lest] comparisions should seeme odious" (1579, p. 68).

52, l. 14, 'the Foxe will eate no grapes.'

53, last l., 'they which sued to marrye in haste, did finde sufficient time to repent them at leasure.'

57, l. 20, 'loue makes al men Orators.'

58, ll. 5, 6, 'his wits are either bewitched, or els not at home.'

62, ll. 21-2, 'she would have hid fire in the straw, and have daunced in a net.'

63, l. 2, 'the Citie which comes to parle . . . . is soone sacked': l. 14, 'it is yll halting before a Cryple, and a burnt childe will feare the fire': ll. 22-3, 'yll catching of fish, when the hooke is bare'—the elder Puritan Preachers barb many of their vehement appeals to those who
tempt the devil to tempt them, or who need scarcely a semblance of temptation to lead them to fall, with this proverbial saying and its converse in such as snap at the 'bare hook' without so much as a disguising or attracting 'bait.'

Page 64, ll. 2-3, 'a woman may knit a knot with her tongue, she cannot untie with all her teeth'—a proverb in every-day use still, especially in Scotland, when an unadvisable marriage is contemplated or is being made the topic of gossip.

" 66, l. 17, 'affectio as cold as a clock'—see Notes and Illustrations in loco.
" 67, l. 20, 'put case it be' = suppose.
" 69, l. 25, 'it is Saint Frauncis fault, he wantes his hoode'—St. Francis had evidently left his hood behind him.
" 75, l. 1, 'So many heads, so many wits': ll. 18-19, 'you misse the cushion' = miss intent; but see Glossarial-Index, s.v.
" 78, l. 21, 'he who worst may, must hold the candle': l. 22, 'a man must needes go where the diuel driues'—both in Lyly, as before.
" 79, l. 14, 'a fooles bolt is soone shot'—ibid.
" 85, l. 10, 'found fish on his fingers' = plenty of fish to fry, plenty of occupation; but see Glossarial-Index, s.v.
" 86, l. 3, 'will you, nil you': l. 5, 'gawe him a Cake of the same paste and a soppe of the same sauce.'
" 88, l. 7, 'the choyce of a friend requireth the eating
of a bushell of salt'—see Notes and Illustrations in loco: l. 22, 'soone ripe, soone rotten.'

Page 89, l. 16, 'euyer saint hath his feast,' i.e. feast day or festival—all in R. C., many in Church of England.

" 91, l. 7, 'a man hauing cracked his credit is halfe hanged'—now used of one who is thought likely not to be able to pay his way or be solvent.

" 94, l. 12, 'beare two faces under one hoode': l. 26, 'it is a worlde to see how they learn to lye'—see Glossarial-Index, s.v.

" 95, l. 5, 'the rypest witte, the readyst heat.'

" 96, l. 11, 'delayes breede daungers.' In Lyly, as before.

" 99, l. 13, 'brought in to a fooles paradise' = Limbus fatuorum—according to the Schoolmen's conceptions of limbi or intermediate states between heaven and hell there were these three—(1) Patriarchs, (2) Unbaptized children, (3) Fools and others with defective intellects. See Glossarial-Index for examples from Lyly, etc.: l. 26, 'experience is the Mistresse of fooles.'

" 100, l. 20, 'hee that hath been deceiued with a lye, will scarcelie credit a true tale.'

" 101, l. 10, 'buy repentance too deare.'

" 103, l. 16, 'one nayle forceth out an other': l. 18, 'it is an euill dogge barks at his fellow.'

" 108, l. 5, 'the goose that cannot see the Gosling winke.'
Page 109, l. 24, 'consent [not] lyghtlye, least haste should make waste.'

110, l. 6, 'olde men are verye suspitious' : l. 9, 'spyte a padde in the strawe'—see Notes and Illustrations in loco.

111, l. 17, 'eyther . . . amende, or els make an ende.'

115, l. 7, 'for every drop of delight, a whole draught of spite.'

116, l. 10, 'what the heart did think, the tongue would clinck.'

117, l. 20, 'so caught in the hay, and taken with the toyles.'

119, l. 1, 'the cat will to kind.'

121, l. 17, 'buy y' pig in the poke' : l. 26, 'those whelps are ever blind that dogs beget in haste': last l., 'he that leaps before he looke.'

122, l. 6, 'he wil make necessity to haue a law': l. 8, 'loue is aboue king or keisar, lorde or lawes.'

124, l. 4, 'a faint heart was never fauoured of fortune'—usually 'a faint heart never won a fair lady.'

128, l. 22, 'the weakest is ever driuen to the wal.'

131, last l., 'I take thè for words of course.'

134, l. 6, 'loue to chop and change'—see Notes and Illustrations in loco.

150, l. 20, 'take his Innes in S. Patrick's purgatory'—either take up his lodgment, or a metaphor from going through the Inns of Court as a student of law.
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'St. Patrick's purgatory' was a cave attached to a church in Ireland, where the pilgrim, after being warned and dissuaded if possible, was allowed to enter, and where he had visions, i.e. horrible dreams, etc. Some never returned again. See Wright's work on it (1844); also Stanihurst's Ireland (1589). Possibly some mephitic vapour is given out, as at the Pythian cave.

Page 154, l. 14, 'past cure, past care,' and 'without remedie, without remembrance.'

156, l. 16, 'such weathercocks as euerie wind can turne their tippets.' See Glossarial-Index, s.v. Tippet.

159, l. 1, 'both ayme at the marke as the blinde man shoots at the crowe.'

161, l. 19, 'there must bee a knitting of hearts before a shaking of hands.'

168, l. 24, 'ill putting the hand between the barke and the tree.'

170, l. 10, 'Pharicles had sowen wilde Oates': l. 13, 'bought wit best.'

173, l. 26, 'paying his debt by death unto nature.'

174, ll. 2-5, 'wishing for rayne when the shower was past . . . buying repentance too late': l. 19, 'he turneth forth a newe leafe.'

177, l. 23, 'is not worth a rush'—"An allusion to the prevalent custom in our author's time of strewing chambers with rushes and renewing them for a fresh guest. The favourite plant was the flowering rush.
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(Butomus umbellatus), which emits a sweet smell when crushed. The term 'not worth a rush' is still used by us as a word of contempt, long after its true meaning has been forgotten, but which is capitaly given in our text:—"strangers haue greene rushes when daily guests are not worth a rush" (Sapho and Phao)—Fairholt's Lyly's Dram. Works, vol. i., pp. 182, 294.

Page 178, l. 22, 'whose pretensed pilgrimage is to seeke S. Iames.'

187, l. 13, 'brede by the boane would not out of the flesh.'

203, l. 16, 'in kneeling to Saint Francis shrine, he should be thought a Fryer of the same fraternitie.'

215, l. 20, 'the touchstone trieth the gold.'

222, l. 24, 'one tale is always good vntil another is heard': l. 25, 'all this winde shakes no corne.' A quaint old book "An Harborowe for Faithfyl and Trewe Subjectes agaynst the late blowne Blaste, concerninge the Gouernmët of Women.... At Strasborowe 26 of April 1559" uses the saying —"Now thus thou seest good reader, that al this wynde shaketh no corne, that this bolde blustering blaste [of no less than John Knox] though it puffeth and bloweth neuer so much yet can it not moue or ones stirre the suer groûded rock of veritie" (M).

224, l. 15, 'because they found some one halting they wil condemne all for creeples.'
Page 225, l. 2, 'pull haire from a bald man's head': l. 26, 'a cake of the same dow.'

226, l. 13, 'it is a fowle byrd defiles its own neast': l. 24, 'I see thou canst holde a candle before the diuel.'

227, l. 5, 'it is daunegrous for him to speake ill of an Irish kearne that is offering a Cowe to Saint Patrick.'

229, ll. 1-3, 'so that your comparisons hold very well, sith the equalitie of your maners makes them not odious.'

230, l. 11, 'it hardlie commeth to passe that a yoong diuell proves an old Saint.'

234, l. 19, 'see what will fall (= befall) between the cup and the lip.'

236, l. 6, 'held ope the poake when the Pigge was offered.'

238, l. 20, 'looke before thou leape.'

239, l. 13, 'a burnt childe will dread the fire.'

241, l. 11, 'where the hedge is lowest there every man goeth ouer': l. 12, 'the weakest is thrust to the wall.'

244, l. 16, 'founde no fish on his fingers'—see note on page 85, l. 10.

251, last l., 'be forced maugre their face.'

265, l. 26, 'mustie caskes are fit for rotten grapes.'

270, l. 14, 'all their woing proved small speeding.'

277, l. 14, 'fish not before the net': l. 15, 'make not your accountes without your hostes': l. 19, 'Gradasso hearing Syluia to grow so short.'
Page 280, l. 17, 'had rather be an olde mans darling than a yong mans drudge.'

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

A. B. G.

END OF VOL. II.