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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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.
TO

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

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

ALEXANDER B. GROSART.
GENERAL PREFACE.

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

Elsewhere—namely, in annotations and additions to the Life by Professor Storojenko (in Vol. I.),—made to 'speak English' for the first time, and very considerably revised, supplemented and corrected by its distinguished Author expressly for me—full and critical notices of the several productions of Greene are given. Here I wish mainly to state, by way of General Preface, that with Greene, as in all my editing, my law and en-
deavour combined, is to reproduce the Author's own text in integrity, *id est*, without an attempt at (so-called) 'improvements,' or even modernisation of the spelling, punctuation, etc. The most of the original and early editions, having been printed in what is known as Black Letter or Old English—most trying of all type to read continuously—I do not profess to furnish facsimiles; but I shall be disappointed if it be not found that within the inevitable limitations of human fallibility, the *ipsissima verba* of the text are faithfully rendered—that text being in every case the earliest available (as successively explained in the places). Such few corrections of misprints and mispunctuations as it has been deemed expedient to make, are recorded in the Notes and Illustrations, save trifles such as a reversed letter, as n for u; misplaced letters, as 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. \( \hat{y}, \check{y}, \; \check{w} = \text{with}, \; \dot{=} = ?, \text{etc., etc.} \) 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 pitceously 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 Violet 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 seruaunt 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.
I.

MAMILLIA:

A

Mirror or Looking-glaffe

for

The Ladies of England.

(PART Ist.)

1580—1583.
NOTE.

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

3rd October 1580.

Thomas Wood—Lycenced vnto him 'Manilia,' A lookinge Glaffe

'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 substaunce of pure loue, are oft inueigled with the shadowe of lewde luste: and their firme faith, brought aleepe by fading fancie: vntil wit ioyned with wisdome, doth awake it by the helpe of reason.

By ROBERT GREENE Graduate in Cambridge.
To the right honourable his very good Lorde and Maister, Lorde Darcie of the North:
Robert Greene wisheth long life, prosperous success, with all increase of honour and vertue.

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, answere: that although arte and skill were wanting to beautifie the work, yet heart & wil did polish that part, which lacke of cunning had left unperfect, overshadowing the blemish of disabilitie with the vaile of sincere affection. Whose aunswere, as one guiltie of the like crime, I clayne for a sufficient excuse of my follie, that durft enterprize to
false beyond my strength, knowing my selfe vn-
able, both by nature and art, to bring such a
weighty matter to a wise end. For if the fouler
is to be condèned 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 subftaunce 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 rafh wit then want,
so there is not a more speedie spurre to a willing
minde; then the force of duetie: which drove me
into a double doubt: eyther/to be counted as
bold as blind Bayard, in presuming too farre; or
to incurre the preiudice of ingratitude, in being too
flacke: to bee thought vaineglorious in writing
without wit; or a thankelesse 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 duetie vnto your honour:
neither did I euer care to be coüted bolde, if that
blemishe might eyther pleafure your Lordship, or
els make manifeft my good will, whiche alwaies
did wifhe 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
THE EPISTLE.

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

Your Honours humble 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 almoast 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 disabilites, & almoast fortified for feare that want of skil should be a blemish to their worke, as (thinking a flat confeffion should have a plaine pardon) they cal their bookes vanities, shadowes, imperfect paterns, more meete for the Pedler then the Printer, toyes, trifles, trash, trinkets. Some comparing the to cheefes, neither worth the tafting, 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 leaue 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 curteffe, it shall be both a spurre to prick me forward to attempt further, and a sufficent 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 boast 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 natue land may strive to bear the bell:
Then Britaine foyle may brauely boast her state in fine,
That she a new Pernassus is, the Muses shrine.
No finer wittes in Grecia raigned then Britayne breedes,
No brauer workes in Smirna wrought then English deeds.
If pasting port of Poets praise was euer founde
In Mantua, the like is got in Britayne ground.
If Tullie wan the golden spurres of fame by prose,
And reaped in Rome such rich renowne as wel as thofe:
Our Author beautifies this Brittayne foyle: for why?
His stately style in English prose doth climbe the skie.
His filed phrase deserves in learnings throne to sit,
And his Mamillia darkens quite the Frenchmans wit.
Yea if that any haue beene crowned with laurel greene,
This Greene deservues a laurel braunch I weene:
For why? his pen hath paynted out dan Cupids craft,
And set at large the doubtfull chance of fancies draffe:
Yea in such comely colours sure his worke's emboft,
As he for English phrase may sit amidst the most.
And thogh he thinks, his booke too rude to win such fame,
His foes would say that he by right deservues the fame.

ROGER PORTINGTON.
MAMILLIA.

The City of Padua, renowned as well for the antiquity of the famous University, as also for the notable ruyer 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 subuerted the whole state of Italy, was euer so fortified with courageous Captaines & warlike Souldiors, and so wel gouerned by the prudent policy of their Magistrare Signior Gonsaga, that they alwayes set out the flagge of defiaunce, and neuer came so much as once to parle of peace with their enemies, although Venice, Florence, Sienna, with many other cities (as Machiauell in his Florentine historie maketh report) at the hotte Skirmishes and fierce Assualts of the Soldiours,
accepted conditions of peace willinglye: So much prevailed the pollitique wisdome of the wife Rular. Out of whose line by descant 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 courtesie: 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 pееce 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  yardı men were rauished as much with the wőder of her wisdom,/ as driuen into admiration with the fourme of her feature. But what neede I to decipher her ex- cellent 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 he repofed his onely pleafure in her presence, and againe her onely contention conffifted in his company, that they were two bodyes and one foule: their will and wish was alike, the content 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 fupsition, no mifles of diftruft, no floddes of ficklenes could once foyle their fayth: their friendfhip was fo firmeely founded on the rocke of vertue: for this ftraight league of lyking was not flefhly fancy, but a meere choyce of Chaftitie. Whereby we may well note the broad blafphemy of thofe which thinke, because the Towe cannot touch the fire, but it muft burne, nor the Juie claffe the Tree, vnleffe it fucke out the fappe; fo like wise the greene wood cannot touch the coales, but it muft flame, nor the Vine branch embrace the tender twig, but it muft confume it: that love and lyking cannot be without luft and lafciousnes: that deepe defire cannot be without flefhly affection: but this fupsition proceedeth of an euil diſpoſition. This currifh misconſtruing com-
meth of a corrupt conscience, they seek others, where they have been hide them selves; for we may see by experience and manifest examples, that there have been even lewd lovers, 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 vanitie, yet they could so well bridle their affections, that the only sight of their Ladye was sufficient to feed their fancy.

If then the wanton woer, whose stay is but a rotten staffe, can so valiantly resist the Alarums of lust: may not a faithfull friend in friendship, and free in such filthy affection, be frequent 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 amitie, that we may well thinke, and easily 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 been 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 aduirement: he had late enough tafted of that baite, to bee taken in the
trappe: he had bin too fore canuased in the Nettes, to ftrike at evey ftale: and hee had trusted too much the shape of the body, to be fo foone allured with the vewe of Beawtie: yea hee had beene fo deepelye drenched in the waues of womens wyles, that evey fodayne fght was a fea of fufpition, as he made a vowe in the waye of mariage to abandon the company of women for euer, and to a folemne oath, fince he had wonne againe the fieldes of his freedome, neuer by the leawdnes of loue to enter into bondage. Yet he would not altogether (although hee had caufe with Euripides to proclaime himfelfe open enemie to womankind) feeme fo abfurfd a Sophifter, to inferre a general conclusion of a particular pro- position, nor be counted fo injurious, to condemne al of lightneffe, for ones leawdnes, nor to fhewe himfelfe fuch a moodelesse Aminius, to fay all were Criples, because hee found one halting: No, no, he knew all hearbes were not as bitter as Coloquintida; that all water was not infectious, though fome were peffilent; that as there is a châgable Polîpe, fo there is a fted fast Emerauld, that there was as well a Lucreece, 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 detefted † 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 Countriman in Sienna: from the waues of wickednes, to the calme seas of Securitie: from the castle of Care, to the pallass of pleasure: from the heath of Heauines, to the hauen of Happines: yea, as he thought, from hel to heaué; yet he could not have 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 counselled her to follow his example, which shee having receiued, and read, the force of his friendship, on the one side so perswaded her, & the rule of reason on the other side, so constrained her, that shee concluded to abandon the Dukes Courte for euer, and so eschew the bayte wherein was hidde such a deadly hooke, to abstaine from ý 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 leave of the Dutches, came home in haste to her fathers house in Padua, where she had not remayned long, before divers young Gentlemen drawn by the paffing prayse of her
perfection, which was bruted abroade through all the Citie, repayred thither all in general, hoping to get the goale, & every one particularly persuading himself to have as much as any, wherewith to deserve her love: so they there was no Feather, no fangle, Gem nor Jewell, Ouch nor Ring left behind, which might make them seemly in her sight: yea some were so curious no doubt, as many Italian Gentlemen are, which would even correct nature, where they thought she was faultie in defect: For their narrow shoulders must have a quilted Dublet of a large size: their thinne belly must have a coat of the Spanish cut: their crooked legges, a side floppe; their small shankes, a bombaft 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.

Nowe amongst all this courtly crew, which resorted to the house of Gonjaga, there was a Gentleman called Phari/cles, a youth of wonderful witte, and no lesse wealth, whome both nature and experience had taught the old prouerbe, as perfect as his Pater no/bter, he that cannot dissemble, cannot lyue: which sentence is so surely settled 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 faft 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 smilling 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, vnder his fide 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 wasSurely defenced with the rampire of honestie, must of necesfitie haue the onfet giuen by ciuilitie. He therefore framing a sheepes skin for his woolues backe, and putting on a smooth hide ouer his Panthers panch, vfed firft a great grauitie in his apparell, and no leffe demurenes in his countenaunce and gesture, with fuch a ciuil gouernmet of his affection, as y he seemed rather to court vnto Diana, thē vow his
This Gentleman being thus set in order, wanted nothing but opportunitie to reuеale his minde to his new Miftrefse, hoping that if time would minister place and occasion, he would so reclaine her with his saigned eloquence, as she should cease vpо his lure, & so cunningly cloake her with his counterfeit cal, as she should come to his fift: for he thought himsfelfe not to haue on al his armour, vnlesse he had teares at command, sighes, sobs, prayers, protestations, vowes, pilgrimages, and a thousand false othes to bind euery promise. /
perceiving the absence of his Mistresse, his heart was in his hope, and he strode, as if he had with Medusas head been turned to a stone. Thus nypped on the pate with this newe mischance, he determined to returne home in haft to bewayle his happe: but as nothing violent is permanent, so his sodaine fore had a new falve. For as hee passed through the court, he espied Mamillia, reading alone in the garden, whose sodaine sight so reuied his daunted mind, as that he paced vnto her, and after he had curteously giuen her the Salue, interrupted her on this manner.

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

Mamillia hearing the Gentlemanne in such tarmes, although somewhat abash'd, payde him his debte in the same coyne./

Maister Pharicles, although your sodaine arriuall
did not greatly hinder my study, I thinke it did not greatly profit your selfe: so that your absence might haue more 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 sprigg to a great branch in a momente: that the colde yron will burne at the sight of the fire: but hee that will iuggle muft playe his feates vnnder 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 Liuery I should giue them a chaungeable suite: and therefore if your market be ended, and your deuotion done, you haue as good leaue to goe, as to come.

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

Gentlewoman, in that my ariuall did not greatly hinder your Mufes, I thinke my fault so much the lesse: although proceeding of your curtefie, rather then of my good happie: but if I had knowne my absence might haue pleasured you, my presence shoule not haue 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
momët: 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 heat of the Sunne, and is resolved into liccur. As for my juggling, if it may be spied, 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 Liuery, if I may be your servuaunt, I passe not what couler it be, so it commeth of your profer, and not of my desert. Thus, as I haue now begunne my market with buying my bondage, and selling my freedome, finding the ware I looked for, but the choyce so charye, that no price will bee fette, hoping the champion will in time make a chaung of his chaffer for my coyne, I humbly take my leaue.

Pharicles 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 lefth: so that somewhat scortched with the fire of fancie, she entred with herselfe into this meditation.

Ah Mamillia, what strange alteration is this? what sodaine change, what rare chance? Shal they, who deemed thee a mirrour of modestie, count thee a patterne of lightnes? shal thy stayed life be now copared 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 fruitle bitter: to the Rauens in Arabia, which being young haue a pleasaunt voyce, and in their age a horrible cry? Wilt thou consent vnto luft, in hoping to loue? shall Cupid claime thee for his captive, 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? shal the beauty of Pharicles enchant thy mynde, or his filed speech bewitch thy fenfes? Wil not he thinke the castle wanteth but scaling, that yeeldeth at the firft fhot; and that the bul-warke wanted but batterie, that at the firft parle becomes Prisoners? yes, yes, Mamillia, his beauty argues inconstancy; and his filed phrafäes, 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 firft cal, wil neuer be ftedfaft on the ftond: the Niesse that wil be reclaymed to the fift at yt firft fight of the lure, wil baite at euery bushe: the woman yt wil loue at the firft looke, will neuer be charye of her choyfe. Take heede, Mamillia, the finest scabberd hath not euer the brauest blade; nor the goodliest cheft hath not yt moft gorgious treasure: the bell with
the best found, hath an yron clapper: the fading apples of Tantalus, haue a gallant shew, but if they be toucht, they turne to Ashes: so a faire face may haue a foule minde: sweete words, a fower heart: yea rotten bones out of a paynted Sepulchre: for al is not gold that glysters. Why? but yet the Gem is chosen by his hue, and the cloth by his colour: condemn not then Mamillia, before thou haft cause: accuse not so strictly, without tryall: search not so narrowly, till thou haft occasion of doubt. Yea but the Mariners found at the first, for feare of a rocke: the surgeon 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 sackt the forte, and in lieu of her loue, killed her with kindnesse. Is it his wit? who wyfer then Theseus? yet none so traiterous. Beware Mamillia, I haue heard them say, she that maries for beauty, for euery dramme of pleasure, shall haue a pound of sorrow. Choose by the eare, and not by the eye. Pharicles is fayre, so was Paris, and yet fickle: he is wittie, so was Corfiris, and yet wauering. No man knowes the nature of the hearbe by the outward shew, but by the inwarde Juyce, & the
operation confisites in the matter, and not in the forme. Yea but why doe 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 ſcaptayne which ſhall catch the castle, ſith the one is momentary, and the other may be impayred by ficknesse. Thy faith and honestie, Pharicles, whereof all Padua speaketh, hath won my heart, and ſo ſhall weare it: thy ciuility without diffimulation, thy fayth without fayning, haue made theyr breach by loue, and ſhall haue their entrance by law. Wel, Mamillia, the common people may erre, and that which is spoken of many, is not euer true. Who fo prayſed in Rome of the common people & Senat, as Iugurth? yet a rebel. Who had more voyces in Carthage then Aeneas? yet tryed a ſtragler: who in more credit with the Romaines the ſcipio Afric anus the great? yet at length ſoūd halting. The Foxe wins the fauour of the lambes by play, and then deuoures them, ſo perhaps Pharicles ſhewes himſelfe in outward ſhew a demi God, whereas who tries him inwardely, ſhall finde him but a ſolemne Saint. Why? all Padua ſpeakes of his honestie, yea but perchance he makes a vertue of his need, / and ſo layes this baulmed hooke of fayned honestie, as a luring bayte to trappe some fimple Dame. Why? can he be faithleffe 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 honesty to make his marriage, yet the perhaps that shall try him, shall either finde he neuer had them, or quite forgot them. For the nature of men as I haue heard say, is like the Amber stone, which will burne outwardly, and freeze inwardly: and like the Barke of the Myrtle tree, which growes in the mountaynes in Armenia, that is, as hot as fire in the taft, and as colde as water in the operation. The dogge bytest forest, when hee doeth not barke: the Onix is hottest when it lookes white, the Sirens meane most mischiefe, when they sing: the Tyger then hideth his crabbed countenance, when he meaneth to take his pray: and a man doth most dissimble when he speakes fairest. Try then, Mamillia, ere thou truft; proue ere thou put in pratiue, cast the water ere thou appoynt the medicine, doe all things with deliberation, goe as the snailie faire and softly, haft makes waste, the maulte is euer sweetest, where the fire is softeste. Let no wit ouercome wisdome, nor fancie bee repugnant to faith, let not the hope of an husbande be the hazard of thine honesty, cast not thy credite in the
chance of another man, wade not too farre where the foorde is vnknownen, rather bridle thy affections with reaſon, and mortifie thy mynde with moeſty, that as thou haft kept thy virginitie inuiolate without spot, so thy choice may be without blemife: know this, it is too late to call againe yesterday. Therefore keepe the memory of Pharicles as neceſſary: like him when thou shalt haue occaſion to loue; and loue when thou haft tried him loyall: vntill then, remaine in-diſtinct.

When Mamillia had uttered these worde[s] she went out of the garden priuily into her closet, and there to auoyde the inconuenience which might haue enfued of those foolish cogitations, called an old Gentlewoman, which was her nurfe, named Madam/ Caſtilla to beare her company: a Gentlewoman, whose life and yeeres were so correpſondent, as for her honeſtie shee might haue tryed the daunger of Diana’s 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 Miftrefs, as his fire was the more his flame was the greater, and not being able fo well to rule his luft, as she to bridle her loue, vſed himſelf for
a secretarie, with whom to participate his passions, knowing that it were a poynt of meere folly to trust a friend in loue, fith 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 himselfe.

O *Pharicles*, *Pharicles*, now thou findest it true, which earft thou counteft for a fable, that so long the Flie dalies in the flame that at length she is burnt, ý the birdes *Halciones vêter* so long in the waues, that at laft they are drowned; that so longe the pitcher goeth to the brooke, as in tyme it comes broken home: so thou which warming thy fancy at euery flame, and venturing thy selfe at euery waue, art at 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 signe of wisdome, and that timiditie in loue is a vertue. Now hast thou founde *Phocas* precept to bee fruitefull, that a Louer shoulde procede in his suite, as the Crabbe, whose pace is euer backwarde, that though loue bee like the Adamant, which hath vertue to draw: yet thou shouldest be sринckled with goats blood, which resísteth his operation: that though the face of some fayre dame hath power to incense thy minde,
yet thou shouldest take the hearb Lupinar to coole desire. But Pharicles, if thou beest taken, it is no meruaile, if thou beest hurt, it is no pittie: for the Minow that is euer nibbling, and neuer byting, will at length be hanged on the hooke. Thou which didst accuse so currishly all women of lightnes in loue, shalt perhaps now condemne thy selfe of leawdnes in lyfe: and thou which in thy choyce wert counted captious, shall try thy selfe not to be so curious. What Gentlewoman in all Padua was there eyther so fayre or honest, whose beautie or vertue thou didst not deeme light, esteeming them eyther vnmeet for thee, or thy selfe vnfitte for them: so that eyther thou couldest sooth her with a frumpe, or els lay a loading carde on her backe, shoulde wey a scoffe: and now thou art like to be serued of the same sauce: which, if it happen, those whome you vsed for a sporte, will eyther think thou didst not know thy defcant, 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 commeted the crime, yet let another finde the faulte. It is a fowle bird desiles the own neast, construe al things to the beft, turne the ftearne the beft waye: yea, and if thou haft troden thy shooe awry, it is but a poyn of youth, leaue such foolish examinations of thy crafed confcience. Mamillia, yea, Mamillia, Pharicles is
the marke thou muft shoote at: her beautie is the goale thou muft seeke to get: her fayre face, her golden lockes, her coral cheakes: to conclude, her chrifall corps shadowed ouer with a heauenly glaffe: furpaffing beautie is the Syren whose song hath enchanted thee, and the Circes cuppe, which hath fo fotted thy fenses, as either thou muft with Vlyffes haue a speedie remedie, or else remayne transformed. She hath the power to bynd and loofe: her comelineffe is the comfortable collife to cure thy care, her perfeccion is the lenitiue plaifter, muft mitigate thy payne: her beauty is like the hearbe Phanaces, whiche revieth the dead carcasse. Ah Pharicles is the foundation of thy faith fixed ypon her feature? confider with thy felfe, beauty is but a blossome, whose flower is nipped with euery froft, 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 deadlie? What more pleafaunte? and what more perillous? Beautie may wel be compared to the Bathes in Calicut, whose freames flow as cleere as the floods of Padus, and whose operation is as peftilent as the riuere Orme. What Pha/ricles, wilt thou become a precife Pythagoras in renouncing of loue, or a teaftie Tianeus in dif-prayfing 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 pro-

fessed enemie against the sacred lawes of beauty, is driuen both by the lawes of nature and nurture, to confesse that vertue is so much the more ac-

ceptable, by howe much the more it is placed in a beautiful body. Therefore Pharicles, recant, as percieuing 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 fkill, in that the maker was subiect to the thing made: for none so wise, but beauty hath bewitched: none so sober but beauty hath befotted: none so valiant, but beauty hathbyn victor: yea euen the Gods them-

selues haue geuen beauty the superiority as a thing of more force then they were able to refift.

Well Pharicles, fith beauty is the price for which thou meanest to venture, vse no delay, for feare of danger: let no fond reasons perfwade thy
setled 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 cõfeet had the Lord Mendoza, at †y Dutches of Sauoys hand? Priëtor at his Coluida, & Horatius at his Curiatia? So though Mamillia were something short in her answeres, it signifieth the greater affectiôn, though she made it strainge at the first, she wil not be strait at the laft: †y greatest ofer/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 †y blossome, or lose †y fruite: to enjoy the beautie of Mamillia, or els to ieopard a ioynt. And therefore whatsoeuer learning wille, I will consent vnto Nature: for the beft clarkes are not euer the wissest men: whatsoeuer 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 witleffe wooer: therefore whatsoeuer the chaunce be, I wil caft at all.

Pharicles hauing thus made an end stood in a
mafe with him selfe, not that it did proceede from any sincere affection, enforced by her vertue: but that his mind was set vpon lust, 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 peeuifh planet predominant in the calculation of their natuittie, I know not: but this I am sure, that theyr rype wittes are fo soone ouershadowed with vice, and their senses so blinded with self loue, that they make theyr choyce fo farre without skill, as they proue them felues but euill chapmen: for if she be faire, they thinke her faithfull: if her bodye be endued with bewtie, they iudge she cannot but be vertuous. They are so blinded with the visor of Venus and conceite of Cupid, as they think all birdes with white fethers to be simple Doues: euery seemely Sappho, to be a ciuill Salona: euery Lais to bee a loyall Lucreece: euery chatting mayde to be a chaft matrone. These are such as chose for lust, and not for loue; as marry the bodye, and not the mind: so that as soone as the beautie of their Mistres be vaded, their loue is also quight extinguished. But againe to the purpose.

As thus, I say, Pharicles had well eased his minde with this last meditation, because his loue was but a lose kind of likinge, and the fire of his fancie such
a slender flame, as the least mislyking showre of shrewd fortune would quite quench it: 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 shou'd serue to offer his seruice.

In the meane time Gonzaga perceiving his daughter to be marriageable, knowing by skill and experience, that the graffe being ready for the sieth, 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 sickness for want of a husband, or els if she spered that diseafe, incurre a farther inconuenience: so that like a wise father he thought to foresee such daungers. And deuising with him selfe where he might haue a meete match for his Daughter, thought none so fit as Pharciles, 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 shou'd breake the matter vnto him, & yet doubting if he shou'd moue the question, she might conceiue some hope of libertie, and so strayne vpon her owne choyce, went vnto Madam Castilla her nourse, desiring her to moue the motion
MAMILLIA.

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to his daughter, as concerning Pharicles, & that the next day she should tell him her answer. Madam Castilla 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.

 Istrefle Mamillia, the extreme pleasure I conceive of your sojourn and certaine departure from the Dukes court vnto Padua, forced me to send you this letter, as a perfect token of my joy, and your good happy, both thinking my selfe in some credit with you, / that my persuasions prevailed: and likewise judging you to bee wise, in that you both auido danger, and provide for a storme: for it is a great vertue, faith the Poet, to abstaine from pleasure. The courtly life, faith Agrippa, is a glittering misery: for what more pleasant outwardly, and what more perilous inwardly? what more delightful to the body? what more deadly to the minde? there is the substance of vice, with the vaile of vertue, there is bondage in the shape of licentious liberty, and care clad in a masling coat. Happy,
yea thrife happy art thou Mamillia, whose wifdoe 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 some, is tried in the fire, and the ore is put into the furnace. It is more honour to keepe the forte being assayled, then not besieged: so the credit of a Gentlewoman is more, to be honest in the court, then in the countrey, and it purchaseth more fame to kneele with a chaft minde at the shrine of Venus, then at the altar of Vesta. Mamillia, so many heades, so many wits, I speake by experience. The house is more in danger of fire that is thatched with straw, then ʃ 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 fishe, but the baite? what calleth the byrde but the scappe? what reclaimeth the hawke, but the lure? The court, Mamillia, is ʃ whetfton of luft, the baite of vanity, the call of Cupid: yea the vttre enimy to virginity: so that in as much as virginity is to be esteemed, so much the Dukes court is to be eschewed. But I heare thou art at home with thy father in Padua, & that there is great resort of Gentlemē to craue thee in marriage: take counfel, Mamillia, at him which hath bought
it. If thou hast taken care to keepe thy virginity inviolable, as thy greatest treasure: so take both heede 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 swynes snoute: esteeme not his wealth without wit, nor his riches without reason; for then thou shalt either choose a fayre Inne with a foule houste: 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: the 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 perswaision, & sith I both haue heard, & I my selfe know thy mynd so grafted in vertue, 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, or urge 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 chast mynd,

Dan Florion.
After that Mamillia had read this Letter to Madame Caflilla, they fell in discourse of the vertuous disposition of Florion, who being of tender yeeres, which are subiect vnto lust, was euer a proffessed enimie to Loue: yea the painted face of Beauty could neuer haue power to enchant his vertue: he had already wel tyed himselfe to the masts of modesty, to keepe him from the Sirens songs of beastly vanity, and had sufficiently defensed his minde with the rampyre of honesty, against the lascious 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 proffessed fouldier, to march vnder the ensigne of Vertue.

These few words past betweene them, of the good and godlie nature of the Gentleman: Madame Caflilla, as the Mistresse of her arte, beganne to take occasion of talke with Mamillia, by the contents of Florions behest: if she should haue abruptly sifted / her, her devise shold be spied: & so perchance not haue an answer agreeable to his demand: thersfore she tried her on this manner. Mistresse Mamillia, the contents of your friende Florions Letter shewes, that eyther the constellacion of the starres, the disposition of the Planets, or ëy decree of the destinies, or force of the fates were contrary in ëy hour of his byrth, or els it is not always true,
that youth is prone unto 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 glasse, the more fine it is, the more brittle: the smootheft filke, though it laft the wynding, wil scarce abyde the wearing: the Margaret is of great valure, yet sooneft broken: ÿ Muske is most strong in fauour, yet endureth but a final time: so the nature of Florion by how much the more it is precious, by so much ÿ more it is to be doubted: and yet the byrds that breede in Bohemia, are of the same colour in their age, that they were hatched in their shell: the finest Crystall neuer changeth colour, and the cleere Diamond remaineth alwaies in one state: so Florion hauing 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 cannot foresec it: but whether it happen to be good or bad, you may account of him as your friend. Yet one thing maketh me muche to maruel, & that is this: that he being in Venice so farre of, should heare more then I, which am not onely in Padua, but in your fathers house,
nay more, your nurse and bedfellow: of the resort of Sutors I meane, which although I maruel at for the loofenes, yet I am glad of it, if they be woorth the welcomming.  *Mamillia*, my gray haires, which in respect to my reuerend age shoule 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 nourifhe you in vertue, and my ioy in your rype / age to fee 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 under the colour of an ucertaine rumour, to perswade 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 y virginitie is profitable to one, but marriage is profitable to many. Whether is y vine more regarded that beareth grapes, or y Ash that hath nothing but leaues? The Deere that encreaseth the park, or the barren Doe? Whether is the hoppe tree more esteemed, that rots on the grounde, than that which clasping the pole, creepeth vp, & bringeth forth fruite? What, Mamillia, as virginity is fayre and beautifull; so what by course of kind is more vnseemely, then an old wrinckled maide? what is more pleasaut to the sight, then a Smaragde, yet what leffe profitable, if it be not vsed? 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, wiseth society, and deteſteth solitarinesse. Whether euen in thine owne judgement, Mamillia, if thou hadft a goodly orcharde, wouldeft thou with nothing but blossomes to grow continually; or the blossomes to fade, and the trees to be fraught with pleafat fruit? Whether doeft thou think the ruddy Rose, which withereth in the hand of a man, delighting both fight and smelling, more happie than that which fadeth on the talke without profit? Whether hath the wine better luck which is drunken, than that which standing still is turned to vi/neger? And yet, Mamillia,
I graunt too much: for a woman's beauty decays 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 kepe thy chance still. I meane, I would have 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 have 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 would 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 living may be, and hath been a perfect platforme and methode of civile dealing and honest behauiour: thee Mamillia, I wish to be his mate for his curtefie: and him to be thy match but in constancie. The Gemme which is gllaunt 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 ½ 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 deserve great liking: what deserves 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 wordes 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 fleue she shoulde shape for the coate, leaft shee should be ouertaken in misliking so lightly: or (though not very chary of her choyfe) in choosinge so quickly: therefore she framed her answere betweene both on this maner.

Adam, if I stand in a mafe which haue the harme, thinke it not strange, fith you maruel, which are not toucht. For I may more mufe 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 Aske; & olde ragges wil sooner burne, than new linnen; the green apple is hard to pearce, when the old fruit wil quickly brufe: so age though they be flow in hearing, yet they are swifter in beleewing then youth, that the leaft sparke of suspitiosnesse, 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 perswasions for my credite, of your talk from your gray haires, it sheweth surely but a greene wit, not so ful of gravuity, as either your age or yeeres requires: For the your reafons would haue 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 same, shewes 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 loss, as to be commended for the giftt. The water which for a time beareth ſ vessel, & at last with the waues overwhelmeth the same, doth more damage in drowning the Barke, then good in bearing it. The hũter which trayneth the hounde being young, truely to cal upon the fente, is much too blame to beate him from it being olde: so you Madam, are more to be blamed for perfwading me to 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 esteeme virginity: and now in my ripe 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 pleasant: 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 haue a spice of the same disease: for their foundation is but fickle, & therefore the leffe worth to be taken at ý 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 ý woods, than Venus for her lasciuious honesty in playing with Mars in her bed. Virginity shalbe esteemed as a rare & precious iewe, whé marriage shalbe counted but a cuftom. The bay tree growing fingle by itself, flourishteth greene; whereas beeing claspèd with the yuie, it withereth: ý gold of it self hath a gallat hue, but being touched it changeth colour: the Saphyre stone claspèd in mettal, looñeth his vertue: ÿ a virgin being once married, withereth straignt, changeth colour, and looñeth her chieñest 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 grañÑ looketh better being
MAMILLIA.

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 marriage: for the one commeth by speciall grace, and the other by common course. Virginitie among the Romanes was had in such admiration and estimation, that if by chaunce the Vestal virgins walkt abroad, the Senators would giue them the upper 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; strength, wisdome, and virginitie. The wise woman which gaue Oracles at Delphos, was a virgin, being alwayes called Pythia. Virginitie alters the nature of wilde beastes: for the Lyons neuer hurt a pure Virgin: and Pliny reporteth that the Unicorn will sleepe on a virgins lappe. Therefore, Madame, your argumentes rather importe rule, then reafon: and seemes to come from a greene witte, not from a gray head: but though the fowle haue fayre feathers, he may haue rancke fleshe; the fih may haue glistering skales without, and yet be rotten within: so your
outwarde shew of grauitie, may inwardly be addicted to vanitie, and old folke are twife children: and perhappes though your face bee wrinckeled, your mind is youthfull; though your yeeres and calling argue chaftitie, yet you had as leefe have a husbande, as wifhe mee married: and I promise you for my parte, I had rather you shoulde eate of the meate, then I taffe of the sauce: 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 elfe 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 slave vnto the will of an other man, and the minde is subieete to forow, and bound in the caue of care: so that euen the name of a wife importes a thousand troubles. If you call this libertie, I know not what bondage is. Who so is addicte 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 kinshmen sets out the liuely Image of a Courtier. But as these spooke of such, but could neuer finde them: so you haue
described such a husband, as can neuer be heard of. Yet, Madame, you go further: for the others spoke in generall, and you for the better confirmation of your reason, inferre a particular, and that is Pharicles, whom indeed I confesse to have in outward shew, as good qualities as any in all Italy. But the hearbe, though it have a faire 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 digrefseth from his kind: for these Gentlewomen 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 renowned for their invincible valure, and yet they wanne not so much fame for their prowes in warre, as shame for their inconstancy in love: he that chooseth an apple by the skinne, and a man by his face, may be deceiued in the one, and ouershot in the other. Therfore Madame, sith marriage is troublesome, and the choyce so doubtfull, I meane not to prove 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 happie, I would welcome Pharicles, as well as any other.
Madame Caftilla hearing this ouerthwartnes of Mamillia, was driuen into a great make, 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. /  

M Amillia, quoth she, if the Phisitions rubbe the soare, the patient muſt needes fturre; 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 fo ftraunge 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 fhould 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, fhe was betroathed but to a meane Squire: Manlia Daughter of Mauritius was fo scrupulous of her virginitie, that fhe alto-gether abandoned the company of wiues and wid- dowes, and yet at length fhe tooke an hufband, and was fo kind harted, that fhe woulde not ficke to fell large peniworths of her honeftie. Mamillia, I will not make comparifons, because they be odious, nor infer any conclusions, for feare of farther daunger.
But take this by the way, that he which couers a small sparke in the ashes, will procure a great flame. And with this she departed, as halfe angry, leauing Mamillia very sorowfull that she had displeased her old nource, and very carefull for the yflue 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 louver stayes but without steadfastnes, neuer hauing a quiet minde: for if hee sayle, Loue is his Pylot: if he walke, Loue is his companion: if he sleepe, Loue is his pillow: so that alwayes he hath the spur in his side, to procure his disquiet, hauing no value for his soare, vnlesse he reap remedy at y hands of his aduerfary, which Pharicles tryed true. For there passd no houre after his departure from Mamillia, in which a thousand cares did not clogge his combred minde: for the thought of her sharpe anfwere was hard to disgeft in his crafed stomacke: then that her father and he was / of no great acquaintaunce, which was a caufe of his long absence. Howe if fortune so favoured, that he gayned her good-will? yet hee lost his own freedome, and that was but a signe of an yll chapmanne: Howe oftentimes they, which sued to marrye in
haste, did finde sufficient time to repent them at 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 witnessse: of learning and Philosophy, Socrates comes in as plaintifie: so in my opinio, 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 heavie Crosse, as a mery iefting Gentleman of Venice did: who hearing the preacher command every man to take vp his Crosse, and follow him, haftily tooke his wife on his shoulders, & said he was ready with the formost: but least in talking of crosces, I be croft for a foole in going beyonde my commisfion, againe to Pharicles: who though perhappes 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 deuotion, 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
Myaffreffe walking with her nurce to a graynge
place, a mylde distance from Padua, to beare
certaine Gentlewomen company, which reftored
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 hee conceiued by the
fodaine fight of his Godaffe, it is no meruaile, fith
her abfence was the hazarde of his life, and her
preffence his onely pleafure: and I think, if I may
enter into a womans thought, without office,
Mamillia would not haue wifhed a fitter com-
panyon to {horten her iourney: yet fhe paffed on-
without any feembleance of his fight, whereas feare
and neceffitie had a deadly combate in the minde
of Pharicles: he doubted if he fhould be over
bold, he might fpill his pottage. But the law of
neceffitie, fath Plato, is fo hard, that y Gods
thf felues are not able to reffift it. For as the
water, by nature cold, is made hotte by the force
of the fire: and the ftraight tree praflfed downe,
growes always crooked: fo nature is subieft to
neceffitie, that kind cannot haue his course. The
little Moufe, by nature fearefull, in danger is
desperate: the Boore in fafetie is timorous, in
danger without feare: the Coward in peace dreadeth
the sight of the weapon, whereas being urged by necessity hee passeth the pikes.

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

Gentlewoman, if I boldly offer my selfe, as a Copartner of your voyage, which am a companyon farre vnfitte for such a company, pardon my fault, Sith it commeth of force, and condemne not my nature of want of nurture; but let your bewtie beare the blame, as the spurre of my rash enterprize: For the Adamant draws by vertue, though Iron ftriuue 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, beecause proffered chaffer flinckes.

Madame Castilla hearing the curtesie of the Gentlemann, and perceiving what Sainte hee
M AMILLIA.

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

Entleman, quoth she, we neither can thinke ill of your nurture, nor yet mislike your nature, since the one argues curtesie, and the other small curiositye: vnleffe 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 fervice is not more heartily offered, then willingly accepted: & therefore if you be content with your happe, wee are very well pleased with the chaunce.

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

M Iftres Mamillia, it hath byn a faying more common then true, that loue makes al men Orators, yet I my felfe finde it contrary by experience, 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 fo wel vented. The colour ioyned hard to the light, hindreth the fenfe. The flower
put into the nofethril, stoppeth the smelling. The lover in the presence of his Lady, at her first is either driven into an extasie for joy, or else into a quaking traūce for fear: so that, when he should plead his cause, his wits are either bewitched, or else not at home: & if it happen his tongue be not tied, in many words lies mistrust; and in paynted speech, deceit is most ofte covered, & especially, where either acquaintance or long continuance hath bred no credit. Therfore I Miftres Mamillia, whose acquaintance with you is smal, & credit lesse, dare use no circumstance, for fear of mistrust, neither can I tel in what respect to bring a sufficient triall, or proove of my good wil: but only that I wish the end of my loue to be suche, as my faith and loyalty, is at this present, which I hope tract of time shall try without spot.

In the meantime requesitng you to thinke that the force of / loue hath constrained me to yeeld as a flauae, readye at beauties comand to hazard my life for your pleasure: I must needs cofes the gifts of Nature so abundantly bestowed vpon you, hauie so bewitched my senses, that for my last refuge, I am forced to appeale vnto your curtesie, as a soueraigne medicine for my incurable diseafe: incurable I may tearme it, vnles the drops of your fauour quench the flame, or else death with his deadly dart decide your cause. But I hope it is
impossible, 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 ouergrown with hellish cruelty, to torment the, who for your loue suftaynes a thousand miseries. Miserie I may wel cal it: for as there is nothing more pleafant then beauty: so nothing is more yrksome the bondaige, & yet my restraint of liberty is so much the more acceptable, by how much the more it is defired. For although she 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 affection, and the other by course of nature.

Ah Mamillia, thy beauty hath bought my freedom, & thy heauely face hath made me captiue, it as he which is hurt of Scorpio, seke a value frō whece he receieved it fore: so you only may minifter it 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 mutuell affection. Therefore Mamillia, I speake with teares outwardly, & with drops of blood inwardly, that vnles she millying showres of your mercie, mitigates the fire of my fancy, & giue a soueraigne plaifter for my secret fore, I am like to passe my life in greater miserie,
then if I had tafted the infernal torments: for
Sophocles being demanded, what harme hee woulde
wish to his enemy, answered, that he might loue
where he was not liked, & that such misfortune
might have long lafting. But perhaps you wil
say, Mamillia, that the beasts which gafe at Panther, are guilty of their own death; that the
Mouse taken in the trap, defuereth her chaunce;
that a louer, which hath free will, defuereth no
pitie, if he make not his choyce right. /

Ah Mamillia, can the straw resift the vertue of
the pure jet? can flare resift the force of the fire?
Can a Louer withftand the brunt of bewtie, or
freefe if he f tand by the flame, or peruer the
lawes of nature? weigh all things in the balance
of equitie, and then I doubt not but to have a iust
judgement. But this I affure my felfe, if you knew
the ftrength of my loue, or the force of my loyaltie,
thoſe my person and byrth be farre vnfit for
such a mate, yet you would deeme my loue to
defuer 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 miſtrust, and
miſtrust hinders loue: yet træct of time shall
inferre fuch a tryall, as trust shal kindle affection.

And therefore I hope that your noble heart wil
not put a doubt till occasion be offered, nor cal
his credit in question, whom neither you haue found nor heard to be halting. What though the Serpentine powder is quickly kindled and quickly out? yet the Salamander stone, once set on fire, can neuer be quenched: As the fappy Myrtle tree wil quickly rotte: so the hard Oake will neuer be eaten with wormes: Though the free stone is apt for euery impreffion: 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 content to difloyaltie. As all things are not made of one mould: so all men are not of one minde: for as there hath beeene a troathlefle Iafon, so hath there beeene a truffie Troylus, and as there hath beeene a dissembling Damocles, so was there a loyall Lælius. And sure, Mamillia, I call the Gods to witnesse, 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 Persida, shal 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 suffycient to release my sorrow. But alas, who can lay their loue where there is no desert, and where want breedes a flat denyall. /  

Ah Mamillia, Nature by her secreete judgement hath endued all creatures with fome perfect qualities,
wher want breedes mislyking. The Moule depruied of sight, hath a woonderfull hearing: the Hare being very fearefull is moft swift: the fish hauing no eares, hath moft cleere eyes; fo I, of meane wealth, and leffe witte, haue giuen me by nature such a loyal hart, as I hope the perfection of the one willupply 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 consiftes my safetie, 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 vpon him, whose life & death consiftes in your answer: 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 Mamillia, because it is very harde to anger a woman with praising her, and especially if she think as much of her felfe as others speake, yet she would haue hid fire in the straw, and haue daunced in a net, striuing as much as shee could, with a discontented countenance to couer a contented mind, and to seeme as cruel as a Tygre, though as meeke as a Lambe, 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.
SYR, quoth she, although the common proverb faith, that the Citie which comes to parle, and the woman that lendes an attentuie eare, the one is soone facked, and the other is easilye gayned: yet I would wish you not to conceuie any hope, or spend any trauaell: 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 shal 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, deserveth no pittie, if she be caught: the Foxe seeing his marrow almoost kild with the dogges, is a foole, if he take not squat: it is hard taking of fowle, when the net is descried: and yll catching of 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 queftion, 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 untie 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, than at the bottome. A womens 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 cal it in question. Faza, the princesse of Gaule, when she knew her father had promyfed 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 most wise haue feared and eschewed, thinke me not cruell, if I be wise for my self, nor iudg me not scrupulous, though. I put a doubt before I
haue caufe; or be in dread to buy repentance at an unreasonable rate, for if I were minded to marry, I shoulde hardly find one fish among fo many Scorpions, or one Beral among fo many broken glaffes. • The woolfe hath as smooth a skin as y simple sheepe: the fower Elder hath a fayrer bark thē the sweet gineper: where the water is calmeft, there it is deepeft; and where the fae is moft quiet, there it is moft dangerous: where is the greatest colour of honestie, there oftentimes is the moft want: for an empty veflēl hath a lowder found then a full barrell, and a difsembling 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 vniversal, they may inferre in the conclusion a particular perfon. • The Poets and paynters repre- senting 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: so the fancy of women is as firme & fixed, as a stedfaft Tortufe. And with great reason: for neyther the Romifh recordes, nor Grecian hyftories haue made any, or at the leaft so oft mention of the disloyaltie of women: but onely how their simplicitie hath beene beguyled by
the flatterie of faigned lovers, of whome the most
renoumed may beare sufficient witnes: (as Theseus,
Iafon, Hercules, Aeneas and Demophon) that the
loue of men hath euer beene inconstant: yet they
fo rejoyfed at their infamous deedes, that the
Poets canonized them, not only for saints, but
placed them among the Gods, so that others of
bafe estate, taking example by them, doe vaunt of
their disjointie, 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
deceauce a simple mayde. What sighs? what foobs?
what prayers? what protestations? their talke
burnes as hotte as the mount Aetna, when as their
affectio is as cold as a clock: it is not the loue
of § maid, but § lust of their mind; not her
bountie but her bewtie; so that euery face fets
them on fire; euery lady, be she louely, muft be
their mistres. But no maruel, for if me are choller-
icke, hot in their loue, and dry in their fayth, soone
set on fire, and soone quenched: their loue is euene as
lafting as the flame in the straw; which is as little
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
of fancy to take some remorce of thy tormentes. Medea knew the best, and did followe the worst in choothing Iason: but I hope not to finde thee so wauering.

Ah Pharicles, I haue beene brought up in the court, and although my bewtie be small and witlesse, yet I haue beeene dered of many, and could never fancy any: thou haft wonne the castle that many haue besieged, and haft obtayned that which others haue sough 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 caufe cannot be lafting. Would God, Pharicles, I might finde thee but such a one, as I will try my selfe to bee: for whereas thou doft protest such loyaltie, and put cause 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 Canicia: no tormentes, no traualye, no, onelye the losse of life shal diminihe 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 dufte 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 Mistresse to be so correspodent with his demaund, & y fortune was so fauourable to his desire, as she seemed to will, that he did with. For if the condemned man reioysfeth, 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 conferue 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 fiandeth moft fiill, there it is deepeft, and when the winde is loweft, then the greatest tepeft is imminent: so where the minde with ouermuch ioy, or too much payne is furcharg'd, there the tongue is both tyed, and the countenaunce restrayned: so that as the heart is not able to conceiue it, the tongue is not able to exprefle 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, Mistresse Mamillia, that your biewtie hath so blinded me, as I shall never see any, which so well shal content my minde: and your bountie hath bound me never to lyke any other. Thus enueigled with the one, and fettered with the other, I remayne your true seruaunt for euer.

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

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

Madame, quoth Mamillia, if you thinke so well of my goostlye Father and his shrift, I pray you let him haue you in confeッション as long: for you are
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eldeft, 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 owne: 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-auce of his comming, I am sure to pleasure you, he will take the paynes to fetch it.

Pharicles hearing the tauntes of the Gentlewomen, and seeing that he was come to the Gentlemans place: because he was not well acquainted, though againft his will, thought best for that time to take his leave: 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 godly Father, and so pleasure you, I am at command: mary my commission is neither for worde nor deede, and therefore I doubt your confeffion 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 leave to depart home, although againft my will.

Nay surely, quoth Madame Castilla, your haft
shall make waife, and your small acquaintance shall be no hinderance: for at this time you shall be my guest, and with that they entred into the place, where after they had saluted the company, and visited the sicke person, Madame Castilla requestted the gentleman to welcome the stranger for her sake, who both had taken paines to beare them company, and through his pleasaunt conceites procured the way to seeme shorter. Signior Gonzaga taking occasion to shew his good will to Pharicles, aunwered: that fith the maifter of the house was not well, he would say the gentleman was welcome in his behalfe: and fo taking him by the hand, welcomed him very friendly. Which curtesie of Gonzaga was no leffe pleasure vnto Pharicles, then contention vnto Mamillia, to see him whom they moft doubted, to shew fuch a friendly countenaunce, that they both hoped to haue a prosperous succeffe in their enterprife.

Nowe this sicke Gentleman, called Goffino, had one onely daughter, named Publia, about the age of sixteen yeeres, whose bewty and bringing up, shewed that she was in no respect secod vnto Mamillia, but rather more perfect in the giftes of nature. This young Gentlewoman being by the mothers fide cofinne Germaine to Mamillia, after her duetie done to the company, requestted them to take fuch a simple dinner, as her father in fo short
a time could provide: giving them also to understand by her behaviour, that the influence of the heavens had denied 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 super-yoritie.

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

Now his heart was set on Publia, which of late was vowed to Mamillia, in such a forte that his stomacke loft the woonted appetit 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 seafon. And Publia on the contrary fide, noting the feature of Pharicles, the comlyneffie of his perfon, and the rarenes of his qualities, was fo scorched with the bewtie of this new guest, as finding occasion to conuey her selfe into her closet, vnder the colour of some serious businesse, she powred forth her plaintes in this order.

O vnhappy fortune, O lucklesse deffinie hath Publia prepared a banquet to entrappe her selfe with a more dainty delicate? 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 chufe at libertie, is at last taken by the winges, and fo 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 strangers. 

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 refift the force of such foolish cogitations.

Ah Publia, consider thy state: what hath he more to be beeloued then other? thy suters haue had to be liked. What, foole? doft thou ask a queftion of Loue or a reafon of Fancy? strive not againft the streame: if thou refift Loue, thou art ouermatched. For euen the Gods are tributaries vnto Venus, as confeffinge the superiories 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
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deformitie. Then Publia, yeeld when thou must needes confente: run when thou art called by command: for sure, if euer thou wilt bestowe thy freedome, he is worthy to haue thee captiue: if thou meanest to marrie, thou canst not haue a meeter match: yea but how if his heart be placed, and his minde settled? then were I a great deale better to wayle at the first, then weep at the last; to be content with a little pricke, then with a deepe wound. The Scorpion, if he touch neuer so lightly enuenometh the whole body: the leaft sparke of wilde fier ets on fier a whole house: the Cockatrice killeth euene with her fight: fy sting of loue woundeth deadly: the flame of Fancy fireth the whole bodye: and the eyes of a lover 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 Basiliisk, as the fight of a man. Then Publia, sith Pharicles hath giuen the wound, let him salue the sore: let the fire of affection driue out the flame of Fancy; and sith thou art hurte by the eie, be healed by the fight: hope for the best: for thou haft as much to be loued, as he to be liked: & therefore remaine patient, till thou knowest more. With fy she went out of her closet: but before / her returne the strangers had dined, and were al descanting of the Gentlemans diseafe.
So many heads, so many wits: for some said it was a feuer, and proceeded of cold: some, the consumption of the 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 experiëce: but whether you doe, you misse the cushion: for my disease doth not proceede of loue: nor if I were wel, should it: for I haue felt the first dishe of so variable a taff, that I wil neuer eate of the secod: I meane, I felt the presence of my wife so sweet, and her absence by death so sower, as I meane, neuer 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 boone of you all in general, that one of you would fart...
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 hostes request: yet every one alladging 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 poynth, that he might shew his cunning before *Publia*.

Where I cannot but muse, Gentlemen, to see that such moyft licour shoule should turne to hard flint: that the moft wholsome Mithridate in twise shifting, should be deadly poyfon: that the Reedes in *Candie*, will of their owne nature become bitter gall: that the loue of men shoule should turne to hard hatred: that fancy shoule should be quenched at the second fight: that the affection of *Pharicles*, shoule should turne to frantik folly, in mislyking without cause, and choosing without tryall: but it is not so common, as true, that men be fickle in their fayth, brittle in their braine, and lukewarme in their loue: neither hot nor cold, 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
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omen? dispaying their nature, disciphering their nature, painting out their pollitie practises and abtil shifte, declaring their mutabilitie, comparing hem to the Polipe fton, that chaungeth colours every houre; to the Weathercock, that wauere the wind; to the Marigolde, whose forme is neuer permanent, but chaungeth with the Sunne: nd yet they themselfes a great deale worfe: as Pharicles, one of the fame sect presently shal proue: who fryed at euery fire, and chaunged his looke at euery leeke, as one that builded vpon bwetie, and not bountie; that did luft, 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 fighting, and the night in sbbes; they haue neapes of care, streames of teares, waues of woe: yea, to be short, they like without loue, and fancy, without afFedtion, that their choyce muft needes chaunge, because it is without reafon.

But againe to Pharicles, who seeing neceffitie on the one side, and his credit on the other, to be two spurres in his side, and that the Gentlemen were attenuue, began on this manner.
The Poets and Paynters fayned not fortune blinde, without good cause, and great reason: for as her giftes are vncertaine: so the lotte is doubtfull, and the chaunce vnlookt for, most often happeneth: she imparteth wealth to the foole, and pouertie to the wife: she powreth water into the Sea, when it overfloweth, 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 worsft luck? Policrate is a mirrour of her mutabilitie, by his miserable end: and Abdolominus, a pattern of her frailtie, by his good happe: and I heere may serue for a proofe of her small skill, that hath layed a great burden on me, which am least able to beare it. But on the small braunch hangeth oft the most fruit: and on the worsft wit somtimes chaunceth the greatest charge: for neither my experience by nurture, nor my wit by nature, hath whereof to compare with the worsft of the company, and yet fortune by lot hath layde the most on me, so that he who worsft may, must hold the candle. But fith a man must needs go when the diuel driues, although I know my faulte, and you shall finde it, yet the hope of your curtesie, voyde of curiositie, somewhat encourageth my slender skill to presume the farther, although betweene your learned eares and my rude tongue there will be great discord. I will not doe as Hiarbitas and Hermonides,
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who triuing to excell in musicke, for euer lost their voyces, leaft if I force my self in eloquence to seeme a courtier, I proue at length a flat carter. 

Astorides seeing Roscius 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. 

Demos-thenes the famous Orator of Athens was so astonisht at the maieftie 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 comon proverb, A fooles bolt is soone fliot; or to doubt y my green wit should giue a rash reafon, or enter too far in mine owne conceite, which was so hurtful to Marfias, y with his pipe would imitate Apollos harp.

Notwithstanding as the prick of the spurre forceth the horfe that feareth the euill way, fo in this my doubt the reuerence I beare to Gofitno and the rest of the company baniflieth al feare, affuring my selfe you will lay the fault vpon for/tune who made the lotte fo vnequall, and let my vniust chaunce serue for a sufficient excufe: and if I happe to stretch too farre I will blow the retrayte with repentance which neuer commeth without pardon.

When I conieucture with my selfe, Gentlemen, the great trauel and induftry that the auncient Philofo-
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 Aristotle. 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 enterprisèd to search out the essence and perfect nature of loue. Sure I think they might answere with Hermes, who being demanded what God was, said he could neuer giue answere 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 intellectuall part of the mynd, and not in the
fenuall: but your queftion Signior Goftino is of that which the common people call loue.

Ouid, who thought himfelfe a maifter of that art, and writ precepts of the fame, thought it more obscure then the Letters of Ephesius, or the riddles of Sphynx, to tel the perfect definition of loue: so that being demanded what it was, answered, that hee knew not what it should be, from whence it sprong, whether it went, nor to what end it tended: but sure, quoth he, it is the losfe/ of a mans felfe. Anacren faid it was a fweete mischiefe, fith for a pince of pleafure we receive a gallon of fowow: for what weapinges, what watchinges, what curfinges, what_fighes, what trauel doth the louer 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 vanquifhed: and that euery frowning looke of his Lady, is worse then the shot of a cruell Cannon. And yet the passionate Louer is thought to abyde no payne, nor fuffer no trouble.

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

Prince Tamberlane, the moft bloody butcher in the world, neuer fed blood, where there was
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 secke his life, who brought captiue by loue, craues pardon. Propertius faith, 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 resift 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 poysoned their kinsmen and acquaintance, for to fulfill their fancies. Cateline flew his sone, for the loue of Orestilla, 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 sort that they make it a misterie, which can neither bee expressed nor taught, but by demonstration in a dumb schoole, as secret as Ἐσθια of Ceres, or of Vesta: yet the most wise phylosophers have shewed themselves doctors in the arte of loue, condemning them as
...vnperfect of nature, voyd of tense and ciuilitie, that haue done, and thought it good to liue without loue. For Aristotie in his Politikes, & Plato in his common weale haue proued by substanciall reasons, that nature neuer framed any thing more precious then societie: and what is so sure a fellowship as marriage? This was the cause, that by the lawes of Lacedemon, those men which dispisied Loue, were driuen out of the common playes, and were sent to the wild Forrests as brut beasts, to liue there with sauage Satyres: so that Casmir, the king of Polonia, which would neuer marry, or Henry the first Emperour, who after he was marryed, vsed his wife, but by the eye, should neuer haue bought their freedome in that citie. Or if the Byshop of Alexandria, which scratched out his own eies for feare of Venus charmes; or Lewes the second son of Charles king of Cicilia, which would neuer see any woman, for feare to be entrapped: or the superstitious 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 eu'n the Stoikes themselues, which were moued with no affections, and by the opinion of the moft iuste and feuere Lawegiuers, is fo necessary that without it the world would perifhe, 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 entreated.

But me think, Gentlemen, we have begunne pretely to followe the steps of our Auncestors: for as the Samiās, which built a Colledge, and the Parians and Lacedemonians, that set up a Temple in the honour of loue, next vnto that of Venus: so you have here in this place erected a Schoole, and have chosen the most vnworthy for maister: whose rules although they be voyd of reafon: yet they take this by the way, that sith 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 Goftino, 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 discouer: but the straungenesse of the diseafe, that procured this restraint, and to entreate the rest of the companye not to take it in euill parte, that hee was the cause of such a sodaine intermiflion, 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 *Gofino* to craue reft, and that his drowse 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 fift on his fingers, that he might be the laft 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 affection, as I am halfe in doubt it is vnquenchable: yet though the patient knowes his disease vncurable, he couetes a plaister to mitigate the paine. But I hope well, and if I may haue wel, I shall thinke my felfe to get as much as I would wifh.

The traueller talking of hunger, hath euer a more sharp stomach, and I so long discoursed of loue, that where before I fhotte as a blinde man: now were I able to speake by experience. For *Ouid*, nor all the masters 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 vtttered it, gaue him a Cake of the fame paste, and a soppe of the fame 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 shalb plesse 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 kiffe at her warme lips, giuing her her vale with a counterfeit kind of curtesie, and so departed.
MAMILLIA.

But Publia more impatient, euen 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 witnesse her loue in these or such like tearmes.

I see, quoth she, that things vnlooked for, most often happen and that hee which most trusteth, is lesse assured. The Hart, when he hopeth best in the 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 chaste, as any in Padua, I proue the lightest in Italy: for I yeeld before I be overcome: I consent without compulsio: 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 prayed me for my vertue? will they not as saft dispraye 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 chaftitie, and now shake handes with virginitie? to yeeld my deerest Jewell and chiefeft treasure vnto the straunger? The choyce of a friend requireth the eating of a bushell of salt, then the choosyng of a husband, tenne; for by how much the bande is straighter, by so much the choice should be longer.

But I almofte 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 joyned, and hardly disluered? the coyne hath his stampe in a moment, and cannot be taken out without melting. Loue entreth easly, and is as hard to thruft out as nature: fancye soone fireth: but long ere it quencheth: yea but Publia, flatter not thy selfe: for soone rype, soone rotten; that which entreth without compulsion, will weare awaye without constraint: marryage, if it be soone begun, yet it is not so soone ended. Take time and choyce, and choose warily, not his face: for nothing so soone glutteth the stomacke, as sweete meate; and nothing sooner fillis the eye, then bewtie: for
oftentymes where is the best proportion, there are
the wooreft properties; the wine is not knowne by
the caflke, but by the tast. The Gods intending
to fhew 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 posiflible to be fayde,
this was wanting. This demy God being fent
upon the earth, when as noone could condemne
nature / of want, Momus onely found this fault,
that the Gods framed not a window in his breft,
through which to perceiue his inward thoughtes:
meaning, as I coniefture, that there is none so
comly in his body, but may bee corrupte in his
minde, nor so fine in his feature, but he may be
faultie in his fayth: to cofclud, as euery faint hath
his feaft, fo euery man hath his fault; that a man
had neede groope well, that fhould finde one fishe
amonge fo manye Scorpions, and what a one
Pharicles is, I may eafily gesfe, but I know not.

Ah Publia, if any one heard thy talke, they
might condemne thee of villany. Wilt thou fpeak
euil of him which wifheth well to thee? fhal $t$
reward of loue be loathing? doth good wil defereue
hatred? or fancy defiance? What hath he, $t$ thou
maift not like? or what wouldeft 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 will 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 cafting 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 doft thou feele in thy minde betweene fancy and fayth, loue and loyaltie, beautie and bountie? shal the flickering affault 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? shall hope bee of more force then assurance? wilt thou vow thee constant to one, and prooue thy selfe not steadfaft 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 vnrule: 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 fayth, euen to his enemies, suffered a moft horrible death. *Horatius Secundus* being betroathed to *Ciulia*, was rackt to death for his constancy. *Lamia* a Concubine, by no torments could be haled from the loue of *Aristogicon*. What perillies 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, loofe both bones: for deceit deferues deceite, and the ende of tretcherie is to haue small truft.

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

Dooe not the Gods, faye the Poets, laugh at the periurie of Louers? and that Jupiter fmyles at the crafte of Cupyd? 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 forsaken Ariadne: and I perchaunce may haue as good hap in leauing Mamillia. He that hauing tafted of water, & after wil not drink of wine, is of a grofe nature. The dog that winding y Hedge-hogge, will not forfake the fent, to hunt at the Hare, is but a Curre, and he that wil not change in loue, if bewtie make the choyce, shal not come in my Creede. Mamillia is faire, but not second to Publia: she is wittie, but y other more wise: where the fauce sharpenest with prunes, tafteth of sugar, it is follye to infer comparison. Yea, but what complaintes will Mamillia make, when she perceiuceth thy dissembling? her hotte loue will
turne to deadly hate, shee will procure thy discredit even with Publia: she wil blafe thy forged flattery, not onely here in Padua, but throughout all Italy. I shall have 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 fauour.

Tush Pharicles, he that is afrayd to venture on the Buck, because he is wrapped in the bryers, shal neuer haue Hunters happe, and he that puts a doubt in loue at euery chance, shal neuer haue Louers luck. Cannot the Cat catch mime, without shee haue a bel hanged at her eare? cænot ſ. Hobby feafe on his pray, but he must checke? cannot the Spanyel returne the Partridge but he must queft? and cannot I deale fo warily, but al the world must ring of it? yes, it is a subtil 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 soule, and needefull to holde Mamillia on the fist, leaſt Publia proue fo haggard, shee will not come to the lure. He that hath two fishes at the baith, it is hard if he misſe both. Therefore I will be of the furer fide, alwayes prouided, Publia shall haue my heart, and I hers, or els I wyll fitte beſide the faddle.
And with that he fell in a study with himselfe of sundry matters pertayning to his amorous deuises, and at last determined with himselfe, if he could find a truyt messenger to send her a letter, fearing if he should make his repayre fo / sodainely, it would breede some supsition in Goftinus heade, 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 euery newe face muſt haue a newe fancye; and if hee see a thousand, they muſt all be viewed with a sigh, as though hee were enamoured; if hee be younger, her tender age pleafeth him; if hee be of middle age, the rypenesse of her yeeres, contenteth him: another enchaunteth him with her voyce, and one with her geftures: so that his courteous desire woulde haue all, and yet amidſt flore he is pyned, and dissembling doubt maketh a restraint of his choyce, yet he muſt needes be a Carpet Knight: for they thinke it is as hard to lyue without loue as without meat. But when they beginne to like, it is a worlde to see how they learne to lye: fancy they cannot, without flattery; nor talk without tales, they be
dead at the first dash, & plunged in Plutos pitte, when they have a merier heart than the poor maide. They say, a woma is the weaker vessel, but sure in my judgement, it is in the strenght of her body, and not in the force of her minde: For the rypest witte, the readyeest heat; the most subtil skonce is fayne to fette his braynes on the laft, and his witte on the tenters to deceiue a simple mayde: first he affayes with flattery, then with sophistry, inferryng his comparisons, he is caught in the beames of her bewtie, as the Bee in the cobwebbe; he is parched with the hue of her face, as the Flye in the candle; hee is drawne by the qualities of her mind, and the sweetenesse of her voyce, as with a Syrens tongue, and when perhaps she hath nothing to be prayed 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 disemble, as Pharicles, an Archcaptaine of their crue presently wil prooue, who knewe the best, and followed the woorft; 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 eschew his first maladie, fell into a deeper sickness, perceiving as the wounde by time is more grievous then when the blowe was freshe, so loue encreaseth by delay, and delayes breede daunger: fearing agayne his hasty venturing might procure a flacke speedinge, determyned to take counsell at his pyllowe, and as his minde shoulde give him, to proseecute his purpose: and in this doubt he remayned the space of a weeke.

In which tyme Publia seeing Pharicles made no great haste in his returne, thought her newe Louer would prooue an olde scoffer, condemning her selue of follye, that shee shouold bee so soone enticed by flatterie, seeking to roote out that by reason which was inserted by sensualitie, knowing, no fitter remedie for loue, then to resist betimes, in which determination, as shee should haue proceeded, shee had the retrait blown by a letter, which Pharicles had sent her by his page. Likwise offering in his maysters behalfe, a present vnto Goflino 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 closet, where betwenee 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
mayfter 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 refift the
affaultes of contrary passions, as he that after long
combat for the defence of his libertie, is forced to
yeelde by the strengthe 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 values as arte
hath taught, so many fores nature hath giuen, neuer
suffering bliffe to come without bale, nor good
lucke without ill happe, finding alwayes 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 deflisies I think haue framed your Hewtie such a furious enemy to my carefull minde, as it hath made such a breach in my heart, that the strongest rampyre and surest defence I could make is not possible to resift the continual Alarms, where with the rememabraunce 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 sayning, almost turne vnto water through the continuall streams of teares, and my fighes flye as winde in the ayre, proceeding from the 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 captive, strive 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 finifter
fortune in any wife do diminifh: 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 anfwere, which I hope shal be such as belongeth to the desert of my loue, and the fhou of your bewtie.

Tours, if he be Pharicles.

Vblia hauing read ouer this Letter, viewing and reviweing euery lyne in particular, chaunged colours at euery fillable, fearing to be foyled by flatterye, or to be brought in to a fuoles paradise by promifes, knowing that the Nyghtingale hath a sweete voyce, and yet but a ranke fleche: that the Storkes in India haue a pleasaunt cry, but a bloody byl: that the fayreft Nutte without may haue the fowleft Worme within: that the moft daynty delicats may be fauced with deadly poysfon: that smooth talke and fayre promifes maye haue but fmall performance: that wordes were but winde: that inke and paper were not fufficient pledges for fuch an inseperable knot: yet hope haled her on to thinke well of his offer: and that fhee whiche would not truft ere fhe tryed, shoule not proue without peryll: faying 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.

After 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 iest, 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 spying so soone your faining, I may dehorte you from flatterie, and be the meanes that you leaue this folly, to be passionate onely in your penne, a lover but in your lippes: for although you thinke my simple witte hath no such capacitie to conceiue your vaine iefting, 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 perhaps scoffe you out of their creede: for he that hath beene scratched with the briers, will take heede of a thorne, and he that sees his fellow hurt, will beware of the like harme; hee that hath beene deceived with a lye, will scarfelie credit a
true tale. Women are wily, and will take example one by another: so that it shall be heard for one to halt before a cryple: they thinke every one that writes an amorous fyle, doth not loue faithfully: but most of them lye falsly. A pricke with a penne proued not Clanuel a true Louer, but a troathlesse Lechour: yea many write before they knowe the partie, and get by it they know not what: so that, Pharicles, if women would credit euery line, they would buy repentaunce too deare. But if Phillis were alieue in these our dayes, shee would neuer hange her selfe: and if Dido had beene increduleous, she had not dyed so desperately. Therefore, Pharicles, if I doubt without caufe, or feare before I haue occasion, blame me not, fith others haue suffered such euill hap by venturing too far in an vnknowne vessell. / 

Well put caufe 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 becaufe I sayd farewell friendly, I did fancy firmly: surely eyther you are deceived, or els I was in a dreame at the departure: for I doe not know in what respect eyther my words or deedes shoule be a spurre to pricke you forward in this rash enterprise: but assure your selfe, if there were any, I repent me of them, not that I am so foolish to repay hatred for loue: but that I have vowed
perpetuall virginitie, and meane to remaine chaste for euer. Therefore Pharicles, fease to craue that cannot be gotten: fekke 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 gie you per-
happes a fower fauce to your sweete meate: because I will not feede you with delayes, nor fobbe you with fayre wordes, and foule deedes: but I speake as I thinke, & so you fhall finde it. Yet in fine, leaft you should iudge me altogether vngratefull, I thank you for your good will, and I thinke well of it: and if euer I chaunce to loue, you haue as much to like as any: therefore if your fancy be fo fixed, as you make faire on, pray that both my heart m[a]y turne, and my vow may be broken, and then hope well. But in the meane time, if you come, you fhall be welcome, as a friend, but no farther.

Yours, if she could, Publia.

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

H ere, gentlemen, we may see the flitting of mens fancy, and the fickelnes of their fayth, that they may well be compared to a blacke wal, that receiueth euery impression, which notwithstanding with the wipe of ones hand is easily defaced: so men loue all, and now none, verifying the saying of Calimachis, that as flowers fade and florish euery yeare, so their loue is hotte and cold euery houre, having nothing certaine but onely this, that the lafte driueth out the first, as one naille 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 scarfly the diseafe: but Pharicles misfing her, went farder, and found Madam Castilla sitting solytary in her Mufes, 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 conieucture, hath driuuen her into a
plurifie, or vs into som ielousie: but whether it did, she is sicke. Pharicles feeling his gald conscience prickt, sayd, that although it pleased her to ieft by coveraries, yet his return was as speedy, as might be: for his busines was so necessary, that the losse of his landes hanged thereon: but if he had knowne Mamillia would haue conceiued any displeasure at his absence, he would not onely haue hasfarded his landes, but haue ventured his life to haue made his repaire more speedy: if then her sicknesse proceedes of my negligence, I hope my sufficient excuse will be a remedy to cure the disease.

You speake wel, quoth Madam Castilla: therefore follow me, that you may plead your owne caufe, for I will be no Aduocat: and with that she carried 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 whose time was, we tearmed this Gentleman a gofty father: therefore I thought good in this your fickenes, that he should receive your correction/ as one moat meete for the purpose. I thank you for your paines, quoth Mamillia: for indeede I haue a great block in my conscience, which I meane to rieuale vnto him, & that is of my folly, in louing so lightly, and fixing my fancy where I
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doubt is no fayth: whereof, if he can giue me abfolution, 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, vnleffe you count abfence by necffitie a breach of loyaltie: but fith perhappes it is the force of ficknesse, that procureth this talke, I care the leffe, and if there be no worfe offence behinde, my soule fhall beare the charge of this finne.

Pharicles, quoth Mamillia, your anfwere hath greatly eafed my minde, and if time fhall try all thinges true, it fhall both race out mistruff, and breede greater credit: for surely your abfence 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 trechery against your divine biewtie? No, no, Mamillia, I call the Gods to witnesse, and the heauens to heare my protestations, and if my wordes be not conformable to my thoughts: the infernal furies conspire my utter destrució; and if my mind remaine not constant, and my fancy firme, the Gods themselfes be reuengers of such disloyaltie.

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

Where I leaue you to consider, Gentlemen, how far vnmeete women are to haue such reproches layd upppon them, as sundrye large lipt felowes haue done: who whē they take a peece of work in hand, and either for want of matter, or lack of wit are half grauelled, then they must fill vp the page with flaundering of womē, who scarcely know what a woman is: but if I were able either by wit or arte to be their defender, or had the law in my hand, to dispose as I lift, which would be as vnseemely, as an Aſſe to tredae the measures: yet,
if it were so, I would correct Mantuās Egloge, intituled Alphus: or els if the Authour were aliue, I woulde not doubt to perfwade him in recompence of his errour, to frame a new one: for surely though Euripides in his tragedies doth greatly exclaim againft that fexe, yet it was in his choller, and he infered a generall by a particular, which is abfurd. He had an euyll wife, what then? because the hill Canaros hath a fountayne runs deadlye poyfon, is al water nought? shal the fire be reieected because some one sparke fireth a whole howfe? are the bodyes of the flyes Cantharides to be cast away, because their legges are poyfon? shal we condemned 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 concluisiō, I refer me to their greatest enemy. But for feare of a farther digression, againe to the we left at dinner, who after they had taken a suffycient repaft, fell againe to their former discours, till Gonzaga returning home, broke off their talke with his presence, entertaining Pharicles very friendly, affuring him he was as welcome as he could with him selfe to be, which curtésie was not so heartily offred as willingly receiued. So that it seemed if the one were content, the other was as well pleased. Yet Gonzaga being as wily as Pharicles was wittie, desirous to smell the vane of the
young Gentleman, trayned his hooke with this bayte.

*Pharicles*, quoth he, the old Fox that cannot spy the fetch of the young one was never crafty himself: the Goose that cannot see the Gosling winke, may seem to have a defect of nature: he that cannot see fire in the straw, is surely Stone blind: and hee that cannot spy the flame of fancy is but a fool. There is none wil so soone spy one halting, as a cripple: it is hard to couer smoke, but more hard to Conceale loue. I my self both have tryed it, and nowe I likewise find the proofe of it in you, who as closely as you keepe your cloke, yet I spy the lining, for loue kept in secret is like the spark couered with ashes, which at length bursteth into a great flame. But if it be as I thinke, I am glad of it. As I have taken care, *Pharicles*, to have my daughter keep her virginity inviolat without spot of suspitiousnes, so would I be as willing to yeelde the fruits of her chastity into the hands of some gentleman, whom she might both like for loue, & think 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 goodnesse, and not for her goodes, least if the knot should be knit for wealth, it might be disfeuered for Pouerty. *Licurgus* would haue no dowries to be giuen with
maids, leaft some should be liked for riches, and others loathed for want. The maides of Effenea went neuer bare faced, vntill they were maryed, leaft bewty should bee of more force then honesty, esteeming her which was honest, neyther to haue want of nature, nor lack of nurture. So that Pharicles, I hope if you choose, it shal not be for wealth, which is vanitie; nor for bewty which is momentary (although I thank God she can neither blame nature nor fortune) but onelye for vertue which is permanent: for where the cause is durable there the effect muft needes be lafting: Loue ought to be like the stone Armencicke, which is hardly inflamed, but once set on fire, is neuer quenched: like the Emerauld, which being imprinted, neuer changeth fourme without breaking. Surely Pharicles, I speake thefe wordes to you as a friende, and to Mamillia, as a father, wishing well to you for good lyking, and to her by course of kinde: being willing to marry my daughter, but neyther to buy her an husband, nor to set her to sale, vnlesse the price bee loue, I meane that I woulde not make the match by entreatie, nor seeme to consent lyghtlye, leaft haste shoulde make wafte.

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 feosmentes to haue my good wyll: yet fith Mamillia did not loue, I did not lyke: and what shee doeth nowe, I am not priuye to it: but if shee doe, my minde perhappes may bee chaunged: for you knowe olde men are verye fuspitious, and I my felfe doubtte by the dreade of others: wee are colde of complexion, and therefore fearefull by nature, and will quicklye spyte a padde in the straw, and a snaake in the grasse. I perhappes thinke the Moone is eclipfed, when she 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 fickle stomacke, and tafting wine with a furred tongue; construing al thinges by contraries, through the imbecilitie of our witte: fith euery thing is the worfe for wearring: so y he which wil court an old mans daughter, may be curteous, & yet thought curyous; his liberality may be thought prodigalitie, his cleanly-nesse, pride and vnthristinessse, that, walke as warylye as you can, the old doter will fufpect you.

Pharicles, I speake against 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 penuifhnesse, but to courfe of kinde: For you, Pharicles, profeffe 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 euerie 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 subttiltie, and the fruite folly, the haruest can reape but little honesty. \textit{Pharicles}, I inferre no particulars, I told you my faulte, and therefore blame me not, if I cannot digresse from nature, but speake what I thinke: for if your conscience be cleare, it doeth not touch you; if it bee not, I am glad I haue spoken so much, that eyther you may amende, or els make an ende: for if my fight fayle me not, one you must doe.

\textit{Pharicles} being rubd on his gald backe, thought \textit{Gonzaga} was / a subtil Fox, and needed not to learne his occupation, and that he could see the Gosling wink, being broad waking; but as young wittes are rash, so they are ready; and can smell a tale beefore it be half tolde: for \textit{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 \textit{Gonzagas} eyes, as warily
as hee coulde looke and to winke, and yet not be spyped on this manner.

Sir, quoth he, as it is hard to hide the smoake, so were he a foole that would goe about to couer it, and if fancy must needes be spyped, who would seeke to cloake it? nature cannot be refrayned, nor loue kept in secret: for the one will come to his course, and the other seeme light amidst the darknes. I knowing this, (although you mistake me) neuer thought to loue where I might not come lawfully, nor to like, where eyther the person or place should haue neede of a vale for Sunne burning: as for my selfe, I neede none: therefore, sir, if I halt, it is outright, that more may perceiue it then a cryple. But I hope, judge what you will, you shal find me stand to my tackling, and to take my course so well by my compasse, that I shal proue a cunning Pylot, and to shew my selfe so chary in my choyse, what wares I chuse, that I shal bee a good Chapman, and the better I trust, in that I haue your counself. The Lyons whelp taketh euer the fattest sheepe, when the old fire is by: the fawne neuer makes so good choyse of his feede, as the old Bucke; age speaketh by experience, and liketh by tryall, youth leaneth vpon wit, which is voyd of wifdom. Where the old Faulcon seafeth, there is euer the best pray: therefore he that will not be ruled by age shalbe
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deceiued by youth, and hee that will not heare the admonition of a friend, shal perhaps feele the correctio of a foe. This causeth me to thank your counsel, although I was determined before, for I neuer meant to loue without lafting, nor fancy for a time, least I my self might be the first should repent it, but was fully resolued to lay my foundation vppon such a rock, as neither the earthquakes of dissention, nor the tempestes of trouble may once be able to moue. Now I know wel ynoweth, 
\[y\] hee that chooseth the carnation for colour, should find it to haue lesse vertue than the black violet; 
\[y\] the fading blossoms are more delectable to the sight, then the lafting fruite; that the painters colours which / are most bright, will soonest loofe their glofe; 
\[y\] nothing so soone stayneth, as cloath of lighte colour; and nothing to be lesse permanent, then the gloffe 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, saieth 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 \[y\] putteth the Adder in his bofome, delighted with her golden skin, is worthy to be enuenomed:

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the mouse, if she feede vpon rofe-alger for the gliftering hue, desferueth to be poyfoned: if the fishe will needes to the baignt, because it is of flyes in Càtabria, it is her own folly if she be taken: the bird that commeth to the glaffe, enticed by the brightnes, desferueth the net: he y wil choose a fayre face with euil conditions, claymeth by right to be counted a foole. Cateline had not so much pleafure in the bewtie of Orißilla, as he reaped forow by her outragious crueltie, nor won so much credit by her comlines, as Brutus did of his wife Porcia for her curtesie. The husband of Sempronia for al her faire face, had a wife of whom it was in queftion, whether she were more prodigall of her purfe, or liberal of her honefte, that I am fure he would haue made a chang with Gracchus for his black wife Cornelia. Menelaus, who had that earthly Goddefs Helena, reaped for euery feede of pleafure, a whole harueft of forow, contented to become Captaine of Cornetto, & for her comlynes to haue her almoft còmon, being as infortunate in his choyce, as Glitio Gallus was happy in his chance, by wedding Egnatia Maximilla: so that he which maketh choyce of bewty without vertue commits as much folly as Critius did, in chooseng a golden boxe filled with rotten bones. I therfore fearing the fetters by the captiuitie of the bondman, was euer careful to like
for the proportion of the body, and loeue 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 perfo, hauing peeuish conditions: leaft for every ynch 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 vnsto your daughter, because the fame of her exquisit perfection by nature plentifully placed in her, hath rauifhed euen her enemies hearts to loue & like her: her grauity in gestures, her modefty in manners, her curtesie in conuertion, chalengeth my lybertie and wonne my heart her own for euer. It was not the colour in her cheekes, but the conditions of her mind; not her comelineffe, but her curtesie, not her perfon 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 reasons to proue 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 fufpition to your old brain: sure you may doe fo: for I call
the Gods to witness that the wordes which I speake, and the loue I protest to Mamillia is verytie without vanity, trueth without trifling: fayth without flattery, as fine within as fayre without; a 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 fufpitious, thought, what the heart did think, the tongue would clinck: and that his filed 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 sone, as he defirous of such a father, and that he conceaued a great contentation of minde, that he found so fitte a match for his daughter: so that after many pleaunt parlees on both sides, they were fully betrothed together. Pharicles promifing the next fpring to confummat the marryage, and Gonzaga prouiding a courtly banquet to feale 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 treaure 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, blysse without bale, weale without woe, as by this new betrothed couple may be seene, who now flowing in floudes of felicicy are by the falshood of Pharicles foued in the seas of sorrow, exalted to hysft degree of happines, are driuen to the greatest extremity of euill, alate placed in paradise, and now plunged in perplexitie: for he no sooner entred his study but espying the cruell letter of his 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 our this Letter more for spight then for pleasure; more for lothing then for loue. But as the birde, when she is most carelesse is caught of the fowler, so Pharicles reading in ieft, found good earneft; 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 laft to be mixed with mettall of more mild matter, reading it ouer a thousand tymes, blaming his nature, and condemning his choller in being so
rash to refuse meate at the first taste, to reject the
Orenge, because the pill was lower; to disallow the
loue of Publia, because she made charie of her
chastitie: his new plighted troath was almost
wauering, and waying at the first assault his feigned
fancy, almost eclipsed through fading folly, info-
much that the hope of his newe luste, had almoft
quenched the fhow of his newe loue; the frendlye
conclusion of Publia had well nigh raced out his
fayth to Mamillia; the desire of his fond affectiō
so blinded his vnderstanding, ſo he passed not to
peruert both humane & diuine lawes: for the
accoſpliſhmēt 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 from his pestiferous purpose: for if lawes had
bin of force, he knew his deede was contrary to
al lawes, in violating his sacred oath: if conscience,
he knew it terrible: if honesty, he knew it moſt
wicked: if God or man, he knew it abominable
in the fight of both. /

But too true it is, ſo that the force of loue, nay
rather ſo fury of lust doth neither care for kith
nor kin, friend nor foe, God nor the diuell, as the
faithleſſe Pharieles 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,
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Shewing 't the cat wilt to kinde: that the wolfe will be a deuourer: the fox wily, & men deceitful: for nature must haue his course, their loue is neuer guided by reafon, but by rage: nor their fancy by faith, but by fury: they burn in outward shape as hot as Aetna, where their meere subftance is as cold as Caucasus: their promises are loyal, but the performance lascious: they import feruent affection, but it proueth fleshy fancy: they are so giue vnto guiles, framed to forfweaing, prone vnto periury, wedded vnto wickednes, & vowed vnto vanitie, that to say what I think, the moft trufly louer, that they make moft account of, if he were throughly sifted, would fhrink in the wetting, & proue a leud leachour: so that she which yeeldeth her self vnder 't curteous countenance of an iniurious man, is comonly so wrapped in the waues of wiles, 't she is drowned at 't length in the deapth of deceit, & hardly escaped with the loste of his libertie, vnlesse they smell them betimes: which is hard to doe; for in their wooing, they counterfeit simplicitie, and in their wedding they shewe their subtiltie: while they are futors, they are faints: but being fold, they are serpents: they wil beare a painted sheath with a rusdy blade: a faire blossom, but rotten fruit: & Doues they wil needes be, when indeede they are diuels. But againe to our Gentleman, whose careful minde was so toffed with
the tempefts of contrary cogitations, that as the vefsell born with the tyde againft the wind feeleth double force, and is compelled to yeelde to winde and waue: so Pharicles driuen by the force of luft, againft the lawes of loue, felt double 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 fo great, but either reafon may redres, pleasure affwage, or mirth mittigate, hearbes heale, or by some meanes or other be cured: Loue only excepted, whose furious force is fo ful of rancor, that phisick can in no respect preuaile to helpe the patient, deferuing not y name of a diseafe, but of an incurable mischiefe: / yet importing such a shew of goodnes, that it fo inflameth our desire to purchafe it, y we wil not care to buy it at an vnreasonoble rate: Which loue hath take such deepe roote in me, as neither reafon can rule, nor wisdom wield: it is so ranckled with rage, & infected with fraticke folly, frantick I may wel term it, sith it is so light, as it seemeth to come without liking: so mometary, as it sheweth no modesty: so vnconstant, y it hath no one iot of continuance: so diuers, as it may well be called diueltish: more brittle then a broken glas: more wauering the y wethercock: more variable in thought then y Camelion in hue: more changable
in deede 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 traiterous 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 deceive 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 treafe? shal I defile my faith towards her with such forged falsehood? shal I be so new fangle to leave thy one so lewdly, & love the other so lightly? it is a common 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 lie by thy loss: to refuse Mamillia without reason, & choose Publia without trial: to receive assurance for uncertainty: to fish for hope, where I may satisfy my self with trust: to venture vpon one, of whom I have had no proof (but if there be so much) a little trifling love? Wel, those whelps are euer blind, that dogs beget in haft: thy seed too timely sown hath euer final increafe: he that leaps before he looke, may
hap to light in thy ditch: he that settles his affection
in such speed, as he makes his choyce without
discretion soe his hafty choosing may perchace get
a heauy bargain. Truth, he that seekes to restrain
loue, kicks againe the prick: he steps thy stream
& beates the fire downward, he wil make necessity
to haue a law, & cause Balam's Ass to speake: for
loue is aboue king or keisar, Lorde or lawes: yea
euen aboue thy Gods theselves: if it be then so
stronge; why is it not then more stedfast? if it be
so forcible, why is it not fixed? perhaps so it is
in al sauing me: I am thy 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 sifte, 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 strive against that which is styrred
by the Starres? can I peruer that which is placed
by the Planettes? can I drive out that, which is
decreed by the deffinies? or shewe force in that,
which is fixed by the fates? No, no, Pharicles,
affure 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 shoulde 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 thē 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 remayned as loyall, as light vnto the other: so perhaps I am forced by nature and destinie to loth Mamillia, and like Publia: and if it bee so, all is well: for Aristotle 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 speake 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 star, shal
guid my compas: she shalbe the haven, to harbor in: the faint at whose shrine I meane to offer my deuotion. / 

I wil now put al fear aside: for a faint hart was never fauoured of fortune: the coward that feareth 
{y} crack of the canon, will never proue a courageous captaine, nor vaunt himself of victroy: the daftard that dreadeth the noyse of the drum, will never come in the {skirmifh, 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 {f}àdar of {Cupids} camp, shal never be proclaimed heire apparêt to {Venus} kingdô. There-fore fith I haue fetled & decreed, I will make no delay, for feare the graffe be cut from vnder my feet: but either by words or writing fëd an answer to my new mistres: and with that he tooke his pen and sent her this Letter.

Pharicles to Publia.

Th{e} phìftiò, mistres {Publia, ÿ} letteth the fìcke patient blood for the Pluryfie, when tracte of tyme hath made the diseafe incurable, defendeth the walles when the Citty is ouerrunne: values feldome helpe an ouerlonge suffered fore: it is too late to bring the ruine of battery, whè the wals are already broken: that fhower còmeth out of time, when the corne is rype: & too late it is
to dislodge love out of one's breast, where it hath before infected every part of the body. The surgion, when the festering Fistulae hath by long continuance made the sound flesh rotten, can neither with lenity plaisters, nor cutting corafiues be cured: so love cruelth but only time to bring the body & mind to bondage. So your seemely self seeing me fettered in thy chain of fancy, & fast bound in the bands of your beuty, 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 rankleth & rageth, till he hath brought the body bitte to bain, so the figh of your coely perfo hath so pearced every vain with the sting of love, ye neither the fowernes of the sauce, nor sharpnes of the faue, can in any wise preuaile: onely the mild medicine of your mercy may faue 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 caufe equally in the scales of honesty & equity, and yeeld me but according unto iustice, which am a careful client at beuyties bar: that is, to giue 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 chaftitie, I hope when they shal 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, procesfions, pilgrimages, offers & vowes that I haue made vnto the Gods, if they graunt my petition, wil teftifie the ioy I conceiued in the curteous clause of your letters, although I was almost foundred for fear, couered with care, & daunted with dread, at the rigorous fight of your first lines. But as I was neuer of that minde, to count him a couragious captain, that at the first shot of the canon would yeeld the keies of the citie: so was I euer in that opinion, that the more harde the combat were, the more hauty wer the conqueft: the more doubtful the fight, the more worthy the victorie: ý more paine I shoulde take about the battery, the more pleafure to win the bulwark of your bref: which if I shoulde obtain, I would count it a more rich price then euer Scipio, or any of the nine worthy won by conqueft. And ý 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 even after death, Pharicles.

P
Vbia hauing receiued this letter, perceiving the constant mind of ſyoung 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 fo abundantly befown vpon him by nature, had such a new alarm giuen her by loue, ſthe 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 lower sops of
aduerfitie: for every mite of happiness, a thousand chips of ill chance: for every dram of felicity, a whole shewre of shrewd fortune: & when the fun of good success shineth most clereely, then comes the clouds of care, & mist of mischief, when they are most unlooked for: so I perceive it is so common, as true, how among humane things, nothing is stable in one state. The lark, when she is most careless, & mounteth most highest into 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 soonest caught in y linckes of loue, & fetters of fancy, restrained with a straight band of bondage, wherein nature & fortune hath also most unequally provided: for y moft tender tree is ever laden with the moost fruit, & the smalest stalk hath ever y greatest corn: the weakest wit & youngest yeeres, who neither experience nor age hath taught any skil, is ever forced to bear the lodesto burde of loue; whereas riper yeeres are feldo or never troubled: so that the weakest is ever 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 heavy unto me, because I neuer felt the force of it before. But what need I make this exclation against fortune, scith I am not
the first, nor shall not be the last who the frantick frenzie of flattering fancie hath with more wrōg, & greater vantage pittiously expressed, y now I see & try it by experiēce, y there is no fifth so fleeting, but will come to the baite: no boa so wilde, but will stand at the gaze: no hawk so haggard, but will stoop at the lure: no Niesse so ramage, but will be reclaimed to the limes; no fruit so fine, but the caterpiller will consume it: no adamant so hard, but will yield to the file: no metal so strong, but will bend at the stamp: no maid so free, but loue will bring her to bondage & thrall'd: & so I call it bondage, fond foole, to be bound vnto bewty: if I be a flauce, yet shall I be subject vnto vertue: is it thrall'de to liue in league with him, who will like me in my youth, and loue me in mine age? in whom I shall find nothing, but only plea/sure & contetation, who will be the hauē of my happines, wherein I may rest, & the porte of my prosperity, to defend me fro the tepefts of froward fortune, & throwd me fro ſ bitter blasts of bale? Shall I repent me, sith my bargain is good, or complain of the losse of liberty, sith I haue made a chang for a more worthy thing? shall I grudge when the gods are agreed, or defer it, sith ſ deſtincies drive it; or frown, sith my fortunes frame it? no, Pharicles is my faint, & him will I serue: he is my ioy, and him will I enjoy: he hath laid the siege,
& he shal sack y 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 unnatural to reward his loue with loathing, so w'out reaso to defraud him of his right, so diuelish, for his deepe desire, to give him a dolful difh of dispair. No, no, I haue fetled with my self, y if euver I marry, Pharicles shalbe the man I wil match with: & therefore, as I haue driue him with delaies, & fed him w't folly: so now I wil fend him a fetled answer of my good wil & fauour: as I haue giue him cutting corasues, so I wil fnd him coseets of comfort: as I haue bin fearful to shew my liking for y better trial, so now wil I be bold to shew my loue in tokë of a fure truft. 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 doubtful, the vic[t]ory is moxt to be counted? y caflë that hath longest battery, is thought the richer booty? are not those pearles which are scarcely found, & hardly gottë euver of the greatest value? the spice, which y marchant through raging rockes and perrilous seas bringeth home, hath a sweeter tastë the that which is easily gotten, hardly come by, warily kept. The maid
that by long suit & much trauaile is obtained, by how much the more she was hard in the getting, by so much the more she wil be sweet in the wearing: she, which in her virginity is chary of her chastity, in her mariaige wil be as wary of her honesty: therfore I wil send Pharicles such a potion, as shal be fower in the mouth, & sweet in the maw, sharpe in eating, & pleafât 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 praife of anything, w* either defect of nature, or want of arte do blemishe: & as impoffible is it to be beleued w'out sufficient witnes, wher either the person / or caufe doth make the plea imperfect: for praife in a thing vnworthy, is a manifef sign of flattery. Who would think he spok in ernest, which extolled the crow for her colour: the hare to be harty: ¥ mould, for her sight: the dolphin, for his straights back: fitth lack of fuch perfection in the, condennes the praifer for a parasit? I, there-fore knowing in my self no defert to drive you to fuch deep desire as you profes, am the hardlyer induced to beleeeve your words: because ¥ meanes of my bewty merits no fuch praife, as you attribut vnto it, it procureth leffe credit to your talk, so that I take the for words of course, rather the
for tales of troth, thinking & fearing to find in 
y fairest rose, a foule canker: & in finest speech, 
foulest falshood. It is giue to 
y wolf by nature, 
to be cruel: to the lion, to be fierce: to the fox 
subtilnes: & as wel it is ingrafted in man, both by 
nature & educatiō, to be diffēbling: so 
y it is a 
setled fetēce amōgst the: he 
y canot diffēble, cânōt 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-
 sidered, Pharicles, w+ the smal acquaintance I haue 
with you, might iuſly driue me into the deep den 
of distrust, & almost sink me in the surging seas of 
suspition: but 
y the secret good will w+ I haue 
borne you long time, wil neither suffer me to 
cœceaue such mistrust, nor to conceale any longer 
y fire of my fancy, but must of necessity giue place, 
wher 
y flam bursteth forth by force. Think 
therefore Pharicles, 
y the lower sauce I fet you, 
was to taft your stomack: that the salues of suspecē 
was to search the fores of diffimulatiō: 
y the taints 
of distrust was to feel the depth of the wound: 
that my denial was for the greater trial: that my 
traitnes in words was no strānges in mind, but to 
try the truth of your good wil: for if the lower 
taste of my talk had quatted your stomack, I wold 
haue thoght it altogether queasy: if the salues of 
suspect had foud the fore but a smal blain: if the
taints had tried the woûd ful of dead flesh: or if one daût of denial had eased your courage, & proued you as cruelly a coward, as ÿ vétrous knight, ÿ finding the first encouëter cûberfû, 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 fith you ftood to your tackling amidst the deepeft waues of denial, & neuer shrûk for al the shewres of repulûo, 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.

A fter Pharicles had read this friendly letter of Publia, perceiuing ÿ the faint he ferued had heard his prayers, & that his goddesse had giue him as happy an oracle, as he coulde with, where before he sayled in the seas of fuppitious doubt: now he caft ancre in the hauen of hope, where, at the first he was frettisëd with fear, now at the laft he was f tertisëd wî affurácë, as he determined to
rase out the memory of Mamillia for euer, & to remaine constant vnto Publia. Wher, Gentlemē, we may note the fleeting fancy of such foolish fondlings, as will be louers, but for luft, & amorous w'out honesty: they are more like horscourfers, which loue to chop & chang, & oftentimes liue by the losse, then like courtlye gentleme, мышл should be so chary of their choice, as they should neuer like w'out laſting. But let their loue be neuer fo light, & their facie neuer fo fickle, yet they wil be counted al constant, 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, мышл hath but mole hils: treasure, that hath but trafh: faith, мышл hath but flattery: truth, that hath but trifles: yea, shoulde injoy a trufly louer, мышл is glad of a troathlesse lechour. Pharicles could promise as much as moſt, but perfourme as little as any: & vow as much confancy as Leander, but proue as fickle as Aeneas: yea his fancy was not halfe fired, beeſore it began to fade: nor halfe fetled, before it began to slide: for he was not well ſcorched with the bewty of Mamillia, before he was enamoured with the perſon of Publia: now lyking, now lothing, as the fick patieth, whose ſtomack is but quafie: yet as the wind after often changing remaineth long in one quarter: փ Pharicles, in amēds of his fleeting
fancy towards *Mamillia*, determined to be alwaies constant with *Publia*. Which determination had such euill succeffe, as it was the caufe of his exile: for after he knew *Mamillia* heard of his diffëbling, he cõueid himſelf cloſly into *Sicillia*, traveling forth on his iourney, pilgrim like: but where his intët was to remain, no mā knewe. But as foone 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 vnder master Watkins hande a booke sonbye entituled Mamillia, The seconde parte of the trymphe 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 constance of Gentlewomen is canoni-
fed, and the vainst blasphemies of womens sup-
posed ficklenesse (breathed out by diverfe
injurious persons) by manifest
eamples clearly in-
fringed.

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

LONDON
Printed by Th. C. for William
Ponsonbie. 1593.
To the Right Worshipfull, and his especiall friends, Robert Lee and Roger Por
tington Esquires, Robert Greene 

He Philosopher Hermes (right worshipfull) being demanded why continually he caried the stone Celonites about with him, answered, leaft happily he might become vn-thankefull. Meaning hereby that ingratitude is such a lothsome vice in a liberall minde, and such a monstrous offence so repugnant to nature, that the forfeit of such a fault can be no leffe than the extremitie of death can afoord. For the nature of the stone is presentlie to deprieue him of lyfe which is infected with ingratitude. Which saying of Hermes throughly considered, and calling to minde the innumerable benefits and infinite good turns which I haue receiued at your worships
hands, finding my abilitie far vnfit to requite / such curtesie, I was druuen into a doubtfull Dilemma, whether excusing my self by disabilitie I should incurre the suspition of ingratitude, or in offering such simple stufse as my insufficiencie could afford, I should be counted impudent. Staying thus in suspence, I shaked off the shakles 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 durst 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 received thankfully the handful of water offered to him by a poore pesant, Cyrus was presented with a Pomgranat, and Jupiter himselfe vouchsafed of the graine of wheate which the poore Pifmier offered to him for a new yeeres gift. Pricked forward (right worshipfull) with these examples, I was the more bold to present this vnworthie worke as a witnesse of my vnfained good will and affection, assuming so vpon your worship's wonted / curtesies, 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 fo simple: Promifing
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 moft dutiful deuotion. Hoping in the
mean time that you will accept more of my wil
than of the worke, and of my meaning more than
of the matter, I commit your worshippes to the
Almightie. 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) commanding 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 peece to his Maieftie, Alexander smiled at the follie of the man which would enterprife such a curious worke hauing so small cunning: and being demanded of his Lordes, how he liked of the carpet, answered, that how bad so ever 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 committted 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 Ironice say all is well, because it hath bene so long in penning. Well (Gentlemen) let Momus mocke, and Zoilus enuie, let Parastes flatter, and Sicophants smile, yea, let the sauage Satyre himselfe, 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 polish her words with superficiall eloquence: and so (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 Brittaine Ladies all
Addicted to Dianas traine
your sacred Nymphes I call,
And vestall virgins whose renoune
shrynes vp your lasting name,
Yea all the crue of womankinde,
come heare your passing fame
Displaide abroad with golden trumpe,
which foundeth out so shrill,
As that your praiie in learned prose,
shall all Europa fill.
See here with fugred happie stye,
as in a perfect glasse,
He figureth forth how Venus troupe,
in loyall faith furpasse
The martiaal 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 displaies,  
Your faith, your troath, your loyaltie,  
and what imports your praiue.  
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 blasphemed your kinde./  
He iars likewise with Iuuenall,  
and mazeth Martiall quight,  
He doth professe himselfe a foe  
to all that owe you spight,  
And plainly proues by reasons rule  
that euery Authors clauce,  
Which rashly railes of womankinde,  
comes more of spight than cause.  
Sith then you peerelesse Brittaine Dames,  
your Champion here in place  
Sounds forth your praiue, defends your right,  
defies your foes in face:
MAMILLIA.

Repaire such guerdon for his paine,
as he deserves to haue,
I meane to throwde Mamillia safe,
tis that the Author craue,
Your wits and wils, your tongue and talke,
against all those to use,
Which shall like biting Momus broode
his booke or him abuse.

RICHARD STAPLETON,
Gentleman.
MAMILLIA.

The Triumph of Pallas.

After that Pharicles under the profession of a Pilgrim was parted from the coasts of Italie, his secret and sudden 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 sorrowful heart of Mamillia, and stroked such a dump into the musing mind of her father Gonfaga, as it was hard to guess whether Mamillia conceived greater grief for the unkinde departure of her newe betrothed friend, or her father sorrow, in that he gave his consent of so chary chaffe to so churlish a chapman: But whether it were, no doubt their care was greater than their well meaning minds in any respect had deserved, 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: Gonaga supposing Pharicles discredite, considering the late contract, to breede his daughters vter infamie. For the Cittizens gave 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 beft, said, that he meant to spend his time in trauell vntill the next spring, wherein he meant to cósummate the mariage: his foes contrariwise coniecturing the worst, said, that his pompous prodigalitie and rich attire, were the two blazing flarres and carefull comets which did alwayes prognosticate some such euent in tract of time shou’d happen, and that his sumptuous expenses, had so rackt his reuenewes, wafted his patrimonie, and brought his wealth to such a lowe ebbe, as being fallen into an english consumption, there remained no hope of his health, vnleffe hee meant for debt to take his Innes in S. Patricks purgatory. But these dry blowes could draw no bloud, this wauering winde could shake no corne, neither coulde those spightfull reportes of his professed foes anie iot moue Mamillia to thinke euill of her professed friend, & by so much the 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 wavered between fear and hope, it was for certaintie told her and her father by a secret friend, that Pharicles was either married or betroathed to her cousin Publia, and the sting of conscience so combred his guiltie minde for committing this troathlesse treacherie, that the shame of so haplesse a fact caufed him to take this unhappie journey. This tale not fully finisshed, Mamillia stooede vpon thornes caft beyond the moone, and coniectured that which neither the tale did import, nor Pharicles himself imagine: but the leffe she was to be blamed, because the more perfect love, as the sooner it is drencht with the misling showres of distrust, so this direfull distrust is such a hellish foe to the heauie minde, that it sufferers the passionate person to take no rest till manifest triall hath raced out this foolish frenzie; which Mamillia tried true: for combred thus with the clog of care, she conueied her selfe couertly into her 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 safely flotes in the seas of prosperitie, to ouer-whelme him with the raging waues of aduerfitie, than amidst the happie gale of good lucke, to daunt him with the stormes of disafter fortune,
than to repay his blisse with bale, his ioy with annoy, and his happy felicitie with moft haplesse & distressed misery? And yet there is no sore fo ill, but it seemes more lower being remediless than if it might be cured with cunning, nor no wound fo deepe, but it is thought more dangerous being incurable, than if either nature or art provided a value to heale it, nor no misfortune fo great but it seemes more grievous if there be left no hope that the present miserie may in time be requited with prosperitie. For where the con-
ferue of hopes is wanting to comfort the distressed heart, there the corrosive of despair doth so fret aunder the molested mind as it maketh the perplexed person to pine in perpetuall calamitie.

All which alas! I see performed by proofe in mee moft miserable creature, which alate safely harboured in the hauen of happinesse, and so fostered vp by fortune as shee seemed to will that I did wish, am now so daunted with the despight of sinister mishap, and so crossed with the rigorous repulfe of frowning fortune by the disloyall dealing of flattering Pharicles, as my weale to woe, my happinesse to heauinesse, yea all my ioy and delight is turned to extreme forrowe and despight: and by so much the more this my griefe is intolerable, by howe much the more there remaineth the hope of redresse. For alas! too late it is to recall the
ftone alreadie cast, to beate the bush the bird being flownen, to breake the bargaine the bandes being sealed, and to reclaime affection where both lawe and loue hath fettered / fancie with constraint, and as hard it is for thee poore Mamillia to hope to winne Pharicles againe to thy lure, he being alreadie seased on his desired prey, yea, so fast tied to his tackling with thy 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 vnsto her as light vnsto thee, yet hee struues against the streame, and seekes to beare faile both against winde and weather: for as hee was assured vnsto thee by promisfe, so he is betrothed vnsto her by performa_{e}ce: as he was linked vnsto her (as thou supposedft) in the perfect league of amitie, so he is (for certaine) coupled vnsto her in the perfect lawe of matrimonie.

O ingrateful and periured Pharicles, hath the constant state of thy Mamillia procured thy inconstancie? hath her troath made the[e] trecherous? hath her loue made thee disloyall? wilt thou disgressie so farre from nature, and refist 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 inconstancie? nor no more regard to thy
solemne othe than to foile it with periurie? Why was nature so fond vnnder so fine a shell to hide so rotten a kernell, vnder such golden fethers such ranke fleshe, vnder the shape of a Lambe, the subftaunce of a Tigre, vnder so sweete a face so fower a minde, to match so curr[i]fh conditions vnnder so courteous a countenance, so perfecft a perfon with such imperfect qualities, so fine a feature with such filthy flatterie? Why but Mamillia can thefe sorrowfull exclama-
tions cure thy maladie, or can the rubbing of thy wound procure thine eafe? nay rather remember the olde prouerbe, 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 fets at his heele, to weep for him which wailes not for thee: to forrow for his amitie which / laughs at thy miserie? No no, caft away care, let the remembraunce of his treacherie mittigate the fire of thy fancie, lyke not where thou art not loued, nor loue not where thou findes such inconstancie: as hee hath made a chaunge, so make thou a new choice, for since he hath falsified his faith without caufe, 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 perfon and parentage may deferue as well to be
loued as hee to be liked, and in so doing shalt thou content thy parents, procure thine owne ease, and pay Pharicles his debt in the same coine.

Why Mamillia art thou mad, or is fancie turned into frenzie? 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 periurie be a discredite vnto men, wilt thou by falsifying thy promise be an vtter infamie to women? No, the Gods forbid. For since Pharicles first wonne me, either he himselfe or none shall weare me, and although he hath crackt his credit, violated his oath, falsified his faith, and broke his protested promife, yet his inconstancie shall neuer make mee to wauer, nor his fleeting fancie shall not diminishe mine affection. But in despight both of him and fortune, I will be his in duft and afhes. Yea even that vnfaithfull Pharicles shall be the faint at whose shrine I meane to doo my devotion vntil my haplesse heart through ex- treme forrow receiue 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 witnesse of her insep/porable sorow.

\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 inuectuvs, wherein with taunting tearmes and cutting quippes, diuerse iniurious persons moft vniuustlie accuse Gentle women of inconstancy, they themselves being such coloured Camelions, as their fondnesse is so manifest, that although like Aesops ass they clad themselves in a Lions skinne, yet their eares wil bewray what they be: yea they accuse women of wauering when as they themselves are such weathercocks as euery wind can turne their tippets, and euery new face make them haue a new fancy, displaizing others as guiltie of that crime wherewith they themselves are moft infected, moost vniustly straining at a gnat, and letting passe an elephant, espying one dram of droffe, and not seeing a whole tunne of ore, so iniuriously descanting vpon some one dame which for her wauering minde perhaps deserveth dispraise, and not attributing due honor to so manie thousand Ladies which merite to be canonized as Saintes for their incomparable constancie. But now their cauilling is so common, and their causeleffe condemning come to such a custome, as Gentlewomen
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thinke to bee dispraised of a vaine iangler rather bringeth commendation than inferreth discredite, esteeming their wordes as winde and their talke as tales: yea their despightfull speeches carrie so little credite, as euery 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 boast, is poore Piramis, which killed himselfe for Thifbe: but to giue them a sop of a more sharper sauce, let them tel me if euery any of their brauest champiouns offered to die for his wife as Admeta did for her husband Alcest? What man euery swallowed burning coales as Portia did for Cato? Who so affectioned to his wife as Cornelia was to Gracchus? Who euery so forrowed for his misfortune of his Lady as Iulia did for hymhap of her best beloued Pompey? Did euery any aduëture such desperat dangers to injoy his loue as Hipicratea did for her husbande Mithridates? What shoule I speake of Tercia,
Æmilia, Turia, Luntula, Penelope, or this our constant Mamillia, with innumerable other, whose chastitie with a constancy toward their louers could not euen by the dint of death be chaunged? But leaft for saying my fancie, some accuse me of flatterie, againe to Mamillia, who thus plunged in perplexity, and driuë into the dangerous gulf of distrust, ouercharged afresh with the remembrance of Pharicles discouerste, had burst foorth a new into her woonted teares, had not her father preuented her by comming into the clofet, where finding her so bedewed with teares, yea in fuch diffcreste as a woman halfe in despaire, blamed her follie in this effect.

Daughter, quoth hee, as it is a signe of a carelesse minde not to be moued with mishap, so it is a token of follie to be careful without caufe, and to be greeued for that which if it were iustly weied offreth at al no occasio of sorrow: in which you commit y fault, & deferue the blame, for your care is too great, & the caufe none at all. The sodain departure of your friend Pharicles (as I gefë) brought you into this dumpe, which in my fancie could breed no doubt: for although fundrie and vncertaine rumors be spredde of his iourney, and diuerse men descant diuerflie of his departure, as fonde affection leadeth them: his friendes supposing the beft excuse his faulte, his foes mistrusting the
worst accuse him of / follie, and yet they both ayme at the marke as the blinde man shootes at the crowe, Pharicles perhaps hauing so iuist occasion of his iourney (as his speedie and happie returne shal make manifeft) that his friends by hoping well shal merite praise, 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 concience, which tale in my opinion as it was laft set abroade, so it deserueth leaft truft, 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 fufpence, which neuer gaue you occasion of fufpition, and reward him with distrust which neuer gaue you occasion to doubt? No Mamillia, beware of such fondness, leaft Pharicles hearing of your follie performe that in deed whereof you suspeft him without desert. But suppose the worst, he hath falsified his faith, hath crackt his credit, and like a troathleffe Theseus proved himselfe a traitor: what then? Shall this his dissembling drive thee into dispaire? or his peeuish inconstancie be thy perpetuall care? No, but rather Mamillia as he hath stained his faith, so straine thou thy affection, as hee hath fainted in performance, so faile thou in 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 eafe thee: in the meane time suppose the best.

Mamillia perceiuing her fathers friendly affection by this his carefull counfel, 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 sickle sancie ledde her, all ¥ world might condemne her of incon-

stance: againe / if shee did not wholly agree to her fathers judgement, he might thinke shee did con-
temne his counsell and her owne commoditie: to auoid therfore 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 distrefsed man might as soone bee cured as counselled: but to remoue care or ceafe from grieſe is lightly perfwaded, but verie hardly performed, which by experience I finde in my selffe. For I both know your counsell to be
good, and also I most heartily desire to follow it, yet the griefe of Pharicles ingratitude hath taken such deepe roote in my haplesse hart that neither counsaille nor constraint can race it out of my remembrance. And whereas sir you perswade me to moderate mine affection, to withdraw my good wil from Pharicles, and to quench the fire of fancie with the despightfull droppes of hatred, I conieecture they be rather wordes of course to trie my constancie, than spoken in good earnest to exhort mee to such trecherie. For you know I chose Pharicles for my mate, and you were content with the match, I fixed mine affection not to continue with him a yeare in dalliance, but to remaine with him all my life in marriage, wherin no fond and vncertaine liking but sincere and perpetuall loue is to be required: for to marrie without the force of fancie, is to become a seruile flauë 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 whatsoeuer the flower is, the fruite shall be repentaunce. Which things considered, I am not to be blamed, though I cannot leaue to loue at mine owne pleasure, nor to be condemned though I am so ouercharged with sorrow, sith an other shall enjoy him vpon whom my / heart is wholie fixed.
Tush Mamillia quoth Gonzaga interrupting her talke, I say as I said before, that it is good to be careful full if there were any cause, but since no occasion of sorrow is offered, why should you be overgrowne with griefe? Pharicles hath taken a sondaine and uncertaine iourney, what then? Wilt thou condemne him of follie before thou heare the urgent cause of his speedie departure? No, but wil you say the case is too manifest, and so inferre the rumor of his late supposed marriage, which I deny as a most infamous slander raised upon so honest a Gentleman. And for better prove thereof come with me, for I will go to my brother Goztilo, that there your cousin Publia may dissole your doubt and confirme my hope: and so without any delai they hailed to heare the case decided.

Where I cannot passe ouer without some speech, gentelwomen, [of] the incomparable constancie of Mamillia, which was so surelie defenced with the rampier of vertue, as all the fierce assaults of fortune could no whit preuaile as prejudiciall to such professed amitie: no, the fained treacherie of so troathlesse a traitour as Pharicles, did rather strengthen than astonish her infallible friendship: the counsell of her father, the feare of his displeasure, the hope of profit, or the dread of future daunger, were of so litle force to diminish her affection, as it rather remained by those contrarie
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blastes 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 thosse vniufl pratlers, which feeke like sicophants to discredit womens constancie, and forsooth they muft stand for no payment: but alaffe, if they spie one filly dame to halt or tread her shoe awrie, her fault is as much as though all did offend, for they will exclaime against all in general, as though none were to / bee founde guiltlesse. But it is no maruell if the fillie Lambe be vniuflly accused, where the Woolfe comes in as plaintife.

Well, Gonzaga being come to the house of his brother in lawe Goflyno, he found the olde gentle-man so far spent with his long and lingring sicknes, that he was very loth with such friuolous queftions to trouble his patience, yet after falutations and many wordes paffe betweene them, wherin the one deciphred his paines, and the other lamented his cafe, the sicke man vtering his griefe with sighes, and the other his forrow with teares, Gonzaga like a wilie Foxe found occasion to bring the matter in queftion so subtilly, as Goflyno either not at all, or else verie hardlie spied the fetch, framing his talke to this or such like effect.

Although Plato in ÿ bookes of his common
wealth doth counsell the Athenians not to visit any of their friends in time of adversitie, except they could by some meanes redresse their miserie, because that comfort (faith hee) is cold and unfavourie 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 amisse, I shoulde more profite you with good aduise than with anie potions were they neuer fo soueraigne. For your daungerous disease, which most importeth death, is age, and your foreft sicknesse is many yeeres: I speake Go[tyno the more boldly, sith I heare you are more willing to die than desirous to liue, and that you seek more the welth of your soule than the health of your bodie. In deed Appolonius Tianeus reporteth, that the Gymnosophists made a lawe, that no man hauing pased three score yeares shuld buy any land before he made himselfe a graue, nor build any house before he had provided for himselfe a Sepulchre: because in age wee ought to make more readinesse to die than provisions to liue, for the steele being spent, the knife
cut, the oyle consumed the lampe goeth e Sunne being set the day cannot tarry, the being fallen there is no hope of fruite, and the being once come life cannot be lasting. nowing therefore that nothing is so certaine age as euerie day to looke to die, hauing I your self both to be wise and warie, in that ; but one only daughter, you bothfee 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 astonishec. e there quoth Gofyno, & thinke not much 1 I interrupt your talk so rashly, for as I ; both comfort and consolation by your good and counfaile, so your straunge news hath me into a quandary, whether I should take wordes in carnest or iest : For I am sure my- ter Publia is as far from a husband as I am a wife, or else I am greatly beguiled. And hat he called Publia, which stoode at the w talking with her cousin Mamillia, and to sift her on this wise.

the newes daughter be true that your vnle 3a hath told me, I may iuystly be accused of
folly, & you be condemned of disobedience: for in that I alwaies left you the raines of libertie being yong, to vse your wil as a law, and to leade your life after your owne luft, I may be counted a foole, and in that you haue abused this law of libertie, wedding your self to your own wil & despising my fatherly care & counsel as of none efft, you may be thought a disobediet child. Why? was my nature euer fo strange, or your nourture / so straight, was I so vnwilling that you shuld match, or so wilfull to keepe you from marriage, 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 pleafure you as a father, and you such a feare to displeafe 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 laft, 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 perfon and vertue, thou deferuest the leffe to be blamed, and I haue the leffe 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 paffed betweene thee and Pharicles.
Sir quoth she, as I have alwaies found you to have had a fatherly care to prouide for my welfare, so I haue alwayes counted it religion to requite that fatherly affection with the dutie and obedience of a childe, leaft happily I might seeme to be more void of nature than ȝ brute beafts which want nurture. The yoong 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 Tygresse: and shou'd I then, fyr, be so voide of grace, as to be more lewd than the yong lambe, more voide of Nature than the sille Fawne, more senselesse than the yong Cignets, and more fierce than the cruell Tygres: No, no fir: But when I so farre forget my selfe, as to passe these vnreasonable creatures in carelesse disobedience, then the Gods requite so lothsome a fact with most hellish misery. Although ȝ voyce of the common people be a great verdit to confirme a thing in question, yet that which is spokē of many is not alwayes true, / much lesse the rumour which is raised by some one tatling persfon, doth followe by consequence as a thing necessarilie to be beleued. And therefore mine vnCLE Gonzaga did verie ill in giuing credite to such a flying tale, and did more ouershoote 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 required 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 contract 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 vnkle Gonzaga, see heere the letters which haue passed betwixt me and Pharicles.

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

Brother Gostyno quoth he, I know it is ill putting the hand between the barke and the tree, & great folly to meddle in other mens matters, neither was it my minde when I told you this tale, to sowe any dissention betweene your daughter Publia and you,
but I came to warn her as a friend, and counsel her as a kinsman, that she might take heed of the traine, lest she were taken in the trap, that she might not strike at the stake lest she were canuassed in the nettes, that she might not venture no farther into the foord than she might easily retire without danger, I mean that she should not lay her love no furer upon Pharicles, but that she might plucke it off at her owne pleasure, for Pharicles is betroathed, and contracted long since to my daughter Mamillia, so that there remaineth nothing but that at his returne home they consummate the marriage. To cause therefore your daughter to take heed of such cogging copemates was the cause of my coming, lest vnadvisedly she might buy repentance too deare.

Goftyno seeing the danger whereinto his daughter had fallen, if Gonzaga had not preuented it, gave him heartie thankes for his friendly counsel, and counted both himself and his daughter greatly bound unto him for preuenting so secret a mischiefe, being to exclaime against the p euish perjurie and trothlesse trecherie of Pharicles, had not Gonzaga broken off the talke with taking his leave of his brother: and Mamillia giuing the A dio to her coo fin Publia, departed, leaving Gостyno and his daughter wholly counselled, but not halfe comforted, because they could not so sodainly disgist 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 distruft, and now safely setled in assurance, before she feared the worst, and now she hoped the beft, at her comming nothing but woe woe, at her returne all was ioy, her woe to weale, her bale to bliffe, 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 fo farre but he might easily return, that bought wit was beft, and ye being throughly beaten with his owne rod, he would in time learne to be wise, and that whereas before hee was trothlesse now hee would be truflie, as he was fale so hee would be faithful: she thus perswading her felfe of the beft 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 felfe secretlie into her chamber she fell into these pittifull plaints.

Alas shee quoth shee, poore foule, 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 falue 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 vncle Gonzaga, gaue thee, was not a confec to heale thy sorrow, but a corasfue to renew thy griefe. And why? because to seeke to cure an incurable disease is to double the patients paines. Mine vncle 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 love: he bad me take heede for wading too far, and I was before over my shoes. Why but fond foole thou haft not gone so farre but thou mayft retire, thou art not so fast in the nettes but thou mayft returne, thy love 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 sworn 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 love 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 fondness were it for thee to like him which is another womans love, to
make a choice of him whom another already hath chosen, to fixe thy fancy vpon Pharicles since Mamillia shall enjoy him. Alasfe I know all this, but what then? the person of Pharicles, his beautie, bountie, and rare qualities are so surely shryned in my breaf, 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 togethier) yet I will both loue him and like him in a chaff minde for euer. What though he were false, shal I be faithlefe? 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 selfe a veftall virgin till death shall end my forrow.

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

Where gentlemen (thinke of me what you please) I am constrained by conscience (considering the constancie of Publia) to blame those blasphemous blabs which are neuer in their vaine except they be breathing out some injurious speeches against the constancie of women, not yeelding any reason of their verdit or reproch, but the reckles rancor of their own peruerse will pricks the forward to this despitefull folly. But I hope whatsoever the envious crue shall crow against me for defending the loyaltie of women, vertuous & wel disposed gentlemen wil neither appeach me of flattery, nor cödemne me of folly: But leaving these suppositions at laft to Pharicles, who after he under the profession of a Pilgrim he had cut the straights with a speedie gale, and they mariners by compas of their course were come within ken of land, and had descried the cliffes of Sicilia: seeing the place of this pretended 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 fretted 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 aime was quite beyond the marke, for Pharicles was wishing for rayne when the shower was past, drying the malt when the kill was on fire, founding the retreat when the battell was fought, yea buying repentance too late. Now he confessed the fault when 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 lightnesse, fancie and faith: on the one side, the fixed minde of Mamillia proued his fading fancie to be founded on the tottering stage of flattery: on the other, the constancie of Publia so galded his guiltie conscience, as he frankly accused himselfe to be as fickle in his faith, and as light in his loue, as the leaues of the herbe Baaran which continually shake without ceasing.

But the Pirate although hee knowes his practife to be plaine theft, yet he turneth forth a newe leafe, till eyther he be drowned in the sea, or else tossed by some infortunate tempest, land his shippe at Tyborne. The counterfaite Coyner although hee knowes his craft to be a flatte trick of 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 diffembler, 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 disgest the recklesse roote of repentance: for as he had received the stroke by ficklenesse, 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 Axiome in loue, that one contrary drives out another: Judging as priuate familiaritie was the father of fancie, so discontinuance should be of sufficient force to quench out thy frying flames of loue. But he fate beside the saddle, for he spake by gefle and not by experience, by wit, but not by wisedome. The sting of a serpent by continuance enuenometh the whole bodie. He which is charmed of the Torpedo by procrastination runneth mad, and the pricke of loue by delay is vncurable: yet Pharicles blinded with the vale of vanitie, and fouled in the seas of selfeloue, was so wrapped in thy waues of wilfulnesse, as at the first hee 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 euen frie amidst the flounds, that as he failed on the seas, the bewtie of his goddeses gaue his conscience such a cruel canuizado by the meanes of fancie, as
the poore Gentleman driuen almoft into the
dungeon of despaire, burft forth into these termes.

O infortunate Pharicles, hath the dolorous
definies decreed thy destruétio, or the peruerse
planets in thy natiuity conspired thy bitter bane? Hath froward fortune sworne to make thee a
miserable mirrour of her mutabilitie? Shall thy
friendes sorrow at thy hap, and thy foes reioyce at
thy chance? yea all the worlde wonder at thy
ftaylefie 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
thā 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 peec of so curious perfection,
yet thy mind to be so blotted with the blemish of
inconstancie, and so foiled with the filthie spot of
ficklenesse, as nature may seeme to make a suppleie
in the bodie, sith there was such a want in the
mind? Shall (I say) they compare thee to the
diamonde, who for all her glistering hue distilleth
deadly poyson? To the Seastar, whose shell stayneth
the 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 greatest 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 banckrout. 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 vnspulding of thy infortunat e life be a meanes to mitigate thy miserie? rubbe not thy galded 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 promise, make a recompence in paying performance. Yea but the salue (be it never so pure) is not worth a rush if vnapt for the foare: the medicine being vnfit for the patients diseafe, though never so souveraigne, bringeth small profite, so this thy clarkely counfell vnapt for the cause will procure / thee but little ease: for thou haft deceiued Mamillia, and
halted with Publia, thou haft made a fault to both
and canst make amendes but to one: thy promise is
to laie thy loue on two where the performance can
light but vpon some particular person, so that in
any wise thou canst not make a full satisfaction to
thy fault, vnlesse thou take vpon thee such a charge
as thou shalt neuer be able to rule nor they suffer.
O vnhappy man, art thou the onelie marke at
which fortune meanes to vnloose her infortunate
quiuer? And with that hee caft foorth such a sigh,
as it was a sufficient sign to witnesse a ready remorse
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 fo plentifully, as tokens
of some inwarde griefe, hath driuen both the
marriners & me into a diuerse dumpe, as we
all stand in doubt whether those pittiful plaints
proceed from a carefull conscience combred with
sin, or else that you are of that order of pilgrims,
whose pretenfed pilgrimage is to seeke S. James,
but their heart & deuotion is vowed to an other
Saint, which with a crabbed countenance hath
giuen them such a cutting corrosive as they seek by
abfence either to mitigate her moode or procure
their owne eafe: and if you bee of the same eafe
and in the like minde, I will thinke you as madde
as he that counteth fasting a soueraigne preseruative against famine.

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

Pilot quoth Pharicles, although thy skill in nauigation be great, yet if thou hadst no greater cunning in stirring of the stearne, than in coniecturing the cause of my sorow, I / would verie lothly haue committed my selfe vnder thy charge to haue failed into Sicillia: for whether thou presumeft vppon phisiognomie or follie, 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 fighes be signes of inward' loue, will not absence thinkest thou diminish affection?

Yes quoth the Pilote, when you finde solitarinesse a soueraigne faule 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
(sith he himselfe was a stranger) to guide him to some honest Inne, where hee might make his abode while hees staied in the countrie. 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 hoaft.

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 senfual libertie, as they bring themselfes into perpetuall bondage: for y Polype hath not more colours, nor the Camelion more fundrie shapes than they haue change in thoughts, now liking, now loathing: for a while professeed enimies to Venus court, & then sworn true subiects to the crowne of Cupid, so variable as a man can neither iudge of their nature, nor nourture, vnlesse by natuuite they be lunatikes, not taking this worde as the Englifh men do, for starke mad, but as borne vnder the influence of Luna, and threfore as firme in their faith as the melting waxe that receiueth euerie impreffion, thinking as / Pharicles did, that it is a Courtiers profeffion 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 where their talk is found tales, their love lust, and their protested promises small performance, then their credite being crackt, they must be travellers to seek that in a strange country which they could never find in their own: they must into Sicilia for shiftes, into Italie for pride, to France for fraud, and to Englande for fashions and follie, so that they returne home laden, not with learning, but with leaudefte, not with vertue but with vice, yea, their whole fraught is a maffe of mischieves. I speake not of all travellers Gentlemen, but of such as Pharicles, which take their journey, either that their credite at home is craie, or else being wedded to vanitie seek to augment their follie.

But againe to Pharicles, who now safely setled in Saragoffa the chiefe citie in Sicilia, a place of no leffe suspition then resort (and yet the most famous mart in all the countrie) dealt so clarkely in his calling, and behaued himselfe so demurely, as his pretended kinde of life gaue occasion to no man to suspect his fained profession: for his Palmers weed was worne with such a grauitie in his countenance, and such a modestie in his maners, as all men thought the man to be halfe mortified. For Pharicles knew verie well that he could not live in Saragoffa vnder the state of a gentleman, but either he must spende with the best or fit with the
woorft: yea, beside 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 amidst a whole heape of flint, one Eele among many Scorpions, and one friend amog a thousand flatterers: it might assonone be his happe to chaunce on a dissembling Dauus as on a trufty Damon, to commit his counfel to a subtil \textit{Sinon} as / to a faithfull \textit{Pilades}, to take him for a profeeded friend which might be a protefted foe, in the faireft graffe to finde the fowleft Snake, in \textit{Oryllus} boxe a deadly poyfon, in \textit{Carolus} scarfph a withered roote, in the shape of a friende the subfance of a foe. Hee thought like wise that fuch a Citie as \textit{Saragofta} was often times as wel stored with Parasites as garded with fouldiers, and as full of counterfaites as counfellers, and that he might finde many cousins claiming more acquaint- ance to his purfe than kinred to his perfon, more allied to his liuing than to his linage: to conclude, more to feed his fancie for gaine than either good wil or friendfhip.

\textit{Phariclus} partly feared and partly perfwaded with the consideracion of the former premifses, was fully resolue in his minde to abandon all company, & to giue a finall farewell to his fore-paffed follie, to make a change of his chaffer with better ware, of his droffe with golde, and of his
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fleeting will with staid wisedome. Having thus determined to leade a Pilgrims life, to punishe his bodie with this Palmers penance, in satisfaction of his disloynall dealings with his truftye 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 perceived solitarinesse to be the nurffe of sorrow, and discontinuance the father of fancie. The modestie of Mamillia, the constancie of Publia, his credite crackt in Italie, his youth spent in vanity, his great promises and final performance, his fained faith & forg'd flatterie, so battered the bulwarke of his bref, & 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 miferie: and therfore as solitarinesse was the fore, so he meant societie should be the faffe, determining to driue away those dumpes by frequenting / of companie, which otherwise woulde haue bredde his vtter bane: respecting neither cost, expences, nor hazarding of himselfe, so his minde might remaine in quiet.

Pharicles hauing thus caft off his Pilgrimes weed and Pilgrims proffession, gaue the citizens of
Saragus 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 vsed his wit so warilie and wiselie, shewing such a curteous countenance and franke liberalitie to al estates, as hee draue them into a dout, whether the comlines of his person, or the worthinesse of his mind deferved greater commendation: In so much as those yong Gentlemen thought themselues happie which might be counted companios to this new guest, & above all the rest of this courtly crue which kept him company, a yong gentlemæ named Ferragus, onely sonne to the gouernour of Saragus, was ioyned with him in most priuate familiarity, thinking that day euill spent, wherein he had not visitid 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 þ old gentleman called) thought his house the more luckie he had such a guest, & his sonne 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 himselle so indifferent to all, yet shewing himselle so fit for all companies, as well in ripenesse of wit as reuenewes of wealth, that there was no talke for a time but of the perfection of Pharicles.

While thus flattering fame had spread abroad his famous qualities, there was a yong gentlewoman in Saragossa / called Clarynda, of more wealth than beautie, and yet so sufficientlie furnish'd 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 worlde. But shee being both yong, rich, and beautifull, hauing neither father nor mother which might make a restraint of her nature by due nurture, and enjoying a libertie without controlement, which be the greatest bawdes in the world to make a Gentlewoman slide in such flipperie pathes, hauing neither care of her person nor regard of her parentage, but setting both honour and honestie to sale, became a professed 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 moost 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 modeftie and silent chaftitie, shee
contrariwise linking her selfe to sensuall libertie, and wedding her minde to vanitie, sought to reape renowne & purchase fame by which she tried in time to breede 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 wife 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 rejoysing of her foes laughing at her leau'dness, could drive her to desist from her detestable kinde of dealing. Nay y more she was counsellel, the lefse she was conformable; the more she was intreated, the lefse she was tractable: yea, she fetled her selfe so surely, as she thought in / the seate of selfewill and securitie, that she imployed all her time and studie to entertaine her licentious louers, shewing her selfe such a subtile Circes and craftie Calipso, in giving them pestiferous potions, and drowning them in the dregges of diuellish delights, that vnlesse it were some warie Vlifes that had provided a preferuatiue against her poison, they returned transformed into apes or aFFes, or into worfe, if worfe may be. And yet for all
this fained affection, her fleeting fancie was neuer fixed vpon any, but laying the net, was free her felfe, casting the bayte, auoyded the hooke, seeking to entrappe others, she her felfe was neuer intangled: and as the moft infectious serpentine hath alwaies the sweeteft breath, so for all her vicious mind she had such a vertuous tongue, and trickt vp her talke with such painted colours, as they of Saragossa did maruell how she could so clarkely couer the substance of vice vnder the fhape of vertue: yea they learned by her leaundnefe to warn their children from fuch state of life: they did see verie well how that which was bredde by the boane would not out of the fleshe, that the young Adder would prooue an olde Serpent, that the cragged twigge would prooue a crooked tree, that shee which spent her youth without reftraint, woulde leade her age without controlement, that the mayd which was vowed to vanitie would wedde her felfe in time to follie. But againe to Clarynda, who wallowing in the waues of wantonneffe, and offering her incense at the altar of Venus, heard as well as others the rare report of Pharicles perfections, which tickling some what her toyish minde, made her defirous to trie what was in the gentleman by experience, and to reape both pleasure by his perfon, and profite by his purfe, which was the chiefefte marke whereat shee alwaies aymed: Couering therefore the heart of a
Tigre with the fleece of a Lambe, the claws 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 objie 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 Æ 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 Æ gaze, seeking to catch an other captiue, was brought her self into perpetuall bondage: for indeed (according to her desire and imagination) Pharicles constrained by certaine his necessarie affairs, came by her house, yet armed with such a priuie coate as hee warilie withstood the greatest daunger of her inuenomed shot: giuing her to vnderstand that he could flie about the candle and not be finged, see the Scorpion and not be stricken, that hee could laugh and looke without liking: yea warme himselfe verie nigh the fire and not be burned, that he could accedere ad hunc ignem, and yet not calescere plusquam satis: For why, passing by her window and seeing this gorgious Gorgon so
shrined in the shape of a goddeffe, did not onely repine at Nature for placing so hellifh 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 loss than in lending his looke to such alluring vanities. But she contrariwise being at discouer, noting the comelineffe of Pharicles countenance, & impring 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 strange 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 befieged minde, as no rampier that she coulde make might withstand the batterie. The more shee stroue against the streame the leffe it did preuaile, the closer shee couered the sparke, the more it kindled: yea, in seeking to vnloose the
Lunes, the more shee was intangled: In fine after she had passed two or three dayes in kicking against the pricke, she felt such a haplesse horour in her troubled mind, that she was forced to enter into consideration with her selfe what conditions she should offer to her newe professed enemie, and therefore entering into her closet vttered these speeches.

O vniust Gods, quoth shee, which haue indued brute beastes with greater perfection in their kinde than reasonable creatures: The Garlike killeth the Serpent, & shee by instinct of nature escheweth the same. The iuice of hemlocke poystoneth the beare and what more abhorred? the grease of the snayle infecteth the ape, and what more loathed? yea euery creature fhunneth the occasion of danger, man onely excepted, which seeketh with pursuit to obtaine that which breedeth his confusion: what bruifeth the brain? what mazeth the minde? what weakeneth the wit? what breedeth feare? what bringeth frenzie? what soweth 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 accufe others and be free thy selfe from this follie: but
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alas thou doest con/demne others of that cryme wherein thou thy selfe defereueft greatest blame: Wilt thou now fond foole become a profeffed friend to affection, which hast alwayes beeene a protefted foe to fancie? wilt thou now fuffer thy minde to be nourfed vp in captiuitie, which hath alwaies beeene nourfed vp in libertie? Thou haft counfelled others to beware of the traine, and wilt thou now thy selfe be taken in the trappe? thou haft boasted that thou couldeft both like and loath at thine owne pleafure, and fhall thy brags now bee daunting with disgrace? wilt thou now proue fuch a cowarde to yeelde to the file, to floope at the ftrampe, to giue ouer the field before there be a froake froken, yea and to fuch a cruell tyrant as loue is? It is a faying not fo common as true, that fhee which foweth all her loue in an houre, fhall not reap all her care in a yeare, that fhee which liketh without remembrance fhall not liue without repentaunce. So then Clarynda be wise, fince thou art warned, looke before thou leapeft: there is no better defence againft daunger than to confider the ende of thine enterprife. Thou art intangled with the loue of a ftranger, who perhaps hath his heart fixed on some other place, thou haft fondly fet thine affection vpon one whose wealth, wit, and conditions, thou onely knoweft by the flattering report of fame: he is in outwarde
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She was 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 appeareth of want: why? but Clarynda, fame
is not always true, and the brauest bloom hath
not always the best fruit: 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 stomach, the stone
Nememphis is not so delicate without, as deadly
within, all that glitters is not golde. Pharicles
(Clarynda) for all his pompous fame of perfect
conditions / may bee a parasitical 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; Vliffes had a
faire tongue but a false heart, Metellus was modest
but yet mutable: the cloath is not knowne till
it come to the weeting, nor a louers qualities
perceived till he come to the wearing. Well
Clarinda, although it is good to doubt the worst,
yet suppose the best: he is constant, truflie, 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 case, in the
equall ballance, the greater is thy care & the more is thy miferie, for by how much the more he him felfe is vertuous, so much the leffe hee will esteeme thee which art vicious: doest thou thinke he which is truffie wil regard thee which art trothlesse? ¥ his faithfull curtesie will brooke thy sained inconstancie? is thy fenses fo befotted with felfeloue to suppose that a Gentleman of great wealth and no leffe wit, famous both for his perfon and parentage, will bee fo witlesse in chaunge or carelesse in choice, fo light in his loue or leaude in his life, as to fixe his affection vpon a professed Curtizan, whose honeftie and credit is fo wrackt in the waues of wantonness, and fo 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 ftragling 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 fo much as one dramme of hope to cure thy intollerable maladie. And why fond foole? was not Lamia in profession a Curtizan, in life a lafcious vaflall to Venus vanitie, yea to figure her foorth in plaine tearmes, a ftaileffe flrumpet racking her honeftie to the vttermoift, therby to raise reuenues to maintaine her immodest life,
and yet for all the blemish of immoderate lust, wherein she was lulled a sleep by security, she so charmed and enchanted with her Syren subtleties the senses of King Demetrius, she was so blinded with the beams of her beautie, and dimmed with the wanton vale of her alluring vanities, forgetting that she was by calling a curtizan & by custome common to all that could wage her honestie with the appointed price, he so entirely loued this gracelesse dame, that neither the remembrance of her forepassed follie, nor the suspition of her present immodestie, couldlie drive that worthy king to mislike her, vntill the extreame date of death parted their inseparable amitie? Were not manie noble Princes allured to the loue of Lais? Was not that worthy Romane Caius so fettered with the forme of Flora the renowned curtizan of Rome, that hee offered the prime of his yeeres at the shrine of that gorgeous Goddesse, and yet the worst of these two worthie wights farre surpassing Pharicles as well in ripeness of wit as reuenuwes of wealth. Yea but Clarynda inferre no comparison, for these two stately dames were so decked and adorned with the giftes of nature, and so polished with princely perfection, that they were the most rare iems and peerelesse paragons of beautie that euer were shrowded vnder the shape of mortalitie, so that if Jupiter had but once frequented their
companie, no doubt Juno would have beene infected with ielowsie, 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 reprefle hunger with famine, to salue sorrow with solitarinesse, and to mittigate thy misery with extreme dispaire? No no, since thou art once lodged vp in the lothsome labyrinth of loue, thou muft 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 repulfe, 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 atteining whereof confifts either thy continuall calamitie or perpetuall ioy, and with that she stept to her standish which stood in the window, and wrote a letter to Pharicles in this effect.
Signora Clarynda of Saragossa, to Don Pharicles prosperite.

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 friendfhippe can giue iust occasion so much as once to salute thee with a Salue, much leffe to trouble thy patience with such stuffe as may breede thy misliking & my miserie, if the gods be not ayding to my enterprize, yet if thou shalt vouchsafe to construe my meaning to the beft, 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 curtefie will commound thee, thou shalt finde it no smaller cause than the fatal feare of death that forced mee to yeeld to this extremitie, nor the occasion leffe than the dread of pinching despair which draue me to passe the golden measure of surpassing modestie. In deede the noble and vertuous dames (Pharicles) of famous memorie, whose happie life hath canonized them in Chronicles for perfect / paragons both of vertue and beautie, haue with generall consent auerred, that shamefaft modestie and silence be the two rarest gems & most precious iewels wherewith a Gentlewoman may be adorned. Notwithstanding they haue all been of this mind, that where either loue or necessitie extend their
extreme rigour to the uttermost, there both humane & divine lawes forceafe, 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 love will fret in sunder: nor no modestie so shameful 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 never have forfaken his Ariadne in the desertes, to have linked himselfe with her in the inuiolable league of matrimonie, yet her beautie and modestie were brought to such a lowe ebb by the batterie of love, that she was faine to sue for helpe to her unhappie sonne Hipolitus. I dare not (as Pharicles) of these exemplified premishes inferre either comparison or conclusion, for because to compare my self to them were a point of arrogancie, and to derogate so much fro their degree, as to match them with my rudenessse were a trick of extreme follie. Yet this I am forced to confesse, that the selfsame fire hath so inflamed my fancie, & the like batterie hath so beaten my breast, as silence and modestie set aside, I am forced by love
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 muft be the man which muft 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. Confeffe I muft of force (O worthie gentleman) that I haue flattered many, but neuer fancied any, that I haue allured some, but
loued none, that I haue taken diuerse in the trap, and yet always escaped \( \text{\textdagger} \) snare, vntill too long flying about the candle, I am so scorched in the flame, \& so surelly fastened with the fetters of fancie by the only sight of thy surpa\( \text{\textdaggerdbl} \)lling beautie, as of force I mu\( \text{\textdagger} \)st remaine thy carefull captiue till either thy curtesie or crueltie cut afunder the threed of hope, which makes me pine in miserie. It is not (\( \text{o \ Pharicles} \) thy pursie but thy person which hath pierced my heart, not thy coyne but thy comelinesse which hath made the conquest, not the helpe of gaine, but the hope of thy good will that hath intangled my freedome, not the glitring shape of vanitie but the golden substance of vertue, not thy liuing, lands or parentage, but thy rare qualities and exquisite perfections are the champions which haue chayned mee in the balefull bandes of lafting bondage. Lasting I may well tearme them, fith there is such a difference betweene thy state and my flay, as thare remaines to me no hope of libertie. For perhaps Pharicles thou / wilt say, that the crooked twig will proove 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 \( \text{\textdagger} \) 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 most lecherous. Yet Pharicles I
answer, that the blossomes of the Mirabolanes in Spain is most infectious, and yet the fruite verie precious: that the wine may be fower in the press, and yet by time most sweete in the Cask: that oftimes where vice raigneth in youth, there vertue remaineth in age. Who more peruerse being yong than Paulyna, & who more perfect being old? Losyna the Queene of the Vendaes at the first a vicious maiden, but at the laft a most vertuous matrone. But to aime more neare the marke, was not Rodope in the prime of her youth counted the most famous or rather the most infamous s'rumpet 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 Pjammeticus the king of Memphis, she proud so honest a wife and so chaste a Princes, as she was not before so reproached for the small regard of her honestie, as after shee was renowned for her inuiolable chastitie. Phryne that graceles Gorgon of Athens, whose 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 steddily in the trade of honestie, as the Metamorphosis of her life to her perpetuall fame, was ingrauen on the brazen gates of Athens. So (Pharicles) if the Gods shall give me such
MAMILLIA.

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prosperous fortune as to receive some favour of thee in lieu of my most loyal love, and I shall reap some reward for my deserts 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 staid wisedom, 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 shal haue as great cause to maruell at my modestie, as they had cause to murmure at my former dishonestie: & thus languishing in hope, I wish thee as good hap as thou canst desire or imagine.

Thine though the Gods say no,  
Clarynda.

Clarynda having thus finisht her Letter, called one of her maides which shee thought most meete for suche a purpose, and willed her to carrie it with as much speed as might bee to Pharicles: who hauing taken the charge in hand, dealt so clarklie in the cause as shee sought such fit opportunitie for the performance of her message, that shee found Pharicles sitting solitarie in his chamber,
to whom she offered the letter in her mistresse behalf on this 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 vnacquainted paines, and griped with suche vnspakeable 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 amidt the forest panges of her pinching distresse, she commaunded me to present this letter to your worshipships 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 Saragoſſa speaketh of, I hope her diseafe being once knownen, you will fend such a foueraigne value for her fickenesse, as we her poore handmaides shall haue caufe to giue you thankes for our mistresse health, and she her selfe be bound to remayne a ductifull debter of yours for ever.
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 vnhappilie be croffed with some impoyfoned dish of charming Cyrces, for Pharicles knewe himfelfe an vnfitte Phyfition for such a paltring patient, neither could he on the fodaine diuine of her dangerous disease, nor conieecture the cause 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 caft the water before he gaue counfell, leaft in kneeling to Saint Francis shrine, he shoule be thought a Fryer of the fame fraternitie: to auoyde therefore fuch inconuenience as might happen by replying too rafhlie, he gaue her this uncertaine anfwere.

Maide quoth he, as you haue for your part fufficientlie fatisfied me with this excuse, not to thinke euill of your boldneffe, fo you haue driuen me into a doubt what I shoule conieecture of fyr strangenes of the meffage, fith that since I fojourne in Saragossa, I haue neither openly professed / my felfe a Phyfition, nor secretly miniftred to any of my friends, wherby any fuch suppo-
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 vfe to weare, which if it be so, tell her I trauelled not as a Pilgrim that had cunning to cure the diseafe of a Curtizan, because I would not buy repentance too deere, but that my pilgrims weed did warne me to beware for cheaping such chaffre, as was fet to fale in the shameleffe fhop of Venus: Marrie if your mistresse be in earneft, & that her diseafe be so dangerous that all the learned Phyfitions in Saragoßa dare not deale withall, and yet my small skill may cure it, I meane first to seeke out the nature of the fickneffe, and then the vertue of the fimples to make the receipt, which being done, my Page shal bring her an anfwer 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 fcrowle, could scarcely stay while the maide had turned her backe from vnripping the Seales, wherein he found Clarinda combred with fuch a perilous fickneffe, as muft of necefity breede her death if she were not cured, or his extreme miferie if she were amended: seeing himfelfe therefore chofen a Phyfition for fuch a passionate patient as would reward him with large reuenuwes & rich poffeffions for his paines (yea
and that which was more, yeelded her person into his power in part of payment, whose comely proportion surpased 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 Mamilia, his treacherie to Publia, his credite crackt in Italie, the loffe 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 Pharcles, as he had almost yeelded a listening care 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 Pharcles although he was whollie wedded vnto vanitie, and had profesed 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 consideratons 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 drenchd me in the waues of distresse, and tosled me with the tempeft of aduerfitie, in loofing two fuch true and trutifie louers as by thy frowning frowardnes I haue loft, but now to aggrauate my griefe and to repaie my care with greater calamitie, thou feekest in a ftraunge countrie to trappe me in the fnares of captiuitie, where I haue neither kinsmen to comfort me, nor friendes to giue mee good aduife to redresse my miserie: yea and that which is moft despight, to entangle me with fuch trash, the burden whereof is the greateft plague that any mortall man can fufstain? O haplesfe man, and vnhappie fortune! Why but Pharicles, why doeft thou fo fondlie accuse fortune of iniustice? Whereas if thou weyeft all things in the equall balance, the feeketh more thy preferment than thou thy felfe canft desire. Consider but thine owne case: Mamillia hath reiectd thee for a flatterer, and Publia accounts thee for a Parasite, Gonzaga is thy foe, Goftyno thine enemie, yea thy verie / friendes are become thine aducerfaries, and all Padua despifeth thee as a patterne of leawdnesse: 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 liuings, birth and beautie, may deserve to be a mate for the most famous Prince in the world. Yea but Pharicles, she is a Curtizan, common and inconstant. What then? Hath she not promised to chaunge her vicious liking into a most vertuous liuing, the state of a Curtizan into the state of a matron, & to make a Metamorphosis of her forepast 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 savoureth worse than a Panther being a whelp, yet no beast hath so sweet a smell being old: that which oft times in prime of yeeres is most perilous, in ripe age proueth most precious. So Pharicles althoug Clarinda hath bene a most gracelesse monster in her youth, yet she may prove 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 maffe of vanitie, that thou art become more fottishe than the senselesse ftones, or more brute than unreasonabe creatures. The Cryfolite being wore on the finger of an adulteresse, so detesteth the crime as it cracketh in peecees by meere instinct of nature. The Unicorne is such a foe to adulterie, and such a friend to chastitie, as hee alwaies preferveth the one and killeth / the other. The iuice of the Basco leafe so abhorreth vnlawfull lust, as it will not by any means be digested in the stomacke of a strumpet. Wilt thou then Pharicles loue her whom the senselesse ftones do loath, or deale with that person whom verie brute beastes do detest? No, no, Mamillia will rather both forgie and forget thy flatterie, & Publia pardon thy periurie, than they would but once haue thee consent to companie with such a gracelesse Curtizan. And with that such a sorowfull sadnes oppresed his melancholike mind, as he had fallen into forepasted passions, had not his friende Ferragus driuen him out of that dumpe, who comming into the chamber & finding him as one hauing his heart on his halfpenny, wakened him out of his dreame with this pleasaunt salutation.

I am forie friend Pharicles to finde you in this
dumpe, so I am the more grieved because I cannot conjecture the cause: and although it be the duty of a friend to be copartner of his friends 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 shrine you will not so much as once vouchsafe that I should but sing placebo. If this be the care that combers your minde, good Phæries 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 reuеal Phæries wherein I may pleasure thee, and I will supplie thy want with my weale, & cure thy care with such comfortable counsell as my simple wit can afford. The fairest sandes Phæries are oftimes most fickle. When the leafe of the Seahulner looketh most greene, then is the roote most withered, where the Sea breaketh with greatest billows, there is the water shallowest: so oftimes in the fairest speech lies hid \( y \) falsest heart, in flourithing wordes dissembling deedes, and in the greatest show of good wil the smallest effect of friendship. I can not / Phæries 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, durft not wade too farre where the foord was vnknowen, nor reualue 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 smallett truth: to satisfie therfore his friend and to cloake the cause of his care, he coyued this pretie fcape.

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 madneffe, and to waile for wealth a point of meer folly, but it is Ferragus such a miserie as the sturdie Stoikes them-selves, which were never moued with aduerfitie, did onlie dread to be strooken with this despightfull dart of calamitie. Yet amidst this my greatest misfortune, thy friendlie affection is such a comfortable collife to my crazed minde, & I find such comfort in thy friendship as I think my lands, life, nor libertie halfe sufficient to requite thy curtesie, but promising vnto thee the like vnfained affection, & reposing the staie of my life in thy trustinesse, I wil vnfold vnto thee the cause of my distresse.
The smoake Ferragus of Padua is more deare vnto me than the fire of Saragossa, and the waters of Italie doe farre more delight my tafte than the moft delicate wines in Sicilia, and rather had I liue in a poore cottage in my natuie foyle, than be pampered vp in princely pallaces in a strange country: Yea, it is Ferragus naturally giuen to all to choose rather to liue in aduerfitie amongft their friends at home, than in prosperitie among strang-ers abroad: in fo much that no greater miserie 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 afflided. For I must confesse vnto thee by the lawe of friendship, that through the diſpleafure 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 natuie country is fuch a hell to my minde, and fuch a horror to my conscience, as death should be thriſe 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 demaunded
why he made no lawe for adulterers, answered, because there were none in his common wealth. Why quoth the other, but howe if there happen to be any, shall hee dye? No quoth Solon, hee shall be banished: meaning that no torture, torment nor calamity is to be compared to the miserie of exile. Woe is me then most miserable creature.

Why 

Pharicles quoth Ferragus, wilt thou false sadnesse 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 false to this sore, thus I replie to thy complaint.

The most wise & auntient Philosophers Pharicles haue bene of this opinion, that the worlde generally is but as one Citie: so that wheresoeuer a wise man remaineth, hee dwelleth in his owne house, for nature hath appointed the selfe-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 cold, 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 Anacharis was wont to say, unaquaeq. patria ; Sapienti patria. But perhaps Pharicles thou wilt obiect thy great possessions which thou haft lost, and how thou wert of more
account for thy birth and parentage among thine owne, than euer thou shalt be among strangers. But I say Pharicles, that Coriolanus was more beloued of the Volscians, among whome he liued in exile, than of the Romanes with whom he was a citizen. Alcibiades being banisht by the Athenians, became chiefe Captaine of the armie of the Lacedemonians. And Hannibal was better enter-tained by King Antiochus, than with his owne subiects in Carthag. And I dare say Pharicles, thou wert never more famous in Padua than thou art here in Saragossa: Yea, and the more to miti-gate thy miserie, consider with thy selfe that there is no greater comfort than to have 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 contrayned to teache a Schoole at Corynth. Syphex the great king of Numidia seeing his citie taken and his wife Sophonisba in the armes of his mortall foe Mafynissa, and that his miserie shoulde be a trumpet to sounde out Scipios
tryumph, ended his life both exiled and imprisoned. Perseus the king of Macedonia, first discomfited and then deprivued of his kingdome, and lastly yeelded into the hands of Paulus Æmilius, remained long time a poore banished prifoner. These Pharicles without reciting any more, are sufficient, considering / their crownes, kingdomes and Maiesties, to prooue that Fortune hath not onely offered the like mishap to others, but also hath not done so great despite vnto thee as was in her power to haue done. But perhaps Pharicles thou wilt replie that these mightie Monarchs are not in the same predicament, for they were banished their kingdomes by open enimies, and thou thy countrie by supposed 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 gouernement being their magistrats, and to thee for thy liberalitie maintaining their liberties, haue repayed thy curtesie with moft ingratefull crueltie. To which I anfwere, that Theseus whose famous actes are so blazed abroade through all the world, was driuen out of Athens by the selfe same citizens which he himselfe had placed, and dyed an olde banished man in Tyrus. Solon who gouerned his citizens with moft golden lawes, was notwithstanding exiled by them into Cyprus. The Lacedem[on]ians being bounde nor
beholding to no man so much as unto 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 most aunient mischiefe which raigneth
among the people, beeing so deepelie rooted that it doth not as all other things waxe olde, but waxeth
daily more freish, so that the flower falling there followeth great store of fruite. And further Pharicles,
for the losse of thy friendes I confesse it is the greatest cause of care, and yet oftimes the fairest
face hath the fowleft heart, and the sweetest wordes the sowrest deedes: thou haft / thersore the meanes
by this mishap to iudge betweene the faithfull and fained friende: for as the touchestone trieth the
golde, so aduerstitie prooueth friends. Had not Oreïes fallen into his extreme phrensie, he had
never tried the sacred faith of Pilades: and if the warres of the Lapythans had not lighted vppon
Perithous, hee mighte haue thought himselfe to haue had many friendes, whereas hee found none
but one, the famous Theseus. Eurialus had never prooued the constancie of Nyfus, had he not fallen
into the hands of the soldiers of Turnus. Sith then (Pharicles) fortune hath but given thee occasion to trie thy friendes, count it not for such a miserie. For if all thy companions and kinsmen in Padua prooue but clawbackes, assure thy selfe thou hast such a faithfull friend heere in Saragossa, as counts thy mishap his misfortune, and thy care his owne calamitie: yea, if eyther my counsell may comfort thy crazed minde, or my wealth releue thy want, trie and then truft: and if thou findest me troathlesse, the gods reward my trecherie with moft vile and extreme miserie.

Pharicles hearing the great protestations of his faithfull friende Ferragus, and perceiuing 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 also the letter of Clarinda: which when Ferragus sawe, he both gaue him counsell to auoide such a common Curtizan, and further to driue him out of those dumps, caried him to his fathers house to passe away the time in parle.

Where, assoone as they came, they found Signor Farnesfe in the garden deuising pleasantlie with diuerfe Gentlewomen, amongst whome was Madam Gambara the Marqueffe of Saldena, and the yong
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 serius and secret matter, and not being verie well acquainted with the Marqueffe, knewe it past maners to come to counsell before he were called, began to withdraw himselfe out of the garden, had not Signor 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 hartilie arriued as hartilie desired of all the companie? I speake also for my Ladie Gambara and Madam Modefta, especiallie at this time, since there is such a passing 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 controversie, if the Marqueffe and my Ladie Modefta be content, to your skilfull determination, and in my opinion we shal 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 smal
deserts can merite: yet not willing to straine so much vpon your courtesie, to be so bolde to intrude myselfe into companie where both my betters are in presence and the talke vtterly vnknowen, leaft they might judge I had eyther small nurture or leffe manners. But since it hath pleased my Lady the Marqueffe and Madam Modefa (to whome I thinke my selfe greatlie bound that their Ladyships will vouchsafe of such a simple Gentleman) to admit mee for a hearer of such a doubtful discourse: yet Syr I accept not the conditions, for if the case be so intricate as neyther your olde yeres nor great experience can decide, it were farre vnfit for me to set downe a sentence, whose age and skill is yet in the budding, and especiallie in such an honorable companie where either their countenance or calling may force me speake eyther for feare or fauour.

No Master Pharicles (quoth the 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 commisſion, 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 controversie arose about certaine vaine verses compiled by an iniurious Gentleman heere in Saragossa, who with despightfull taunts hath abused the Gentlewomen of Sicillia, most peeuishlie describing their apparell, and presumptuouslie 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 base in aray) hath liude as an exile,
None of account but stout: if plaine? stale but not a courtresse
Dames nowadayes? fie none: if not new guised in all points
Fancies fine, sawst with conceits, quick wits verie wilie.
Words of a Saint, but deedes geffe how, fainde faith to deceiue men.
Courtjes coy, no vale but a vaunt tuckt vp like a Tuscan.
Paced in print, braue loftie lookes, not vnde with the vestals.
In hearts too glorious, not a glaunce but fit for an Empresse.
As mindes most valorous, so strange in aray: mary stately.
MAMILLIA.

Up frō the faft like a man, new guise to be casde in
a dublet.
Downe to the foote (perhaps like a maid) but hosde to
the kneefhead.
Some close breecht to the crotch for cold, tusf; peace;
tis a shame Syr.
Heares by birth as blacke as Iet, what? art can
amend them.
A perwywig frōnfy fast to the frunt, or curld with a
bodkin.
Hats frō Fraunce thicke pearld for pride, and
plunde like a peacocke.
Ruffes of a Syfe, stiffe starcht to the necke, of Lawne,
mary lawlesse.
Gownes of filke, why those be too bad? sde, wide with
a witnesse.
Small and gent I the faft, but backs as broade as a
Burgeffe.
Needlesse noughts, as crips, and scarphes wore Aila
Morisco.
Fumde with sweetes, as sweete as chaf, no want but
abundance.

Pharicles hauing read these verses, smiing at
the vaine of the Gentleman, found his minde
clogged with a double care. For to praise men
for their loyaltie he found his own concience a iuft
accuser of their inconstancie, to condemne women
for their fickleness he fawe Mamillia and Publia
two presidents of perfect affection: yet for fashion fake he made this or such like aunswere.

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 womenkinde, namely, to be fickle and inconstant, alledging this Astronomicall reaason, 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 conquence 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 moft Chollerick, there the mind is most constant. To leaue these rules of Astronomie, and to come to humane reaon, Pindarus, Homer, Hesiodus, Ennius, Virgil, Martiall, Propertius, and many authors more, / whose pithie and golden sentences haue in all ages beeene 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 despifing the same: louing and hating: yea laughing & weeping, and all with one winde: so that it is their naturall constitution in this one propertie to be like the Polipe: that if it happen some one woman not to be variable, it is not so because it is her nature, but because shee hath amended her fault by nourture. For the confirmation of the former premisses, Madame, it is not necessarie to inferre examples, Sith there is none heere but could report infinite histories of such dissembling dames as haue falsified their faith to their louers, whereas the constancie of men is such, that neither hath any authors found it faultie, neither can I coniecture, if you speake as you thinke, your conscience [can] condemne them as guiltie, so that to confirme the loyaltie of men were as much as to proue that which is not denied.

How say you to this quoth Signor Farnefe, hath not Pharicles aunswered you fully to your question? is not nowe my former reasons coſirmed and yours utterly infringed?

Tufh fyr quoth the Marqueſfe, one tale is always good vntil another is heard, but all this winde shakes no corne, neither is the defendant overthrown at the first plea of the plaintife. The more glistening 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 show of eloquence is, there is the smallest effect of troth. But to your surmised Sophistry thus I answer, master Pharicles, that whereas you build your reasons vpon the credit of auncient authors, I will lay my foundation vpon the same rocke, and so thrust you on the bosome with your owne launce. For / as for Socrates, Plato, and Aristotle, whom you alleage 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, prooueth vs trustie 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 heate 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 resiteth with the colde moisture the frying heate 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
 scorched with the leaft heate of beawtie, being of
the nature of fire which is the moft light and
mouing Element of all, fiering at the firft fight,
and yet fo 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, trecher-
erous, trothleffe, and delighting in change: so that
it is not fo common as true, the nature of men is
desirous of noueltie. And as touching Hesiodus,
Homer, Virgil and others, I aunfwer that euill
will neuer Spoke well, and that Martiall & the
rest of his cogging companions, because they
found some one halting, they wil condemn all for
creeples, thinking by discrediting others vniuſtly
to make themſelves famous, and condemning
others of that whereof they themſelves are chiefly
to be accused. Who fixeth her fancie, and then
changeth affection? who promifeth loue and
perfourmeth hate? who now liketh and within a
moment lotheth? who wooeth one and fueth 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 proove the diſloialtie of
women, you do well to conceale them, because you
cannot reueale them: for it is hard to reape corne
where no seed was fowne, to gather grapes of a barraine vine, to pull haire from a balde mans head, or to bring examples of womens disloyaltie which neuer committed such trothleff treacherie. But as for your changing champiôs which challenge to defend your crazed constancie, howe truffie was Thesœus to poore Ariadne? Demophoon dissembled with Phillis, and yet she died constant. Æneas a verie ftragler, yet Dido neuer founde halting. Iason without faith, and yet Medea neuer fleeting. Paris a counterfeit Camelion, & yet Oenone a truffie Turtle. Vlisses 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 reiected as a vice. In fine, the blossome of disloyaltie hath brought foorth such faithleffe 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 same dow, yea, hath shee not better defended the Fort than hee could assault it? Now you see
Pharicles counterfeit coine will go for no paiment, and his rampier too weake to withstand her force, and his rea
sons not so strong but they are clearly infringed.

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

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

Indeed Madame, quoth Pharicles, it is a fowle byrd desiles 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 soever made the forpassèd verses, was both vniust 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 so cunningly runne a point of Descant, that be the plaine song neuer so simple thou canst quauer to please both parts. You were euene 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 daungereous for him to speake ill of an Irife kearne that is offering a Cowe to Saint Patricke, and as perillous for a man to blasphe me women that is kneeling at the Shrine of Venus: sith then you are in the fame cafe we will take your devotion 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 leisufe.

Content, quoth the Marquess, and with that they went to dinner, where Pharicles behaued himfelfe fo wittily, as they stood in doubt whether his wit, beautie, or behauior, defcrved greater commendations.

Well, dinner being ended, Pharicles hauing the spurre in / his fide, alledging vrgent caufe of his fo hafty departure, tooke his leuе of the Marqueffe, and the reft of the company, and giuing great thanks to Signor Fernele for his good cheare, hyed him home in haffe to his chamber. Where feeing the letter of Clarynda, a gaftly obieсt to his gazing eyes, willing to returne an anſwere that she might not accufe 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 arrivall to my lodging, should bee hurtfull to my countenance, or prejudiciall to my credit. If then I greeued to have my parler combred with the maid, you may well think I were loth to have my person troubled with the Mistresse. For silence & modesty Clarynda which you say the force of my loue constrained you to passe, I am sure you shooke hands with modesty, 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 confirm your consequent, & I allow them. For silent Sapho was a rimen monster of lecherie, & you a rooted Mistresse in bawdrie: modest Phedra was a most incestuous harlot, and
you a most infectious s trumpet: so that your comparisons hold very well, with the equalitie of your manners makes them not odious. Doest thou think Clarinda that I am so carelesse in choice as to choose such filthie chaffre, or so soone allured as to be in loue with such trash? No, no, I haue such care to my credit and such regard to my calling, such respect to my birth, and such feare to defame my parétagé, as I meane not to match with a Princeffe if she be not honest, much lesse then linke my selfe to a lasciuious Lais whose honestie shall be a pray to euery straggling stranger. Shall I beate the bufh and others get the byrdes? Shall I hold the net and others catch the fishe? yea, shall euery man get his fee of the Deare, and I get nothing but the hornes? No, I will first fast before I taste of such a dish as wil turne me to so great displeasure. But you reply that the Mirabolanes in Spaine are perilous in the bud & pretious in the fruite, that the wine is fower in the presse and yet sweete in the Caske, that she which is vicious in her youth may be vertuous in her age: I graunt indeede it may be, but it is hard to bring the poffe into effe. For the barking whelp proues always a byting dog, the yong Frie will proue old Frogges: where the blossome is venomous, there the fruite must needs be infectious, where vice is embraced in youth, there commonly vertue is reieeted in age: yea,
MAMILLIA.

tis a thing most commonly seene, that a yong whoore prooves alwayes an olde Bawde. As for
$R[h]odhope$ the curtizan of Egypt, and $Phryne$ the strumpet of Athens, whome you bring in as examples
of this strange Metamorphosis, I anwvere, that their particular converfion inferreth no generall conclu-
sion. 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 shoulde of a stragling harlot
become a staided hufwife: for we see 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 forepassed dishonestie
would turne to perfect constancie, that of a carelesse $Corynna$ you would become a carefull $Cornelia$:
yet I cannot recall the stone alreadie caft, withholde the stroake alreadie stroken, nor reclame affection,
fancie being alreadie fixed. I am $Clarynda$, to put thee out of doubt, betroathed to a yong Gentle-
woman in $Padua$, who in beautie, wealth and honestie, is inferiour to none in all $Italie$, and
wouldst thou then haue me leaue the fine Par-
tridge to praiie on a carrion Kyte, to refuse the
Hare and hunt at the Hedgehog, to falsifie my
faith to a moft honest & beautifull dame, and
plight my troth to a lascivious and dishonest trumpet? 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 vnripping § seales she found not a preferuatiue, but a poyson; not newes to encrease her ioy, but to breed her annoy; not louing lines as from a friend, but a quipping letter as from a foe; not a comfortiue to lengthen her life, but a 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 industrie was to reuenge her broyling rage vppon guiltlesse Pharicles, which she speedily performed on this wife.

It happened that vpon the same day wherein shee receiued the Letter, Signor Farnefe and the rest of the Magistrates of Saragossa were assembled togethers 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 hee regarding more the commoditie of her country than the loue of a stranger, thought good to reueale the matter speedilie, that they might the better preuent such a mischiefe.

The Magiftrates giuing credit to Clarynda, and knowing that Pharicles had a pestilent wit for suche a purpose, sent the officers to apprehend him, who finding him in his lodging, made him greatly astonished when hee knew the cause of their comming, yet he made them good cheare and went the more willingly, because hee felte his conscience cleare from anie suche cryme as might be 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 choofe 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 most glittering feathers and yet most ouglie feete, the barren leafe is most delightfull to be seene & most deadly to be tafted, the Chriftolite 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: subtilly Synon could tell a finer tale than simple Brennus, and deceitfull Vliffes 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 fouleste 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 infrict vpon thee finding thee trecherous? The Troyans neuer shewed more fauour to any than to Synon, who afterward betraied the citie. Who so welcome into Carthage as Æneas, and yet he repaid them with ingratitude: the Babylonians neuer trusted any better than Zopyrus, and he moiste traiterously betraied them to Darius: and shall not their mishaps learne vs to
beware? Yes Pharicles, we will preuent our daunger with heaping coales vpon thy head. The cause of these my speeches I need not rehearse, because thine owne concience condemnes thee as guilty. Thou art accused here Pharicles by Clarinda to be a spy, yea thou haft fought secretly to betray the citie into the hands of the Italians, thy countrimen, & vpon this the hath here solemnly taken her oath. And besides this, I giue thee to understand, 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 serve thee to have a testimoniall from thy countrie, sith we know that the Italians are confederate to thy trecherie, so that by the lawe this day thou shouldest die, since thy accuser hath confirmed the complaint with her corporall oath: yet I will stand so much thy friend as repriue thee for fortie daies, to see what will fall between the cup and the lip, and with that he fate downe.

Pharicles amazed with this trecherous accusatio of this gracelesse Curtizan, was so drenched in distresse, and soweled 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 diffension. But chearing himselfe vp as well as he could, he went
to the Jailors house without uttering any one word, untill there being solitary by himselfe he fell into these extremities.

It is more griefe (quoth he) to the sly Lambe to lie lingring in the gripe of the Tygre, thā presently to be devoured, and he which is cast into the Lyons denne wisheth rather to be torne in pieces 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 euery 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 thriʃe 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 vniust, 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*: 
*Jason* was vniuft to *Medea*, and yet returned safe to *Greece*. Yea, but *Pharicles*, they were not so wilfull as thou wert, to set 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 *Launinia*, and *Theseus* though he rejected *Ariadne*, yet he tooke the dame which Fortune assigned him, and that was *Phedra*: But *Pharicles* thou haft committed double offence, not onely in forfaking thy forepassed louers, but also in rejecting 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 *Syphhus*, and be torne vpon the wheele with *Ixion*, then 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 sorrow furcharged his molefted 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 Saragoffa, 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 speede as might be, and being come to Padua, thought good to shewe Signor Gonzaga in what distress Pharicles lay in Saragoffa, but being come to the house, he found the Gentleman at the point of death, and all the Senatours of Padua lamenting the 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 hand, gave her this fatherlie aduertisement.

As daughter, quoth he, the man which [hath] the stone Agathes about him is surely defenced against adversitie, so he which is forewarned by counsell 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 euery 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 moft carefully to keepe.
Virginitie Mamillia, is such a precious Jewell to a vertuous Gentlewoman, as Euphonia being demaunded of one of her furters 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 renowned 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 forepafted fame turne to thy greater discredit. Yea Mamillia, and when the time commeth that thou meanest to match thy selfe in Marriage, bestowe not that 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 reiect not the aduise of thy kinfemen, preferre not thine own wit before the wisedome of thine Auncestors, nor leane not to wilfulnesse leaft had I wist 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 whom thou meanest to loue, nor wed not thy selfe to his wit, but let thy fancie 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 shhip against most dangerous rockes. I neede not I hope Mamillia stand so much vppon these points, for a burnt childe will dread the fire, and thou haft beene too sore canuasfed in the nettes, to be allure to the scrap, thou haft beene too sore fouised in the waues to venter in an vknowne foorde, and the treacherie of Pharciles is sufficient to cause thee take heede of others flatterie. Well Mamillia, after thou haft choisen, howsoever thy choice be, seeke to cherish 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 leaudness, 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 laft will and testament onely heire and sole executor of all my landes and moueables, yet with this prouifio, that if thou marrie with faithleffe 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 posses-
sions, and for the performance of my will, I leaue the whole Senate as superuisors. Gonzaga had scarselie spoken these laft words, but his breath was fo short that he could speake no longer, and within three houres after he departed, leauing Mamillia / a sorrowfull child for the losse of fo good a father. Well, after that Mamillia had by the space of a weeke worn her mourning weede, and the dayly resort of her friends had something redrefled her sorrow, Signor Rhamberto (though verie loath) reuealed vnto her the whole estate of Pharicles distresse, how he was put in prifon for a spie, and that he was accused as one that sought to betray Saragoffa where he soiourned, into the hands of the Italians, and that in liew of this his treacherie he shoulde vpone the fortith day for this so haynous a fact be executed.

Mamillia hearing into what miserie Pharicles was fallen, although his vniust dealings had deferued reuenge, yet she remitted all forepaffed
injuries, and began to take compassion of his mishap, yelding forth such sobbing sighes and scalding teares, as they were witnessses of her distressed minde, and earnestlie intreating Signor Rhamberto for Pharicles credite to conceale ₋ matter as secretly as might be: who hauing promised to keepe the matter as secrete as he could request, tooke his leave & departed, but Mamillia seeing her selle 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 flendrest twig is oftimes laden with most fruite, the smallet fталke of corne hath the greatest care, and he that hath most neede of comfort, is oftime moft croffed with calamitie. Alas iniurious fortune, is it not sufficient for thee to depruie me of my Father, which was more deare vnto me than mine owne life: but also to heape care vpon care, and forrowe vpon forrowe, 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
Shall his wordes be as winde, and his talke of so little effect as thou meanest recklesly to regarde it? Wilt not thou in thy life obserue that which hee enioyned thee at his death? Was not Pharicles the onelie man he forbid thee to marrie, and wilt thou chooefe him for thy mate? In louing him thou muft forfeit thy landes and showe thy selfe a disobedient daughter: in hating the man, thou enioyest thy possessions, and declares thy selfe a dutifull childe. Tush Mamillia, is not Pharicles the man to whô thou art confirmed by loue and contracted by law? Did not thy father consent to the match and agree to the couenant? And shal he nowe vpon fo light an occasion cause thee to violate thine oath, breake thy promise, and turne thy loue to hate? No, I will obey my father as farre as the lawe of Nature commands me, but to crack my credit and clog my conscience, I wil not consent: neither his fatherly counsell nor the losse of my goods and landes, shal constraine mee to forfake Pharicles: no misling mists of miserie, no drenching flowers of disafter fortune, nor terrible tempefts of aduerstie shal abate my loue or wracke my fancie against the slipperie rockes of inconftancie: yea, if my landes will buy his rainsome 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 apparel, she failed to Sicillia, coming to Saragoffa the daie before Pharicles should be executed: where she dealt so warily and wisely, that not onely she learned the cause of his imprisonmment, but also got the copy of those letters which had passe, 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 should dispatch all his forepassed 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 value, or the sicke man set down the medicine? Shall he that is crosse, with care be a comforter, or why distressed man be druen to giue counsell? Shall I which now on euery side am pinched with the pains of Death become a Phisition to cure thy calamitie? Or rather shouldest not thou in this extremitie secke to affwage my dollar with comfortable encouragemet? 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 confcience 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 treafon to Saragofsa, as thou from treacherie to Padua. Pharicles fearfully had vtttered these words, when the officers intreated him to make haft, for Signior Farnefe and the rest of the Magiftrates had flated 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 arriued there before the Magiftrates, Signior Farnefe standing vp to pronounce the fatall sentence, was interrupted by Mamillia, who comming in richly attired and straungely disguised, kneeling on her knees, craued leaue to speake: which being graunted, she vtttered 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 Saragofsa,
MAMILLIA.

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dare presume, not fearing any danger, to present her selfe amidst so many enemies. But whome the diuell driues he must needs runne, and where law and necessitie are two spurs in the side, there the partie so perplexed, neither maketh delaie nor feareth danger, so that Gentlemen by howe much the more my arriuall 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 Farnesfe that I came, both to keepe thee from pronouncing vniust judgement, to discouer the monftrous treacherie of a trothleffe Curtizan, and to save this guilteffe Gentleman from present danger. Who by birth is a Paduan & of noble parentage, issued from such a stocke as yet was never 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 soiourning in Saragossa, it was not to betray your citie, but to learn your fashions, not to be counted a counterfaite, but to be called curteous! But to be briefe, leaft my tale might seeme tedious, to his vniust accusa-
tion inferred by such an iniurious Curtizan, thus I
anfwere, that if the calling of a ftrumpet carried as little credite here as it doth with vs in Padua, Pharicles would haue beene more fauourably examined, and her accusation more throughly canuaffed. 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 native countrie, but in that Pharicles would not agree to match himself with fo gracelefle a monfter: and for the confirmation of this my allegeance, fee here the Letter of Clarynda, and the replie of Pharicles: and with that she held her peace.

Farnefe and the rest of the Magiftrates hauing read the contents of the letters, maruelling at ye mischieuous mind of fo hellifh a harlot, fent speedily for Clarynda, who being come and more strictly examined, confefsed the fault, and receiued the punishment due for such an offence. But whe the citizens of Saragoffa, and especially Ferragus, heard how Pharicles was acquitted and the treacherie discovered, they both reioyced for his happie delivery, and also wondered that such maruellous wit, wisdome, and incomparable conftrancie could remaine within the yoong and tender yeares of Mamillia. But Pharicles feeing 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 cheekes & trembling ioynts, as one feeling in his conscience the sting of his former inconstancie, welcomed her on this wife.

Oh Mamillia quoth hee, howe welcome thou art to thy poore perplexed Pharicles, I can scarcely conceiue, much lesse able to expresse, but if time and place were convenient either to confess my fault or acknowledge my offence, thou shouldest perceiue I did now as heartily repent as before wilfully offend. Alas how am I bounde if it were but for this one onely desert, to remaine thy bond-Slaue for euer at command: well, omitting such secrets till a more convenient leisure, hoping thou haft forgiuen and forgotten al forepassed follies, I bid thee once againe most hartily welcome to Saragossa. Pharicles quoth shee, thy Mamillia takes this thy hartie welcome as a sufficient recom-pence for all her trouble and travel, assuring thee she hath both forgiuen and forgotten all forepassed injuries, otherwise I would never haue taken such paines to free thee from daunger. Let your amorous discourses alone till an other time quoth Farnesè, for you shal with the rest of the Magistrates of Saragossa be my guests to day, at dinner. Pharicles and Mamillia thanking Farnesè for his curtesie, & accepting his gentle profer, were / not only his guests for that day, but were so sumptuously banqueted there for the space of a weeke,
that they easilie perceiued by their good cheere
how welcome they were to the Gentleman. At
laft taking their leave of Farnefe, they returned
home to Padua, where the Senators hearing of the
straunge adventures which Pharicles had passed,
and perceiuing the incomparable constancie of
Mamillia, they were not onely content that they
two should marrie together, but also, contrarie to
her fathers laft will & testament, let her peaceably
enioy all his landes and posessions. Marrie
whether Pharicles proued as inconstant a husband
as a faithlesse wooer, I knowe not: but
if it be my hap to heare, looke
for newes as speedilie
as may be.

Robert Greene.
In praise of the Author and his Booke.

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

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

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

Not first nor next do please my fancie much,
The laft are beft, which pleasant profit brings,
Mongft whom this plant, (whofe place and grace is fuch)

Doth yeeld a flower, which faire and liuely springs.

Greene is the plant, Mamillia the flower,
Cambridge the plat, where plant and flower groes,
London the place which brought it firft in power,
The Court a feat moft fit for fuch a rofe.
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 Maiestie.

G. B.

Nomen & ingenium cum debet inesse Poëtæ.
Omen ita & genium debet habere liber.
Ore placet Grenus, prodeś 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 presenting a curious target to Minerva, hee did most cunningly pourtray the picture of her Priest Christes, aunswered that Mynerua was wife, & so was Christes, & that being his friend he thought this the beft means to gratifie him. Which saying of Praxiteles I take as a sufficient excuse for my rashneffe. For if I be demaunded why in dedicating my Booke to others, I haue inserted your worshippes name, I anfwere that both your constant, vertuous and godly disposition caused me with Praxiteles to ingraue your name in a worke where Gentlewomens constantie is fo stifly defended, knowing your rare and vertuous qualities to be such, as your verie enemies (if you haue anie) shall be forced maugre their face, to extoll your
fame with immortall praiſe, / and alfo 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 commaund for euer. While thus I wished more evidently to ſhew some ſigne of my good will, a certaine letter of Mamillia to the yong Ladie Modeſta, chaunced to come vnto my hands, wherein the Anatomy of Louers flatteries is diſplaied: which I humbly preſent vnto your worſhipfull patronage, deſiring you to accept it, not according to the value of the gift, but to the mind of the giuer, and assuring you that none of your welwillers do in heart wiſh you more prosperitie, though my abilitie be not able in outward ſhew to make it maniſſeſt. Thus ceasing to trouble your worship, I commit you to the Almigſtie.

Clare Hall the vij. of Iuly.
Yours at commaunde,
ROBERT GREENE.

The /
The Anatomie of Lovers Flatteries.

Mamillia to the yong and vertuous Virgin the Ladie Modesta.

Remember Madam that when as my grandfather Lewes Gōzaga was newly created Duke of Neuers, that diuers of his friends to shew their dutifull affectio, offered him sundry rich presents most meete for so high a personage, and amongst the rest a certaine Musition presented vnto his hands a scrole wherein were pricked two or three curious points of cunning defcant, desiring the Duke to accept of his simple gift, sith therein was comprehended all his riches and skil, to attaine the which, he had passed diuers countries and most dangerous perils. The Duke wisely weighing with himselle, 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 myselle so greatly indebted to your Ladifhip for the great curtesie and good entertainmet you shewed
me in Saragossa, as my insufficiency shall never be able to requite it, I thought good least happily I might be thought vngratefull, or counted so obliuous 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 so 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 shall take it as a caueat to aoide the alluring snares of Cupids flatteries, both I shall be glad my writing tooke so good effect, & you haue caufe hereafter to thank me for my counfell.

That lasciuious Poet Ouid, Madam Modefa, whome iuiftly 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 booke are so fauced with fuche blasphemos decriptions of womens infirmities, as they shewe 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 themselves from the alluring subtildties of women. But alas, there is none contrariwise which hath set downe any prescript rules wherewith women shoulde guide themselves from the fained assault of mens pretended flatterie, but hath left them at discouert to be maimed with the glozing gunshot of their protected periuries, which seemeth repugnant to nature. For if the fillie Lambe had more neede of succour than the lustie Lyon, if the weake and tender vine standeth in more neede of props than the strong oakes, women sure, whom they count the weake vessels, had more neede to be counsell'd than condemned, to be fortisied than to be feared, to be defenced thã with both Nature and Art to be assaulted. But this their iniuous dealing were a sufficient caueat, if women were wise, to cause them beware of mens pretended pollicies, and not to be inticed to that traine whereunder they know a most perillous trap to be hidden. The beastes will not come / at the Panther for all his faire skinne, because by instinct of Nature they know he is a murtherer: the fishe wil not come at the baite though neuer so delicate, for feare of the hidden hooke? neither can the glistering feathers of the bird of Egypt, cause the fillie Larke to keepe her companie, sith she knew her for her
mortal enemy. Yet we simple women too constant and credulous, God knowes, to deale with such trothlesse Jafons, yeelde our heart and hand, our loue, life and liberties to them, whom we know cease not only publikely to appeach vs of a thousand guiltles crimes, but also secretly seek with forged flatterie to scale the Fort, and to racke both honour and honestie. But Madam, omitting womens foolish simplicitie in trusting too much mens subtill flatterie, seeing it is as well giuen by Nature for the woman to loue as for the man to luft, I will first define what loue is, namely a desire of beautie: and beautie according to the minde of sundrie writers is of three sorts, 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 & requisit quallities, such a one ought a Gentlewoman to choose: but the chance is as hard as to finde out a white Ethiopian. Sith then it is so difficult among infinite Scorpions to find out one fillie Eele, amidst a whole quarrey of flint to choose out one precious iemme, and amongst a thousande lufting leachers one loyall louer, and so hard to descrie the true sterling from the counterfeit coyne, and the precious medicine from the perillous confection: I will as well as I can, point you out the crue of those cogging companions,
which outwardly profess themselves to be trustie louers, and inwardly are rauening Wolues and troathleffe 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 vnder the colour of curtefie throwde / a pestilent and peeuifh kinde of curiofitie: their countenance shal be graue though their conditions be without grace, and when they see anie Gentlewoman addidted to be curteous, honest, wise, and vertuous, they wil straight with the Polipe chaunge themselves into the likenesse of euerie obieft, knowing that it is impossible to intife the birds to the trap, but by a stale of the same kind. They carrie in outward shew the shadow of loue, but inwardly the substance of lust, they have a fine die though a course threed, and though at the first they shrinke not in the weeting, yet that poore Gentlewoman shal have 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 graffe lies hid the fouLEFT Snake, in the brauest tombe the moft rotten bones, & in the fairest countenance the fouLEFT conditions:
those whom I terme to be hypocrites, are they who pricked forward with luft to fixe their fleeting fancie vppon 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 quallities, and extolling their perfections euen above the skies, flourishing ouer their flatterie with a Rhetoricall glofe of fained dissimulation, the poore mayd whò they cal their mistrefse, they like counterfeites cannonize for an earthly goddeffe, comparing her for her beautie to Venus, for her wit to Minerua, for her chaftitie to Diana, & yet this vertue, the cheefest thing, they seeke to spoile her of: her eyes are twinkling starres, her teeth pearles, her lips corall, her throate Iuorie, her voice most muscall harmonie: yea shee is so perfect in all pointes, as they maruell how so heauenly a creature is shrowded vnder the shape of mortalitie: these I say who haue honie in their mouth and gall in their heart, are such hypocriticall flatterers / as they seeke with 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 grieue than Ixion: they are plunged
in Plutos pitte, and so drowned in distress, that
venefte the fillie maide by felling her freedome,
and loosing both honour and honestie giue a falue
to their surmised fore, they shall ende their daies
in hellish miserie: yea to decypher their sorrowes
more narrowly, they are so ouergrowne with grief,
as in all their bodie they haue no place whole, but
their heart, nothing at quiet but their minde, nor
nothing free but their affection: they are indeede so
passionate in their penne, and such inckpot louers,
that the poore maid which by trufting too much is
charmed with their magickall enchantments, shal
finde their firmeft 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 moulde of mercie) they fall
with the Crocodill to their fained teares, seeking
with dissembled sighes and sobs, with weeping and
wayling, with distressed crie, and pitifull exclama-
tions, 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 sooner than a louers teares, nor no fickness
sooner inwardly valued than a louers sorrow: their
care may soone be cured, because it commeth not
from the heart, and their mourning soone amended
fifth it no whit mouueth the minde: yet they can so
cunningly counterfeit the shadowe 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 flying with their taile, and seeke with despightfull termes to abuse the credite of Gentlewomen: these be those kinde of louers which hauing neither comelineffe of person nor cōditions of minde, neither wit, wisedome, beautie, or learning, nor any other good qualitie to purchase them credite or winne them the fauour of women, but are utterly reieeted as vnfauerie, fauting neither woorth the tafting nor eating, seeke then with blasphemous reproches and injurious rayling to call the fame of honest Gentlewomen in question, then they condemne them of inconstancie, comparing them to Camelions, Polipes, and wethercocks, affirming their fancies to be fleeting, their loue to be light, and their choife wholy fetled in chaunge: that they bee malicious, deceitfull, inchaunting Syrens, craftie Calipjoes, as subtil as Serpents, as cruell as Tygres, and what not? and the cause of this their vniiuft 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 iuftly 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 baitez to intrap the mindes of chaft maydens, fith loue is the laberinth which leadeth
vs to be devoured of these inceftuous monsters, let vs
learn to fly it as warily as wyfe Vlyffes did the
Mermaides. Anacreon who spake by experience
and writ by proofe, calleth loue a tyrant, mischeeu-
uous, 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 sincke of sorrowe,
the garden of grievfe, and to conclude, a confused
chaos of miserie: so that if it might be seen with
bodilie eyes, or be an obieét to our exterious senes:
the Basiliske is not more feared, nor the Cockatrice
more avoided than lothsome loue would be eschewed
anddetested. What follie is it for that woman
which is free to become captiue, which is at libertie
to become a perpetual slaue to another man, who
hauing the choiſe in her own hand to liue at her
own lust, will willingly yeeld herſelfe subieét 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 heede leaft
happily it stealeth ypon them, for commonly it
commeth ypon fuch as will not seeke meanes to
preuent, but carelesſlie receiue it as a sweete &
plesaunt thing, not knowing what and how perilous
a poyſon lyes hid vnder that plesaunt face. Let
her therefore that will auoide this franticke & foolish affection, giue no more care vnto \( y \) alluring charmes of \( y \) fained louer than vnto the song of an enchanting 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 difsemble, that when he doth moft frie in fancie, then he doth moft frize in affection, when he faineth Etna he proueth Caucaljus, when hee com-plaineth of care then is he moft secure, when he waileth outwardly then he laugheth inwardly, like to the ftone Ceraunon, which whe it burneth moft feruently, being broken diistilleth moft 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 poiffeffeth. The skinne of the Ermelyn is desired and the carkaffe despised, the horne of the Vnicorne moft preciously receiued and his flesh receiected, the hoofe of the Leopard is the thing that hunters seekes or else hee is contemned, so the beautie and riches of a woman is highly regarded, but her vertue and honestie lightly esteemed, that as the taste being once glutted thinketh the sweet wine sourer, 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 decrease\thath, or being fatiate with pleasure loatheth the plentie, or if wealth want, his loue pineth with extreeme penurie. But put ca\nse the minde is already caught in the snares of Cupid, and hath yeelded her self as a vassall vnto Venus, let vs finde a remedy to draw her out of this perillous Laborinth. I remember the saying of Dant, that loue cannot roughly be thrèt out but it mu\nft easilie creepe, and a woman mu\nft seeke by little and little 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 sub\nstance procureth stateliness, if of noble parentage, it maketh him disdainfull: that the stone Echites is mo\nst pleasaunt to the eye, but mo\nst infectious to be handled, that the hearbe called Flos Solis is beautifull to behold but deadly to be tast\nted, that the fairest face hath oft times the falsest heart, and the comeliest creature mo\nst currish conditions: who more faire than Paris, yet a trothlesse traitor to his loue Oenone. Vlj\njes was wise, yet wauering, Eneas a pleasant tongue, yet proved a parasitcall flatterer, Demopho\nlon demure and yet a difsembler, Iason promiseth much yet performed little, and Theseus addeth a thousand othes to Ariadne, yet neuer a one
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proued true. Consider the hearbe of India is of pleasent 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 promises and inconstancie, their protestations, pilgrimages, & a thousande dissembled flatteries, and if thy lover be infected with any particular fault, let that be the subieét whereon to muse, knowing that many vices are hidden vnder the coloured shape of vertue: if he be liberal thinke him prodigall, if eloquent a babler, if he be well backt thinke it is the taylers art & not natures workmanship, if a good waste, attribute it to his coate that is shapt with the Spanishe 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 insfirmities, 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 luft, thinke it no discredite: for mustie caskes are fit for rotten grapes, a poysoned barrell for infectious liquour, and crueltie is too milde a medicine for flattering louers.
Thus Madame, you have heard my counsel which I have learned by proofe and speake by experience, which if you willingly accept, I shall thinke my labour well bestowed, and if you wisely use, 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 with for raine when the shower is past, to apply the value the fore being remedileffe, & to giue counfaile the case being past cure, for before the corosie came, the fore was growne to a fettred 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 wish me to be ware of fancie, and alas I was fast fettered: I have chosen Mamillia (What do I say?) haue I choosen? yea: but fo poore [a] soule as all my friends do wish 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 love and so satisfy my selfe. Driven Mamillia into this dilemma, I am to ask thine advise what I should do, whether I should lead my life with abundance of wealth in loathe, or spende my days with no riches in love. In this if thou shalt stand my friend to give me thy counsel, I will if ever I be able, requite thy curtesie. From Saragossa in haste.

Thine assuredlie,
doubtfull Modesta.

Mamillia having received this Letter, returned her as speedily as might be an answer to this effect.

Mamillia to the Ladie Modesta.

Madame Modesta, I have received your letters & have viewed your doubtfull demand, whereunto thus I answer, y to live we must follow the advise of our friends, but to love, our owne fancie: for to another mans living they may give preceptes,
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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 foolle, leaft afterward thou repet thine own follie, but choose one whose beautie may content thine eye, and whose vertuous wisedom may satisfie thy minde, so shalt thou haue neither cause to repent, nor occasion to mislike thy choyce, and that thou maift perceive my meaning more plainly, reade the following historie with good aduisement.

There dwelt in Toledo a certaine Castilian 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 posseffions, hauing the disposition of his marriage in his hands, married him to a kinswoman of his named Sylandra, a Gentlewoman neither indewed with wit nor adorned with beautie: and yet not so witleffe but she was wilfull, nor so deformed but she was proude, 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 cragie stomack could not digest. Valafco being thus combred with such a crosse, as the burthen thereof was to him more heauie than the weight of the heauens to the shoulders of Atlas, and knowing by experience what a miserie it was to marrie without loue, or make his choice without skill, and how loathsome it was to liue without liking, or to be wedded to her whom neither his fancie nor affection did desire to enjoy: hauing by his wife Sylandra one onelie daughter named Syluia, determined with Themistocles to marrie her rather to a man than to monie, and neuer to match her with anie whom she did not both intirely loue and like. While he was in this determination Sylandra died, leaung Valafco a diligent husband for the finisshing of his wiues funerals, and a carefull father for the well bringing vp of his daughter Syluia, who now was about the age of sixteene yeeres, so beautified with the gifts of nature, and adorned with fundrie vertues and exquifite quallities, as the Citizens of Toledo were in doubt whether her beautie or vertue/demerued greater commendation. Syluia flourishing thus in the prime of her youth and proouing daylie more excellent as well in the complexion of the
bodie as in the perfection of her mind, grew so renowned for her famous feature almost throughout all Europe, that as they which came to Memphis thought they had seen nothing vnlesse they had viewed the Pyramids built by Rhodope, so the strangers which arrived at Toledo thought their affaires not fully finished vntill they had obtained the sight of Syluia. So that as the most charie chafre hath euer most choice of chapmen, and as the richest iem hath euer most resor to viewe it and buy it, so by the meanes of Syluia, the house of Valasco was so frequented with a noble traine of worthie Sutors, as if it had beene a common Burse for exchange of Marchandize. Yet all their woeing proued small speeding, sith Syluia kept a loofe fro seasing on the lure. For although there were divers of most noble parentage and great posessions which required her in marriage, offering for her feoffment great lands and Lordships: yet Valasco would neither condiscende without her consent, nor constraine 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 chaftitie, but she had sundrie assaults and daylie canuiz-adoes to force her yeeld the fort to some of her importunate suters, amongst whome, there repaired by meare chance at one time and
in one day, three Gentlemen of sundry nations and
divers dispositions, the first an Italian called S.
Gradasso, the second a Frenchman named Monsieur
de Vaślė, the third, an Englishman called master
Petronius. Signor Gradasso, was verie olde but
of great wealth, Monsieur de Vaślė of surpasing
beautie, but somewhat foolish, and master Petronius
of great wit, but of verie small wealth: these
Gentlemen were verie courteously entertyned by
Signor Valafco, whome they requited / with sundrie
salutations to this effect. The renowne sir, quoth
Signor Gradasso, not onely of your daughters
beautie, but also of her singular vertue, is so blowne
abroad by fame in euerie place, and in euerie 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 posses-
sions as she shalbe satisfied and you sufficiently
contented. Gradasso hauing said his mind, Monsieur
de Vaślė 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, quoth he, my
master being the onely sonne and heire to his
parents, and being left the onely piller of all his parentage, hath ever since the decease of his father, bene verie careful to match himself with such a one in marriage as might content him for her beautie, and be his countenance and credite for her vertue & honestie. Hearing therefore of your daughters singuler 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, offering 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 sute verie rufuUy. Sir quoth Petronius, as it is a signe of follie to cheape that chaffe 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 seoffments offred by fundrie futors had danted my feruent affection, sith being a poore scholler by profession, & yet a Gentleman by birth, far vnfit by the meanes of want to be a woer, had I not heard that you haue giuen the rains of libertie to your daughter to be mistrefle 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 she please to pleasure her.

Signor Valafco, hauing heard and diligently marked the effect of their talke, smiling and maruelling at their strange adventure, that three Gentlemen so farre distant in place and diverse in condition should so fitly meete at one instant, yea and framing their sutes all to one effect, returned them this friendly and curteous answere. Gentlemen quoth he, you are not come in more haftre, than welcome with a good heart, and for my part I conceiue such good liking of you all in generall, as I could be content to bestow my daughter vpon anie of you in particular. For neither thy olde age Signor Gradaffo, nor thy want of learning Monsieur de Vaste, nor thy lacke of wealth maister Petronius, do breede in me any such misliking, but that if it please my daughter to consent, I will willingly condescend: for in her and not in me confitteth your deniall. Therefore follow me and I will bring you where euerie man shall prefer his sute, and haue a speedie answere. And with that he carried them to Syluias chamber, whome they found sitting solitarie at her muses. Who espying her father accompanied with these three Gentlemen, entertained euerie one of them so curteously with a kiffe, her countenance notwithstanding importing such grauitie, as they perceiued she was
neither infected with curiositie, nor deuoyd of surpasing modestie: which so astonishe[d] the passionate hearts of these three patients, that as the deare with the sight of a faire apple standeth at gaze, so they were with her beautie & vertue driuen into such a maze, Signor Valasco was fain to break silence in this manner. Syluia quoth he, these three gentlemē inforced by affection, & drawne by the report of thy beautie (as they say) are come from forraine countries to craue thee in marriage, which fith it confifteth not in my power to graunt without thy consent, I haue brought them to thy Chamber, that both they may speake for themselues, and thou giue them such an anfwere as fancie or affection shall commaund thee. This Gentleman being olde is of great riches to maintaine thy estate: the other is as thou feest verie faire, but not verie wise: the laft is learned and wise, but not of any wealth. Now Syluia the choice is in thine owne hands, if thou loue one of them I shall like him, if thou refuse them all, I am still contented. Syluia yeelding moft dutifull thanks to her father for his natural affection, returned him soberlie this solemne anfwere.

Sir quoth she, I now see by experience that dreams are not always vaine illusions and fond fantasies, but that sometyme they prognosticate & foreshewe what afterward shall happen. For Iulius
Caesar a little before he was \( y \) Monarch of the world, dreamed that he had overcome \( Mars \) in plaine battell. Penelope the night before her long looked for \( Vlifes \) 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 barraine and without beries. And me thought as I thus floode taking the viewe of the trees, \( Venus \) chaunged me into a turtle Doue, and bad me build my neft in one of these trees which best pleas'd my fancie. And as I was readie to yeeld her an anfwere, I sodeinlie awooke, and \( Venus \) loft her verdit. To diuine of this dreame it passeth my skill, but I coniecuture the three trees did reprent these three Gentlemen, and the Turtle my selfe: but what either \( Venus \) / or the building of the neaft do signifie, it passeth my skill to coniecuture. But omitting my dreame and the signification thereof till tract of time shall diuine it, sith 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 say in com-
mendation of his owne estate, and then as Fortune shall fayour 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 diversly of the building of the neaft, and applying the intepretation to their particular preferment. The Turtle alwaies or moft commonly, quoth Gradaffo, buildeth on the tall and strong oake, honouring it because it is Arbor Louis, the tree of Jupiter, and delighting to build in it by a secret motion of nature, and therefore I haue cause if the dreame proue true, to count my part the best portion. Nay sir, quoth Iacques in his maifters behalfe, you haue leaft hope & greatest cause to doubt, for the oake was old & withered, & the turtle naturally delighteth in greene & flourishing trees, and especially in the tall and beautifull Cedar, and therefore you are exempted. As for the bay tree although it be greene, yet Plinie reporteth it is the onelie tree which the turtle Doue abhorreth, and therefore of these premises I infer this conclusion, that by the diuination of this dream my maifter shal obtain the prize at this turnay. Wel maifters quoth Petronius, though you threfte mee out 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
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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 Syluia 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 senses. So that if we haue part I hope and assure my selfe mine to be the best. Tush Gentlemen quoth Syluia, shew not before the net, nor make not your accountes without your hostes, least 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 Syluia 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, least by want of skil 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, foreseeth daungers and escheweth the fame, but youth following wanton witte too wilfully, neuer preuenteth perilles while they be past, nor dreadeth daungers while hee bee halfe drowned, yea there is such a difference betweene an olde man and a yong stripling, betweene hoarie haires and flourishing youth, that the one is followed as a friend to others, and the other eschewed as an enemie to himself. The Brachmans & Gymno- sophists made a law that none vnnder / the age of fortie should marrie without the consent of the Senior, leaft in making their choice without skil, the man in proceffe of time should begin to loathe, or the woman not to loue. For youth fiereth his fancy with the flame of luft, 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
respecteth onelie the perfect substance of vertue. Age seeketh not with subtilities 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, he hath not an Oliue branch in his bosome and a sword at his backe, hee carrieth not bread in his hand and a dagger in his sleeue, but if he fancie tis with faith, and if he tell his tale it is tempered with truth, which shineth in a lover as a polished iemme set in most glistening gold. So that old me are oft enuied for their vertue, and yong men pittied for their vice. The hearbe *Carisnum* being newly sprung vp hath a most flowre 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 oldeft man the most perfect conditions: so that as it is naturall for the Palme tree to be straight, for the Corall to be red, for the Tigre to be fierce, for the Serpent to be subtil, and the Camell to haue a crookt back, so is it proper to olde men to be endued with vertue, and young men imbrued with
vice, for horie age to be entangled with loue, and ftaileffe youth to be entrapped with luft, that as the brauest 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 faavour of vertue. The olde Pine tree is more esteemed for the profit, than the flourishing buds of the trees in the Ile of Colchos for their poyson, the olde Serpents Serapie are of greater account for their vertuous skinne, than the yoong and glistring Euets for their inuenomed hides. Age is alwaies more esteemed for his staied minde than youth for his ftaileffe mood. That flourishing and beautifull dame Rhodemph which married old Sampnitus 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 pleasure, than feed her fancie with a yoong man in penurie, that she had rather be loued of an old man euer, than liked of a yoong man for a while. The mind of a yoong man is momentarie, his fancie fading, his affectation fickle, his loue vncertaine, and his liking as light as the winde, his fancie fiered with euerie new face, and his minde mouued with a thousand sundry motions, loathing that which alate he did loue, & liking that for which his longing mind
doth luft, 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 lesse shaken with winde than the yoong Bramble, and age farre more staied than youth, yea though an old man be withered in age, yet he flourisheth in affection, though he want the beautie of body, yet hee hath the bountie of the minde: though age had diminished his colour, yet it hath augmented his vertue, though youth excelleth in strength, yet age surpasseth in stead-fastnesse, 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 perfon, to requite my loyall love with
lawfull liking, and my fixed fancie with fervent affection: assure your selfe you shall haue Signor Gradaffo 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 reuenues. Signor Gradaffo 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 deformatie, nor nothing more imbraced than beautie, which aboue all the giftes both of Nature and Fortune doth make vs moft resembel the gods. So that where the bodie is adorned with beautie and perfeccion of nature, there it seemeth the gods shewe moft fauour and affection, sith that they tooke such care in caruing a pheece of so curious perfeccion. Insomuch that they say when the gods made beautie, they skipt beyond their skill, in that the maker is subieqt 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 so great force, that it bewitcheth the wife, and inchaunteth them that made it. There is none so addicted to chaftitie whome beautie hath not chaunged, none so vowed to virginitie whome beautie hath not charmed, none so feuere whome beautie hath not besotted, nor
none so senseless whome the name of beautie can not either breake or bende. Loue commeth in at the eye not at the eares, by seeing natures woorkes not by hearing fugred wordes, and fancie is fedde by the fairenesse of the face not by the fineness of the speech. Beautie is the Syren which will drawe the moste adamant heart by force, and such a charme as haue constrained euens the vestal virgins to forfaie their celles, yea it inueigleth the fight 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 stooede as though with Medusas head they had bin turned to a stone. Anacharjis being demaunded what hee thought was the greatest gift that euuer the Gods bestowed vppon man, anffered beautie, for that it both delighteth the eye, contenteth the minde, and winneth good will and fauour 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 aftonished the Ladies of Cyprus. What made Æneas so loued 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 Syluecin Nimph
Oenone to leaue the lawnes but the incomparable beautie of Paris? The Gentlewoman which hath a husband that is endued with beautie & adorned with the giftes of Nature, shall haue euer where-with to be satisfied, and neuer whereof to mislike: whereas contrarie the deformed man is such a monfter in nature, and such a sorow to a womans heart, as she bewailes her chaunce to haue chofen one that euer one doth loath. The fouleft Serpent is euer moft venimous, the tree with a withered rinde hath neuer a fugred sap, the durty puddle hath neuer good fishe, and a deformed bodie seldom a reformed mind. The wise Lapidaries say that the pretious stone with the moft glistring hue hath alwaies the moft secret vertue. The pure gold is chose by the perfect colour, the best fruiter, by / the brauest blossomes, and the best conditions by the sweeteft 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 perfuade me to requite his good will with mutuall affection, but then his folly againe quaireth my stomacke and is a cooling card to quench the fire of fancie: to which I answere Syluia, that his follie is not so preijudiciall as profittable, not so much hurtfull as commodious. Aspasia the louver of Socrates, being demanded what thing a woman in the worlde chiefly desired, answered to
MAMILLIA.

rule, thinking that soueraigntie was the thing that women most desire, and men most feare to grant them. If then it be a womans wish to haue her owne will, and as the common prouerbe faith, to rule the roft after her owne diet, you shall in taking my mafter to your mate, haue so much your hearts eafe as either you can defire or imagine. For my mafter 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 prejudiciall 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 mistrefte Syluia, you haue heard what I in my maisters behalfe can alledge. If therefore you meane to repaie his good will with loue, he promiseth not onely to make you sole mistrefte of his heart, but of all his lands and lordships. Iacques hauing finished this tale, maister Petronius as one betwixt feare & hope gaue the Fort the forest assault with this Alarme. Plato the wife and graue Philosopher was wont to say, that as man differeth from brute beasts in reafon, 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 iuftly he might compare with Paris: or so stored with treasure and riches, as he might caft 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 enjoyeth wealth without wisedome, fayeth Anaxagoras, posleffeth care for himfelfe, enuie for his neighbours, spurres for his enimies, a praie for theeues, traualie for his perfon, anguifh for his spirite, a scruple for his conscience, perill for his loue, forrow for his children, and a curfe for his heires, because although hee / knowes how to gather, he wanteth fkill 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 Ariftotle 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, Ajax for his valour, or Agamemnon for his f stout courage. Cysres was not enamoured with the beautie of Vliifes 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 he 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 unlearned, esteeming the gifts of nature and fortune of no value vnlesse they / be beautified with the gifts of the mind. Byas the Philosopher being reprooued by a certain injurious person that he was poore and illfavoured, answered 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 inued 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 willingly 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 crookted back, wishing her with more diligence to marke his deformed shoulders: to whom she answered, O Critolaus, thy deformity cannot quench that which thy wisdom and learning hath set on fire. It is learning in deed which allureth when everie word shall have his weight, when nothing shall proceed but either it shall favour of a sharpe conceit or a secret conclusion. It is wisedome that flourisheth when beautie fadeth, 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 scarre or mole maketh it most deformed, but learning and knowledge by tract of time encreaseth like to the Cygnets, which being young are verie blacke, but in their age most perfectly white: like the birds that build in the rockes of the Sea, whose feathers grow most glistering 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 wisedome is a treasure so certaine as no mishap can diminish, neither be impaired by any / sinister frowne of fortune. Artemisia the Queene being demanded by a certain gentlewomā, 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 perfectnesse, 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 *Ganimedes*, 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 wifedome the Jewel which so adorneth the minde, that she which chooseth a wise man to her mate, though never so poore, faith *Themistocles*, maketh a good match. Thus mistresse *Syluia*, you haue heard my opinion, though not so wisely as I would, yet as learnedly as I could, not daring to be too bold, left in wading too farre in an vnknowne foord I fodeinly fip 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 answeres. *Signor Gradasso*, quoth she, it was a law among the *Caspians*, that he which married after he had passed fiftic yeeres should at
the common assemblies and feastes, fit in the lowest and vilest place, as one that had committed a fact repugnant to the law of Nature, calling him which was well strooken in yeeres, & yet enamoured, that would frie in affection when he was wholie frozen in complexion, not an old rouer, 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 nossegay, 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 kepe silence, faithfull to grattifie, 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 upon an olde man, who in night time in stead of talke telleth the clocke, crieth out of the gout, complaineth of the Ciatica, is combred with crampes, and troubled with the cough, hauing neither health to ioy himselfe, nor youth to enjoy her. To the ende that loue be fixed sure, perpetuall and true, there muift be equalitie between the enam-
oured. For if the lower be olde and shee be yoong, he ouergrowne with age, and she in flourishing youth, assure your selfe that of fained louers they shalbe euer profeffed and vnfained enemies. For it is not loue but sorrow, not mirth but displeasure, not taste but torment, not delight but despight, not joy but annoy, not recreatio but confusion, when in the lower there is not both youth and libertie: yea, & the withered straw is soone set on fire and easily quenched, the olde and drie wood easly inflamed and quickly put out, age soone doteth and soone detesteth, now swimming in loue and presently sinks in hate, like to \( \Psi \) stone Draconites, that no sooner commeth out of the flame but it is vehemently cold. What a foolish motion, nay what a frantike madness is it for him whom nature denieth any longer to liue, to intangle himselfe in the snares of loue, whose naturall heate is turned to frost, with the match of fancie to kindle a new fire when sicknesse sommons him and age warnes him that death draweth nye, than to become a clyent vnto Cupid, to pleade for bountie at the cruell barre of beautie, knowing that \( \Psi \) hearbe Adiaton cannot abide to touch the withered graffe, that the trees in / the mount Vernese detest to be clapsed of the olde Juie, and that youth greatly abhorreth to be coupled with age. Further whosocuer being yoong, 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 suspand 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 credulous to beleue ech flying tale, and suspicious euermore to jadge the woorft. If his young wife be merie she is immodest, if sober fullen, and thinkes of some lover whom she likes best, if pleasent 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, restringing her from all libertie & watching as the craftie Cat ouer the sille Moufe: shoulde I than Gradasso seeing the trap follow the train, spying the hooke, swalowe 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 sottish as with free consent to crossse 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 answer. And as for you Iacques which haue said so well in your masters behalf, I commend you for a faithfull servant, 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 Topas is not more loued for the outward hue than hated for the poison which secretly is hid within it, or as the hearbe Nepenthes is not more liked for the pleasant shape, than loathed for the poysoned sap: so beautie cannot inflame the fancie so much in a moneth, as ridiculous folly can quench in a moment: nay, as of all things wit soonest setteth the fancie on edge & sharpeneth affection, so folly 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 praifed in his verses but the name of Alexander, so he hath nothing to shadow his folly but a faire face, nor
nothing to be commended but a little fading beautie. Whereas you alledge that Venus was intangled with the beautie of Anchises, and Luna with the feature of Endymion, & Dido with the braue shape of Aeneas, I anfwer, that Anchifes was neither a foole, Endymion a fo, nor Aeneas witlesfe: for if they had, they might assoone haue perfwaded olde Sylenus to defpife the rytes 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 snout. We read that a Consull in Rome married a daughter of his to a faire foole, because he was endued with great poiffeions, 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 eloufie and surged in the seas of fuspicious follie, that as the poore Gentlewoman was ftooping to pull on her sho, he efpying her faire and chriftall necke, entered into fuch a fuspicious furie, that presently he thruft her through with his sword, verifying the faying of Cafymachus, that a foole deprivèd of reafon, is no other but a mad man bereaued of his fence. Whereas you fay that foueraintie and rule is the chiefeft thing a woman doth deſire, 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 coſe-
quent, for if I were as greedy to beare swyv as Semiramis that craued of her husband Nynus to rule the kingdome three daies, or as Cleopatra that coueted only to be maister of Marcus Antonius, yet a foole is so obstinate in his fentence opinion, and so peruerse to be perfuaded, that he will not only denie me the superioritie, but he wil himselfe rule the roft though it be to his vtter ruine. So that Iaques I conclude that your maister being some-what foolish, and I my selfe none of the wifeft, it were no good match: for two fooles in one bed are too many. But now maister Petronius no longer to feed you with hope, I giue you this Adio, that although I confeffe wisedome to be the moft pretious 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 skilfull as Plato, as fensible as Socrates, as eloquent as Vlieses, Si nihil attuleris ibis Homere foras, for wit doth not more frie than want can frize, nor wisedome heateth not fo sore as pouertie cooleth, & rather had I in welth content my selfe with folly, than wedding myselfe to a poore wise man pine in pouertie. But fith I hope Petronius thou wilt proue like the stone Sandastra, which outwardlie is rough, but inwardly full of gliftring beames, and that thou wilt trie thy selfe so good
a husband as thy vow, learning, and wisedome
promifeth, I will not only fupply thy wants with
my wealth, and thy pouertie with my plentie, but
I will repaie thy fancie with affection, and thy loue
with loialtie, hoping that although my friends wil
count me a foole for making my choice, yet I my
felfe fhall neuer haue 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 Monfieur de Vafe liked of this verdit,
I neede not relate, nor what their answeres were
I know not, /and if I knew to recount them it
auaileth not, but I am sure Petronius thought he
had made a fortunate iourney. Well Signor Valafco
hearing the determination of his daughter, was as
well contented with the chaunce as she fatisfied
with the choice, and euer after made as great
account of his fonne in law Petronius, and liked as
well of the match as though she had married the
richest Duke in Europe.

Madam Modefta, I haue recounted this historie
that your doubtfull queftion might be throughly
debated & fullie decided. You see that Siluias 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 counfell
her with his wisedome, and be her credite and countenance for his learning. If then your lover 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 Sylulia, 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, least time and triall make thee account Rue a most bitter hearbe: thus wishing thy loue prosperous succeffe 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-curring so frequently, it were tedious to note them in each place among these Notes and Illustrations. As a rule, when the first occurrence of a word is explained or illustrated, after-occurrences are simply recorded in the Glossarial Index s.v., unless in exceptional cases that call for additional examples, etc.

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

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

"Our tongue from Lillie's writing then in use;
Talking of Stones, Stars, Plants, of fishes, Flyes,
Playing with words, and idle Similies,
As th' English, Apes, and very Zanies be,
Of every thing, that they doe hear 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 haue? Is my style like Greenes, or my jeasts like Tarltons? Do I talke of any counterfeit birds, or heareb, or stones? . . . . . ”

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

MAMILLIA, Part I.

Page 3, title-page, l. 5, 'deciphered'—a very favourite word in Lyly and Greene and their contemporaries—a characterized, or explained, or unfolded. See Glossarial-Index, s.v. Later, the word was used as a substantive 'decipher'—the character given of a man; that which shows what he is—“He was a Lord Chancellour of France, whose decipher agrees exactly with this great prelate”—Hacket, Life of Abp. Williams ii. 220—Davies's Supplementary English Glossary, s.v.: l. 6, 'perfect substaunce of loue' = real or genuine love: ll. 10, 11, 'wit ioyned with 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 Chich, co. Essex. The title became extinct in 1635:

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, 'Clios' = 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 fîl’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—not Irishism, as in our day: ibid., 'whether' = whichever: l. 22, 'blaze' = blazon or blazoning: l. 26, 'feature' = form or person. See Glossarial-Index, s.v., for many other occurrences of the word in
Greene, and other examples and illustrations.

Page 15, l. 4, 'stealth'—see Glossarial-Index, s.v. :

1. 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, 'modelesse' = 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, 'doubling' = fearing.

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

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

" 25, l. 1, 'likened to the Fullers mill' = fouler or dirtier as it is increasingly used : l. 2, 'the hearbe Phanaces'—see special list of plants, etc., after Glossarial-Index : l. 22, 'stond' = stand : ibid., 'Niesse.' So page 129, l. 7, = a form of Eysesse, 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."

(† 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 'Civile Conuersation' of Guazzo (1581-6) an example of present-day use occurs—"seeing our age doth so participate with the qualitie of yron': l. 7, 'tearmes' — see Glossarial-Index, s.v.: l. 11, 'Halciones' = halcyon or kingfisher. See Nares, s.v., and Sir Thomas Browne's Vulgar Errors, s.v. The
odd thing is that the kingfisher is only at most a river-haunting, not properly a sea-bird: 1. 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, ‘crased’ = weak. See Glossarial-Index, s.v.

” 32, l. 7, ‘sotted’ = besotted, from sotie, folly (Anglo-Norman), as at page 33, l. 22. So Lyly,—“I hope you be not sotted upon the Man in the Moon” (Endimion i. 1) : l. 10, ‘collise’ = cullis, i.e. a delicate strong broth. So also Euphues (as before)—“They that begin to pine of a consumcion, without delay preserue themselues with 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, ‘côfect’ = confection, as before : l. 13, ‘strait’ = strait laced or strait gated : l. 15, ‘spurres’—see Nares, s.v. : l. 23, ‘curiositie,’ —see note on page 27, l. 3 : l. 26, ‘cast’ —see note p. 28, l. 21 ; but here = a dicing or gaming term—I throw at all [my 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.
NOTES AND ILLUSTRATIONS.

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

39, l. 12, 'flowe' = of a swollen river, not of the tides of the sea: l. 16, '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. 111, '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.
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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 H UN 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, 'grayne' = grange, i.e. farm house : l. 4, 'mylde's = miles : l. 16, 'semblance' = appearance [of noticing] : l. 19, 'spill' = overturn. Spilled potage, like spilled milk, not to be recovered : l. 27, 'Boore' = boar.

56, l. 2, 'passeth the pikes' = adventureth into and overcomes danger, as before levelled bayonets we should say : l. 14, 'voyage' = in French sense, a land-journey, not as
with us exclusively sea-travel. See 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, 'misling showres' = 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, 'trauaeill' = 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.
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Page 67, l. i, '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, 'enueigled'—if the supposed derivation be true, does not require to be used in an ill sense, and that derivation ('blinded') is strongly supported by the corresponding clause 'so blinded' four lines below.

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

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

72, 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).

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

74, 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.

75, 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: l. 18, 'secretaries of nature'—a favourite contemporary name for Bacon.

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

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

83, l. 22, 'Strapado'—from the Italian strappare, to stretch or pull away by force. The punishment was to be drawn up by a cord fastened to the arms, and then to be let down suddenly and stopped with a jerk. It broke the arms of the soldier and loosened his joints. See Dyce, s.v., and R. Holme's 'Acad. of Armory and Blazon,' B. iii., c. 7, which Dyce quotes. Braithwaite entitles one of his raciest books 'A 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 Armin
in his ‘*Nest of Ninnies*’ (1608), “Sir William
with a low *congy* saluted him” (see my edn.
of the Poems, etc., of Armin, in *Occasional
Issues*): l. 27, ‘*vale*’ = farewell.

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

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

Page 90, l. 25, ‘*make*’ = mate.

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

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

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

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

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

97, l. 21, ‘bale’ = sorrow or misfortune. So Coriolanus, i. 1:

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

So Spenser in Daphnaida (l. 320):

“Let now your bliss be turned into bale”:
l. 23, ‘puffing peate’ = burning or smoking fuel so-called, made of the compressed ‘peat’ of bogs.

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

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

"100, l. 2, 'dumps' = 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.

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

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

Page 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.

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

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

Page 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.

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

Page 117, l. 6, 'soused' = plunged: l. 8, 'alate' = lately.
NOTES AND ILLUSTRATIONS.

See Glossarial-Index for other examples:  
1. 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 abhominable 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.
Page 127, l. 12, ‘corps’ = corpus, not as with us
corpse or dead body: l. 24, ‘inconvenience’
= disadvantage: l. 25, ‘mainkinde’ = man-
kind.

128, l. 12, ‘leaze’ = leas: l. 14, ‘straight’ = strait:
l. 20, ‘lodesō = 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 con-
temporarily 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., ‘moule’ = 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,”
caterpillar. Again (Sonnet lxx.):—

“For canker vice the sweetest buds doth love.”

Lyly in his Euphues, as before, furnishes good examples, e.g., “Is not poyson taken out of the Hunnysuckle by the Spider? venym out of the Rose by the 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, ‘cöberso’ = 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 craue' = 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 covesmates' = cheating mate.
or associates: last l., 'af'—caused by or carried out.

173, l. 6, 'blabs'—gossips: l. 20, 'pretended'—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:
NOTES AND ILLUSTRATIONS.

1.1, '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 alliteration in Greene: l. 19, 'lunatikes'—let the context be noted in relation to this word.

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

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

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

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

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

189, l. 10, 'discouert' = a hunting term for discovery.

189-90, last l. and l. 1, yea, in seeking to
vnlose the Lunes, the more shee was intangled': 198, ll. 7-9, 'thou must be the man which must vnlose me from the lunes, or els I shall remaine in a lothsome Laberinth.

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

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

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

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

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

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

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

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

This undoubted use as = Lunacy, frenzy in the light of Greene's double use of it, transmutes Nares' 'probability' into certainty in the substitution of 'lunes' for 'lines,' etc. The context in Greene shows Clarinda in very lunacy and frenzy of love-passion ('intollerable maladie,' p. 193, l. 23) for Pharicles; and hence we now supply the long-wanted 'other authority.'

Neither Dr. Schmidt in his 'Shakespeare Lexicon,' s.v., nor Dyce in his great 'Glossary,' nor any of the editors, has been able to adduce another example of the word. This is only one of a multitude of instances wherein Greene sheds light on Shakespearian words and cruxes. Curiously enough, a small volume of 'Prize Translations, Poems, and Parodies' (1881, Walker, London) supplies a present-day revival of the word in a clever if somewhat irreverent 'Parody' on our Laureate's 'De Profundis,' by (it is an open secret) Mr. Frank Storr, thus:—

"DE ROTUNDIS: TWO CHEEPINGS.

"Out of the egg, my chick, out of the egg—
Not that old Orphic, Aristophanic egg,
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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, 'nouled' = nuzzled: l. 13, 'file'—qy.
'filed' or flattering speech: l. 14, 'stampe'
—qy. the 'stamp' or call by the foot on
the ground, to the hunting-bird to return?

193, l. 14, 'wracked' = wrecked.

194, l. 8, 'wage' = give a wage or payment.

195, l. 16, 'mase' = maze, labyrinth. Cf. p. 198,
l. 9 : l. 23, 'standish' = inkstand.

196, l. 1, 'Don'—not 'Dan,' as before: l. 24,
'shamefast' = shamefaced, modest.

198, l. 7, 'tedder' = tether: l. 8, 'lunes'—see
full note on p. 190, l. 1.

200, l. 1, 'blossomes of the Mirabolanes'—see
special lists, as before: l. 8, 'Vendales' =
Vandals.

202, l. 11, 'shoake' = shock; but qy. misprint
for 'stroake'?

203, l. 2, 'scrappe' = scrape or writing, i.e. letter:
l. 7, 'paltring' = shifty.

205, l. 22, '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, 1. 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, 'kneestad' = 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, 'Alia Morisco' = Moorish?

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

" 225, l. 11, 'a counterfeit Camielion' = the very likeness of a [changeful] chameleon: l. 17, 'Mercurialists' = changeable character— one under the influence of the planet Mercury (as was believed).
Page 229, ll. 15-16, 'I get nothing but the horns' = be cornuted or made a cuckold.
230, l. 11, 'huswife' = housewife.
232, l. 10, 'Pharicdes 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 'con-dempne,' 'deceipt, 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' = hapy : 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, 'schoolers' = 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, 'Cerannon' — 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 hearbe of India' — see special lists, as before : l. 3, 'the goorde leafe' — *ibid*.: l. 4, 'the tree Tilia' — *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, ‘canuis-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 Adiaton’—ibid.: l. 26, ‘Vernese’—spelled Vermese,
NOTES AND ILLUSTRATIONS.

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, 'striving 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 lyue.'

20, l. 2, 'so fast bred by the bone, as it will neuer out': l. 22, 'framing of sheepes skin for his woluues backe.'

21, last l., 'sat quite beside the saddle.' So in Lyly's Euphues, as before—he did not sit securely (or at ease) in his saddle, but awry, and therefore was and felt insecure.

22, ll. 1, 2, 'his heart was in his hose.' We now say 'his heart is in his boots.' Of course everybody knows the original in Homer, Iliad xv. 280:—παρὰ ποσὶ καπ-πεσε 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 snailie faire and softly.'

29, l. 6, 'it is to late to call againe yesterday': l. 24, 'had a fle in his eare, and hiscombe 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 kepe counsaile where one was away': ll. 12-13, 'so longe the
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pitcher goeth to the brooke, as in tyme it comes broken home.

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

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

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

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

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

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

"M. Dromio, look here, now is my hand on my halfe-peny. Half.
Thou hast not a farthing to lay thy hands on, I am none of thine."—Mother 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.
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Page 46, l. 1, "doubting what a sleeve she should shape for the coate": l. 13, "I am at a good point."

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

" 49, ll. 13-14, "the Senators would give 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 all women should take pepper in the nose that I have disclosed," etc. (p. 18): l. 27, "I will not make comparisons, because they be odious."

So Lyly, as before—"least [= lest] comparisons should seeme odious" (1579, p. 68).

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

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

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

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

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

" 63, l. 2, "the Citie which comes to parle . . . . is soone sacked": l. 14, "it is yll halting before a Cryple, and a burnt childe will feare the fire": ll. 22-3, "yll catching of fish, when the hooke is bare"—the elder Puritan Preachers barb many of their vehement appeals to those who
tempts 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 foolees 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, ‘gave 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
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of a bushell of salt'—see Notes and Illustrations in loco: l. 22, 'soone ripe, soone rotten.'

Page 89, l. 16, 'every 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 readiest 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 deceived with a lye, will scarcelie credit a true tale.'

101, l. io, '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.'
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Page 109, l. 24, 'consent [not] lyghtlye, least haste should make waste.'

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

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

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

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

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

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

"121, l. 17, 'buy ye 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 favoured of fortune'—usually 'a faint heart never won a fair lady.'

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

"131, last l., 'I take the 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 shootes at the crowe.'

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

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

170, l. 10, 'Pharides 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 leaf.e.'

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. James.'

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

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

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

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

224, l. 15, 'because they found some one halting they wil condemne all for creeples.'
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Page 225, l. 2, ‘pull hair 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 nest’: l. 24, ‘I see thou canst holde a candle before the diuell.’

227, l. 5, ‘it is daungerous for him to speake ill of an Irish hearne 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 younge diuell proues an old Saint.’

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

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

238, l. 20, ‘looke before thou leape.’

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

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

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

251, last l., ‘be forced maugre their face.’

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

270, l. 14, ‘all their woing proued small speeding.’

277, l. 14, ‘fish not before the net’: l. 15, ‘make not your accountes without your hostes’: l. 19, ‘Gradasso hearing Syluia to grow so short.’
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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.