Euphues and his England.
CONTAINING
his voyage and adventures, myxed with sundry pretie discourses of honest Love, the description of the countrey, the Court, and the manners of that life.

DELIGHTFUL TO
be read, and nothing hurtfull to be regarded: wher-in there is small offence by lightnesse given to the wife, and lese occasion of looseenes proffered to the wanton.

By IoHN Lyly, Maistor of Arte.
Commend it, or amend it.

Imprinted at London for
Gabriell Cawood, dwelling in Paules Church-yard.
1580.
To the Right Honourable my
very good Lorde and Maister, Edward de Vere,
Earle of Oxenforde, Vicount Bulbeck, Lorde of
Escales and Badlesmere, and Lorde great
Chamberlaine of England, John Lyly
wiseth long lye, with en-
crease of Honour.

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

In the like manner fareth it with me (Right Honourable) who
never before handling the pensill, did for my first counterfaite,
coulour mine owne Euphues, being of this minde, that if it wer
lyked, I would draw more besides Euphues, if loathed, grieve none
but Euphues.

Since that, some there haue bene, that either dissembling the
faultes they saw, for feare to discourage me, or not examining them,
for the loue they bore me, that praised mine olde worke, and vyred
me to make a new, whose words I thus answered. If I should coyne
a worse, it would be thought that the former was framed by chaunce,
as Protogenes did the foame of his dogge, if a better, for flatterie,
as Narcissus did, who only was in loue with his own face, if none at
all, as froward as the Mustinion, who being entreated, will scarce
sing sol fa, but not desired, straine aboue Eia.

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

reportes: so that at the last I was cōtent to set an other face to Euphues, but yet just behind the other, like the Image of Janus, not rūning together, lik the Hoplitides of Parrhasius least they should seeme so vnlike Brothers, that they might be both thought bastardes, the picture wherof I yeele as common all to view, but the patronage onely to your Lordshippe, as able to defend, knowing that the face of Alexander stamped in copper doth make it currant, that the name of Cesar, wrought in Canus, is esteemed as Cambricke, that the very feather of an Eagle, is of force to consume the Beetle.

I haue brought into the worlde two children, of the first I was deliered, before my friends thought mee conceyved, of the second I went a whole yeare big, and yet when everye one thought me ready to lye downe, I did then quicken: But good huswifes shall make my excuse, who know that Hens do not lay egges when they clucke, but when they cackle, nor men set forth booke when they promise, but when they performe. And in this I resemble the Lappwing, who fearing his young ones to be destroyed by passengers, flyeth with a false cry farre from their nestes, making those that looke for them seeke where they are not: So I suspecting that Euphues would be carped of some curious Reader, thought by some false shewe to bringe them in hope of that which then I meant not, leading them with a longing of a second part, that they might speake well of the first, being neuer farther from my study, then when they thought mee houering ouer it.

My first burthē comming before his time, must needs be a blind whelp, the secongd brought forth after his time must needs be a monster. The one I sent to a noble man to nurse, who with great loue brought him vp, for a yeare: so that where-soever he wander, he hath his Nurses name in his forhead, wheuer sucking his first milke, he can-not forget his first Master.

The other (right Honourable) being but yet in his swathe cloutes, I commit most humbly to your Lordships protection, that in his infancie he may be kepe by your good care from falls, and in his youth by your great countenaunce shielded from blows, and in his age by your gracious continuance, defendem from cōtempt. He is my youngest and my last, and the paine that I sustained for him.
THE EPISTLE DEDICATORY

in trauell, hath made me past teeming, yet doe I thinke my selfe
very fertile, in that I was not altogether barren. Glad I was to
sende them both abroad, least making a wanton of my first, with
a blinde concept, I should resemble the Ape, and kill it by culling
5 it, and not able to rule. the second, I should with the Viper, loose
my bloud with mine owne brood. Twinnes they are not, but yet
Brothers, the one nothing resembling the other, and yet (as all
children are now a dayes) both like the father. Wherin I am not
unlike vnto the vnskilfull Painter, who hauing drawn the Twinnes
10 of Hippocrates, (who wer as lyke as one pease is to an other) & being
told of his friends that they wer no more lyke then Saturne and
Appollo, he had no other shift to manifest what his worke was,
then ouer their heads to write: The Twinnes of Hippocrates. So
may it be, that had I not named Euphues, fewe woulde haue
15 thought it had bene Euphues, not that in goodnes the one so farre
excelleth the other, but that both beeinge so bad, it is hard to judege
which is the worst.

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

I have now finished both my labours, the one being hatched
in the hard winter with the Alcyon, the other not daring to bud till
25 the colde were past, like the Mulbery, in either of the whic or in
both, if I seeme to gleane after an others Cart, for a fewe eares of
corne, or of the Taylors shreds to make me a lyvery, I will not deny,
but that I am one of those Poets, which the painters faine to come
vnto Homers bason, there to lap vp, that he doth cast vp.
30 In that I have written, I desire no praise of others but patience,
altogether vnwillingly, because every way vnworthy, to be accompted
a workeman.

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

4 culling MAB: culling Erest 20 &] to Erest 21 thought] though E
23 labour 1617, 1630-31 28 one om. 1617 rest 33 bough] bough 1617,
1630-31 34 to E rest may before be] E rest 35 no E rest 1] h E rest
THE EPISTLE DEDICATORY

the Crane doth the stone in hir foote, & I would also with the same Crane, I had bene silent holding a stone in my mouth.

But it falleth out with me, as with the young wrastler, that came to the games of Olympia, who hauing taken a foyle, thought scorne to leave, till he had received a fall, or him that being pricked in the finger with a Brable, thrusteth his whole arme among the thornes, for anger. For I seeing my selfe not able to stande on the yce, did neuerthelesse aduenture to runne, and being with my first booke striken into disgrace, could not cease vntil I was brought into contempt by the seccod : wherein I resemble those that hauing once wet their feete, care not how deepe they wade.

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

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

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

Appelles dyed not before he could finish Venus, but before he durst, Nichomachus left Tindarides rawly, for feare of anger, not for want of Art, Timomachus broke off Medea scarce halfe coloured, not that he was not willing to end it, but that he was threatened: I haue not made Euphues to stand without legges, for that I want matter to make them, but might to maintain the: so that I am enforced with the olde painters, to colour my picture but to the middle, or as he that drew Ciclops, who in a little table made him to lye behinde an Oke, wher one might perceiue but a pece, yet coccie that al the rest lay behinde the tree, or as he that painted an horse in the riuere with halfe legges, leaving the pasternes for the viewer, to imagine as in the water.

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

4 Olympus E rest 6 arme amongst E rest 9 striken
brought E rest 17 Zeuxes F rest 25-6 Appelles . . . durst om. 1617
rest 32 or om. E rest 35 an E E rest
THE EPISTLE DEDICATORY

the wast, that he peepeth, as it were behinde some screeene, that his feet are yet in the water: which maketh me present your Lordship, with the mangled body of Hector, at it appeared to Andromache, & with half a face as the painter did him that had but one eye, for I am compelled to draw a hose on, before I can finish the legge, & in stead of a foot to set downe a shoe. So that whereas I had thought to shew the cunning of a Chirurgian by mine Anatomy with a knife, I must play the Tayler on the shoppe boorde with a paire of sheerees. But whether Euphues lymphe with Vulcan, as borne lame, or go on stilts with Amphionax, for lack of legs, I trust I may say, that his feet shold haue ben, olde Helena: for the poore Fisher-man that was warned he should not fish, did yet at his dore make nets, and the olde Vintener of Venice, that was forbidden to sell wine, did notwithstanding hang out an Iuie bush.

This Pamphlet right honorable, coteining the estate of England, I know none more fit to defend it, the one of the Nobilitie of England, nor any of the Nobilitie, more auncient or more honorable the your Lordship, besides that, describing the codition of the English court, & the maiestie of our dread Souereigne, I could not finde one more noble in court, the your Honor, who is or should be vnder hir Maiestie chiefest in court, by birth borne to the greatest Office, & therfore me thought by right to be placed in great authoritie: for who so copareth the honor of your L. noble house, with the fidelitie of your ancestours, may wel say, which no other can truly gainsay, *Vero nihil verius*. So that I commit the ende of all my pains vnto your most honorable protectio, assuring my self that the little Cock boat is safe, wheth it is hoised into a tall ship, that the Cat dare not fetch the mouse out of the Lions den, that Euphues shall be without daunger by your L. Patronage, otherwise, I cannot see, wher I might finde succour in any noble personage. Thus praying cotinually for the encrease of your Lordships honour, with all other things that either you woulde wish, or God will graunt, I ende.

Your Lordships most dutifully to command.

JOHN LYLY.
TO THE LADIES

and Gentlewoemen of England,

John Lyly wisbeth what they would.

A Rackne having woven in cloth of Arras, a Raine-bow of sundry 5
silkes, it was obiected vnto hir by a Ladie more captious then
cunning, that in hir worke there wanted some coulours: for that in
a Raine-bow there should bee all: Unto whom she replied, if the
couloours lacke thou lookest for, thou must imagine that they are on
the other side of the cloth: For in the Skie wee canne discerne but 10
one side of the Raine-bowe, and what couloours are in the other, see
wee can-not, gesse wee may.

In the like manner (Ladies and Gentlewoemen) am I to shape an
answre in the behalfe of Euphuies, who framing divers questions
and quirkes of loue, if, by some more curious then needeth, it shall 15
be tolde him, that some sleights are wanting, I must saye they are
noted on the backside of the booke. When Venus is paynted, we
can-not see hir back, but hir face, so that all other things that are to
be recounted in loue, Euphuies thinketh them to hang at Venus back in
a budget, which bacuse hee can-not see, hee will not set downe. 20

These discourses I have not clapt in a cluster, thinking with my
selfe, that Ladies had rather be sprinkleled with sweete water, then
washed, so that I have sowed them heere and there, lyke Strawberries,
not in heapes, lyke Hoppes: knowing that you take more delightly,
to gather flowers one by one in a garden, then to snatch them by 25
handfulles from a Garland.

It resteth Ladies, that you take the paines to read it, but at such
times, as you spend in playing with your little Dogges, and yet will
I not pinch you of that pastime, for I am content that your Dogges
lye in your laps, so Euphuies may be in your hads, that when you 30
shall be wareie in reading of the one, you may be ready to sport

1 This Address is in black letter in MAB, in ordinary roman in 1633, in small
italics in E. 1617, 1630-36
2 Lyly MAB: Lilly E: Lilly FH: Lyly 1617
3 rest 18 if,] If all eds. 17 on] in F rest 18-9 to be om. H rest
21 Those E rest 23 lyke] as it were E rest 24 lyke Hoppes] as Hops
be E rest knowing... take] because I perceiue you have E rest 27
take] you have E rest
TO THE LADIES AND GENTLEWOMEN

with the other: or handle him as you doe your Iuncerts, that when you can eate no more, you tye some in your napkin for children, for if you be filled with the first part, put the second in your pocket for your wayting Maydes: Euphues had rather lye shut in a Ladyes casket, then open in a Schollers studie.

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

What-soever he hath written, it is not to flatter, for he neuer reaped anye warde by your sex, but repentaunce, neyther canne it be to mocke you, for hee neuer knewe anye thing by your sexe, but righteousnesse.

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

She that hath no glasse to dresse her head, will vse a bole of water, shee that wanteth a sleeke-stone to smooth her linnen, wil take a pebble, the country dame girdeth her selfe as straight in the waist with a course caddis, as the Madame of the court with a silke riband, so that seeing euerye one so willing to be pranked, I could not thinke any one vnwilling to be praised.

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

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

There is nothing lyghter then a feather, yet is it sette a loft in a woemans hatte, nothing sligther then haire, yet is it most frised in a Ladies head, so that I am in good hope, though their be nothing of lesse accounte then Euphues, yet he shall be marked with Ladies eyes, and lyked somtymes in their eares: For this I have diligently observed, that there shall be nothing found, that may offend the chaste minde with vnseemely tearmes, or vncleanly talke.

Then Ladies I commit my selfe to your curtesies, crauing this only, that hauing read, you conceale your censure, writing your judgments as you do the posies in your rings, which are ayayes next to the finger, not to be seenne of him that holdeth you by the hands, and yet known to you that wear them on your hands: If you be wronge (which cannot be done without wrong) it were better to cut the shooe, then burne the last.

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

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

Your Ladiships to commaund

JOHN LYLV.

7 there GE rest 17 wrunge BH rest: wrong GE 20 pleyghts
F rest 21 Euph: FH 23 he] we H rest fedde GE rest 27
winds E rest 29 your om. F rest 33 I humbly E rest 36 LYLV
MAB: Lilly E-H. Lytle 1617 rest
To the Gentlemen

Readers.

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

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

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

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

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

These be they, that thought Euphues to be drownet and yet were neuer troubled with drying of his clothes, but they gessed as they wished, and I woulde it had happened as they desired.

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

3 at the length so all (cf. p. 74, l. 10) 6 tranell H rest 10 downe am. E rest 16 all before those E rest 18 dislike E rest 20 Lily E-H: Lyle 1617 rest 29 Spawn E rest
TO THE GENTLEMEN READERS

But as the Serpent Porphirius, though he bee full of poysun yet having no teeth, hurteth none but himselfe, so the envious, though they swell with malyce till they burst, yet having no teeth to bite, I have no cause to feare.

Onely my sute is to you Gentlemen, that if anye thing bee amisse, you pardon it: if well, you defende it: and how-socuer it bee, you accepte it.

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

If in every part it seeme not alyke, you know that it is not for him that fashioneth the shoe, to make the graine of the leather.

The olde Hermit will haue his talke sauour of his Cell: the olde Courtier, his loue taste of Saturne: yet the last Louer, may happily come somwhat neere Jupitter.

Louers when they come into a Gardeine, some gather Nettles, some Roses, one Tyme, an other Sage, and euerie one, that, for his Ladies fauour, that shee fauoureth: insomuch as there is no Weede almoste, but it is wore. If you Gentlemen, doe the lyke in reading, I shall bee sure all my discourses shall be regarded, some for the smell, some for the smart, all for a kinde of a louing smacke:

Lette euerie one followe his fancie, and say that is best, which he lyketh best.

And so I committ euerie mans delight to his owne choice, & my selfe to all your courtesies.

Yours to use,
John Lyly.
Euphues and his England.

Euphues having gotten all things necessary for his voyage into England, accompanied onelye with Philautus, tooke shipping the first of December, 1579, by our English Computation: Who as one resolved to see that with his eies, which he had oftentimes heard with his eares, began to vse this persuasione to his friend Philautus, asweell to counsell him how he should behauie him-selfe in England, as to comfort him beeing nowe on the Seas.

As I haue found thee willing to be a fellow in my trauell, so would I haue thee ready to be a follower of my counsell: in the one shalt thou shew thy good will, in the other manifest thy wisdome. Wee are now sayling into an Iland of smal compasse as I gesse by their Maps, but of great ciuitie as I hear by their maners, which if it be so, it behoueth vs to be more inquisitive of their conditions, then of their countrey: and more carefull to marke the natures of their men, then curious to note the situation of the place. And surely me thinketh we cannot better bestow our time on the Sea, then in advice how to behauie our selues when we come to y° shore: for greater danger is ther to arise in a straunge countrey where the inhabitants be politique, then to be tossed with the troublesome waues, where the Mariners be vnskilfull. Fortune guideth men in the rough Sea, but Wisdome ruleth them in a straunge land.

If Trauailers in this our age were as warye of their conditions, as they be venterous of their bodys, or as willing to reapre profit by their paines, as they are to endure peril for their pleasure, they would either prefer their own foyle before a straunge Land, or good counsell before their owne conceyte. But as the young scholler in Athens went to heare Demosthenes eloquence at Corinth, and was entangled with Lais beautie, so most of our trauailers which pretend to get a smacke of straunge language to sharpen their wits, are
infected with vanity by following their wils. Daunger and delight growe both vpon one stalke, the Rose and the Canker in one bud, white and blacke are commonly in one border. Seeing then my good Philautus, that we are not to coquer wilde beasts by fight, but to confer with wise men by policie: We ought to take greater heed that we be not intrapped in follye, then feare to bee subdued by force. And heere by the way it shall not be amisse, aswell to druie away the tediousnesse of time, as to delight our selues with talke, to rehearse an olde treatise of an auncient Hermitte, who meeting with a pynstre at his Cell, vterred a strange and delightfull tale, which if thou Philautus art disposed to heare, and these present attentuie to haue, I will spende some time about it, knowing it both fit for vs that be traunilers to learne wit, and not vnfit for these that be Merchants to get wealth.

Philautus although the stumpes of loue so sticked in his mind, that he rather wished to heare an Eelege in Ouid, then a tale of an Hermit: yet was hee willing to lend his ear to his friende, who had left his heart with his Lady, for you shall vnderstand that Philautus hauing read the Cooling Carde which Euphues sent him, sought rather to aunswere it, then allowe it. And I doubt not but if Philautus fall into his olde vaine in England, you shall heare of his new deuice in Italy. And although some shall thinke it impertinent to the historie, they shall not finde it repugnant, no more then in one nosegay to set two flowers, or in one counterfaite two coulours, which bringeth more delight, then disliking.

Philautus auanswered Euphues in this manner.

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

THere dwelt some-tymes in the Iland Scyrum, an auncient gentleman called Cassander, who aswell by his being a long gatherer, as his trad being a lewd vsurer, waxed so wealthie, that he

---

1 by} in G rest  &  to om. H rest 13 those E rest 16 a} the E rest 31 sleepe FH 1623 rest: 36 at his trade, E lewd A-F 1624, 1636: lowd M: lew'd H 1617, 1630-31
EUPHUES AND HIS ENGLAND

was thought to have almost all the money in that country in his own coffers, being both aged and sickly, found such weaknesses in himself, that he thought nature would yield to death, and phisicke to his diseases. This Gentleman had one onlye sonne, who nothing resembled the father either in fancie or favour, which the olde manne perceiving, dissembled with him both in nature and honestie, whom he caused to be called vnto his bedside, and the chamber beeing voyded, he brake with him in these tearmes.

Callimachus (for so was hee called) thou art too young to dye, and I too old to lyue: yet as nature must of necessitie pay hir debt to death, so must she also shew hir deuotion to thee, whome I alio had to be the comfort of myne age, and whome alone I must leaue behynde mee, for to bee the onely mayntener of all myne honour. If thou couldest asweell conceive the care of a father, as I can leuel at the nature of a childe, or wer I as able to vttre my affectiō towards a sonne as thou oughtest to shew thy duety to thy sire, then wouldest thou desire my life to enjoy my counsell, and I should correct thy life to amend thy conditions: yet so tempered, as nether rigor might detract any thing from affection in me, or feare any whit from thee, in duety. But seeing my selfe so feeble that I cannot live to bee thy guyde, I am resolued to giue thee such counsell as may do thee good, wher-in I shal shew my care, and discharge my duetie.

My good sonne, thou art to receiue by my death wealth, and by my counsell wisdom, and I would thou wert as willing to imprinted the one in thy hart, as thou wilt be ready to beare the other in thy purse: to bee rich is the gift of Fortune, to bee wise the grace of God. Haue more minde on thy booke then my bags, more desire of godlinesse then gold, greater affection to dye well, then to liue wantonly.

But as the Cypresse tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dyeth, so vnbrideled youth, the more it is also by grace aduise counselled, or due correction controlled, the sooner it falleth to confusion, hating all reasons that would bring it from folly, as that tree doth all remedies, that should make it fertile.

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

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

Callimachus, hauing more minde to looke to the Locke, then for a shrowding sheeue, the breath beeing scare out of his fathers mouth, & his body yet pantaing with heate, opened the Chest, where he found nothing, but a letter written very faire, sealed vp with his Signet of armes, with this superscription:

¶ In finding nothing, thou shalt gaine all things.

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

Wisdom is great wealth. Sparing, is good getting. Thrift consisteth not in golde, but grace. It is better to dye without mony, then to liue with out modestie. Put no more clothes on thy back, than will expell colde: neither any more meat in thy belly, then may quech hunger. Use not change in attire, nor varietie in thy dyet: the one bringeth pride, the other surfts. Each vaine, voyd of pietie: both costly, wide of profit.

Goe to bed with the Lambe, & rise with the Larke: Late watching in the night, breedeth vnquyet: & long sleeping in the day, vngodlinessse: Flye both: this, as vnwholsome: that, as vnhonest.

Enter not into bands, no not for thy best friends: he that payeth an other mans debt seeketh his own decay, it is as rare to see a rich man Surety, as a black Swan, and he that lendeth to all that will borrowe, sheweth great good will, but lytle witt. Lende not a penny without a pawne, for that will be a good gage to borowe. Be not hasty to marry, it is better to haue one plough going, then two cradells: and more profit to haue a barne filled then a bedde. But if thou

7 his] the A rest 13 & before sealed F rest 15 of] at F rest 15 the before sight A rest 17 followed B rest 21 thy] the H
cans not liue chastly, chuse such an one, as maye be more com-
manded for humilitie, then beautie. A good huswife, is a great 
patrimony: and she is most honourable, that is most honest. If 
theu desire to be olde, beware of too much wine: If to be healthy, 
5 take heed of many women: If too be rich, shunne playing at al 
games. Long quaffing, maketh a short lyfe: Fonde lust, causeth 
drye bones: and lewd pastimes, naked purses. Let the Cooke be 
thy Phisition, and the shambles thy Apothecaries shop: He that 
for every qualme wil take a Receipt, and can-not make two meales, 
10 unless Galen be his Gods good: shall be sure to make the Phisition 
rich, and himselfe a begger: his bodye will never be without 
diseases; and his pursue euer with-out money.

Be not too lauish in giving almes, the charitie of this Countrye, 
is, God helpe thee: and the courteous, I haue the best wine in towe 
15 for you.

Liuie in the Countrey, not in the Court: where neither Grasse 
will growe, nor Mosse cleaue to thy heelie.

Thus hast thou if thou cans not see it, the whole wealth of the world: 
and he that can-not follow good counsell, never can get commoditie.
20 I leave thee more, then my father left me: For he dying, gave me 
great wealth, without care how I might keepe it: and I gue thee 
good counsell, with all meanes how to get riches. And no doubt, 
what so is gotten with witte, will bee kept with warinessse, and 
encresed with Wisedome.

25 God blesse thee, and I blesse thee: and as I tender thy safetie, 
so God deale with my soule.

Callimachus was stroke into such a maze, at this his fathers last 
Will, that he had almost lost his former wit: And being in an 
extreme rage, renting his clothes and tearing his haire, began to 
30 vter these words.

S this the nature of a Father to deceive his sonne, or the part of 
crabbed age, to delude credulous youth? Is the death bedde 
which ought to bee the end of devotion, become the beginning of 
deceipt? Ahe Cassander, friend I can-not term thee, seeing thee 
35 so vnkinde: and father I will not call thee, whome I finde so 
vnnatural.
EUPHUES AND HIS ENGLAND

Who so shall heare of this vngratefulnesse, will rather lament thy dealyng, then thy death: and maruel if a man affected outwardly with such great grauitie, should inwardly be infected with so great guile. Shall I then shew the duetie of a childe, when thou hast forgotten the Nature of a Father? No, no, for as the Torch tourned & downewarde, is extinguished with the selfe same waxe which was the cause of his lyght: so Naturæ tourned to vnkindenesse, is quenched by those meanes it shoulde be kindeled, leaving no branch of love, where it founde no roote of humanitie.

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

Would Callimachus could as well digest thy malyce with patience, as thou diddest disguise it with craft: or would I might either brie my care with thy carcasse, or that thou hadst ended thy defame with thy death.

But as ye hearb Moïs hath a flource as white as snow, & a roote as blacke as incke: so age hath a white head, showing piecie, but a black hart swelling with mischeife.

Wher-by I see, that old one men are not vonlyke vnto olde Trees, whose barks seemeth to be sound, when their bodies are rotten.

I will mourn, not that thou art now dead, but because thou hast liued so long: neither doe I wepe to see thee without breath, but to finde thee without mony.

In steeede of coynye, thou hast left me counsaile: O poltyque olde man. Didst thou learne by experience, that an edge can be any thing worth, if it haue nothing to cut, or y' Myners could worke without mettals, or Wisedome thrive, with-out where-with.

What ayayleth it to be a cunning Lapidarie, and haue no stones? or a skilfull Pilot, and haue no ship? or a thirftie man, and haue no money. Wisdome hath no Minit, Counsell is no Coyner. He that in these dayes secketh to get wealth by wit, with-out friends, is lyke vnto him, that thinketh to buye meate in the market for honestie with-out money: which thiueueth on either side so well, that the one hath a wittle head and an emptie pursue: the other a godly minde, & an emptie belly.

1 this] his E 3 with om. A 13 sooner E-H 14 easily E rest 20 pitie E rest 23 seemeth I seem E rest
EUPHUES AND HIS ENGLAND

Yea, such a world it is, that Gods can do nothing with-out golde,
and who of more might? nor Princes any thing with-out gifts, and
who of more Maiestie? nor Philosophers any thing with-out guylt,
and who of more wisedom? For as among the Egyptians, there
was no man esteemed happie, that had not a beast full of spots, so
vnder vs ther is none accomplted wise that hath not a purse full
of golde. And haddest thou not loued money so well, thou wouldst
never have liued so warily and died so wickedly, who either burying
thy treasure, doest hope to meete it in hell, or bowring it of the
Duelle hast rendred him the whole, the interest where-of I feare me
commeth to no lesse then the price of thy soule.

But whether art thou caried, Callimachus, rage can neither reduce
thy fathers life, nor recover his treasure. Let it suffice thee, that he
was vnkinde, and thou vnfortunate, that he is dead and heareth thee
not, that thou art a liue and profest nothing.

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

Callimachus by the importunitie of his allies, repressed his rage,
setting order for all thinges requisite for his fathers funerall, who
being brought with due reverence vnto the grave, hee returned home,
making a short Inuentione to his fathers long Wil. And hauing
made ready money of such moouables as were in his house, putte
both them and his house into his purse, resoluing now with him-selfe
in this extremitie, eyther with the hazarde of his labour to gayne
wealth, or by mysfortune to seeke death, accompling it great shame
to liue with-out trauell, as grieue to bee left with-out treasure, and
although hee were earnestly entreated, as well by good proffers
of gentle perswasions to weane him-selfe from so desolate, or rather
desperate lyfe, hee would not hearken eyther to his owne commodi-
ties or their counselles: For seeing (sayd hee) I am left heyre to all
the worlde, I meane to execute my authoritie, and clayne my lands
in all places of the world. Who now so rich as Callimachus? Who

1 that] 7th E rest 3 of more] of who more A gylt ABG; guilt E:
gilt F rest 6 a] his A rest 15 alise A rest 30 as before great GE rest
32 was F rest 33 of] as F rest 35 their em. E rest 36 to before
claims E rest

C 2
nad as many revenues every where as in his owne country? Thus beeing in a readines to departe, apparelled in all coulours, as one fitte for all companies, and willing to see all countries, journeyed three or foure dayes verye devoutlye lyke a pilgrime, who straying out of his pathway, & somewhat weary, not vsed to such daylabours, s
rested him-self ypon the side of a siluer streame, even almost in the grasping of the euening, where thinking to steale a nappe, beganne to close his eyes. As he was thus between slumbering and waking, he heard one cough pitiously, which caused him to start:
and seeing no creature, hee searched diligently in euery bushe and vnder euery shrubbe, at the last he lyghted on a little cave, where thrusting in his head more bolde then wise, hee esped an olde man cladde all in gray, with a head as white as Alablaster, his hoarie beard hanging downe well neere to his knees, with him no earthly creature, sauing onelye a Mouse sleeping in a Cattes care. Ouer the fyre this good olde man satte, leaning his head to looke into a little earthen vessell which stooed by him.

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

This olde manne immediatelye tooke out of his potte certayne rootes, on the which hee fedde hungerlye, hauing no other drinke then fayre water. But that which was moste of all to bee considered and noted, the Mouse and the Catte fell to their victualles, b seeing such reliques as the olde manne had left, yea and that so loungrilye, as one woulde have thought them both married, judging the Mouse to be verye wilde, or the Cat very tame.

Callimachus coulde not refraine laughter to beholde the solemne faeste, at the voyce where-of the olde manne arose, and demandend who was there: vnto whome Callimachus aunswered: Father, one that wisheth thee both greater cheere and better seruants: vnto whome hee replied shooing vp his eyes, by yis sonne, I accompt the cheere good, which maintayneth health, and the seruantes honest, whome I finde faithfull. And if thou neyther thinke scorne of my company nor my Cell, enter and welcome: the which offer Callimachus accepted with great thankes, who thought his lodging would be better then his supper.

The next morning the olde manne being very inquisitie of
EUPHUES AND HIS ENGLAND

Callimachus what he was, wher he dwelt, and whether he would, Callimachus discoursed with him in particular, as before, touching his Fathers death and despite, against whome hee vtered so many bytter and burning wordes, as the old Hermites eares gloed to heare them, and my tonge would bystere if I should vter them. More-ouer he added that he was determined to seeke adventures in straunge lands, and either to fetch the golden fleece by trauaille, or sustaine the force of Fortune by his owne wiulfull follye.

Now Phileluthus, thou shalt understand that this olde Hermitte, which was named also Cassander, was Brother to Callimachus Father, and Uncle to Callimachus, vnto whom Cassander had before his death container the summe of tenne thousand poundes, to the use of his sonne in his most extremitie and necessitie, knowing or at the least foreseeing that his young colt will never beare a white mouth with-out a harde bridle. Also hee assured him-selfe that his brother so little tended money being a professord Hermitte, and so much tended and esteemed Callimachus, beeing his neere kinsman, as he put no doubt to stand to his deuotion.

Cassander this olde Hermitte hearing it to bee Callimachus his Nephewe, and understanding of the death of his brother, dissembled his grieue although he were glad to see things happen out so well, and determined with him-selfe to make a Cosinne of his young Neuew, vntyll hee had bought wittie with the price of woe, wherefore he essayed first to staye him from trauell, and to take some other course, more fitte for a Gentleman. And to the intent sayde hee, that I may perswade thee, give eare vnto my tale, and this is the tale Phileluthus that I promised thee, which the Hermitte sitting nowe in the Sunne, began to vter to Callimachus.

When I was younge as thou nowe art, I neuer thought to bee olde, as nowe I am, which caused lustye bloud to attempete those thinges in youth, which semyng boanes haue repented in age. I hadde one onely Brother, which also bore my name, being both borne at one tyme as twinnes, but so farre dysagreeing in nature, as hadde not as well the respecte of the lust tyme, as also the certeyntie and assurance of our Mothers fidelitie, perswaded the worlde wee hadde one Father, it would very hardelye haue bene
thought, that such contrarye dispositions could well have beene bredde in one wombe, or issued from ones loynes. Yet as out of one and the selfe-same roote, commeth as well the wilde Olyue, as the sweete, and as the Palme Persian Fig tree, beareth as well Apples, as Figs: so our mother thrust into the world at one time, the blossome of grauitie and lyghtnesse.

We were nussed both with one teate, where my brother sucked a desire of thrift, and I of theft: which evidently sheweth that as the breath of the Lyon, engendreth aswell the Serpent, as the Ant: and as the selfe same deaw forceth the Earth to yeeleth both the Darnell and Wheat: or as the Easterly winde maketh the blossomes to blast, and the buddes to blowe: so one wombe nourished contrarye wits, and one milke divers manners, which argueth something in Nature I know not what, to be meruaylous, I dare not saye monstrous.

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

And verely, had we resembled each other, as little in fauour, as we did in fancie, or disagreed as much in shape as we did in sence: I know not what Dedalus would have made a labrynth for such Monsters, or what Appelles could have couloured such Missshapes.

But as the Painter Tamantes could no way expresse the griefe of Agamemnon who saw his onely daughter sacrificial, and therefore drew him with a vale ouer his face, whereby one might better conceiue his anguish, then he colour it: so some Tamantes seeing vs would be constrained with a Curtaine to shadow that deformite, which no counterfeit could portraite lyuely. But nature recompesed ye dissimilitude of mindes, with a Sympathy of bodies, for we were in all parts one so like the other, that it was hard to distinguish either in speach, countenance, or height, one from the other; sauing that either caried the motion of his mind, in his manners, and that the affects of the hart were bewrayed by the eyes, which made vs knowne manifestely. For as two Rubies be they neuer so lyke, yet if they be brought together one staineth the other.
so we beeing close one to the other, it was easely to imagine by
the face whose vertue deserved most fauour, for I could neuer see
my brother, but his grauitie would make me blush, which caused
me to resemble the Thrushe, who neuer singeth in the companye
of the Nightingale. For whilst my Brother was in presence, I durst
not presume to talke, least his wisedome might have checked my
wilnesse: Much lyke to Roscius, who was always dumbe, when
he dined with Cato. Our Father being on his death-bed, knew not
whom to ordeine his heire, being both of one age: to make both,
woulde breede as he thought, vnquiet: to appoint but one, were
as he knew injury: to deuide equally, were to have no heire: to
impart more to one then to ye other, were partiality: to disherite
me of his wealth, whom Nature had disherited of wisedom, were
against reason: to barre my brother from golde, whome God seemed
to endue with grace, were flatte impetie: yet calling vs before him,
he vittered with watrie eyes, these words.

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

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

1 easie F rest 11 equallitie E 12 the before one F rest
I knew Evidences for land, oblygations for debt, too heavy for me to carry, who determined (as now thou doest Callimachus) to seeke aduertures. My purse now swelling w^e a timpany, I thought to serch al coûtries for a remedy, & set many goldê Angels into every quarter of ye world, which neuer brought newes againe to their master, being either soared into heavê, whe I cannot fetch thê, or sunke into Hell for pride, whe I meant not to follow thê. This life I continued ye space of xiiiij. yeres, vntil I had visited & viewed euery coûtry, & was a strager in mine owne: but finding no treasure to be wrapped in travell, I returned w^e more vices, then I went forth w^e pence, yet w^e so good a grace, as I was able to sinne both by experience and Authoritie, vse framing me to the one, and the Countryes to the other. There was no cryme so barbarous, no murther so bloody, no oath so blasphemous, no vice so execrable, but ye I could readily recite where I learned it, and by rote repeate the peculiar crime, of euerye peculiar Country, Citie, Towne, Village, House, or Chamber.

If I met with one of Crete, I was ready to lye with him for the whetstone. If with a Grecian, I could dissemble with Synon. I could court it with the Italian, carous it with the Dutchman. I learned al kinde of poysons, yea, and such as were fit for the Popes holynes. In Aegypt I worshipped their spotted God, at Memphis. In Turkey, their Mahomet. In Rome, their Masse: which gave me not onely a remission for my sinnes past without penance, but also a commission to sinne euer after without prejudice.

There was no fashion but fitted my hacke, no fancie but serued my tourne: But now my Barrell of golde, which Pride set a broche, Loue began to set a tite, which in short time ranne so on the lees, that the Diuell dauncon in the bottome, where he found neuer a crosse. It were too tedious to vter my whole lyfe in this my Pilgrimage, the remembrande where-off, doth nothing but double my repentance.

Then to grow to an ende, I seeing my money wasted, my apparell worn, my minde infected with as many vices, as my body with diseases, and my bodye with more maladies, then the Leopard bath markes, hauing nothing for amends but a few broken languages,
which served me in no more steede, then to see one meat served in dainty dishes: I thought it best to retourne into my nativite soyle, where finding my brother as farre now to exceede others in wealth, as bee did me in wit, and that he had gayned more by thrift, then I could spende by pride, I neither enuyed his estate, nor pitied mine owne: but opened the whole course of my youth, not thinking thereby to recover that of him by request, which I had lost my selfe by not, for casting in my minde the miserie of the world with the mischieves of my life, I determined from that ynto my liues end, to lead a solitary life in this caue, which I haue don the term of 15 fryty winters, from whence, neither the earnest entreatie of my Brother, nor the vaine pleasures of the world could draw me, neyther shall any thing but death.

Then my good Callimachus, recorde with thy selfe the inconveniences that come by trauling, when on the Seas every storme shall threaten death, and every calme a daunger, when eyther thou shalt be compelled to boord others as a pyrate, or feare to be boorded of others as a Marchaunt: when at all times thou haue the back of an Ass to beare all, and the snout of a swine to say nothing, thy hand on thy cap to shew reverence to euer yreall, thy purse open to be prodigall to every Boore, thy sworde in thy sheath, not once daire either to strick or ward, which maketh me think that trauailers are not onely framed not to commit injuries, but also to take them. Learne Callimachus of the Byrde Acanthis, who being bredd in the thistles will liue in the thistles, and of the Grashopper, who being sprong of the grasse, will rather dye then depart from the grasse. I am of this minde with Homer, that as the Snayle that crept out of his shell was turned eftsoones into a Toad, and therby was forced to make a stoole to sit on, disdaining his owne house: so the Trauailier that straglith from his owne countrey, is in short tyme transformed into a monstrous shape, that hee is faine to alter his mansion with his manners, and to liue where he canne, not where he would. What did Ulysses wish in the middest of his trauling, but onely to see the smoake of his owne Chymnie? Did not all the Romaines say that he that wandered did nothing els but heap sorrowes to his friends, and shame to himself, and resembled those that seeking to light a Lynke, quenched a Lamp, imitating the barbarous Gothes, who
thou thought the rootes in *Alexandria*, sweeter then ye rose in *Barbary*: But he that leaueth his own home, is worthy no home. In my opinion it is a homely kinde of dealing to preferre the curtesie of those he never knew, before the honesty of those among whom he was born: he that cannot liue with a grot in his own country, shall never enjoy a penny in an other nation. Little dost thou know *Callimachus* with what wood trauailers are warmed, who must sleepe with their eies open, least they be slaine in their beds, & wake with their eyes shut, least they be suspected by their lookes, and eat with their mouths close, least they be poisoned with their meates. Wherefore if they wax wealthy, they shall be enuied, not loued: If poore punished, not pitied: If wise, accounted spiais: If foolish, made drudges. Every Gentle-man will be their peere though they be noble, and every paesant their Lord if they be gentle. Hee therefore that leaueth his own house to seeke adventures, is like the 15 Quelle that forsaketh the Malowes to eat Hemlock, or the Flye that shunneth the Rose, to light in a cowshard. No *Callimachus*, there will no Mosse sticke to the stone of *Sisiphus*, no grasse hang on heeles of *Mercury*, no butter cleane on ye bread of a trauailer. For as the Egle at every flight looseth a fether, which maketh hir so bald in hir age: so the trauailer in everie country looseth some fleece, which maketh him a beggar in his youth, buying that with a pound, which he cannot sell againe for a penny, repentance. But why go I about to dissuade thee from that, which I my selfe followed, or to persuade thee to that which thou thy selfe flyest? My gray haires are like vnto a white frost, thy read bloud not unlike vnto a hot fyre: so that it cannot be ye either thou shouldst follow my counsell, or I allow thy conditions: such a quarrel hath ther alwaies bin betwene the grate & the cradle, that he ye is young thinketh the olde man fond, and the olde knoweth the young man to be a foole. But *Callimachus*, for the towardnes I see in thee, I must needs loue thee, & for thy frowardnes, of force counseled thee: & do in ye same sort, as *Phæbus* did ye daring boy *Phaeton*. Thou goest about a great matter, neither fit for thy yeares being very young, nor thy profit being left so poore, ye desirest ye which thou knowest not, neither can any performe ye which thou seemest to promise. If thou

---

1 Raisons ABB 1523: Reisons E rest 2 But ... no home M only 3 greate A rest 9 by E rest 11 they shall] thou shalt MAB 13 theire] thy MAB 14 they] be G 15 the before heales A rest 23 by before buying E rest 26 redele GEF; red H rest 28 em. E rest 33 ye M: the A rest 35 ye] thou AB; that E rest
EUPHUES AND HIS ENGLAND

count to trauaille strange countries, search the Maps, there shalt thou see much, with great pleasure & small paines, if to be conversat in al courts, read histories, where thou shalt understand both what the men haue ben, & what their maners are, & me thinketh ther must be much delight, wher ther is no danger. And if thou haue any care either of ye greene bud which springeth out of the tender stalk, or the timely fruite which is to grow of so good a roote, seeke not to kill the one, or hasten ye other: but let time so work that grafis may be gathered off the tree, rather the sticks to burn. And so I leaue thee, not to thy self, but to him ye made thee, who guid thee with his grace, whether thou go as thou wouldest, or tarry at home as thou shouldest.

Callimachus obstinate in his fond conceit, was so far from being persuaded by this old Hermit, ye he rather made it a greater occasion of his pilgrimage, & with an answer betwen scorning and resoning, he replied thus.

Father or friend (I know not very well howe to term ye) I have beene as attentive to heare your good discourse, as you were willing to vitter it: yet mee thinketh you deale maraualouslye with youth, in seeking by sage counsell to put grage hayres on their chins, before nature hath given them almost any hayres on their heads: where-in you haue gone so farre, that in my opinion your labour had bene better spent in travailling where you haue not lyued, then in talking when you cannot be beleued. You have bene a Traueller and tastt nothing but sowe, therefore who-soeuer trauailleth, shall eate of the same sauce: an Argument it is, that your fortune was ill, not that others should be as bad, and a warning to make you wise, not a warning to prove others unfortunate. Shall a soouldier that hath receu’d a scar in the battaile, give out that all warriours shall be maymed? Or the Marchaunt that hath lost by the Seas, be a cause that no other should venture, or a traueller that hath sustained harm by sinister fortune, or bene infected by his own folly, dissuade al Gentlemen to rest at their own home till they come to their long home? Why then let al men abstaine from wine, because it made Alexander tipsie, let no man lose a woman for ye Tarrueine was banished, let not a wise man play at al, for ye a foole hath lost al: which in my minde would make such medly, that wee should bee enforme to leaue things that were best, for
EUPHUES AND HIS ENGLAND

feare they may bee badde, and that were as fond as not to cut ones mete with that knife ye an other hath cut his finger. Things are not to be judged by the event, but by the ende, nor travailling to be condemned by yours or manies vnlucke successe, but by the common and most approved wisdome of that canne better shew what it is then I, and will better speake of it then you doe.

Where you allege Vlasses that he desired nothing so much, as to see the smoake of Ithaca, it was not because he louted not to travaile, but ye he loged to see his wife after his travaile: and greater commendation brought his travaile to him, th' his wit: the one taught but to speake, the other what he should speake. And in this you tourne the pyont of your owne bodkin into your owne bosome. Vlasses was no lesse esteemed for knowledge he had of other countries, then for ye recuenewes he had in his own, & wher in ye ende, you seeme to refer me to ye viewing of Maps, I was newer of that minde to make my ship in a Painters shop, which is lyke those, who have great skill in a wooden Globe, but newer behold the Skie. And he that seeketh to bee a cunning travailler by seeing the Mapps, and an expert Astronomer, by turning the Globe, may be an Apprentice for Apelles, but no Page for Vlasses.

Another reason you bring, that travailling is costly: I speake for my selfe, He that hath lyttle to spende, hath not much to lose, and he that hath nothing in his owne countrey, can not haue lesse in any.

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

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

MY good sonne though thou wilt not suffer mee to perswade thee, yet shalt thou not let mee to pittie thee, yea and to pray for thee: but the tyme will come when comming home by weeping crosse, thou shalt confesse, that it is better to be at home
EUPHUES AND HIS ENGLAND

in the cause of an Hermit then abroad in the court of an Emperour, and that a crust with quietnesse, shall be better then Quayles with unrest. And to the ende thou maist proue my sayings as true, as I know thy selfe to bee wifull, take the paines to retourne by this poore Cel, where thy fare shall be amended, if thou amende thy fault, and so farewell.

Callimachus courteously tooke his feaue, and went his waye: but we will not leave him till we haue him againe, at the Cell, where we found him.

Now Philautus and Gentlemen all, suppose that Callimachus had as il fortune, as euer had any, his minde infected with his body, his time consume without his treasure: nothing won, but what he cannot loose though he would, Miserie. You must imagine (because it were too long to tell all his iourney) that he was Sea sicke, (as thou beginnest to be Philautus) that he hardly escaped death, that he endured hunger and cold, heaste without drinkes, that he was entangled with women, entraped, deceived, that eyery stoole he sate on, was penniles bench, that his robes were rags, that he had as much neede of a Chirurgian as a Phisitans, and that thus he came home to the Cell, and with shame and sorrow, began to say as followeth.

I Finde too late yet at length that in age there is a certeine foresight, which youth cannot search, and a kinde of experience, vnto which unripened yeares cannot come: so that I must of necessitie confesse, that youth never raineth wey, but when age holdeth the bridell, you see (my good father) what I would say by outward shew, and I neede not tell what I have tryed, because before you tolde me I should finde it: this I say, that whatsoever miserie happened either to you or any, the same hath chaunced to me alone. I can say no more, I have tryed no lesse.

The olde Hermit glad to see this ragged Colte returned, yet grieued to see him so tormentedd, thought not to adde sower words to augment his sharp woes, but taking him by the hande, and sitting down, began after a solemn manner, from the beginning to ye ende, to discourse with him of his fathers affaires, even after the sort that before I rehearsed, and delueryed vnto him his money, thinking

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

now that miserie woulde make him throstlie, desiring also, that aswell for the honour of his Fathers house, as his owne credit, hee would retornne againe to the Islande, and there be a comfort to his friends, and a reliefe to his poore neighbours, which woulde be more worth then his wealth, and the fulfilling of his Fathers last Will.

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

Now Philautus, I haue toilde this tale, to this ende, not that I thinke travauling to be ill if it be vsed wel, but that such aduice be taken, y& the horse carry not his own bridle, nor youth rule him self in his owne коceits. Besides y& such places are to be chosen, where in to inhabit are as commendable for vertue, as buildings: where the munors are more to be marked, then y& men seene. And this was my whole drift, either never to travaile, or so to travaile, as although y& pursue be weakened, y& minde may be strengthened. as for not he y& bath seene most countries is most to be esteemed, but he that learned best conditions: for not so much are y& scition of the places to be noted, as the vertues of the persons. Which is contrarie to the common practise of our travailers, who goe either for gaine, and returne with-out knowledge, or for fashion sake, and come home with-out piecke: Whose estates are as much to be lamented, as their follyes are to be laught at.

This causeth youth, to spende their golden time, with-out either praise or profit, pretending a desire of learning, when they onely followe loytiering. But I hope our travaull shall be better employed, so seeing vertue is the white we shoote at, not vanitie: neither the English tongue (which as I haue heard is almost barbarous) but the English manners, which as I thinke are most precise. And to thee Philautus I begin to adresse my speach, hauing made an end of mine hermits tale, and if these few precepts I give thee be observed, then doubt not but we both shall learne that we best lyke. And these they are.
EUPHUES AND HIS ENGLAND

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

It is the Nature of that country to sift straungers: every one that shaketh thee by the hand, is not joyned to thee in heart. They thinke Italian wanton, & Greceans subtil, they will trust neither they are so incredulous: but vndermine both, they are so wise. Be not quarrelous for every lyght occasion: they are impatient in their anger of any equal, readie to revenge an injury, but neuer wont to profer any: they neuer fight without prouoking, & once prouoked they neuer cease. Beware thou fal not into ye women there are wise, the men craftie: they will gather loue by thy lookes, and picke thy minde out of thy hands. It shal be there better to heare what they say, the to speake what thou thinkest: They haue long ears and short tongues, quicke to heare, and slow to vter, broad eyes, and light fingers, ready to espy and apt to stricke. Every straunger is a marke for them to shooate at: yet this must I say which in no country I can tell the like, that it is as seldome to see a straunger abused there, as it is rare to see anye well used els where: yeat presume not too much of the curtesies of those, for they differ in natures, some are hot, some cold, one simple, and other wilie, yet if thou vse few words and fayre speaches, thou shalt command any thing thou standest in neede of.

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

---

1 in't of Rest 3 question Rest too before laushe Rest 19
this] thus E-1625 22 those] them Rest 23 nature Rest and ] an
A rest 25 them before any Rest 29 thus E-H
31 boates Rest 35 eles also E-H 36 sied so all
30 inward H rest
the Realme growth tinne, and in the sea coast growth yron. The
brasse ye they occupy is brought in from beyond-sea. The ayre is
more temperate in those places then in Fraunce, and the colde lesser.
The Island is in fashion three cornered, wher-of one side is toward
Fraunce, the one corner of this side which is in Kent, where for the
most part Shippes ariue out of Fraunce, is in the East, and the other
nethermore, is towards the South. This side containeth about fue
hundred miles, an other side lyeth toward Spain and the Sunne
goin down, on which side is Ireland, lesse then Brittain as is
supposed by the one halfe: but the cut betweene them, is like
the distaunce that is betweene Fraunce and Brittain.

In the middest of this course is an Island called Man, the length
of this side is (according to the opiniō of the Inhabiters) seuen
hundred miles. The third side is northward, & against it lyeth no
land, but the poynt of that side butteth most vpon Germany. This
they esteeme to be eight hundred miles long, and so the
circuit of the whole Island is two thousand miles. Of al the Inhabi-
tants of this Isle, the Kentish men are most ciuilest, the which
country marcheth altogether vpon the sea, & differeth not greatly
from the maner of France. They that dwell more in the hart of the
Realme sow corne, but flue by milk and flesh, and cloth themselves
in lether. All the Brittainers doe die them-selues with wodd, which
seteth a blewish colour vpon them, and it maketh them more
terrible to beholde in bataille. They weare their hayre long and
shave all partes of their bodies, sauing the head and the vpper lippe.
Divers other vses and customs are among them, as I haue read
Philautus: But whether these be true or no, I wil not say: for me
thinketh an Island so well governed in peace then, and so famous
in victories, so fertile in all respects, so wholesome and populous,
must needs in the terme of a thousand yeares be much better, and
I beleue we shall finde it such, as we never read the like of
any, and vntil we ariue there, we wil suspent our judgementes: Yet
do I meane at my returne from thence to draw the whole discription
of the Land, the customes, ye nature of ye people, ye state, ye
government, & whatsoever deserueth either meruaile or cōmedatio.

Philautus not accustomed to these narrow Seas, was more
redy to tell what wood the ship was made of, then to answeer
to Euphues discourse: yet between waking and winking, as, one halfe sickle and some-what sleepy, it came in his braynes, answared thus.

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

Euphues replied. I cannot tell Philautus whether the Sea make thee sickle, or she that was borne of the Sea: if the first, thou hast a queeie stomacke: if the latter, a wante desire. I wel beleue thou rememberst nothing y' may doe thee good, nor forgettest any thing, which can do thee harme, making more of a soare then a plaister, and wishing rather to be curssed then cured, where-in thou agreeest with those which hauing taken a surfeit, seeke the meannes rather to sleepe then purge, or those that hauing ye Greene sicknes, & are brought to deaths doe follow their own honour, and refuse the Phisitions remedy. And such Philautus is thy desease, who pining in thine owne follies, chusest rather to perish in lone, then to lye in wisdome, but what-soever be the cause, I wish the effect may answer my friendly care: then doubts y' shalt neither die being seasick, or doat being lone sick. I would ye Sea could aswel purge thy mind of fond conceits, as thy body of grose humours. Thus ending, Philautus againe began to vrg.

Without dout Euphues y' dost me great wrong, in seeking a skar in a smoth skyn, thiking to stop a vain wher none opened, and to cast loye in my teeth, which I haue already spit out of my mouth, which I must needs thinke procedeth rather for lacke of matter, then any good meaning, els woldest thou neuer harp on ye string which is burst in my hart, and yet euer sodding in thy cares. Thou art like those that procure one to take phisick before he be sick, and to apply to a searcloth to his bodye, when he feeleth no ach, or a vomit for a surfeit, whe his stomacke is empty. If euer I fall to mine old
EUPHUES AND HIS ENGLAND

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

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

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

Thus for the space of an eight weekes Euphues & Philautus sailed on ye seas, from their first shipping, betwene whome diuers speaches were vittered, which to resite were nothing necessarie in this place, & weighing the circumstances, scarce expedient, what tepests they endured, what stragg sights in ye elemet, what monstrous fishes were scene, how often they were in danger of drowning, in fear of boarding, how weare, how sick, how angrie, it were tedious to write, for that whosoever hath either read of travailing, or himselfe vset it, can sufficiently gesse what is to be sayd. And this I leauve to the judgement of those that in the like journye haue spent their time from Naples to England, for if I should faine more then others haue tryed, I might be thought too Poeticall: if lesse, partiall: therefore I omit the wonders, the Rockes, the markes, the goulles, and what-soever they passed or saw, least I should trouble diuers with things they know, or may shame my selue, with things I know not. Lette this suffice, that they are safely come within a ken of Douer, which the Master espying, with a cheerefull voyce waking them, began to vter these words vnto them.
EUPHUES AND HIS ENGLAND

Entlemen and friends, the longest Summers day hath his evening, Viesses arrieth at last, & rough windes in time bring the ship to safe Road. We are now with-in foure houres sayling of our Hauen, and as you wil thinke of an earthly heaven. Yonder white Cliffs which easely you may perceive, are Dover hills, where-vnto is adjoyning a strong and famous Castle, into the which Julius Caesar did enter, where you shall view many goodly monuments, both straunge & auncient. Therefore pull vp your harts, this merry winde will immediately bring vs to an easie bayte.

_Philautus_ was glad he slept so long, and was awaked in so good time, beeing as weary of the seas, as he that neuer viseth them. Euphues not sorrowfull of this good newes, began to shake his cares, and was soone apprailed. To make short, the windes were so favorable, the Mariniers so skilfull, the waye so short, that I feare me they will lande before I can describe the manner how, and therefore suppose them now in Dover Towne in the noble Isle of England, somewhat benighted, & more apt to sleepe then suppe. Yet for manners sake they enterained their Master & the rest of the Merchants and Mariniers, wher hauing in due time both recorded their traualies past, and ended their repast, euer one went to his lodging, where I wil leave them soundly sleeping untill the next day.

The next day they spent in viewing the Castle of Dover, the Pyre, the Cliffs, the Road, and Towne, receuuing as much pleasure by the sight of auncient monuments, as by their curteous enterainment, no lesse praising ye persons for their good mindes, then the place for ye goodly buildigs: & in this sort they refreshed theseles 3. or 4. daies, untill they had digested ye seas, & recovered again their healths, yet so warely they behaued themselues, as they wer neuer heard, either to enquire of any newes, or point to any fortes, beholding the bulwarkes wth a slight & careles regard, but ye other places of peace, with admiration. Folly it wer to shew what they saw, seing heere-after in ye description of England, it shall most manifestly appeare. But I will set them forwarde in their journey, where now with-in this two houres, we shall finde them in Canterbury.

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

behold, most famous for a Cathedrall Church, the very Majestie whereoff, stroke them into a maze, where they saw many monuments, and heard tell of greater, then either they euer saw, or eazy would beleuue.

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

Ather, if the courtezie of Englands be aunsuerable to the custome of Pilgrimes, then will the nature of the Country, excuse the boldnesse of straungers: our request is to hauue such enterteinment, beeing almost tyred with trauaile, not as diuers hauue for acquaintance, but as all men hauue for their money, which curtesie if you graunt, we will euer remaine in your debt, although evey way discharge our due: and rather we are importunate, for that we are no lesse delighted with the pleasures of your garden, then the sight of your grauitie. Unto whom the olde man sayd.

Gentlemen, you are no lesse I perceiue by your maners, and you can be no more beeing but men, I am neither so vn courteous to mislyke your request nor so suspicius to mistrust your truthes, although it bee no lesse perilous to be secure, then penuish to be curious. I kepe no victuallling, yet is my house an Inne, & I an Hoste to evey honest man, so far as they with courteous wil, & I may with abyltie. Your enterteinmet shal be as smal for cheere, as your acquaintacie is for time, yet in my house ye may happily finde some one thing cleanly, nothing courtly: for that wisedome prouideth things necessarie, not superfluous, & age secketh rather a Modicum for sustenanea, then feastes for surrells. But vntil some thing may be made ready, might I be so bold as enquire your names, countrieys, and ye cause of your pilgrimage, where-in if I shalbe more inquisitiue then I ought, let my rude birth excuse my bolde request, which I will not vrgue as one importunate (I might say) impudent.

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

---

4 could E rest 17 for that] the for that H: the more, for that 1617 rest
24 mine E rest 25 to] for A rest 33 excuse] satisfy A rest
EUPHUES AND HIS ENGLAND

bountie, noted the noblenesse of his birth, beeing wel assured that as no Thersites could be transformed into Vlissis, so no Alexander could be couched in Damocles.

Thinking therefore now with more care and advisednesse to 3 temper his talke, least either he might seeme foolyph or curious, he aunswered him, in these termes.

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

Touching your demandes, we are not so vnwise to mislyke them, or so vngratfull to deny them, least in concealing our names, it 15 might be thought for some trespasse, and couering our pretence, we might be suspected of treason. Know you then sir, that this Gentleman my fellow, is called Philautus, I Euphues: he an Italian, I a Grecian: both sworne friends by just tryall, both Pilgrimes by free will. Concerninge the cause of our comming into this Islande, 20 it was onely to glue our eyes to our eares, that we might justifie those things by sight, which we haue oftenetimes with incredible admiration vnderstoode by hearing: to wit, the rare qualitie as well of the body as the minde, of your most dreade Souereigne and Queene, the brute of the which hath filled euer corner of the worlde, 25 insomuch as there is nothing that moueth either more matter or more meruaile then hir excellent maiestie, which fame when we saw, with-out comparison, and almost aboue credit, we determined to spend some parte of our time and treasure in the English court, where if we could finde the reporte but to be true in halfe, wee shoulde not onelye thinke our money and trauayle well employed, but returned with interest more then infinite. This is the onelye ende of our comming, which we are nothing fearefull to vitre, trusting as well to the curtesie of your country, as the equitie of our cause.

Touching the court, if you can giue vs any instructions, we shal 35 think the euening wel spent, which procuring our delight, can no way worke your disliking.
EUPHUES AND HIS ENGLAND

Gentlemen (answering this old man) if because I entertain you, you seek to vndermin me, you offer me great discersties: you must needs thinke me verye simple, or your selfes verye substiill, if upon so small acquaintance I should answer to such demands, as are neither for me to vter being a subject, nor for you to knowe being strangers. I kepe huiues for Bees, not houses for busibodies (pardon me Gentlemen, you haue moud my patience) more wellcome shal a wasp bee to my honny, then a priuy enimy to my house. If the rare reporte of my most gracious Ladye haue brought you hether, me thinke thinke you haue done verye ill to chuse such a house to conforme your mindes, as seemeth more like a prison then a pallass, where-by in my opinion, you meane to derogate from the worthines of the person by vn visnes of the place, which argueth your pretences to sauour of malice more then honest meaning. They vs to consult of Love in ye Capitol, of Caesar, in the senat, of our noble Queene, in her owne court. Besides that, Alexander must be painted of none but Appelles, nor engraven of any but Lisipps, nor our Elizabeth set forth of every one that would in duty, which are all, but of those that can in skill, which are fewe, so surre hath nature overcomme arte, and grace eloquence, that the paynter draweth a vale over that he cannot shadow, and the Orator holdeth a paper in his hand, for that he cannot vter. But whether am I wandring, rapt farther by devotion then I can wade through with discretion. Cease then Gentle-men, and know this, that an English-man learneth to speake of menne, and to holde his peace of the Gods. Enquire no farther then beseeemeth you, least you heare that which can not like you. But if you thynke the time long before your repast, I wil finde some talk which shall breede your delight touching my Bees. And here Euphues brake him off, and replied: though not as bitterly as he would, yet as roundlye as he durst, in this manner. We are not a little sory synt, not that we haue opened our mindes, but that we are taken amisse, and where we meant so well, to be entreated so ill, hauing talked of no one thing, vnlesse it be of good wil towards you, whome we reverenced for age, and of dutye towards your Souereigne, whom we meruelled at for vertue: which good meaning of ours misconstrued by you, hath bread such a distemperature in our heads, that we are fearfull to praise hir, whom at the
world extolleth, and suspitious to trust you, whom above any in the worlde we loued. And wheras your greatest argument is, the basenes of your house, me thinketh that maketh most against you. Cæsar never rejoiced more, then when hee heard that they talked 5 of his valiant exploits in simple cotages, alluding this, that a bright Sunne shineth in every corner, which maketh not the beames worse, but the place better. When (as I remember) Agesilaus sonne was set at the lower end of the table, & one cast it in his teeth as a shame, he answered: this is the vpper end where I sit, for it is not the place that maketh the person, but the person that maketh the place honorable. When it was told Alexander that he was much praysed of a Myller, I am glad quoth he, that there is not so much as a Miller but loueth Alexander. Among other fables, I call to my remembrance one, not long, but apt, and as simple as it is, so fit it is, that I cannot omit it for ye opportunitie of the time, though I might over-leap it for the basenesse of the matter. When all the Birds were appointed to meete to talke of ye Eagle, there was great contention, at whose nest they should assemble, every one willing to haue it at his own home, one preferring the nobilitie of his birth, 20 an other the statelynes of his building: some would haue it for one qualitie, some for an other: at the last the Swalow, said they should come to his nest (being commonly of filth) which all the Birds disdaining, sayd: why thy house is nothing els but durt, and therfore aunswered ye Swalow would I haue talke there of the 25 Eagle: for being the basest, the name of an Eagle wil make it ye brauest. And so good father may I say of thy cotage, which thou seemest, to account of so homly, that mouing but spech of thy Soueigne, it will be more like a court then a cabin, and of a prison the name of Elisabeth wil make it a pallice. The Image of a Prince 30 stumpt in copper goeth as currant, and a Crow may cry Aue Cæsar with-out any rebuke.

The name of a Prince is like the sweete deaw, which falleth as well vpon lowe shrubbes, as hygh trees, and resembleth a true glasse, where-in the poore maye see theyr faces with the rych, or 35 a cleare steeame where-in all maye drincke that are drye: not they onelye that are wealthy. Where you addde, that wee shoulde feare to moue anye occasion touching talke of so noble a Prince, truly our reverence taketh away the feare of suspition. The Lambe feareth
not the Lion, but the Wolfe: the Partridge dreadeth not the Eagle, but the Hawke: a true and faithfull heart standeth more in awe of his superior whom he loueth for feare, the of his Prince whom he feareth for love. A cleece conscience needeth no excuse, nor feareth any accusation. Lastly you conclude, that neither arte nor heart can so set forth your noble Queene, as she desерueth. I graunt it, and reioyce at it, and that is the cause of our comming to see hir, whom none can sufficiently commend: and yet doth it not follow, that because we cannot glue hir as much as she is worthy off, therefore we should not owe hir any. But in this we will imitate to the olde paynters in Greece, who drawing in theyr Tables the portraiture of Jupiter, were every houre mending it, but durst never finish it: And being demanded why they beganne that, which they could not ende, they answered, in that we shew him to bee Jupiter, whom every one may beginne to paynt, but none can perfect. In the lyke manner meanes we to drawe in parte the prayses of hir, whom we cannot throughly portraye, and in that we signifie hir to be Elyzabeth. Who enforceth every man to do as much as he can, when in respect of hir perfection, it is nothing. For as he that beholdeth the Sunne stedfastly, thinking ther-by to describe it more perfectly, hath his eyes so dased, that he can discerne nothing, so fareth it with those that seeke marvellously to praise those, ye are without ye compass of their judgements, & al comparison, ye the more they desire, the lesse they discern, & the nearer they think the selues in good wil, the farther they finde themselves of in wisdõ, thinking to mesure ye by the ymch, which they cannot reach with ye ell. And yet father, it can be neither hurtful to you, nor hateful to your Prince, to here the commendation of a straunger, or to answere his honest request, who will wish in heart no lesse glorye to hir, then you doe: although they can wish no more. And therfore me thinketh you haue offered a little discourtesie, not to answere vs, and to suspect vs, great injury: hauing neither might to attempt any thing which may do you harne, nor malice to reuenge, whe rre finde helpe. For mine owne part this I say, & for my friend present the lyke I dare swere, how boldly I can-not tell, how truly I know: if that there is not any one, whether he be bound by benefit or duetie, or both: whether linked by zele, or time, or bloud, or al: that more humbly reverenceth hir Maiestie, or mensaileth at hir wisdome,
EUPHUES AND HIS ENGLAND

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

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

My sones (mine age giueth me the priuiledge of that terme, and your honesties can-not refuse it) you are too young to vnderstand matters of state, and were you elder to knowe them it were not for your estates. And threfore me thinketh, the time were but lost, in pulling Heracles shooe vpon an Infants foot, or in setting Atlas burthen on a childe's shoulder, or to bruse your backes, with the burthen of a whole kingdom, which I speake not, that either I mistrust you (for your reply hath fully resolved y't feare) or y't I malice you (for my good will maye cleare me of y't fault) or that I dread your might (for your smal power cannot bring me into such a folly) but that I haue learned by experience, y't to reason of Kings or Princes, hath euuer bene much mislyked of y't wise, though much desired of fools, especially wher old men, which should be at their beads, be too busie with the court, & young men which should follow their bookes, be to inquisitiue in y't affairs of princes. We shold not looke at y't we cannot reach, nor long for y't we shold not haue: things aboue vs, are not for vs, & threfore are priccs placed vnder y't gods, y't they should not see what they do, & we vnder princes, that we might not enquire what they doe. But as y't foolish Eagle y't seing y't sun coueteth to build hir nest in y't sun, so sundyouth, which viewing y't glory & gorgeousnesse of y't court, longeth to know the secrets in y't court. But as y't Eagle, burneth out hir
EUPHUES AND HIS ENGLAND

eyes w* that proud lust: so doth youth break his hart with y* peeish
conceit. And as Satirus not knowing what fire was, wold needs
embrace it, & was burned, so these fonde Satiri not understaunding
what a Prince is, runne boldly to meddle in those matters which
they know not, & so feel ye weighly y* heat they wold not. And
therefore good Euphues & Philantus content your selues w* this, y* to
be curious in things you should not enquire off, if you know the,
ye appertine not vnto you: if you knew the not, they canot hinder
you. And let Appelles anwser to Alexander be an excuse for me.
When Alexander would needes come to Appelles shop and paint, 18
Appelles placed him at his backe, who going to his owne worke, did
not so much as cast an eye back, to see Alexanders deuises, which
being wel marked, Alexander said thus vnto him: Art not thou
a cunning Painter, and wilt thou not ouer-looke my picture, & tel
me wherein I haue done wel, & wherin ill? whom he answered
wisely, yet merily: In faith O king it is not for Appelles to enquire
what Alexander hath done, neither if he shew it me, to judge how it
is done, & therefore did I set your Maiestie at my back, y* I might
not glaunce towards a kings work, & that you looking ouer my head
might see mine, for Appelles shadowes are to be seene of Alexander, 23
but not Alexanders of Appelles. So ought we Euphues to frame our
selues in our actions & deuises, as though the King stood ouer
vs to behold vs, and not to looke what the King doth behinde vs.
For whateuer he painteth it is for his pleasure, and wee must think
for our profit, for Appelles had his reward though he saw not the
worke.

I haue heard of a Magnifico in Millaine (and I thinke Philantus
you being an Italian do remembre it,) who hearing his somme
inquisitue of the Emperours lyfe and demeanour, reprehended him
sharply, saying: that it besemed not one of his house, to enquire:
y how an Emperour liued, unlesse he himselfe were an Emperour: for
y* the behauiour & vsage of so honourable personages are not to be
called in question of every one that doubteth, but of such as are
their equalls.

Alexander being commaunded of Philip his Father to wrestle in 33
the games of Olympia, answereed he woude, if there were a King
to striue with him, where-by I haue noted (that others seeme to
inforce) that as Kings pastimes are no playes for every one: so their

1. y* peeish] foolish H rest
2. 3 Satirus and Satyri F rest
6 w*]
in E rest
8 y* so all, but gr. I not
5 knew] know 1630-36 14 thou om. E rest
EUPHUES AND HIS ENGLAND

secretes, their counsells, their dealings, are not to be either scanned or enquired off any way, vnlesse of those that are in the lyke place, or serue the lyke person. I can-not tell whether it bee a Canterbury tale, or a Fable in Aesope, (but pretie it is, and true in my minde)

5 That the Foxe and the Wolfe, googing both a filching for foode, thought it best to see whether the Lyon were a sleepe or awake, least beeing too bolde, they should speede too bad. The Foxe entring into the Kings denne, (a King I call the Lyon) brought word to the Wolfe, that he was a sleepe, and went him-selfe to his owne

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

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

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

25 at home or abroad, dead or aluye. For this is sufficient for you to know, that there is a Lyon, not where he is, or what he doth. In lyke manner Euphues, is the governement of a Monarchie (though homely bee the comparision, yet apte it is) that it is neither the wise Fox, nor the malitious Wolfe, should venture so farre, as to learne

30 whether the Lyon sleepe or wake in his denne, whether the Prince fast or feasthe in his court: but this shoulde bee their order, to vnderstand there is a king, but what he doth is for the Goddes to examine, whose ordinance he is, not for men, whose ouer-seer he is. Then how vaine is it Euphues (too mylde a worde for so madde a minde) 

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

his om. E.F. 17 can] ran E 22 your] our B 24 to\om. E rest
31 his] thy E.F: the H rest
EUPHUES AND HIS ENGLAND

seemeth partial, observe more order then they, (and if I might say so of my good Bees,) more honestie: honestie my olde Graund-father called that, when menne lyued by law, not lyst: observing in all things the meane, which wee name vertue, and vertue we account nothing els but to deale justly and temperately.

And if I might crave pardon, I would a little acquaint you with the common wealth of my Bees, which is neyther impertinent to the matter we haue now in hand, nor tedious to make you weary.

Euphues delighted with the discourses of old Fidus, was content to heare any thing, so he myght heare him speake some thing, and as consenting willingly, hee desired Fidus to go forward: who nowe remouing him-selfe neerer to the Hyues, beganne as followeth.

Gentlemen, I haue for ye space of this twenty yeares dwelt in this place, taking no delight in any thing but only in keeping my Bees, & marking them, & this I finde, which had I not seene, I shold hardly have beleeneed. That they vse as great wit by induction, and arte by workmanship, as euer man hath, or can, vsing betweene themeselues no lesse iustice then wisdome, & yet not so much wisdome as maistie: in-somuch as thou wouldst thinke, that they were a kinde of people, a common wealth for Plato, so where they all labour, all gather honny, flye all together in a swarme, eate in a swarme, and sleepe in a swarme, so neate and finely, that they abhorre nothing so much as vnclenannes, drinking pure and cleere water, delighting in sweete and sound Musick, which if they heare but once out of tune, they flye out of sight: and therefore are they called the Muses byrds, because they folow not the sound so much as the consent. They lyue vnder a lawe, vsing great reverence to their elder, as to the wiser. They chuse a King, whose pallace they frame both brauer in show, and stronger in substance: whom if they finde to fall, they establish again in his thron, with no lesse dutie then devotion, garding him continually, as it were for feare he should miscarry, and for loue he should not: whom they tender with such fayth and fauour, that whether-soever he flyeth, they follow him, and if hee can not flye, they carry him: whose lyfe they so loue, that they will not for his safety stick to die, such care haue they for his health, on whom they build all their hope. If their

3 lust] lust E rest
13 this" these E rest
17 induction E rest: induction
M-G; gp. / intuition
18 betwene M
33 and em. E rest
EUPHUES AND HIS ENGLAND

Prince dye, they know not how to live, they languish, weep, sigh, neither intertending their work, nor keeping their olde societie.

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

20 They call a Parliament, wher-in they consult, for lawes, statutes, penalties, chusing officers, and creating their king, not by affection but reason, not by the greater part, but ye better. And if such a one by chaunce be chosen (for among men som-times the worst speede best) as is bad, then is there such ciuill war and dissertation, that yt-while he be pluckt downe, there can be no friendship, and ouer-thrownne, there is no enmitie, not fighting for quarrelles, but quietnesse.

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

When they goe forth to work, they marke the wind, the clouds, & whatsoever doth threaten either their ruine, or rainge, & having gathered out of everie flower honny they return loden in their mouthes, thighs, wings, and all the bodye, whome they that tarried at home receyue readily, as easing their backes of so great burthenes.

The Kyng him-selfe not idle, goeth vp and downe, entreating, threatening, commadding, vsing the counsell of a sequel, but not loosing the dignitie of a Prince, preferring those that labour to greater authoritie, and punishing those that loyster, with due seueritie. All
which thinges being much admirable, yet this is most, that they are so profitable, bringing vnto man both honnye and wax, each so wholesome that wee all desire it, both so necessary that we cannot misse them. Here Euphues is a common wealth, which oftentimes calling to my minde, I cannot chuse but commend aboue any that either I have heard or read of. Where the king is not for every one to talke of, where there is such homage, such loue, such labour, that I have wished oftentimes, rather be a Bee, then not be as I should be.

In this little garden with these hies, in this house haue I spent the better parte of my lyfe, yea and the best: I was neuer busie in matters of state, but referring all my cares vnto the wisdom of grave Counsellors, and my confidence in the noble minde of my dread Souvereigne and Queene, neuer asking what she did, but always praying she may do well, not enquiring whether she might do what she would, but thinking she would do nothing but what she might.

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

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

He is very obstinate, whome neither reason nor experience can persuade: and truly seeing you haue alledged both, I must needes allow both. And if my former request haue bred any offence, let my latter repentance make amendes. And yet this I knowe, that I enquyred nothing that might bring you into daunger, or me into trouble: for as young as I am, this haue I learned, that one maye poynct at a Starre, but not pull at it, and see a Prince but not search him: And for mine own part, I neuer mean to put my hand 35 betwene the barke and the tree, in or matters which are not for me to be ouer curious.

The common wealth of your Bees, did so delighte me, that I was not a lyttle sory yt either their estate haue not ben longer, or your pleasure more, for in my simple judgement, there was such an orderlye govt, that men may not be ashamed to imitate the, nor you wearye to keepe them.
They hauing spent much time in these discourses, were called in to Supper, Philautus more willing to eate, then heare their tales, was not the last yd went in: where being all set done, they were serued al in earthen dishes, al things so neat and cleanly, that they perceived a kinde of courtly Maiestie in the minde of their host, though he wanted matter to shew it in his house. Philautus I know not whether of nature melancholy, or feeling loue in his bosome, spake scarce ten words since his comming into the house of Ficus, which the olde man well noting, began merily thus to parole with him.

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

Philautus thus replied: I know good Father, my welcome greater then any ways I can requite, and my cheere more bountifull then euer I shall deserve, and though I seeme silent for matters that trouble me, yet I would not have you thinke me so foolish, that I should either disdaine your company, or mislyke your cheere, of both the which I thinke so well, that if time might aunsere my true meaning, I would excedde in cost, though in courtesie I know not how to compare with you, for (without flattery be it spoken) if the common courtesie of Englande be no worse then this toward straungers, I must needs thinke them happy that traualle into these coasts, and the inhabitants the most courteous, of all countreyes.

Heere began Euphues to take the tale out of Philautus mouth, and to play with him in his melancholicke moode, beginning thus.

No Father I durst sweare for my friend, that both he thinketh himselfe welcome, and his fare good, but you must pardon a young courtier, who in the absence of his Lady thinke...
forlome: And this vile Dog Loue will so ranckle where he biteth, that I feare my friends sore, will breed to a Fistula: for you may perceiue that he is not where he liues, but wheer he loueth, and more thoughts hath he in his head, then you Bees in your Hues: and better it were for him to be naked among your Waspes, though his bodye were al blistered, then to haue his heart stong so with affection, where-by he is so blinded. But beleue mee Fidus, he taketh as great delight to course a cogitation of loue, as you doe to vse your time with Honny. In this plight hath he bene euere since his conning out of Naples, and so hath it wroght with him (which I had thought impossible) that pure loue did make him Seasicke, insomuch as in all my travaile with him, I seemed to euer one to beare with me the picture of a proper man, but no liuing person, the more pitie, & yet no force. Philautus taking Euphues tale by the ende, & the olde man by the arme, betwene griefe and game, iest is and earnest, aunswered him thus.

Euphues would dye if he should not talke of loue once in a day, and therfore you must give him leaue after euery meale to close his stomache with Loue, as with Marmalade, and I haue heard, not those that say nothing, but they that kicke oftest against loue, are euers in loue: yet doth he vse me as the meane to moue the matter, and as the man to make his Myrrour, he himselfe knowing best the price of Corne, not by the Market folks, but his owne foote-stepthes. But if he vse this speach either to make you merrey, or to put me out of conceipt, he doth well, you must thanke him for the one, and I wil thinke on him for the other. I haue oftimes sworne that I am as farre from loue as he, yet will he no beleue me, as incredulous as those, who thinke none balde, till they see his braynes.

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

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

Where, and with that he paused, as though the remembrance
of his olde lyfe, had stopped his newe speach, but Philastus eytching
5 to hear what he would say, desired him to goe foward, vnto whome
Fidus eytching a great sigh sayd, I will. And there agayne made
a full poynct. Philastus burning as it were, in desire of this discouerce,
wraged him againe with great entreatie: then the olde man com-
mmanded the boorde to be vncouered, grace being sayd, called for
10 stoole, and sitting al by the fire, vtered the whole discouerce of his
lone, which brought Philastus a bedde, and Euphues a sleepe.

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

I Was borne in the wylde of Kent, of honest Parents, and worship-
full, whose tender cares, (if the fondnesse of parents may be so
term’d) prooued all things even from my very cradell, vntil their
graues, that might either bring me vp in good letters, or make me
30 heire to great lyuyngs. I (with-out arrogancie be it spoken) was not
inferiour in wit to manye, which finding in my selfe, I flattered my
selfe, but in yᵉ ende, deceived my selfe: For being of the age of xx.
years, there was no trade or kinde of lyfe that either fitted my
humour or serued my tourne, but the Court: thinking that place
35 the onely means to clymbe high, and sit sure: Wherin I followed
the vaine of young Soulciours, who judge nothing sweeter then
warre til they feele the weight. I was there entertained as well
by the great friends my father made, as by mine own forwardnesse,
where it being now but Honnie Moone, I endeauoured to courte
30 it with a grace, (almost past grace,) laying more on my backe then
my friends could wel beare, hauing many times a braue cloke and
a thredbare purse.

Who so conversant with the Ladyes as I? who so pleasaut?
who more prodigall? In-somuch as I thought the time lost, which
5 was not spent either in their company with delight, or for their
company in letters. Among all the troupe of gallant Gentle-men,
I singled out one (in whome I myslked nothing but his grauitie)
that about all I meant to trust: who as well for ye good qualities he saw in me, as the little governement he feared in mee, beganne one night to vitter these few wordes.

Friend Fidus (if Fortune allow a tearm so familiar) I would I might liue to see thee as wise, as I perceu the wittie, then should thy s life be so seasoned, as neyther too much witte might make thee proude, nor too great ryot poore. My acquaiynce is not great with thy person, but such insight haue I into thy conditions, that I feare nothing so much, as that, there thou catch thy fall, where thou thinkest to take thy rising. Ther belogeth more to a courtier as then brayer, which ye wise laugh at, or persouge, which ye chast mark not, or wit, which the most part see not. It is sober & discreet behauour, civil & gentle demeanor, that in court winneth both credit & commoditie: which counsel thy enripened yeares thinke to pro- ceede rather of the malice of age, then the good meaning. To ryde ye well is laudable, & I like it, to runne at the tilt not amisse, and I desire it, to reuell much to be praised, and I haue vsed it: which things as I know them all to be courtly, so for my part I accompt them necessary, for where greatest assemblies are of noble Gentle- men, there should be the greatest exercise of true nobilitie. And as I am not so presise, but that I esteeme it as expedient in feates of armes and actiuities to employ the body, as in study to wast the minde: yet so should the one be tempered with the other, as it myght seeme as great a shame to be valiaunt and courtly with-out learning, as to bee studious and bookish with-out value.

But there is an other thing Fidus, which I am to warn thee of, and if I might to wreast thee from: not that I enuy thy estate, but that I would not haue thee forget it. Thou seest too much (a little I thinke to bee too much) to dally with woemen, which is the next way to doate on them: For as they that angle for the Tortois, hauing ye once caught him, are dryuen into such a lythernesse, that they loose all their sprightynesse, being beennumed, so they that seeke to obtayne the good-will of Ladies, hauing once a little holde of their loue, they are dryuen into such a traunce, that they let go the holde of their libertie, bewitched like those that viewe the head of Medusa, or the Siluer tyed to the bough of the Beech tree, which keepeth him in a dead sleepe, though it beginne with a sweete slumber. I my selfe haue tasted newe wine, and finde it to bee more pleasant than whol- some, and Grapes gathered before they ripe, maye set the eyes
EUPHUES AND HIS ENGLAND

on lust, but they make the teeth an edge, and loue desired in the budde, not knowing what the blossom were, may delight the conceiptes of the head, but it will destreye the contemplature of the heart. What I speake now is of meere good-will, and yet ypon small presumption, but in things which come on the sodaine, one cannot be too warie to preuent, or too curious to mystrust: for thou art in a place, eyther to make thee hated for vice, or loved for vertue, and as thou reuerencyest the one before the other, so in yprightnesse of lyfe shewe it. Thou hast good friends, which by thy lewde delights, thou mayst make great enimies, and heawy foes, which by thy well doing thou mayst cause to be earnest abettors of thee, in matters that nowe they canauase agaynst thee.

And so I leaue thee, meaning herafter to beare the reign of thy brydell in myne hands: if I see thee head strong: And so he 35 departed.

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

I now fetching a windlesse, that I myght better haue a shoote, was prevented with ready game, which saueth me some labour, but gained me no quiet. And I would gentlemen yf you could feel the like impressions in your myndes at the rehersall of my mishappe, as I did passions at the entreing into it. If euer you loned, you 39 haue found the like, if euer you shall loue, you shall taste no lesse.

But he so eger of an end, as one leaping ouer a stile before hee come to it, desired few parentheses or digressions or glosses, but the text, wher he him-self, was coting in the margant. Then said Fidus, thus it fell out.

It was my chaunce (I know not whether chaunce or destinie) that being invited to a banket where many Ladies were and too many by one, as the end tryed, though then to many by al sauing yf one, as I thought, I cast mine eies so earnestly ypon hir, yf my hart vowd hir the mistris of my loue, and so fully was I resolved to 35 prosecut my determination, as I was earnest to begin it. Now

1 an] on rest 2-3 conceite rest 3 contemplative rest 11 doing well rest arbiters AB: arbitrers rest 12 they now rest 13 may AB: raine E: reine H rest 17 into]| in rest 20 wine glasse rest 23 my em. rest 25 euer you shal[l] never you E rest 26 the 1617 rest 26 he i.e. Phialasus (A) 27 glosses H rest 28 coating AF: quoting H rest 29 kill M

E 2
Gentleman, I commit my case to your considerations, being wiser then I was then, and somewhat as I gesse elder: I was but in court a noisice, having no frende, but him before rehearsed, whom in such a matter I was lyklier to finde a brydell, then a spurre. I never before that tyme could imagin what lose should meane, but vse the teamm as a bout to othere, which I found now as a feuer in my selfe, neither knowing from whence the occasion should arise, nor where I might seeke the remedy. This distresse I thought youth would haue worne out, or reason, or time, or absence, or if not every one of them, yet all. But as fire getting hould in the bottome of a tree, never leаueth till it come to the toppe, or as stronge poyson Antidote being but chafed in the hand, pearceth at the last the hart, so loue which I kept but low, thinking at my will to leave, entredd at the last so farre that it held me conquerde. And then disputing with my selfe, I played this on the bit.

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

To loue and to lyue well is wished of many, but incident to fewe. To live and to loue well is incident to fewe, but indifferent to all. To loue with-out reason is an argument of lust, to lyue with-out loue, a token of folly. The measure of loue is to haue no meane, the end to be everlasting.

Theseus had no neede of Ariadnes thread to finde the way into the Labyrinth, but to come out, nor thou of any help how to fall into these brakes, but to fall from them. If thou be witched with eyes, wear the eie of a wesill in a ring, which is an enchautment against such charmes, and reason with thy self whether ther be more pleasure to be accounted amorous, or wise. Thou art in the view of the whole court, wher the ielous wil suspecte vppon every light occasion, where of the wise thou shalt be accounted fond, & of the foolish amorous: the Ladies themselves, how-soeuer they looke, will thus imagine, that if thou take thought for loue, thou art but a foole, if take it lightly, no true seruant. Besides this thou art to be bounde as it were an Apprentice seruing seauen yeares for that,
EUPHUES AND HIS ENGLAND

which if thou winne, is lost in seauen hours, if thou louse thine
shall, it is no conquest: if thy superiour, thou shalt be enuyed:
shine inferior, laughed at. If one that is beautiful, hir colour
will change before thou get thy desire: if one that is wise, she will
over-reache thee so farre, that thou shalt never touch hir: if vertuous,
she will eschue such fonde affection, if one deformed, she is not
worthy of any affection: if she be rich, she needeth thee not: if
poore, thou needest not hir: if olde, why shouldest thou louse hir,
if young, why should she love thee.

Thus Gentlemen I fed my selfe with mine owne devices, thinking
by pecemeale to cut off that which I could not diminish: for the
more I strived with reason to conquere mine appetite, the more
against reason, I was subdued of mine affections.

At the last calling to my remembrance, an olde rule of lose, which
courtier then tolde me, of whom when I demanded what was the
first thing to winne my Lady, he answered, Opportunitie, asking
what was the second, he sayd Opportunitie: desirous to know what
might be the thirde, he replyed Opportunitie. Which answeres
marking, as one that thought to take mine ayme of so cunning
an Archer, conjectured that to the beginning, coticning and ending
of lose, nothing could be more conuenient then Opportunitie, to
the getting of the which I applied my whole studie, & wore my wits
to the hard stumpes, assuring my selfe, that as there is a time, when
the Hare will lyke the Houndes care, and the fierce Tigresse' play
with the gentle Lambe: so ther was a certein season, when women
were to be won, in the which moment they have neither will to deny,
nor wit to mistrust.

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

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

18 I t chaunced that this my Lady (whome although I might name
for the lose I bore hir, yet I will not for the reverence I owe hir,
but in this storie call hir Ifida) for to recrete hir minde, as also to

33
solace hir body, went into the countrey, where she determined to make hir abode for the space of three moneths, hauing gotten leaue of those that might best gueue it. And in this journey I founde good Fortune so favourabe, ye hir abiding was within two miles of my Fathers mantion house, my parents being of great familiaritie with the Gentleman, where my Iffida lay. Who now so fortunate as Fidus? who so fralicke? she being in ye countrey, it was no being for me in ye court? wher euer pastime was a plague, to the minde ye lyued in melancholy. For as the Turtle hauing lost hir mate, wandreth alone, loyng in nothing, but in solitariness, so poore Fidus in the absence of Iffida, walked in his chamber as one not desolate for lacke of company, but desperate. To make short of ye circumstauances, which holde you too long from that you would heare, & I faine vter, I came home to my father, wher at mine entrance, supper being set on the table, I espied Iffida, Iffida Gentleman, whom I founde before I sought, and lost before I wonne. Yet least the alteration of my face, might argue some suspition of my fallyes, I, as courtely as I could, though god knowes but coursly, at that time behaued my selfe, as though nothing payned me, when in truth nothing pleased me. In the middle of supper, Iffida as well for the acquaintance we had in court, as also the courtesie she vsed in generall to all, taking a glasse in hir hand filled with wine, dranke to me in this wise. Gentleman, I am not learned, yet have I heard, that the Uine beareth three grapes, the first alterneth, the second troublith, the third dulleth. Of what Grape this Wine is made I cannot tell, and therefore I must crave pardon, if either this draught change you, vnlesse it be to the better, or grieue you, except it be for greater gaine, or dull you, vnlesse it be your desire, which long preamble I vse to no other purpose, then to warne you from wine hereafter, being so well counselled before. And with that she drinking, deliered me the glasse. I now taking heart a grasse, to see hir so gameosome, as merely as I could, pledged hir in this manner.

IT is pitie Lady you want a pulpit, hauing preached so well out of the pot, wherein you both shewe the learning, which you profess you have not, and a kinde of loue, which would you had: the

4 ye E 7 frolick E rest being abiding E rest 8 ye
E rest 14 Fathers G 21 court E curt B 28 for om. E rest
32 merrily G rest 36 I before would E rest
one appeareth by your long sermon, the other by the desire you have to keepe me sober, but I will refer mine answere till after supper, and in the meane season, be so temperate, as you shall not thinke my wit to smell of the wine, although in my opinion, such grapes set rather an edge vpon wit, then abate the point. If I may speak in your cast, quoth Iffida (the glasse being at my nose) I thinke, wine is such a whetstone for wit, that if it be often set in that manner, it will quickly grinde all the steele out, & scarce leaue a back wher it found an edge.

With many like speaches we continued our supper, which I will not repeat, least you should thinke vs Epicures to sit so long at our meate: but all being ended, we arose, where as the manner is, thankes and cursie made to each other, we went to the fire, wher I boldened now, with out blushing tooke bir by the hand, & thus began to kindle the flame which I shoulde rather haue quenched, seeking to blow a cole, when I should haue blowne out the candle.

Entlewoman either thou thoughts my wits very short, y² a sippe of wine could alter me, or els yours very sharpe, to cut me off so roundly, when as I (without offence be it spoken) haue heard, that as deepe drinketh the Goose as the Gander.

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

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

Now sir, if you will lynce me to procedee, this I thought, y² if one of your yerees should take a dram of Magis, wherby consequently you shold fall to an ounce of loue, & then vpon so great heat take a little colde, it were inough to cast you awaie, or turne you out of the way. And although I be no Phisition, yet haue I bene vsetd to attend sicke persons, where I founde nothing to hurt them.
so much as Wine, which always drew with it, as the Adamant doth the yron, a desire of women: how hurtfull both have bene, though you be too young to have tried it, yet you are old enough to beleuee it. Wine should be taken as the Dogs of Egypt drinke water, by snatches, and so quench their thirst, and not hynder theyr running, or as the Daughters of Lysander vset it, who with a drappe of wine tooke a spoonefull of water, or as the Urigins in Rome, whose dryncke but theyr eye full, contenting them-selues as much with the sight, as the taste.

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

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

Lady, you thinke to wade deepe where the Foorde is but shallow, and to enter into the secretes of my minde, when it lyeth open already, wher-in you vse no lesse art to bring me in doubt of your good wil, then craft to put me out of doubt, haung bayted your hooke both with posyon and pleasure, in that, vsing the meanes of phisicke (where-of you so talke) myngling sweete siroppes with bytter dragges. You stand in feare that wine should inflame my lyuer and convert me to a louer: truly I am framed of that mettall, that I canne mortifye anye affections, whether it bee in dryncke or desire, that I haue no neede of your playsters, though I must needs give thankes for your paynes.

And nowe Phialutus, for I see Euphus begynne to nodde, thou shalt understand, that in the myydest of my repyle, my Father with the reste of the companye, interrupted mee, sayinge they woulde all fall to some pastyme, whiche bycause it groweth late Phialutus, wee will defere till the morning, for age must keepe a straight dyot or els a sickly life.

Phialutus tyckled in euerye vaine with delight, was loath to leaue so, although not wylling the good olde manne should breake his accustomed houre, vnto whome sleepe was the chieuest sustenence.
EUPHUES AND HIS ENGLAND

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

C'Entle-menne and Gentle-womenne, in the discourse of this loue,
it may seeme I haue taken a newe course: but such was the
tyme then, that it was strange to loue, as it is nowe common, and
then lesse vsed in the Courte, then it is now in the countrey: But
hating respecte to the tyme past, I trust you will not condemne
my present tyme, who am enforced to singe after their plaine-songe,
that was then vsed, and will followe heare-after the Crotchettas that
are in these dayes cunninglye handled.

For the minde of Louers alter with the madde moods of the
Mistresses: and so much are they within fewe yeares changed, that
we account their olde wooing and singing to haue so little cunning,
that we esteeme it barbarous, and were they liuing to heare our newe
quoings, they would judge it to haue so much curiositie, that they
would tearme it foolish.

In the time of Romulus all heades were rounded of his fashion,
in the time of Caesar cuired of his manner. When Cyrus lyued,
every one praysed the hooked nose, and when hee dyed, they
allowed the straighte nose.

And so it fareth with loue, in tymes past they vsed to wooe in
playne tarme, now in piked sentences, and hee speedeth best, that
spakehit wisest: every one following the newest waye, which is not
euer the nearest waye: some going ouer the stile when the gate is
open, and other keeping the right beaten path, when hee maye
crosse ouer better by the fieldes. Every one followeth his owne
fancie, which maketh diuers leape sherte for want of good rysinge,
and many shoote ouer for lack of true ayme.

And to that passe it is come, that they make an arte of that,
which was woont to be thought naturall: And thus it standeth,
that it is not yet determyned whether in loue Vlysses more preuailed
with his wit, or Paris with his personage, or Achilles with his
proweesse.

For everye of them haue Venus by the hand, and they are all
assayed and certaine to winne his heart.

? 24 before strange A B E rest 17 quoings so all 24 picked A rest
17 and other M 1630-36: an other A B: another G rest 36 hath E rest
But I hadde almost forgotten the olde manne, who vseth not to sleepe compasse, whom I see with Euphues and Philantus now alreadye in the garden, readye to proceeze with his tale: which if it seeme tedious, wee will breake of againe when they go to dynner.

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

Entle-menne, yester-nyght I left of abruptlye, and therefore I must nowe bgyyne in the like manner.

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

Thou art a courtier Fidus, and therefore best able to resolve any question: for I knowe thy witte good to vnderstand, and ready to answere: to thee therfore I addressse my talke.

Here was som-time in Sienna a Magnifico, whom God blessed with three Daughters, but by three wifes, and of three sundrye qualities: the eldest was verye fayre, but a verye foole: the second merualious wittie, but yet merualious wanton: the third as vertuous as any liuing, but more deformed then any that euer lyned.

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

I thank the Gods, that have given me three Daughters, who in theyr bosomes carry theyr dowries, in-somuch as I shall not neede to disburse one myte for all theyr marryages. Maydens be they never so foolyshe, yet beeynge fayre, they are commonlye fortunate: for that men in these dayes, have more respect to the out ward show then the inward substance, where-in they imitate good Lapidaryes, who chuse the stones that delight the eye, measuring the value not by the hidden vertue, but by the outwarde glistering: or

7 the] be M 11 nowe om. BE rest 25. yet om. E rest the like] like G: this E rest
26 with him-selfe om. E rest 27 thank ... that] think
EUPHUES AND HIS ENGLAND

wie Painters, who laye their best coulours, vpon their worst counterfeite.

And in this me thinketh Nature hath dealt indifferently, that a sole whom every one abhorreth, shoulde haue beautie, which every one desireth: that the excellencie of the one might excuse the vnsite of the other: for as we in nothing more differ from the Gods, then when we are fooles, so in nothing doe we come neere them so much, as when we are amiable. This caused Hefen to be swiched vp for a Starre, and Ariadne to be placed in the Heauens, not that they were wise, but faire, fitter to adde a Majestie to the Sky, then beare a Majestie in Earth. Juno for all hir iealousie, beholding Jph, wished to be no Goddesse, so she might be so gallant. Love commeth in at the eye, not at the eare, by seeing Natures worke, not by hearing womens words. And such effects and pleasure doth sight bring vnto vs, that diuers haue lyued by looking on faire and beautifull pictures, desiring no meate, nor harkning to any Musick. What made the Gods so often to trewant from Heauen, and mych heere on earth, but beautie? What made men to imagine, that the Firmament was God but the beautie? which is sayd to bewitch the wise, and enchaunt them that made it. Fignation for beautie, loued an Image of Ioyry, Appelles the counterfeit of Campaspe, and none we haue heard off so sencelesse, that the name of beautie, cannot either breake or bende. It is this onely that Princes desire in their Houses, Gardeins, Orchards, and Beddes, following Alexander, who more esteemed the face of Jesus, not yet finished, then the Table of the nyne Musevs perfected. And I am of that minde that there can be nothing giong vnto mortall men by the immortal Gods, eyther more noble or more necessary then beautie. For as when the counterfeit of Ganymedes, was shewen at a market, evry one would faigne buye it, because Zosius had there-in shewed his greatest cunning: so when a beautifull woman appeareth in a multitude, every man is drawnse to sue to hir, for that the Gods (the onely Painters of beautie) haue in hir expressed, the art of their Deitie. But I wil heere rest my selfe, knowing that if I should runne so farre as Beautie would carry me, I should sooner want breath to tell hir praises, than matter
to proue them, thus I am perswaded, yt my faire daughter shal be wel maried, for there is none, that will or can demand a greater ioynter then Beatie.

My second childe is wittie, but yt wanton, which in my minde, rather addeth a delight to the man, then a disgrace to the mayde, and so lynked are those two qualities together, that to be wanton without wit, is Apishnes: & to be thought wittie without wantonnes, precisenesse. When Lais being very pleasant, had told a merry jest: It is pitie sayde Aristippus, that Lais hauing so good a wit, should be a wanton. Yea quoth Lais, but it were more pitie, that Lais shoulde be a wanton and hauie no good wit. Ocyris King of the Aegyptians, being much delighted with pleasant conceits, would often affirme, that he had rather hauie a virgin, that could gue a quicke answere that might cut him, then a milde speach that might claw him. When it was obiected to a gentlewoman, yt she was neither faire nor fortunate, & yet quoth she, wise & wel fauoured, thinking it the chiepest gift yt Nature could bestow, to hauie a Nut-browne hue, and an excellent head. It is wit yt allureth, when euery word shall hauie his weight, whe nothing shall proceed, but it hauie either sauour of a sharpe conceit, or a secret conclusion. And this is the greatest thing, to conceiue readily and answere aptly, to vnderstand whatsoever is spoken, & to reply as though they vnder-stooode nothing. A Gentleman yt once loued a Lady most entirely, walking with hir in a parke, with a deepe sigh began to say, O yt women could be constant, she replied, O yt they could not. Pulling yt hir hat over hir head, why quoth the gentleman doth the Sunne offend your eyes, yea, answered she the sonne of your mother, which quicke & ready replies, being well marked of him, he was enforced to sue for yt which he was determined to shake off. A noble man in Sienna, disposed to iest wt a gentlewoman of meanes 30 birth, yet excellent qualities, between game & earnest gan thus to sfalute hir. I know not how I shold cômèd your beautie, because it is somewhat to brown, nor your stature being somewhat to low, & of your wit I cæ not judge, no quoth she, I believe you, for none cæ judge of wit, but they that hauie it, why then quoth he, doest 35 thou thinke me a foole, thought is free my Lord quoth she, I will not take you at your word. He perceiuing al outward faults to be recópenced with inward fauour, chose this virgin for his wife.
And in my simple opinion, he did a thing both worthy his stoeke
and hir vertue. It is wit that flourisbeth, when beautie fadeth: that
war in young when age approcheth, and resembleth the Iuie leafe,
who although it be dead, continueth green. And because of all
creatures, the womans wit is most excellent, therefore have the Poets
fained the Muses to be women, the Nimphes, the Goddesses: en-
samples of whose rare wisedomes, and sharpe capacities would
nothing but make me commit Idolatryy with my daughter.

I neuer heard but of three things which argued a fine wit, Inuen-
tion, Conceiuing, Aunswering. Which have all bene found so
common in women, that were it not I should flatter the, I should
think the singular.

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

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

Who neuer delighteth in costly apparell, but euer desireth homely
attire, accompling no brauery greater then vertue: who beholding
hir vgye shape in a glasse, smylyng sayd: This face were faire, if it
were tourned, noting that the inward motions would make the out-
ward fauour but counterfeit. For as v[e] precious stone Sandastra,
hath nothing in outward appearance but that which seemeth
blacke, but being broken pouerth forth beames lyke the Sunne: so
vertue sheweth but bare to the outward eye, but being pearced with
inward desire, shinent lyke Christall. And this dare I auouch v[as]
The Tragolite which digged in the filthy ground for rootes, and
found the inestimable stone Topason, which inriched them euer
after: so he that seeketh after my youngest daughter, which is
deformed, shall finde the great treasure of pietie, to comfort him
during his lyfe. Beautiful women are but lyke the Ermine, whose

[2 wit | it E rest | 6 Goddess M | 9 which | that E rest | 10 all]
also E rest | 27 shape | face E rest
skinne is desired, whose carcasse is dispised, the vertuous contrariwise, are then most lyked, when theyr skinne is leaste loued.

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

Now Gentleman, I haue propounded my reasons, for every one I must now aske you the question. If it were your chaunce to trauaille to Sienna, and to see as much thar as I haue tolde you here, whether would you chuse for your wife the faire foole, the witty wanton, or the crooked Saint.

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

Ady Iffida, and Gentle-woemenne all, I meane not to trauayle to Sienna to wooe Beautie, least in comming home the ayre change it, and then my labour bee lost: neythyr to seeke so farre for witte, least shee accompt me a foole, when I myght speede as well neerer hande: nor to sure to Uertue, least in Italy I be infected with vice: and so looking to gette Jupiter by the hand, I catch Pluto by the heele.

But if you will imagine that great Magnifico to have sent his three Daughters into England, I would thus debate with thee before I would bargin with thee.

I loue Beautie wel, but I could not finde in my hart to marry a foole: for if she be impudent I shal not rule hir: and if she be obstinate, she will rule me, and my selfe none of the wisest, me thinketh it were no good match, for two fooles in one bed are too many.

Witte of all thinges setteth my fancies on edge, but I shoule hardly chuse a wanton: for be she neuer so wise, if alwayes she want one when she hath me, I had as leiffe she should want me too, for of all my apparell I woulde have my cappe fit close.

Uertue I cannot dislike, which hether-to I haue honoured, but such a crooked Apostle I neuer brooked: for vertue may well fatte my minde, but it will neuer seede mine eie, & in mariage, as market

9 to 11) so E 20 to 11) for E rest 31 fancy E rest 33 should] would
E-1543 of om. E rest

EUPHUES AND HIS ENGLAND
likes tel me, the husband should have two cles, & the wife but one:
but in such a match it is as good to have no eye, as no appetite.

But to a usners of three inconveniences, which I would chuse
(although each threaten a mischiefe) I must needs take the wise
wanton: who if by hir wantonnesse she will neuer want wher she
likes, yet by hir wit she will euer conceale whom she loues, & to
weare a borne and not knewe it, will do me no more harme then to
eeate a fye, and not see it.

Iffode I know not whether stong with mine answer, or not content
with my opinio, replied in this maner.

Then Fidus when you match, God send you such a one, as you
like best: but be sure alwaies, that your head be not higher then
your hat. And thus faining an excuse departed to hir lodging, which
causd al the company to brake of their determined pastimes,
leauing me perplexed with a hundred contrary imaginations.

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

Thus all night tossing in my bedde, I determined the next day, if
anye opportunitie were offered, to offer also my importunate seruice.
And found the time fitte, though hir minde so froward, that to
thinke of it my herte throbbed, and to yetter it, wil bleede freshly.

The next daye I comming to the gallery where she was solitarily
walking, wth hir frowning cloth, as sick lately of the solens, understand-
ing my father to bee gone on hunting, and al other the
Gentlewomen either walked abroad to take the aire, or not yet redy
to come out of their chambers, I adventured in one ship to put all
my wealth, and at this time to open my long conceale loue, deter-
mining either to be a Knight as we saye, or a knitter of cappes,
And in this manner I vterred my first speach.

Ady, to make a long preamble to a short sute, wold seeme super-
fluous, and to beginne abruptly in a manner of great weight,
might be thought absurde: so as I am brought into a doubt whether
I should offend you with too many wordes, or hinder my selfe with
too fewe. She not staying for a longer treatise brake me of uss
roundly.

15 an E-H 22 tomed E rest 26 of] on E rest nullens A rest
26 abroad A rest 30-1 determined GE rest
Gentle-man a short sute is soone made, but great matters not easily graunted, if your request be reasonable a word wil servé, if not a thousand wil not suffice. Therfore if ther be any thing that I may do you pleasure in, see it be honest, and vse not tedious discourses or colours of retorick, which though they be thought courtly, yet are they not esteemed necessary: for the purest Emeraud shineth Britest when it hath no oyle, and trueth delighteth best, when it is apparayed worst.

Then I thus replied.

Ayre Lady as I know you wise, so haue I found you curteous, which two qualities meet in one of so rare beautie, must forshow some great meruaile, and workes such effectes in those, that eyther haue heard of your prayse, or seene your person, yé they are enforced to offer them-selues vnto your service, among the number of which your vassalles, I though least worthy, yet most willing, am nowe come to proffer both my life to do you good, and my lyuings to be at your command, which franck offer proceeding of a faithfull mynde, can neyther be refused of you, nor misliked. And because I would cut of speaches which might seeme to savour either of flattery, or deceibe, I conclude thus, that as you are the first, vnto whom I haue vowed my loue, so you shall be the last, requiring nothing but a friendly acceptaunce of my servie, and good-will for the rewarde of it.

Iffidos whose right care beganne to glowe, and both whose cheekes waxed red, eyther with choler, or bashfulnesse, tooke me vp thus for stumbling.

Entle-man you make me blush as much for anger as shame, that seeking to prayse me, & proffer your selfe, you both bring my good name into question, and your ill meaning into disdaine: so that thinking to present me with your hart, you have thrust into my hands the Serpent Amphisbena, which hauing at eche ende a sting, hurteth both wayes. You tearme me fayre, and ther-in you flatter, wise and there-in you meane wittie, curteous which in other playne words, if you durst haue vittered it, you would have named wanton.

Haue you thought me Fidus, so light, that none but I could fit

2 reasonable M 4 honest M 5 colors M 6 Emeraud BG 7 best om. BE rest 12 workes such effect G: work 25 reddle B rest 29 into [1] in E rest
your loosenesse? or am I the wittie wanton which you harped upon yester-night, that would always give you the stynge in the head? you are much decuyed in mee Fidus, and I as much in you: for you shall neuer finde me for your appetit, and I had thought neuer 5 to have tasted you so vnpleasent to mine. If I be amiable, I will doe those things that are fit for so good a face: if deformed, those things which shall make me faire. And howsooner I lyue, I pardon your presumption, knowing it to be no lesse common in Court then foolish, to tell a faire tale, to a foule Lady, wherein they sharpen 10 I confesse their wittes, but shew as I thinke small wisdome, and you among the rest, because you would be accompted courtly, haue assayed to feele the veyne you cannot see, wherein you follow not the best Phisitions, yet the most, who feeling the pulses, doe always say, it betokeneth an Ague, and you seeing my pulses beat pleasantly, 15 judge me apte to fall into a fooles Feuer: which leaste it happen to shake mee heere-afer, I am minded to shake you off now, vsing but one request, wher I shold seyke oft to reuenghe, that is, that you neuer attempt by word or writing to sollicithe your sute, which is no more pleasant to me, then the wringing of a streight shoe.

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

I Perceue Iffida that where the streame runneth smoothest, the water is deepest, and where the least smoake is, there to be the 25 greatest fire: and wher the mildest countenance is, there to be the melancholiest conceits. I sweare to thee by the Gods, and there she interrupted me againe, in this manner.

Fidus the more you sweare, the lesse I beleue you, for that it is a practise in Loue, to have as little care of their owne oaths, 30 as they haue of others honors, imitating Jupiter, who neuer kept oath he swore to Iuno, thinking it lawfull in loue to haue as small regard of Religion, as he had of chastitie. And because I wil not feede you with delays, nor that you should comfort your selfe with tryall, take this for a flatte answere, that as yet I meane not to loue any, and if I doe, it is not you, & so I leaue you. But once again
I stayed hir steppes being now throughly heated as well with louse as with cholar, and thus I thundered.

If I had vsed the polycie that Hunters doe, in catching of Hien, it might be also, I had now won you: but coming of the right side, I am entangled my selfe, & had it ben on ye left side, I shold haue intuiged thee. Is this the guerdon for good wil, is this ye courtesie of Ladies, the lyfe of Courtiers, the foode of louers? Ah Liffida, little dost thou know the force of affection, & threfore thou rewardest it lightly, neither shewing courtesie lyke a Louer, nor giving thankes lyke a Ladye. If I should compare my bloud with thy birth, I am as noble: if my wealth with thine, as rich: if confer qualities, not much inferior: but in good wil as farre aboue thee, as thou art beyond me in pride.

Doest thou disdain me becaus thou art beautiful? why coulous fade, when courtesie flourisheath. Doest thou reiect me for that thou art wise? why wit hauing tolde all his cardes, lacketh many an ace of wisedome, But this is incident to women to lose those that least care for them, and to hate those that most desire them, making a stake of that, which they should vse for a stomacher.

And seeing it is so, better lost they are with a lyttle grudge, then found with much griefe, better solde for sorrow, then bought for repentance, and better to make no acount of loue, then an occupation: Wher all ones service be it never so great is never thought enough, when were it never so lyttle, it is too much. When I had thus raged, she thus replied.

Fidus you goe the wrong way to the Woode, in making a gappe, when the gate is open, or in seeking to enter by force, when your next way lyeth by favor. Wherein you follow the humour of Ajax, who loosing Achilles shielde by reason, thought to winne it againe by rage: but it fell out with him as it doth commonly, with all those ye are cholaricke, that he hurt no man but himself, neither haue you moved any to office but your selfe. And in my mind, though simple be the comparison, yet seemly it is, that your anger is lyke the wrangling of children, who when they cannot get what they would haue by playe, they fall to crying, & not vnylke the ye of foule gamesters, who hauing lost the maine by true judgement...
thinke to face it out with a false oath, and you missing of my loue, which you required in sport, determine to hit it by spite. If you have a commission to take vp Ladyes, lette me see it: if a priuledge, let me know it: if a custome, I meane to breake it.

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

Whereas you bring in a rable of reasons, as it were to bynde mee agaynst my will, I aunswere that in all respectes I thinke you so farre to excell mee, that I cannot finde in my heart to matche 15 with you.

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

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

Now wher-as you bring in (I know not by what profe, for I thinke you were neuer so much of womens counsellors) that there women best lyke, where they be least beloued, then ough (you) the 25 more to pitie vs, not to oppresse vs, seeing we haue neither free will to chuse, nor fortune to enjoy. Then Fidus since your eyes are so sharpe, that you cannot onely looke through a Millstone, but cleane through the minde, and so cunning that you can lenell at the dispositions of women whom you neuer knew, me thinke thoy should 30 vs the meane, if you desire to haue the ende, which is to hate those whom you woule haue to loue you, for this haue you set for a rule (yet out of square) that women then loue most, when they be loathed most. And to the ende I might stoope to your lure, I pray begin to hate me, that I may loue you.

35 Touching your loosing and finding, your buying & sellying, it much skilfull not, for I had rather you shoulde loose me so you might neuer finde me againe, then finde me that I should thinke
my selfe lost: and rather had I be solde of you for a penny, then bought for you with a pot. If you meane either to make an Art or an Occupation of Loue, I doubt not but you shal finde worke in the Court sufficient: but you shal not know the length of my foote, vntill by your cunning you get commendation. A Phrase now there is which belongeth to your Shoppe boorde, that is, to make loue, and when I shall heare of what fashion it is made, if I like the pattorn, you shall cut me a partlet: so as you cut it not with a paire of left handed sheeres. And I dispute not though you have marred your first lone in the making, yet by the time you have to made three or foure lounes, you will prowe an expert work-manne: for as yet you are like the Taylours boy, who thinketh to take measure before he can handle the sheeres.

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

In the meane season do not discourage your self. Appeiles was no good Paynter the first day: For in evey occupation one must first endeavoure to beginne. He that will sell lawne must learne to fold it, and he that will make loue, must learne first to courte it.

As she was in this vaine very pleasaut, so I think she would haue bene verye long, had not the Gentlewomen called hir to walk, being so faire a day: then taking hir leave very curteously, she left me alone, yet turning againe she saide: will you not mane vs ? & Fidus, beeing so proper a man? Yes quoth I, and without asking to, had you beeene a proper woman. Then snyling she saide: you should finde me a proper woman, had you bene a proper work-man. And so she departed.

Nowe Philautus and Euphues, what a trauence was I left in, who bewailing my loue, was answered with hate: or if not with hate, with such a kind of heate, as almost burnt the very bowells with-in me. What greter discuties could thur possibely rest in the minde of a Gentle-woman, then with so many nips, such bitter girdes, such disdainfull glickes to answere him, that honoured hir? What crueltie more vnfit for so comely a Lady, then to spurre him that galloped, or to let him bloud in the hart, whose veine she shold haue stanched in the liuer? But it fared with me as with the herb

21 first learme E rest 25 me] him E rest glickes AB: glikes B: gleeke F rest 33 possible EF 35
EUPHUES AND HIS ENGLAND

But to make an ende both of my tale and my sorrowes, I will proceede, onely craving a little patience, if I fall into mine old

10 passions: With-that Philastus came in with his spоеke, saying: in

faith Fidus, mee thinketh I could never be weary in hearing this
discourse, and I fear me the ende will be to soone, although I feele
in my self the impression of thy sorrowes. Yea quoth Euphues, you
shall finde my friend Philastus so kinde harted, that before you
have done, he will be farther in love with hir, then you were: for as
your Lady saide, Philastus will be bound to make love as warden
of thy occupation. Then Fidus, well God graunt Philastus better
sucesse than I hadde, which was too badde. For my Father being
returned from hunting, and the Gentle-women from walking, the
15 table was couered, and we all set downe to dinner, none more
pleaunt than Iffylde, which would not conclude his mirth, and
I not melancholie, because I would couer my sadnesse, least either
she might thinke me to doat, or my Father suspect me to desire
hir. And thus we both in table talke beganne to rest. She
20 requesting me to be hir caruer, and I not attending well to that
she couered, gave hir salt, which when she received, she gan
thus to reply.

In sooth Gentle-manne I seldome eate salt for feare of anger,
and if you giue it mee in token that I want wite, then will you
25 make me cholericke before I eate it: for woemen be theuuer so
foolish, would euer be thought wise.
I stayd not long for mine aunswere, but as well quickened by hir
former talke, and desirous to crye quittaucne for hir present tongue,
and thus.

If to eate store of salt cause one to frette, and to have no salte
signifie lacke of wit, then do you cause me to meruaile, that eating
so salte you are so capituous, and louing no salt you are so wise,
EUPHUES AND HIS ENGLAND

when in deede so much wit is sufficient for a woman, as when she is in the raine can warne hir to come out of it.

You mistake your ayme quoth Ifyda, for such a shrowre may fall, as did once into Danaer lap, and then y* woman were a foole that would come out of it: but it may be your mouth is out of taste, therfore you were best season it with salt.

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

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

Lady Ifyda, it is not vnlikely but y* you can aunswer a question as wisely, as the last nyght you asked one wyllye, and I trust you wil be as ready to resolve any doubt by entreatie, as I was by commattement.

There was a Lady in Spaine, who after the decease of hir Father hadde three sutors, (and yet neuer a good Archer) the one excelled in all gifts of the bodye, in-somuch that there could be nothing added to his perfection, and so armed in all poyntes, as his very* lookes were able to pearce the heart of any Ladye, especially of such a one, as seemed hir selue to haue no lesse beautie, than he had personage.

For that, as betweene the similitude of manners there is a friendshiep in euerie respecte absolute: so in the composition of the bodie there is a certaine loue engendred by one looke, where both the bodies resemble each other as wouen both in one lombe. The other hadde nothing to commend him but a quicke witte, which hee hadde aways so at hir will, that nothing could be spoken, but he would wrest it to his owne purpose, which wrought such delight in this Ladye, who was no lesse witte then hee, that you woulde haue thought a mariage to be solemnized before the match could be talked of. For there is nothing in loue more requisite, or more delectable, then pleasant and wise conference, nether canne there arysse any storme in loue which by witte is not turned to a calme.

The thirde was a Gentl-man of great possessions, large reuennes,
EUPHUES AND HIS ENGLAND

'toll of money, but neither the wisest that ever enjoyed so much, nor ye proprest that ever desired so much, he had no plea in his suite; but gyllt, which rubbed well in a hoast hand is such a grease as will supple a very hard heart. And who is so ignorant that knoweth not, gold be a key for every locke, chieffy with his Ladye, who his selfe was well stored, and as yet infected with a desyre of more, that shee could not but lende him a good countenance in this match.

Now Lady Issida, you are to determine this Spanish bargain, or if you please, we wil make it an English controversie: supposing you to be the Lady, and three such Gentlemen to come vnto you a woing, In faith who should be the speeder?

Gentleman (quoth Issida) you may answere your owne argument if you would, for if you conclude the Lady to be beautifull, witty and wealthy, then no doubt she will take such a one, as should haue comelinesse of body, sharpenesse of wit, and store of riches: Otherwise, I would condemnpe that wit in hir, which you seeme so much to commend, hir selfe excelling in three qualities, shee should take one, which was endued but with one: in perfect loue the eye must be pleased, the eare delighted, the heart comforted: beautie causeth the one, wit the other, wealth the third.

To loue onely for comelinesse, were lust: to lyke for wit onely, madnesse: to desire chieffy for goods, couetousnesse: and yet can there be no loue with-out beautie, but we loath it: nor with-out wit, but wee scorne it: nor with-out riches, but we repent it. Every floure hath his blossomme, his sauour, his sappe: and euerie desire should haue to feede the eye, to please the wit, to maintaine the roote.

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

a proprent ABGF rest: proprent E. 5 to before be A rest 6 as] are M
7 him om. E rest 33 be'] vee E rest 37 one om. E rest
I perceiving hir to stand so stilly, thought if I might to remove hir footling, and replied again.

Lady you now thinke by policie to start, where you bound me to aunswere by necessitie, not suffering me to Ioyne three flowers in one Nosegay, but to chuse one, or els to leave all. The lyke must I craue at your hands, that if of force you must consent to any one, whether would you haue the proper man, the wise, or the rich.

She as not without an answer, quickly requited me.

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

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

My father liked hir choyce, whether it were to flatter hir, or for feare to offend hir, or that he loused money himselfe better then either wit or beautie. And our conclusions thus ended, she accompanied with hir gentlewomen and other hir seruants, went to hir Unclcs, hauing taried a day longer with my father, then she appoynted, though not so manye with me, as shee was welcome.

Ah Philautus, what tormentes diddest thou thinke poore Fidus endured, who now felt the flame euene to take full holde of his heart, and thinking by solitarinesse to drive away melancholy, and by imagination to forget lone, I laboured no otherwise, then he thit to haue his Horse stande still, pricketh him with the spurre, or he hauing sore eyes rabbeth them with salt water. At the last with continual abstinence from meat, from company, from sleepe,
my body began to consume, & my head to waxe idle, insomuch that
the sustenance which perforce was thrust into my mouth, was never
digested, nor ye^e talke which came from my adile braines liked: For
euer in my slumber me thought Iffida presented hir self, now with
a countenance pleasant and merry, streight-waies with a colour full
of wrath and mischiefe.

My father no lesse sorrowfull for my disease, then ignorant of ye
cause, sent for divers Phisitions, among the which ther came an
Italiun, who feeling my pulses, casting my water, & marking my
lookes, commanded the chamber to be voyded, & shutting the
doore applied this medicine to my malady. Gentleman, there is
none that can better heale your wound than he ye^e made it, so that
you should have sent for Cupid, not Aesculapius, for although they
be both Gods, yet will they not meddle in each others office.

Appelles wil not goe about to amed Lisippus curuing, yet they both
wrought Alexander: nor Hippocrates busie himself w^k Ouids art, &
yet they both described Venus. Your humour is to be purged not
by the Apothearies confections, but by the following of good
counsaille.

You are in loue Fidus? Which if you couer in a close chest,
will burne evry place before it burst the locke. For as we know
by Phisick that poysin wil dispere it selfe into evry veyne, before it
part the hart: so I haue heard by those ye^e in loue could say
somwhat, that it maineth evrye parte, before it kill the Lyuer.

If therefore you will make me privie to all your deuises, I will
procure such meanes, as you shall recouer in short space, otherwise
if you seeke to conceale the partie, and encrease your passions, you
shall but shorten your lyfe, and so loose your Loue, for whose sake
you lyne.

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

Unto him I discoursed the faithfull loue, which I bore to Iffida,
and described in euerie particular, as to you I haue done. Which
he hearing, procured with in one daye, Lady Iffida to see me, telling
my Father, that my disease was but a consuming Feuer, which he
hoped in short time to cure.

When my Lady came, and saw me so altered in a moneth, wasted
to the hard bones, more lyke a ghost then a lyuing creature, after
many words of comfort (as women want none about sicke persons)
when she saw opportunitie, she asked me whether the Italian were
my messenger, or if he were, whether his embassage were true, which
question I thus answered.

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

I haue louded you long, and now at the length must leave you, as
whose hard heart I will not impute to discusties, but destines,
it contenteth me that I dyed in fayth, though I could not live
in fauour, neyer was I euer more desirous to begin my lyme, the
I am now to ende my life. Things which cannot be altered are to
be borne, not blamed: follies past are sooner remembred than
redressed, and time lost may well be repented, but never recalled.
I will not recount the passions I haue suffered, I think the effects
show them, and now it is more behoefull for me to fall to praying
for a new life, then to remember the oldie: yet this I ad (which
though it merit no mercy to saue, it deserreth thankes of a friend) that
onely I louded thee, and liued for thee, and nowe dye for thee.
And so turning on my left side, I fetched a deep sigh.

Iffyda the water standing in his eyes, clasping my hand in his,
with a sadde countenaunce answerd mee thus.

My good Fides, if the encreasing of my sorrowes, might mitigat
the extremity of thy sickness, I could be content to resolve
my selfe into teares to ridd thee of trouble: but the making of
a fresh wound in my body, is nothing to the healing of a festred
sore in thy bowelles: for that such diseases are to be cured in the
end, by the meanes of their originall. For as by Basill the Scorpion
is engendred, and by the meanes of the same hardbore destroyed: so
loue which by time & fancie is bred in an idle head, is by time and
fancie banished from the heart: or as the Salamander which being
a long space nourished in the fire, at the last quencheth it, so
affection hauing taken hold of the fancie, and liuing as it were in

10 the em. E rest (cf. p. 11, l. 3) 11 before must GE rest 16 lost
past GE rest 17 effects H rest: effect M-GEF (the ‘s’ having dropped out
before show) 18 behoves all GE rest 23 hands E rest 30 meanes
names M 32 head] brains E rest 35 hauing taking M
the minde of the louver, in tract of tyme altereth and chaungeth the heate, and turneth it to chinesse.

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

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

SO it is Fidus and my good friende, that about a two yeares past, ther was in count a Gentleman, not vnknown vnto thee, nor I think vnbeloued of thee, whose name I will not conceale, least thou shouldest eyther thinke me to forge, or him not worthy to be named. This Gentleman was called Thirus, in all respectes so well qualified as had he not beene in love with mee, I should haue bene enamoured of him.

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

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

15 For I stooede in a great maming, how I might behaue my selfe, least being too coyde he might thinke mee proud, or vsing too much curtseie, he might judge mee wanton. Thus long time I held him in a doubt, thinking there-by to haue just tryall of his faith, or plaine knowledge of his falshood. In this manner I led my life almost one yeare, vntill with often meeting and diuers conferences, I felt my selfe so wounded, that though I thought no heauen to my happen, yet I lyued as it were in hell till I had enjoyed my hope.

For as the tree Ebenus though it no way be set in a flame, yet it burneth with sweete sauors: so my minde though it could not be 20 fired, for that I thought my selfe wise, yet was it almost consumed to ashes with pleaasante delights and sweete cogitations: in-somuch as it fared with mee, as it doth with the trees striken with thunder,
which hauing the barkes sounde, are brused in the bodye, for finding
my outewarde partes with-out blymeshe, looking into my minde,
could not see it with-out blowes.

I now perceiving it high time to use the Phisition, who was
always at hande, determined at the next meeting to conclude such
faithful and inviolable league of loue, as neither the length of time,
nor the distance of place, nor the threatening of friends, nor the
spight of fortune, nor the feare of death, should eyther alter or
diminish: Which accordingly was then finished, and hath hether-to
bene truely fulfilled.

Thirrus, as thou knowest hath ever since bene beyonde the Seas,
the remembrance of whose constancie is the onely comfort of my
life: nether do I reioyce in any thing more, then in the fayth of my
good Thirrus.

Then Fidas I appeale in this case to thy honestie, which shall 15
determine of myne honour. Wouldest thou have me inconstant to
my olde friend, and faithfull to a newe? Knowest thou not that as
the Almond tree beareth most fruite when he is olde, so loute hath
greatest fayth when it groweth in age. It falleth out in loute, as it
doeth in Uines, for the young Uines bring the most wine but the olde
the best: So tender loute maketh greatest showe of blossomes, but
tried loute bringeth forth sweetest iuyc.

And yet I will say thus much, not to adde courage to thy
attempts, that I haue taken as great delight in thy company, as
euer I did in anyes, (my Thirrus onely excepted) which was the
cause that oftentimes, I would eyther by questions mone thee to
talk, or by quarrels incite thee to choller, perceiving in thee a wit
auswernable to my desire, which I thought throughly to whet by
some discourse. But wert thou in comlines Alexander, and my
Thirrus, Thersites, wert thou Vyses, he Mydas, thou Croesus, he 30
Cordus, I would not forsake him to have thee: no not if I might
ther-by prolong thy life, or saue mine owne, so fast a roote hath true
loute taken in my hart, that the more it is digged at, the deeper
it groweth, the oftener it is cut, the lesse it bleedeth, and the more
it is loaded, the better it beareth.

What is there in this vile earth that more commendeth a woman
then constancie? It is neither his wit, though it be excellent that

6 a before faithful ABE rest 10 cruelly II rest 16 mine] mine owne
E rest 17 my] mine ABE rest 18 he] it E rest 24 a before delight
E rest 25 any E rest 30 Croesus Frest 31 Cordus E 35 at om. E rest
I esteeme, neyther his byrth though it be noble, nor his bringing vppe, which hath alwayes bene courtlye, but onelye his constancie and my fayth, which no tormentes, no tyrant, not death shall dissolue. For neuer shall it be said that Iffyda was false to Thirrus, though Thirrus bee faythlesse (which the Gods forfend) vnto Iffyda.

For as Amulus the cunning painter so prostrayed Minerva, that which waye so-euer one cast his eye, she alwayes behelde him: so hath Cupid so exquisitelye drawne the Image of Thirrus in my heart, that what way so-euer I glaunce, mee thinketh bee looketh stedfastlye uppone mee: in somuch that when I haue seene any to gaze on my beautye (simple God wotte though it bee) I haue wished to haue the eyes of Augustus Caesar to dymme their sightes with the sharp and scorching beames.

Such force hath time and triall wroght, that if Thirrus should dye I woulde be buried with him, imitating the Eagle which Sesta a Urigin brought vp, who seeing the bones of the Urigin cast into the fire, threw him selfe in with them, and burnt himself with them. Or Hippocrates Twinnes, who were borne together, laugh’d together, wept together, and dyed together.

For as Alexander woulde be engraven of no one man, in a precious stone, but onelye of Pergotales: so would I haue my picture imprinted in no heart, but in his, by Thirrus.

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

And yet for ye great good wil thou bearest me, I can not reiect thy servise, but I will not admit thy loue. But if either my friends, or my selfe, my goods, or my good will may stande thee in steede, use me, trust mee, command me, as farre forth, as thou canst with modestie, & I may graunt with mine honour. If to talke with thee, or continually to be in thy company, may in any respect satisfie thy desire, assure thy selfe, I wil attend on thee, as diligently as thy Nourse, and bee more carefull for thee, then thy Phisition. More
EUPHUES AND HIS ENGLAND

I can not promise, without breach of my faith, more thou canst not ask without the suspicion of folly.

Heere *Fidus* take this Diamond, which I have hard olde women say, to have bene of great force, against idle thoughts, vayne dreams, and phrentiecke imaginations, which if it doe thee no good, assure thy selfe it can do thee no harme, and better I thinke it against such encchaunted fantasies, then either Homer's Moyle, or Plinys Centaurio.

When my Lady had ended this strange discourse, I was striken into such a maze, that for the space almost of halfe an houre, I lay as it had ben in a trance, mine eyes almost standing in my head without motion, my face without colour, my mouth without breath, in so much that *Iffida* began to scrich out, and call company, which called me also to my selfe, and then with a faint & trembling tongue, I vittered these words. Lady I cannot vse as many words as I would, because you see I am weake, nor glue so many thankes as I should, for that you deserve infinite. If *Thirus* haue planted the Uine, I wil not gather the grapes: neither is it reason, that he hauing sowed with payne, that I should reap the pleasure. This sufficest me and delighteth me not a little, yf you are so faithfull, & he so fortunate. Yet good lady, let me obtaine one small suet, which derogating nothing from your true loue, must needs be lawful, that is, that I may in this my sickness enjoy your company, and if I recouer, be admitted as your seruant: the one wil hasten my health, the other prolong my lyfe. She courteously granted both, and so carefully tended me in my sickness, that what with hir merry sporting, and good nourishing, I began to gather vp my crumbes, and in short time to walke into a gallerie, neere adioyning vnto my chamber, wher she disdained not to lead me, & so at al times to vse me, as though I had ben *Thirus*. Every euening she wold put forth either some pretie questioun, or vitter some mery conceit, to drive me from melancholy. There was no broth that would downe, but of hir making, no meat but of hir dressing, no sleepe enter into mine eyes, but by hir singing, insomuch as she was both my Nurse, my Cooke, and my Physition. Being thus by hir for the space of one moneth cherished, I waxed strong & so lustie, as though I had neuer bene sickie.

5 no om. E 13 scrib ME 1636: scrib AB: scribe G: scrip F-1637
19 sowen E-H 1635: sowne 1617, 1590-36
30 either om. A rest
36 cherishbe M & so lustie om. A B E rest
EUPHUES AND HIS ENGLAND

Now Philautus judge not parcially, whether was she a lady of greater constancie towards Thirus, or courtesie towards me?

Philautus thus answered. Now surely Fedus in my opinion, she was so lesse to be commended for keeping her faith inuolable, then to be praised for giuing such almes vnto thee, which good behauour, differeth farre from the nature of our Italian Dames, who if they be constant they dispise al other that seeme to loue them. But I long yet to heare the ende, for me thinketh a matter begun with such constant, shouldte not ende with a bitter colde.

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

SHe after long recreating of hir selfe in the country, repayed againe to the court, and so did I also, wher I lyued as the Elephant doth by aire, with the sight of my Lady, who ever vsed me in all her secrets as one that she most trusted. But my ioyes were too great to last, for euen in the middle of my blissse, there came tidings to Iffida, that Thirus was slayn by the Turkes, being then in paye with the King of Spaine, which battaile was so bloody, that many gentlemen lost their lyues.

Iffida so distraught of hir wits, with these newes fell into a phrensie, hauing nothing in hir mouth, but alwayes this, Thirus slayn, Thirus slayn, euer dubling this speach with such pitiful cryes & scriches, as it would have move the soouldiers of VIisses to sorrow. At the last by good keeping, and such meanes as by Phisicke were prouided, she came againe to hir selfe, vnto whom I wrat many letters to take patiently the death of him, whose life could not be recalled, diuers she aunordered, which I will shewe you at my better pleasure.

This was most straunge, that no sute could allure hir againe to loue, but euer shee lyued all in blacke, not once comming where she was most sought for. But with-in the terme of fие yeares, she began a lyttle to lysten to mine old sute, of whose faithfull meaning she had such tryall, as she coulde not thinke that either my loue was bylydes vppon lust, or deceipt.

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

8 matter] ter M 9 a before haste AB not em. E rest 14 using BE
so these] this E rest 22 doubling ABGE rest: doubling E scriches
BGE: scriches F rest 24 was & rest 26 diuere H 28 was] is
E rest
to tell it: but forsaking the Court presently, I haue heere lyued ever-
since, and so meane vntill Death shall call me.

Now Gentlemen I haue helde you too long, I feare me, but
I haue ende at the last. You see what Loue is, begun with
griece, continued with sorrowe, ended with death. A paine full of
pleasure, a joye replenished with misery, a Heauen, a Hell, a God,
a Diuell, and what not, that either hath in it solace or sorrowe?
Where the dayes are spent in thoughts, the nights in dreams, both
in daunger, either beguylings vs of that we had, or promising vs that
we had not. Full of jealousie with-out cause, and voyde of feare
when there is cause: and so many inconueniences hanging vpon it,
as to recken them all were infinite, and to taste but one of them,
intollerable.

Yet in these dayes, it is thought the signes of a good wit, and the
only vertue peculiar to a courtier, For loue they say is in young
Gentlemen, in clownes it is lust, in olde men dotage, when it is in al
menne, madnesse.

But you Philautus, whose bloud is in his chiefest heate, are to
take great care, least being ouer-warmed with loue, it so inflame
the liuer, as it driue you into a consumption.

And thus the olde man brought them into dinner, wher they
hauing taken their repast, Philautus aswell in the name of Euphues
as his own, gaue this answer to the old mans tale, and these or the
like thanks for his cost and curtesie.

Father, I thanke you, no lesse for your tale which I found
pleasant, then for your counsell, which I accompt profitable, and
so much for your great cheere and curteous entertainment as it
deserveth of those that can-not deserve any.

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

1 it om. GE rest
2 I before meane E rest till F rest shall om. E rest
5 sorrowe] griefe E rest
7 solace] sense E rest
8 to had] have GE rest
14 the om. E rest
19 greater E rest
21 they] thy F
30 later E
33 become] come 16a
35 out om. E rest
36 loose E rest
EUPHUES AND HIS ENGLAND

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

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

We haue troubled you too long, and high tym[e] it is for poore Pilgrimes to take the daye before them, least being be-nighted, they straine curtesie in an other place, and as we say in *Athens*, fishe and gestes in three dayes are stale: Not-withstanding we will be bold to see you, and in the meane season we thank you, and euer, as we ought, we will pray for you.

Thus after many farewellles, with as many welcomes of the one side, as thankes of the other, they departed, and framed their steppes towards London. And to drive away the time, *Euphues* began thus to instruct *Philautus*.

**T**hou seest *Philautus* the curtesie of England to surpass[e], and the constancie (if the olde Gentleman tolde the truth) to excelle, which warmeth vs both to be thankfull for the benefits we receiue, and circumspect in the behauior we vse, least being vmmindfull of good turnes, we bee accomplted ingrate, and being dissolute in our liues, we be thought impudent.

When we come into London, wee shall walke in the garden of the worlde, where amonge many flowers we shall see some weedes, sweete Roses and sharpe Nettles, pleasant Lillyes and prickinge Thornes, high Uines and lowe Hedges. All thinges (as the fame goeth) that maye eyther please the sight, or dislike the smell, eyther feede the eye with delight, or fill the nose with infection.

Then good *Philautus* lette the care I haue of thee be in steede of graue counsell, and my good will towards thee in place of wisdome.

I hadde rather thou shouldest walke amonge the beiddles of...
wolsome pote-hearbes, then the knottes of pleasauent flowers, and
t better shalt thou finde it to gather Garlyke for thy stomack, then
a sweete Uiolet for thy sensce.

I feare mee Philastus, that seeing the amyable faces of the
Englyshe Ladies, thou wilt cast of all care both of my counsayle:
and thine owne credit. For wel I know that a fresh colour doth
easily dim a quicke sight, that a sweete Rose doth soonerst perche
a fine sent, that pleasauent sriropes doth chiefelest infecte a delicate
taste, that beautufull woemen do first of all allure them that have the
wantonnest eyes and the whitest mouthes.

A strange tree there is, called Alpina, which bringeth forth the
fayrest blossomes of all trees, which the Bee eyther suspecting to be
venemous, or misliking because it is so glorious, neither tasteth it,
nor commeth neere it.

In the like case Philastus would I haue thee to imitate the Bee, for
that when thou shalt beholde the amiable blossomes of the Alpina
tree in any woeman, thou shunne them, as a place infected eyther
with posyon to kill thee, or hongyee to deceuie thee: For it were
more convenient thou shouldest pull out thine eyes and liue with out
loue, then to haue them cleare and be infected with lust.

Thou must chuse a woeman as the Lapidarie doth a true Saphire,
who when he seeth it to glistre, couereth it with oyle, & then if it
shine, he alloweth it, if not, hee breaketh it: So if thou fall in loue
with one that is beautuful, cast some kynde of coulour in his face,
eyther as it were mislykinge his behauiour, or hearing of his light-
nesse, and if then shee looke as fayre as before, wooe hir, win hir,
and weare hir.

Then my good friende, consider with thy selfe what thou art, an
Italian, where thou art, in England, whome thou shalt loue if thou
fall into that vaine, an Augell: let not thy eye goe beyond thy care, nor
thy tongue so faire as thy feete.

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

For as the precious stone Anthractis beeing throwne into the fyr
looketh blace and halfe dead, but being cast into the water glistreth as
like the Sunne beames: so the precious minde of man once put into
the flame of loue, is as it were vlyye, and loseth his vertue, but

\[\text{wholesome A rest } 25 \text{ myalyinge M } 30 \text{ thy }^1\text{ the AB } 37\]
\[\text{20] as E rest thy }^2\text{ the AB } 32 \text{ that repeated before thou M-G } 34\]
\[\text{Authorisit all ed. } 37 \text{ his} \text{ hir E rest}\]
sprinkled with the water of wisdome, and detestation of such fond delights, it shineth like the golden rayes of Phoebus.

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

5 First let thy apparell be but meane, neyther too brave to shew thy pride, nor too base to bewray thy prouertie, be as carefull to keepe thy mouth from wine, as thy fingers from fyre. Wine is the glasse of the minde, and the onely sauce that Bacchus gave Ceres when he fell in love: be not daintie mouthed, a fine taste noteth the fond appetites, that Venus sayde hur Adonis to haue, who seing him to take chieuest delight in coastale cates, Smyling sayd this. I am glad that my Adonis hath a sweete tooth in his head, and who knoweth not what followeth? But I will not waade too farre, seeing heeretofore as wel in my cooling card, as at dines other times, I haue given thee a causet, in this vanity of love to haue a care: & yet me thinketh the more I warne thee, the lesse I dare trust thee, for I know not how it commeth to passe, that euery minute I am troubled in minde about thee.

When Euphues had ended, Philautus thus began.

Euphues, I thinke thou wast borne with this word loue in thy mouth, or y° thou art bewitched with it in minde, for ther is scarce three words vittered to me, but the third is Loue: which how often I haue answered thou knowest, & yet that I speake as I thinke, thou neger beleeuest: either thinking thy selfe, a God, to know thoughts, or me worse then a Diuell, not to acknowledge them.

15 When I shall giue any occasion, warne me, and that I should giue none, thou hast already armed me, so that this perswade thy selfe, I wil sticke as close to thee, as the soale doth to the shoe. But truely, I must needs commende the courteous of England, and olde Fidus for his constancie to his Lady Iffida, and hur faith to hur friend Thirrus, the remembrance of which discourse didde often bring in to my minde the hate I bore to Lucilla, who loued all, and was not found faithfull to any. But I lette that passe, least thou come in againe with thy fa-burthen, and hit me in the teeth with loue, for thou hast so charmed me, that I dare not speake any word that may be wrested to charitie, least thou say, I meane Loue, and in truth, I thinke there is no more difference betweene them, then betweene a Broome, and a Beesome.
I will follow thy dyot and thy counsayle, I thanke thee for thy good will, so that I wil now walke vnder thy shadowe and be at thy commandement: Not so answered Euphues, but if thou follow me, I dare be thy warrant we will not offend much. Much talke ther was in the way, which much shortened their way: and at last they came to London, where they met diuers straungers of their friends, who in small space brought them familiarly acquainted with certaine English gentlemen who much delighted in ye company of Euphues, who they found both sober & wise, yet some times mery & pleasant. They wer brought into al places of ye citie, & lodged at ye last in a Merchants house, wher they continued till a certaine breach. They vsed continually the Court, in ye which Euphues tooke such deyling, he accepted al ye praises he hard of it before, rather to be envious, the otherwise, & to be parcell, in not giving so much as it deserved, & yet to be pardoned bicause they coulde not. It happened ye these English gentlemen conducted these two straungers to a place, where diuers gentlewomé wer: some courtiers, others of ye country: Where being welcome, they frequented almost every day for ye space of one month, entertaininge of time in courte pastimes, though not in ye court, inso much ye if they came not, they wer sent for, & so vsed as they had ben countrymén, not straungers. Philaunus wè this continual accesse & offé coherence wè gentlewomé, began to weane himselfe from ye counsaile of Euphues, & to wed his eyes to the comelines of Ladies, yet so warily as neither his friend could by narrow watching discouer it, neither did he by any wantó countenance, bewray it, but carrying the Image of Loue, engraven in ye bottome of his hart, & the picture of courtesie, imprinted in his face, he was thought to Euphues courtly, and knowne to him selfe comfortlesse. Among a number of Ladies he fixed his eyes upon one, whose countenance seemed to promise mercy, & threaten mischief, intermedulling a desire of liking, with a disdain of loue: shewing hir selfe in courtesie to be familiar with al, & with a certeine comly pride to accept none, whose wit wold commonly taunt w'out despite, but not w'out disport, as one ye seemed to abhorre loue worse then lust, & lust worse then mutrher, of greater beautie the birth, & yet of lesse beautie the honestie, which gate hir more honor by vertue then natre coulde by Arte, or fortune might by promotió. She was redy of answer, yet wary: shril of

2 thyf) the AB 1623 5 the before last E rest 10 at ye) the at A 13 it om. E rest 14 in om. A rest 21 this] his E rest 27 to] cf.
p. 165, l. 10 36 gate hir] gather E 1623
spench, yet sweet: in al hir passioun so temperate, as in hir greatest mirth none wold think hir wanton, neither in hir deepest grief solum, but alwayes to looke w^t so sober cheerfulness, as it was hardly thought when she wer more composed for hir grauitie of y^e aged, or for hir 5 courtlines of y^e youth: oftentimes delighted to heare discourses of loue, but euer desirous to be instructed in learning: somewhat curious to kepe hir beautie, which made hir comely, but more careful to increase hir credit, which made hir cõmendable: not adding y^e length of a haire to courtlines, y^e might detract y^e breth of a haire fro 10 chastitie: In al hir talke so pleasant, in al hir lookes so amiable, so graue modestie ioyned with so witty mirth, y^e they y^e wer entangled w^t hir beautie, wer inforced to prefer hir wit before their wils: & they y^e loued hir vertue, wer compelled to prefer their affections before hir wisdome: Whose rare qualities, caused so strangeu euents, 15 y^e the wise wer allured to vanitie, & the wantons to vertue, much lyke y^e riuier in Arabiâ, which turneth golde to drosse, & durt to siluer. In conclusion, ther wanted nothing in this English Angell y^e nature might adde for perfection, or fortune could giue for wealth, or god doth cõmonly bestow on mortal creatures: And more easie it 20 is in y^e descriptio of so rare a personage, to imagine what she had not, then to repeat al she had. But such a one she was, as almost they all are y^e serue so noble a Prince, such virgins cary lights before such a Vesta, such Nymphes, arrows w^t such a Diana. But why go I about to set hir in black & white, whom Philautus is now w^t al 25 colours importraying in y^e Table of his hart. And surely I think by this he is half mad, whom lõg since, I left in a great maze. Philautus viewing all these things, & more the I haue vettered (for y^e the louers eye perceh deeper) withdrew himself secretly into his lodging and locking his dore, began to debate with himselfe in this manner.

A H thrice unfortunate is he that is once faithful, and better it is to be a mercillesse soouldoir, then a true louer: the one liueth by 30 an others death, y^e other dyeth by his owne life. Wha straunge fits be these Philautus y^e burne thee with such a heate, y^e thou shakest for cold, & all thy body in a shuiering sweat, in a flaming 35 yce, mellett like wax & hardeneth like the Adamant? Is it loue? then would it were death: for likelier it is y^e I should loose my life,
then win my Loue. Ah Camilla, but why do I name thee, when thou dost not heare me, Camilla, name thee I will, though thou hate me. But alas ye sound of thy name doth make me solde for grief. What is in me yf thou shouldest not dispise, & what is ther not in thee that I should not wonder at. Thou a woman, ye last thing God made, & therefore ye best. I a man yf could not live without thee, & therfore ye worst. Al things wer made for man, as a souereign, and man made for woman, as a slave. O Camilla, woulde either thou hadst ben bred in Italy, or I in England, or wold thy vertues wer lesse then thy beautie, or my vertues greater then my affections. I see that India bringeth golde, but England breedeth goodness: And had not England beeene thrust into a corner of the world it would have filled ye whole world with woe. Where such women are as we have talked of in Italy, heard of in Rome, read of in Greece, but never found but in this Island: And for my part (I speake softly, because I will not heare my selfe) would there were none such here, or such euer wher. Ah fond Euphues my deere friend, but a simple foole if thou beleue now thy cooling Carde, and an obstinate foole if thou do not recant it. But it may be thou layest that Carde for ye eleuation of Naples like an Astronomer. If it wer so I forgive thee, for I must beleue thee: if for the whole world, behold England, wher Camilla was borne, the flower of courtesie, the picture of comelynesse: one that shameth Venus, beeing some what fairer, but much more vertuous, and stayneth Diana being as chast, but much more amiable. I but Philautus ye more besi she hath, ye more fi pride, & ye more vertue ye more precisenes. The Pecock is a Bird for none but Juno, the Doue for none but Vesta: None must wear Venus in a Tablet, but Alexander, none Pallas in a ring but Vlysse. For as there is but one Phoenix in the world, so is there but one tree in Arabia, where-in she buyldeth, and as there is but one Camilla to be heard off, so is ther but one Casar that she wil like off. Why then Philautus what resteth for thee but to dye with patience, seing thou mayst not lyeue with pleasure. When thy disease is so daungerous ye third letting of bloud is not able to recover thee, when neither Ariadnes thrid, nor Sibillas bough, nor Medias seede, may remedy thy grieve. Dye, dye, Philautus, rather with a secret scarre, then an open scorne.

Patroclus can-not make in Achilles armoure without

86 EUPHUES AND HIS ENGLAND

3 solid awound H rest (except x623 sound) 8 a before woman E rest 11 breedeht breeth bebre E rest 18 thy the H rest 19 coule H rest 21 thee if . . . . world. Behold M-G: thee, if . . . . world, behold E F 23 but] and E rest 28 Table E rest 31 there is E rest one] on A
EUPHUES AND HIS ENGLAND

a maime, nor Philautus in the English Court without a mocke. I but ther is no Pearle so hard but Viniger breaketh it, no Diamond so stony, but bloud mollyfeth, no hart, so stiff but Loue weakeneth it. And what then? Because shee may loue one, is it necessarly shee should loue thee? Bee there not infinite in England, who as farre exceede thee in wealth, as she doth all the Italians in wisdome, and are as farre aboue thee in all qualites of the body, as she is aboue them in all gifts of the minde? Doest thou not see every minute the noble youth of England frequent the Court, with no lesse courage then thou cowardise. If Courtlye brauer, may allure hir, who more galliant, then they? If personnage, who more valiant? If wit who more sharp, if byrth, who more noble, if vertue, who more devoute?

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

The more beautye Camilla hath, the lesse hope shouldest thou haue, and thinke not but the bayte that caught thee, hath beguiled other Englyshe-men or now. Infannte they came lone, neyther so hard harted to despysse it, nor so sypmle not to discerne it.

It is likely then Philautus that the Foxe will let the Grapes hang for the Goose, or the English-man bequeath beautie to the Italian? No no Philautus assure thy selfe, there is no Venus but she hath her Temple, where on the one side Vulcan may knocke but Mars shall enter: no Sainte but hath hir shrine, and he that can-not wyne with a Pater noster, must offer a pennye.

And as rare it is to see the Summe with-out a light, as a fayre woeman with-out a lourer, and as neere is Fancie to Beautie, as the pricke to the Rose, as the stalke to the rynde, as the earth to the roote.

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

If then she haue gien hir fayth, darest thou call hir honour into suspicion of falshood?

If she refuse such vaine delightes, wilt thou bring hir wisdome into the compasse of folly?
EUPHUES AND HIS ENGLAND

If she loue so beautiful a peace, the wil she not be vnconstant:
If she vow virginitie, so chaste a Lady cannot be perfured: and of
two thinges the one of these must be true, that eyther hir minde is
alreadye so weaned from loue, that she is not to be moued, or so
settled in loue, that she is not to be removed.

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

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

Ah beautie, such is thy force, that Vulcan counteth Venus, she for
comliness e a Goddesse, he for vrgliness a diuell, more fit to strike
with a hammer in his forge, then to holde a Lute in thy chamber.

Whether dost thou wade Philantus in launcing the wound thou
shouldest taint, and pricking the heart which asketh a plaister: for
in deciphering what she is, thou hast forgotten what thou thy selfe
art, and being dasede with hir beautie, thou seest not thine own
basenesse. Thou art an Italian poore Philantus, as much misliked
for the vice of thy countrey, as she meruailed at for the vertue of
hirs, and with no lesse shame dost thou heare, then know with griefe,
how if any English-man be infected with any mysdemeanour, they
say with one mouth, hee is Italionated: so odious is that nation to
this, that the very man is no lesse hated for the name, then the
countrey for the manners.

O Italy I must loue thee, because I was borne in thee, but if the
infection of the ayre be such, as whooseuer breede in thee, is posyoned
by thee, then had I rather be a Bastard to the Turke Ottoma, then
heire to the Empeour Nero.

Thou which here-tofore wast most famous for victories, art become
most infamous by thy vices, as much disdaied now for thy beastly:
nesse in peace, as once feared for thy battayles in warre, thy Caesar
being turned to a vicar, thy Consulles to Cardinalles, thy sacred

4 is not to] may not E rest 18 thy) hit E rest
19 Whither E rest
25-6 griefe, bow AB: grief. How M: the wordes then know with griefe om.
E rest 35-6 bealines M
EUPHUES AND HIS ENGLAND

State of three hundred grave Counsellors, to a shamelesse Sinod of three thousand greedy caterpillers. Where there is no vice punished, no vertue praysed, where none is long loued if he do not ill, where none shall be long loued if he do well. But I leaue to name thy sinnes, which no Syphers can number, and I would I were as free from the infection of some of them, as I am far from the reckoning of all of them, or would I were as much enuied for good, as thou art pittied for ill.

Philautus would thou haddest never liued in Naples or never left it. What new skirmishes dost thou now feele betweene reason and appetite, loue and wisdome, daunger and desire.

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

Shall I curle my hayre, coulour my face, counterfayte courtlynesse? tushe there is no paynting can make a pycture sensible. No no Philautus, eyther swallowe the iuyce of Mandrak, which maye cast thee into a dead sleepe, or chewe the hearbe Cheruell, which may cause thee to mistake every thing, so shalt thou either dye in thy slumber, or thinke Camilla deformed by thy potion.

No I can-not do so though I would, neither would I though I could. But suppose thou thinke thy selfe in personage comely; in birth noble, in wit excellent, in talke eloquent, of great reueneues: yet will this only be cast in thy teetehe as an obloque, thou art an Italian.

I but all that be blacke digge not for coales, all things that breede in the mudde, are not Euetts, all that are borne in Italy, be not ill. She will not thinke what most are, but enquire what I am. Euyere one that sucketh a Wolfe is not rauening, ther is no coette but hath some as bad as Italy, many that haue worse, none but hath some. And canst thou thinke that an English Gentleman wil suffer an Italian to be his Rial? No, no, thou must either put vp a quarrell with shame, or trye the Combat with perill. An English man hath three qualitites, he can suffer no partner in his loue, no straunger to be his equal, nor to be dared by any. Then Philautus

4 long om. A rest 5 thy) the E rest Cipher A rest 13 Morians
Frest 15 Mausolus 1630-36: Mausolus preceding ed. 23-4 neither...
could om. A rest 26 oblique E.F 29 are] be E rest be] are E rest
30 think) enquire A rest 32 as bad... many om. E rest
be as wary of thy life, as careful for thy loue: thou must at Rome, reverence Romulus, in Bacchoria Hercules, in Englande those that dwell there, els shalt thou not lyue there.

Ah Loue what wrong doest thou me, which once beguildest me with ye I had, & now beheaddest me for that I have not. The loue I bore to Lucilla was cold water, the loue I owe Camilla hoate fire, the first was ended with defame, the last must beginne with death.

I see now that as the resiliacion of an Ague is desperate, and the second opening of a vayne deadly, so the reningue of loue is, I know not what to term it, worse then death, and as bad, as what is worst. I perceive at the last the punishment of loue is to lyue. Thou art here a straunter without acquaintance, no friend to speake for thee, no one to care for thee, Euphues will laugh at thee if he know it, and thou wilt wepe if he know it not. O infortunat Philanthes, born in the wane of the Moone, and as lykely to obtain thy wish, as the Wolfe is to catch the Moone. But why goe I about to quench fire with a sword, or with affection to mortifie my loue?

O my Euphues, would I had thy wit, or thou my wil. Shal I utter this to thee, but thou art more likely to correct my follyes with cousaine, then to confort me with any pretie conceit. Thou wilt say that she is a Lady of great credit, & I heere of no countenance. I but Euphues, low trees haue their tops, smale sparkes their heat, the Flie his splene, ye Ant his gall, Philanthes his affection, which is neither ruled by reason, nor led by appointment. Thou broughwest me into Englande Euphues to see & I am bylynde, to seeke adventuress, and I haue lost my self, to remedy loue, & I am now past cure, much like Seriphis ye ole drudge in Naples, who countuing to heale his bleard eye, put it out. My thoughts are high, my fortune low, & I resemble that foolish Pilot, who hoyseth vp all his sayles, & hath no winde, & launceth out his ship, & hath no water. Ah Loue thou takest away my tast, & prouokest mine appetite, yet if Euphues would be as willing to further me now, as he was once wily to hinder me, I shold think my self fortunate & all ye are not amorous to be fooles. There is a stone in the floud of Thrasio, ye whom soever findeth it, is neuer after grieved, I would if I had ye stone in my mouth, or that my body were in ye Riuer, ye either I might be without grieve, or without lyfe. And with these

2 Boetla A rest 4 beguilest F: beguiled H rest 5 that] that that
A rest 10 not om. A 11 it before at E rest 15 lyke A rest 16
is to catch] to cate A rest 23 his] his E rest 25 I am E rest : I om. M-G
26 P om. E-1621 37 I might either E rest.
wordses, Euphues knocked at the dore, which Philautus opened pretending drousinnesse, and excusing his absence by Idlenesse, vnto whom Euphues sayd.

What Philautus doest thou shunne the Court, to sleepe in a corner, as one either cloyed with delight, or having surfted with desire, beleeveth me Philautus if the winde be in that doore, or thou so deuout to fall from beautie to thy beades, & to forsaie ye court to lyue in a Cloister, I cannot tel whether I should more woder at thy fortune, or prayse thy wisdome, but I feare me, if I lune to see thee so holy, I shalbe an old man before I dye, or if thou dye not before thou be so pure, thou shalt be more meruayled at for thy yeares, then esteemed for thy vertues. In sooth my good friende, if I shoule tarry a yeare in England, I could not abide an houre in my chaber, for I know not how it cometh to passe, ye in earth I thinke no other Paradise, such varietie of delights to allure a courtly eye, such rare puritie to draw a well disposed minde, ye I know not whether they be in Engelande more amorous or vertuous, whether I shoule thinke my time best bestowed, in viewing goodly Ladies, or hearing godly lessons. I had thought no woman to excel Lucreia in ye world, but now I see y in England they be as good, none worse, many better, insomuch ye I am enforced to thinke, ye it is as rare to see a beautifull womane in Engeland without vertue, as to see a faire woman in Italy without pride. Curteous they are without coynes, but not without a care, amiable without pride, but not without courtliness: merie without curiositie, but not without measure, so y conferring y Ladies of Greece, with y Ladies of Italy, I finde the best but indifferent, & comparing both contraries with y Ladies of England, I accpt the all stark naught. And truly Philautus thou shalt not shriue me like a ghostly father, for to thee I will confess in two things my extreme folly, ye one in loving Lucilla, who in comparing of these had no spark of beautie, ye other for making a cooling card against womane, where I see these to have so much vertue, so ye in the first I must acknowledge my judgement raw, to discerne shadowes, and rash in the latter to glue so peremptory sentence, in both I thinke my selfe, to have erred so much, that I recant both, heeing ready to take any peneance thou shalt enioyne me, whether it be a faggot for Heresie, or a fine for Hipocrisie. An Hereticke I was by mine inuective against women, and no lesse then an Hipocrife for dissembling with thee, for nowe Philautus
EUPHUES AND HIS ENGLAND

I am of that minde that women, but Philautus taking holde of this discourse, interrupted him with a sodaine reply, as followeth.

S'Taye Euphues, I can leuelle at the thoughtes of thy heart by the words of thy mouth, for that commonly the tongue vtereth the minde, & the out ward speach bewrayeth ye inward spirit. For as a good roote is known by a faire blossom, so is the substance of the heart noted by ye shew of the countenance. I can see day at a little hole, thou must halt cunningly if thou beguile a Cripple, but I cannot chuse but laugh to see thee play with the byst, that I feare thou hast swallowed, thinking with a Myst, to make my sight blynde, because I shold not perceiue thy eyes bleared, but in faithe Euphues, I am nowe as well acquainted with thy conditions as with thy person, and vs hath made me so expert in thy deaylings, that well thou mayst juggle with the world, but thou shalt never deceiue me.

A burnt childe dreadeth the fire, he that stumbleth twice at one stone is worthy to breake his shins, thou mayst happily forswear thy selfe, but thou shalt never delude me. I know thee now as readely by thy visard as by thy visage: It is a blynde Goose that knoweth not a Foxe from a Fearne-bush, and a foolish fellow that cannot discerne craft from conscience, being once couensed. But why should I lament thy follyes with grieve, when thou seemest to colour them with deceite. Ah Euphues I loue thee well, but thou hastest thy selfe, and seekest to heape more harms on thy head by a little wit, then thou shalt ever claw of by thy great wisdum, al fire is not quenched by water, thou hast not loue in a stringe, affection is not thy slauel, ye canst not leave when thou listest. With what face Euphues canst thou returne to thy vomit, seeming with the greedy hounde to lap vp that which thou diddest cast vp. I am ashamed to rehearse the tearmes that once thou diddest vter of malice against women, and art thou not ashamed now again to recant the? they must needs think thee either enuious vpon small occasion, or amorous vpon a light cause, and then will they all be as ready to hate thee for thy spight, as to laugh at thee for thy loosenesse.

No Euphues so deepe a wound cannot be healed with so light
EUPHUES AND HIS ENGLAND

A playster, thou maist by arte recouer the skin, but thou canst neuere couer the skarre, thou maist flatter with fooleys because thou art wise, but the wise will euer marke thee for a foole. Then sure I cannot see what thou gainest if the simple condemne thee of flatterie, and his graue of folly. Is thy cooling Carde of this property, to quench lyre in others, and to kindle flames in thee? or is it a whetstone to make thee sharpe and vs blunt, or a sword to cut woundes in me and cure them in Euphues? Why didst thou write that agaynst them thou neuer thoughtest, or if thou diddest it, why doest thou not follow it? But it is lawfull for the Phisition to surfe, for the sheepeheard to wander, for Euphues to prescripe what he will, and do what he lyt.

The sick patient must keepe a straight diet, the silly sheepe a narrow folde, poore Philautus must beleue Euphues and all lourers (he onelye excepted) are cooled with a card of teene, or ratherfooled with a vaine toy. Is this thy profesed puritie to crye peccaui? thinking it as great sinne to be honest, as shame not to be amorous, thou that diddest blaspheme the noble sex of women with out cause, dost thou now commit Idolatrie with them with out care? observing as little grauitie then in thine unbrideled furie, as ye dost now reason by thy subordinate fancie. I see now that there is nothing more smooth then glasse, yet nothing more brittle, nothing more faire then snow, yet nothing les firm, nothing more fine then witte, yet nothing more fickle. For as Polyopus vpon what rock soever he liketh, turneth himselfe into the same likenesse, or as the bird Piralys sitting vpon white cloth is white, vpon greene, greene, and changeth hir coulour with euerie cloth, or as our changeable sylk, turned to ye Sunne hath many coulours, and turned backe the contrary, so wit sippeth it selfe to euerie conceit being costant in nothing but incostancie. Wher is now thy conference with Athes, thy deuotion, thy Diuinitie? Thou sayest that I am fallen from beautie to my beades, and I see thou art come from thy booke to beastlines, from coting of ye scripture, to courtinge with Ladys, from Pasle to Ovid, from the Prophets to Poets, resembling ye wanto Diophantus, who refused his mothers blessing, to heare a song, and thou forsakest Gods blessing to sit in a warme Sunne. But thou

Euphues thinkest to haue thy prerogatiue (which others will not grannt thee for a priuledge) that vnder the couler of wit, thou maist be accounted wise: and, being obstinate, thou art to be thought singuler. There is no coyne good siguer, but thy half-penny, if thy glasse glister it must needs be gold, if ye speake a sention it must be a law, if give a censer an oracle, if dreame a Prophacie, if con- necture a truth: insomuch, y I am brought into a doubt, whether I should more lament in thee, thy want of governement, or laugh at thy fained gravity: But as that rude Poete Cheritus hadde nothing to be noted in his verses, but onely the name of Alexander, nor that is runall: Poet Daretus any thing to couer his deformed ape, but a white curtain, so Euphues hath no one thing to shadow his shamelesse wickednes, but onely a shew of wit. I speake al this Euphues, not that I enuiie thy estate, but that I pitty it, and in this I have dis- charged the duetye of a friend, in that I haue not wincked at thy y folly. Thou art in Ioue Euphues, contrarie to thine oth, thine honor, thine honestie, neither would any professing that thou doest, liue as thou doest, which is no lesse grief to me then shame to thee: excuse thou maist make to me, because I am credulous, but amends to the world thou canst not frame, because thou art come out of Greece, to balse thy vice in England, a place too honest for thee, and thou too dishonest for any place. And this my flat & friendly deling if thou wilt not take as I meane, take as thou wilt: I feare not thy force, I force not thy friendship: And so I ende.

Euphues not a little amased with the discouerous speach of Philautus, whom he sawe in such a burning feuer, did not apply warme clothes to continue his sweat, but gave him colde drink to make him shake, ethyer thinking so strange a maladie was to be cured with a desperate medicine, or determining to vse as little arte in Phisicke, as the other did honestie in friendshipe, and ther-fore in steede of a pyll to purge his hotte bloud, he gave him a choake-peare to stoppe his breath, answering as followeth.

I had thought Philautus, that a wounde healing so faire could never haue bred to a Fistula, or a bodye kept so well from drinke, to a druppse, but I well perceiue that thy fleshe is as ranke as the xv woes, who as soone as he is stricken recovereth a skinne, but rankelyth inwardly vntill it come to the lyuer, and thy stomacke as

6 a1 om. E H censor B: censura E rest 8 thy] the 17 that] as E rest 24 I force not] nor E rest 34 have om. A rest: hence breed B rest 35 perceived E rest ranke M
EUPHUES AND HIS ENGLAND

quesie as olde Nestors, vnto whomo pappe was no better then poysion, and thy body no lesse distempered then Hermogenes, whom abstinement from wine, made oftimes dronke. I see thy humor is louse, thy quarelle lealousie, the one I gather by thine addle head, the other by thy suspicios nature: but I leaue them both to thy will and thee to thine owne wickednesse: pretily to cloake thine own folly, thou callest me theefe first, not unlike vnto a curst wife, who deseriaing a check, beginneth first to scold.

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

Thou seemest to colour craft by a friendly kindness, taking great care for my bondage, that I might not mistrust thy follies, which is, as though the Thrus in the cage should be sory for the Nightingale which singeth on the tree, or the Bear at the stake lament the mishap of the Lion in the forest.

But in trueth Philautus though thy skin sheweth thee a fox, thy little skil tryeth thee a sheep. It is not the colour that cō mendeth a good painter, but the good countenance, nor the cutting that valueth the Diamond, but the versue, nor the close of the tongue that tryeth a fried, but thy faith. For as al coynes are not good a hath the Image of Cēsar, nor al golde that are coyned with the kings stampe, so all is not trueth that beareth the show of godlines, nor all friends that beare a faire face, if thou pretendst such loue to Euphues, carrye thy heart on the backe of thy hand, and thy tongue in the palme, that I may see what is in thy minde, and thou with thy fingers clapse thy mouth. Of a straunger I canne beare much, because I know not his manners, of an enimy more, for that al proceedeth of malice, all things of a friend, if it be to trye me, nothing if it be to betray me: I am of Scipio minde, who had rather that Hannibal should eate his hart with salt, then Latius grieue it with vnkindenesse: and of the lyke with Latius, who chose rather to bee slayne with the Spaniards, then suspected of Scipio.

I can better take a blister of a Nettle, then a prick of a Rose: more willing that a Rauen should pecke out mine eyes, then a Turtle.
pecke at them. To dye of the meate one lyketh not, is better then to surfeet of that he loueth: and I had rather an enemy shoule bury me quicke, then a friende belye me when I am dead.

But thy friendship Philautus is lyke a new fashion, which being vsed in the morning, is accompted olde before noone, which varietie of chaunging, being often-times noted of a grave Gentleman in Naples, who hauing bought a Hat of the newest fashion, & best block in all Italy, and wearing but one daye, it was tolde him ye it was stale, he hung it vp in his studie, & viewing al sorts, al shapes, perceived at ye last, his olde Hat againe to come into the new fashion, where-with smiling to himselfe he sayde, I have now lyued compasses, for Adams olde Apron, must make Eue a new Kirtle: noting this, that when no new thing could be devised, nothing could be more new then ye olde. I speake this to this ende Philautus, ye I see thee as often chaunge thy head as other do their Hats, now beeing friend to Aias, because he shoulde couer thee with his buckler, now to Ulysses, that he may pleade for thee with his eloquence, now to one, and nowe to an other, and thou deallest with thy friendes, as that Gentleman did with his felt, for seeing not my vaine, aunswerable to thy vanities, thou goest about (but yet the nearest way) to hang me vp for holydayes, as one neither fitting thy head nor pleasing thy humor, but wher Philautus thou shalt see that chaunge of friendships shal make thee a fat Calfe, & a leane Cofte, that there is no more hold in a new friend then a new fashion, ye Hats alter as fast as the Turner can turne his block, & harts as soone as one can turne his back, when seeing every one return to his olde wearing, & finde it ye best, then coperled rather for want of others, then good wil of me, thou wilt retire to Euphues, whom thou laydest by ye walls, & seeke him againe as a new friend, saying to thy self, I haue lyued compasses, Euphues olde faith must make Philautus a new friend. Wherein thou ressemblest those ye at the first comming of new Wine, leaue ye olde, yet finding that grape more pleasant then wholesome, they begin to say as Calisthenes did to Alexander, ye he had rather carous olde grains with Diogenes in his dish, the new grapes ye Alexander in his standing Cup, for of al Gods sayd he, I loue not Aesculapius. But thou art willing to chaunge, els wouldest thou be vnwilling to quarrel, thou keepest only copany out
of my sight, with Reynaldo thy country-man, which I suspecting, cooealed, & now prouing it do not care, if he haue better deserued ye name of a friëd then I, god knoweth, but as Achilles shield being lost on ye seas by Ulysses, was lost by ye sea to ye Tombe of Ajax, as a manifest token of his right: so thou being forsaken of Reynaldo, wilt bee found in Athens by Euphues dore, as ye true owner. Which I speak not as one loth to loose thee, but careful thou loose not thy selfe. Thou thinkest an Apple maye please a childe, & euer odd ye were appease a friëd. No Philomus, a plaister is a small smeds for a broked head, & a bad excuse, will not purge an ill accuser. A friend is long a getting, & soone lost, like a Merchants riches, who by tempest looseth as much in two houres, as he hath gathered together in twentiye yeres. Nothing so fast knit as glasse, ye once broken, it can never be joyned, nothing fuller of mettal then Steele, yet ouer heated it wil never be hardned, friëdship is ye best pearle, but by disdain thrown into vinegar, it bursteth rather in pieces, the it wil bow to any softnes. It is a salt fish ye water canot make fresh, sweet honny ye is not made bitter wth gall, harde golde ye is not to bee molifified wth fire, & a miraculos friend ye is not made an enmy wth contempt. But give me leave to examine ye cause of thy discourse to ye quick, & omitting ye circumstance, I wil to ye substance. The onely thing thou layest to my charge is loue, & that is a good ornament, ye reasons to prove it, is my praising of womes, but ye is no good argument. Am I in loue Philomus? wth whom it shold be thou canst not conjunct, & that it shold not be wth thee, thou giest occasion. Priamus began to be jealous of Hecuba, when he knew none did loue hir, but when he loued many, & thou of me, whethou art assured I loue none, but thou thy selfe every one. But whether I loue or no, I canot liue in quiet, vnless I be fit for thy diet, wherein thou dost imitate Syron & Procrustes, who framing a bed of brasse to their own bignes, caused it to be placed as a lodging for all passengers, insomuch ye none could trauel ye way, but he was enforced to take measure of their sheets: if he wer to long for ye bed, they cut off his legs for catching cold, it was no place for a logis, if to short they racked him at leght, it was no palfret.
for a dwarfe: & certes Philautus, they are no lesse to be discom- med for their crueltie, the thou for thy folly. For in like manner hast thou built a bed in thine owne brains, wherein every one must be of thy legth, if he loue ye cuttest him shorter, either with some od devise, or graue colse, swearing (rather the thou woldst not be beleued) ye Protegenes portrayed Venus with a sponge sprinkled with sweete water, but if once she wrong it, it would drop bloud: that his Iuorio Combe would at the first tickle the haires, but at the last turne all the haires into Adders: so that nothing is more hateful then Loue. If he loue not, then stretchest out lyke a Wyre: drawer, making a wire as long as thy finger, longer then thine arme, pullynge on with the pincers with the shoemaker a lyttle shoe on a great foot, till thou crack thy credite, as he doth his stitches, allleading that Loue followeth a good wit, as the shadowe doth the body, and as requisite for a Gentleman, as steele in a weapon.

A wit sayest thou with-out loue, is lyke an Egge with-out salte, and a Courtier voyde of affection, like salt without savour. Then as one pleasing thy selfe in thine owne humour, or playing with others for thine owne pleasure, thou rollest all thy wits to/site Loue from Lust, as the Baker doth the branne from his flower, bringing in Venus with a Torteyse vnder hir foote, as slowe to harms: hir Chariot drawn with white Swannes, as the cognisance of Vesta, hir birds to be Pigeons, noting pietie: with as many inventions to make Venus currant, as the Ladies use slights in Italy to make themselves counterfaite. Thus with theegyptian thou playest fast or loose, so that there is nothing more certeine, then that thou wilt loue, and nothing more vsertaine then when, touring at one time thy tayle to the winde, with the Hedge-hogge, & thy nose in the winde, with the Weather-cocke, in one gale both hoysing sayle & casting Anker, with one breath, making an Alarume and a Parly, discharging in the same instanta, both a Bullet and a false fire. Thou hast rackte me, and curtalde me, sometimes I was too long, sometimes to shorte, now to bigge, then too lyttle, so that I must needes thinke thy bed monstrous, or my body, eyther thy brains out of temper, or my wits out of tune: insomuch as I can lyken thy head to Mercuris pipe, who with one stop caused Argo to stare and winke. If this fault bee in thy nature, counsel canne do little good, if in thy disease,

98

EUPHUES AND HIS ENGLAND
EUPHUES AND HIS ENGLAND

physick can do lesse: for nature will have his course, so that perss-

visions are needlesse, and such a mallady in the Marrowe, will

never out of the bones, so that medicines are bootlesse.

Thou sayest that all this is for loue, and that I beeing thy friend,

shou art loth to wink at my folly: truly I say with Tully, with faire

words thou shalt yet perswade me: for experience teacheth me,

that straight trees have crooked rootes, smooth baites sharpe hookes,

that the fayrer the stone is in the Toades head, the more pestilent

the joyson is in hir bowelles, that talk the more it is seasoned with

esse phrases, the lesse it saureth of true meaning. It is a mad

Hare yt wil be caught with a Taber, and a foolish bird that staieth

the laying salt on hir taile, and a blinde Goose that commeth to the

Foys sermon, Euphues is not entangled with Phialus charmses.

If all were in iest, it was to broad weighing the place, if in earnest

s to bad, considering the person, if to try thy wit, it was folly to bee so

hot, if thy friendship, mallice to be so hastie: Hast thou not read

since thy comming into England a pretie discourse of one Phialus,

concerning the rebuoking of a friende? Whose reasons although

they were but few, yet were they sufficient, and if thou desire more,

I could rehearse infinite. But thou art like the Epixure, whose

belye is sooner filled then his eye: For he coueteth to have twentie

dishes at his table, when hee can-not digest one in his stomacke, and

thou desirest manye reasons to bee brought, when one might serue

thy turne, thinking it no Rayne-bowe that hath not al coulours,

nor auncient armoury, that are not quartered with sundry cotes, nor

perfect rules yt haue not thousand reasons, and of al the reasons

would thou wouldest follow but one, not to checke thy friende in

a brauerie, knowing that rebuckes ought not to weigh a graine more

of salt then suger: but to be so tempered, as like pepper they might

be hoast in the mouth, but like treacle wholsom at the heart: so shal

they at ye first make one blush: if he were pale, and well considered

better, if he were not past grace.

If a freinde offend he is to be whipped with a good Nurses rodde,

who when hir childe will not be still, giueth it together both the

twigg and the teate, and bringeth it a sleepe when it is waywarde,

awell with rocking it as rating it.

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


24 not om. MAB 25 are[7] in E rest coates A rest 26 a before

thousand E rest H 2
a wise Phisition, who wrappeth his sharpe pills in fine sugar, or the cunning Chirurgian, who launcing ye wound wth an yrô, immediately applyeth to it soft lint, or as mothers deale with their childrœ for worms, who put their bitter seedes into sweete reasons, if this order had bene observed in thy discourse, that enterlashing sowre tautoes with sugred counsell, bearing aswell a gentle raine, as vsing a hard snaffle, thou mightest have done more with the whiske of a wand, then now thou canst with the prick of the spur, and unoyded that which now thou maist not, extream vnkindnesse. But thou art like that kinde Iudge, which Propertius noteth, who condemning his friend, caused him for the more ease to be hanged with a silken twist. And thou like a friend cuttest my throat with a Raror, not with a hatchet for my more honor. But why should I set downe the office of a friend, when thou like our Athenians, knowest what thou shouldest doe, but like them, neuer dost it. Thou saiest I eat mine own words in praying women, no Philautus I was neuer eyther so wicked, or so witlesse, to recant truethes, or mistake coulours. But this I say, that the Ladyes in England as farre excell all other countries in vertue, as Venus doth all other women in beautie. I flatter not those of whom I hope to reapeth benefit, neyther yet so prayse them, but that I think them women: ther is no sword made of steele but hath yron, no fire made of wood but hath smake, no wine made of grapes but hath leese, no woeman created of flesh but hath faultes: And if I love them Philautus, they deserve it.

But it grieueth not thee Philautus that they be fayre, but that they are chaste, neyther dost thou like mee the worse for commending their beautie, but thinkest they will not love thee well, because so vertuous, where-in thou followest those, who better esteeme the sight of the Rose, then the sauour, preferring fayre weedes before good hearbes, chusing rather to weare a painted flower in their bosomes, then to haue a wholesome roote in their brothes, which resembelth the fashion of your Maydens in Italy, who buy that for the best cloath yt wil weare whitest, not that wil last longest. There is no more praise to be giuen to a faire face: then to a false glasse, for as the one flattereth vs with a vaine shaddow to make vs proud in our owne conceits, so ye other...
EUPHUES AND HIS ENGLAND

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

Chirurgians affyrme, that a white vaine beeinge striken, if at the first there springe out bloud, it argueth a good constitution of bodye: and I thinke if a fayre woeman hauing heard the suite of a Louer, if she blush at ye first brunt, and shew hir bloud in hir face, sheweth a well dysposed minde: so as vertuous woemenesse I confesse are for to bee chosen by the face, not when they blushe for the shame of some sinne committed, but for feare she should comitte any, al so women shal be as Caesar would haue his wife, not onelye free from sinne, but from suspition: If such be in the Englysh courte, if I should not praye them, thou wouldest say I care not for their vertue, and now I glie them their commendation, thou swearest I love them for their beautie: So that it is no lesse labour to please by thy mind, then a sick mans mouth, who can realish nothing by the taste, not that the fault is in the meat, but in his malady, nor thou like of any thing in thy hed, not that ther is any disorder in my sayings, but in thy sences. Thou dost last of all obiecte ye which silence might well resolue, that I am fallen from Prophets to Poets, and returned againe with the dog to my vomit, which GOD knoweth is as farre from truth as I knowe thou art from wisdome.

What have I done Philautus, since my going from Naples to Athens, speake no more then the trueth, vter no lesse, flatter me not to make me better then I am, be-lye me not to make me worse, forge nothing of malice, conceale nothing for loue: did I euere vs any vnseemelye talke to corrupt youth? tell me where: did I euere deceuie those that put me in trust? tell mee whome: haue I commited any fact worthy eyther of death or defame? thou canst not reckon what. Haue I abused my selfe towards my superiors, equalles, or inferiors? I thinke thou canst not deveise when: But as there is no wool so white but the Diar can make blacke, no Apple so sweete but a cunning grafter can change into a Crabbe: so is there no man so voyde of cryme that a spightful tongue cannot make him to be thought a califice, yet commonly it falleth out so well that the cloth weareth the better being dyed, and the Apple eateth pleasaunter beeing grafted, and the innocente is more esteemed, and thriueth sooner being ensued for vertue, and belyed

1 owne om. E rest 4 constitution M 7 for om. E rest 10 shal] should E rest 13 should] Soold A thou wouldest] then wouldest A: thes wouldest thou B rest 31 it before black E rest 32 it before into E rest 36 the innocent AB: the innocence EF: the innocence H rest 37 and] than E rest
for malice. For as he that stroke Jason on the stomache, thinking
to kill him, brake his impostume with ye blow, whereby he cured
him: so oftentimes it fareth with those that deal malitiously, who
in steed of a sword apply a salute, and thinking to be ones Priest,
they become his Phisition. But as the Traytour that clypeth thes
coyne of his Prince, maketh it lyghter to be wayed, not worse to
be touched: so he that by sinister reports, seemeth to pare the
credite of his friend, may make him lighter among the common sort,
who by weight oftentimes are deceieved with counterfaits, but
nothing empayreth his good name with the wise, who trye all gold
by the touch-stone.

A Stranuer comming to the Capitol of Rome seeing all the
Gods to be engraven, some in one stone, some in another, at
the last he perceiued Vulcan, to bee wrought in Iuory, Venus to be
carued in Iate, which long time beholding with great delght, at
the last he burst out in these words, neither can this white Iuory
Vulcan, make thee a white Smith, neither this faire woman Ieat,
make thee a faire stone. Whereby he noted that no cunning could
alter the nature of the one, nor no Nature transforme the colour
of the other. In lyke manner say I Philautus, although thou haue as
shadowed my guiltlesse life, with a defamed couterfart, yet shall not
thy black Vulcan make either thy accusations of force, or my inno-
cencie faultie, neither shal the white Venus which thou hast portrayed
upon the blacke Ieat of thy malyce, make thy conditions amiable,
for Vulcan cannot make Iuory blacke, nor Venus change the colour
of Ieat, the one hauint received such course by Nature, the other
such force by Uertue.

What cause haue I givne thee to suspect me, and what occasion
hast thou not offered me to detest thee? I was neuer wise enoughto
give thee councail, yet ever willing to wish thee well, my wealth
small to do thee good, yet ready to doe my best: Insomuch as thou
couldest neuer accuse me of any discurtisie, vnslesse it were in being
more carefull of thee, then of my selfe. But as all flores that are
in one Nosegay, are not of one nature, nor all Rings that are worne
vpon one hande, are not of one fashion: so all friends that asso-
ciate at bedde and at board, are not one of disposition. Sapien must
have a noble minde, Latius an humble spirite: Titus must lust after
Sempronia, Gisippus must leave hir: Damon must goe take order

7 pare| paire E rest 16 burst into E rest 20 I say E rest
EUPHUES AND HIS ENGLAND

for his lands, Phileas must tarry behinde, as a Pledge for his life: Phileas must doe what he will, Euphues not what he should. But it may be that as the sight of divers colours, make divers beasts sadde: so my presence doth drive thee into this melancholy. And seeing it is so, I will absent my selfe, hier an other lodging in London, and for a time giue my selfe to my booke, for I have learned this by experience, though I be young, that Bauins are known by their bands, Lyons by their clawes, Cockes by their combs, envious minds by their manners. Hate thee I will not, and trust thee.

I may not: Thou knowest what a friende shoulde be, but thou wilt never liue to trye what a friend is. Fare-well Phileas, I will not stay to heare thee replye, but leaue thee to thy lyst, Euphues carieth this Posie written in his hande, and engrauen in his heart. A faithfull friend, is a willfull foole. And so I taking leaue, till I heare thee better minded, England shall be my abode for a season, depart when thou wilt, and againe fare-well.

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

Now you shall understand that Phileas furthered as well by the opportunite of the time, as the requests of certeine Gentlemen his friends, was entreated to make one in a Masque, which Phileas perceiving to be at the Gentlemans house where Camilla laye, assented as willingly to goe, as he desired to speede, and all things beeing in a readinesse, they went with speede: where beeing wel-commed, they daturd, Phileas taking Camilla by the hande, and as time served, began to boord hir in this manner.

T hath ben a custome faire Lady, how commendable I wil not dispute, how common you know, that Masquaers do therefore assuer their faces that they may open their affectio, & vnder ye colour of a dace, discouer their whole desires: the benefit of which
priuledge, I wil not vse except you graunt it, neither can you refuse, except you break it. I meane only with questions to trye your wit, which shall neither touch your honour to aunswere, nor my honestie to aske.

Camilla tooke him vp short, as one not to seeke how to reply, in this manner.

Gentleman, if you be lesse, you are too bode, if so, too broade, in claying a custome, where there is no prescription. I knowe not your name, because you feare to vnter it, neither doe I desire it, and you seeme to be ashamed of your face, els would I you not hide it, neither doe I long to see it: but as for any custome, I was neuer so superstitious, that either I thought it treason to breake them, or reason to keepe them.

As for the prouing of my witte, I had rather you should accompt me a foole by silence, then wise by aunsweering? For such questions in these assemblies, moue suspition where there is no cause, and therefore are not to be resolued least there be cause.

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

If the patience of men were not greater then the peruersenesse of women, I should then fall from a question to a quarrell, for that I perceiue you draw the counterfaite of that I would say, by the conceit of that you thinke others haue sayd: but whatsoever the colour be, the picture is as it pleaseth the Paynter: and whatsoeuer were pretended, the minde is as the hart doth intend. A cunning Archer is not known by his arrow but by his ayme: neither a friendly affection by the tongue, but by the faith. Which if it be so, me thinketh common courtesie should allow that, which you seek to cut off by courtely coynesesse, as one either too young to vnderstand, or obstinate to ouerthwart, your yeares shall excuse the one, and my humour pardon the other.

And yet Lady I am not of that faint minde, that though I winke with a flash of lyghtening, I dare not open mine eyes againe, or
EUPHUES AND HIS ENGLAND

lasing once suffered a repulse, I should not dare to make fresh
assault, he that striketh sayle in a storme, hoyseth them higher in a
calm, which maketh me the bolder to vter that, which you disdaine
to heare, but as the Doue seenmeth angry, as though she had a gall,
yet yeeldeth at the last to delight: so Ladies pretend a great skyr-
made at the first, yet are booded willinglye at the last.

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

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

If you build vpon custome that Maskers haue libertie to speake
what they should not, you shall know that woemen haue reason
to make them heare what they would not, and though you can vter
by your visarde what-soever it be with-out blushing, yet cannot
I heare it with-out shame. But I never looked for a better tale
of so ill a face, you say a bad coulour maye make a good counten-
ance, but he that conferreth your disordered discourse, w e your
deformed attyre, maye rightly saye, that he neuer sawe so crabbed
a visage, nor hearde so crooked a vaine. An archer saye you is
to be knowne by his ayme, not by his arrowe: but your ayme is so
ill, that if you knewe how farre wide from the white your shaft
sticketh, you would here-after rather break your bow, then bend

[14 faore] face E 14 tread] goe E rest sliphood A rest 17 for] 
or E rest 17 ye before castles G purle GE rest 31 w] not M-G: with E rest 
35 white) marke E rest


...and this Gentle-manne I desire you, all questions and other quarrelles set aparte, you thinke me as a friende, so farre forth as I can graunt with modestie, or you require with good manners, and as a friende I wishe you, that you blowe no more this fire of looE which will waste you before it warme mee, and make a colde in you, before it can kindle in me: If you think otherwise I may aswel me a shift to drive you off, as you did a shewe to drawe me on. I have amswered your custome, least you should argue me of cowre, no otherwise then I might mine honour saved, and your name be knowne.

By this time entered an other Masque, but almost after the same...
manner, and onely for Camillas lone, which Phiiautus quickly espiedy, and seeing his Camilla to be courted with so gallant a youth, departed: yet with-in a corner, to the ende he might decipher the Gentle-man whom he found to be one of the bravest youthes in all England, called Surius, then wounded with grieve, hee sounded with weaknesse, and going to his chamber beganne a freshe to recount his miseries in this sorte.

Ah myserable and accursed Phiiautus, the verye monster of Nature and spectacle of shame, if thou liue thou shalt be despysed, if thou dye not myssed, if woe poynted at, if win loathed, if loose laughed at, bred either to live in loue and be forsaken, or die with loue and be forgotten.

Ah Camilla would eyther I had bene born without eyes not to see thy beautie, or with-out eares not to heare thy wit, the one hath enflamed me with the desire of Venus, the other with the gifts of Pallas, both with the fire of lone: Loue, yea lone Phiiautus, then the which nothing canne happen unto man more miserable.

I perceiue now that the Charriote of the Sunne is for Phaethon, not for Phaeton, that Bucephalus will stoupe to none but Alexander, that none can sounde Mercurius pipe but Orphei, that none shall win Camillas liking but Surius, a Gentlemanne, I confesse of greater byrth then I, and yet I dare say not of better faith. It is he Phiiautus that will fleece all the fat from thy bread, in-somuch as she will disdaine to looke vpon thee, if she but once thinke vpon him.

It is he Phiiautus that hath wit to trye hir, wealth to allure hir, personage to entice hir, and all things that eyther Nature or Fortune can give to winne hir.

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

It is not the sweete flower that Ladies desyre, but the payre, which maketh them weare that in theyr heads, wroght forth with the needle, not brought forth by Nature: And in the lyke manner they accomplish of that lone, which arte canne coulour, not that the heart dooth confesse, where-in they imitate the Maydens (as Euphues often hath told mee) of Athens, who tooke more delight to see

5 sounded] swounded E: swouned FH: swound 1617 rest 7 on E rest
15 the A B G E rest 22 better] greater GE rest
23 thy] the G (cf. note) beard all preceding ed. she] hee II rest 28 to the Calenes to all 36 dooth] can II rest 37 take E rest
a freshe and fine coulour, then to tast a sweete and wholsome sirop.

I but howe knowest thou that Serius Sayth is not as great as thine, when thou art assured thy vertue is no lesse then his? He is wise, and that thou seest: valiant, and that thou fearest: rich, and that thou lackest: fit to please hir, and displace thee: and without spite be it sayd, worthye to doe the one, and willing to attempt the other.

Ah Camilla, Camilla, I know not whether I should more commend thy beautie or thy wit, neither can I tell whether thy lookes have wounded me more or thy words, for they both have wrought such an alteration in my spirites, that seeing thee silent, thy comelynesse maketh me in a maze, and hearing thee speaking, thy wisdome maketh me starke madde.

I but things above thy height, are to be looked at, not reached at. I but if now I should ende, I had ben better neuer to have begun. If I but time must weare away love, I but time may winne it. Hard stones are peareed with soft droppe, great Oakes hewen downe with many blowes, the stonest heart mollyfied by cotoninall perswasions, or true perseuerance.

If deserts can nothing preuaile, I will practise deceipts, and what so faith cannot doe, conjuring shall. What saist thou Philautus, canst thou imagine so great mischiefe against hir thou louest? Knowest thou not, that Fish caught with medicines, & women gotten with witchcraft are never wholesom? No, no, the Foxes wiles shall never enter into ye Lyons head, nor Medoc charmes into Philautus heart. I, but I have hard that extremeties are to be vsed, where the means will not serue, & that as in loue ther is no measure of griefe, so there should be no ende of guile, of two mischiefes the least is to be chosen, and therefore I thinke it better to poysen hir with the sweet bait of love, then to spoile my selfe with the bitter sting of death.

If she be obstinate, why should not I be desperate? if she be voyd of pitie, why shoulde I not be voyde of pietie? In the ruling of Empires there is required as great policie as proves: in gouerning an Estate, close crueltie doth more good then open clemencie, for ye obteining of a kigdom, as well mischiefe as mercy, is to be practised. And then in the winning of my Loue, the very Image of beautie, courteous and wit, shall I leave any thing unsought, vntattempted, vndone? He that desireth riches, must stretche the

---

10 both om. E rest 15 I should now A rest begyn GE rest 24 will E rest 32 not 1 E rest 33 Prowesse: A rest, M hath no stepp 36 practiseth M
string that will not reach, and practise all kindes of getting. He that coueteth honour, and can-not clymbe by the ladder, must vse al colours of lustinesse: He that thirsteth for Wine, must not care how he get it, but wher he maye get it, nor he that is in loue, be curious, what means he ought to use but redy to attempt any: For slender affection do I think that, which either the feare of Law, or care of Religion may diminish.

Eye Philautus, thine owne wordes condempne thee of wickednesse: tush the passions I sustaine, are neither to be quieted with coun-

so smile, nor cased by reason: therefore I am fully resolved, either by Arte to winne hir loue, or by despayre to loose mine owne lyfe.

I haue hearde heere in London of an Italian, cunning in Mathematieke named Petibus, of whome in Italy I haue hearde in suche cases canne doe much by Magicke, and will doe all things for money, him will I assaye, as well with golde as other good tournes, and I thinke there is nothing that can be wrought, but shal be wrought for gylt, or good wil, or both.

And in this rage, as one forgetting where hee was, and whome hee loued, hee went immediatly to secke Phisicke for that, which onely was to bee found by Fortune.

H Eere Gentlemen you maye see, into what open sines the heate of Loue driueth man, especially where on e louing is in dis-

payre, either of his owne imperfection or his Ladys vertues, to bee beloved againe, which causeth man to attempt those things, that are contrarie to his owne mind, to Religion, to honestie.

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

Philautus hath soone founde this Gentleman, who conducting him into his studie, and demanding of him the cause of his comming, Philautus beginneth in this manner, as one past shame to mold his sute.

M aster Petibus (and Countrey-man,) I neyther doubt of your cunning to satisfie my request, nor of your wisedom to conceale it, for were either of them wanting in you, it might tourne to trouble, and your selfe to shame.

I haue hearde of your learning to be great in Magicke, and
somewhat in Phisicke, your experience in both to be exquisit, which
caused me to seake to you for a remedie of a certeine grieve, which
by your means maye be eased, or els no wayes cured.

And to the ende such cures may be wrought, God hath stirred vp
in all times Clearkes of greate vertue, and in these our dayes men
of no small credite, among the which, I haue hearde no one, more
commended then you, which although ye your modestye will
deny, (for that the greatest Clearkes doe commonlye dissemble
their knowledge) or your preciseness ne graunt it, for that cunning
men are often daungerous, yet the world doth well know it, diuers
haue tryed it, and I must needes beleewe it.

Psellus not suffering him to raungge, yet desirous to know his
arrant, answered him thus.

Gentleman and countryman as you say, and I beleewe, but of
that hereafter: if you have so great confidence in your cum-
ing as you protest, it may bee your strong imagination shall worke
y2 in you, which my Art cannot, for it is a principle among vs, y2
a vehement thought is more auayleable, then y3 vertue of our figures,
formes, or charcters. As for keeping your cotsayle, in things:
honest, it is no matter, & in causes vnlawful, I will not meddle.
And yet if it threaten no man harme, and maye doe you good, you
shall finde my secrecie to be great, though my science be smal, and
therefore say on.

There is not farre hence a Gentlewome whom I haue long time
loued, of honest parents, great vertue, and singular beautie,45
such a one, as neither by Art I can describe, nor by seruice deserve:
And yet bicause I haue heard many sayes, that wher cunning must
worke, the whole body must be coloured, this is hir shape.

She is a Virgin of the age of eightie yeares, of stature neither
too high nor too low, and such was Juno: hir haire blacke, yet46
comely, and such had Leda: hir eyes hasill, yet bright, and such
were the lyghtes of Venus.

And although my skill in Phisognomie be small, yet in my judge-
ment she was borne vnder Venus, hir forhead, nose, lyppes, and
chinne, fore-shewing (as by such rules we gesse) both a desire to lyse,
EUPHUES AND HIS ENGLAND

and a good successes in love. In complection of pure sanguine, in condition a right Sainte, seldom given to play, often to prayer, the first letter of whose name (for that also is necessary) is Camilla.

This Lady I have serued long, and often sued vnto, in-somuch that I have melted like wax against the fire, and yet liued in the flame with the fye Pyramus. O Psellus the tormentes sustained by his presence, the griefes endured by his absence, the pyning thoughtes in the daye, the pinching dreams in the night, the dying life, the liuing death, the icelousie at all times, and the no dispaire at this instant, can neyther be vterred of me with out fluides of teares, nor heard of thee with out grieve.

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

What dryer thirst could Tantalus endure then I, who have almost euery houre the drinke I dare not taste, and the meate I can not? In-somuch that I am torne upon the wheelie with Ision, my lyuer gaine of the Vultures and Harpies: yea my sole troubled euyn with the unspeakable paines of Meagera, Tisiphone, Aleco: which secreto sorrrowes although it were more meete to enclose them in a Laborinth, then to sette them on a Hill: Yet where the minde is past hope, the face is past shame.

It fareth with me Psellus as with the Austrich, who prickeath none but hir selfe, which causeth hir to rumne when she would rest: or as it doth with the Pelicane, who strickeath bloud out of hir owne bodye to do others goods: or with the Wood Culfuer, who plickeath of hir fathers in winter to keepe others from colde: or as with the Storke, who when she is least able, carrieth the greatest burden. So I practise all thinges that may hurt mee to do hir good that neuer regardeth my paynes, so fares is shee from rewarding them.

For as it is impossible for the best Adaman to drawe yron vnto it if the Diamond be neere it, so is it not to bee looked for, that I with
all my seruice, suite, desartes, and what els so-euer that may draw
a woemanne, should winne Camilla, as longe as Streetis, a precious
stone in hir eyes, and an eye sore in mine, bee present, who loueth
hir I knowe too wel, and shee him I feare me, better, which loue wil
breed betweene vs such a deadly hatred, that beinge dead, our bloud
cannot bee mingled together like Florus and Agrippus, and beinge
burnt, the flames shall parte like Pelinices and Eteocles, such a mortal
enmitie is kindled, that nothing can quench it but death: and yet
death shall not ende it.

What counsell canne you give me in this case? what comfort: is
what hope?

When Aconius could not persuade Cydippe to loue, he practised
fraude. When Tarquinius could not winne Lucretia by prayer, he
vsed force.

When the Gods could not obtaine their desires by suite, they
turned them-selves into newe shapes, leaving nothing vnodon, for
feare, they should bee vnodone.

The desease of loue Psellus, is impatien, the desire extreme,
whose assaults neyther the wise can resist by policie, nor the
valiant by strength.

Julius Caesar a noble Conquerour in warre, a graue Cousenslyour.
in peace, after he had subdued Fraunce, Germanie, Britaine, Spain,
Italy, Thessaly, Egypt, yea entered with no lesse puissuance then
good fortune into Armenia, into Pontus, into Africke, yeilded in his
chiefest victories to loue Psellus, as a thing fitt for Caesar, who
conquered all things sauing him-selfe, and a deeper wound did
the small Arrowe of Cupid make, then all the speares of his
enemies.

Hannibal not lesse valiant in armes, nor more fortunate in loot,
hauing spoiled Tunnum, Trebia, Trasmena and Cannas, submitted
him-selfe in Apulia to vs loue of a woman, whose hate was a terror
to all men, and became so bewitched, that neyther the feare of
death, nor the desire of glorye could remoue him from the lappe
of his lourer.

I ommite Hercules, who was constrained to use a distaffe for the
desire of his loue. Leander, who ventured to crosse the Seas for
Hero. Iphis that hanged him-selfe, Pyramus that killed him-selfe

2 should] would E rest
3 eye-sore F rest
8 yet om. E rest
9 It om. M
23 Thessalia A rest
27 all om. E rest
29 not] no E rest
30 Trasmena so all
Ganna E; Canna & rest
37 Iphis] Hyppus M
EUPHUES AND HIS ENGLAND

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

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

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

But of these three but one can stand me in steede, the last, but
not the least, which is able to worke the minde of all woemen like
wax, when the other can scarce wind them like with. Medicines there
are that can bring it to passe, and men ther are that haue, some by
potions, some by verses, some by dreams, all by deceite, the
examples were tedious to recite, and you know them, the meanes
I come to learne, and you can giue them, which is the onely cause
of my comming, and may be the occasion of my pleasure, and
certainly the waye both for your prayse and profit.

Whether it be an enchaunted leafe, a verse of Pythia, a figure of
Amphiion, a Character of Oistane, an Image of Venus, or a braunch
de Sibilla, it skilith not.

Let it be eyther the seedes of Medea, or the bloud of Phillis, let it
come by Oracle of Apollo, or by Prophacie, of Tyreisias, eyther by
the intrayles of a Goat, or what els soeuer I care not, or by all these
is one, to make sure incantation and spare not.

If I winne my loue, you shall not loose your labour, and whetbee
t redound or no to my greater peril, I will not yet forget your
paines.

Let this potion be of such force, that she may doat in hir desire,
and I delight in hir distresse.

And if in this case you eyther reveale my suite or denye it, you
shall soone perceyue that Philautus will dye as desperateltye in one
minute, as he hath liued this three monethes carefully, and this your
stodie shall be my graye, if by your studye you ease not my griefe.

4 Myrrha GE rest 15 a before with GE rest 17 some by verses, om.
Biblis E rest 18 recite M 23 Oestane all eds. 59 om. E rest 24
Media H rest 30 yet om. E rest 33 1 om. E rest
When he had thus ended, he looked so sternly upon Psalms, that he wished him farther off, yet taking him by the hande, and walking into his chamber, this good man began thus to aunswere him.

Gentleman, if the inward spirite be aunswerable to the outward speach, or the thoughtes of your heart agreeable to the words of your mouth, you shall breede to your selfe great discrédite, and to me no small disquyet. Doe you thinke Gentleman that the minde being created of God, can be ruled by man, or that anye one can moue the heart, but he that made the heart? But such hath bene the superstition of olde women, & such the folly of young men, y' there could be nothing so vayne but the one woulde inuen, nor anye thing so senselessse but the other woulde beleue: which then broughht youth into a fooles Paradise, & hath now cast age into an open mockeage.

What the force of loue is, I haue knowne, what the effects haue bene I haue heard, yet could I never learen that euer loue could be wonne, by the vertues of hearbes, stones or words. And though many there haue bene so wicked to seeke such meanes, yet was there never any so vnhappy to finde them.

Parrhasius painting Hoplitides, could neither make him that ranne to sweate, nor the other that put off his armour to breathe, adding this as it were for a note, No further then colours: meaning that to giue lyfe was not in his Pencill, but in the Gods.

And the like may be said of vs that giue our mindes to know the course of the Starres, the Flannets, the whole Globe of heaven, the Simples, the Compounds, the bowels of the Earth, that something we may gesse by the out-ward shape, some-thing by the natuitle: but to wrest the will of man, or to wreath his heart to our humour, it is not in the compasse of Arte, but in the power of the most highest.

But for bicause there haue bene manye with-out doubt, that haue giuen credit to the vayne illusions of Witches, or the fonde inventions of idle persons, I will set downe such reasons as I haue heard, and you will laugh at, so I hope, I shal both satisifie your minde and make you a lyttle merry, for me thinketh there is nothing that can of more delght, then to heare the things which haue no weight, to be thought to haue wrought wonders.
EUPHUES AND HIS ENGLAND

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

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

An hearbe there is, called Anacamsoritis, a strange name and doubtlesse of a strange nature, for whosoever toucheth it, falleth in loue, with the person shee next seeth. It growth not in England, but heere you shall haue that which is not halfe so good, that will do as much good, and yet truly no more.

The Hearbe Carisium, moystened with the bloud of a Lysarde, and hanged about your necke, will cause Camilla (for hir you loue best) to dreame of your seruices, suites, desires, desertes, and whatsoever you would hir to thinke of you, but being wakened she shall not remember what shee dreamed off. And this Hearbe is to be founde in a Lake neere Ba(e)dia, of which watter who so drinketh, shall bee caught in Loue, but neuer finde the Hearbe: And if hee drinke not, the Hearbe is of no force.

There is in the Frogges side, a bone called Apocynon, and in the heade of a young Colte, a bouch named Hippomanes, both so effectuall, for the obteining of loue, that who so geteth either of them, shall winne any that are willing, but so inuironylye both crafte and Nature dealt with young Gentlemen that seeke to gaine good will by these meanes, that the one is lycked off before it can be gotten, the other breakeeth as soone as it is touched. And yet vnsles Hippomanes be lycked, it can not worke, and except Apocynon be sound it is nothing worth.

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

EUPHUES AND HIS ENGLAND

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

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

If you take seauen bayres of Hyenas lyppes, and carrye them Sixe dayses in your teeth, or a peece of hir skinne neste your bare hearte, or hir bellye girded to your left side, if Camilla suffer you not to obtaine your purpose, certeinly she can not chuse, but thanke you for your paines.

And if you want medicines to winne women, I haue yet more, the lungs of a Vultur, the ashes of Stellio, the left stone of a Cocke, the tongue of a Goose, the brayne of a Cat, the last haire of a Wolues taile. Things easie to be hadde, and commonely practised, so that I would not haue thee stande in double of thy loue, when either a young Swallow famished, or the shrowding sheete of a deere friend, or a waxen Taper that burnt at his feete, or the enchanted Needle that Medea hid in Jasons sleeue, are able not onely to make them desire loue, but also dye for loue.

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

You see Gentleman, into what blynde and grosse errores in olde time we were ledde, thinking euery olde wines tale to be a truth, and euery merry word, a very witchcraft. When the Aegyptians fell from their God to their Priests of Memphis, and the Grecians, from their Morall questions, to their disputations of Pirrus, and the Romaines from Religion, to polycye: then began all superstition to breede, and all impetie to blome, and to be so great, they haue both growen, that the one being then an Infant, is nowe an Elephant, and the other beeing then a Twigge, is now a Tree.

They inuented as many Enchauntments for loue, as they did for the Tooth-ach, but hee that hath tryed both will say, that the best charme for a Toothe, is to pull it out, and the best remedie for Loue, to weare it out.
If incantations, or potions, or amorous sayings could have prevailed, Circes would never have lost Vlysse, nor Phadre Hippolitus, nor Philis Demophon.

If Conjuratures, Characters, Circles, Figures, Fendes, or Furies might have wrought any thing in loue, Medea woulde not have suffered Iason to alter his minde.

If the siresopes of Macanon, or the Uernes of Aeus, or the Satyren of Dido were of force to moue the minde, they all three would not have bene martired with the torments of loue.

No no Philautus thou maist well pouson Camilla with such drugges, but neuer perswade hir: For I confesse that such hearebes may alter the bodye from strength to weakenesse, but to thinke that they can moue the minde from vertue to vice, from chastitie to lust, I am not so simple to beleue, neither would I haue thee so sinfull as to doubt it.

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

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

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

The Kings of Persia gaue their soldiers the plant Latuce, which who so hadde, shoulde haue plentie of meate and money, and men and all things: but why did the soldiers of Cesar endure such famine in Pharsalia, if one hearebe might haue eased so many heartes.

---

3 Circes all ed. except Circe H Hippolitus F rest 4 If It E
Finds A rest, except Friends 1633 5 no] never E rest 7 Micanon
BE-H: Micanon 1617 rest Aeus A rest Satyren so all
Dipus 1623 11 drugges] druggers E rest 15 doubt] doe A rest 16
Veilia all ed. 18 beaute] loue E rest 20 hir] his E rest 13 the]
y E rest 25 Achimenis A rest 28 Humbri and Tenonti all ed.
Achimenis M-B: Achimenis GE rest then, after Achimenus E rest
Where is Balis that Iuba so commendeth, the which could call the dead to lyfe, and yet hee himselfe dyed?

Democritus made a confection, that who-soeuer dranke it should haue a faire, a fortunate, and a good childe. Why did not the Persian Kings swill this Nectar, hauing such deformed and vnhappy issue? Cato was of that minde, that three enchantaunt wordes coulde heale the eye-sight: and Varro, that a verse of Sibilla could ease the goute, yet the one wasayne to vse running water, which was but a colde medicine, the other patience, which was but a drye playster.

I would not haue thee thinke Philantus that lone is to bee obtained by such meanes, but onely by faith, vertue, and constancie.

Philip King of Macedon casting his eye vppon a fayre Urgin became enamoured, which Olympias his wife perceiuing, thought him to bee enchauntet, and caused one of his seruauntes to bring the Mayden vnto hir, whom shee thought to thrust both to exile and shame: but viewing hir fayre face with-out blemyshe, hir chaste eyes with-out glauncinge, hir modest countenaunce, hir sober and woemanlye behauiour, finding also hir vertues to be no lesse then hir beautie, shee sayde, in thy selfe there are charmes, meaning that there was no greater enchauntment in lone, then temperaunce, wisdome, beautie & chastitie. Fond therefore is the opinion of those that thinke the minde to be tyed to Magick, and the practise of those filthy, that seekke those meanes.

Looke dwelleth in the minde, in the will, and in the hearts, which nether Coniurer canne alter nor Phisicke. For as credible it is, that Cupid shoteth his Arowe and hytteth the heart, as that hearbes haue the force to bewitch the heart, onelye this difference there is, that the one was a fiction of poesie, the other of superstition. The will is placed in the soule, and who canne enter there, but hee that created the soule?

No no Gentle-man what-soeuer you haue heard touching this, beleuue nothing: for they in myne opinion which imagine that the mynde is eyther by incantation or excauntation to bee ruled, are as far from truthe, as the East from the West, and as neere impietie against God, as they are to shame among men, and so contrary is it to the profession of a Christian, as Paganism.

Suffer not your selfe to bee lead with that vile concepyte, practise in your lowe all kindes of loyaltie. Be not mute, nor full

19 thy] my all eds. 21 beautie om. E rest 24 dwellith A hart

E rest 25 Coniurer not Phisick can alter E rest
of bable, bee sober, but auoyde solennesse, vse no kinde of ryotte euyther in banqueting, which procureth surfeites, nor in attyre, which hasteth beggerye.

If you thinke well of your witte, be alwayes pleaasunt, if yll bee often silent: in the one thy talke shal praue thee sharpe, in the other thy modestie, wise.

All fyshe are not caught with Flyes, all woemenne are not allured with personage. Frame letters, ditties, Musicke, and all meanes that honestie may allowe: For he wooceth well, that meaneth no yll, and hee speedeth sooner that speaketh what hee should, then he that vtereth what he will. Belceme me Philautus I am nowe olde, yet haue I in my head a loue tooth, and in my minde there is nothing that more pearceth the heart of a beautiful Ladye, then writinge, where thou mayst so sette downe thy passions and hir perfection, as shee shall haue cause to thinke well of thee, and better of hir selfe: but yet so warylie, as neyther thou seeme to praye hir too much, or debase thy selfe too lowelye: for if thou flatter them with-out meane they loath it, and if thou make of thy selfe aboue reason they laugh at it, temper thy wordes so well, and place euerye sentence so wiselye, as it maye bee harde for hir to judge, whether thy loue be more faithfull, or hir beautie amiable.

Lions fawne when they are clawed, Tygers stoupe when they are tickled, Bucophalus lyeth downe when he is curried, woemen yeeld when they are courted.

This is the poyson Philautus, the enchantment, the potions that creepeth by sleight into the minde of a woeman, and catcheth hir by assurance, better then the fonde devies of olde dreames, as an Apple with an Au Marie, or a hasill wand of a yeare olde crossed with six Charactors, or the picture of Venus in Virgin Wax, or the Image of Camilla vpon a Moulorpes skinne.

It is not once mentioned in the Englishe Courte, nor so much as thought of in any ones conscience, that Loue canne bee procured by such meanes, or that anye canne imagine suche myschiue, and yet I feare mee it is too common in our Countrie, where-by they incurre hate of euerye one, and loue of none.

Touching my cunning in any vile devies of Magick it was neuer my studie, onely some delight, I tooke in the Mathematicks which
made me known of more then I would, and of more then thinke
well of me, although I never did hurt any, nor hindered.

But be thou quiet Philautus, and vse those mesnes that may
winne thy loue, not those that may shorten hir lyfe, and if I can any
ways stande thee in steade, vse me as thy poore friend and country-
man, harme I will doe thee none, good I cannot. My acquaintance
in Court is small, and therefore my dealyngs about the Courte shall
be fewe, for I loue to stande aloofe from Loue and lyghtning. Fire
glieth lyght to things farre off, and burneth that which is next to it.
The Court shineth to me that come not there, but singeth those
that dwell there. Onely my counsyle vse, that is in writing, and
me thou shalt finde secret, wishing thee always fortunate, and if
thou make me pertaker of thy successe, it shall not tourne to thy
griefe, but as much as in mee lyeth, I will further thee.

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

Well Peillus, thou hast wrought that in me, which thou wistest,
for if the hautes that are layde for beautie be so ridicu-
los, I thynke it of as great effect in Loue, to vse a Plaister as a
Potion.

I now vterly dissent from those that imagine Magicke to be the
meanes, and consent with thee, that thinkest letters to be which
I will use, and howe I speede I will tell thee, in the meane season
pardon me, if I use no longer aunswere, for well you know, that he
that hath the fit of an Ague vpon him, hath no lust to talke but to
tumble, and Loue pinching me I haue more desire to chew vpon
melancholy, then to dispute vpon Magicke, but hereafter I will make
repaire vnto you, and what I now giue you in thankes, I will then
requite with amends.

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

Ere Gentlewomen you may see, how justly men seeke to entrap
you, when scornefully you goe about to reiect them, thinking
it not vnlawfull to vse Arte, when they percieve you obstinate, their

2 never hurt or hindered any E rest 6 will I E rest 10 singeth if rest
15 his] this E rest 25 list E rest
EUPHUES AND HIS ENGLAND

dealings I wil not allow, neither can I excuse yours, and yet what should be the cause of both, I can gesse.

When Phidias first paynted, they vsed no colours, but blakke, white, redde, and yeolow: Zeuxis added greene, and every one invented a new shadowing. At the last it came to this passe, that he in painting deserved most praye, that could sette downe most coulours: whereby ther was more contention kindeled about the colour, then the counterfaite, & greater emulation for varietie in shew, then workmanship in substance.

In the lyke manner hath it fallen out in Loue, when Adam woed there was no pollice, but playne dealyng, no colours but blakke and white. Affection was measured by faith, not by fancie: he was not curious, nor Eve cruell: he was not enamoured of hir beautie, nor she allured with his personage: and yet then was she the fairest woman in the worlde, and he the properest man. Since that time every Louer hath put too a lynke, and made of a Ring, a Chaine, and an odder Corner, and framed of a playne Alley, a crooked knot, and of Venus Temple, Dedalus Laborinth. One curleth his hayre, thinking loue to be moued with faire lockes, an other layeth all his lying vppon his backe, judging that women are wedded to brauerie, some vs discourses of Loue, to kindle affection, some ditties to allure the minde, some letters to stirre the appetite, diuers fighting to prove their manhoode, sundry sighing to shew their maladies, many attempt with shoues to please their Ladys eyes, not few with Musicke to entice the eare: Insomuch that there is more strife now, who shall be the finest Louer, then who is the faithfullest.

This causeth you Gentlwomen, to picke out those that can court you, not those that love you, and hee is accompted the best in your conceipts, that vseth most colours, not that sheweth greatest courtesy.

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

breeding in the muddle.

Heere-off it commeth that true louers receiving a floute for their faith, and a mocke for their good meaning, are enforced to secke
such meanes as might compell you, which you knowing impossible, maketh you the more disdainful and them the more desperate. This then is my counsaille, that, you use your lowers lyke friends, and chuse them by their faith, not by the shew, but by the sound, neither by the weight, but by the touch, as you do golde: so shall you be praysed, as much for vertue as beautie. But retourne we againe to Philautus who thus beganne to debate with himselfe.

W Hat hast thou done Philautus, in seeking to wounde hir that thou desirest to winne? With what face canst thou looke on hir, whom thou soughtest to loose? Fye, fye Philautus, thou bringest thy good name into question, and hir lyfe into hazard, hauing neither care of thine owne credite, nor hir honour. Is this the loue thou pretendest which is worse then hate? Diddest not thou seeke to payson hir, that never pinched thee?

But why doe I recount those things which are past, and I repent, I am now to consider what I must doe, not what I would have done? Follyes past, shall be worn out with faith to come, and my death shal shew my desire. Write Philautus, what sayest thou? write, no, no thy rude stile wil bewray thy mean estate, and thy rash attempt, will purchase thine ouerthrow. Venus delightheth to heare none but Mercury, Pallas wil be stolne of none but Ulysses, it must bee a smoothe tongue, and a sweete tale that can enchaunt Vesta.

Besides that I dare not trust a messenger to carye it, nor hir to reade it, least in shewing my letter shee disclose my loue, & then shall I be pointed at of those that hate me, and pited of those that lyke me, of hir scorned, of all talked off. No Philautus, be not thou the bye word of the common people, rather suffer death by silence, then derision by writing.

I, but it is better to reveale thy loue, then conceale it, thou knowest not what bitter payson lyeth in sweet words, remember Psellus, who by experience hath tryed, that in loue one letter is of more force, then a thousand lookes. If they lyke writings they read them often, if dislyke them runne them ouer once, and this is ceretaine that she that readeth suche toyes, will also answeire them.
Onely this be secret in conueyaunce, which is the thing they chiefflest desire. Then write Philautus write, he that feareth every bush, must never goe a birding, he that casteth all doubts, shal never be resolved in any thing. And this assure thy selfe that be thy letter so rude and barbarous, shee will reade it, and be it never so louing she will not shewe it, which were a thing contrary to his honor, and the next way to call him honestie into question. For thou hast heard, yea and thy selfe knowest, that Ladys that vaunt of their Louers, or shewe their letters, are accompted in Italy counterfeit, and in England they are not thought currant.

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

To the fayrest, Camilla.

Ard is the choyce fayre Ladye, when one is compelleth euyther by silence to dye with grieue, or by writing to liue with shame: But so sweete is the desire of lyfe, and so sharpe are the passions of loue, that I am enforced to preferre an vnseemely suite, before an vn timely death. Loth I have bin to speake, and in dispayre to speede, the one proceeding of mine owne cowardise, the other of thy crueltie. If thou enquire my name, I am the same Philautus, which for thy sake of late came disguised in a Maske, pleasing custome for a priuiledge, and cortesie for a pardon. The same Philautus which then in secret tearmes coloured his loue, and now with bitter teares bewrayes it. If thou nothing esteeme the brynishes water that falleth from mine eyes, I would thou couldst see the warme bloud that dropeth from my heart. Oftentimes I have beene in thy copany, where easely thou mightest haue perceiued my wanne cheekes, my holow eies, my scalding sighes, my trebling tongue, to forshew y' then, which I confesse now. Then consider with thy selfe Camilla, the plight I am in by desire, and the perill I am like to fall into by deniall.

To recount the sorrowes I sustaine, or the seruice I haue vowed, would rather breede in thee an admiration, then a beliift: only this I adde for the time, which the ende shall trye for a trueth, that if thy
answer be sharpe, my life wil be short, so farre loue hath wrought in my pyning and almost consumed bodye, that thou onely mayst breath into me a new life, or bereaue mee of the olde.

Thou art to weigh, not how long I haue loued thee, but how faithfully, neyther to examine the worthynesse of my person, but the extremity of my passions: so preferring my desarts before the length of time, and my desease, before the greatness of my byrth, thou wilt eyther yeeldhe with equitie, or deny with reason, of both the which, although the greatest be on my side, yet the least shall not dislike me: for y6 I haue always found in thee a minde neyther repugnaunt to right, nor void of reson. If thou wouldest but permit me to talke with thee, or by writing suffer me at large to discouer w4 the, I doubt not but y8, both the cause of my loue wold be beleueed, & the extremitie rewarded, both proceeding of thy beautie and vertue, the one able to allure, the other ready to pittie. Thou must thinke that God hath not bestowed those rare gifts vpon thee to kyll those that are caught, but to thame them. Those that are stunge with the Scorpion, are healed with the Scorpion, the fire that burneth, taketh away the heate of the burn, the Spider Phalangium that poysoneth, doth w5 bir skinne make a playster for poyson, and shall thy beautie which is of force to winne all with loue, be of the crueltie to wound any with death? No Camilla, I take no lesse delight in thy faire face, then pleasure in thy good conditions, assuring my selfe that for affection with-out lust, thou wilt not render malyce with-out cause.

I commit my care to thy consideration, expecting thy Letter eyther as a Cullise to preserve, or as a swords to destroy, eyther as Antidotum, or as Aconitum: If thou delude mee, thou shalt not long triumphe ouer mee lyuing, and small will thy glory be when I am dead. And I ende.

Thine ever, though he be never thin. Philautus.

His Letter beeing coynced, hee studied how hee myght concerne it, knowing it to be no lesse perillous to trust those hee kneu not in so weightye a case, then dyfficult for him-selfe to haue 15 1 hath loue E rest 6 extremities GE rest 16 not thinke that God hath E rest 18 with . . . with] of . . . of E rest 19 Phalangium E rest: Mal8 turn the n 23 with] to E rest take om. E rest 24 thou om. H rest wil 1617-23 26 commit] omit GE rest 28 Aconitum E rest: Aconitum M-G 33 coynced] ended E rest 33-4 how it might be conveyed E rest
EUPHUES AND HIS ENGLAND

opportunitie to delyuer it in so suspicous a company: At the last taking out of his clossette a fayre Pomegranet, and pulying all the kermelles out of it, hee wrapped his Letter in it, closing the topp of it finelie, that it could not be perceyued, whether nature agayne hadde knitte it of purpose to further him, or his arte hadde overcome naturnes cunning. This Pomegranet hee tooke, beeing him-selfe both messenger of his Letter, and the maister, and insinuating him-selfe into the companie of the Gentlewoemen, amogge whom was also Camilla, hee was welcommed as well for that he had beene long tymes absent, as for that hee was at all tymes pleaasunt, much good communication there was touching manye matters, which heere to insert were neyther conveniunt, seeing it doth not concern the Hystorie, nor expedient, seeing it is nothing to the delyuerie of Philautus Letter. But this it fell out in the ende, Camilla whether longing for so faire a Pomegranet, or willed to aske it, yet loth to require it, shee sodeinlye complayned of an old desease, wherwith shee manye times felt hir selfe grieued, which was an extreame heate in ye stomach, which aduantage Philautus marking, would not let slip, whe it was purposely spoken, that he should not gue them the slippe: and therefore as one gladde to haue so conveniunt a time to offer both his dutie and his deuotion, he beganne thus.

I haue heard Camilla, of Phisitions, that there is nothing eyther more comfortable, or more profitable for the stomach or enflamed liver, then a Poungrnanet, which if it be true, I am glad that I came in so good tymne with a medicine, seeing you were in so ill a time suprised with your maladie: and verily this will I saye, that there is not one Kermell but is able both to ease your paine, and to double your pleasure, and with that he gaue it hir, desiring that as shee felt the working of the potion, so shee would consider of the Phisition. So Camilla with a smyling countenaunce, neyther suspecting the craft, nor the couneyer, answered him with these thanks.

I thank you Gentleman as much for your couensil as your curtesie, and if your cunning be answerable to eyther of them, I will make you amendes for all of them: yet I wil not open so faire a fruite as this is, vntill I feele the payne that I so much feare. As you please with Philautus, yet if every morning you take one kerrnell, it is the
way to prevent your disease, and me thinketh that you should be as
carefull to worke means before it come, that you have it not, as to
vse means to expell it when you have it.

I am content, answered Camilla, to trye thy phisick, which as
I know it can do me no great harme, so it may doe me much good.

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

It behoueth, quoth Philautus, that he that ministreth to a Lady,
be as desirous of hir health, as his owne credite, for that there
doundeth more prayse to the Phisition that hath a care to his
charge, then to him that hath only a show of his Art. And I trust
Camilla will better accept of the good will I haue to ridde hir of hir
disease, then the gift, which must worke the effect.

Otherwise quoth Camilla, I were very much to blame, knowing
that in manye the behaviour of the man, hath wrought more then
the force of the medicine. For I would alwayes haue my Phisition,
of a cheerefull countenaunce, pleasautlye conceipted, and well
proportioned, that he might haue his sharpe Potions mixed with
swete coursayle, and his sower drugs mitigated with merry dis-
courses.

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

For this I know by experience, though I be but young to learne,
and haue not often bene sicke, that the sight of a pleasant and quicke
witted Phisitian, hath remoued that from my heart with talke, that
he could not with all his Triacle.

That might well be, answered Philautus, for the man that wrought
the cure, did perchaunce cause the disease, and so secret might the
sore griefe be, that none could heale you, but he that hurte you, neither
was your heart to be eased by any in-warde potion, but by some
outward perswasion: and then it is no mervail if the ministring of
a few wordes, were more auaylable then Methridate.

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

1 thinks E rest 28 Treacle E rest 33 by\textsuperscript{1)} with E rest 34
Methridate H rest 35 least E surmisce GE rest
EUPHUES AND HIS ENGLAND

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

This question so earnestlye asked of Camilla, and so hardlye to bee aunswered of Philautus, nipped him in the head, notwithstanding least he should seeme by long silence to incurre some suspition, he thought a bad excuse better then none at all, saying that Euphues now a days became so studious (or as he termed it, supersticious) that he could not himselfe so much, as haue his company.

15 Belike qunto Camilla, he hath either espied some new faultes in the women of England, where-by he seeketh to abstain himselfe, or some olde haunt that will cause him to spoyle himselfe.

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

Thus after much conference, many questions, and long time spent, Phialautus tooke his leaue, and beeinge in his chamber, we will ther leaue him with such cogitations, as they commonly haue, that either attende the sentence of lyfe or death at the barre, or the aunswere of hope or dispaire of their loues, which none can set downe but he that hath them, for that they are not to be vtered by the conceiunct of one that would imagine what they should be, but by him that knoweth what they are.

Camilla the next morning opened the Pomegranet, and saw the letter, which reading, pondering and perusing; she fell into a thousande contrarieties, whether it were best to aunswere it or not, at the last, inflamed with a kinde of choler, for that she knew not what belonged to the perplexities of a louer, she requied his frowd and lous, with anger and hate, in these termes, or the lyke.

To Phialautus.

I Did long time debate with my selfe Phialautus, whether it might stand with mine honour to send thee an aunsweare, for comparing my place with thy person, me thought thy boldnes more, then either good miners in thee wold permit, or I with modestie could suffer. Yet at ye last, casting with my selfe, ye the heat of thy loue might cleane be razed with ye coldnes of my letter, I thought it good to 30 commit an incomueniencie, ye I might preuent a mishiefe, chusing rather to cut thee off short by rigour, then to give thee any iot of hope by silence. Greene sores are to be dressed roughly, least they

3 was now a daies become E rest 10 hath om. E rest 12 spoyle

13 sayd] answered E rest 31 thy] my E rest

23 ye E rest 34 E rest

35 I] it E rest 37 by] of E rest
fester, tetrar to be drawn in the beginning least they spread, ring wormes to be anoyneted when they first appeare, least they compasse ye whole body, & the assaultes of loure to be beaten back at ye first siege, least they vndermine at ye second. Fire is to be quenched in ye spark, weedes are to be rooted in ye bud, follyes in ye blossom. Thinking this morning to trye thy Phisick, I perceiued thy frawd, insomuch as the kernel ye should have coold my stomack with moistnes, hath kindled it with choler, making a flaming fire, wheR it found but hot imbers, converting like the Spider a sweet foure into a bitter poysone. I am Philautus no Italian Lady, who commonly are woed with leasings, & won with lust, entangled with deceit, & enjoyed with delight, caught with sinne, and cast off with shame.

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

Seeke not then Philautus to make the tender twig crooked by Arte, which might haue grown streight by Nature. Corne is not to be gathered in the budde, but in the care, nor fruite to be pulled from the tree when it is greene, but when it is mellow, nor Grapes to bee cut for the presse, when they first rise, but when they are full ripe: nor young Ladies to be sued vnto, that are fitter for a roade then a husbande, and meeter to beare blowes then children.

You must not think of vs as of those in your owne countrey, that no sooner are out of the cradell, but they are sent to the court, and are woed some-times before they are weaned, which bringeth both the Nation and their names, not in question onely of dishonestie, but into oblique.

This I would haue thee to take for a flat aunswere, that I neither meane to loue thee, nor heereafter if thou follow thy sute to heare thee. Thy first practise in the Masque I did not allow, the seconde by thy writing I mistyke, if thou attempt the third meanes, thou wilt enforce me to vter that, which modestie now maketh me to Conceale.

If thy good will be so great as thou tellest, seeke to mitigate it by some reason or time, I thanke thee for it, but I can-not requit it, vnlesse either thou wert not Philautus, or I not Camilla. Thus pardoning
thy boldnes vppon condition, and resting thy friend if thou rest thy sute, I ende.

Neither thinke, nor hir owne,
Camilla.

His letter Camilla stitched into an Italian Petrark which she had, determining at the next coming of Philautus, to deliver it, vnder the pretence of askeing some question, or the vnderstanding of some worde. Philautus attending hourely ye succease of his love, made his reipaire according to his accustomable vse, and finding the Gentilwomen sitting in an herbor, saluted them curiously, not forgetting to be inquisitius how Camilla was eased by his Pougranet, which oftentimes asking of hir, she answered him thus.

In faith Philautus, it had a faire coat, but a rotten kernel, which 10 much offended my weake stomacke, that the very sight caused me to loth it, and the sent to throw it into the fire.

I am sore quoth Philautus (who speake no lesse then trueth) that the medicine could not worke that, which my mind wished, & with that stooede as one in a trauence, which Camilla perceiuing, thought 15 best to rub no more on that gall, least the standers by should espy where Philautus shooe wronge him.

Well said Camilla let it goe, I must impute it to my ill fortune, that where I looked for a restoritie, I found a consumption: and with that she drew out hir petrake, requesting him to conster hir a lesson, hoping his learning world be better for a scholemaister, then his lucke was for a Phisition. Thus walking in the ally, she listned to his construction, who turning the booke, found where the letter was enclosed, and dissembling that he suspected, he saide he would keepe hir Petrark vsntill the morning, do you quoth Camilla.

With ye the Gentilwomen clustered about them both, eyther to hear how cunningly Philautus could conster, or how readily Camilla could conceiue. It fell out that they turned to such a place, as turned them all to a blanke, where it was reasoned, whether loue came at the sodeine viewe of beautie, or by long experience of vertue, 15 a long disputacion was like to ensue, had not Camilla cut it off before they could ioyne issue, as one not willing in ye company of Philautus eyther to talke of loue, or thynke of loue, least eyther hee
EUPHUES AND HIS ENGLAND

should suspect she had beene wooded, or might be won, which was
done not so close, but it was perceived of *Philautus*, though dis-
sebled. Thus after many words, they went to their dinner, where
I omit their table talke, least I loose mine.

After their repast, *Sarius* came in with a great train, which
lightened Camillas hart, & was a dagger to *Philautus* breast, who
taried no longer then he had leaves to take his leave, esyer
desires to read his Ladies aunswer, or not willing to enioy Sarius
his companie, whomo also I will now forsake, and followe *Philautus*,
to heare how his minde is quieted with *Camillas* courtesie.

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

Ah cruell *Camilla* and accursed *Philautus*, I see now that it farth
with thee, as it doth with the Harpey, which having made one
astonied with his fareye sight, turneth him into a stone with his
venomous sauer, and with me as it doth with those that view the
*Basiliske*, whose eyes procure delight to the looker at the first gynmese,
and death at the second glance.

Is this the courtesie of *England* towards straungers, to entreat
them so disipightefully? Is my good will not onely reected without
cause, but also disdained without colour? I but *Philautus* praye
at the parting, if she had not liked thee, she would never have
answred thee. Knowest thou not that wher they loose much, they
dissemble most, that as fareye weather commeth after a foulle storme,
s0 sweete tearnes succeede sovre taunts?

Assaye once aigne *Philautus* by Letters to winne hir love, and
followe not the vnkinde hounde, who leaueth the sent bycause hee
is rated, or the bastarde Spanyell, which beeing once rebuked, never
retriueth his game. Let *Atlanta* runne neuer so swiftey, shee will
looke backe vpon *Hypromanes*, let *Medea* bee as cruell as a fende
to all Gentle-men, shee will at the last respect *Iason*. A denyall at
the first is accompted a graunt, a gentle aunswere a mockery.
Ladies vse their Louers as the Storke doth hir young ones, who
pecketh them till they bleed with hir bill, and then healeth them
with hir tongue. *Cupid* him self must spend one arrowe, and

15 Harpey E rest: Hare Sea MABD 18 Basiliske E rest: Basilika MAL
gynmese] glance E rest 19 glance] sight E rest 23 the] thy E rest
26 after before Jowes H rest 31 Hypromanes so all fielid DEF rest
35 picketh DEF 1636: pricketh H-1641
thinkest thou to speede with one Letter? No no Philautus, he that looketh to have cleere water must digge deepe, he that longeth for sweete Musicke, must set his stringes at the highest, hee that seeketh to win his loue must stretch his labor, and hasard his lyfe. Venus blisseth Lions in the fold, and Lambes in the chamber, Eagles at the assault, and Foxes in counsalye, so that thou must be hardy in the pursuit, and meeke in victory, venterous in obtaining, and wise in concealing, so that thou win that with prayer, which otherwise thou wilt loose with pecuishesnes. Faint hart Philautus neither Winneth Castell nor Lady: therfore endure all things that shall happen with patience, and pursue with diligence, thy fortune is to be tryed, not by the accedents but by the end.

Thus Gentilwomen, Philautus resembleth the Uper, who beeing stricken with a reede lyeth as he were dead, but stricken the second tymye, recovereth his streth: hauing his answer at the first in ye masque, he was almost amased, and nowe againe denied, he is animated, presuming thus much vpon ye good dispositio and kindnesse of woemen, that the higher they sit, the lower they looke, and the more they seeeme at the first to loth, the more they loue at the last. Whose judgement as I am not altogether to allow, so can I not in some respect mislike. For in this they resemble the Crocodile, who when one approcheth neere vnto him, gathereth vp him-self into the roundnessse of a ball, but running from him, strecheth him-self into the length of a tree. The willing resistance of women was ye cause ye maide Aurelius (whose arte was only to draw women) to paynt Venus Cynedia catching at the ball with hir hand, which she seemed to spurn at with hir foote. And in this poynt they are not unlike vnto the Mirre Tree, which being hewed, gathereth in his tappe, but not moused, poureth it out like sirrop. Woemen are neuer more cyne then when they are beloued, yet in their minds newer leesse constant, seeming to tye themselues to the mast of the shippe with Vysser, when they are woood, with a strong Cable: which being well discerned is a twine thred: throwing a stone at the head of him, vnto whome they immediately cast out an aple, of which their gentle nature Philautus being persuaded, followed his suit againe in this manner.
Philautus to the faire, Camilla.

I Cannot tell (Camilla) whether thy ingratitude be greater, or my misfortune, for perusing the few lyres thou gauest me, I found as small hope of my loue as of thy courtesie. But so extreme are the passions of loue, that the more thou seekest to quench them by disdaine, the greater flame thou encreasest by desire. Not vnlyke vnto Jupiers Well, which extinguiusheth a fire brande, and kindleth a wet sticke. And no lesse force, hath thy beautie ouer me, then the fire hath ouer Naphtha which leapeth into it, whersoever it seeth it.

I am not he Camilla that will leave the Rose, because I pricked my finger, or forsake the gold that lyeth in the hot fire, for that I burnt my bande, or refuse the sweete Chesnut, for that it is couered with sharpe huskes. The minde of a faithfull lover, is neither to be daunted with despite, nor afrighted with daunger. For as the Load-stone, what winde soever blowe, tourneth alwayes to the North, or as Aristotle's Quadratus, which way soever you tourne it, is always constant: so the faith of Philautus, is cuemore aplyed to the loue of Camilla, neither to be remoued with any winde, or rolled with any force. But to thy letter.

Thou saist greene wounds are to be dressed roughly least they fester: certainly thou speakest lyke a good Chyrurgian, but dealest lyke one vnskilfull, for making a great wound, thou puttest in a small tent, cutting the flesh that is sound, before thou couer the place that is sore: striking the veyne with a knife, which thou shouldest stop with lynt. But hast thou drawne my tettar, (I vse thine owne terme) that in seeking to spoyle it in my chinne, thou hast spreade it ouer my body.

Thou addest thou art no Italian Lady, I answer, would thou wert, not that I would haue thee woood, as thou sayst they are, but that I might win thee as thou now art: and yet this I dare say, though not to excuse al, or to disgrace thee, some there are in Italy too wise to be caught with leasings, and too honest to be entangled with lust, and as wary to eschue sinne, as they are willing

\begin{verbatim}
1 the om. F rest  
9 Naphtia all eds. 16 with F rest
17 17r it GE rest 22 Surgion E rest
18 wedes H rest alway E rest 23 to E rest
23 nor rolled by E: nor rolled
31 to 3 E rest
\end{verbatim}
to sustaine shame, so that that-soever the most be, I would not haue thee thinke ill of the best.

Thou alladgest thy youth and allowest thy wisedome, the one not apt to know ye impressions of loue, the other suspitions not to beleue them. Truely Camilla I haue heard, that young is the Goose ye wil eate no Oates, and a very ill Cocke that will not crow before he be olde, and no right Lyon, that will not feede on hard meat, before he tast sweet milke, and a tender Urigin God knowes it must be, that measureth hir affections by hir age, when as naturally they are enclyned (which thou particulary puttest to our country) to play the bridges, before they be able to dresse their heads.

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

But my good Camilla, I am as vnwilling to confute any thing thou speakest, as I am thou shouldst vter it: Insomuch as I would sweare the Crow were white, if thou shouldest but say it.

My good will is greater than I can expresse, and thy courtesie lesse then I deserue: thy counsayle to expell it with time and reason, of so lyttle force, that I haue neither the will to vse the meane, nor the wit to conceiue it. But this I say, that nothing can break off my loue but death, nor any thing hasten my death, but thy discourtesie. And so I attend thy finall sentence, & my fatal destenie.

Thine ever, though he be never thine.
Philautus.

This letter he thought by no meanes better to be conuayed, then in the same booke he receiued hirs, so omitting no time, least the yron should coole before he could strike, he presently went to Camilla, whome he founde in gathering of flowers, with divers other Ladies and Gentlewomen, which came aswell to recreate themselues for pleasure, as to visite Camilla, whom they all loued. Philautus somewhat boldened by acquaintance, if courteous by nature, and courtly by countenance, saluted them al with such termes, as he thought meete for such personages, not forgetting to call Camilla his schollar, when she had schooleed him being hir master.
EUPHUES AND HIS ENGLAND

One of the Ladies who delighted much in youth, seeing Philastus
beautified Camilla so统计地, said unto him.

Gentleman, what store like you best in all this border, here
be faire Roses, sweete Unees, fragrant primroses, here wil
be Ely-Spires, Carnations, sophs in wine, sweete Aohns, and what may
either please you for sight, or delight you with saunour: hath we are
you should have a Peace of all yet willing to give you one, not yth
which shall looks best, but such a one as you shall lyke best.
Philastus knowing no opportunitie, yth might either manifest his
affection or commend his wit; answered his thus.

Lady, of so many sweete store to choose the best, it is haarde,
seeing they be all so good, if I should prefre the fairest before
the sweetest you would happily imagine that either I were stopped
in the nose, or wanton in the eyes, if the sweetnesse before the
beauttie, then would you gesse me either to lye with saunours, or to
have no judgement in colours, but to tell my minde (upon correction
be it spoken of all flowers. I love a faire woman.

In deede quoth Fania (for so was she named) faire women are
set thicke, but they come vp thinne, and when they begin to budde,
they are gathered as though they wer blowne, of such men as you
are Gentleman, who thinke greene grasse will never be drye Hay,
but when yr flower of their youth (being slipped too young) shall
fade before they be olde, then I dare saye, you would change your
faire flower for a weede, and the woman you loued then, for the
worst violet you refuse now.

Ladyanswered Philastus, it is a signe that beauttie was no
niggard of her slippes in this gardeine, and very enuious to other
grounds, seing here are so many in one Plot, as I shall never finde
more in all Italy, whether the reason be the heate which killeth
them, or the country that cannot beare them. As for plucking
them vp soone, in yth we shew the desire we haue to them, not the
malyce. Where you conjecture, that men haue no respect to things
when they be olde, I cannot consent to your saying for well doe they
know that it fareth with women as it doth with the Mulberry tree,
which the elder it is, the younger it seemeth, and therfore hath it
grown to a Prouerb in Italy, whde one see-eth a woman striken in

\[ 13 \text{ happile} \quad E = 1633; \quad 15 \text{ saunour} \quad \text{E rest} \quad 30 \text{ pulling} \\
E \text{ rest} \quad 31 \text{ to] unto} \quad H \text{ rest} \quad 33 \text{ but before consent} \quad E \text{ rest} \quad \text{they} \quad 36 \text{ one] on} \quad M \]
EUPHUES AND HIS ENGLAND

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

Flavia would not so leave him, but thus replied to him.

1 You are very amorous Gentleman, otherwise you wold not take the defence of that thing which most men contemme, and women will not confesse. For where-as you goe about to currey favour, you make a fault, either in praying vs too much, which we accompt in Englande flatterye, or pleasing your selfe in your owne minde, which wise men esteeme as folly. For when you endeaoure to prove that woemen the older they are, the fayrer they looke, you thinke them eyther very credulous to beleue, or your tale very effectuall to perswade. But as cunning as you are in your Pater noster, I will add one Article more to your Credere, that is, you may speake in matters of loue what you will, but woemen will beleue but what they lyst, and in extolling their beauties, they give more credit to their owne glasses, then mens gloses.

But you have not yet aunswered my request touching what flower you most desire: for woemen doe not resemble flowers, neyther in shew nor saour.

Philautus not shrinking for an April shouwr, followed the chace in this manner.

Lady, I neither flatter you nor please my selfe (although it pleaseth you so to conjecture) for I have always obserued this, that to stand too much in mine owne conceit would gaine me little, and to claw those of whom I sought for no benefite, woulde profite me lesse: yet was I neuer so ill brought vp, but that I could when time and place should serve, giue euery one I lyked their lust commendation, vnlesse it were among those that were with-out comparison: offending in nothing but in this, that beeing too curious in praising my Lady, I was like to the Painter Protogenes, who could neuer leave when his worke was well, which faulte is to be excused in him, because hee would make it better, and may be borne with in mee, for that I wisht it excellent. Touching your first demand which you seeme againe to vrg in your last discourse, I say of al flowers I loue the

2 colours E rest 11 elder E rest they E the M 12 credilous E 13 you] you A: your A 14 will be bold to addde E rest 15 speak] make E rest 16 but om. E rest 18 what] that E rest 25 but before little A rest 27 whil A 28 I lyked om. A rest 31 was] am E rest 32 is] was E rest 33 with om. E rest. E reads within for with in
Rose best, yet with this condition, because I will not eate my word, I like a faire Lady well. Then quoth Flavia since you will needes ioyne the flower with the woman, amonge all vs (& speake not partially) call hir your Rose y' you most regarde, and if she deny that name, we will enioyne hir a penance for hir pride, & rewarde you with a violet for your paynes.

Philautus being driven to this shift wished hime selfe in his chamber, for this he thought that if he should choose Camilla she would not accept it, if an other, she might lustily reject him. If he should discover his loute, then woulde Camilla think him to not to be secrete, if conceale it, not to be feruent; besides all, the Ladys woulde espie his loute and preuent it, or Camilla despise his offer, and not regarde it. While he was thus in a deeppe meditation, Flavia wakened him saying, why Gentleman are you in a drame, or is there none heere worthy to make choyce of, or is are wee all so indifferent, that there is neuer a good.

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

Ladys and Gentlewomen, I woulde I were so fortunate that I might choose every one of you for a flower, and then would I boldely affirme that I coulde shewe the payrest poesie in the worlde, but follye it is for me to wish that being a slave, which none can hope for, that is an Emperour. If I make my choyse I shall speede so well as he that enjoyeth all Europe. And with that gathering a rose he gauze it to Camilla, whose coulour so encreas as one would have judged at hir face to haue been a Rose, had it not beene stayned with a naturall whitenesse, which made hir to excell the Rose.

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

Well quoth Flavia to Philautus, (who nowe stode like one that
EUPHUES AND HIS ENGLAND

had been besmiered) there is no harm done, for I perceive Camilla is otherwise sped, and if I be not much deceived, she is a flower for Surius wearing, the penance shee shall haue is to make you a Nosegay which shee shall not denye thee, vnlesse shee defie vs, and the rewarde thou shalt haue, is this, while you tarrie in Engelande my neece shall be your Uiolet.

This Ladies cousin was named Frauncis, a fayre Gentlemewman and a wise, young and of very good conditions, not much inferior to Camilla, equall shee could not be.

Camilla who was loth to be accompted in any company coye, endeavoured in the presence of the Ladie Flavia to be very curteous, and gathered for Philautus a posie of all the finest flowers in the Garden, saying thus vnto him, I hope you will not be offended Philautus in that I could not be your Rose, but imputing the faulte rather to destinie then discurese.

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

Philautus was invited to dinner, so that he could no longer stay, but pulling out the booke wherein his letter was enclosed, he delivered it to Camilla, taking his humble leave of the Lady Flavia and the rest of the Gentlemewmen.

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

When the company was dissolved, Camilla not thinking to receive an aunswere, but a lecture, went to hir Italian booke where shee founde the letter of Philautus, who without any further adviser, as one very much offended, or in a great heate, sent him this bone to gauve vppon.

To Philautus.

Sufficed it not thee Philautus to bewraie thy follies & mote my patience, but thou must also procure in me a minde to retenge, & to thy selfe the meanes of a farther perill? Where
EPIRUS AND HIS ENGLAND

didone thou assume that being included to be hold, thou shouldest
grown ignorant of being sufficient to be familiar thou shouldest
waste time below? But it is manifest bodines is the demeanor
of young gentlemen, none that, where they have been once welcome
for courteous they name themselves worthy to court any lady by
suitors when they imagine they use simpler and correct which
we use otherwise term their sameness, thinking women are to
be drawn by their regard & recommendations, as the straw is
by the Asamet; or the yarn by the Lineal, or the gold by the
mineral Cerussa.

But as there is no serpent that can breed in the Box tree for
the hardness, nor will build in the Cypresses tree for the bitterness,
so is there no food or poisoned root that shall enter into my heart
where it is hardened like the Asamet, nor take delight in my words,
which shall be more bitter than Gall.

It fares with these Pstitamas, as with the dromon, who having lost
his own wings, seeks to spoil the Bees of theirs, & thou being
dipped of thy liberty, guest about to bereave me of mine, not sure
differing from the natures of Dragons, who sucking blood out of the
Elephant, kill him, and with the same, poison themselves; & so
may be that by the same means that thou takest in hand to
inveigle my minde, thou entrap thin owne: a just reward, for so
vainish dealing, and a fit revenge for so vnkinde a regard.

But I trust thy purpose shall take no place, and that thy malice
shall want might, wherein thou shalt resemble the serpent Porphyra, 8
who is full of poison, but being toothless he hurteth none but
himself, and I doubt not but thy minde is as full of deceit, as thy
words are of flattery, but having no tooth to bite, I have no cause
to fear.

I had not thought to have used so sower words, but where a
wande cannot rule the horse, a spurre must. When gentle medi-
cines, have no force to purge, wee must use bitter potions: and
where the sere is neither to be dissolved by plaister, nor to be
broken, it is requisite, it should be launced.

Hearts that are the worse for watering, are to be rooted out, if
trees that are lesse fertile for the lopping, are to be hewen downe

3 were E rest 4 welcomed E rest 6 custome E rest 9 Amber
E rest 10 Chrysocholla AB 12 or E rest 13 fond sound 1630-36
16 Drono GE rest 17 bit his A rest 19 nature E rest 24 millce S
28 Prophorus E rest 28 teeths A rest 31 potion H 1617, 1650-51

fruitfell E rest be om, M
Hawkes that waxe haggard by manning, are to be cast off, & fonde lourers, that encrease in their folyies when they be rejected, are to bee dispersed.

But as to be without hair, amongst ye Myconians, is accepted no shame, because they be al borne balde, so in Italy to lye in loure, is thought no fault, for that there they are all given to lust, which maketh thee to conjecture, that we in England recken loure as ye chiefest vertue, which we abhorre as ye greatest vice, which groweth lyke the Iuue about the trees, and killeth them by culyng them. Thou arte always talking of Looke, and applying both thy witte and thy wealth in that idle trade: only for that thou thinkest thy selfe amiable, not vnyke vnto the Hedgehogge, who euermore lodgeth in the thomes, because he himselfe is full of pickells. But take this both for a warning & an answer, that if thou prosecute thy suite, thou shalt but vndoe thyselfe, for I am neither to be word with thy passions, whilst thou liest, nor to repent me of my rigor when thou art dead, which I wold not haue thee think to proceeze of anye hate I beare thee, for I malyce none, but for loure to mine honour, which neither Italian shall violate, nor English man diminish. For as the precious stone Chalasias, being thrown into the fire keepeth stil his coldnesse, not to be warmed with any heat, so my heart although dented at with ye arrows of thy burning affections, and as it were enuironed with the fire of thy loure, shall alwaies kepe his hardnesse, & be so farre from being mollyfied, that thou shalt not perceiue it moued.

The Violet Ladie Flavia bestowed on thee, I wishe thee, and if thou lyke it, I will further thee, otherwise if thou persist in thine olde ffolies, whereby to encrease my new griefes, I will neither come where thou art, nor shalt thou haue accessse to the place where I am.

For as little agreement shal there be betwene vs, as is betwixt the Uine, and the Cabish, the Oke and the Olyue tree, the Serpent and the Ash tree, the yron and Theamides.

And if euuer thou diddest loue me, manifest it in this, that hereafter thou never write to mee, so shall I both be perswaded of thy faith, and cased of mine owne feare. But if thou attempt againe to wring water out of the Pommice, thou shalt but bewraye thy falshood, and augment thy shame, and my seueritie.

---

4 Myconians H est
5 as ye to be the GE rest
13 in the amongst E rest
20 Calasias E rest
21 dinte at E rest
27 thy F rest
28 my thy E rest
31 Cabbish E rest
33 Theamides BE rest
34 betwixt
EUROPE AND HIS ENGLAND

For this I swear, to have whole begun towa ther syde, Vaste, and to have whose tokenes art not to be broken, Disme, that I will never
peasent to love none whose sight if I may so say with modestie) is
more nicer with me then heart.

If this answer may not commet thine, I will shew thy letters, 3
disclose my tone, and make thee ashamed to undertake that, which
thou cannot never bring to passe. And so I ende, thine, if thou
leave it to be mine.

Camilla.

Camilla dispatcht this letter with speeche, and sent it to

Pisana by her man. Which Pisana having read, I commit
the pightt he was in: to the consideration of you Gentlemen that
haue best in the like: he bare his haine, rent his clothes, and fell
from the pashaghes of a Louer to the panges of phrenesie, but at the
last collying his wises to him, forgetting both the charge Camilla 15
gave him, and the contents of his Letters, hee greeted him immediately
against, with an answer by his owne Messenger in this manner.

To the croull Camilla,

greeting.

If I were as farre in thy booke to be beleued, as thou art in me
mine to be beleued, thou shouldest either soon be made
a wife, or ever remaine a Virgin, the one would ridde me of hope,
the other acquit mee of feare.

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

When as neither solempne oath nor sound perswasion, nor any
reason can worke in thee a remorse, I meane by death to shew my
desire, the which the sooner it commeth, the sweeter it shalbe, and ye
the shortenes of the force, shall abate the sharpnes of the sorrow.
I cannot tel whether thou laugh at my folly, or lament my phresie,
but this I say, & with salt teares trickling down my cheekes, I swere,
you neuer foundest more pleasure in rejecting my love, then thou
shalt feele paine in remembreing my losse, & as bitter shal lyfe be to 15

\[7\] cannese B: canst E rest
\[11\] omit E rest
\[14\] pungens C

\[16\] immanellaye M
\[26\] effects E: affect 1623-25

\[33\] swenoe A rest
\[35\] fede E rest
EUPHUES AND HIS ENGLAND

thee, as death to me, and as sorrowfull shal my friends be to see thee prosper, as thine glad to see me perish.
Thou thinkest all I write, of course, and makest all I speake, of small acount: but God who reuengeth the peruries of the dissembler, is wittnesse of my truth, of whom I desire no longer to lye, the I meane simply to loue.
I will not vse many worde, for if thou be wise, few are sufficient, if froward, superfluous: one lyne is inough, if thou be courteous, one word too much, if thou be cruell. Yet this I adde and that win bitterness of soule, that neither my hande dareth write that, which my heart intendeth, nor my tongue vter that, which my hande shall execute. And so faire-well, vnto whom onely I wish well.

Thine ever, though shortly never.
Philaetus.

This Letter being written in the extremity of his rage, he sent by him that brought hirs. Camilla perceiving a fresh reply, was not a little melancholy, but digesting it with company, & burning the letter, she determined neuer to write to him, nor after ye to see him, so resolute was she in her opinion, I dare not say obstinate least you gentlewomen shoulde take pepper in the nose, when I put but salt to your mouthes. But this I dare boldly affirme, that Ladies are to be woed with Appelles pencill, Orpheus Harpe, Mercuryes tongue, Adonis beautie, Creusus welth, or els neuer to be wonne, for their bawtie being blamed, their eares tickled, their mindes moued, their eyes pleased, there appeitite satisfied, their coffers filled, when they haue al things they shoulde haue and would haue, then men see not to stand in doubt of their comming, but of their constancie.

But let me followe Philaetus, who nowe both loathing his life and cursing his lucke, called to remembrance his old friend Euphues, whom he was wont to haue always in mirth a pleasant companio, in grieue a comforter, in al his life the only stay of his lybertie, the descourse which hee offered him so encreased his greefe, that he fell into these termes of rage, as one either in an extacse, or in a lunacie.

Nowe Philaetus dispute no more with thy selfe of thy loue, but
my selfe guilty, why vse I to glose, I haue vniustly my good Euphues, picked a quarrel against thee, forgetting the counsell thou gauest me, & despisings that which I nowe desire. Which as often as I call to my minde, I cannot but blush to my selfe for shame, and fall out with my selfe for anger. For in falling out with thee, I haue done no otherwise then he that desiring to saile safely killeth him at the helme, resembling him that hauing neede to alight spurreth his horse to make him stande still, or him that swimming vpon anotheres backe, seeketh to stoppe his breath. It was in thee Euphues that I put all my trust, & yet vpon thee that I powred out all my mallice, more cruell then the Crocodile, who suffereth the birde to breede in hir mouth, & scoureth hir teeth, & nothing so gentle as the princely Lyon, who saued his life, that helped his foote. But if either thy good nature can forget, that which my ill tongue doth repent, or thy accusomable kindnesse forgue, that my vnbridled furie did commit, I will hereafter be as willing to be thy servant, as I am now desirous to be thy friend, and as rede to take an injurie, as I was to give an offence.

What I haue done in thine absence I will certify at thy comming, and yet I doubt not but thou canst gesse by my condicio, yet this I add, that I am as ready to die as to live, & were I not animated with the hope of thy good counsell, I would rather have suffered the death I wish for, the sustained the shame I sought for. But nowe in these extremeties reposing both my life in thy hands, and my service at thy commandement, I attend thine aunsware, and rest thine to vse more then his owne.

Philautus. This letter he dispatched by his boye, which Euphues reading, could not tell whether he should more reioyce at his friends submission, or mistrust his subtilitie, therefore as one not resolving himselfe to determine any thing, as yet, aunswared him thus immediatly by his owne messenger.

2 giuest BG 6 desireth G safely A rest 12 tooth H rest
15 repeat H rest 19 thine] thy E rest 20 thereof before by E rest this] thus much E rest 23 sustaine E rest 24-5 service at] unfained service and good will for ever hereafter at E rest 28 This . . . boye] This Letter being ended, Philautus sent the same by his servant E rest 28-9 reading . . . whethier] reading, stooed as one in a quanدارie, not knowing whether E rest 30-3 therefore . . . messenger] these two lines are thus developed in E rest—therefore beeing as yet not fullie determined to any thing, hee presently departed into his chamber, and without further search of Philautus well meaning, sent him an aunsware by his owne messenger, in manner as hereafter followed.
EUPHUES AND HIS ENGLAND

Euphues to him, that was
his Philautus.

I have received thy letter, and know the man: I read it and perceived the matter, which I am farre from knowing how to answer, as I was from looking for such an errand.

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

The Camel saist thou, loueth water, when it is troubled, & I say, the Hart thirsteth for the cleare streame: & fithy diddest thou bring it in against thy selke (though applied it, I know not how aptly for thy selke) for such friendship doest thou lyke, where braules maye be stirred, not quietnesse sought.

The wine Maroneum which thou comendest, & the salt grod which thou inferrest, ye one is neither fit for thy drinking, nor the other for thy tast, for such strong Wines will overcomne such lyght wis, and so good salt cannot relish in so vsauory a mouth, neither as thou desierest to applye them, can they stande thee in steede. For oftimes hace I found much water in thy deedes, but not one drop of such wine, & the ground where salte should grow, but neuer one come that had sauour.

After many reasons to conclude, that iarres were requisite, thou failest to a kinde of submission, which I merusyie at: For if I gaue no cause, why diddest thou picke a quarrell: if any, why shouldest thou craue a pardon? If thou canst defie thy best friend, what wilt thou doe to thine enemie? Certeynly this must needes ensue, that if thou canst not be constant to thy friend, when he doth thee good, thou wilt neuer beare wi him, when hee shall do thee harme:

thou that seest to spil the blood of the innocent, canst shew small mercy to an offendor: thou that treasest a Worme on ye tayle, wilt crush a Waspe on the head: thou that art angry for no cause, wilt I thinke runne madde for a light occasion.

Truly Philautus, that once I loued thee, I can not deny, that now I should againe doe so, I refuse: For smal confidence shal I repose in thee, when I am guilitie, that can finde no refuge in innocencie.

The malyce of a friend, is like the sting of an Aspe, which nothing

Note 11
can remedie, for being pearced in the hande it must be cut off, and a friend thrust to the heart it must be pulled out.

I had as liefe Philatus have a wound that inwardly might lyghly grieue me, then a scar that outwardly should greatly shame me.

In that thou seemest so earnest to crave attonemé t thou causest me ye more to suspect thy truth: for either thou art còpelled by necessitie, & then it is not worth thankes, or els disposed againe to abuse me, and then it deserueth reuenge. Eeles cannot be helde in a wet hande, yet are they stayed with a bitter Figge leafe, the Lamprey is not to be killed with a cudgel, yet is she spoiled with a cane, so friends that are so slipperie, and wauering in all their dealyngs are not to be kept with fayre and smooth talke, but with rough and sharp taunts: and contrariwise, those which with blowes, are not to be reformed, are oftemtunes wonne with light perswasions.

Which way I should sse thee I know not, for now a sharpe word is: moned thee, when otherwhiles a sword wil not, then a friendly checke killeth thee, when a rasor cannot rase thee.

But to conclude Philatus, it fareth with me now, as with those, that haue bene once bitten with ye Scorpion, who neuer after feele anye sting, either of the Wasp, or the Hornet, or the Bee, for if I hauing bene pricked with thy falsehode shall neuer I hope againe be touched with any other dissembler, flatterer, or fickle friend.

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

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

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

Thine once,
Euphues.

This letter pinched Philatus at the first, yet trusting much to ye good disposition of Euphues, he determined to perseue both in his
EUPHUES AND HIS ENGLAND

sue & amendment, & thence as one beating his yron that he might faze it while it were boat, aanswered him in this manner.

To mine only friend,

Euphu.:

Here is no bone so hard but being laid in vineger, it may be wrought, nor Iuory so tough, but seasoned with Zutho it may be engrauen, nor Box so knottie, that dipped in oyle can-not be cured, and can ther be a heart in Euphuvs, which neither will yeele to softnesse with gentle perswasions, nor true perseverance? What to must thou require at my hande, that I will deny thee? Have I broken the league of friendship? I confesse it, haue I misued thee in tames, I will not deny it. But being sorrowfull for either, why shouldest not thou forgive both.

Water is prayed for that it sauoureth of nothing, Fire, for that it yieldeth to nothing: & such should the nature of a true friend be, that it should not sauour of any rigour, and such the effect, that it may not be conquered with any offence: Otherwise, faith put into the breast that beareth grudges, or contracted with him that can remember grieues, is not vnlyke vnto Wine poured into Firre vessels, which is present death to the drinker.

Friends must be vsed, as the Musitians tune their strings, who finding them in a discorde, doe not breake them, but either by intention or remission, frame them to a pleasant consent: or as Riders handle their young Coltes, who finding them Wilde vntractable, bring them to a good pace, with a gentle rayne, not with a sharp spurre, or as the Scithians ruled their slaves not with cruell weapons, but with the shewe of small whippes. Then Euphuvs consider with thy selfe what I may be, not what I haue beene, and forake me not for that I deceived thee, if thou doe, thy discoutesie wil breede my destruction.

For as there is no beast that toucheth the hearre whereon the Bear hath brethed, so there is no man that will come neere him, upon whom the suspicion of deceipt is fastened.

Concerning my life passed, I conceale it, though to thee I meane to hereafter to confesse it: yet hath it not beene so wicked but thou shouldest be ashamed, though so infortunate, that I am grieved. Consider we are in England, where our demeanour will be narrowly

9 see] or H rest 19 vnto om. & rest 22 a om. & rest 29 deceuie
E rest 36 ashamed] shamed & rest

L 2
marked if we tread a wrie, and our follyes mocked if vs e wrangling. I thinke thou art willing that no such thing shoulde happen, and I knowe thou art wise to prevent it.

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

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

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

Philautus.

Philautus did not sleepe about his busines, but presently sent this letter, thinking that if once he could fasten friendshipe againe vpon Euphues, that by his meanes he should compasse his loue with Camilla, and yet this I durst affirme, that Philautus was both willing to have Euphues, and sorrowfull that he lost him by his owne laishnes.

Euphues perused this letter ofentimes being in a mammering what to aunsweare, at the last he determined once againe to lie a loose, thinking that if Philautus meant faithfullly, he would not desist from his suite, and therefore he returned salutations in this manner.

Euphues to Philautus.

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

The Box tree is always greene, but the seede is poyson: Tilia hath a sweete rinde & a pleasant leafe, but ye fruite so bitter that no beast wil bite it, a dispenser hath ever-more Honnyc in his mouth.

1 a wrie] a wyre  A rest we before vse A rest 16 this] his  A rest  25
salutation E rest 33 leasing H rest 54 Tila E rest
EUPHUES AND HIS ENGLAND

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

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

So the friende in whome there was no intent to offende, may throwe the sinister dealings of his fellowe bee turned to heate, being before colde, and the faith which wrought like a flame in him, be quenched and haue no sparke.

The powring of Wine into Firre vessels serueth thee to no purpose, for if it be good Wine, there is no man so foolish to put into Firre, if bad, who woulde power into better then Firre.

Mustie Caskes are fitte for rotten Grapes, a barrel of poysioned be is good ynoough for a tunne of stinking Oyle, and crueltie too milde a medicine for crafte.

Howe Musitions tune their instruments I knowe, but how a man shoulde temper his friend I cannot tel, yet oftentimes the string brakeketh that the Musition seeketh to tune, & the friend cracketh which good counsell shoulde tame, such coltes are to be ridden with a sharpe snaffle, not with a pleasant bitte, and little will the Sichian whippes be regarded, where the sharpenes of the sword is deroed.

If thy lucke haue beene infortuneate, it is a signe thy liuing hath not beene Godly, for commonly there commeth an yll ende where there was a naughtie beginning.

But learne Philastus to liue hereafter as though thou shouldest not liue at all, be constant to them that trust thee, & trust them that thou hast tried, dissemble not with thy friend, either for feare to displease him, or for malice to deceiue him, know this ye the best simples are very simple, if the phisition could not applie them, that precious stones were no better then Pebbles, if Lapidaries did not knawe them, that the best friens is worse then a foe, if a man doe not use them.

Methridate must be taken inwardly, not spread on plaisters, purgations must be used like drink, not like bathes, the counsaile of
EUPHUES AND HIS ENGLAND

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

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

But wilde horses breake high hedges, though they cannot leap ouer the, eager Wolues bark at ye Moore though they cannot reach it, and Mercurie whisteleth for Vesta, though he cannot winne hir.

For absenting my selfe, I hope they can take no cause of offence, neither that I knowe have I ginen any. I love not to be bold, yet would I be welcome, but gestes and fish say we in Athens are euer stale within three dayes, shortly I will visit them, and excuse my selfe, in the meane season I think how well of them, as it is possible for a man to thinke of women, and how well that is, I appeale to thee who alwayes madest them no worse then sancts in heauen, and shrines in no worse place then thy heart.

For answering thy suite I am not yet so hasty, for accepting thy servise I am not so imperious, for in friendship there must be an equallity of estates, & be that may bee in vs, also a similitude of manners, and that cannot, vnslee thou learne a newe lesson, and leave the olde, vntill which time I leaue thee, wishing thee well as to my selfe.

Euphues.

His Letter was written in hast, sent with speed, & answered againe in post. For Philautus seeing so good counsaile could not procede of any ill concept, thought once againe to sollicite his friend, and that in such tearmes as he might be most agreeable to Euphues tune. In this manner.
EUPHUES AND HIS ENGLAND

To Euphues health in body,
and quietnesse in minde.

In Musicke there are many discords, before there can be framed a Diapason, and in contracting of good will, many barley before there be established a friendship, but by these meanes, the Musicke is more sweet, and the amitie more sound. I have received thy letter, where-in there is as much good counsaille contained as either I would wish, or thou thy selfe couldest give: but euer thou hastest on that string, which long since was out of tune, but now is broken, my inconstancie.

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

But it maye be thou dealest with me, as the Philosopher did with his knife, who being many yeares in making of it, alwayes dealyng by the obseruation of the starres, caused it at the last to cut the hard whet-stone, saying that it skilled not how long things were a doing, but how well they were done.

And thou holdest me off with many delayes, using I knowe not what obseruations, thinking thereby to make me a friend at the last, that shall laste: I praye thy good meaning, but I mislyke thy rigour.

Me, thou shalt see in what thou wilt, and doe that with a slender twist, that none can doe with a tough wyth. As for my being with Camilla, good Euphues, rubbe there no more, least I winch, for deny I wil not that I am wrong on the withers.

This one thing touching my selfe I saye, and before him that seeth all things I sweare, that heereafter I wil neither dissemble to delude thee, nor pick quarrells to fall out with thee, thou shalt finde me constaunt to one, faithlesse to none, in prayer deout, in maners reformed, in lyfe chast, in words modest: not framing my fancie to the humour of loute, but my deedes to the rule of scale: And such a man as heere-fore merlye thou saiest I was, but now truly thou shalt see I am, and as I know thou art.

Then Euphues appoint the place where we maye meete, and
Euphues and His England

reconcile the mindes, which I confess by mine owne follies were seuered. And if euery after this, I shall seeme jealouse ouer thee, or bynyed towards my seale, vs me as I desire, shamefully.

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

Philautus.

Euphues seeing such speedye retourne of an other aunswere, thought Philautus to be very sharp set, for to recouer thee, and weighe with himselfe, that often in mariage, ther haue fallen out braules, wher the chiefest loue should be, and yet againe reconciliations, that none ought at any time so to loue, that he should finde in his heart, at any time to hate: Furthermore, casting in his minde the good he might doe to Philautus by his friendship, and the mischiefe that might ensue by his fellowes follys, aunswered him thus agayne speedely, aswell to prevent the course hee might otherwise take, as also to prescrib what way he should take.

Euphues to his friend,

Philautus.

Nuttells Philautus haue no prickells, yet they sting, and wordes have no points, yet they pearce: though out-wardlye thou protest great amendement, yet often-times the softnesse of Wooll, which the Seres sende sticketh so fast to the skynne, that when one looke thin it shold kepe him warme, it fetcheth bloud, and thy smooth talke, thy sweete promises, may when I shal thinke to haue them performed to delight me, be a corrosiue to destroy me.

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

Thou swearest nowe that thy lyfe shall be leade by my lyne, that thou wilt gue no cause of offence, by thy disorders, nor take any by my good meaning, which if it bee so, I am as willyng to bee thy friend, as I am to be mine owne.

But this take for a warning, if euery thou larde, when thou shouldest rest, or follow thine owne will, when thou art to heare my counsyel, then will I depart from thee, and so display thee, as none that is wise shall trust thee, nor any that is honest shall lyue with thee.
EUPHUES AND HIS ENGLAND

I now am resolved by thy letter, of that which I was almost persuaded off, by mine owne coniecture, touching Camilla.

Why Phialautus art thou so mad without acquaintance of thy part, or familiaritie of hirs, to attempt a thing which will not onely be a disgrace to thee, but also a discredit to hir? Thinkest thou thy selfe either worthy to wooe hir, or she willing to wedde thee? either thou able to frame thy tale to hir content, or shee ready to give ease to thy conclusions?

No, no Phialautus, thou art to young to wooe in England, though old enough to winne in Italy, for heere they measure more the man by the qualities of his minde, then the proportion of his body. They are too experite in loue, hauing learned in this time of their long peace, euery wrinkle that is to be seen or imagined.

It is neither an ill tale wel tolde, nor a good history made better, neither invention of new fables, nor the reciting of olde, that can eather allure in them an appetit to loue, or almost an attention to heare.

It fareth not with them as it doth with those in Italy, who preferre a sharpe wit, before sound wisdome, or a proper man before a perfect minde: they lyue not by shaddowes, nor feede of the ayre, nor luste after winde. Their loue is not tyed to Art but reason, not to the precepts of Ovid, but to the persuasions of honestie.

But I cannot but meruayle at thy audacitie, that thou diddest once dare to moue hir to loue, whom I alwayes feared to sollicite in questioning, aswel doubting to be gruelled by hir quicke and ready witte, as to bee confuted, by hir graue and wyse auncwers.

But thou wilt saye, she was of no great birth, of meaner parentage then thy selfe. I but Phialautus they be most noble who are commendèd more for their perfection, then their petegree, and let this suffice thee that hir honour consisted in vertue, beuttie, witte, not bode, auncestors, antiquitie. But more of this at our next meeting, where I thinke I shall bee merry to heere the discourse of thy madnesse, for I imagine to my selfe that shee handled thevy very hardely, considering both the place shee serued in, and the person that serued hir. And sure I am shee did not hang for thy moying.

A Phanix is no foode for Phialautus, that daynte toote of thine must bee pulled out, els wilt thou surffete with desire, and that

[Text continues with marginal notes and emendations]
Eagles eye pecked out, els wilt bee daseled with delught. My counsale must rule thy conceipte, least thou confounde vs both.

I will this evening come to thy lodging, where wee will conferre. And till then, I commend mee to thee.

Thine ever to use, if thou be thine owne.

Euphues.

This letter was so thankfully receiued of Philastus, that he almost ranne beyonde himselfe for ioye, preparing all things necessary for the entertainement of his friende, who at the houre appointed fayled not.

Many embracings there were, much straunge curtesie, many pretie gaunces, being almost for the time but straungers because of their long absence.

But growing to questioning one with another, they fell to the whole discourse of Philastus loue, who left out nothing that before I put in, which I must omitte, least I set before you, Coleworthes wise sodden, whiche will both offende your eares which I seek to delight and trouble my hande which I couet to ease.

But this I am sure that Euphues conclusion was this, betweene waking and winking, that our English Ladies and Gentlewomen were so cunning in loue, that the labour were more easie in Italie to wed one and burie hir, then heere to wooe one and marrie hir. And thus they with long talking waxed wearie, wher I leaue them, not willing to talke any longer, but to sleepe their fills till morning.

Now Gentlewomen I appeale in this controversie to your consciences, whether there be in you an art to loue, as Euphues thinketh, or whether it breede in you as it doth in men: by sight, if one bee bewtiful, by heareing, if one be witty, by deserts if one bee curteous, by desire, if one bee vertuous, which I would not knowe to this intent that I might bee instructed howe to winne any of you— but to the ende I might wonder at you all: For if there be in loue an arte, then doe I not meruaile to see men that euerie way are too bee beloued, so oftentimes to be reected. But so secrete is this matter, that pertyning nothing to our sex, I will not further enquir of it, least happily in gessing what art woemen vs in loue, I shoul—

1 picked A rest will] will it A rest 13 blame B 15 questioning am
23 one' am. E rest 27 there be] it breede E rest 34 that am. A rem
35 happily AB; haply 1650-35
EUPHUES AND HIS ENGLAND

minister an art they neuer before knewe: And so in thinking to bewray the bayte that hath caught one, I give them a nette to dawe many, putting a sworde into the hande, where there is but a sheath, teaching them to strike, that put vs to our tryings by swarding, which woulde double our perrill, who without art cannot allure them, and encrease their tyranny, who with-out they torment will come to no parley.

But this I admonish you, that as your owne biewtis make you not couetous of your aimes towards true losers, so other mens flatterie make you not prodigall of your honours towards dissembler.

Let not them that speake fairest be beleued soonest, for true loue lacketh a tongue, and is tryed by the eyes, whiche in a bearte that meaneth well, are as farre from wanton glaunces, as the mine is from idle thoughts.

And this art I will give you, which we men doe commonly practise, if you behelde any one that either your curtesies hath allured, or your beautie, or both, triumph not ouer him, but the more earnest you see him, the more redie be to followe him, & when he thinketh himselfe nearest, let him be farthest off: Then if he take that with patience, assure your selfe he cannot be faithlesse.

He that Angled plucketh the bayte away when he is neere a byte, to the ende the fish may be more eager to swallowe the hooke, birds are trayned with a sweet call, but caught with a broade nette: and losers come with fayre lookes, but are entangled with disdainfull eyes.

The Spanish that fawneth when he is beaten, will never forsake his maister, the man that doteth when he is disdained, will never forgoe his mistres.

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

The next morning when they were ryson they went into a galerie, where Euphues, who perceiued Philautus grievously perplexed for the losse of Camilla, beganne thus betweene jest and earnest to talke with him.

Hilautus: I haue well nigh all this night beeene disputing with my selfe of thy distresse, yet can I resolue my selfe in nothing that either may content mee, or quiet thee.

[Note: The text is not fully legible due to the quality of the image.]
What mettall art thou made of Philetus that thinkest nothing but loue, and art rewarded with nothing lesse then loue. Lucilla was too badde, yet disted thou court hir, thy sweete her now in Naples is none of the best, yet distedst thou follow her Camilla exceeding all, where thou wast to have least hope, thou hast woed not without great hazard to thy person, and grieue to mine.

I haue perused his letters which in my simple judgment are so fit from allowing thy suit, that they seeme to loath thy seruice. I see not flatter thee in thy follies, she is no match for thee, nor thou for hir, the one wanting liuing to maintaine a wife, the other birth aduance an husbande. Servius whom I remember thou didst name in thy discourse, I remember in the court a man of great byrth and noble blood, singular witte, & rare personage, if he go about to get credite, I muse what hope thou couldest conceiue to have a good countenance. Well Philetus to set downe precepts against this loue, will nothing preuaile, to perswade thee to go forward, we very perillous, for I know in the one loue will regarde no lawes, as in the other perswasions can purchase no libertie. Thou art to heddle to enter in where no heede can help one out.

Theseus woulde not goe into the Labyrinthe without a thruede thee might shew him the way out, neither any wise man enter into the crooked corners of loue, vnlesse he knew by what meanes he might get out. Loue which should continue for euer, should not be begotten in an houre, but slowly be taken in hande, and by length of time finished: resembling Zeuxis, that wise Painter, who in things he would haue last long, tooke greatest pleasure.

I haue not forgotten one Mistres Frauncis, which the Lad Flavus gaue thee for a Uiolet, and by thy discouerion, thought she be not equall with Camilla, yet is she fitter for Philetus. If thine humour be such that nothing can feede it but loue, cast thy min on him, conferre the impossibylitie thou hast to winne Camilla, with the lykelyhoode thou mayst haue to enjoy thy Uiolet: and in thy loue I will entwarme both my wit and my good will, so that nothing shall want in mee, that may work ease in thee. Thy viole if she honest, is worthy of thee, beautiful thou sayst she is, & therefore worthy. Hote fire is not onely quenched by ye cleere Fountaine, but loue onely satisfied by the faire face. Therefore in this I tell thee.
EUPHUES AND HIS ENGLAND

mende, ye either we may proccede in that matter, or seeke a newe medicine. Philastus thus replied.

O h my good Euphues, I haue neither the power to forsake mine owne Camilla, nor the heart to deny thy consoule, it is easie to fall into a Nette, but hard to get out. Notwithstanding I will goe against the haire in all things, so I may please thee in anye thing, my Camilla. With that Euphues stayed him saying.

H e that hath sore eyes must not behold the candle, nor he that would leave his Loue, fall to the remembrance of his Lady, one causeth the eye to smart, the other the heart to bleede, wel quoth Philastus, I am content to haue the wounde searched, yet unwilling to haue it cured, but Sithens that sick men are not to prescrie diets but to keepe them, I am redie to take potions, and if with serue to Payne thee for them, yet one thing maketh to feare, that in running after two Hares, I catch neither.

And certeinelye quoth Euphues, I knowe manye good Hunters, that take more delght to haue the Hare on foote, and never catch it, then to haue no crye and yet kill in the Fourme: whereby I gesse, there commeth greater delght in the hunting, then in the eating. It may be sayd Philastus, but I were then very vnfit for such pastimes, for what sporte soeuer I haue all the day, I loue to have the game in my dish at night.

And truely answered Euphues, you are worse made for a bound than a hunter, for you marre your sent with carren, before you start your game, which maketh you hunt oftentimes counter, wher-as if you had kept it pure, you might ere this time haue tourned the Hare you winded, and caught the game you coursed. Why then I perceiue quoth Philastus, that to talke with Gentlewomen, touching the discourses of loue, to eate with them, to conferre with them, to laugh with them, is as great pleasure as to enjoye them, to the which thou mayst by some fallacie drue me, but never perswade me: For then were it as pleasant to behold fruit, as to eate them, or to see sayre bread, as to tast it. Thou errest Philastus, sayd Euphues, if thou be not of that minde, for he that cometh into fine gardens, is as much recreeted to smell the flower, as to gather it.

And many we see more delghted with pictures, then desirous to

9 the om. E rest 13 that the E rest 14 me before to A rest 24
carion 1626 16 tourned] tour- M 35 flowers GE rest 40
E rest 1 15 them
be Painters: the effect of loue is faith, not lust, delightfull con-
rence, not detestable concupiscence, which beginneth with folly
and endeth with repentance. For mine owne part I would
nothing, if againe I should fall into that vaine, then to have
company of hir in common conference that I best loued, to
hir sober talke, hir wise ansueres, to behold hir sharpe capa-
and to bee perswaded of hir constancie: & in these things do
only differ from brute beasts, who haue no pleasure, but in some
appetite. You presch Heresie, quoth Philostrus, and besid
repugnant to the text you haue taken, that I am more ready to
takethe out of thy Pulpit, than to beleeue thy glosses.

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

Hungry stomackes are not to be fed with sayings against
settings, nor thirst to be quenched with sentences against drunk
ness. To loue women & neuer enjoy them, is as much as to
wine, & neuer tast it, or to be delighted with faire apparel, &
were it. An idle loue is that, and fit for him that hath nothing
eares, that is satisfied to heare hir speak, not desirous to haue
selfe speede. Why then Euphues, to haue the picture of his
is as much, as to enjoy hir presence, and to reade hir letters
great force as to heare hir ansueres: which if it be, my sub
loue should be as much to the painter to draw hir with an am
face, as to my Lady to write an amorous letter, both which,
little suite being obtained, I may lyue with loue, and neuer we
foot, nor breake my sleepes, nor wast my money, nor torment
minde.

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

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

No, no Euphues, thou makest Loue nothing but a com-
wooning, if thou barre it of the effect, and then is it infinite, or if

158 EUPHUES AND HIS ENGLAND
EUPHUES AND HIS ENGLAND

allow it, and yet forbid it, a perpetuall warfare, and then is it intolerable.

From this opinion no man shall with-drawe mee, that the ende of fishing is catching, not angling: of birding, taking, not whistling: of love, wedding, not wooing. Other-wise it is no better then hanging.

Euphues smyllyng to see Philautus so earnest, vrged him againe, in this manner.

Why Philautus, what harme were it in louse, if the heart should yeele his right to the eye, or the fancie his force to the care. I haue read of many, & some I know, betweene whom there was as feruent affection as might be, that neuer desired any thing but sweete talke, and continuall company at bankets, at playes, and other assemblyes, as Phrigius and Pieria, whose constant faith was such, that there was neuer word nor thought of any vnclennesse.

Pigmalion loued his Iuory Image, being enamoured onely by the sight, & why should not the chest louse of others, be builded rather in agreeing in heuenny meditations, then temporall actions. Beleeue me Philautus, if thou knewest what it were to louse, thou wouldest be so farre from the opinion thou holdest, as I am.

Philautus thinking no greater absurditie to be held in the world then this, replied before the other could ende, as followeth.

In deede Euphues, if the King would resigne his right to his Legate, then were it not amisse for the heart to yeele to the eyes. Thou knowest Euphues that the eye is the messenger of louse, not the Master, that the care is the caruer of newes, the hearte the digester. Besides this suppose one haue neither eares to heare his Ladic speake, nor eyes to see bire beautee, shall he not therefore be subject to the impression of louse. If thou auneswerre no, I can aduise divers both deafe and blinde that haue bene wounded, if thou graunte it, then confesse the heart must haue his hope, which is neither seeing nor hearing, and what is the thirde?

Touching Phrigius & Pieria, thinke them both fooles in this, for be that keepeth a Hen in his house to cackle and not lay, or a Cocke to crowe and not to treade, is not vnlike vnto him that having sownen his wheat neuer reapeth it, or reapinge neuer thresheth it, taking
more pleasure to see faire corne, then to eate fine bread: *Pigmalion*
maketh against this, for Venus seeing him so earnestly to loue, & so
effectually to pray, granted him his request, which had he not by
importante suit obtained, I doubt not but he would rather have
hewed hir in peeces then honoured hir w4 passions, & set hir vp
in some Temple for an image, not kept hir in his house for a wife.
He that desireth onely to talke and viewe without any farther suit, is
not farre different from him, that liketh to see a paynted rose better
then to smell to a perfect Uiolet, or to heare a birde singe in a bush,
rather then to haue hir at home in his owne cage.

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

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

Nowe Gentlewomen in this matter I woulde I knewe your mindes,
and yet I can somewhat gesse at your meaninges, if any of you
shoulde louse a Gentleman of such perfection as you can wish, woulde
it content you onely to heare him, to see him daunce, to marke his
personage, to delight in his witte, to wonder at all his qualities, and
desire no other solace? If you like to heare his pleasant voyce to
Sing, his fine fingers to play, his proper personage to vndertake any
exployt, woulde you couet no more of your louse? As good it were
to be silent and thinke no, as to blush and say I.

I must needes conclude with *Philautus*, though I shoulde cauill
with *Euphues*, that the ende of louse is the full fruition of the partie
beloued, at all times and in all places. For it cannot followe in
reason, that because the sauce is good which shoulde prouoke myne
appetite, therefore I shoulde for-sake the meate for which it was
made. Beleeue me the qualities of the minde, the bewtie of the
bodie, either in man or woman, are but the sauce to whette our
stomakes, not the meate to fill them. For they that liue by the vew of
beautie stil looke very leane, and they that feede onley vpon vertue
at boorde, will goe with an hungry belly to bedde.

1 him 3 them 4 to om. 3 rest cage 17 so om. 1 rest trs. in M with first line of rest paragraph 27 34 the om. BE rest 35 the1 om. BE rest view A rest
But I will not craue herein your resolute aunswe, because be
tweene them it was not determined, but every one as he lyketh, and
then—!

Euphues and Philautus being nowe againe sent for to the Lady
Flavia hir house, they came presently, where they founde the worthy
Gentleman Sarius, Camilla, Mistres Frauncis, with many other
Gentlemen and Gentlewomen.

At their first entrance doing their duetie, they saluted all the com-
panie, and were welcommed.

The Lady Flavia entertainned them both very louingly, thanking
Philautus for his last company, saying be merry Gentleman, at this
time of the yeare a Uiolette is better then a Rose, and so shee arose
and went hir way, leaving Philautus in a muse at hir wordes, who
before was in a maze at Camillas looke. Camilla came to Euphues
in this manner.

I am sorry Euphues that we have no green Rushes, considering
you haue beene so great a straunger, you make me almost to thinke
that of you which commoly I am not accustomed to judge of any,
that either you thought your selfe too good, or our cheere too badde,

other cause of absence I cannot imagine, vnsesse seing vs very idle,
you sought mesnes to be well employed, but I pray you hereafter be
bolde, and those things which were amisse shall be redressed, for
we will haue Quailes to amend your commons, and some questions
to sharpen your wittes, so that you shall neither finde faulte with
your dyot for the grossenesse, nor with your exercise for the easiness.

As for your fellowe and friende Philautus we are bounde to him, for
he would oftentimes see vs, but seldom eate \& vs, which made vs
thinke that he cared more for our company, then our meat.

Euphues as one that knewe his good, aunswered hir in this wise.

Fayre Ladye, it were vnseemly to strewe grene rushes for his
comming, whose companie is not worth a strawe, or to accompt him
a straunger whose boldenesse hath bin straunge to all those that
knew him to be a straunger.

The smal abilitie in me to requite, compared \& the great cheere
I receiued, might happie make me refraine which is contrary to your
conjecture: Neither was I euer so busied in any weightie affaires,
whiche I accompted not as lost time in respect of the exercise
I always found in your company, whiche maketh me thinke the your latter obiection proceeded rather to conuince mee for a treuan then to manyst a truth.

As for the Quailes you promise me, I can be content with beef and for the questions they must be easie, els shall I not answere th for my wit will shew with what grosse diot I haue bene brought v; so that conferring my rude replies with my base birth, you wi thinke that meane cheare will serue me, and resonsable questior deuice me, so that I shall neither finde fault for my repast, n fauour for my reasons. Philautus in deede taketh as much deligl in good companie as in good cates, who shall answere for him-self with that Philautus saide.

Truely Camilla where I thinke my selfe welcome I loue to be bolde, and when my stomake is filled I care for no meat, so th I hope you will not blame if I came often and eate little.

I doe not blame you by my faith quoth Camilla, you mistake me for the oftener you come the better welcome, and the lesse you eate the more is saued.

Much talke passed which being onely as it were a repetition of former things, I omitte as superfluous, but this I must note, tha Camilla earnestly desired Surius to be acquainted with Euphues, wh very willingly accomplished his request, desiring Euphues for th good report he had harde of him, that he woule be as bolde wit him, as with any one in Englande, Euphues humbly shewing hi duetie, promised also as occasion should serue, to trye him.

It now grew toward Supper time, when the table being coueret and the meate serued in, Ladye Flavia placed Surius ouer agains Camilla and Philautus next Mistres Frawnis, she tooke Euphues and the rest, & placed the in such order, as she thought best. Wha cheere they had I know not, what talke they vsed, I heard not: but Supper being ended, they sate still, the Lady Flavia speaking as followeth.

Entlemen and Gentlewomen these Lenten Euenings be long, and a shame it were to goe to bedde: colde they are, and therefore follye it were to walke abroad: to play at Cardes is common, at Chestes tedious, at Dice vnseemely, with Christmasse games, vntimely. In my opinion therefore, to passe awaye these long nights,
EUPHUES AND HIS ENGLAND

I would haue some pastime that might be pleasanta, but not vnprettyle, rare, but not without reasoning: so shall we all accompt the Euening well spent, be it neuer so long, which other-wise would be tedious, were it neuer so short.

3 Surius the best in the companye, and therefore best worthy to answere, and the wisest, and therefore best able, replied in this manner.

Good Madame, you haue preuëted my request with your owne, for as the case now standeth, there can be nothing either more agreable to my humour, or these Gentlewomens desires, then to vse some discourse, aswell to renew olde traditions, which have bene heretofore vsed, as to encrease friendship, which hath bene by the meanes of certaine odde persons defaced. Every one gaue his consent with Surius, yelding the choyce of that nights pastime, to the discretion of the Ladie Flavia who thus proposed hir minde.

Your taske Surius shall be to dispute wyth Camilla, and chose your owne argumente, Philautus shall argue with mistresse Frauncis, Murtius wyth my selue. And all having finished their discourses, Euphues shall be as judge, who hath done best, and whatsoever he shall allot eyther for reward, to the worthiest, or for penance to the worst, shall be presently accomplished. This liked them all exceedingly. And thus Surius with a good grace, and pleasanta speache, began to enter the listes with Camilla.

Faire Ladie, you knowe I flatter not, I haue reade that the sting of an Aspe were incuraile, had not nature given them dimme eyes, & the beautie of a woman no lesse infectious, had not nature bestowed vpon them gentle hearts, which maketh me ground my reason vpon this common place, that beautiful women are euer mercifull, if mercifull, vertuous, if vertuous constant, if constant, though so more than goddlesses, yet no lese than Saints, all these things gaunted, I urge my question without condition.

If Camilla, one wounded with your beautye (for vnder that name I comprehende all other vertues) shold sue to open his affections, sense to trie it, and drue you to so narrow a point, that were you neuer so incredulous, he should proove it, yea so farre to be from suspicion of deceite, that you would confesse he were cleare from.
distrust, what aunswere woulde you make, if you gaue your consent or what excuse if you deny wyses curtesie.

Camilla who desired nothing more than to be questioning with Surius, with a modest countenaunce, yet somewhat bashefull (which added more commendation to hir speache then disgrace) replied in this manner.

Though ther be no cause noble gentleman to suspect an injuri where a good turne hath bene recyued, yet is it wisdome to be carefull, what aunswere bee made, where the question is difficult.

I haue hearde that the Tortese in India when the Sunne shineth swimmeth aboue the water wyth hyr back, and being delighted with the faire weather, forgetth hir selue vntill the heate of the Sunne so harden hir shell, that she cannot sincke when she woulde, whereb she is caught. And so maye it fare with me, that in this good companye, displaying my minde, hauing more regarde to my delight is talkyng, then to the eares of the hearers, I forget what I speake and so be taken in some thing. I shoulde not vter, whiche happlie the itchyng ears of young gentlemen woulde so canuas, that when I woulde call it in, I cannot, and so be caughte with the Tortese when I would not.

Therefore if any thing be spoken eyther vnwares or vnjustly, I am to caue pardon for both: hauyn but a weake memorie, and a wors witte, which you can not denye me, for that we saye, women are be borne withall if they offende againste theyr wylles, and not much to be blamed, if they trip with theyr wylles, the one proceedinge forgetfulnessse, the other, of their natural weakenesse, but to the matter.

If my beautie (whiche God knowes how simple it is) shoule entangle anye wyth desire, then shold I thus thinke, ye he were enflamed w spry lust rather then loue (for ye he is moued by countenaunce not enquiring of my conditions,) or els that I some occasion of lightnesse, because he gathereth a hope to speake where he neuer had the heart to speake. But if at the last I perceiue, that his faith were tried lyke golde in the fire, the affection proceeded from a minde to please, not from a modulde, then would I either aunswer his loue with lyking, or
him from it by reason. For I hope sir you will not thinke this, but
that there should be in a woman as well a tongue to deny, as in
a man to desire, that as men haue reason to lyke for beautie, where
they lowe, so women haue wit to refuse for sundry causes, where they

lowe not.

Other-wise were we bounde to such an inconuenience, that
whosoever serued vs, we should aunswere his suite, when in every
respect we mislyke his conditions, so that Nature might be scheid to
frame vs for others humours not for our owne appetites. Wherein
to some we should be thought very courteous, but to the most
scarce honest. For mine owne part if ther be any thing in me to be
lyked of any, I thinke it reason to bestow on such a one, as hath
also somewhat to content me, so that where I knowe my selfe loued,
and doe loue againe, I woulde vppon lusttryall of his constancie,

take him.

Suirius with-out any stoppe or long pause, replied presently.

Lady if the Torteyse you spake off in India, wer as cunning in
swimming, as you are in speaking, hee would neither feare the
beate of the Sunne, nor the ginne of the Fisher. But that excuse
was brought in, rather to shewe what you could say, then to cause
pardon, for that you haue sayd. But to your aunswered.

What your beautie is, I will not heere dispute, least either your
modest eares shoulde glowe to heare your owne prayers, or my
smooth tongue tripe in being curious to your perfection, so that what

I cannot commend sufficiently, I will not cease continually to
meruail at. You wander in one thing out of the way, where you
say that many are enflamed with the countenance, not enquiring of the
conditions, when this position was before grounded, that there
was none beautifull, but she was also mercifull, and so drawing by
the face of hir beautie all other morrall vertues, for as one ring being
touched with the Loadstone draweth another, and that his fellow, til
it come to a chaine, so a Lady endewed with beautie, pulleth on
curtesie, curtisie mercy, and one vertue linkes it selfe to another,

until there be a rare perfection.

Besides touching your owne lightnesse, you must not imagine that
loue breeth in the heart of man by your lookes, but by his owne

4 Even before so E rest 9 appetite E rest 10 to (his) cf. p. 84, l. 27
11 to . . . me] present to me A 17 Tortoise E rest speak E rest 21 our
E rest 30 face so all. Qy. Force cf. vol. i. p. 265, l. 32 ring] thing
GE-1631: line 1636
eyes, neyther by your wordes when you speake wittyly, but by his owne sayres, which conjecture aptly. So that were you dumbe and coulde not speake, or blinde and coulde not see, yet shoulde you be beloued, which argueth plainely, that the eye of the man is the arrow, the bewtie of the woman the white, which shooteth not, but receiuieth, being the patient, not the agent: vppon triall you confess, you woulde trust, but what triall you require you conceale, which make the me suspect that either you woulde have a triall without meane, or without end, either not to bee sustained being impossible, or not to be fnished being infinite. Wherein you woulde have one runne in a circle, where there is no way out, or builde in the ayre, where there is no meanes bowe.

This triall Camilla must be sifted to narrower pointes, least in seeking to trie your loser like a feneet, you tyre him like a lade.

Then you require this libertie (which truly I can not denye you) that you may have the choyce as well to refuse, as the man hath to offer, requiring by that reason some qualitie in the person you would bestow your loue on: yet craftly hyding what properties eyther please you best, or like woemen well: where-in againe you moue a doubt, whether personage, or welth, or witte, or all are to be required: so that what with the close tryall of his faith, and the sullie wishing of his qualitie, you make eyther your Louer so holy, that for faith he must be made all of trueth, or so exquisit that for shape hee must be framed in wax: which if it be your opinion, the beaute you haue will be withered before you be wedded, and your wooers good old Gentlemen before they be speeders.

Camilla not permitting Sarius to leape ouer the hedge, which she set for to keepe him in, with a smiling countenaunce shaped him this aunsweer.

If your position be graunted, that where beaute is, there is also vertue, then myght you addde that where a fayre flower is, there is also a sweete soueraine, which how repugnant it is to our common experience, there is none but knoweth, and how contrari the other is to trueth, there is none but seeth. Why then do you not set downe this for a rule which is as agreeable to reason, that beeing beautifull (if a good complection and fayre soueraine bee) was also vertuous? that Laiz excelling was also honest that

8 to before suspect E rest 13 narrow E rest 14 try EH-1631: tire F
35 Rodophe E rest
Phrine surpassing them both in beautie, was also curteous? But it is a reason among your Philosophers, that the disposition of the minde, followeth the composition of the body, how true in arguing it maye bee, I knowe not, how false in tryall it is, who knoweth not?§ Beautie, though it bee amiable, worketh many things contrarye to his fayre shewe, not vnyke vnto Syluer, which beeinge white, draweth blacke lynes, or resembling the tall trees in Ida which allured many to rest in them vnder their shadow, and then infected them with their sent.

Nowe where-as you sette downe, that loue commeth not from the eyes of the woeman, but from the glaunces of the man (vnder correction be it spoken) it is as farre from the truth, as the head from the toe. For were a Lady blinde, in what can she be beautifull? if dumbe, in what manifest hir witte? when as the eye hath ever bene thought the Pearle of the face, and the tongue the Ambassadour of the heart? If ther were such a Ladie in this company Surius, that should wincke with both eyes when you would have hir see your amorous lookes, or be no blabbe of hir tongue, when you would have aunswere of your questions, I can-not thinke, that eyther hir veracious conditions, or hir white and read completion coulde moue you to loue.

Although this might somewhat procure your liking, that doing what you lyst shee will not see it, and speaking what you would, she will not vttre it, two notable vertues and rare in our sex, patience and silence.

But why talke I about Ladyes that haue no eies, when there is no manne that will loue them if hee him-selfe haue eyes. More reason there is to woe one that is dumbe, for that she can-not deny your suite, and yet hauing cares to heare, she may as well giue an answer with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the partie loued, els must bee make his loue vppon no cause, and then it is lust, or thinke him-selfe the cause, and then it is no lone. Then must you conclude thus, if there bee not in woemen the occasion, they are fools to trust men that praise them, if the cause bee in them, then are not men wise to arrogate it to themselves.

It is the eye of the women that is made of Adamant, the heart
of the man that is framed of yron, and I cannot thinke you wil say that the vertue attractue is in the yron which is drawn by force, but in the Adamant that searcheth it perforse.

And this is the reason that many men haue beene entangled against their wills with loue, and kept in it with their wills. 5

You knowe Surius that the fire is in the flinte that is striken, not in the steele that striketh, the light in the Sunne that lendeth, not in the Moone that boroweth, the loue in the woman that is serued, not in the man that sueth.

The similitude you brought in of the arrowe, flewe nothing right to beautie, wherefore I must shuote that shafte at your owne brest. For if the eye of man be the arrow, & beautie the white (a faire mark for him that draweth in cupid's bow) then must it necessarily ensue, that the archer desirith with an ayme to hitte the white, not the white the arrowe, that the marke allureth the archer, not the shooter 15 the marke, and therfore is Venus saide in one eye to haue two Apples, which is commonly applied to those that witch with the eyes, not to those that wooe with their eyes.

Touching tryall, I am neither so foolish to desire thinges impossible, nor so frowarde to request yt which hath no ende. But wordes shall never make me beleuee without worke, least in following a faire shadowe, I loose the firme substance, and in one worde to set downe the onely triall that a Ladie requirith of hir louer, it is this, that he performe as much as he sware, that euery othe be a deede, euery glasse a gospell, promising nothing in his talke, that is he performe not in his triall.

The qualities that are required of the minde are good conditions, as temperance not to exceede in dyot, chastitie not to sinne in desire, constancie not to couet chaunge, witte to delight, wisedome to instruct, myrth to please without offence, and modestie to governe without pressenes.

Concerning the body, as there is no Gentlewoman so curious to haue him in print, so is there no one so careles to haue him a wretch, onyse his right shape to shew him a man, his Christedome to prove his faith, indifferent wealth to maintaine his family, expecting a35 things necessary, nothing superfluous. And to conclude with you3 Surius, vnsesse I might haue such a one, I had as leaue be burie<3

3 serceth M 18 and not to those A: and not those B: not those E.err. 3
the E rest 33 to om. M-E 35 gospell M 33 there 3s
E rest
as maried, wishing rather to haue no beautie and dye a chast virgin, 
then no joy and liue a cursed wife.

Surius as one daunted hauing little to aunswere, yet delighted to  
heare hir speake, with a short speech vettered these words.

I
Perceiue Camilla, that be your cloath neuer so badde it will
 take some colour, & your cause neuer so false, it will beare
 some shew of probabilitie, wherein you manifest the right nature of
 a woman, who hauing no way to winne, thinketh to overcame with
 words. This I gather by your aunswere, that beautie may haue
 faire leaues, & foule fruite, y^t all that are amiable are not honest,
 that loue proceedeth of the womans perfection, and the mans follies,
 that the triall loket for, is to performe whatsoever they promise,
 that in minde he be vertuous, in bodye comelye, suche a husband in
 my opinion is to be wished for, but not looked for. Take heed
 Camilla, that seeking at the Woode for a straignt sticke you chuse
 not at the last a crooked staffe, or prescribing a good consaile to
 others, thou thy selfe follow the worst: much lyke to Chius, who
 selling the best wine to others, drank him selfe of the lees.

Truly quoth Camilla, my Wooll was blacke, and therefore it could
 take no other colour, and my cause good, and therefore admitteth
 no cauill: as for the rules I set downe of loue, they were not conyed
 of me, but learned, and being so true, beleued. If my fortune bee
 so yll that serching for a wande, I gather a camocke, or selling wine
 to other, I drinke vinegar my selfe, I must be content, that of ye
 worst poore helpe patience, which by so much the more is to be
 borne, by howe much the more it is perforde.

As Surius was speaking, the Ladie Flavia prevented him, saying,
 it is time that you breake off your speach, least we haue nothing to
 speake, for should you wade any farther, you woulde both waste the
 right and leaue vs no time, and take our reasons, and leaue vs no
 matter, that euer y one therefore may say some what, we commaunde
 you to cease, that you haue both sayd so well, we give you thankes.
 Thus letting Surius and Camilla to whisper by themselves (whose
 talke we wil not heare) the Lady began in this manner to greet

Martius.

We see Martius that where young folkes are they treat of loue,
 when souldiers meete they conferre of warre, painters of their

---

EUPHUES AND HIS ENGLAND
do, let vs all now presentely departe, least in seeing the beautie
which daseleth our eies, and hearing the wisdom which tickleth our
ears, we be enflamed with loue.

But you shall never beate the Flye from the Candell though he
burne, nor the Quaile from Hemlocke though it bee poysone, nor
the Louer from the companye of his Lady though it be perillous.

It falleth out sundry tymes, that company is the cause to shake off
loue, working the effects of the roote Rubarbe, which beeinge full of
choler, purgeth choler, or of the Scorpions sting, which being full of
poysone, is a remedy for poysone.

But this I conclude, that to barre one that is in loue of the
companye of his lady, maketh him rather madde, then mortisief,
for him to refraine that neuer knewe loue, is eyther to suspect him
of folly with-out cause, or the next way for him to fall into folly
when he knoweth the cause.

A Louer is like ye hearb Heliotropium, which alwayes enclyneth to
that place where the Sunne shineth, and being deprived of the Sunne,
dieth. For as Lunaris hearbe, as long as the Moone waxeth, bringeth
forth leaues, and in the waining shaketh them of: so a Louer whilst
he is in the companye of his Lady, wher al ioyes encreaseth, yttereth
many pleasant conceites, but banished from the sight of his
Mistria, where all mirth decreaseith, eyther luyeth in Melancholie, or
dieth with desperation.

The Lady Fluvia speaking in his cast, proceeded in this manner.

Truly Martius I had not thought that as yet your coltes tooth stucke in your mouth, or that so olde a trewant in loue, could
hether-to remember his lesson. You seeme not to inferre that it is
requisite they should meete, but being in loue that it is convenient,
least falling into a mad mood, they pine in their owne peuisnesse.
Why then let it follow, that the Drunckarde which surfeiteth with 30
wine be alwayes quaffing, because hee liketh it, or the Epicure which
glutteth hym-selfe with meate be euer eating, for that it contenteth
him, not seeking at any time the meanes to redresse their vices, but
to renue them. But it fareth with the Louer as it doth with him
that powreth in much wine, who is euer more thirstie, then he that
drinketh moderately, for haung once tasted the delightes of loue, he
EUPHUES AND HIS ENGLAND

to vttre his minde, whether it were to flatter Surius in his will, or to make triall of the Ladies witte: Began thus to frame his aunswere.

Adame, ther is in Chio the Image of Diana, which to those that enter seemeth sharpe and sour, but returning after their suites made, loketh with a merrie and pleasanta countenaunce. And it maye bee that at the entraunce of my discours yee will bend your browes as one displeased, but hearing my proffe be delighted and satisfied.

The question you moue, is whether it be requisite, that Gentlemen and Gentlewomen should meete. Truly among Lovers it is convenient to augment desire, amoyst those that are firme, necessary to maintaine societie. For to take away all meeting for feare of loue, were to kindle amoyst all, the fire of hate. There is greater danger Madame, by absence, which breedeth melancholy, then by presence, which engendreth affection.

If the sight be so perilous, that the company shold be barred, why then admit you those to see banquets, that may there-by surfeit, or suffer them to eate their meate by a candle that haue sore eyes?

To be seperated from one I loue, would make me more constant, and to keepe company with hir I loue not, would not kindle desire. Loue commeth as well in at the cares, by the report of good conditions, as in at the eyes by the amiable countenaunce, which is the cause, that diuers haue loued those they neuer saw, & seene those they neuer loued.

You allledge that those that feare drowning, come neere no wells, nor they that dread burning, neere no fire. Why then let them stand in doubt also to washe their hands in a shallow brooke, for that Syropus sallying into a channell was drowned: & let him that is cold neuer warme his hands, for that a sparker fell into the eyes of Adina, whereoff she dyed. Let none come into the companye of women, for that diuers haue bene allured to loue, and being refused, haue vsed vyolence to them-selues.

Let this be set downe for a law, that none walke abroad in the daye but men, least meeting a beautiful woman, he fall in loue, and loose his lybertie.

I thinke Madam you will not be so precise, to cut off al conversation, because loue commeth by often communication, which if you
do, let us all now present ye departe, least in seeing the beautie which daseth our eyes, and hearing the wisdom which tickleth our ears, we be enflamed with love.

But you shall never beat the Flye from the Candel though he burne, nor the Quale from Hemlocke though it bee poysone, nor the Louer from the companye of his Lady though it be perilous.

It falleth out sundry tymes, that company is the cause to shake off love, working the effects of the roote Rubarb, which beeinge full of choler, purgeth choler, or of the Scorpions sting, which being ful of poysone, is a remedy for poysone.

But this I conclude, that to barre one that is in love of the companye of his lady, maketh him rather madde, then mortified, for him to refraine that neuer knewe love, is eyther to suspect him of folly with-out cause, or the next way for him to fall into folly when he knoweth the cause.

A Louer is like ye hearb Heliotropium, which alwaies encylath to that place where the Sunne shineth, and being depruied of the Sunne, dieth. For as Lunaris hearebe, as long as the Moone waxeth, bringeth forth leaues, and in the waining shaketh them off: so a Louer whilst he is in the company of his Lady, wher al ioyes encrease, yet they are manye pleasante conceites, but banished from the sight of his Mistris, where all mirth decreaseath, eyther lyueth in Melancholie, or dieth with desperation.

The Lady Flavia speaking in his cast, proceeded in this manner.

This Martinus I had not thought that as yet your coltes tooth stucke in your mouth, or that so olde a trewante in love, could hether-to remember his lesson. You seeme not to inferre that it is requisite they should meete, but being in love that it is convenient, least falling into a mad moode, they pine in their owne pesishnesse. Why then let it follow, that the Drunkard which surfeiteth with wine be always quaffing, because hee liketh it, or the Epicure which glutteth him-selfe with meate be ever eating, for that it contenteth him, not seeking at any time the means to redresse their vices, but to renue them. But it fareth with the Louer as it doth with him that powreth in much wine, who is ever more thirstie, then he that drinketh moderately, for hauing once tasted the delightes of love, he
EUPHUES AND HIS ENGLAND 173
desireth most the thing that hurteth him most, not laying a playster
to the wounde, but a consuie.

I am of this minde, that if it bee daungerous, to laye Flaxe to the
fyre, Saitte to the eyes, Sulphure to the nose, that then it can not bee
but perilous to let one Louer come in presence of the other. Sarius
oue-hearing the Lady, and seeing hir so earnest, although hir were
more earnest in his suite to Camilla, cut hir off with these worordes.

Good Madame give mee leve ethyher to departe, or to speake,
for in trueth you call me more with these tearmes, then you
wis, in seeming to inueigh so bitterly against the meeting of Louers,
which is the onelye Marrow of loue, and though I doubt not but that
Martiis is sufficiently armed to aunsure you, yet would I not haue
those reasons refelled, which I loath to haue repeated. It maye be
you vter them not of malice you beare to loue, but only to moue
controverie where ther is no question: For if thou enuie to haue
Louers meete, why did you graunte vs, if allow it, why seekye you to
seperate vs?

The good Lady could not refraine from laughter, when she saw
Sarius so angry, who in the middest of his own tale, was troubled
with hir, whome she thus againe aunsuered.

I crye you mercie Gentleman, I had not thought to haue caught
you, when I fished for an other, but I percieue now that with one
beane it is easie to gette two Pigion, and with one baiate to haue
divers bites. I see that others maye gesse where the shooe wringes,
besides him that weares it. Madame quoth Sarius you haue caught
a Froge, if I be not deceuied, and therefore as good it were not to
hurt him, as not to eate him, but if this while you angied to
have a bytte at a Louer, you should haue vsed no bitter medicines,
but pleasant baiates.

I can not tell answered Flavia, whether my baiate were byttre or
not, but sure I am I haue the fishe by the gall, that doth mee good.
Camilla not thinking to be silent, put in hir spoake as she thought
into the best wheele, saying.
Lady your cunning may deceiue you in fishing with an Angle, therfore to catch him you would haue, you were best to vse a net. A net quoth Flavia, I neede none, for my fische playeth in a net already, with that Sarius beginne to winche, replying immediately, so doth manye a fische good Ladye that slypeth out, when the Fysher thinketh him fast in, and it may be, that eyther your nette is too weake to houle him, or your hand too wette. A wette hande quoth Flavia will holde a dead Hearing: I quoth Sarius, but Ecles are no Hearinges, but Louers are, sayde Flavia.

Sarius not willing to haue the grasse mowne, whereof hee meant to make his haye, beganne thus to conclude.

Good Lady, leaue off fishing for this time, & though it bee Lent, rather breake a statute which is but penall, then sew a pond that maye be perpetuall. I am content quoth Flavia rather to fast for once, then to want a pleasure for euer: yet Sarius betwixte vs two, I will at large proue, that there is nothinge in lone more venemous then meeting, which filleth the mind with grief & the body with deseases: for hauing the one, hee can-notayne of the other. But now Philatus and Neece Francus, since I am cut of, breinne you: but be shorte, because the time is short, and that I was more vs short then I would.

Francus who was euer of witte quicke, and of nature pleasante, seeing Philatus all this while to be in his dumpes, beganne thus to playe with him.

Gentleman either you are musing who shal be your second wife, or who shall father your first childe, els would you not all this while hang your head, neither attending to the discourses that you haue hard, nor regarding the company you are in: or it may be (which of both conjectures is likeliest) that hearing so much talke of loue, you are either driuen to the remembrance of the Italian Ladies which once you serued, or els to the seruice of those in Englande which you haue since your comming seene, for as Andromache when so euer she saw the Tombe of Hector could not refraine from weeping, or as Laodamia could never beholde the picture of Proteisius in wax, but she alwayes fainted, so louers when-soever they viewe the image of their Ladies, though not the same substance,
EUPHUES AND HIS ENGLAND

yet the similitude in shadow, they are so benumbed in their joints, and so bereft of their wites, that they haue neither the power to move their bodies to shew life, nor their tongues to make auanswers, so ye I thinking that with your other sences, you had also lost your smelling, thought rather to be a thorne whose point might make you feele somewhat, then a Violet whose saour could cause you to smell nothing.

Philautus seing this Gentlewoman so pleasantly disposed, replied in this manner.

Gentlewoman, to studie for a seconde wife before I knowe my first, were to resemble the good Huswife in Naples, who tooke thought to bring forth hir chikens before she had Hens to lay Egs, & to muse who should father my first childe, wer to doubt when the cowe is mine, who should owe the calfe. But I will neither be so hastie to beate my braines about two wiuues, before I knowe where to get one, nor so ielous to mistrust hir fidelitie when I haue one. Touching the view of Ladies or the remembrance of my loues, me thinketh it should rather sharpe the poynt in me then abate the edge. My sences are not lost though my labour bee, and therefore my good Uiolet, pricke not him forwade with sharpenesse, whom thou shouldest rather comfort with saouors. But to put you out of doubt that my wittes were not al this while a wol-gathering, I was debating with my selfe, whether in loue it were better to be constant, bewraying all the consailes, or secreat being ready every hour to flinch: And so many reasons came to confirme either, that I coulde not be resolued of any. To be constant what thing more requisite in loue, when it shall alwaies be greene like the hufe, though the Sun parch it, that shal ever be hard like ye true Diamod, though the hammer beate it, that still groweth with the good vine, though the knife cut it. Constancy is like vnto the Sark, who wheresoever she flye commeth into no feast but hir owne, or the Lapwinge, whom nothing can drive from hir young ones, but death: But to reuace the secreats of loue, the consailes, the conclusions, what greater dispite to his Ladye, or more shame.

If full discreete to himselfe, can be imagined, when there shall no letter passe but it shalbe disclosed, no talke vtttered but it shall bee againe repeated, nothing done but it shall be reveale: Which
when I considered, mee thought it better to have one that should be secrete though fickle, then a blab though constant.

For what is there in the worlde that more delitheth a louver then secrecie, which is voyde of feare, without suspicion, free from enuie: the onely hope a woeman hath to builde both his honour and honestie uppoun.

The tongue of a louver should be like the poynit in the Diall, which though it go, none can see it going, or a young tree which though it growe, none can perceiue it growing, hauing alwayes the stone in their mouth which the Cranes vse when they flye ouer mountaines, least they make a noyse. But to bee slylent, and lyghtly to esteeme of his Ladye, to shake hir off though he be secreat, to chauge for everythong though he bewray nothing, is the onely thing that cuttet heth the heart in peeces of a true and constant louver, which deeplye waying with my selfe, I preferred him that woulde neuer remoue, though he reveiled all, before him that woulde conceale all, and euer bee slyding. Thus waunting te and fro, I appeale to you my good Uiolet, whether in loue be more required secrecie, or constancy.

Fraunia with hir accustomed boldnes, yet modestly, replied a followeth.

Gentleman if I shoulde aske you whether in the making of a good sworde, yron were more to bee required, or steele, sure I am you woulde aunswere that both were necessarie: Or if I shoulde be so curious to demaunde whether in a tale tolde to your Ladies disposition or invention be most convenienc, I cannot thinke but you woulde judge them both expedient, for as one mettall is to be tempered with another in fashioning a good blade, least either, being all of steele it quicklye breake, or all of yron it neuer cutte, so fareth it in speach, which if it be not seasoned as well with witte to moue delight, as with art, to manifest cunning, there is no eloquence, and in no other manner standeth it with loue, for to be secrete and not constant, or constant and not
EUPHUES AND HIS ENGLAND

secret, were to build a house of mortar without stones, or a wall of stones without mortar.

There is no lively picture drawn with one colour, no curious image wrought with one toole, no perfect Musike played with one string, and wouldest thou haue lone, the patterne of eternite, coloured either with constancie alone, or onely secrecie?

There must in every triangle be three lines, the first begynneth, the seconde augmenteth, the third conclueth it a figure. So in lone three vertues, affection which draweth the heart, secrecie which increaseth the hope, constancie, which finish the worke: without any of these lynes there can be no triangle, without any of these vertues, no lone.

There is no man that runneth with one legge, no birdie that flyeth with one winge, no lone that lasteth with one lynne. Lone is likened to the Emerald which cracketh rather then consenteth to any disloyaltye, and can there be any greater villany then being secret, not to be constant or being constant not to be secret. But it falleth out with those that being constant are yet full of bable, as it doth with the serpent Iaculus & the Uiper, who burst with their owne brood, as these are torne with their owne tongues.

It is no question Philautus to ask which is best, when being not loyned there is neuer a good. If thou make a question where there is no doubt, thou must take an aumswere where there is no reason. Why then also doest thou not enquire whether it were better for a horse to want his forelegs or his hinder, when hauing not all he cannot trauell: why art thou not inquisitive, whether it were more conuenient for the wrestlers in the games of Olympia to be without armes or without feete, or for trees to want rootes or lacke tops when either is impossible? Ther is no true louver to beleue me Philautus, sence teell meth me so, not triall, that hath not faith, secrecie, and constancie. If thou want either it is lust, no lone, and that thou hast not them all, thy profound question assurith me: which if thou diddest aske to trie my wit, thou thoughest me very dull, if thou resoule thy selfe of a doubt, I cannot thinke thee very sharpe.

Philautus that percieued hir to be so sharp, thought once againe
like a whetston to make his har sharper, and in these wordes returned his aunsweare.

My sweete violet, you are not vnlike vnto those, who hauing gotten the starte in a race, thinke none to bee neere their heele, because they be formost: For hauing the tale in your mouth, I you imagine it is all truth, and that none can controll it.

Frauncis who was not willing to heare him goe forward in so fond an argument, cut him off before he should come to his conclusion.

Gentle-man, the faster you runne after me, the farther you are from me: therefore I would wish you to take heed, y' in secking to strike at my heele, you tripppe not vp your owne. You would faine with your witte cast a white vpon blacke, where-in you are not vnlike vnto those, that seing their shadow very short in the Sunne, thinke to touch their head with their heele, and putting forth their legge are farther from it, then when they stoode still. In my opinion it were better to sit on the ground with little ease, then to ryse and fall with great daunger.

Philantus being in a maze to what end this talke should tende, thought that eyther Camilla had made him priuie to his loue, or that she meant by suspicition to entrappe him: Therfore meaning to leave as his former question, and to aunsweare his speach proceeded thus.

Mistris Frauncis, you resemble in your sayings the Painter Tamantes, in whose pictures there was euer more under-stooode then painted: for with a glowe you seeme to shadow your selfe, which in coulours you wil not shewe. It can-not be, my violet, that is the faster I run after you, the farther I should be from you, vnlesse that eyther you haue wings tyed to your heele, or I thomes thrust into mine. The last dogge oftentimes catcheth the Hare, though the fleetest turne him, the slow Snaile clymeth the tower at last, though the swift Swallowe mounte it, the lastest winneth the golde, sometimes, though the lightest be neere it. In hunting I had as like stand at the receite, as at the looing, in running rather endure long with an easie amble, then leave off being out of winde, with a swift gallop: Especially when I runne as Hippomenes did with Atalanta.

4 to bee] too E rest 7 was very much vnwillling E rest 8 in this manner, after conclusion, E rest 10 to om. H rest 16 a before little E rest 18 this] his H rest 23 Tamantes to all, for Timanthes 35 elimbeth G; elimeth to E rest 37 the! om. E-H 34 Hippomenes F rest
EUPHUES AND HIS ENGLAND

who was last in the course, but first at the crowne: So that I gease
that woemen are ethyer easie to be out stripped, or willing.

I seeke not to trippe at you, bicause I might so hynder you and
hurt my self: for in letting your course by strikynge at your shorte
heeles, you woulde when I should craue pardon, shew me a high
inste.

As for my shadowe, I neuer go about to reach it, but when the
Sonne is at the highest, for then is my shadowe at the shortest, so
that it is not difficult to touch my head with my heele, when it lyeth
almost vnder my heele.

You say it is better to sit still then to aryse and fall, and I saye
hee that neuer clymbeth for feare of falling, is like vnto him that
neuer drincketh for feare of surfeting.

If you thinke ethyer the ground so slipperie, wherein I runne, that
I must needes fall, or my feete so chill that I must needes founder,
it maye be I will chaunge my course here-after, but I meane to ende
it now: for I had rather fall out of a lowe window to the ground,
then hang in midde way by a bryer.

Francis who taketh no little pleasure to hear Philautus talke,
began to come on roundly in these tearmes.

IT is a signe Gentleman that your footermanship is better then
your stomache: for what-soever you say, me thinketh you had
rather be held in a slippe, then let slippe, where-in you resemble the
graye-hounge, that seeing his game, leapeth vpon him that holdeth
him, not running after that he is held for: or the Hawke which
being cast off at a Partridge, taketh a stand to proune hir fethers,
when she should take hir flight. For it semeth you beare good
will to the game you can-not play at, or will not, or dare not, where-in
you imitate the Cat that leaueth the Mouse, to follow the milk-pan:
for I perceiue that you let the Hare go by, to hunt the Badger.

Philautus astonied at this speache, knew not which way to frame
his aunswers, thinking now that shee perceiued his tale to be adressed
to hir, though his loue were fixked on Camilla: But to rydde hir of
suspiotion, though loth that Camilla should conceue any inkling, he
played fast and loose in this manner.

Gentlewoman you mistake me very much, for I haue beene better

1 either are E-1631 out tripped GE 5 an E rest 14 ethyer
... so[ the ground ethyer too E rest wherein GE rest 18 the before
middle ABE rest 19 talke am. E rest 22-3 had rather] hather H: rather
they rest 25 he] shee G 27 it semeth you A rest ; you see you M
30] 16 and F rest 33 was E rest 36 Gentleman MH

N 2
taught then fedde, and therefore I knowe how to follow my game, if it be for my gaine: For wer there two Hares to runne at, I would endeavor not to catch the first that I followed, but the last that I started: yet so as the firste shoulde not scape, nor the last be caught.

You speake contraries, quoth Frauncis, and you wil worke wonders, but take heede your cunning in hunting, make you not to loose both.

Both said Philantus, why I seeke but for one, and yet of two quoth Frauncis, you can-not tell which to follow, one runneth so fast you wil never catch her, the other is so at the squat, you can never finde her.

The Ladie Flania, whether desirous to sleepe, or loth these ists should be too broad as moderater commanded them both to silence, willing Euphues as vmpere in these matters, briefly to speake his minde. Camilla and Surius are yet talking, Frauncis and Philantus are not idle, yet all attentue to heare Euphues, as well for the expectation they had of his wit, as to knowe the drift of their discourses, who thus began the conclusion of all their speaches.

It was a lawe among the Persians, that the Musitian should not judge of the Painter, nor anye one meddle in that handie craft, where-in hee was not expert, which maketh me meruaile good Madam ye should appoynt him to be an vmpere in love, who neuer yet had skill in his lawes. For although I seemed to consent by my silence before I knewe the argument where-of you would dispute, yet hearing nothing but reasons for love, I must eather call backe my promise, or call in your discourses, and better it were in my opinion not to haue your reasons concluded, then to haue them confuted. But sure I am that neyther a good excuse will serue, where authority is rigorous, nor a bad one be hard, where necessitie compelleth. But least I be longer in breaking a web then the Spider is in weaung it, Your pardons obtyned, if I offend in sharpnesse, and your patience granted, if molest in length, I thus beginne to conclude against you all, not as one singuler in his owne conceite, but to be tryed by your gentle constructions.
S

Vrius

Vrius beginneth with loue, which procedeth by beautie (vnder the whiche hee comprehended all other vertues) Ladye Flavia

moutheth a question, whether the meeting of Louers be tollerable.

Philautus commeth in with two brancheis in his hande, as though

there were no more leaues on that tree, asking whether constancie or

secrecie be most to be required, great holde there hath beeene who

shoulde prove his loue best, when in my opinion there is none good.

But such is the vanitie of youth, that it thinkest nothing worthie either

of commendacion or conference, but onely loue, whereof they sowe much

and reape little, wherein they spende all and gaine nothing, where-by

they runne into daungers before they wist, and repent their desires

before they woulde. I doe not discommende honest affection, which

is grounded vpon vertue as the meane, but disordinate fancie whiche

is builded vpon lust as an extremite: and lust I must tearme that

which is begunne in an houre and ended in a minuit, the common

loue in this our age, where Ladyes are courted for beautye, not for

vertue, men loued for proportion in bodie, not perfection in minde.

It fareth with louers as with those that drinke of the ryuer Gallus

in Phrigia, whereof sipping moderately is a medecine, but swilling

with excesse it breeth madnesse.

Lycergus set it downe for a lawe, that where men were commonly

dronken, the wynes shoulde bee destroyed, and I am of that minde,

that where youth is gien to loue, the meanes shoulde be removed.

For as the earth wherein the Mymes of Siluer and golde are hidden

is profitable for no other thing but mettals, so the heart wherein

loue is harboured, receiueth no other seede but affection. Louers

seeke not those thyngeis which are most profitable, but most pleasant,

resembling those that make garlands, who choose the payrest flowres,

not the holosomest, and beeing once entangled with desire, they

alwayes haue y^o disease, not unlike vnto the Goat, who is neuer

without an aigne, then beeing once in, they followe the note of the

Nightingale, which is saide with continual straying to singe, to

perishe in hir sweete layes, as they doe in their sugred lyes : where

is it possible either to eate or drinke, or walke but he shall heare

some question of loue? in somuch that loue is become so common,

that there is no artificer of so base a craftes, no clowne so simple, no

5 co\ of ABE rest 9 conference, E rest: the comma at commendation M, rest neither AB 11 danger E rest 12 his before honest E rest which] that

rest 14 minute A-F 1636: minuit 1617–31 17 for before perfection E rest

48 Gallus]elles all eds. 23 is] are E rest 24–5 is hidden, are E rest

29 holosomest A rest 31 Ague A rest
EUPHUES AND HIS ENGLAND

begger so poore, but either talketh of loue, or liueth in loue, when they neither know the meanes to come by it, nor the wisedome to encrease it: And what can be the cause of these louing wormes, but onely idlenesse?

But to set downe as a moderator the true perfection of loue, not like an enemie to talke of the infection, (which is neither the part of my office, nor pleasant to your eares,) this is my judgement.

True and vertuous loue is to be grounded vpon Time, Reason, Faavour & Uetue. Time to make trial, not at the first glaunce so to settle his minde, as though he were willing to be caught, when he might escape, but so by observation and experience, to builde and augment his desires, that he be not deceavewd with beautie, but perswaded with costance. Reason, that all his doings and proceedings seeme not to flowe from a minde enflamed with lust, but a true hart kindled with loue. Faavour, to delight his eyes, which are the first messengers of affection, Uertue to allure the soule, for the which all things are to be desired.

The arguments of faith in a man, are constancie not to be removed, secrete not to vter, securitie not to mistrust, credulitie to beleeue: in a woman patience to endure, ielousie to suspect, liberaltie to bestowe, feruency, faithfulness, one of the which branches if either the man want, or the woman, it may be a lyking betweene them for the time, but no loue to continue for euer.

Touching Surius his questiō whether loue come from the man or the woman, it is manifest that it beginneth in both, els can it not ende in both.

To the Lady Flanasia demanding concerninge companye, it is requisite they shoulde meete, and though they be hindered by divers meanes, yet is it impossible but that they will meete.

Philautus must this thinke, that constancie without secrete is auailleth little, and secrete without constancie proffitheth lesse.

Thus haue I good maddame according to my simple skill in loue set downe my judgement, which you may at your Ladishippes pleasure correcte, for hee that never tooke the care in hand must not think scorne to be taught. Well quoth the Lady, you can say more if you list, but either you feare to offende our eares, or to bewray your owne follies, one may easily perceiue y′t you have bene of late.

6 like as an BEH 1617, 1630–36: like as as F
11 so by] by his E rest
19 y′t before that A 14 enflame A 13 true om. A rest with] with
with A 29 it is E rest 50 this] thus A rest 34 the om. G E rest
EUPHUES AND HIS ENGLAND

... in the painter's shop, by ye 3rd colours that sticke in your coate, but at this time I will vrg nothing though I suspect somewhat.

Sirius gave Euphues thanks, allowing his judgement in the description of Ioue, especially in this, ye 4th he would have a woman if she were faithful to be also jealous, which is as necessary to be required in them as constancie.

Camilla smiling saide that Euphues was deuised, for he would have saide that men should have bene jealeous, and yet that had bene but superfluous, for they are neuer otherwise.

Phalinus thinking Camilla to vse that speach to girde him, for that all that night he vewed his with a suspitious eye, answered that jealousie in a man was to be pardonned, because there is no difference in the looke of a lourer, that can distinguish a jeallous eye, from a loving.

Prouncis who thought his part not to be the least, saide that in all thinges Euphues speake gospel sauing in that he bounde a woman to patience, which is to make them foolis.

Thus everie one gave his verdit, and so with thanks to the Lady Flavia, they all tooke their leave for that night. Sirius went to his lodging, Euphues and Phalinus to theirs, Camilla accompanied with her women and her wanting maide, departed to her home, whome I meane to bring to her chamber, leaunng all the rest to their rest.

Camilla no sooner had entred in her chamber, but she began in straunge tearnes to vther this straungne tale, her doore being close.

A H Camilla, ab wretchen wench Camilla, I perceiue nowe, that when the Hoppe groweth high it must have a pole, wher ye...
polished vnlesse the Lapidarie burne it, so the mind of Camilla can by no meanes be cured except Surius ease it.

I see that loue is not vnlike vnto the stone Pansura, which draweth all other stones, be they neuer so heavy, hauing in it the three rootes which they attribut to Musicke, Mirth, Melancholie, Madnessse.

I but Camilla dissemble thy loue, though it shorten thy lyfe, for better it were to dye with grieue, then lyue with shame. The Spunge is full of water, yet is it not seene, the herbe Adivaton though it be wet, looketh always drye, and a wise Louer be she neuer so much tormented, behaueth hir selfe as though shee were not touched.

I but fire can-not be hydden in the flaxe with-out smooke, nor Muske in the bosome with-out smell, nor loue in the breast with-out suspition: Why then confesse thy loue to Surius, Camilla, who is ready to ask before thou graunte. But it far eth in loue, as it doth wth the roote of ye Reede, which being put vnto the ferne taketh away all his strength, and likewise the Roote of the Ferne put to the Reede, depreueth it of all his force: so the lookes of Surius hauing taken all fredome from the eyes of Camilla, it may be the glaunces of Camilla haueth bereaued Surius of all libertie, which if it wer so, how happy shoueldest thou be, and that it is so, why shoueldest not so thou hope. I but Surius is noble, I but loue regardeth no byrth,

I but his friends will not consent, I but loue knoweth no kindred, I but he is not willing to loue, nor thou worthy to bee wooed, I but loue maketh the proud to stoupe, and to cour the poorest.

Whylest she was thus debating, one of hir Maidens chunched to her knocke, which she hearing left off that, which al you Gentlemome would gladly heare, for no doubt she determined to make a long sermon, had not she beene interrupted: But by the preamble you may gesse to what purpose the drift tended. This I note, that they that are most wise, most vertuous, most beautiful, are not free from the impressions of Fancy: For who would haue thought that Camilla, who seemed to disdain loue, shouold so soone be entangled. But as ye straightest wands are to be bent when they be small, so the presieest Virgins are to be won when they be young. But I will leave Camilla, with whose loue I haue nothing to meddle, for that as it maketh nothing to my matter. And returne we to Euphues, who must play the last parte.

1 of Camilla E rest: of em, MA: ey. 1 thy mind Camilla 2 cursed M 3 Pansura all eds. 4 heavy) hauing M 8 in it) it in E rest Aditon E rest 15 vnto] into E rest 19 all] his E rest 20-1 thou not E rest 24 presieest A rest
EUPHUES AND HIS ENGLAND

Euphues bestowing his time in the Courte, began to marke
diligently the men, and their manners, not as one curious
to misconsent, but desirous to be instructed. Manye dayes hee
was spack with the Ladyes, sundrie tymes with the Gentle-women,
with all became so familiar, that he was of all earnestly beloued.

Philautus had taken such a smacke in the good entertainment of
the Ladie Flavia, that he beganne to looke askew vpon Camilla,
draining out the remembrance of his olde loue, with the recording
of the new. Who now but his violete, who but Mistris Frauncis, whom
is once euery day he had not seene, he wold haue beene so solen,
that no man should haue seene him.

Euphues who watched his friend, demaunded how his loue pro-
ceded with Camilla, vnto whom Philautus gave no aunswere but
a smile, by the which Euphues thought his affection but small. At
the last thinking it both contrary to his oth and his honestie to con-
cede anye thinge from Euphues, he confessed, that his minde was
changed from Camilla to Frauncis. Loue quoth Euphues will
never make thee mad, for it commeth by fitt, not like a quotidian,
but a tertian.

10 In seede quoth Philautus, if euer I kill my sele for loue, it shall
be with a sigh, not with a sworde.

Thus they passed the time many dayes in England, Euphues
commonly in the court to learne fashions, Philautus euer in the
country to loue Frauncis: so sweete a violet to his nose, that he
could hardly suffer it to be an house from his nose.

But nowe came the tyme, that Euphues was to trye Philautus
truth, for it happened that letters were directed from Athens to
London, concerning serious and weightie affayres of his owne, which
incitted him to hasten his departure, the contentes of the which
he had imparted to Philautus, and requested his company, his
friend was so fast tyed by the eyes, that he found thornes in his
heele, which Euphues knewe to be thoughtes in his heart, and by no
means hee could perswade him to goe into Italy, so sweete was the
very smoke of England.

30 Euphues knowing the tye would tarrye for no man, and seeing
his businesse to require such speede, beeing for his great preferment,
determined sodeinly to departe, yet not with out taking of his lease
courteously, and giuing thankes to all those which since his comming
had vset him friendlye: Which that it myght be done with one

32 thoughtes M
EUPHUES AND HIS ENGLAND

breath, he desired the Merchant with whom all this while he sojourned to rouse a great number to dinner, some of great calling, many of good credit among the which Sertorius as chief, the Lady Flavia, Camilla and Mistress Frances were not forgotten.

The time being come of meeting, he saluted them all in this manner.

I was never more desirous to come into England then I am loth to depart, such curtesie have I found, which I looked not for, and such qualities as I could not looke for, which I speake not to flatter any, when in truth it is knowne to you all. But now the time is come that Euphues must packe from those, whom he best loneth, and go to the Seas, which he hardily brooketh.

But I would Fortune had dealt so favourable with a poore Greece, that he might have eyther bene borne heere, or able to live heere: which seeing the one is past and cannot be, the other vnlkly, and therfore not easie to be, I must endure the crueltie of the one, and with patience bear the necessitie of the other.

Yet this I earnestly crave of you all, that you wil in steede of a recompence accept thankes, & of him that is able to give nothing, take prayer for payment. What my good minde is to you all, my tongue can not vtte, what my true meaning is, your hearts can not conceive: yet as occasion shall serue, I will shewe that I have not forgotten any, though I may not requite one. Philautus not wiser then I in this, though bolder, is determined to tarry behinde: for hee sayth that he had as liefe be buried in England, as married in Italy: so holy doth he think the ground heere, or so homely the women ther, whom although I would gladly have with me, yet seeing I can not, I am most earnestly to request you all, not for my sake, who ought to desire nothing, nor for his sake who is able to deserve little, but for the curtesies sake of England, that you vse him not so well as you have done, which wold make him proue, but no worse then I wish him, which wil make him pure: for though I speak before his face, you shall finde true behinde his backe, that he is yet but wax, which must be wrought whilst the water is warme, and yron which being hot, is apt either to make a key or a locke. It may be Ladies and Gentlewoomen all, that though England be not for Euphues to dwell in, yet it is for Euphues to send to.

3 solonned Burrest. 10 Butr] For Burrest 13 (favorably Burrest 33 one]
on M 25 buried] burned GE rest 33 it before true 1623 34 while
Burrest 36 all ovm. Burrest although & rest
EUPHUES AND HIS ENGLAND

When he had thus sayd, he could scarce speake for weeping, all the companye were sorye to forgoe him, some proffered him mony, some lands, some houses, but he refused them all, telling them that not the necessitie of lacke caused him not to departe, but of importance.

This done they sate downe all to dinner, but Euphues could not be merry, for he should so soone depart, yea feast being ended, which was very sumptuous, as Merchants neuer spare for cost, yet they haue ful cofferes, they al heartely tooke their leaues of Euphues, Camilla who liked verie well of his company, taking him by the hande, desired him that being in Athens, he woulde not forget his friends in Engelande, and the rather for your sake quoth she, your friends shalbe better welcome, yea, & to me for his own sake quoth Phialatus, where at Phialatus rejoiced and Frauncis was not sarie, who began a little to listen to the lure of loue.

Euphues hauing all things in a rediness went immediately toward Douer, whether Phialatus also accompanied him, yet not forgetting by the way to visite the good olde father Fidus, whose cortesie they receaued at their comming. Fidus glade to see them, made them great cheare according to his abilitie, which had it beene lose, woulde haue bene unsuervable to either desires. Much communication they had of the court, but Euphues cryed quittance, for he seide things that are commonly knewne it were folly to repeat, and secretes, it were against mine honestie to vter.

The next morning they went to Douer where Euphues being madie to take ship, he first tooke his farewell of Phialatus in these words.

Phialatus the care that I haue had of thee, from time to time, hath beene tried by the coursaile I haue alwaies gien thee, which if thou haue forgotten, I meane no more to write in water, if thou remember imprint it still. But seeing my departure from thee is as it were my death, for that I knowe not whether euer I shall see thee, take this as my last testament of good will.

Bee humble to thy superiours, gentle to thy equalls, to thy inferiours favourable, enuie not thy betteres, iustle not thy fellows, oppresse not the poore.

The stipende that is allowed to mainteine thee vse wisely, be
neither prodigall to spende all, nor couetous to keepe all, cut thy coat according to thy cloth, and thinke it better to bee accompted thritie among the wise, then a good companion among the riotous.

For thy studie or trade of life, use thy booke in the morning, thy bowe after dinner or what other exercise shall please thee best, but alwayes have an eye to the mayne, what soeuer thou art chaunced at the buy.

Let thy practise be lawe, for the practise of Phisike is too base for so fyne a stomache as thine, and diuinitez too curious for so fickle a beade as thou hast.

Touching thy proceedings in loue, be constant to one, and trie but one, otherwise thou shalt bring thy credite into question, and thy loue into derision.

Were thy selfe from Camilla, deale wisely with Brouwsis; for in Engelande thou shalt finde those that will decypher thy dealings be they never so politique, be secret to thy selfe, and trust none in matters of loue as thou best thy life.

Certifie me of thy proceedings by thy letters, and thinke that Euphues cannot forget Philautus, who is as deare to mee as my selfe. Commende me to all my friends: And so farewell good Philautus, and well shalt thou fare if thou followe the counsell of Euphues.

Philautus the water standing in his eyes, not able to aunswere one worde, vnill he had well wepte, replied at the last as it were in one worde, saying, that his counsaile shoulde bee engraven in his heart, and hee woulde followe euerie thing that was prescribed him, certifying him of his successse as either occasion, or opportunitie should serue.

But when friends at departing woulde ytter most, then teares hinder most, what brake off both his aunswere, and stayde Euphues replye, so after many millions of embracinges, at the last they departed. Philautus to London where I leaue him, Euphues to Athens where I meane to followe him, for hee it is that I am to goe with, not Philautus.

Here was nothing that happened on the Seas worthise the writing, but within fewe dayes Euphues hauing a merrye winde arrayued at Athens, where after hee had visited his friends, and set

other om. H rest thy" the M proceeding & rest (except 1613) the om. E rest paring GE rest 34 upon E rest

the by F: the bye H rest 18 19 into E rest 23

broke all eds. (mural error)
EUPHUES' GLASS FOR EUROPE

an order in his affayres, he began to address his letters to *Luia* touching the state of Englande in this manner.

*Luia* I salute thee in the Lorde, &c. I am at length returned out of Englelande, a place in my opinion (if any such may be in the earth) not inferior to a Paradise.

I have here inclosed sent thee the discription, the manners, the conditions, the gouernement and entertainment of that countrey.

I have thought it good to dedicate it to the Ladies of Italy, if thou thinke it worthy, as thou cannest not otherwise, cause it to be imprinted, that the praise of such an Isle, may cause those dwell whose where, both to commend it, and maruell at it.

*Philaetus* I haue left behind me, who like an olde dogge foloweth his olde sent, loue, wiser he is then he was woont, but as yet nothing more fortunate. I am in helth, and that thou art so, I heare nothing to the contrarie, but I knowe not howe it fareth with me, for I cannot as yet brooke mine owne countrey, I am so delighted with another.

Advertise me by letters what estate thou art in, also howe thou likest the state of Englelande, which I haue sent thee. And so as farewell.

Thine to use Euphues.

---

*To the Ladys and Gentlewomen of Italy: Euphues wisheth helth and honour.*

IF I had brought (Ladys) little dogges from Malta, or straunge stones from India, or fine carpets from Turke, I am sure that either you would haue woed me to haue them, or wished to see them.

But I am come out of Englelande with a Glasse, wherein you shall behold the things which you never sawe, and maruell at the sights when you haue seene. Not a Glasse to make you beautiful, but to make you blush, yet not at your vices, but others vertues, not a Glasse to dresse your haires but to redresse your harnes, by the which if you euery morning correcte your manners, being as careful to amend faults in your hearts, as you are curious to finde

| 5 a om. E rest | 23 Italy] Eng[land] E rest | 30 when] which B rest |
faults in your heads, you shall in short time be as much commended for vertue of the wise, as for beautie of the wanton.

Yet at the first sight if you seeme deformed by looking in this glasse, you must not thinke that the fault is in the glasse, but in your manners, not resembling Lauius, who seeing his beautie in a true glasse to be but deformatie, washed his face, and broke the glasse.

Heere shall you see beautie accompanied with virginitie, temperance, mercie, justice, magnanimitie, and all other vertues whatsoever, rare in your sex, and but one, and rarer then the Phante where I thinke there is not one.

In this glasse shall you see that the glasses which you carrie in your fannes of fethers, shewe you to be lyghter then fethers, that the Glasses wher-in you carouse your wine, make you to be more wanton then Bacchus, that the new found glasse Cheynes that you weare about your neckes, argue you to be more brittle then glasse. But your eyes being too old to judge of so rare a spectacle, my counsell is that you looke with spectacles: for ill can you abyde the beames of the cleere Sunne, being skant able to view the blase of a dymme candell. The spectacles I would haue you vse, are for the one eie judgment with-out flattering your selues, for the other eye, believe with-out mistrustring of mee.

And then I doubte not but you shall both thanke mee for this Glasse (which I sende also into all places of Europe) and thinke worse of your garyshe Glasses, which maketh you of no more price then broken Glasses.

Thus fare Ladies, hoping you will be as willing to pry in this Glasse for amendement of manners, as you are to prancke your selues in a looking Glasse, for commendation of manne, I wishe you as much beautie as you would haue, so as you would endeuer to haue as much vertue as you should haue. And so farewell.

Euphues.
Here is an Isle lying in the Ocean Sea, directly against that part of France, which containeth Picardie and Normandie, called now England, heretofore named Britaine, it hath Ireland upon the West side, on the North the maine Sea, on the East side, the Germaine Ocean. This Islande is in circuit 1720. miles, in forme like unto a Triangle, beeing broadest in the South part, and gathering narrower and narrower till it come to the farthest point of Cathennes, Northward, wher it is narrowest, and ther endeth in manner of a Promonterie. To repeate the auncient manner of this Island, or what sundry nations haue inhabited there, to set downe the Gaunties, which in bygnesse of bone haue passed the common sise, and almost common credite, to rehearse what diversities of Langages haue beene used, into how many kyngdomes it hath beene deuided, what Religions haue beene followed before the comming of Christ, although it would breede great delight to your eares, yet night it happily seeme tedious: For that honnie taken successivelye clytheth the stomacke though it be honnie.

But my minde is briefly to touch such things as at my being there gathered by myne owne studie and enquirie, not meaning to write a Chronicle, but to set downe in a word what I heard by conference.

It hath in it twentie and siche Cities, of the which the chiefest is named London, a place both for the beautie of byuldings, infinite riches, varietie of all things, that excellieth all the Cities in the world: insomuch that it maye be called the Store-house and Mare of all Europe. Close by this Citie runneth the famous Ryuer called the Thames, which from the head wher it ryseth named Isis, vnto the fall Midway it is thought to be an hundred and foresee miles. What can there be in anye place vnder the heauens, that is not in this noble Citie eyther to be bought or borrowed?

It hath divers Hospitals for the relieving of the poore, six-score fayre Churches for diuine seruice, a glorious Burse which they call the Ryoll Exchaung, for the meeting of Merchants of all counti

---

Germany FH 1617; German 1623; German 1630-31 Italie M 10 Cath-

---

6 vpca) on E rest 7 Germaine ABG: Germanie ME:

---

2 CE rest: Chronicle G 23 fall midday MAB:

---

Full midway GE rest (cf. note) 34 Royall Exchange A rest
where anye traffique is to be had. And among al the straung and beautiful showes, mee thinketh there is none so notable, as the Bridge which crosseth the Theames, which is in manner of a continuall strete, well replenished with large and stately houses on both sides, and situate vpon twenty Arches, where-of each one is made of s excellent free stone squared, euyre one of them being three-score foote in hight, and full twenty in distance one from another.

To this place the whole Realme hath his recourse, wher-by it seemeth so populous, that one would scarce think so many people to be in the whole Island, as he shall see somtymes in London.

This maketh Gentlemen braue, and Merchants rich, Citizens to purchase, and sojourns to morgage, so that it is to be thought, that the greatest wealth and substaunce of the whole Realme is couched with-in the walles of London, where they that be rich keepe it from those that be ryotous, not detaining it from the lustie youthes of England by rigor, but encreasing it vntill young men shall savour of reason, wherein they shew them-selues Treasurers for others, not horders for the-selues, yet although it be sure enough, woulde they had it, in my opinion, it were better to be in the Gentle-mans purse, then in the Merchants handes.

There are in this Isle two and twenty Bishops, which are as it wer superententeaunts ouer the church, men of great zeale, and deepe knowledge, diligent Preachers of the worde, earnest followers of their doctrine, carefull watchmenne that the Woule deoue not the Sheepe, in ciuill governement politique, in ruling the spiritual sworde (as farre as to them vnder their Prince apperteineth) just, cutting of those members from the Church by rigor, that are obstinate in their herisies, and instructing those that are ignoraunt, appoynting godlye and learned Ministers in euer of their Seas, that in their absence maye bee lightes to such as are in darkenesse, salt to those that are vsauorie, leauen to such as are not seasoned.

Usitations are holden oftentimes, where-by abuses and disorders, eyther in the laitie for negligence, or in the clergie for superstition, or in al for wicked liuing there are punyshements, by due execution whereof the diuine seruice of God is followed with more puriti, and are

followed with greater sinceritie.
EUPHUES' GLASS FOR EUROPE

There are also in this Islande two famous Universities, the one Oxford, the other Cambridge, both for the profession of all sciences, for Divinitie, physics, Lawe, and all kindes of learning; excelling all the Universities in Christendome.

I was my selfe in either of them, & like them both so well, that I meant not in the way of controversion to preferre any for the better in Englande, but both for the best in the world, sauing that, this Colledges in Oxford are much more stately for the building, and Cambridge much more sumptuous for the houses in the towne, but

the learning neither lyeth in the free stones of the one, nor the fine streates of the other, for out of them both do dayly procede men of great wisedome, to rule in the common welth, of learning to instruct the common people, of all singuler kindes of professions to do good to all. And let this suffice, not to enquire which of them is the superiour, but that neither of them have their equall, neither to aake which of them is the most auncient, but whether any other bee so famous.

But to procede in Englande, their buildings are not very stately vnlesse it be the houses of noble men and here & there, the place of a Gentleman, but much amended, as they report you have told me. For their munition they have not onely great store, but also great cunning to vse the, and courage to practise them, there armour is not vnlike unto that which in other countries they vse, as Conelets, Almaine Riuets, shirts of male, jacks quilted and couered other with Leather, Fustion, or Canuas, ouer thicke plates of yron that are sowed in the same.

The ordinaunce they haue is great, and thereof great store.

Their nauie is deuided as it were into three sorts, of the which the one serueth for warres, the other for burthen, the thirde for fishermen. And some vessels there be (I knowe not by experience, and yet I beleue by circumstance) that will saille nyne hundered myles in a weke, when I should scarce thinke that a birde coulde flye foure hundred.

Touching other commodities, they haue foure bastes, the first called Saint Vinents: the seconde, Hallie well, the third Buxton, the fourth (as in olde time they reade) Cuir Bledud, but nowe taking his name of a town necre adioyning it, is called the Bath.

EUPHUES AND HIS ENGLAND

Besides these many wonders there are to be found in this Island, which I will not repeat because I my selfe never saw them, and you have hearde of greater.

Concerning their dyot, in number of dishes and chaung of meate, ye nobilitie of England do exceed most, having all things ye either may be bought for money, or gotten for the season: Gentlemen and merchants feede very finely, & a poore man it is that dineth with one dish, and yet so content with a little, that having halfe dyne, they say as it were in a proverbe, ye they are as well satisfied as the Lorde Maior of London whom they think to fare best, though he eate not most.

In their meales there is great silence and gruitie, vsing wine rather to ease the stomacke, then to load it, not like unto other nations, who never thinke ye they have dyne till they be dronken.

The attire they vs are rather ledde by the imitation of others, then is their owne intention, so that there is nothing in Englande more constant, then the inconstancie of attire, nowe vsing the French fashion, nowe the Spanish, then the Morisco gownes, the one thing, then another, insomuch that in drawing of an English man ye paynter setteth him downe naked, hauing in ye one hand a payre of sheares, in the other a pece of cloath, who hauing cut his collar after the french guise is readie to make his sleue after the Barbarian manner. And although this were the greatest enormitie that I coulde see in Englande, yet is it to be excused, for they that cannot maintaine this pride must leaue of necessities, and they that be able, will leaue when they see the vanitie.

The lawes they vs are different from ours for although the Common and Citil lawe be not abolished, yet are they not had in so greate reputation as their owne common lawes which they term the lawes of the Crowne.

The regiment that they have dependeth vpon statute lawe, & that is by Parliament which is the highest court, consisting of three severall sorts of people, the Nobilitie, Clergie, & Commons of the Realme, so as whatsoever be among them enacted, the Queene striketh the stroke, allowing such things as to her majesty seemeth best. Then is vpon common lawe, which standeth vpon Maximes and principles,
EUPHUES' GLASS FOR EUROPE

years & tearmes, the cases in this lawe are called plees, or actions, and they are either criminall or ciuil, ye means to determine are writts, some originall, some judicall: Their trials & recoveries are either by verdict, or demur, confession or default, wherein if any fault have beene committed, either in processe or forme, matter or judgement, the partie greeued may have a write of error.

Then vpon customable lawe, which consisteth vpon laudable customes, vsed in some private contrie.

Last of all vpon prescription, whiche is a certeine custome continued out of minde, but it is more particulr then their customary lawe.

Murtherers & theeues are hanged, witches burnt, al other villanies that deserve death punished w\death, insomuch that there are very fewe haynous offences practised in respecte of those that in other countries are commonly vsed.

Of sauage beasts and vermy they have no great store, nor any that are nossome, the cattell they keepe for profite, are Oxen, Horses, Sheepe, Goats, and Swine, and such like, whereof they have abundance, wildfole and fish they want none, nor any thing that either may serue for pleasure or profit.

They haue more store of pasture then tillage, their meadowes better then their corne field, which maketh more grassiers then Cornemuners, yet sufficient store of both.

They excel for one thing, there dogges of al sorts, spanels, hounds, maistifles, and divers such, the one they keepe for hunting and hawking, the other for necessarie vses about their houses, as to drawe water, to watch theeues, &c. and there-of they deriue the worde maistifles of Mase and thieve.

There is in that Isle Salt made, & Saffron, there are great quarries of stone for building, sundrie minerals of Quicksiluer, Antimony, Sulphur, blacke Lead and Orpiment redde and ylowe. Also there groweth ye finest Alum ye is, Uermillion, Bittament, Chrisocolla, Coporus, the mineral stone whereof Petreolam is made, and that which is most strange, the mineral pearle, which as they are for greatness & coulour most excellent, so are they digg'd out of the same lande, in places farre distant from the shoare.

---

1 Plees E rest 3 triall E rest 4 verdict A rest, except verdict F 6
with B rest 9 vpon om. E rest 10 customable E rest 17 and om.
F rest 18 wildefoles A-F: Wilde fowles H-1636 21 fields B rest
3 their A rest Spanels B rest 24 maistifles A: mastifles B: Mastifles F:
Mesulties H: Mastifles 1617 rest for) of E 27 Mastifie BE-H 19
Stones BG: buildings E rest 32 Allam AB: Allom E rest Bittamen
E rest 33 Coporus G: Copora F rest Petroleam E rest

O 2
Besides these, though not strange, yet necessarie, they have Cole mines, salt Peter for ordinance, Salt Sode for Glasse.

They want no Tinne nor Lead, there groweth Yron, Steele and Copper, and what not, so hath God blessed that courtrie, as it should seeme not onely to have sufficient to serve their owne turnes, but also others necessities, whereof there was an olde saying, all countries stand in neede of Britaine, and Britaine of none.

Their Aire is very wholesome and pleasant, their ciuitie not inferiour to those that deserve best, their wittes verie sharpe and quicke, although I have heard that the Italian and the French-man have accompted them but grosse and dull pated, which I think came not to passe by the profe they made of their wits, but by the Englishmans reporte.

For this is strange (and yet how true it is there is none that ever travailed thether but can reporte) that it is always incident to an English-man, to thinke worst of his owne nation, eyther in learning, experience, common reason, or wit, preferring alwaies a straunger rather for the name, then the wisdome. I for mine owne parte thinke, that in all Europe there are not Lawyers more learned, Diuines more profound, Phisitions more expert, then are in England.

But that which most allureth a straunger is their curtesie, their ciuitie, & good entertainment. I speake this by experience, that I found more curtesie in England among those I never knewe, in one yeare, then I have done in Athens or Italy among those I ever loved, in twentie.

But hauing entreated sufficiently of the countrey and their conditions, let me come to the Glasse I promised being the court, where although I should as order requirith beginne with the chiepest, yet I am enforced with the Painter, to reserve my best coulors to end Venus, and to laie the ground with the basest.

First then I must tell you of the graue and wise Counsailors, whose foresight in peace warranteth saffie in warre, whose provision in plentie, maketh sufficient in dearthe, whose care in health is as it were a preparatiue against sickenesse, how great their wisdom hath beene in all things, the twentie two yeares peace doth both shew and proue. For what subtily hath ther bin wrought so closly, what priuie attempts so craftily, what rebellions stirred vp so disorderly,
EUPHUES' GLASS FOR EUROPE

But they have by policie bewrayed, prevented by wisdome, repressed by justice? What conspiracies abroad, what confederacies at home, what injuries in anye place hath there beene contrived, the which they haue not eyther fore-scene before they could kindle, or quenched before they could flame?

If anye wyle Vysses should faigne maddnesse, there was amonge them alwayes some Palamedes to reueale him, if any Thetis went about to keepe his sonne from the doing of his countrye seruice, there was also a wise Vysses in the courte to bewraye it: If Simon came with a smoothe tale to bringe in the horse into Troye, there hath beene alwayes some courageous Laocoön to throwe his speare against the bowelles, whiche beeing not bewitched with Laocoön, hath vnfoulded that, which Laocoön suspected.

If Argus with his hundred eyes went prying to vndermine Jupiter, yet met he with Mercury, which whiselled all his eyes out: in somuch as ther could neuer yet any craft preuaile against their policie, or any chalenge against their courage. There hath alwayes beene Achilles at home, to buckle with Hector abroad, Nestor gruaitie to counteruaile Priam's counsaill, Vysses subtilties to mach with Antenor's policies. England hath al those, y can and haue wrestled with al others, wher-oe we can require no greater proffe then experience.

Besides they have al a zelous care for the encreasing of true religio, whose faiths for the most part hath bin tried through the fire, which they had felt, had not they fledde ouer the water. More-ouer the great studie they bend towards schoole of learning, doth sufficiently declare, that they are not onely furtherers of learning, but fathers of the learned. O thrise happy England where such Counsaylours are, where such people live, where such vertue springeth.

Amonge these shall you finde Zopirus that will manage hime-selfe to do his country good, Achaties that will neuer start an ymch from his Prince Aeneas, Nausicaa that neuer wanted a shift in extremitie, Calo that euer counsayled to the best, Polomeus Philadelphus that alwaies maintained learning. Among the number of all 4, 5 they] It tree rest 7 always on. E rest 6 but] her E rest 9 Vysses A 11, 12, 13 Laocoön all ed. 11 thrust E rest 15 whistled GE rest 18 Achillis M 39 match A rest 20 all1 om. E rest 23 hath] have F rest 24 not they] they not E rest 30 Zopirus F rest 31 Achaties AB 32 Nausicle all ed. his after in E rest 33 vnto E rest Pholomeus AB rest Philadelphus E rest, except 1593
which noble and wise counsailors, (I can not but for his honors sake remember) the most prudent & right honourable ye Lorde Burgleigh, high Treasurier of that Realme, no lesse reverenced for his wisdome, than renowned for his office, more loued at home then feared abroade, and yet more feared for his counsaille amonge other nations, then 5 sworde or fyre, in whome the saying of Agamemnon may be verified, who rather wished for one such as Nestor, then many such as Ajax.

This noble man I found so ready being but a straungere, to do me good, that neyther I ought to forget him, neyther cease to pray for him, that as he hath the wisdome of Nestor, so he may haue the 10 age, that hauing the policies of Wysser, he may haue his honor, worthy to lyue long, by whome so manye lyue in quiet, and not vnworthy to be aduanced, by whose care so many haue beene preferred.

Is not this a Glasse fayre Ladyes for all other countrie to beholde, 15 wher there is not only an agreement in fayth, religion, and counsaille, but in friend-shyppe, brother-hood and lyning? By whose good endeavours vice is punyshed, vertue rewarded, peace establisshed, forren broyles repressed, domesticall cares appeased? what nation can of Counsailors desire more? what Dominion, ye excepted, hath 20 so much? whè neither courage can preuaile against their chivalrie, nor craft take place against their counsaille, nor both joynde in one be of force to vndermine their country, when you haue dased your eies with this Glasse, beholde here an other. It was my fortune to be acquainted with certaine English Gentlemen, which brought mee to the court, wher when I came, I was druen into a maze to behold the lusty & braue gallants, the beautifull & chast Ladies, ye rare & godly orders, so as I could not tel whether I should most comend vertue or brauery. At the last coming offer thether, then it be-seemed one of my degree, yet not so often as they desired my 30 company, I began to prye after theyr manners, natures, and lyues, and that which followeth I saw, where-of who so doubteb, I will sweare.

The Ladyes spend the morning in deuout prayer, not resembling the Gentlewomen in Greece & Italy, who begin their morning at 35 midoonone, and make their evening at midnit, vsinge sonetes for psalmes, & pastymes for prayers, reading ye Epistle of a Louer,
EUPHUES' GLASS FOR EUROPE

when they should peruse the Gospell of our Lorde, drawing wanton lynes when death is before their face, as Archimedes did triangles & circles when the enemy was at his backe. Behold Ladies in this glasse, that the service of God is to be preferred before all things, imitat the English Damoselles, who have theyr bootes tyed to theyr gyrdles, not fethers, who are as cunning in ye scriptures, as you are in Ariosto or Petrarch or anye booke that lyketh you best, and becommeth you worst.

For brauery I cannot say that you exceede them, for certainly it is ye most gorgious court that ever I haue scene, read, or heard of, but yet do they not vse theyr apperell so nicelye as you in Italy, who thinke scorn to kneele at servuce, for feare of wrinkles in your silks, who dare not lift vp your head to heauë, for feare of rippling ye rufs in your neck, yet your hâds I cöfesse are holden vp, rather I thinke to shewe your rings, then to manifest your righteousnesse. The bauerie they vse is for the honour of their Prince, the attyre you weare for the alluring of your pray, the rich apparell maketh their beautie more scene, your disguising causeth your faces to be more suspected, they resemble in their rayment the Estrick who being gased on, close theuir winges and hideth theuir fethers, you in your robes are not vnlike the pecocke, who being prayed spreadeth his tayle, and bewrayeth his pride. Ueluetts and Silkes in them are like golde about a pure Diamond, in you like a greene hedge, about a filthy dunghill. Thinke not Ladies that because you are decked with golde, you are endued with grace, imagine not that shining like the Sunne in earth, yea shall clime the Sunne in heauen, looke diligently into this English glasseye, and then shall you see that the more costly your apparell is, the greater your curtesie should be, that you ought to be as farre from pride, as you are from pouertrie, and as neere to princes in beautie, as you are in brightnes. Because you are braue, disdaine not those that are base, thinke with your selues that russet coates have their Christendome, that the Sunne when he is at his hight shineth aswela upon course carsie, as cloth of tissue, though you haue pearles in your eares, Jewels in your breasts, preciouse stones on your fingers, yet disdain not the stones in the streas, which

2 Archimedes M 5-6 who hase theyr . . . . fethers om. E rest 7 or 2
and E rest Petrock E: Petrock M-C: Petrock F rest 9 certaine
E rest 10 gorgious GE rest: gorgeous MAB 12 your] their E rest
33 lid] life H heads E rest 17 the*] their E rest 19 garments E rest
26 yea] ye E rest 30 in*] for E rest 33-3 at the highest E rest 33
Kermie 1613 34 ceare] eyen E rest
although they are nothing so noble, yet are they much more necessarie. Let not your robes hinder your devotion, learme of the English Ladies, ye God is worthy to be worshipped with the most price, to whom you ought to give all praise, then shall you be like stars to ye wise, who now are but staring stockes to the foolish, thè shall you be prayed of most, who are now pointed at of all, then shall God beare with your folly, who nowe abhorreth your pride.

As the Ladies in this blessed Islande are denoue and braue, so are they chast and beautifull, insomuch that when I first behelde them, I could not tell whether some mist had bleared myne eyes, or some strang enchantment altered my minde, for it may bee, thought I, that in this Islaèd, either some Artemidorus or Listimandro, or some odd Nigromancer did inhabit, who would shewe me Fayries, or the bodie of Helen, or the new shape of Venus, but comming to my selfe, and seeing that my senes were not chaunged, but hindered, that the place where I stode was no enchanted castell, but a gallant court, I could scarce restraine my voyce frò crying, There is no beautie but in England. There did I behold thè of pure complexion, exceeding the lillie, & the rose, of fawour (wherein ye chiefest beautie consisteth) surpassing the pictures that were feyned, or the Magition that would so faine, their eyes percing like the Sun beames, yet chast, their speach pleasant & sweete, yet modest & courtese, their gate comly, their bodies straight, their hands white, al things that man could wish, or women woulde have, which howe much it is, none can set downe, when as ye one desirath as much as may be, the other more. And to these senes moulde, chast minds to these comely bodies téperance, modestie, mildenesse, sobrietie, whom I often beheld, merrie yet wise, conferring with courtiers yet waryly: drinking of wine yet moderately, etating of delicats yet but their care ful, listing to discourses of loute but not without reasoning of learning: for there it more delighth them to talke of Robin hood, then to shoot in his bowe, & greater pleasure they take, to heare of loute, then to be in loute. Here Ladies is a Glasse that will make you blush for shame, & looke wan for anger, their beautie commeth by nature, yours by art, they encrease their favours with faire water, you maintaine yours with painters colours, the haire they lay out growth vpon their owne heads, your seemelies hangeloge vpon others, theirs is always in their

2 your²) you EF 3 the om. E rest 12 Artimedorus M-G: Artimidorus EF 1639-36: Artimedorus H-1623 22 gate] grace E rest 23 men E rest 26 minds to M these²) the F rest 29 ear] eares E rest 34 wan] pale E rest
EUPHUES' GLASS FOR EUROPE

owne keeping, yours often in the Dyars, their beutie is not lost with a sharpe blast, yours fadeth with a soft breath: Not vnlike vnto Paper Floures, which breake as soone as they are touched, resembling the birds in Aegypt called Ibes, who being handled, loose their feathers, or the serpent Seraphie, which beeing but touch't with a brake, bursteth. They see their beutie, because it is commendable, you because you would be common, they if they have little, doe not seeke to make it more, you that have none endeavowr to bespeake most, if theirs wither by age they nothing esteeme it, if yours wast by yeares, you goe about to keepe it, they knowe that beutie must faile if life continue, you sweare that it shall not fade if coulours last.

But to what ende (Ladies) doe you alter the gifts of nature, by the shiftes of arte? Is there no colour good but white, no Planet bright but Venus, no Linné faire but Lawne? Why goe yee about to make the face fayre by those meanes, that are most foule, a thing loathsome to man, and therefore not louely, horrible before God, and therefore not lawefull.

Hau ye not hearde that the beutie of the Cradell is most brightest, that paintings are for pictures with out sence, not for persons with true reason. Follow at the last Ladies the Gentlewomen of England, who being beaufull doe those thinges as shall becomme so amayble faces, if of an indifferent hew, those thinges as shall make them louely, not adding an ounce to beautie, that may detract a dram from vertue. Besides this their chastitie and temperance is as rare, as their beutie, not going in your footsteppes, that drinke wine before you rise to encreas your coulour, and swill it when you are vp, to proouke your lust: They see their needle to banish idlenes, not the pen to nourish it, not spending their times in answering ye letters of those that woe them, but forswearing the companie of those that write them, giving no occasion either by wanton lookes, vnseemly gestures, vnadvised speach, or any vcomly behauiour, of lightnesse, or liking. Contrarie to the custome of many countries, where filthie words are accompted to sauour of a fine witte, broade speach, of a bolde courage, wanton glaunces, of a sharpe eye sight, wicked deedses, of a comely gesture, all vaine delights, of a right curteous curtesie.
And yet are they not in England preside, but wary, not disdainefull to conferre, but careful to offende, not without remorse where they perceive truth, but wout replying where they suspect trecherie, when as among other nations, there is no tale so lothsome to chaste eares but it is heard with great sport, and aunswered with great speade.

Is it not then a shame (Ladies) that that little Island shoulde be a myrrour to you, to Europe, to the whole worlde?

Where is the temperance you professse when wine is more common then water? where the chastity whé lust is thought lawful, where the modestie when your mirth turneth to vnclenes, vnclenes to shamelesnes, shamelesnesse to al sinfulnesse? Learne Ladies though late, yet at length, that the chieffest title of honour in earth, is to give all honour to him that is in heauen, that the greatest brauerie in this worlde, is to be burning lampes in the worlde to come, that the clearest beautie in this life, is to be amiable to him that shall giue life eternall: Looke in the Glasse of England, too bright I feare me for your eyes, what is there in your sex that they haue not, and what that you should not haue?

They are in prayer devoutly, in brauery humble, in beautie chast, in feasting temperate, in affection wise, in mirth modest, in al their actions though courtlye, bicause woemen, bicause virtuous.

Ah (good Ladies) good, I say, for that I loue you, I would yee could a little abate that pride of your stomackes, that loseness of minde, that lycentious behauiour which I haue scene in you, with no smal sorowe, and can not remedy with continuall sighes.

They in England pray when you play, sowe when you sleep, fast when you feast, and weep for their sins, when you laugh at your sensualitie.

They frequent the Church to servise God, you to see gallants, they deck them selues for clennesse, you for pride, they maintaine their beautie for their owne lyking, you for others lust, they refraine wine, bicause they fear to take too much, you bicause you can take no more. Come Ladies, with teares I call you, looke in this Glasse, repent your sins past, refrain your present vices, abbor vanities to came, say thus with one voice, we can see our faults only in the English Glasse: a Glas of grace to them, of grief to you, to them in
EUPHUES' GLASS FOR EUROPE

the steed of righteousness, to you in place of repentance. The Lords & Gentlemen in 4th court are also an example for all others to follow, true types of nobility, the only stay and staff to honor, brave courtiers, stout soldiers, apt to resell in peace, and ryde in warre. In fight 5 scarce, not dreading death, in friendship firme, not breaking promise, courteous to all that deserve well, cruel to none that deserve ill. Their adversaries they trust not, that sheweth their wisdome, their enemies they fear not, that argueth their courage. They are not apt to proffer injuries, nor fit to take any: both to pick quarrels, but 10 longing to revenge them.

Actue they are in all things, whether it be to wrestle in the games of Olympia, or to fight at Barriers in Palestra, able to carry as great burthens as Milo, of strength to throw as byg stones as Turnus, and what not that eythe man hath done or may do, worthy of such 15 Ladies, and none but they, and Ladies willing to have such Lordes, and none but such.

This is a Glasse for our youth in Greece, for your young ones in Italy, the English Glasse, behold it Ladies and Lordes, and all, that eythe meane to have pietie, use brauerie, encrease beautie, or that 20 desire temperance, chastitie, witte, wisdome, valure, or any thing that may delight your selues, or deserve praise of others.

But an other sight there is in my Glasse, which maketh me sigh for grieve I can not shewe it, and yet had I rather offend in derogating from my Glasse, then my good will.

Blessed is that Land, that hath all commodities to encrease the common wealth, happy is that Islande that hath wise counsellours to maintaine it, vertuous courtiers to beautifie it, noble Gentle-men to aduance it, but to have suche a Prince to gouerne it, as is their Soueraigne queene, I know not whether I should think the people 25 to be more fortunate, or the Prince famous, whether their felicite be more to be had in admiration, that have such a ruler, or hir vertues to be honoured, that hath such royaltie: for such is their estat theer, that I am enforced to think that every day is as lucky to the Englishmen, as the sixt daye of Februarie hath beene to the 30

Grecians.

But I see you gase vntill I shew this Glasse, which you haung

1 the ow. A rest 3 types GF rest to) of B rest 9 not) not F rest 11 are] bee E rest 17-8 for our... it] for youth in Greece and Italie, behold it E rest 18 Ladies and Lordes all, A rest, except G Ladies Lordes, and all 26 Islande] land E rest 24 Englishman E rest
EUPHUES AND HIS ENGLAND

once scene, will make you giddy: Oh Ladies I know not when to begin, nor where to end: for the more I go about to express the brightnes, the more I finde mine eyes blear, the nearer I desire to come to it, the farther I seme from it, not unlike vnto Simonides, who being curious to set downe what God was, the more leasure he tooke, the more loth hee was to meddle, saying that in thinges aboue reach, it was easie to catch a straine, but impossible to touch a Star: and therefore scarce tollerable to poyn at that, which one can neuer pull at. When Alexander had commaunded that none sholdre paint him but Apelles, none carre him but Lysippus, none engrave him but re Pircoteles, Parrhasius framed a Table squared, euery way two hundred foote, which in the borders he trimmmed with fresh coulours, and limmed with fine golde, leaving all the other roume with-out knotte or lyne, which table he presented to Alexander, who no lesse meruellng at the bignes, then at the barenes, demanded to what ende he gave him a frame with-out face, being so naked, and with-out fashion being so great. Parrhasius aunswered him, let it be lawfull for Parrhasius, O Alexander, to shew a Table wherein he would paint Alexander, if it were not unlawfull, and for others to square Timber, though Lysippus carue it, and for all to cast brasse though Pircoteles so engrave it. Alexander perceiving the good minde of Parrhasius, pardoned his boldnesse, and preferred his arte: yet enquiring why hee framed the table so bygge, hee aunswered, that hee thought that frame to bee but little enough for his Picture, when the whole worlde was to little for his persone, saying that Alexander must as well bee presup, as paynted, and that all his victories and vertues, were not for to bee drawne in the Compane of a Sygnette, but in a field.

This aunswere Alexander both lyked & rewarded, insomuch that it was lawful euer after for Pircoteles both to praise that noble king and to paint him.

In the like manner I hope, that though it be not requisit that any should paynt their Prince in England, that can not sufficiently perfect him, yet it shall not be thought rashnesse or rudenesse for Euphues, to frame a table for Elizabeth, though he presume not to paynt hit. Let Apelles shewe his fine arte, Euphues will manifest his faithfull sl heart, the one can but prove his conceite to blase his cunning, the other his good will to grinde his coulours: hee that wheteth the
EUPHUES' GLASS FOR EUROPE

toolés is not to bee misliked, though hee can-not carue the Image,
the worne that spinneth the silke, is to be esteemed, though she
cannot worke the sampler, they that fell tymber for shippes, are not
to be blamed, because they can-not builde shippes.

5 He that caryeth morter furtereth the building, though hee be
no expert Mason, hee that diggeth the garden, is to be considered,
though he cannot treade the knotest, the Golde-smythes boye must
have his wages for blowinge the fire, though he can-not fashion the
Jewell.

10 Then Ladyes I hope poore Euphues shalt not bee reuled, though
hee desire not to bee rewarded.

I will set downe this Elisabeth, as neere as I can: And it may be,
that as the Venus of Apelles, not finished, the Tindarides of Nicho-
machus not ended, the Medea of Timomachus not perfected, the table
15 of Parrhasius not couloured, brought greater desire to them, to con-
sume them, and to others to see them: so the Elisabeth of Euphues,
being but shadowed for others to vnderstand, but begun for others to
ende, but drawn with a blacke coale, for others to blase with a bright
could, may worke either a desire in Euphues hereafter if he liue,
20 to ende it, or a minde in those that are better able to amende it, or
in all (if none can worke it) a wil to wish it. In the meane season
I say as Zuesis did when he had drawn the picture of Atalanta,
more wil enuie me then imitate me, and not commende it though
they cannot amende it. But I come to my England.

25 There were for a long time ciuill wars in this cowntrey, by reason of
seuerall clayers to the Crowne, betwene the two famous and noble
houses of Lancaster and Yorke, either of them pretending to be of
the royall bloude, which caused them both to spende their vitall
bloode, these iarres continued long, not without great losse, both
30 to the Nobilitie and Comminaltie, who ijonying not in one, but diuers
parts, turned the realme to great ruine, hauing almost destroyed their
countrey before they coulde annoynt a king.

But the ijuing God who was loath to oppresse England, at last
began to reppresse injuries, and to giue an ende by mercie, to those
35 that could finde no ende of malice, nor looke for any ende of mis-
chiefe. So tender a care hath he alwaies had of that England, as of
a new Israel, his chosen and pecullier people.

5 the before Morter E rest 13 Tindarides EF     Nicomachus H-1631
15 Pharrasius F rest 19 eithre M 22 Zeuxes E: Zeuxes F rest 25
were ] was E rest this] the GE rest 37 pecullier] beloosed E rest
This peace began by a marriage solemnized by Gods speciall providence, betwenee Henrie Earle of Richmond heire of the house of Lancaster, and Elisabeth daughter to Edward the fourth, the vndoubted issue and heire of the house of Yorke, where by (as they tearme it) the redde Rose and the white, were vnitied and ioyned 5 together. Out of these Roses sprang two noble busses, Prince Arthur and Henrie, the eldest dying without issue, the other of most famous memorie, leaung behinde him three children, Prince Edward, the Ladie Marie, the Ladie Elisabeth. King Edwards liued not long, which could ouer for that Realme haue liued too long, 10 but sharpe frostes bite forwarde springes, Easterly windes blasteth towardly blossoms, cruel death spareth not those, which we our selues liuing cannot spare.

The elder sister the Princes Marie, succeeded as next heire to the crowne, and as it chaunced nexte heire to the graue, touching whose 15 life, I can say little because I was scarce borne, and what others say, of me shalbe forborne.

This Queene being deceased, Elisabeth being of the age of xxij. yeares, of more beautie then honour, & yet of more honour then any earthly creature, was called from a prisoner to be a Prince, from the 20 castell to the crowne, from the feare of losinge hir heade, to be supreme heade. And here Ladies it may be you wil moue a question, why this noble Ladie was either in daunger of death, or cause of distresse, which had you thought to haue passed in silence, I would notwithstanding haue reuelled.

This Ladie all the time of hir sisters regne was kept close, as one that tendered not those proceedings, which were contrarie to hir conscience, who hauing divers enemies, endured many crosses, but so patietly as in hir deepest sorrow, she would rather sigh for the libertie of the gospel, then hir own freedome. Suffering hir inferiours 25 to triumph ouer hir, hir foes to threathe hir, hir dissembling friends to vndermine hir, learning in all this miserie onely the patience that Zeno taught Eratricus to beare and forbearre, never seeking revenge but with good Lycurgus, to loose hir owne eye, rather then to hurt an others eye.

But being nowe placed in the seate royall, she first of al established religion, banished poperie, aduaunced the worde, that before was so
EUPHUES' GLASS FOR EUROPE

much defaced, who hauing in hir hande the sworde to reuenge, vse
rather bountifullly to reward: Being as farre from rigour when shee
might haue killed, as hir enemies were from honestie when they
coulde not, gauing a general pardon, when she had cause to vse
5 particular punishments, preferring the name of pittie before the
reemblance of perils, thinking no reuenge more princely, then to
spare when she might spill, to staye when she might strike, to profer
to saue with mercie, when she might haue destroyed with justice.
Heere is the clemencie worthic commendation and admiration,
10 nothing inferiour to the gentle disposition of Aristides, who after
his exile did not so much as note them that banished him, saying
with Alexander that there can be nothing more noble then to doe
well to those, that deserve yll.
This mightie and mercifull Queene, hauing many bills of priuate
15 persons, ye sought before time to betray hir, burnt them all, resembling
Julius Caesar, who being perseted with ye like complaints of his
commone, threw them into ye fire, saying that he had rather, not
knowe the names of rebels, then haue occasion to reuenge, thinking
it better to be ignorant of those that hated him, then to be angrie
10 with them.
This clemencie did hir maiestie not onely shew at hir comming
to the crowne, but also throughout hir whole gouernement, when she
hath spared to shedde their bloods, that sought to spill hirs, not
racking the lawes to extremitie, but mitigating the rigour with mercy
25 insomuch as it may be said of ye royal Monarch as it was of Antoninus,
surnamed ye godly Emperour, who raigned many yeares with-
out the effusion of blood. What greater vertue can there be in a
Prince then mercy, what greater praise then to abate the edge
which she should whette, to pardon where she should punish, to rewarde
30 where she should reuenge.
I my selfe being in England when hir maiestie was for hir recrea-
tion in her Barge vpon ye Thames, hard of a Gun that was shotte off
though of the partie vnwittingly, yet to hir noble person daungerously,
which fact she most graciously pardoned, accepting a iust excuse
35 before a great amends, taking more griefe for hir poore Bargeman
that was a little hurt, then care for hir selfe that stooed in greatest
hasarde: O rare example of pittie, O singuler spectacle of pietie.

16 his] the E rest 23 bad E rest 25–6 Antonius all, except Antonia E
29 to") and to E rest 32 heard E rest 33 vnwittingly M 34 a om.
E rest 36 stooede] was E rest 37 pittie] pietie E
EUPHUES AND HIS ENGLAND

Diuers besides haue there beeue which by privyate conspiracies, open rebellions, close wiles, cruel witchcraftes, haue sought to ende his life, which saueth all their liues, whose practises by the duname prouidence of the almightie, haue euer beeue disclosed, in somuch that he hath kept his safe in the whales belly when his sujects went about to throwe him into the sea, preserved him in the hoat Ouen, when his enemies encreased the fire, not suffering a haire to fall from him, much lesse any harme to fasten vpon him. These injuries & treasons of his sujects, these policies & vndermining of forreine nations so littled moused his, he would often say, let them to knowe that though it bee not lawfull for them to speake what they list, yet it is lawfull for vs to doe with them what we list, being alwayes of that mercifull minde, which was in Theodosius, who wished rather that he might call the desade to life, then put the luing to death, saying with Augustus when she should set his hande to any condemuation, I woude to God we could not write. Infinite were the examples that might be allledged, and almost incredible, whereby shee hath shewed his selfe a Lambe in meekenesse, when she had cause to be a Lion in might, proued a Doue in favour, whch she was prouoked to be an Eagle in fiercenesse, requiting injuries with benefits, 3o reuenging grudges with gifts, in highest maiestie bearing the lowest minde, forgiuing all that sued for mercie, and forgetting all that deserved Justice.

O diuine nature, O heauenly nobilitie, what thing can there more be required in a Prince, then in greatest power, to shewe greatest patience, in chiefest glorye, to bring forth chiefest grace, in abundauce of all earthly pompe, to manifest aboundance of all heauenly pietie? O fortunate England that hath such a Queene, vngratefull if thou praye not for him, wicked if thou do not love him, miserable, if thou loose him. 30

Heere Ladies is a Glasse for all Princes to behold, that being called to dignitie, they see moderation, not might, tempering the severitie of the lawes, with the mildnes of loue, not executing al they wil, but shewing what they may. Happy are they, and onely they that are vnder this glorious and gracious Souereignitie: in somuch that I accompt all those abiects, that be not his sujectes.
But why doe I treads still in one path, when I haue so large a field to walke, or lynger about one flower, when I haue manye to gather: where-in I resemble those that beeines delighted with the little brooke, neglect the fountaines head, or that painter, that being curious to coulour Cupids Bow, forgot to paint the string.

As this noble Prince is endued with mercie, pacience and moderation, so is she adourned with singuler beautie and chastitie, excelling in the one Venus, in the other Vesta. Who knoweth not how rare a thing it is (Ladies) to match virginitie with beautie, a chast minde with an amiable face, diuine cogitations with a comelye countenance? But suche is the grace bestowed vpon this earthyle Goddesse, that having the beautie that myght allure all Princes, she hath the chastitie also to refuse all, accounting it no lesse praise to be called a Urigin, then to be esteemed a Venus, thinking it as great honour to bee found chast, as thought amiable: Where is now Electra the chast Daughter of Agamemnon? Where is Leda that renouned Urigin? Wher is Aemilia, that through hir chastitie wrought wonders, in maintayning continuall fire at the Alter of Vesta? Where is Claudiia, that to manifest hir virginitie set the Shippe on float with hir finger, that multitudes could not remoue by force? Where is Tuccia one of the same order, that brought to passe no lesse meruailes, by carrying water in a siue, not shedding one drop from Tiber to the Temple of Vesta? If Uriginitie haue such force, then what hath this chast Urigin Elisabeth don, who by the space of twenty and odd yeares with continuall peace against all policies, with sundrye myrracles, contrary to all hope, hath gouerned that noble Island. Against whome neyther forren force, nor ciuill fraude, neyther discord at home, nor conspirices abroad, could preuaile. What greater meruaile hath happened since the beginning of the world, then for a young and tender Maiden, to gouern strong and valiaunt menne, then for a Urigin to make the whole worlde, if not to stand in aue of hir, yet to honour hir, yea and to liue in spight of all those that spight hir, with hir sword in the sheath, with hir armour in the Tower, with hir soldiers in their gowynes, insomuch as hir peace may be called more blessed then the quiet raigne of Numa Pomptilis, in whose gouernment the Bees haue made their huiues in the soldiers helmettes. Now is the Temple of Janus re-
mowed from Rome to England, whose dore hath not bene opened this twentie yeares, more to be meruayed at, then the regiment of Debra, who ruled twentie yeares with religion, or Semyramis that gouerned long with power, or Zenobia that reigned six yeares in prosperitie.

This is the onely myracle that virginitie euer wroght, for a little Island envionred round about with warres, to stande in peace, for the walles of Fraunce to burne, and the houses of England to freese, for all other nations eyther with ciuile sworde to bee deuided, or with forren foes to be inuaded, and that counrtye neyther to bee molested with broyles in their owne bosomes, nor threatened with blasts of other borderers: But alwayes though not laughing, yet looking through an Emeraund at others iarres.

Their fields haue beene sowne with corn, straungers theirs pytched with Camps, they haue their men reapings their haruest, 15 when others are mustring in their harneis, they vse their pecces to fowle for pleasure, others their Caliuers for feare of perrill.

O blessed peace, oh happy Prince, O fortunate people: The lyuing God is onely the English God, wher he hath placed peace, which bryngeth all plentie, annoymnt a Virgin Queene, which with a wand ruleth hir owne subiects, and with hir worthinesse, winneth the good willes of straungers, so that she is no lesse gratious among hir owne, then glorious to others, no lesse loued of hir people, then merged at of other nations.

This is the blessing that Christ alwayes gaued to his people, peace: 25 This is the curse that hie giueth to the wicked, there shall bee no peace to the vagodlye: This was the onelye salutation hee vseed to his Disciples, peace be unto you: And therefore is hee called the GOD of loue, and peace in holie write.

In peace was the Temple of the Lorde buylt by Salomon, Christ 30 would not be borne, vntill there were peace through-out the whole worlde, this was the only thing that Eschias prayed for, let there be trueth and peace, O Lorde in my dayes. All which examples doe manifestly proue, that ther can be nothing giuen of God to man more notable then peace.

---

This peace hath the Lorde continued with great and unspeakable goodnesse amongst his chosen people of England. How much is that nation bounde to such a Prince, by whome they enjoye all benefits of peace, having their barnes full, when others famish, their coers stuffed with gold, when others have no siluer, their wives without daunger, when others are defamed, their daughters chast, when others are defloured, their houses furnished, when others are fired, where they have all thinges for superfluitie, others nothing to sustaine their neede. This peace hath God giuen for his vertues, pittie, moderation, virginitie, which peace, the same God of peace continue for his names sake.

Touching the beaute of this Prince, his countenaunce, his personage, his majestie, I can-not thinke that it may be sufficiently commended, when it can-not be too much meruailed at: So that I am constrained to saye as Praxitiles did, when hee beganne to paynt Venus and hir Sonne, who doubted, whether the worlde could affoordre coulours good enough for two such fayre faces, and I whether our tongu yeelded wordes to blase that beaute, the perfection whereof none canne imagine, which seeing it is so, I must doe like those that want a cleere sight, who being not able to discerne the Sunne in the Skie are inforced to beholde it in the water. Zeuxis hauing before him fiftie faire virgins of Sparta where by to draw one amiable Venus, said, that fiftie more fayrer then those coulde not minister sufficient beaute to shewe the Godesse of beaute, therefore being in dispaire either by art to shadow hir, or by imagination to represent hir, he drew in a table a faire temple, the gates open, & Venus going in, so as nothing coulde be perceiued but hir backe, wherein he vsed such cunning, that Appelles himselfe seeing this worke, wished y his Venus would turne hir face, saying if it were in all partes agreeable to the backe, he woulde become apprentice to Zeuxis, and slave to Venus. In the like manner faret hir with me, for hauing all the Ladyes in Italy more then fiftie hundered, whereby to counel Elizabeth, I must say with Zeuxis, that as many more will not suffise, and therefore in as great an agonic paint hir court with hir backe to you, for y if I cannot by art portraie hir beaute, wherein though I want the skill to doe it as Zeuxis did, yet vewinge it narrowly, and comparing it wisely, you all will say y if hir face be
answerable to hir backe, you wil like my handi-crafte, and become hir handmaides. In the meane season I leave you gasing vntill she turne hir face, imagining hir to be such a one as nature framed, to ye end that no art should imitate, wherein shee hath proued hir selfe to bee exquisite, & painters to be Apes.

This Beautiful mould when I behelde to be endued, with chastitie, temperance, mildnesse, & all other good gifts of nature (as hereafter shall appeare) when I saw hir to surpass all in beautie, and yet a virgin, to excell all in pietie, and yet a prince, to be inferiour to none in all the liamiments of the bodie, and yet superior to euery one in all gifts of the minde, I began thus to pray, that as she hath liued fortie yeares a virgin in great majestie, so she may lyue fourscore yeares a mother, with great ioye, that as with hir we have long time hadda peace and plentie, so by hir we may euer haue quietnesse and abundaunce, wishing this euuen from the bottome of a heart that wisheth well to England, though feareth ill, that either the world may ende before she dye, or she lyue to see hir children children in the world; otherwise, how tickle their state is y\textsuperscript{th} now triumph, vpon what a twist they hang that now are in honour, they y\textsuperscript{th} liue shal see which I to thinke on, sigh. But God for his mercies sake, Christ for his merits sake, y\textsuperscript{th} holy Ghost for his names sake, grant to that realme, comfort without anye ill chaunge, & the Prince they haue without any other chaunge, that y\textsuperscript{th} longer she liueth the sweeter she may smell, lyke the bird Ibis, that she may be triumphant in victories lyke the Palme tree, fruitfull in hir age lyke the Uyne, in all ages prosperous, to all men gratious, in all places glorious: so that there be no ende of hir praise, vntill the ende of all flesh. Thus did I often talke with my selfe, and wishe with mine whole soule.

What should I talke of hir sharpe wit, excellent wisedome, exquisit learning, and all other qualities of the minde, where-in she seemeth as farre to excell those that haue bene accompted singular, as the learned haue surpassed those, that haue bene thought simple. In questioning not inferior to Nicauli the Queene of Saba, that did put so many hard doubts to Salomon, equall to Niconatra in the Grecche tongue, who was thought to give precepts for the better
EUPHUES' GLASS FOR EUROPE

perfectio: more learned in the Latin, then Amalasunta: passing Aspasia in Philosophie, who taught Pericles: exceeding in judgement Themistocles, who instructed Phikagoras; add to these qualitites, those, that none of these had, the French tongue, the Spanish, the Italian, not meane in every one, but excellent in all, readyer to correct escapes in those languages, then to be controlled, fitter to teach others, then learne of anye, more able to adde new rules, then to erre in ye olde: Insomuch as there is no Embassadour, that commeth into his court, but she is willing & able both to vnderstand his message, & vter his minde, not lyke vnto ye Kings of Assiria, who aunswere Embassadors by messengers, while they thelesues either daily in sinne, or snort in sleepe. Hir godly zeal to learning, with hir great skil, hath bene so manifestly approved, y4 I cannot tell whether she deserve more honour for hir knowledge, or admiration for hir curtesie, who in great pompe, hath twice directed hir Progress vnto the Universities, with no lesse ioye to the Students, then glory to hir State. Where, after long & solemne disputations in Law, Phisicke, & Diuinitty, not as one weried with Schollers arguments, but wedded to their orations, when every one feared to offend in length, she in hir owne person, with no lesse praise to hir Maiestie, then delight to hir subjects, with a wise & learned conclusion, both gauze them thankes, & put hir selfe to painses. O noble paterne of a princely minde, not like to ye kings of Persia, who in their progresses did nothing els but cut sticke to drive away the time, nor like ye delicate liues of the Sybarites, who would not admit any Art to be exercised within their citie, y4 might make ye least noyse. Hir wit so sharp, that if I should repeat the apt aunsweres, ye subtil questions, ye fine speaches, the pithe sentences, which on ye soddain she hath vtted, they wold rather breed admiration the credit. But such are ye gifts y4 the liuing God hath induced hir with-all, that looke in what Arte or Language, wit or learning, vertue or beautie, any one hath particularly excelled most, she onely hath generally exceeded every one in al, insomuch, that there is nothing to bee added, that either ma wish in a woman, or God doth giue to a creature.

I let passe hir skil in Musicke, hir knowldg in al y4 other sciences,
where as I fear least by my simplicity I should make them lesse then they are, in seeking to shewe howe great they are, vnesse I were praising hir in the gallerie of Olympia, where gyuing forth one worde, I might have seen.

But all these graces although they be to be wondered at, yet hir polittique gouvernement, hir prudent counsaille, hir zeale to religion, hir clemencie to those that submit, hir stoutnesse to those that threaten, so farre exceede all other vertues, that they are more easie to be mermailed at, then imitated.

Two and twentie yeares hath she borne the sword with such justice, that neither offenders couldle complaine of rigour, nor the innocent of wrong, yet so tempered wth mercie, as malefactours haue beene sometimes pardoned vpon hope of grace, and the injured requited to ease their grieve, insomuch that in ye whole course of hir glorious raigne, it could not be saide, that either the poore were oppressed 15 without remedie, or the guiltie repressed without cause, bearing this engraun in hir noble heart, that justice without mercie were extreame injurie, and pittie without equitie plaine partialtie, and that it is as great tyranny not to mitigate Laws, as iniquitie to breake them.

Hir care for the flourishing of the Gospell hath wel appeared, when as neither the curses of the Pope, (which are blessings to good people) nor the threatenings of kings, (which are perillous to a Prince) nor the persuasions of Papists, (which are Honny to the mouth) could either feare hir, or allure hir, to violate the holy league contracted with Christ, or to maculate the blood of the aunciente Lambe, whiche is Christ. But alwayes constaunt in the true fayth, she hath to the exceeding loye of hir subiectes, to the vnspeakable comforte of hir soule, to the great glorye of God, established that religion, the mayntenance where-of, shee rather seeketh 30 to confirme by fortitude, then leave off for feare, knowing that there is nothing that smellith sweeter to the Lorde, then a sounde spirite, which neyther the hostes of the vngodlye, nor the horror of death, can eyther remoue or moue.

This Gospell with invincible courage, with rare constancie, with hotte zeale shee hath Maintained in hir owne countries with out chaunge, and defended against all kingdomes that sought chaunge, insomuch that all nations rounde about hir, threatninge alteration,
EUPHUES' GLASS FOR EUROPE

shaking swordes, throwing fyre, menacing famyne, mutrher, de-
struction, desolation, shee oney hath stooode like a Lampe on the
toppe of a hill, not fearing the blastes of the sharpe winds, but
trusting in his providence that rydeth vppon the winges of the
foure windes. Next followeth the loue shee beareth to hir subiectes,
who no lesse tendereth them, then the apple of hir owne eye, shewing
hir selue a mother to the afflicted, a Phisition to the sicke, a Soue-
reigne and mylde Gouernesse to all.

Touchinge hir Magnanimitie, hir Maiestie, hir Estate royall, there
was neyther Alexander, nor Galba the Emperour, nor any that might
be compared with hir.

This is she that resembling the noble Queene of Nawarr, vseth
the Marigolde for hir flower, which at the rising of the Sunne
openth hir leues, and at the setting shutteth them, referring all
hir actions and endeavours to hir that ruleth the Sunne. This is
that Caesar that first bound the Crocodile to the Palme tree,
bridling those, that sought to raine hir: This is that good Pelican
that to feede hir people spareth not to rend hir owne persone:
This is that mightie Eagle, that hath throwne dust into the eyes
of the Hart, that went about to worke destruction to hir subiectes,
into whose winges although the blinde Beelte would haue crept,
and so being carried into hir nest, destroyed hir young ones, yet
hath she with the vertue of hir fethers, consumed that flye in his
owne fraud.

She hath exiled the Swallowe that sought to spoyle the Gras-
hopper, and given byter Almonds to the rauenous Wolues, that
endeavoured to devoure the silly Lambs, burning euon with the
breath of hir mouth like ye princly Stag, the serpents ye wer en-
gendred by the breath of the huge Elephant, so that now all hir
enemies, are as whist as the bird Attagen, who neuer singeth any
tune after she is taken, nor they beeing so overtaken.

But whether do I wade Ladies, as one forgetting him-selfe, think-
ing to sound the depth of hir vertues with a few fadomes, when
there is no-bottome: For I knowe not how it commeth to passe,
that being in this Laborinth, I may sooner loose my selfe, then
finde the ende.

Beholde Ladies in this Classe a Queene, a woeman, a Virgin, in

E rest | 17ayne ABG; regius F 1623; reine 1630-36 | 19thrownd E
E rest | 17ayne ABG; regius F 1623; reine 1630-36 | 19thrownd E

2 Lambe GE rest | 7 mother to] loving mother vnto E rest tov] vnto E
2 Whither EH rest | 33 deph M | 37 in} in Twice II
all giftes of the bodye, in all graces of the minde, in all perfection of eyther, so farre to excell all men, that I know not whether I may thinke the place too badde for him to dwell amonge men.

To talke of other things in that Court, wer to bring Eggs after apples, or after the setting out of the Sunne, to tell a tale of a Shadow.

But this I saye, that all officeis are looked to with great care, that vertue is embraced of all, vice hated, religion daily encreased, manners reformed, that who so seeth the place there, will thinke it rather a Church for diuine seruice, then a Court for Princes delight.

This is the Glasse Ladies wher-in I would have you gase, where-in I tooke my whole delight, imitate the Ladies in England, amende your manners, rubbe out the wrinkels of the minde, and be not curious about the weams in the face. As for their Elisabeth, sith you can neyther sufficiently meruaile at him, nor I prayse him, let vs all pray for him, which is the onely duetie we can performe, and the greatest that we can proffer.

Yours to command
Euphues.

Pallas, Juno, Venus, cum Nympham numine plenam Spectant, "nostra hic;" quaeque triumphat, "erit."
Contendunt auxile: sic tandem regia Juno,
"Est mea, de magnis stmmma petuit anus."
"Hoc leue, nec sperno tenterum insignia patrum:
Ingenio pollet; dos mea," Pallas ait.
Dulce Venus risit, cultusque in lumina fixit,
"Hoc mea" dixit "erit, nam quod ametur habit.
Judici Paridis, cum sit praleta venustas,
Ingenium Pallas? Juno quid ergo unta est?"
Hoc Venus: impatients veteris Saturnia damni,
"Arbitrer in ceelis non Paris," inquit "erit."
Intusmi Pallas nunquam passura piorum,
"Priamides Helenem," dixit, "adulter amet."
Risit, & erubuit, mixto Cythera colore,
"Judicium," dixit, "Infert ipse ferat."

7 that) and F rest
20 ye E rest
22 nostra I have added
25 partum E 1613
30 vrgit B E rest
9 so om. E rest
23 hoc A rest queq; B: queque E rest triumphat E
27 valusque E rest luminia E
29 Paradis B
15 a before Princes E rest
16 Helenam BE rest
JOVIS ELIZABETH

Assensere, Iouem, compellant vocibus virtù:
Incipit aetis regia Iuno Iouem.
"Iuvpiter, Elisabeth vestras si venit ad aures,
(Quam certe omnino celica turba stupent)
Hanc propriit, & merito semper sult esse Monarcham
Quaefis suam, namqt est pulchra, diserta, potens.
Quod pulchra, est Veneris, quod polleat arte, Minervae,
Quod Princeps, Nympham quis neget esse mean?
Arbiter istius, modo vis, certaminis esto,
Sin minus, est nullum illis habitura modum."
Obstupet Omnipothes, "durum est quod poscit," inquit,
"Est tamen arbitrio res peragenda meo.
Tu soror et coniux Iuno, tu filia Pallas,
Es quaefis, quid simulem? ter mihi chara Venus.
Non tua, da veniam, Iuno, nec Palladis illa est,
Nec Veneris, erdas hoc dicet alma Venus.
Hæc Iuno, hæc Pallas, Venus hæc, & quaefis Deorum,
Divisum Elisabeth cum Ioue numen habet.
Ergo quid ostrepitis? frustra contenditis?" inquit,
"Vitima vos hæc est, Elisabetha mea est."

Euphues

Es Iouis Elisabeth, nec quid Ioue maius habendum,
Et, Ioue teste, Iouis es Iuno, Minerva, Venus.

These verses Euphues sent also vnder his Glasse, which having once finished, he gave him-selfe to his booke, determininge to ende his lyfe in Athens, although he hadde a moneths minde to England, who at all tymes, and in all companies, was no niggarde of his good speach to that Nation, as one willing to liue in that Court, and wedded to the manners of that country.

It chaunted that being in Athens not passing one quarter of a yeare, he receivd letters out of England, from Philautus, which I thought necessary also to insert, that I might glue some ende to the matters in England, which at Euphues departure were but rawly left. And thus they follow.

5 Monarcham EF 1617 rest: Nonarchum H 6 Quaque E rest sanam
MAA desert all ed.
7 Minerva AB 1617 rest: Minerva E-H 8
neglit A: neglect F rest 14 quaque E 16 veneris F rest 17 hæc (his)
A rest quaeB: quaeque EF 18 veneris F rest M numen M
35 E rest 25 Ioue] Ioue EF ca] est BE rest 35 in] of DE rest
Philautus to his owne
Euphues.

I Haue oftentimes (Euphues) since thy departure complained, of the distance of place that I am so farre from thee, of the length of time that I could not heare of thee, of the spite of Fortune, that I might not sende to thee, but time at length, and not too late, because at last, hath recompensed the injuries of all, offering me both a convenient messenger by whom to send, and straung newes whereof to write.

Thou knowest howe frowarde matters went, whè thou tookest shippe, & thou wouldst meruaile to heere howe forwarde they were before thou strokest saile, for I had not beene long in London, sure I am thou wast not then at Athens, when as the cornel whiche was greene in the blade, begi to waxe ripe in the ear, when the seede which I scarce thought to haue taken roote, began to spring, when is the loue of Surius whiche hardly I would haue gessed to have a blossome, shewed a budde. But so vnkinde a yeare it hath beene in England, that we felt the heat of the Sommer, before we could discerne the temperature of the Spring, insomuch that we were ready to make Haye, before we coulde move grasse, hauing in effecte the 10 Ides of May before the Calends of March, which seeing it is so forward in these things, I meruailed the lesse to see it so redy in matters of loue, wher oftentimes they clap hands before they know the bargain, and seale the Obligation, before they read the condition.

At my being in the house of Camilla, it happened I found Surius accompanied with two knights, and the Lady Flauta with three other Ladies, I drew back as one somewhat shamefast, when I was willed to draw neere, as one that was wished for. Who thinking of nothing lesse then to heare a cotract for mariage, wher I only expected a concept for mirth, I sodainly, yet solemnly, hard those wordes of assurance betwene Surius & Camilla, in the which I had rather haue bene a partie, then a witnes, I was not a lyttle amazed to see them strike the yron which I thought cold, & to make an ende before I could heere a beginning. When they saw me as it were in a traunce, Surius taking mee by the hand, began thus to iest.

You muse Philautus to see Camilla & me to bee assured, not that you doubted it unlikely to come to passe, but that you were ignorant
of the practises, thinking the diall to stand stil, because you cannot perceiue it to mowe. But had you bene priuie to all proffes, both of hir good meaning towards me, and of my good wil towards hir, you wold rather haue thought great hast to be made, then long deliberation.  

5 For this vnderstande, that my friends are vnwillynge y* I shold match so low, not knowing y* loue thinketh y* Iuniper shrub, to be as high as y* tal Oke, or y* Nightingales layes, to be more precious thn y* Ostriches feathers, or y* Lark y* breedeth in y* ground, to be better then y* Hobby y* mounteth to the cloudes. I haue alwaies hetherto preferred beautie before riches, & honestly before bloud, knowing that birth is y* pride we receive of our auncestours, honestly the renowne we leaue to our successours, & to brite goods, riches & beautie, I had rather chuse that which might delight me, then destroy me. Made mariages by friends, how da dangerous they haue bene I know, Philautus, & some present haue proued, which can be likened to nothing els so well, then as if a man should be constrained to pull on a shooe by an others last, not by the length of his owne foote, which beeing too little, wrings him that weares it, not him y* made it, if too bigge, shames him that hath it, not him that gau it. In metes, I loue to carue wher I like, & in mariague shall I be carued where I lyke not? I had as liefe an other shold take mesure by his back, of my apparel, as appoint what wife I shal haue, by his minde.

In the choyce of a wife, sundy men are of sundy mindes, one looketh highe as one y* feareth no chips, saying y* the oyle that swimmeth in y* top is y* wholsomest, an other petheth in y* ground, as dredning al daungers that happen in great stocks, alldethging that y* honny y* lieth in y* bottome is y* sweetest, I assent to neither, as one willing to follow the meane, thinking y* the wine which is in the middest to be the finest. That I might threfore match to mine owne minde, I haue choos Camilla, a virgin of no noble race, nor yet the childe of a base father, but betweene both, a Gentle-woman of an auncient and worshipfull house, in beautie inferior to none, in vertue superior to a number.

Long time we loued, but neither durst she manifest hir affection, because I was noble, nor I vter myne, for fear of offence, seeing
in hir always a minde more willing to cary torches before *Vesta*,
then tapers before *Juno*. But as fire whē it bursteth out catcheth
hold soonest of the dryest wood, so loue when it is reueyed,
fasteneth easiest ypon the affectionate will, which came to passe in
both vs, for talking of Loue, of his lawes, of his delights, torrents, §
and all other branches, I coulde neither so disseyme my liking,
but that she espieth it, where at I began to sigh, nor she so cloake
hir loue, but that I perceiued it, where at shee began to blush:
as at the last, though long time straying curtesie who should goe ouer
the stile, when we had both hast, I (for that I knew womē would 10
rather die, then seeme to desire) began first to vnofde the extremeties
of my passions, the causes of my loue, the constancie of my faith,
the which she knowing to bee true, easely beleued, and replied in
the like manner, which I thought not certeine, not that I mis-
doubted hir faith, but that I coulde not perswade my selfe of so 15
good fortune. Hauing thus made ech other priuie to our wished
desires, I frequented more often to *Camilla*, which caused my friends
to suspect that, which nowe they shall finde true, and this was the
cause that we al meete heere, that before this good company, we
might kniht that knot with our tongues, that we shall never vndoe 20
with our teeth.

This was *Surius* speach vnto me, which *Camilla* with the rest
affirmed. But I *Euphues*, in whose hart the stumps of Loue were
yet sticking, beganne to chaunge colour, feelyng as it were newe
stormes to arise after a pleasant calm, but thinking with my selfe, 25
that the time was past to woe hir, that an other was to wedde,
I digested the Pill which had almost chockt me. But time caused
me to sing a new Tune as after thou shalt heare.

After much talke and great cheere, I taking my leaue departed,
being willed to visite the Ladie *Flavia* at my lease, whose worde 30
was to me in steeed of a welcome.

Within a while after it was noysed that *Surius* was assured to
*Camilla*, which breed great quarrells, but hee like a noble Gentle-
man reioying more in his Loue, then esteeminge the losse of his
friends, maugre them all was maried, not in a chamber privatelye 35
as one fearing tumultes, but openely in the Church, as one ready to
answser any objections.
PHILAUTUS TO EUPHUES

This mariage solemnised, could not be recalled, which caused his Allies to consent, and so all parties pleased, I thinke them the happiest couple in the worlde.

Now Euphues thou shalt understand, that all hope being cut off, from obtaining Camilla, I began to see the advantage of the word, that Lady Flavia cast out, whom I visited more lyke to a soiourner, then a stranger, being absent at no time from breakfaste, till eveneing.

Draffe was mine arrand, but drinke I would, my great curtesie was to excuse my grevous tormentes: for I ceased not continuallye to courte my violette, whom I never found so coye as I thought, nor so curteous as I wished. At the last thinking not to spend all my woonge in signes, I fell to flatte sayinges, revealing the bytters sweetes that I sustained, the joy at hir presence, the grieffe at hir absence, with al speeches that a Louer myght frame: She not degenerating from the wyls of a woeman, seemed to accuse men of inconstancie, that the painted wordes were but winde, that feyngned sighes, were but sleightes, that all their loue, was but to laugh, laying baites to catch the fish, that they meant agayne to throw into the ryuer, practysinge onelye cunninge to decyue, not curtesie, to tell truth, where in she compared all Louers, to Misanthros the Poet, which was so lyght that evry winde would blowe him awaye, vnlesse hee had lead tyed to his heele, and to the fugitive stone in Cynico, which runneth away if it be not fastened to some post.

Thus would she dally, a wench euer-more given to such disporte: I answered for my selfe as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetinges, but few pastimes, vntill at the last Surius one that could quickly perceiue, on which side my bread was buttered, beganne to breake with me touching Francis, not as though he had heard any thing, but as one that would understand some-thing. I durst not see me strange when I founde him so curteous, knowing that in this matter he might almooste worke all to my lyking.

I vnfolded to him from time to time, the whole discourses I had with my Uiolet, my earnest desire to obtaine hir, my landes, goodes, and reuences, who hearing my tale, promised to further my suite,
EUPHUES AND HIS ENGLAND

wherein he so besturreth his studie, that with-in one moneth, I was in possibilitie to have hir, I most wished, and least looked for.

It were too too long to write an historie, being but determined to send a Letter: therefore I will diferre all the actions and accidentes that happened, untill occasion shall serue ethyr to meete thee, or minister pleasure to me.

To this ende it grewe, that conditions drawn for the performance of a certayne ioynter (for which the I had manye Italian bounde) we were both made as sure as Sirius and Camilla.

Hir dowrie was in redy money a thousand pounds, and a faire 10 house, where-in I meane shortlye to dwell. The ioynter I must make is four hundred pounds yearelye, the which I must here purchase in England, and sell my landes in Italy.

Now Euphues imagine with thy self that Philautus beginneth to change, although in one yeare to marie and to thrue it be hard.

But would I might once againe see thee heere, vnto whom thou shalt be no lesse welcome, then to thy best friend.

Sirius that noble Gentleman commendeth him vnto thee, Camilla forgettesth thee not, both earnestly wish thy returne, with great promises to do thee good, whether thou wish it in the court or in the countrey, and this I durst swere, that if thou come againe into England, thou wilt be so friendly entreated, that either thou wilt altogether dwell here, or tarry here longer.

The Lady Flavia saluteth thee, and also my Uiolet, every one wisheth thee so well, as thou canst wish thy selfe no better. 15

Other newes here is none, but that which lyttle appertyneth to mee, and nothing to thee.

Two requestes I haue to make, aswel from Sirius as my selfe, the one to come into England, the other to heare thyne aunces.

And thus in hast I byd the farewell. From London the first of February. 1579.

Thyne or not his owne: PHILAVTVS.

This Letter being deliverd to Euphues, and well perused, caused him both to merusale, and to joy, seeing all things so strangely concluded, and his friende so happilie contracte: hauing therefore by

1 bestirred E rest 4 deferre A rest 9 bounde) bonds H rest 15 three M 21 and om. H rest 22 entered M 25 as that E rest 26 these E rest 27 vnto E rest 28 have] any E rest. 30 the] thee AB
EUPHUES TO PHILAUTUS. 223
the same meanes opportunitie to send aunswere, by the whiche he had pleasure to receiue newes, he dispatched his letter in this forme.

\[ Euphues to Philautus. \]

Her cold nothing have come out of England, to Euphues more welcome the thy letters, vnsesse it had bin thy person, which when I had throughly perused, I could not at ye first, either beleue the for ye stratagms, or at the last for the happinesse: for vpon the sodaine to heare such alterations of Surius, passed all credit, and to understand so fortunate successe to Philautus, all expectation: yet considering that manye things fall betwene the cup and the lippe, that in one lucky houre more rare things come to passe, the sometines in seuen yeare, that marriages are made in heauen, though consumed in yearth, I was brought both to beleue the events, and to allow them. Touching Surius and Camilla, there is no doubt but that they both will lyue well in mariage, who loved so well before theyr matching, and in my mind he delt both wisly & honorably, to prefer vertue before vain-glory, and the godly ornaments of nature, before the rich armour of nobilitie: for this must we all thinke, (how well souere we think of our selues) that vertue is most noble, by the which men became first noble. As for thine own estat, I will be bold to coyled thee, knowing it never to be more necessary to vs advise the in mariag. Solon gaue counseld that before one assured him-selfe he should be so warie, that in tying him-selfe fast, he did not vnde him-selfe, wishing them first to eat a Quince pear, yet is to hawe sweete conference without brawles, then salt to be wise with-out boasting.

In Boeotia they couered the bride with Asparagonia the nature of the which plant is, to bring sweete fruit out of a sharpe thorne, wher-by they noted, that although the virgin were somewhat shrewishe at the first, yet in time shee myght become a sheepe.

Therefore Philautus, if thy Uyolet seeme in the first moneth either to chide or chafe, thou must heare with out reply, and endure it with patience, for they that can-not suffer the wranglyngs of young maried women, are not onlyke vnto those, that tasting the grape to be sower before it be ripe, leave to gather it when it is ripe, resembling them, that being stong with the Bee, forsake the Honey.
Thou must use sweete words, not bitter checkes, & though happily thou wilt say that wandes are to be wrought when they are Greene, least they rather break then bende when they be drye, yet know also, that he that bendeth a twigge, bicause he would see if it wold bow by strenght, maye chansse to have a crooked tree, when he s would have a streight.

It is pretelye noted of a contention betweene the Winde, and the Sunne, who should have the victorie. A Gentleman walking abroad, the Winde thought to blowe of his cloake, which with great blastes and blusterings struing to vnloose it, made it to stick faster to his backe, for the more the winde encreased the closer his cloake clapt to his body, then the Sunne, shining with his heat beames began to warme this gentleman, who waxing somewhat faint in this faire weather, did not only put of his cloake but his coate, which the Wynde perceiuing, yeelded the conquest to the Sunne.

In the very like manner fareth it wth young wiuers, for if their husbads with great threatnings, wth iarres, with braules, seeke to make th' tractable, or bend their knees, the more stifte they make them in the ioyntes, the oftener they goe about by force to rule them, the more froward they finde them, but vsing milde words, gentle per-ssasions, familier counsiaille, entreatie, submission, they shall not onely make them to bow their knees, but to hold vp their hands, not onely cause th' to honour them, but to stand in awe of them: for their stomacks are al framed of Diamond, which is not to be brused with a hammer but broode, not by force, but flatterie, resem-bling the Cocke, who is not to be feared by a Serpent, but a gled. They that feare theyr Uiues will make too sharpe wine, must not cutte the armes, but grait next to them Mandrage, which causeth the grape to be more pleasant. They that feare to haue curtse wiuers, must not with rigor seeke to calme them, but saying gentle words in euery place by them, which maketh them more quyet.

Instruments sound sweetest, when they be touched softest, women waxe wisest, when they be vsed mildest. The horse striueth when he is hardly rayned, but hauing ye bridle neuer stirreth, women are starke mad if they be ruled by might, but wth a gentle rayne they will s beare a white mouth. Gal was cast out fro ye sacrifice of Juno,
which betokened that the marl age bed should be without bitterness. Thou must be a glasse to thy wife for in thy face must she see her owne, for if when thou laughest she weepeth, when thou mournest she giple, the one is a manifest signe she delighteth in others, the other a token she dispiseth thee. Be in thy beuahiour modest, temperate, sober, for as thou framest thy manners, so wilt thy wife fit hers. Kings that be wretchers cause their subiects to exercise that feate. Princes that are Musitians incite their people to use Instruments, husbands that are chaste and godly, cause also their wives to imitate their goodnesse, 

For thy great dowry that ought to be in thine own handes, for as we call that wine, where-in there is more then halfe water, so doe we terme that; the goods of the husband which his wife bringeth, though it be all.

Helen gaped for goods, Paris for pleasure, Vlysus was content with chast Penelope, so let it be with thee, that whatsoever others marie for, be thou always satisfied with vertue, otherwise may I vse that speach to thee that Olympias did to a young Gentleman who only tooke a wife for beautie, saying: this Gentleman hath onely maried his eyes, but by that time he haue also wedded his eare, he wil confess that a faire shooe wringe, though it be smooke in the wearing.

Lycurgus made a law that there should be no dowry guien with Maidens, to the ende that the vertuous might be maried, who commonly haue lyttle, not the amorous, who oftestimes haue to much.

Behaue thy self modestly with thy wife before company, remembre the severitie of Cato, who renomi Manilius fo the Senate, for that he was scene to kisse his wife in presence of his daughter; olde men are seldome merry before children, least their laughter might breed in them loosesesse, husbands shold scarce kest before their wives, least want of modestie on their parts, be cause of wanton-nes on their wvies part. Imitate the Kings of Persia, who when they were guien to royt, kept no company with their wives, but when they used good order, had their Queens euer at their table. Glue no example of lyghtnesse, for looke what thou practisest most, yt will thy wife follow most, though it becometh her least. And yet woulde I not haue thy wife so curious to please thee, yt fearting least his husband shold thinke she painted his face, she shold not therefore washe it, onely let hir refraigne from such things as she knoweth
EUPHUES AND HIS ENGLAND

cannot we like thee, he ye® cometh before an Elephat will not weare bright colors, nor he that cometh to a Bul, red, nor he ye® standeth by a Tiger, play on a Taber: for that by the sight or noyse of these things, they are commonly much incensed. In the lyke manner, there is no wife if she be honest, that will practise those things, that to hir mate shall seeme displeasunt, or move him to choler.

Be thrifte and warie in thy expences, for in olde time, they were as soone condemned by law that spent their wises dowry prodigally, as they that disoured them wrongfully.

Flye that vyce which is peculiar to all those of thy countrey, as Jelousie: for if thou suspect without cause, it is the next way to hate cause, women are to bee ruled by their owne wits, for be they chast, no gole canne winne them, if immodest no grieue can amend them, so that all mistrust is either needlesse or bootlesse.

Be not too imperious over hir, that will make hir to hate thee, nor is too submissee, that will cause hir to disdaene thee, let hir neither be thy slave, nor thy souereigne, for if she lyke vnder thy foote she will never lose thee, if clyme above thy head neuer care for thee: the one will breed thy shame to lose hir to little, the other thy grieue to suffer too much.

In governig thy household, see thine owne eye, and hir hande, for huswifery consisteth as much in seeing things as setlyng things, and yet in that goe not aboue thy lachet, for Cooke are not to be taught in the Kitchin, nor Painters in their shoppes, nor Huswieves in their houses, let all the kyees hang at hir girdle, but the pursse at thine, so shalt thou knowe what thou dost spend, and how she can spare.

Breake nothing of thy stocke, for as the Stone Thyrennes beeing whole, swimmeth, but neuer so lyttle diminished, sinketh to the bottome: so a man hauing his stocke full, is euer a float, but wasting of his store, becommeth banke riot.

Entertaine such men as shall be trusste, for if thou keepe a Wolfe within thy doores to doe mischiefe, or a Foxe to worke craft and subtillie, thou shalt finde it as-perrilous, as if in thy barnes thou shouldest maintayne Myce, or in thy groundes Mole.

Let thy Maydens be such, as shall seeme reader to take paynes, then follow pleasure, willing to dresse vp thyer house, then their

EUPHUES TO PHILAUTUS

heads, not so fine fingered, to call for a Lute, when they should
see the distaffe, nor so dainete mouthed, that their silken throtes
should swallow no packthred.

For thy dyet be not sumptuous, nor yet simple: For thy attyre
is not costly, nor yet clownish, but cutting thy coat by thy cloth, go
no farther then shal become thy estate, least thou be thought proude,
and so enuied, nor debase not thy byrth, least thou be deemed poore,
and so pittied.

Now thou art come to that honourable estate, forget all thy former
to foliyes, and debate with thy selfe, that here-to-fore thou diddest but
go about the world, and that nowe, thou art come into it, that Loue
did once make thee to follow ryot, that it muste now enforce thee to
pursue thrifte, that then there was no pleasure to bee compared to the
courting of Ladyes, that now there can be no delight greater then to

14 have a wife.

Commend me humbly to that noble man Surius, and to his good
Lady Camilla.

Let my dutie to the Ladie Flavia be remembred, and to thy
Violyt, let nothing that may be added, be forgotten.

20 Thou wouldest have me come againe into England, I woulde but
I can not: But if thou desire to see Euphues, when thou art willing
to visite thine Uncle, I will meete thee, in the meane season, know,
that it is as farre from Athens to England, as from England to

25 Thou sayest I am much wished for, that many fayre promises are
made to mee: Truely Philautus I know that a friende in the court
is better then a penney in the purse, but yet I haue heard that suche
a friend cannot be gotten in the court without pence.

Fayre words fatte fewe, great promises without performance, delight
30 for the tymne, but yerke euer after.

I cannot but thanke Surius, who wisheth me well, and all those
that at my beeing in England lyked me wel. And so with my
hartie commendations vntill I heare from thee, I bid thee farewell.

Thine to use, if marrage chaungeth not man:

Euphues.

35