

¶ Euphues and his England.

CONTAINING

his voyage and adventures, myxed with  
sundry pretie discourses of honest  
Loue, the discription of the  
country, the Court, and  
the manners of that  
Ile.

DELIGHTFUL TO

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

¶ By Iohn Lyly, Maister  
of Arte.

Commend it, or amend it.

¶ Imprinted at London for

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

☞ To the Right Honourable my

very good Lorde and Maister, Edward de Vere,  
 Earle of Oxenforde, Vicount Bulbeck, Lorde of  
 Escales and Badlesmere, and Lorde great  
 Chamberlaine of England, *Iohn Lyly*  
 wisheth long lyfe, with en-  
 crease of Honour.

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

In the like manner fareth it with me (Right Honourable) who  
 neuer before handling the pensill, did for my fyrst counterfaite,  
 coulour mine owne Euphues, being of this minde, that if it wer  
 15 lyked, I would draw more besides Euphues, if loathed, grieue none  
 but Euphues.

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

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

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

reportes: so that at the last I was cōtent to set an other face to Euphues, but yet iust behind the other, like the Image of Ianus, not rūning together, lik the Hopplitides of Parrhasius least they should seeme so vnlike Brothers, that they might be both thought bastardes, the picture wherof I yeeld as common all to view, but 5 the patronage onely to your Lordshippe, as able to defend, knowing that the face of Alexander stamped in copper doth make it currant, that the name of Cæsar, wrought in Canuas, is esteemed as Cambricke, that the very feather of an Eagle, is of force to consume the Beetle. 10

I haue brought into the worlde two children, of the first I was deliuered, before my friendes thought mee conceiued, of the second I went a whole yeare big, and yet when euerye one thought me ready to lye downe, I did then quicken: But good huswiues shall make my excuse, who know that Hens do not lay egges when they 15 clucke, but when they cackle, nor men set forth bookes when they promise, but when they performe. And in this I resemble the Lappwing, who fearing hir young ones to be destroyed by passengers, flyeth with a false cry farre from their nestes, making those that looke for them seeke where they are not: So I suspecting that 20 Euphues would be carped of some curious Reader, thought by some false shewe to bringe them in hope of that which then I meant not, leading them with a longing of a second part, that they might speake well of the first, being neuer farther from my studie, then when they thought mee houering ouer it. 25

My first burthē comming before his time, must needes be a blind whelp, the secōd brought forth after his time must needes be a monster. The one I sent to a noble man to nurse, who with great loue brought him vp, for a yeare: so that where-soeuer he wander, he hath his Nurses name in his forehead, wher sucking his 30 first milke, he can-not forget his first Master.

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

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

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 cullyng  
 5 it, and not able to rule the second, I should with the Viper, loose  
 my bloud with mine own brood. Twinnes they are not, but yet  
 Brothers, the one nothing resemblyng the other, and yet (as all  
 children are now a dayes) both like the father. Wherin I am not  
 vnlike vnto the vnskilfull Painter, who hauing 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 beeing so bad, it is hard to iudge  
 which is the worst.

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

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

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

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

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

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

But it falleth out with me, as with the young wrastler, that came to the games of Olympia, who hauing taken a foyle, thought scorne to leaue, till he had receiued a fall, or him that being pricked in 5 the finger with a Bråble, 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 secõd : wherein I resemble those that hauing 10 once wet their feete, care not how deepe they wade.

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

When Bucephalus was painted, Appelles craued the iudgement of none but Zeuxis : when Iuppiter was carued, Prisius asked the censure of none but Lysippus : now Euphues is shadowed, only I appeale to your honour, not meaning thereby to be carelesse what others thinke, but knowing that if your Lordship allowe it, 20 there is none but wil lyke it, and if ther be any so nice, whom nothing can please, if he will not commend it, let him amend it.

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

Appelles dyed not before he could finish Venus, but before he 25 durst, Nichomachus left Tindarides rawly, for feare of anger, not for want of Art, Timomachus broke off Medea scarce halfe coloured, not that he was not willing to end it, but that he was threatned : I haue not made Euphues to stand without legges, for that I want matter to make them, but might to maintein thẽ : so that I am 30 enforced with the olde painters, to colour my picture but to the middle, or as he that drew Ciclops, who in a little table made him to lye behinde an Oke, wher one might perceiue but a peece, yet cõceiue that al the rest lay behinde the tree, or as he that painted an horse in the riuer with halfe legges, leauing the pasternes for the 35 viewer, to imagine as in the water.

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

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

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

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

Your Lordships most dutifully to commaund.

35

JOHN LYLY.

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

## ¶ TO THE LADIES

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

**A** *Rachne* hauing wouen in cloth of Arras, a Raine-bow of sundry 5  
silkes, it was 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 replyed, if the  
coulours lacke thou lookest for, thou must imagine that they are on  
the other side of the cloth: For in the Skie wee canne discerne but 10  
one side of the Raine-bowe, and what couloures are in the other, see  
wee can-not, gesse wee may.

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

These discourses I haue not clapt in a cluster, thinking with my  
selfe, that Ladies had rather be sprinckled with sweete water, then  
washed, so that I haue sowed them heere and there, lyke Strawberies,  
not in heapes, lyke Hoppes: knowing that you take more delyght,  
to gather flowers one by one in a garden, then to snatche them by 25  
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 *Euphues* may be in your hāds, that when you 30  
shall be wearie in reading of the one, you may be ready to sport

<sup>1</sup> This Address is in black letter in *MAB*, in ordinary romans in 1623, in small italics in *E*-1617, 1630-36      <sup>3</sup> Lyly *MAB*: Lilly *E*: Lily *FH*: Lylye 1617  
rest      15 if,] if all eds.      17 on] in *F* rest      18-9 to be om. *H* rest  
<sup>21</sup> Those *E* rest      <sup>23</sup> lyke] as it were *E* rest      <sup>24</sup> lyke Hoppes] as Hops  
be *E* rest      knowing . . . take] because I perceiue you haue *E* rest      27  
take] vouchsafe *E* rest

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

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

What-soeuer he hath written, it is not to flatter, for he neuer reaped anye rewarde 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 hir head, will vse a bole of water, shee that wanteth a sleeke-stone to smooth hir linnen, will take a pebble, the country dame girdeth hir selfe as straight in the wast with a course caddis, as the Madame of the court with a silke riband, so that seeing euerye one so willing to be pranked, I could not thinke any one vnwilling to be praised.

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

If you thinke this Loue dreamed not done, yet mee thinketh you may as well like that loue which is penned and not practised, as that flower that is wrought with the needle, and groweth not by nature, the one you weare in your heades, for the faire sight, though it haue no fauour, the other you may reade for to passe the time, though it bring small pastime. You chuse cloth that will weare whitest, not that will last longest, coulours that looke freshest, not that endure soundest, and I would you would read bookes that

2 your before children *E rest* for<sup>2</sup>] or *E rest* 5 casket] coffer *E rest*  
 7 haue *B* 28-9 counterfaite *E rest* 33 the] a *E rest*

haue more shewe of pleasure, then ground of profit, then should *Euphues* be as often in your hands, being but a toy, as Lawne on your heads, being but trash, the one will be scarce liked after once reading, and the other is worne out after the first washing.

There is nothing lyghter then a feather, yet is it sette a loft in 5 a woemans hatte; nothing slighter then haire, yet is it most 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 somtimes in their eares: For this I haue diligently obserued, that there shall be nothing found, that may offend the 10 chast 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 iudgments as you do the posies in your rings, which are alwayes next to the finger, not to be seene of him that holdeth you by 15 the hands, and yet known to you that wear them on your hands: If you be wronge (which cannot be done with-out wrong) it were better to cut the shooe, then burne the last.

If a Tailour make your gowne too little, you couer his fault with a broad stomacher, if too great, with a number of plights, if too 20 short, with a faire garde, if too long, with a false gathering, my trust is you will deale in the like manner with *Euphues*, that if he haue not fead your humor, yet you will excuse him more then the Tailour: for could *Euphues* take the measure of a womans minde, as the Tailour doth of hir bodie, hee would go as neere 25 to fit them for a fancie, as the other doth for a fashion.

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

*Your Ladiships to commaund*

35

JOHN LYLY.

7 there *GE rest* 17 wronge] wrunge *BH rest*: wroong *GE* 20 pleights  
*F rest* 22 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 LYLY  
*MAB*: Lily *E-H*: Lylie 1617 *rest*

¶ *To the Gentlemen  
Readers.*

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

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

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

Thirdly, being arriued, he was as long in viewing of London, as  
15 he was in comming to it, not farre differing from Gentlewomē, 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, bicause  
20 they do enuie 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 drowned and yet  
25 were neuer troubled with drying of his clothes, but they gessed as  
they wished, and I woulde it had happened as they desired.

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

3 at the length so all (cf. p. 74, l. 10)      6 trauell *H rest*      10 downe *om. E*  
rest      16 all before their<sup>s</sup> *E rest*      18 mislike] dislike *F rest*      20 Lily  
*E-H*: Lylie 1617 rest      19 Spawn *E rest*

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

Onely my sute is to you Gentlemen, that if anye thing bee amisse, 5  
you pardon it: if well, you defende it: and how-soeuer it bee, you accepte it.

Faultes escaped in the Printing, correcte with your pennes: omitted by my neglygence, ouerslippe with patience: committed by ignoraunce, remit with fauour. 10

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

The olde Hermit will haue his talke sauour of his Cell: the olde Courtier, his loue taste of Saturne: yet the last Louer, may happely come somewhat neere Iuppiter. 15

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

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

Lette euerye one followe his fancie, and

say that is best, which he lyketh best.

And so I commit euerye mans 25

delight to his own choice, &

my selfe to all your

courtesies.

Yours to vse,

Iohn Lyly. 30

6 de-defende *MA* 13 his<sup>2</sup>] the *E rest* 14 first before loue *F rest*  
17 an] one *E* 19 it *om. F rest* 22 a<sup>2</sup> *om. E rest* 23 owne before  
fancie *E rest* 25 I *om. BE 1623* 30 Lily *FH*: Lylie 1617 *rest*

¶ *Euphues and his England.*

**E***Vphues* hauing gotten all things necessary for his voyage into *England*, accompanied onely with *Philautus*, tooke shipping the first of December, 1579, by our English Computation: Who as  
5 one resolued to see that with his eies, which he had ostentimes heard with his eares, began to vse this perswasion to his friend *Philautus*, aswell to counsell him how he should behaue him-selfe in *England*, as to comfort him beeing nowe on the Seas.

As I haue found thee willing to be a fellow in my trauell, so would  
10 I haue thee ready to be a follower of my counsell: in the one shalt thou shew thy good will, in the other manifest thy wisdome. Wee are now saying into an Iland of smal compasse as I gesse by their Maps, but of great ciuility as I hear by their maners, which if it be so, it behouoeth vs to be more inquisitiue of their conditions, then  
15 of their country: and more carefull to marke the natures of their men, then curious to note the situation of the place. And surely me thinketh we cannot better bestow our time on the Sea, then in aduise how to behaue our selues when we come to y<sup>e</sup> shore: for greater daüger is ther to ariue in a straunge country where the  
20 inhabitants be pollitique, then to be tossed with the troublesome waues, where the Mariners be vnskillfull. Fortune guideth men in the rough Sea, but Wisdome ruleth them in a straunge land.

If Trauailers in this our age were as warye of their conditions, as they be venterous of their bodyes, or as willing to reape profit by  
25 their paines, as they are to endure perill for their pleasure, they would either prefer their own foyle before a straunge Land, or good counsell before their owne 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  
30 to get a smacke of straunge language to sharpen their wits, are

6 to<sup>2</sup>] with *A rest*  
18 y<sup>e</sup> om. *FH*

8 now being *F rest*

10-1 thou shalt *E rest*

infected with vanity by following their wils. Daunger and delight growe both vppon one stalke, the Rose and the Canker in one bud, white and blacke are commonly in one border. Seeing then my good *Philautus*, that we are not to cōquer wilde beasts by fight, but to confer with wise men by pollicie: We ought to take greater heede 5 that we be not intrapped in follye, then feare to bee subdued by force. And heere by the way it shall not be amisse, aswell to driue away the tediousnesse of time, as to delight our selues with talke, to rehearse an olde treatise of an auncient Hermitte, who meeting with a pylgrime at his Cell, vttered a straunge and delightfull tale, which 10 if thou *Philautus* art disposed to heare, and these present attentie to haue, I will spende some time about it, knowing it both fit for vs that be trauailers to learne wit, and not vnfit for these that be Merchaunts to get wealth.

*Philautus* although the stumpes of loue so sticked in his mind, 15 that he rather wished to heare an Eelegie in *Ouid*, then a tale of an Hermit: yet was hee willing to lend his eare to his friende, who had left his heart with his Lady, for you shal vnderstand that *Philautus* hauing read the Cooling Carde which *Euphues* sent him, sought rather to aunswere it, then allowe it. And I doubt not but 20 if *Philautus* fall into his olde vaine in *England*, you shall heare of his new deuce in *Italy*. And although some shall thinke it impertinent to the historie, they shall not finde it repugnant, no more then in one nosegay to set two flowers, or in one counterfaite two coulours, which bringeth more delight, then disliking. 25

*Philautus* aunswered *Euphues* in this manner.

MY good *Euphues*, I am as willing to heare thy tale, as I am to be pertaker of thy trauaile, yet I knowe not howe it commeth to passe, that my eyes are eyther heauy against foule weather, or my head so drowsie against some ill newes, that this tale shall come in 30 good time to bring me a sleepe, and then shall I get no harme by the Hermit, though I get no good: the other that wer then in the 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 35 gatherer, as his trad being a lewd vsurer, waxed so wealthy, that he

1 by] in *G rest* 8 to<sup>1</sup> om. *H rest* 13 those *E rest* 16 a] the *E rest*  
 31 asleepe *FH* 1623 *res'* 36 at his trade, *E* lewd *A-F* 1623, 1636:  
 lowd *M*: leaud *H* 1617, 1630-31

was thought to haue almost all the money in that countrey in his owne coffers, being both aged and sickly, found such weaknesse in him-selfe, that he thought nature would yeeld to death, and phisicke to his diseases. This Gentleman had one onely sonne, who nothing  
 5 resembled the father either in fancie or fauour, which the olde manne perceiuing, dissembled with him both in nature and honestie, whom he caused to be called vnto his bedside, and the chamber beeing voyded, he brake with him in these tearmes.

*Callimachus* (for so was hee called) thou art too young to dye, and  
 10 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 alieue had to be the comfort of myne age, and whome alone I must leaue behynde mee, for to bee the onely maynteiner of all myne honour. If thou couldest aswell conceiue the care of a father, as I can leuel  
 15 at the nature of a childe, or wer I as able to vtter my affectiō towards a sonne as thou oughtest to shew thy duety to thy sire, then wouldest thou desire my life to enioy my counsell, and I should correct thy life to amend thy conditions: yet so tempered, as neyther rigor might detract any thing from affection in me, or feare any whit from thee,  
 20 in duety. But seeing my selfe so feeble that I cannot liue to bee thy guyde, I am resoluēd 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  
 25 by my counsel wisdom, and I would thou wert as willing to imprint the one in thy hart, as thou wilt be ready to beare the other in thy purse: to bee rich is the gift of Fortune, to bee wise the grace of God. Haue more minde on thy bookes then my bags, more desire of godlinesse then gold, greater affection to dye well, then to liue  
 30 wantonly.

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

Alas *Callimachus*, when wealth commeth into the handes of youth before they can vse it, then fall they to al disorder that may be,

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

tedding that with a forke in one yeare, which was not gathered together with a rake, in twentie.

But why discourse I with thee of worldly affaires, being my self going to heauen, heere *Callimachus* take the key of yonder great barred Chest, wher thou shalt finde such store of wealth, that if 5 thou vse it with discretion, thou shalt become the onely rich man of the world. Thus turning him on his left side, with a deepe sigh and pitifull grone, gaue vp the ghoast.

*Callimachus*, hauing more minde to looke to the locke, then for a shrowding sheete, the breath beeing scarce out of his fathers 10 mouth, & his body yet panting with heate, opened the Chest, where he found nothing, but a letter written very faire, sealed vp with his Signet of armes, with this superscription :

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

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

WIsedome is great wealth. Sparing, is good getting. Thrift consisteth not in golde, but grace. It is better to dye 20 with-out mony, then to liue with out modestie. Put no more clothes on thy back, then will expell colde: neither any more meat in thy belly, then may quēch hunger. Use not chaūge in attire, nor varietie in thy dyet: the one bringeth pride, the other surfets. Each vaine, voyd of pietie: both costly, wide of profit.

Goe to bed with the Lambe, & rise with the Larke: Late 25 watching in the night, breedeth vnquyet: & long sleeping in the day, vngodlinesse: Flye both: this, as vnwholsome: that, as vn honest.

Enter not into bands, no not for thy best friends: he that payeth an other mans debt seeketh his own decay, it is as rare to see a rich 30 Surety, as a black Swan, and he that lendeth to all that will borowe, sheweth great good will, but lyttle witte. Lende not a penny without a pawne, for that will be a good gage to borowe. Be not hastie to marry, it is better to haue one plough going, then two cradells: and more profit to haue a barne filled then a bedde. But if thou 35

7 his] the *A* rest      12 & before sealed *F* rest      13 of] at *F* rest      15 the  
before sight *A* rest      17 followed *B* rest      21 thy<sup>2</sup>] the *H*

canst not liue chastly, chuse such an one, as maye be more com-  
 mended for humilitie, then beautie. A good huswife, is a great  
 patrimony: and she is most honourable, that is most honest. If  
 thou desire to be olde, beware of too much wine: If to be healthy,  
 5 take heede of many women: If too be rich, shunne playing at al  
 games. Long quaffing, maketh a short lyfe: Fonde lust, causeth  
 drye bones: and lewd pastimes, naked purses. Let the Cooke be  
 thy Phisition, and the shambles thy Apothecaries shop: He that  
 for euery qualme will take a Receipt, and can-not make two meales,  
 10 vnlesse *Galen* be his Gods good: shall be sure to make the Phisition  
 rich, and himselfe a begger: his bodye will neuer be with-out  
 diseases, and his purse euer with-out money.

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

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

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

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

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

IS this the nature of a Father to deceiue his sonne, or the part of  
 crabbed age, to delude credulous youth? Is the death bedde  
 which ought to bee the ende of deuotion, become the beginning of  
 deceit? Ah *Cassander*, friend I can-not terme thee, seeing thee  
 35 so vnkinde: and father I will not call thee, whome I finde so  
 vnnaturall.

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

Who so shall heare of this vngratefulness, will rather lament thy dealyng, then thy death: and maruel y<sup>t</sup> a man affected outwardly with such great grautie, should inwardly be infected with so great guile. Shall I then shew the duetie of a childe, when thou hast forgotten the Nature of a Father? No, no, for as the Torch tourned 5 downewarde, is extinguished with the selfe same waxe which was the cause of his lyght: so Nature tourned to vnkindenesse, is quenched by those meanes it shoulde be kindeled, leauing no braunch of loue, where it founde no roote of humanitie.

Thou hast caryed to thy graue more graye haire, then yeares: 10 and yet more yeares, then vertues. Coudest thou vnder the Image of so precise holynesse, harbour the expresse patterne of barbarous crueltie? I see now, that as the Canker soonest entreteth into the white Rose, so corruption doth easliest creepe into the white head.

Would *Callimachus* could as well disgest thy malyce with patience, 15 as thou diddest disguise it with craft: or would I might either burie my care with thy carcasse, or that thou hadst ended thy defame with thy death.

But as y<sup>e</sup> hearb *Moly* hath a floure as white as snow, & a roote as blacke as incke: so age hath a white head, showing pietie, but 20 a black hart swelling w<sup>t</sup> mischiefe.

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

I will mourne, not that thou art now dead, but bicause thou hast liued so long: neither doe I weepe to see thee without breath, but 25 to finde thee without mony.

In steede of coyne, thou hast left me counsaile: O polytique olde man. Didst thou learne by experience, that an edge can be any thing worth, if it haue nothing to cut, or y<sup>t</sup> Myners could worke without mettals, or Wisedome thriue, with-out where-with. 30

What auayleth it to be a cunning Lapidarie, and haue no stones? or a skilfull Pilot, and haue no ship? or a thirtie man, and haue no money. Wisdome hath no Mint, Counsell is no Coyner. He that in these dayes seeketh to get wealth by wit, with-out friends, is lyke vnto him, that thinketh to buye meate in the market for honestie 35 with-out money: which thriueth on either side so well, that the one hath a wittie head and an emptie purse: the other a godly minde, & an emptie belly.

1 this] his *E*  
20 pittie *E rest*

3 with<sup>l</sup> *om. A*  
23 seemeth] seeme *F rest*

13 sooner *E-H*

14 easily *E rest*

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

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

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

*Callimachus* by the importunitie of his allies, repressed his rage,  
 setting order for all thinges requisite for his fathers funerall, who  
 25 being brought with due reuerence vnto the graue, hee returned home,  
 making a short Inuentorie to his fathers long Wil. And hauing  
 made ready money of such mouables as were in his house, putte  
 both them and his house into his purse, resolving now with him-selfe  
 in this extremitie, eyther with the hazarde of his labour to gayne  
 30 wealth, or by mysfortune to seeke death, accompting it great shame  
 to liue with-out trauell, as grieffe 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-  
 35 ties or their counselles: For seeing (sayd hee) I am left heyre to all  
 the worlde, I meane to execute my authoritie, and clayme my lands  
 in all places of the world. Who now so rich as *Callimachus*? Who

1 that] y<sup>o</sup> E rest      3 of more] of who more A      gyllt ABG: guilt E:  
 gilt F rest      6 a] his A rest      15 aliue A rest      30 as before great GE rest  
 32 was F rest      33 of] as F rest      35 their om. E rest      36 to before  
 claime E rest

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

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

This olde manne immediatlye tooke out of his pottle certayne rootes, on the which hee fedde hungerlye, hauing no other drinke then fayre water. But that which was moste of all to bee considered and noted, the Mouse and the Catte fell to their victualles, beeing such reliques as the olde manne had left, yea and that so louinglye, 25 as one woulde haue thought them both married, iudging the Mouse to be verye wilde, or the Cat very tame.

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

The next morning the olde manne being very inquisitiue of

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

*Callimachus* what he was, wher he dwelt, and whether he would, *Callimachus* discoursed with him in perticulers, as before, touching his Fathers death and despite, against whome hee vttered so many bytter and burning wordes, as the olde Hermittes eares gloed to  
 5 heare them, and my tonge would blyster if I should viter them. More-ouer he added that he was determined to seeke aduentures in straunge lands, and either to fetch the golden fleece by trauaile, or susteine the force of Fortune by his owne wilfull follye.

Now *Philautus*, thou shalt vnderstand that this olde Hermitte,  
 10 whiche was named also *Cassander*, was Brother to *Callimachus* Father, and Uncle to *Callimachus*, vnto whom *Cassander* had before his death conueyed the summe of tenne thousand poundes, to the vse of his sonne in his most extremitie and necessitie, knowing or at the least foreseeing that his young colt will neuer beare a white  
 15 mouth with-out a harde bridle. Also hee assured him-selfe that his brother so little tendred money being a professed Hermitte, and so much tendred 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  
 20 Nephewe, and vnderstanding of the death of his brother, dissembled his grieffe although he were glad to see thinges happen out so well, and determined with him-selfe to make a Cosinne of his young Neew, vntyll hee had bought witte with the price of woe, wherefore he assayed first to staye him from trauell, and to take some other  
 25 course, more fitte for a Gentleman. And to the intent sayde hee, that I may perswade thee, giue eare vnto my tale, and this is the tale *Philautus* that I promised thee, which the Hermitte sitting nowe in the Sunne, began to vtter to *Callimachus*.

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

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

thought, that such contrarie dispositions coulde well haue bene 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, 5 the blossome of grauitie and lyghtnesse.

We were nurssed both with one teate, where my brother sucked a desire of thrift, and I of theft: which euidently sheweth that as the breath of the Lyon, engendreth aswell the Serpent, as the Ant: and as the selfe same deaw forceth the Earth to yeelde both the Darnell and Wheat: or as the Easterly winde maketh the blossomes to blast, and the budde to blowe: so one wombe nourished contrary wits, and one milke diuers manners, which argueth something in Nature I know not what, to be meruaylous, I dare not saye monstrous. 15

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

And verely, had we resembled each other, as little in fauour, as we did in fancie, or disagreed as much in shape as we did in sence: I know not what *Dedalus* would haue made a *Laborynth* for such Monsters, or what *Appelles* could haue couloured such Misshapes. 20

But as the Painter *Tamantes* could no way expresse the grieffe of *Agamemnon* who saw his onely daughter sacraficed, and therefore 25 drew him with a vale ouer his face, whereby one might better conceiue his anguish, then he colour it: so some *Tamantes* seeing vs, would be constrained with a Curtaine to shadow that deformitie, which no counterfait could portraie lyuely. But nature recompensed y<sup>e</sup> dissimilitude of mindes, with a *Sympathy* of bodies, for we were 30 in all parts one so like the other, that it was hard to distinguish either in speach, countenaunce, or height, one from the other: sauing that either caried the motion of his mind, in his manners, and that the affects of the hart were bewrayed by the eyes, which made vs knowen manifestly. For as two Rubies be they neuer 35 so lyke, yet if they be brought together one staineth the other,

8 thrift *GE* rest: thirst *MAB* 11 as *om. E* 12 nourisheth *ABE* rest  
 21 not what] that *A* 23 mishapes *B* 1630-36: mishaps *E*-1623 24  
*Tamantes* so all, for *Timanthes* in before no *E* rest 25 sacraficed *A* rest  
 29 portraie *ABE* 30 dissimilitude] similitude *ABG*

so we beeing close one to the other, it was easely to imagine by the face whose vertue deserued most fauour, for I could neuer see my brother, but his grautie would make me blush, which caused me to resemble the Thrushe, who neuer singeth in the companye  
 5 of the Nightingale. For whilst my Brother was in presence, I durst not presume to talke, least his wisdome might haue checked my wildnesse: Much lyke to *Roscius*, who was alwayes dumbe, when he dined with *Cato*. Our Father being on his death-bed, knew not whom to ordein his heire, being both of one age: to make both,  
 10 woulde breede as he thought, vnquiet: to appoint but one, were as he knew iniury: to deuide equally, were to haue no heire: to impart more to one then to y<sup>e</sup> other, were partiality: to disherite me of his wealth, whom Nature had disherited of wisdome, were against reason: to barre my brother from golde, whome God seemed  
 15 to endue with grace, were flatte impietie: yet calling vs before him, he vttered with watrie eyes, these words.

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

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

1 easie *F* rest11 equalitie *E*12 the before one *F* rest

I knew Euidences for land, oblygations for debt, too heauy for me to cary, who determind (as now thou doest *Callimachus*) to seeke aduētures. My pursse now swelling w<sup>t</sup> a timpany, I thought to serch al cōtries for a remedy, & sēt many goldē Angels into euery quarter of y<sup>e</sup> world, which neuer brought newes again to their master, being either soared into heauē, wher I cannot fetch thē, or sunke into Hell for pride, wher I meane not to follow thē. This life I continued y<sup>e</sup> space of .xiiij. yeares, vntil I had visited & viewed euery cōtry, & was a strāger in mine owne: but finding no treasure to be wrapped in trauell, I returned w<sup>t</sup> more vices, then I went forth w<sup>t</sup> pence, yet w<sup>t</sup> so good a grace, as I was able to sinne both by experience and authoritie, vse framing me to the one, and the Countryes to the other. There was no cryme so barbarous, no murther so bloudy, no oath so blasphemous, no vice so execrable, but y<sup>t</sup> I could readily recite where I learned it, and by roate repeate the peculiar crime, of euerye perticular Country, Citie, Towne, Village, House, or Chamber.

If I met with one of *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 *Dutch-man*. I learned al kinde of poysons, yea, and such as were fit for the Popes holynesse. In *Aegypt* I worshipped their spotted God, at *Memphis*. In *Turkey*, their *Mahomet*. In *Rome*, their Masse: which gaue me not onely a remission for my sinnes past without penaunce, but also a commission to sinne euer after without preiudice.

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

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

16 peculiar] perticular *E rest*      19 Lyon *E*      20 it<sup>2</sup> om. *E rest*      21  
 kindes *E rest*      fit om. *ABE rest*      23 their<sup>l</sup>] y<sup>e</sup> *E rest*      24 me om.  
*E rest*      36 hath] with *E rest*

which serued me in no more steede, then to see one meat serued  
 in diuers dishes: I thought it best to retourne into my natiue soyle,  
 where finding my brother as farre now to exceede others in wealth,  
 as hee did me in wit, and that he had gayned more by thrift, then  
 5 I could spende by pride, I neither enuyed his estate, nor pityed  
 mine owne: but opened the whole course of my youth, not thinking  
 there-by to recouer that of him by request, which I had lost my selfe  
 by riot, for casting in my minde the miserie of the world with the  
 mischiefes of my life, I determined from that vnto my liues end,  
 10 to lead a solitary life in this caue, which I haue don the tearm of  
 ful forty winters, from whence, neither the earnest entreatie of my  
 Brother, nor the vaine pleasures of the world could draw me, neyther  
 shall any thing but death.

Then my good *Callimachus*, recorde with thy selfe the incon-  
 5 veniences that come by trauailing, when on the Seas euery storme  
 shall threaten death, and euery calme a daunger, when eyther thou  
 shalt be compelled to boord others as a pyrate, or feare to be  
 boarded of others as a Marchaunt: when at all times thou must  
 haue the back of an Asse to beare all, and the snowt of a swine to  
 say nothing, thy hand on thy cap to shew reuerence to euery rascall,  
 thy purse open to be prodigall to euery Boore, thy sworde in thy sheath,  
 not once darig either to strick or ward, which maketh me think that  
 trauailers are not onely framed not to commit iniuries, but also to take  
 them. Learne *Callimachus* of the Byrde *Acanthis*, who being bredde  
 in the thistles will liue in the thistles, and of the Grashopper, who being  
 sproung of the grasse, will rather dye then depart from the grasse.  
 I am of this minde with *Homer*, that as the Snayle that crept out  
 of hir shell was turned eftsoones into a Toad, and therby was forced  
 to make a stoole to sit on, disdaining hir own house: so the Trauailer  
 that stragleth from his own countrey, is in short tyme transformed  
 into so monstrous a shape, that hee is faine to alter his mansion with  
 his manners, and to liue where he canne, not where he would. What  
 did *Vlysses* wish in the middest of his trauailing, but onely to see  
 the smoake of his owne Chymnie? Did not all the *Romaines* saye  
 that he that wandered did nothing els but heap sorowes to his friends,  
 and shame to himself, and resembled those that seeking to light  
 a Lynke, quenched a Lamp, imitating the barbarous *Gothes*, who

4 mc om. E rest  
 20 re-reuerence M

5 I<sup>2</sup> om. G rest estate] state E  
 33 all before his E rest

8 miseries ABG

thought the rootes in *Alexandria*, sweeter then y<sup>e</sup> resons in *Barbary*:  
 But he that leaueth his own home, is worthy no home. In my  
 opinion it is a homely kinde of dealing to preferre the curtesie of  
 those he neuer knew, before the honesty of those among whom he  
 was born: he that cannot liue with a grot in his own country, shal  
 neuer enioy 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 slain in their beds, & wake with  
 their eyes shut, least they be suspected by their lookes, and eat with  
 their mouths close, least they be poysoned with their meates. Where  
 if they wax wealthy, they shall be enuid, not loued: If poore  
 punished, not pittied: If wise, accounted espials: If foolish, made  
 drudges. Euery Gentle-man will be their peere though they be  
 noble, and euery pesaunt their Lord if they be gentle. Hee there-  
 fore that leaueth his own house to seeke aduentures, is like the  
 Quaille that forsaketh the Malowes to eat Hemlock, or the Fly that  
 shunneth the Rose, to light in a cowshard. No *Callimachus*, there  
 wil no Mosse sticke to the stone of *Sisiphus*, no grasse hang on  
 heeles of *Mercury*, no butter cleaue on y<sup>e</sup> bread of a trauailer.  
 For as the Egle at euery flight looseth a fether, which maketh hir  
 bald in hir age: so the trauailer in euery country looseth some fleece,  
 which maketh him a begger in his youth, buying that with a pound,  
 which he cannot sell againe for a penny, repentaunce. But why go  
 I about to disswade thee from that, which I my self followed, or to  
 perswade thee to that which thou thy selfe flyest? My gray haire  
 are like vnto a white frost, thy read bloud not vnlike vnto a hot fyre:  
 so that it cannot be y<sup>t</sup> either thou shouldest follow my counsell,  
 or I allow thy conditions: such a quarrel hath ther alwaies bin  
 betwene the graue & the cradle, that he y<sup>t</sup> 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 counsel thee: & do in y<sup>e</sup> same  
 sort, as *Phæbus* did y<sup>t</sup> daring boy *Phæton*. Thou goest about  
 a great matter, neither fit for thy yeares being very young, nor thy  
 profit being left so poore, y<sup>u</sup> desirest y<sup>t</sup> which thou knowest not,  
 neither can any performe y<sup>t</sup> which thou seemest to promise. If thou

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

couet to trauaile straunge countries, search the Maps, there shalt thou see much, with great pleasure & smal paines, if to be conuersāt in al courts, read histories, where thou shalt vnderstand both what the men haue ben, & what their maners are, & me thinketh ther  
 5 must be much delight, whē ther is no daūger. And if thou haue any care either of y<sup>e</sup> greene bud which springeth out of the tender stalke, or the timely fruite which is to grow of so good a roote, seeke not to kill the one, or hasten y<sup>e</sup> other: but let time so work that grafts may be gathered off the tree, rather thē sticks to burn. And  
 10 so I leaue thee, not to thy self, but to him y<sup>t</sup> made thee, who guid thee with his grace, whether thou go as thou wouldest, or tarry at home as thou shouldest.

*Callimachus* obstinate in his fond conceit, was so far from being perswaded by this old Hermit, y<sup>t</sup> he rather made it a greater occasion  
 15 of his pilgrimage, & with an answer betwen scorning and resoning, he replied thus.

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

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

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

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

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

Would you haue me spend the floure of my youth, as you doe the withered rase of your age? can y<sup>e</sup> faire bloud of youth creepe into 25 the ground as it were frost bitten? No Father Hermit, I am of *Alexanders* minde, if there were as many worlds, as there be cities in the world, I would neuer leaue vntill I had seene all the worlds, and each citie in euerie world. Therefore to be short, nothing shall alter my minde, neither penny nor *Pater noster*. 30

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

MY good sonne though thou wilt not suffer mee to perswade thee, yet shalt thou not let mee to pittie thee, yea and to pray for thee: but the tyme will come when comming home by 35 weeping crosse, thou shalt confesse, that it is better to be at home

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

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

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

10 **N**OW *Philautus* and Gentlemen all, suppose that *Callimachus* had as il fortune, as euer had any, his minde infected with his body, his time cōsumed w<sup>t</sup> his treasure: nothing won, but what he cānot loose though he would, Miserie. You must imagine (bicause it were too long to tell all his iourney) that he was Sea sicke, (as thou  
15 beginnest to be *Philautus*) that he hardly escaped death, that he endured hunger and colde, heate with-out drinke, that he was entangled with women, entrapped, deceiued, that euery stoole he sate on, was penniles bench, that his robes were rags, that he had as much neede of a Chirurgian as a Phisition, and that thus he came  
20 home to the Cell, and with shame and sorrow, began to say as followeth.

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

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

4 by] to *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 so all      36 I before *E* rest

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

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

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

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

5 the] a *E rest* 11 he<sup>d</sup>] I *A* 12 no] not *E rest* 17 as<sup>1</sup>] that *E rest*  
 19 as] that *E rest* 22 hath before learned 1636 28 to om. *F-1623* 32  
 as . . . is] is as . . . heard *E-H*: is om. 1617-36 35 my *E rest*

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

It is the Nature of that country to sift straungers: euery one that shaketh thee by the hand, is not ioyned to thee in heart. They thinke *Italians* wanton, & *Grecians* subtile, they will trust neither they are so incredulous: but vndermine both, they are so wise. Be  
 10 not quarrellous for euery lyght occasion: they are impatient in their anger of any equal, readie to reuenge an iniury, but neuer wont to profer any: they neuer fight without prouoking, & once prouoked they neuer cease. Beware thou fal not into y<sup>e</sup> snares of loue, y<sup>e</sup>  
 15 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, thē to speak what thou thinkest: They haue long ears and short tongues, quicke to heare, and slow to vtter, broad eyes, and light fingers, ready to espy and apt to stricke. Euery straunger is a marke for them to shoote at: yet this must  
 20 I say which in no country I can tell the like, that it is as seldome to see a straunger abused there, as it is rare to see anye well vsed els where: yet presume not too much of the 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  
 25 commaund any thing thou standest in neede of.

Touching the situation of the soile I haue read in my studie, which I partly beleue (hauing no worse Author then *Cæsar*) yet at my comming, when I shal conferre the thinges I see, with those I haue read, I will iudge accordingly. And this haue I heard, that  
 30 the inner parte of *Brittaine* is inhabited by such as were born and bred in the Isle, and the Sea-choast by such as haue passed thether out of *Belgick* to search booties & to make war. The country is meruailouslye replenished with people, and there be many buildings almost like in fashiō to the buildings of *Gallia*, there is great store  
 35 of cattell, y<sup>e</sup> 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'] of *F* rest      3 question *E* rest      too before lauish *E* rest      19  
 this] thus *E*-1623      22 those] them *E* rest      23 nature *E* rest      and] an  
*A* rest      25 them before any *E* rest      29 thus *E*-H      30 inward *H* rest  
 31 boates *E* rest      35 els] also *E*-H      36 sised so all

the Realme groweth tinne, and in the sea coast groweth yron. The brasse y<sup>t</sup> 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 5 most part Shippes ariue out of *Fraunce*, is in the East, and the other nethermore, is towards the South. This side containeth about five hundred miles, an other side lyeth toward *Spain* and the Sunne going down, on the which side is *Ireland*, lesse then *Brittain* as is supposed by the one halfe: but the cut betweene them, is like 10 the distaunce that is betweene *Fraunce* and *Brittaine*.

In the middest of this course is an Island called *Man*, the length of this side is (according to the opiniō of the Inhabiters) seuen hundred miles. The third side is northward, & against it lyeth no land, but the poynt of that side butteth most vpon *Germany*. 15 This they esteeme to be eight hundred miles long, and so the circuit of the whole Island is two thousād miles. Of al the Inhabitants of this Isle, the Kentish men are most ciuilest, the which country marcheth altogether vpon the sea, & differeth not greatly from the maner of *France*. They that dwell more in the hart of the 20 Realme sow corne, but liue by milk and flesh, and cloth themselues in lether. All the *Brittaines* doe die them-selues with woad, which setteth a blewish coulour vpon them, and it maketh them more terrible to beholde in battaile. They weare their hayre long and shaue all partes of their bodyes, sauing the head and the vpper lippe. 25 Diuers other vses and customes are among them, as I haue read *Philautus*: But whether these be true or no, I wil not say: for me thinketh an Island so well gouerned in peace then, and so famous in victories, so fertile in all respects, so wholesome and populous, must needes in the terme of a thousand yeares be much better, 30 and I beleue we shall finde it such, as we neuer read the like of any, and vntil we ariue there, we wil suspend our iudgements: Yet do I meane at my returne from thence to draw the whole discription of the Land, the customes, y<sup>e</sup> nature of y<sup>e</sup> people, y<sup>e</sup> state, y<sup>e</sup> government, & whatsoever deserueth either meruaile or cōmendatiō. 3

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

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

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

In fayth *Euphues* thou hast told a long tale, the beginning I haue  
5 forgotten, y<sup>e</sup> middle I vnderstand not, and the end hangeth not  
together: therefore I cannot repeat it as I would, nor delight in it as  
I ought: yet if at our arriuell thou wilt renew thy tale, I will rub  
my memorie: in the meane season, would I wer either again in  
*Italy*, or now in *England*. I cannot brook these Seas, which prouoke  
10 my stomack sore. I haue an appetite, it wer best for me to take  
a nap, for euery word is brought forth with a nod.

*Euphues* replied. I cannot tell *Philautus* whether the Sea make  
thee sicke, or she that was borne of the Sea: if the first, thou hast  
a quesie stomacke: if the latter, a wantō desire. I wel beleue thou  
15 remembrest nothing y<sup>t</sup> 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 cursed then cured, where-in thou agreest  
with those which hauing taken a surfet, seeke the meanes rather to  
sleepe then purge, or those that hauing y<sup>e</sup> greene sicknes, & are  
20 brought to deaths dore follow their own humour, and refuse the  
Phisitions remedy. And such *Philautus* is thy desease, who pining  
in thine owne follies, chusest rather to perish in loue, then to liue in  
wisdome, but what-soeuer be the cause, I wish the effect may  
answer my friendly care: then doubtles y<sup>u</sup> shalt neither die being  
25 seasick, or doat being loue sick. I would y<sup>e</sup> Sea could aswel purge  
thy mind of fond conceits, as thy body of grose humours. Thus  
ending, *Philautus* againe began to vrge.

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

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

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

*Lucilla* is dead, and she vpon whome I gesse thou harpest is forgotten: the one not to be redeemed, the other not to be thought on: Then good *Euphues* wring not a horse on the withers, with a false saddle, neither imagin what I am by thy thoughts, but by 10 mine own doings: so shalt thou haue me both willing to followe good counsell, and able hereafter to giue thee comfort. And so I rest halfe sleepy with the Seas.

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

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

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

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

10 *Philautus* was glad he slept so long, and was awaked in so good  
 time, beeing as weary of the seas, as he that neuer vsed them.  
*Euphues* not sorrowfull of this good newes, began to shake his  
 cares, and was soone apparaild. To make short, the windes were  
 so fauorable, the Mariners so skilfull, the way so short, that I feare  
 15 me they will lande before I can describe the manner how, and  
 therefore suppose them now in *Douer* Towne in the noble Isle of  
*England*, somewhat benighted, & more apt to sleepe then suppe.  
 Yet for manners sake they entertained their Master & the rest of the  
 Merchants and Marriners, wher hauing in due time both recorded  
 20 their trauailes past, and ended their repast, euery one went to his  
 lodging, where I wil leaue them soundly sleeping vntill the next day.

The next day they spent in viewing the Castle of *Douer*, the Pyre,  
 the Clifles, the Road, and Towne, receiuing as much pleasure by the  
 sight of auncient monuments, as by their curteous entertainment, no  
 25 lesse praising y<sup>e</sup> persons for their good mindes, then the place for  
 y<sup>e</sup> goodly buildigs: & in this sort they refreshed thēselues 3. or .4.  
 daies, vntil they had digested y<sup>e</sup> seas, & recouered again their healths,  
 yet so warely they behaued themselues, as they wer neuer heard,  
 either to enquire of any newes, or point to any fortres, beholding the  
 30 bulwarkes wt a slight & careles regard, but y<sup>e</sup> other places of peace,  
 with admiration. Folly it wer to shew what they saw, seing heere-  
 after in y<sup>e</sup> descriptiō of *England*, it shall most manifestly appeare.  
 But I will set them forwarde in their iourney, where now with-in this  
 two houres, we shall finde them in *Caunterbury*.

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

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

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

After they had gone long, seeing them-selues almost benighted, 5 determined to make the nexte house their Inne, and espying in their way euen at hande a very pleasaunt garden, drew neere: where they sawe a comely olde man as busie as a Bee among his Bees, whose countenance bewrayed his conditions: this auncient Father, *Euphues* greeted in this manner. 10

FATHER, if the courtesie of *Englande* be aunswerable to the custome of Pilgrimes, then will the nature of the Countrey, excuse the boldnesse of straungers: our request is to haue such enterテインment, beeing almost tyred with trauaile, not as diuers haue for acquaintaunce, but as all men haue for their money, which curtesie if you 15 graunt, we will euer remaine in your debt, although euery 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 grautie. Unto whom the olde man sayd.

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

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

4 could *E rest*  
24 mine *E rest*

17 for that] the  
25 to] for *A rest*

for that *H*: the more, for that 1617 *rest*  
33 excuse] satisfie *A rest*

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

Thinking therefore now with more care and aduisednesse to temper his talke, least either he might seeme foolysh 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 granting our petition. Which great & vnderuerued kindenesse, though we can-not requit with the lyke, yet if occasion shall serue, you shall finde vs heereafter as willing to make amends, as we are now ready to giue thanks.

Touching your demaunds, we are not so vnwise to mislyke them, or so vngratefull to deny them, least in concealing our names, it 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 friendes by iust tryall, both Pilgrimes by free will. Concerninge the cause of our comming into this Islande, it was onely to glue our eyes to our eares, that we might iustifie those things by sight, which we haue oftentimes with incredible admiration vnderstoode by hearing: to wit, the rare qualyties as well of the body as the minde, of your most dreade Souereigne and Queene, the brute of the which hath filled euery corner of the worlde, insomuch as there is nothing that moueth either more matter or more meruaile then hir excellent maiestie, which fame when we saw, without comparison, and almost aboue credit, we determined to spend some parte of our time and treasure in the English court, where if we could finde the reporte but to be true in halfe, wee shoulde not onely thinke our money and trauaile well employed, but returned with interest more then infinite. This is the onely ende of our comming, which we are nothing fearefull to vtter, trusting as well to the curtesie of your country, as the equitie of our cause.

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

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

Gentle-men (answered this olde man) if bicause I entertaine you, you seeke to vndermin me, you offer me great discourtesie : you must needes thinkè me very simple, or your selues very subtile, if vpon so small acquaintaunce I should answer to such demaunds, as are neither for me to vtter being a subiect, nor for you to know 5 being straungers. I keepe hiues for Bees, not houses for busibodies (pardon me Gentlemen, you haue moued my patience) & more welcome shal a wasp be to my honny, then a priuy enemy to my house. If the rare reporte of my most gracious Ladye haue brought you hether, mee thinketh you haue done very ill to chuse such a house 10 to confirme your mindes, as seemeth more like a prison then a pallace, where-by in my opinion, you meane to derogate from the worthines of the person by y<sup>e</sup> vilnes of the place, which argueth your pretences to sauor of malice more then honest meaning. They vse to consult of *Ioue* in y<sup>e</sup> Capitol, of *Cæsar*, in the senat, of our 15 noble Queene, in hir owne court. Besides that, *Alexander* must be painted of none but *Appelles*, nor engrauen of any but *Lisippus*, nor our *Elizabeth* set forth of euery one that would in duety, which are all, but of those that can in skyll, which are fewe, so furre hath nature ouercome arte, and grace eloquence, that the paynter draweth a vale 20 ouer that he cannot shaddow, and the Orator holdeth a paper in his hand, for that he cannot vtter. But whether am I wandring, rapt farther by deuotion then I can wade through with discretion. Cease then Gentle-men, and know this, that an English-man learneth to speake of menne, and to holde his peace of the Gods. Enquire no 25 farther then beseemeth you, least you heare that which can-not like you. But if you thinke the time long before your repast, I wil finde some talk which shall 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. 30

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

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

world extolleth, and suspitious to trust you, whom about any in the worlde we loued. And wheras your greatest argument is, the basenes of your house, me thinketh that maketh most against you. *Cæsar* neuer reioyced more, then when hee heard that they talked  
 5 of his valyant exploits in simple cotages, alledging this, that a bright Sunne shineth in euery corner, which maketh not the beames worse, but the place better. When (as I remember) *Agésilau*s sonne was set at the lower end of the table, & one cast it in his teeth as a shame, he answered: this is the vpper end where I sit, for it is not  
 10 the place that maketh the person, but the person that maketh the place honorable. When it was told *Alexander* that he was much prayed of a Myller, I am glad quoth he, that there is not so much as a Miller but loueth *Alexander*. Among other fables, I call to my remembrance one, not long, but apt, and as simple as it is, so fit  
 15 it is, that I cannot omit it for y<sup>t</sup> opportunitie of the time, though I might ouer-leap it for the basenesse of the matter. When all the Birds wer appointed to meete to talke of y<sup>e</sup> Eagle, there was great contention, at whose nest they should assëble, euery one willing to haue it at his own home, one preferring the nobilitie of his birth,  
 20 an other the statelynes of his building: some would haue it for one qualitie, some for an other: at the last the Swallow, said they should come to his nest (being commonly of filth) which all the Birds disdainig, sayd: why thy house is nothing els but durt, and therefore aunswered y<sup>e</sup> Swallow would I haue talke there of the  
 25 Eagle: for being the basest, the name of an Eagle wil make it y<sup>e</sup> brauest. And so good father may I say of thy cotage, which thou seemest to account of so homly, that mouing but spech of thy Souereigne, it will be more like a court then a cabin, and of a prison the name of *Elisabeth* wil make it a pallace. The Image of a Prince  
 30 stampd 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 vppon 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 streame where-in all maye drincke that are drye: not they onelye that are wealthy. Where you adde, that wee shoulde feare to moue anye occasion touching talke of so noble a Prince, truly our reuerence taketh away the feare of suspition. The Lambe feareth

13 tables *E*: tales *F* rest15 y<sup>t</sup>] the *ABE* rest30 and] as *E*

not the Lion, but the Wolfe: the Partridge dreadeth not the Eagle, but the Hawke: a true and faythfull heart standeth more in awe of his superior whom he loueth for feare, thē of his Prince whom he feareth for loue. A cleere conscience needeth no excuse, nor feareth any accusation. Lastly you conclude, that neither arte nor heart 5 can so set forth your noble Queene, as she deserueth. I graunt it, and reioyce at it, and that is the cause of our comming to see hir, whom none can sufficiently commend: and yet doth it not follow, that bicause wee cannot giue hir as much as she is worthy off, therefore wee should not owe hir any. But in this we will imitate 10 the olde paynters in *Greece*, who drawing in theyr Tables the portrature of *Jupiter*, were euery houre mending it, but durst neuer finish it: And being demaunded why they beganne that, which they could not ende, they aunswered, in that we shew him to bee *Jupiter*, whome euery one may beginne to paynt, but none can perfect. In 15 the lyke manner meane we to drawe in parte the praises of hir, whome we cannot throughly portraye, and in that we signifie hir to be *Elyzabeth*. Who enforceth euery man to do as much as he can, when in respect of hir perfection, it is nothing. For as he that beholdeth the Sunne stedfastly, thinking ther-by to describe it more 20 perfectly, hath his eies so daseled, that he can discern nothing, so fareth it with those that seeke marueilously to praise those, y<sup>t</sup> are without y<sup>e</sup> compasse of their iudgements, & al comparison, y<sup>t</sup> the more they desire, the lesse they discern, & the neerer they think thē selues in good wil, the farther they finde themselues of in wisdō, thinking 25 to mesure y<sup>t</sup> by the ynch, which they cannot reach with y<sup>e</sup> 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 aunswere his honest request, who will wish in heart no lesse glorye to hir, then you doe: although they can wish no more. And therefore me 30 thinketh you haue offered a little discourtesie, not to aunswere vs, and to suspect vs, great iniury: hauing neither might to attempt any thing which may do you harme, nor malice to reuenge, wher we finde helpe. For mine owne part this I say, & for my friend present the lyke I dare sweare, how boldly I can-not tell, how truely I know: 35 that there is not any one, whether he be bound by benefit or duetie, or both: whether linked by zeale, or time, or bloud, or al: that more humbly reuerenceth hir Maiestie, or meruailleth at hir wisdom,

14 answere *E rest*      24 that before they<sup>1</sup> *E rest*      elues *M*      26 the . . .  
y<sup>e</sup>] an . . . an *E rest*      27 father] farther *E rest*

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

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

15 **M**Y sonnes (mine age giueth me the priuiledge of that terme, and your honesties can-not refuse it) you are too young to vnderstand matters of state, and were you elder to knowe them it were not for your estates. And therefore me thinketh, the time were but lost, in pullyng *Hercules* shooe vppon an Infants foot, or in setting  
 20 *Atlas* burthen on a childes shoulder, or to bruse your backes, with the burthen of a whole kingdome, which I speake not, that either I mistrust you (for your reply hath fully resolved y<sup>t</sup> feare) or y<sup>t</sup> I malice you (for my good will maye cleare me of y<sup>t</sup> fault) or that I dread your might (for your smal power cannot bring me into such  
 25 a folly) but that I haue learned by experience, y<sup>t</sup> to reason of Kings or Princes, hath euer bene much mislyked of y<sup>e</sup> wise, though much desired of fooles, especially wher old men, which should be at their beads, be too busie with the court, & young men which shold follow their bookes, be to inquisitiue in y<sup>e</sup> affaires of princes. We  
 30 shold not looke at y<sup>t</sup> we canot reach, nor long for y<sup>t</sup> we shold not haue: things aboue vs, are not for vs, & therefore are prices placed vnder y<sup>e</sup> gods, y<sup>t</sup> they should not see what they do, & we vnder princes, that we might not enquire what they doe. But as y<sup>e</sup> foolish Eagle y<sup>t</sup> seing y<sup>e</sup> sun coueteth to build hir nest in y<sup>e</sup> sun, so fōnd  
 35 youth, which viewing y<sup>e</sup> glory & gorgeousnesse of y<sup>e</sup> court, longeth to know the secrets in y<sup>e</sup> court. But as y<sup>e</sup> Eagle, burneth out hir

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

eyes w<sup>t</sup> that proud lust: so doth youth break his hart with y<sup>t</sup> peeuish conceit. And as *Satirus* not knowing what fire was, wold needs embrace it, & was burned, so these fonde *Satiri* not vnderstanding what a Prince is, runne boldly to meddle in those matters which they know not, & so feele worthely y<sup>e</sup> heat they wold not. And <sup>5</sup> therefore good *Euphues* & *Philautus* content your selues w<sup>t</sup> this, y<sup>t</sup> to be curious in things you should not enquire off, if you know thē, they appertein not vnto you: if you knew thē not, they cānot hinder you. And let *Appelles* answere to *Alexander* be an excuse for me. When *Alexander* would needes come to *Appelles* shop and paint, <sup>10</sup> *Appelles* placed him at his backe, who going to his owne worke, did not so much as cast an eye back, to see *Alexanders* deuises, which being wel marked, *Alexander* said thus vnto him: Art not thou a cunning Painter, and wilt thou not.ouer-looke my picture, & tel me wherin I haue done wel, & wherin ill? whom he answered <sup>15</sup> wisely, yet merily: In faith O king it is not for *Appelles* to enquire what *Alexander* hath done, neither if he shew it me, to iudge how it is done, & therefore did I set your Maiestie at my back, y<sup>t</sup> 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*, <sup>20</sup> but not *Alexanders* of *Appelles*. So ought we *Euphues* to frame our selues in all our actions & deuises, as though the King stood ouer vs to behold vs, and not to looke what the King doth behinde vs. For whatsoeuer he painteth it is for his pleasure, and wee must think for our profit, for *Appelles* had his reward though he saw not the <sup>25</sup> worke.

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

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

1 y<sup>t</sup> peeuish] foolish *H rest*      2, 3 *Satyrus and Satyri F rest*      6 w<sup>t</sup>] in *E rest*    y<sup>t</sup> so all, but *gy.*? not    8 knew] knew 1630-36    14 thou om. *E rest*

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 *Caunterbury* tale, or a Fable in *Aesope*, (but pretie it is, and true in my minde)

5 That the Foxe and the Wolfe, gooing both a filching for foode, thought it best to see whether the Lyon were a sleepe or awake, least beeing too boldé, 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 silly Wolfe (an vnapte tearme, for a Wolfe, yet fit, being in a Lyons handes) aunswered, that vnderstanding by the Foxe he was a sleepe,

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

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

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

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

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

12 his om. EF    17 can] ran E    22 your] our B    24 to<sup>2</sup> om. E rest  
31 his] y<sup>e</sup> EF: the H rest

seeme partiall, obserue more order then they, (and if I myght saye so of my good Bees,) more honestie: honestie my olde Graund-father called that, when menne lyued by law, not lyst: obseruing in all thinges the meane, which wee name vertue, and vertue we account nothing els but to deale iustly and temperately. 5

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

*Euphues* delighted with the discourses of old *Fidus*, was content to heare any thing, so he myght heare him speake some thing, and 10 consenting willingly, hee desired *Fidus* to go forward: who nowe remouing him-selfe neerer to the Hyues, beganne as followeth.

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

3 lyst] lust *E rest*  
*M-G*; *gy.*? intuition

13 this<sup>1</sup>] these *E rest*  
18 beweeene *M*

17 induction *E rest*: indution  
32 and *om.* *E rest*

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

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

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

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

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

The Kyng him-selfe not idle, goeth vp and downe, entreating, threatning, commaūding, vsing the counsell of a sequel, but not loosing the dignitie of a Prince, preferring those y<sup>t</sup> labour to greater authoritie, and punishing those that loyter, with due seueritie. All

16 ouerthrowed *E* not] no *H* rest      18 Euery] Either *EF*      22 all]  
and *E* rest      24 keepe watch] keepe, to watch *G<sup>E</sup>F*      30 raign] rage  
*E* rest      35 sequell *A* rest      36 to] in *E* rest

which thinges being much admirable, yet this is most, that they are so profitable, bringing vnto man both honnye and wax, each so wholesome that wee all desire it, both so necessary that we cannot misse them. Here *Euphues* is a common wealth, which oftentimes calling to my minde, I cannot chuse but commend aboute any that 5 either I haue heard or read of. Where the king is not for euery one to talke of, where there is such homage, such loue, such labour, that I haue wished oftentimes, rather be a Bee, then not be as I should be.

In this little garden with these hiues, in this house haue I spent 10 the better parte of my lyfe, yea and the best: I was neuer busie in matters of state, but referring al my cares vnto the wisdom of graue Counsellors, and my confidence in the noble minde of my dread Souereigne and Queene, neuer asking what she did, but always praying she may do well, not enquiring whether she might do what 15 she would, but thinking she would do nothing but what she might.

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

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

He is very obstinate, whome neither reason nor experyence can perswade: and truly seeing you haue alledged both, I must needes allow both. And if my former request haue bred any offence, let 25 my latter repentaunce make amends. And yet this I knowe, that I enquyred nothing that might bring you into daunger, or me into trouble: for as young as I am, this haue I learned, that one maye poynt at a Starre, but not pull at it, and see a Prince but not search him: And for mine own part, I neuer mean to put my hand 30 betweene the barke and the tree, or in matters which are not for me to be ouer curious.

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

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

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

I Meruaile 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 I haue not shewed my selfe straunge: for the other you must pardon  
 15 me, for that I haue not to do as I would, but as I may: And though *England* be no graſſe, but yeeldeth euery thing, yet is it heere as in euery place, al for money. And if you will but accept a willing minde in steede of a costly repast, I shall thinke my selfe beholding vnto you: and if time serue, or my Bees prosper, I will  
 20 make you part of amends, w<sup>t</sup> a better breakfast.

*Philautus* thus replied: I know good Father, my welcome greater then any wayes I can requite, and my cheere more bountifull then euer I shall deserue, and though I seeme silent for matters that trouble me, yet I would not haue you thinke me so foolish, that  
 25 I should either disdaine your company, or mislyke your cheere, of both the which I thinke so well, that if time might aunswere my true meaning, I would exceede in cost, though in courtesie I know not how to compare with you, for (without flatterie be it spoken) if the common courtesie of *Englande* be no worse then this towarde  
 30 strangers, I must needes thinke them happy that trauaile 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 swear for my friend, that both he thinketh  
 35 himselfe welcome, and his fare good, but you must pardon a young courtier, who in the absence of his Lady thinketh himselfe

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

forlorne: And this vile Dog Loue will so ranckle where he biteth, that I feare my friends sore, will breed to a *Fistula*: for you may perceiue that he is not where he liues, but wher he loues, and more thoughts hath he in his head, then you Bees in your Hiues: and better it were for him to be naked among your Waspes, though his 5 bodye were al blistered, then to haue his heart stong so with affection, where-by he is so blinded. But beleeeue mee *Fidus*, he taketh as great delight to course a cogitacion of loue, as you doe to vse your time with Honny. In this plight hath he bene euer since his comming out of *Naples*, and so hath it wrought with him (which 10 I had thought impossible) that pure loue did make him Seasicke, insomuch as in all my trauaile with him, I seemed to euery one to beare with me the picture of a proper man, but no liuing person, the more pitie, & yet no force. *Philautus* taking *Euphues* tale by the ende, & the olde man by the arme, betweene griefe and game, iest 15 and earnest, aunswered him thus.

**E***Vphues* would dye if he should not talke of loue once in a day, and therefore you must giue him leaue after euery meale to cloase his stomacke with Loue, as with Marmalade, and I haue heard, not those that say nothing, but they that kicke oftenest 20 against loue, are euer in loue: yet doth he vse me as the meane to moue the matter, and as the man to make his Myrrour, he himselfe knowing best the price of Corne, not by the Market folkes, but his owne foote-steppes. But if he vse this speach either to make you merrye, or to put me out of conceipt, he doth well, you must 25 thanke him for the one, and I wil thinke on him for the other. I haue oftentimes sworne that I am as farre from loue as he, yet will he not beleeeue me, as incredulous as those, who thinke none balde, till they see his braynes.

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

**T**Here is no harme done *Philautus*, for whether you loue, or *Euphues* iest, this shall breed no iarre. It may be when I was as young as you, I was as idle as you (though in my opinion, there is none lesse idle then a louer.) For to tell the truth, I 35 my self was once a Courtier, in the dayes of that most noble King

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

13 a proper] an honest *E rest*

20 kickt *E rest*

of famous memorie *Henry* the eight, Father to our most gracious Lady *Elisabeth*.

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

And now Gentlemen, if you will giue eare to the tale of *Fidus*, it may be some will be as watchfull as *Philautus*, though many as drouisie as *Euphues*. And thus he began with a heauie countenance  
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 worshipfull, whose tender cares, (if the fondnesse of parents may be so termed) prouided all things euen from my very cradell, vntil their  
20 graues, that might either bring me vp in good letters, or make me heire to great lyuings. 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 y<sup>e</sup> ende, deceiued my selfe: For being of the age of .xx. yeares, there was no trade or kinde of lyfe that either fitted my  
25 humour or serued my tourne, but the Court: thinking that place the onely meanes to clymbe high, and sit sure: Wherin I followed the vaine of young Souldiours, who iudge nothing sweeter then warre til they feele the weight. I was there entertained as well  
30 by the great friends my father made, as by mine own forwardnesse, where it being now but Honnie Moone, I endeauoured to courte it with a grace, (almost past grace,) laying more on my backe then my friendes could wel beare, hauing many times a braue cloke and a thredbare purse.

Who so conuersant with the Ladyes as I? who so pleasaunt? who more prodigall? In-somuch as I thought the time lost, which  
35 was not spent either in their company with delight, or for their company in letters. Among all the troupe of gallant Gentle-men, I singled out one (in whome I mysliked nothing but his grautie)

1 eighth H 4 itching A rest. Qy f aching 10 al om. BE rest 14  
a om. E rest

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

Friend *Fidus* (if Fortune allow a tearm so familiar) I would I might liue to see thee as wise, as I percieue thee wittie, then should thy 5 life be so seasoned, as neyther too much witte might make thee proude, nor too great ryot poore. My acquaintaunce is not great with thy person, but such insight haue I into thy conditions, that I feare nothing so much, as that, there thou catch thy fall, where thou thinkest to take thy rising. Ther belōgeth more to a courtier 10 then brauery, which y<sup>e</sup> wise laugh at, or persōage, which y<sup>e</sup> chast mark not, or wit, which the most part see not. It is sober & discret behaiour, ciuil & gentle demeanor, that in court winneth both credit & commoditie: which counsel thy vnripened yeares thinke to pro- 15 ceede rather of the malice of age, then the good meaning. To ryde 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- 20 men, there should be the greatest exercise of true nobilitie. And I am not so presise, but that I esteeme it as expedient in feates of armes and actiuitie 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, 25 as to bee studious and bookish with-out valure.

But there is an other thing *Fidus*, which I am to warn thee of, and if I might to wrest thee from: not that I enuy thy estate, but that I would not haue thee forget it. Thou vvest too much (a little I thinke to bee too much) to dallye with woemen, which is the next 30 way to doate on them: For as they that angle for the Tortois, hauing once caught him, are dryuen into such a lythernesse, that they loose all their sprights, being beenummed, so they that seeke to obtayne the good-will of Ladyes, hauing once a little holde of their loue, they are driuen into such a traunce, that they let go the holde of their libertie, bewitched like those that viewe the head of *Medusa*, or the 35 Uiper tyed to the bough of the Beech tree, which keepeth him in a dead sleepe, though it beginne with a sweete slumber. I my selfe haue tasted new wine, and finde it to bee more pleasaunt then wholesome, and Grapes gathered before they bee rype, maye set the eyes

on lust, but they make the teeth an edge, and loue desired in the budde, not knowing what the blossome were, may delight the conceptes of the head, but it will destroye the contemplature of the heart. What I speake now is of meere good-will, and yet vpon small  
 5 presumption, but in things which come on the sodaine, one cannot be too warye to preuent, or too curious to mystrust: for thou art in a place, eyther to make thee hated for vice, or loued for vertue, and as thou reuerencest the one before the other, so in vprightnesse of lyfe shewe it. Thou hast good friendes, which by thy lewde  
 10 delights, thou mayst make great enimies, and heauy foes, which by thy well doing thou mayst cause to be earnest abettors of thee, in matters that nowe they canuasse agaynst thee.

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

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

20 I myght better haue a shoote, was preuented with ready game, which saued me some labour, but gained me no quiet. And I would gentlemen y<sup>t</sup> you could feel the like impressions in your myndes at the rehersall of my mishappe, as I did passions at the entring into it. If euer you loued, you  
 25 haue found the like, if euer you shall loue, you shall taste no lesse. But he so eger of an end, as one leaping ouer a stile before hee come to it, desired few parentheses or digressions or gloses, but the text, wher he him-self, was coting in the margant. Then said *Fidus*, thus it fell out.

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

1 an] on *E rest*      2-3 conceite *E rest*      3 contemplatiue *E rest*      11  
 doing well *E rest*      arbettors *AB*: arbiters *E rest*      12 they now *E rest*  
 13 rayn *AB*: raine *EF*: reine *H rest*      17 into<sup>1</sup>] in *E rest*      20 wine glasse  
*E rest*      23 my om. *E rest* .      25 euer you shall] neuer you *E rest*      no]  
 the 1617 *rest*      26 he *i. e.* Philautus (*Arb.*)      27 glosses *H rest*      28 coat-  
 ing *AF*: quoting *H rest*      29 fellll *M*

Gentlemen, I commit my case to your considerations, being wiser then I was then, and somewhat as I gesse elder: I was but in court a nouice, hauing no friende, but him before rehearsed, whome in such a matter I was lyklier to finde a brydell, then a spurre. I neuer before that tyme could imagin what loue should meane, but vsed the tearm as a flout to others, which I found now as a feuer in my selfe, neither knowing from whence the occasion should arise, nor where I might seeke the remedy. This distresse I thought youth would haue worne out, or reason, or time, or absence, or if not euery one of them, yet all. But as fire getting hould in the bottome of a tree, neuer leaueth till it come to the toppe, or as stronge poyson *Antidotum* being but chafed in the hand, pearceth at the last the hart, so loue which I kept but low, thinking at my will to leaue, entred at the last so farre that it held me conquered. And then disputing with my selfe, I played this on the bit.

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

To loue and to lyue well is wished of many, but incident to fewe.<sup>20</sup> To liue and to loue well is incident to fewe, but indifferent to all. To loue with-out reason is an argument of lust, to lyue with-out loue, a token of folly. The measure of loue is to haue no meane, the end to be euerlasting.

*Thesius* had no neede of *Ariadnes* threed to finde the way into<sup>21</sup> the *Laborinth*, but to come out, nor thou of any help how to fal into these brakes, but to fall from them. If thou be witched with eyes, weare the eie of a wesill in a ring, which is an enchauntment against such charmes, and reason with thy self whether ther be more pleasure to be accounted amorous, or wise. Thou art in the view<sup>22</sup> of the whole court, wher the ielous wil suspecteth vppon euery light occasion, where of the wise thou shalt be accounted fond, & of the foolish amorous: the Ladies themselues, how-soeuer they looke, wil thus imagine, that if thou take thought for loue, thou art but a foole, if take it lyghtly, no true seruaunt. Besides this thou art to be<sup>23</sup> bounde as it were an Apprentice seruing seauen yeares for that,

1 I om. *E rest*      cause *E rest*      7 know *M*      9 or<sup>1</sup>] by *GE rest*      15  
 this] thus *E rest*      20 of many *A-G*: of myne *M*: to many *E rest*      21 To  
 loue and to liue well *E rest*      25 *Thesius E rest*      27 bracks *M*      witched]  
 bewitched *GE rest*      28 eie] eyes *GE rest*      31 wil suspecteth *M-G*:  
 will suspect *E rest*      32 of<sup>2</sup> om. *BGE*

which if thou winne, is lost in seauen houres, if thou loue thine  
 equall, it is no conquest: if thy superiour, thou shalt be enuyed:  
 if thine inferiour, laughed at. If one that is beautifull, hir colour  
 will chaunge before thou get thy desire: if one that is wise, she will  
 ouer-reache thee so farre, that thou shalt neuer touch hir: if vertuous,  
 she will eschue such fonde affection, if one deformed, she is not  
 worthy of any affection: if she be rich, she needeth thee not: if  
 poore, thou needest not hir: if olde, why shouldest thou loue hir,  
 if young, why should she loue thee.

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

At the last calling to my remembrance, an olde rule of loue, which  
 15 a courtier then tolde me, of whom when I demaunded what was the  
 first thing to winne my Lady, he aunswered, Opportunitie, asking  
 what was the second, he sayd Opportunitie: desirous to know what  
 might be the thirde, he replied Opportunitie. Which aunsweres  
 I marking, as one that thought to take mine ayme of so cunning  
 20 an Archer, coniectured that to the beginning, cōtinuing and ending  
 of loue, nothing could be more conuenient then Opportunitie, to  
 the getting of the which I applyed my whole studie, & wore my wits  
 to the hard stumpes, assuring my selfe, that as there is a time, when  
 the Hare will lycke the Houndes eare, and the fierce Tigresse play  
 25 with the gentle Lambe: so ther was a certain season, when women  
 were to be won, in the which moment they haue neither will to deny,  
 nor wit to mistrust.

Such a time I haue read a young Gentleman found to obtaine  
 the loue of the Duchesse of *Millayne*: such a time I haue heard  
 30 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, reconing with-out mine hoast, and  
 setting downe that in my bookes as ready money, which afterwards  
 I found to be a desperate debt.

35 I T chaunced that this my Lady (whome although I might name  
 for the loue I bore hir, yet I will not for the reuerence I owe hir,  
 but in this storye call hir *Iffida*) for to recreate hir minde, as also to

3 thine] thy *F rest*  
 hard om. *A rest*

12 striued so all  
 26 were] are *GE rest*

20 and *G rest*: an *MAB* 23  
 28 haue I *E rest*

solace hir body, went into the countrey, where she determined to make hir abode for the space of three moneths, hauing gotten leaue of those that might best giue it. And in this iourney I founde good Fortune so fauourable, y<sup>t</sup> hir abiding was within two miles of my Fathers mation house, my parents being of great familiaritie with the Gentleman, where my *Iffida* lay. Who now so fortunate as *Fidus*? who so fralicke? She being in y<sup>e</sup> countrey, it was no being for me in y<sup>e</sup> court? wher euery pastime was a plague, to the minde y<sup>t</sup> lyued in melancholy. For as the Turtle hauing lost hir mate, wandreth alone, ioying in nothing, but in solitarinesse, 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 y<sup>e</sup> circumstaunces, which holde you too long from that you would heare, & I faine vtter, I came home to my father, wher at mine entraunce, supper being set on the table, I espyed *Iffida*, *Iffida* Gentlemen, whom I found before I sought, and lost before I wonne. Yet least the alteration of my face, might argue some suspition of my follyes, I, as courtly as I could, though god knowes but 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 haue I heard, that the Uine beareth three grapes, the first altereth, the second troubleth, the third dulleth. Of what Grape this Wine is made I cannot tell, and therefore I must craue pardon, if either this draught chaunge you, vnlesse it be to the better, or grieue you, except it be for greater gaine, or dull you, vnlesse it be your desire, which long preamble I vse to no other purpose, then to warne you from wine heere-after, being so well counselled before. And with that she drinking, deliuered me the glasse. I now taking heart a grasse, to see hir so gamesome, as merely as I could, pledged hir in this manner.

**I**T is pitie Lady you want a pulpit, hauing preached so well ouer the pot, wherin you both shewe the learning, which you professe you haue not, and a kinde of loue, which would you had: the

4 y<sup>t</sup>] y<sup>e</sup> E      7 frolicke E rest      being<sup>2</sup>] abiding E rest      8 y<sup>e</sup> om. E rest  
 E rest      14 Fathers G      21 court] crout B      28 for om. E rest  
 32 merrily G rest      36 I before would E rest

one appeareth by your long sermon, the other by the desire you haue to keepe me sober, but I wil refer mine answere till after supper, and in the meane season, be so temperate, as you shall not thinke my wit to smell of the wine, although in my opinion, such  
5 grapes set rather an edge vpon wit, then abate the point. If I may speak in your cast, quoth *Iffida* (the glasse being at my nose) I thinke, wine is such a whetstone for wit, that if it be often set in that manner, it will quickly grinde all the steele out, & scarce leaue a back wher it found an edge.

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

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

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

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

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

3 be] to bee *E rest*      4 the om. *E rest*      13 curtesie *E rest*      being  
before made *E rest*      14 without *M*      17 you thought *E rest*      22 in  
*E rest*      sayd] say: *E-1623*      33 to] into *BE rest*

so much as Wine, which alwayes drew with it, as the Adamant doth the yron, a desire of women : how hurtfull both haue bene, though you be too young to haue tryed it, yet you are olde enough to 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* vsed it, who with a droppe of wine tooke a spoonefull of water, or as the Uirgins in *Rome*, whoe dryncke but theyr eye full, contenting them-selues as much with the sight, as the taste.

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

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

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

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

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

2 a om. B rest      3 are] be E rest      9 with before the ABEF      12  
in before giuing A rest      18 my] the E rest      21 that, vsing] y<sup>e</sup> vsing EF:  
the vsing H rest      22 mingled E rest      23 dregs A-G: dregges E rest  
30 the<sup>e</sup>] y<sup>e</sup> EF: that H rest      30-1 fal all B: all om. E rest      32 dyette  
G: diet E rest

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

5 Gentle-menne and Gentle-woemme, in the discourse of this loue, it maye seeme I haue taken a newe course: but such was the tyme then, that it was straunge to loue, as it is nowe common, and then lesse vsed in the Courte, then it is now in the countrey: But hauing respecte to the tyme past, I trust you will not condempne  
10 my present tyme, who am enforced to singe after their plaine-songe, that was then vsed, and will followe heere-after the Crotchets that are in these dayes cunninglye handled.

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

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

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

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

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

7 as before strange ABE rest

17 quoyings so all

24 picked A rest

27 and other M 1630-36: an other AB: another G rest

30 hath E rest

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

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

**G**entle-menne, yester-nyght I left of abruptlye, and therefore I must nowe begynne in the like manner.

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

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

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

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

I thank the Gods, that haue giuen me three Daughters, who in theyr bosomes carry theyr dowries, in-somuch as I shall not neede to disburse one myte for all theyr marryages. Maydens be they neuer so foolyshe, yet beeynge fayre, they are commonly fortunate: for that men in these dayes, haue more respect to the out ward show then the inward substance, where-in they imitate good Lapidaryes, who chuse the stones that delyght the eye, measuring the value not by the hidden vertue, but by the outwarde glistering: or

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

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

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

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

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

10 to<sup>r</sup>] in *E rest*  
 1617, 1630-36  
 21 an] the *E rest*  
 MA: *Zeuxis E rest*

12 beeheld *E rest*

18 mich *GE*: miche *F rest*

25 and] or *E rest*

14 effects *MAB1623*: affects *GE-*

19 the<sup>r</sup> om. *GE rest*

26 perfected *M*

31 *Zeuxis*

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

My second childe is wittie, but yet wanton, which in my minde, rather addeth a delyght to the man, then a disgrace to the mayde, and so lynked are those two qualyties together, that tō be wanton without wit, is Apishnes: & to be thought wittie without wantonnes, precisenesse. When *Lais* being very pleasaunt, had told a merry iest: It is pitie sayde *Aristippus*, that *Lais* hauing so good a wit, should be a wanton. Yea quoth *Lais*, but it were more pitie, that *Lais* shoulde be a wanton and haue no good wit. *Osyris* King of the *Aegyptians*, being much delyghted with pleasaunt concepts, would often affirme, that he had rather haue a virgin, that could giue a quicke aunswere that might cut him, then a milde speach that might claw him. When it was obiected to a gentlewoman, y<sup>t</sup> she was neither faire nor fortunate, & yet quoth she, wise & wel faouered, thinking it the chiefest gift y<sup>t</sup> Nature could bestow, to haue a Nut-browne hue, and an excellent head. It is wit y<sup>t</sup> allureth, when euery word shal haue his weight, whē nothing shal proceed, but it shal either sauour of a sharpe concept, or a secret conclusion. And this is the greatest thing, to conceiue readely and aunswere aptly, to vnderstand whatsoeuer is spoken, & to reply as though they vnderstoode nothing. A Gentleman y<sup>t</sup> once loued a Lady most entirely, walking with hir in a parke, with a deepe sigh began to say, O y<sup>t</sup> women could be constant, she replyed, O y<sup>t</sup> they could not, Pulling hir hat ouer 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 y<sup>t</sup> which he was determined to shake off. A noble man in *Sienna*, disposed to iest w<sup>t</sup> a gentlewoman of meane birth, yet excellēt qualities, between game & earnest gan thus to salute hir. I know not how I shold cōmēd your beautie, bicause it is somewhat to brown, nor your stature being somewhat to low, & of your wit I cā not iudge, no quoth she, I beleue you, for none cā iudge of wit, but they that haue it, why then quoth he, doest thou thinke me a foole, thought is free my Lord quoth she, I wil not take you at your word. He perceiuing al outward faults to be recōpenced with inward fauour, chose this virgin for his wife.

2 will or can] can or will *E rest*      6 be] the *E-1623*      15 him *om. E rest*  
 30 gentlewoman] gentleman *E*      33 to<sup>1</sup>] too *ABG: om. E rest*

And in my simple opinion, he did a thing both worthy his stocke and hir vertue. It is wit that flourisheth, when beautie fadeth: that waxeth young when age approacheth, and resembleth the Iuie leafe, who although it be dead, continueth greene. And bicause of all  
 5 creatures, the womans wit is most excellent, therefore haue the Poets fained the Muses to be women, the Nimphes, the Goddesses: ensamples of whose rare wisdomes, and sharpe capacities would nothing but make me commit Idolatry with my daughter.

I neuer heard but of three things which argued a fine wit, Inuention, Conceiuing, Aunswering. Which haue all bene found so  
 10 common in women, that were it not I should flatter thē, I should think thē singular.

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

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

Who neuer delyghteth in costly apparell, but euer desireth homely  
 25 attire, accompting no brauery greater then vertue: who beholding hir vglye shape in a glasse, smilyng sayd: This face were faire, if it were tourned, noting that the inward motions would make the outward fauour but counterfeit. For as y<sup>e</sup> precious stone *Sandastra*,  
 30 hath nothing in outward appearaunce but that which seemeth blacke, but being broken poureth forth beames lyke the Sunne: so vertue sheweth but bare to the outward eye, but being pearced with inward desire, shineth lyke Christall. And this dare I auouch y<sup>t</sup> as the *Troglodite* which digged in the filthy ground for rootes, and  
 35 found the inestimable stone *Topason*, which inriched them euer after: so he that seeketh after my youngest daughter, which is deformed, shall finde the great treasure of pietie, to comfort him during his lyfe. Beautifull women are but lyke the *Ermine*, whose

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

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

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

**L**ADYE *Iffyda*, and Gentlewoemenne all, I meane not to trauaile to *Sienna* to wooe Beautie, least in comming home the ayre change it, and then my labour bee lost: neyther to seeke so farre for witte, least shee accompt me a foole, when I myght speede as well neerer hande: nor to sue to Uertue, least in *Italy* I be infected 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 haue sent his three Daughters into England, I would thus debate with the before I would bargin with the.

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

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

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

folkes tel me, the husband should haue two eyes, & the wife but one :  
 but in such a match it is as good to haue no eye, as no appetite.

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

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

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

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

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

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

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

15 an *E-H*  
 28 abroad *A rest*

21 tossed *E rest*  
 30-1 determined *GE rest*

26 of] on *E rest*

sullens *A rest*

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

Then I thus replied.

F Ayre Lady as I know you wise, so haue I found you curteous, which two qualities meetig in one of so rare beautie, must forshew some great meruaile, and workes such effectes in those, that eyther haue heard of your prayse, or seene your person, y<sup>t</sup> they are enforced to offer them-selues vnto your seruice, among the number of which your vassalles, I though least worthy, yet most willing, am nowe come to proffer both my life to do you good, and my lyuinges to be at your commaund, which franck offer proceeding of a faythfull mynde, can neyther be refused of you, nor misliked. And bicause I would cut of speaches which might seeme to sauer either of flattery, or deceipte, I conclude thus, that as you are the first, vnto whome I haue vowed my loue, so you shall be the last, requiring nothing but a friendly acceptaunce of my seruice, and good-will for the rewarde of it.

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

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

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

2 reasoble <i>M</i>	4 honost <i>M</i>	5 cuolors <i>M</i>	6 Emeraud <i>BG</i>
Emerald <i>E rest</i>	7 best om. <i>BE rest</i>	12 workes such effect	<i>G</i> : work
such effect <i>E rest</i>	25 redde <i>B rest</i>	29 into'] in <i>E rest</i>	

your loosenesse? or am I the wittie wanton which you harped vpon  
 yester-night, that would alwayes giue you the styng in the head?  
 you are much deceyued in mee *Fidus*, and I as much in you: for  
 you shall neuer finde me for your appetite, and I had thought neuer  
 5 to haue tasted you so vnpleasant 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 howsoever 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 shewe as I thinke small wisdom, 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 alwayes  
 say, it betokeneth an Ague, and you seeing my pulses beat pleasauntly,  
 15 iudge me apte to fall into a fooles Feuer: which leaste it happen  
 to shake mee heere-after, I am minded to shake you off now, vsing  
 but one request, wher I shold seeke oft to reuenge, that is, that you  
 neuer attempt by word or writing to sollicite your sute, which is no  
 more pleasaunt to me, then the wringing of a streight shoe.

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

**I** Perceiue *iffida* that where the streame runneth smoothest, the  
 water is deepest, and where the least smoake is, there to be the  
 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.

**F** *Idus* the more you sweare, the lesse I beleue you, for that it is  
 a practise in Loue, to haue as little care of their owne oathes,  
 30 as they haue of others honors, imitating *Iupiter*, 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 delayes, nor that you should comfort your selfe with  
 tryall, take this for a flatte aunswere, that as yet I meane not to loue  
 35 any, and if I doe, it is not you, & so I leaue you. But once againe

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

I stayed hir steppes being now throughly heated as well with loue as with cholar, and thus I thundered.

**I**F I had vsed the polycie that Hunters doe, in catching of *Hiena*, it might be also, I had now won you: but cōming of the right side, I am entangled my selfe, & had it ben on y<sup>e</sup> left side, I shold haue inueigled thee. Is this the guerdon for good wil, is this y<sup>e</sup> courtesie of Ladies, the lyfe of Courtiers, the foode of louers? Ah *Iffida*, little dost thou know the force of affection, & therefore thou rewardest it lightly, neither shewing curtesie lyke a Louer, nor giuing thanks lyke a Ladye. If I should compare my bloud with thy birth, I am as noble: if my wealth with thine, as rich: if confer qualities, not much inferiour: but in good wil as farre about thee, as thou art beyond me in pride.

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

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

**F***Idus* you goe the wrong way to the Woode, in making a gappe, when the gate is open, or in seeking to enter by force, when your next way lyeth by fauor. Where-in you follow the humour of *Aiax*, 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 y<sup>t</sup> are cholericke, that he hurt no man but himself, neither haue you moued any to offēce but your selfe. And in my minde, though simple be the comparison, yet seemely it is, that your anger is lyke the wrangling of children, who when they cannot get what they would haue by playe, they fall to crying, & not vnylyke the vse of foule gamesters, who hauing lost the maine by true iudgement

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

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

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

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

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

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

Now wher-as you bring in (I know not by what prooffe, for I thinke you were neuer so much of womens counsell) that there women best lyke, where they be least beloued, then ought <you> the  
25 more to pitie vs, not to oppresse vs, seeing we haue neither free will to chuse, nor fortune to enioy. Then *Fidus* since your eyes are so sharpe, that you cannot onely looke through a Milstone, but cleane through the minde, and so cunning that you can leuell at the dis-  
30 positions of women whom you neuer knew, me thinketh you shold vse the meane, if you desire to haue the ende, which is to hate those whom you would faine haue to loue you, for this haue you set for a rule (yet out of square) that women then loue most, when they be loathed most. And to the ende I might stoope to your lure, I pray  
begin to hate me, that I may loue you.

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

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

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

And thus I protest vnto you, bicause you are but a younge begynner, that I will helpe you to as much custome as I canne, so 15 as you will promyse mee to sowe no false stitches, and when myne old loue is worne thread-bare, you shall take measure of a newe.

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

As she was in this vaine very pleasaunt, so I think she would haue bene verye long, had not the Gentlewoemen called hir to walk, being so faire a day: then taking hir leaue very curteously, she left me alone, yet turning againe she saide: will you not manne vs 25 *Fidus*, beeing so proper a man? Yes quoth I, and without asking to, had you beene a proper woman. Then smyling shee saide: you should finde me a proper woman, had you bene a proper work-man. And so she departed.

Nowe *Philautus* and *Euphues*, what a traunce was I left in, who 30 bewailing my loue, was answered with hate: or if not with hate, with such a kind of heate, as almost burnt the very bowels with-in me. What greter discourtesie could ther possibly rest in the minde of a Gentle-woman, then with so many nips, such bitter girdes, such disdainfull glickes to answere him, that honoured hir? What 35 crueltie more 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 stanchd in the liuer? But it fared with me as with the herb

21 first learne *E rest*      25 me] him *E rest*      33 possible *EF*      35  
glickes *AB*: glikes *E*: gleeckes *F rest*

Basill, the which y<sup>e</sup> more it is croushed, the sooner it springeth, or the rue, which the oftner it is cutte, the better it groweth, or the poppy, which the more it is troden with the feete, the more it florisheth. For in these extremities, beaten as it were to the ground  
 5 with disdain, my loue recheth to the top of the house with hope, not vnlike vnto a Tree, which though it be often felled to the hard roote, yet it buddeth againe & getteth a top.

But to make an ende both of my tale and my sorrowes, I will proceede, onely crauing a little pacience, if I fall into mine old  
 10 passions: With-that *Philautus* came in with his spoake, saying: in fayth *Fidus*, mee thinketh I could neuer be weary in hearing this discourse, and I feare me the ende will be to soone, although I feele in my self the impression of thy sorows. Yea quoth *Euphues*, you shall finde my friend *Philautus* so kinde harted, that before you  
 15 haue done, he will be farther in loue with hir, then you were: for as your Lady saide, *Philautus* will be bound to make loue as warden of y<sup>e</sup> occupation. Then *Fidus*, well God graunt *Philautus* better successe than I hadde, which was too badde. For my Father being returned from hunting, and the Gentle-women from walking, the  
 20 table was couered, and we all set downe to dinner, none more pleasaunt then *Iffyda*, which would not conclude hir mirth, and I not melancholie, bicause 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  
 25 requesting me to be hir caruer, and I not attending well to that she craued, gaue hir salt, which when she receiued, shee gan thus to reply.

I<sup>N</sup> sooth Gentle-manne I seldome eate salte for feare of anger, and if you giue it mee in token that I want witte, then will you  
 30 make me cholericke before I eate it: for woemen be they neuer so foolish, would euer be thought wise.

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

35 If to eate store of salt cause one to frette, and to haue no salte signifie lacke of wit, then do you cause me to meruaile, that eating  
 40 salte you are so captious, and louing no salt you are so wise,

3 foote *E rest*      20 sate *E rest*      26 craued] carued *M*      29 it *pm.*  
*E-1623*      32 stayd] stand *M*      33 and] as *E rest*

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

You mistake your ayme quoth *Iffyda*, for such a showre may fall, as did once into *Danaes* lap, and then y<sup>t</sup> woman were a foole that would come out of it: but it may be your mouth is out of taste, therefore you were best season it with salt.

In deede quoth I, your aunsweres are so fresh, that with-out salt I can hardly swallow them. Many nips were returned that time betweene vs, and some so bitter, that I thought them to proceede rather of mallice, to worke dispite, then of mirth to shewe disporte. 19

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

**L**ady *Iffyda*, it is not vnlikly but y<sup>t</sup> you can aunswer a question as wisely, as the last nyght you asked one wylie, and I trust you wil be as ready to resolue any doubt by entreatie, as I was by commaundement.

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

For that, as betweene the similitude of manners there is a friendship in euerie respect absolute: so in the composition of the bodye there is a certaine loue engendred by one looke, where both the bodyes resemble each other as wouen both in one lombe. The other hadde nothing to commend him but a quicke witte, which hee hadde alwayes so at his will, that nothing could be spoken, but he would wrest it to his owne purpose, which wrought such delight in this Ladye, who was no lesse wittie then hee, that you would haue thought a mariage to be solempnized before the match could be talked of. For there is nothing in loue more requisite, or more delectable, then pleasaunt and wise conference, neyther canne there aryse any storme in loue which by witte is not turned to a calme. 21

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

9 thē EF: then H 1617      17 de cease M      22 he] she all eds. (see  
note)      26 ones GE rest      lookes E rest      27 loome A rest      30 it  
om. F      31 in this] to this B: to his E rest

full of money, but neither the wisest that euer enjoyed so much, nor y<sup>e</sup> properst that euer desired so much, he had no plea in his sute, but gyllt, which rubbed well in a hoat hand is such a grease as will supple a very hard heart. And who is so ignorant that knoweth not, gold be a key for euery locke, chieflie with his Ladye, who hir selfe was well stored, and as yet infected with a desyre of more, that shee could not but lende him a good countenance in this match.

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

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

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

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

2 properest *ABGF* rest: propprest *E* 5 to before be *A* rest 6 as] are *M*  
7 him om. *E* rest 33 he<sup>l</sup>] wee *E* rest 37 one<sup>s</sup> om. *E* rest

I perceiuing hir to stand so stifly, thought if I might to remoue hir footing, and replied againe.

**L**ady you now thinke by pollicie to start, where you bound me to aunswere by necessitie, not suffering me to ioyne three flowers in one Nosegay, but to chuse one, or els to leaue all. The 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.

**A**lthough there be no force, which may compel me to take any, 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 y<sup>t</sup> hath beautie, shal haue money of ladyes for almes, and he that is wittie wil get it by craft: but the rich hauing inough, and neither loued for shape nor sence, must either keepe his golde for those he knowes not, or spend it on them, that cares not. Well, answered *Iffida*, so many men, many mindes, now you haue my opinion, you must not thinke to wring me from it, for I had rather be as all women are, obstinate in mine owne conceipt, then apt to be wrought to others constructions.

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

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

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

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

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

20 You are in loue *Fidus*? Which if you couer in a close chest, will burne euery place before it burst the locke. For as we know by Phisick that poysen wil disperse it selfe into euery veyne, before it part the hart: so I haue heard by those y<sup>t</sup> in loue could say somewhat, that it maimeth euerye parte, before it kill the Lyuer.  
 25 If therefore you will make me priue to all your deuises, I will procure such meanes, as you shall recouer in short space, otherwise if you seeke to conceale the partie, and encrease your passions, you shall but shorten your lyfe, and so loose your Loue, for whose sake you lyue.

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

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

When my Lady came, and saw me so altered in a moneth, wasted

1 substance *E rest*      8 diuerse *G*      18 the<sup>t</sup> om. *ABE rest*      22 in  
*F rest*      23 part] pearce *F rest*      28 but om. *E rest*

to the harde bones, more lyke a ghoast then a lyuing creature, after many words of comfort (as women want none about sicke persons) when she saw opportunitie, she asked me whether the *Italian* were my messenger, or if he were, whether his embassage were true, which question I thus aunswered.

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

I haue loued you long, and now at the length must leaue you, whose harde heart I will not impute to discourtesie, but destinie, it contenteth me that I dyed in fayth, though I coulde not liue in fauour, neyther was I euer more desirous to begin my loue, thē I am now to ende my life. Things which cannot be altered are to be borne, not blamed: follies past are sooner remembered then redressed, and time lost may well be repented, but neuer recalled. I will not recount the passions I haue suffered, I think the effects show them, and now it is more behoofull for me to fall to praying for a new life, then to remember the olde: yet this I ad (which though it merit no mercy to saue, it deserueth thankes of a friend) that onely I loued thee, and liued for thee, and nowe dye for thee. And so turning on my left side, I fetched a deepe sigh.

*Iffyda* the water standing in hir eyes, clasping my hand in hers, with a sadde countenance answered mee thus.

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

10 the om. E rest (cf. p. 11, l. 3) I before must GE rest 16 lost] past GE rest 17 effects H rest: effect M-GEF (the 's' having dropped out before show) 18 behoouefull GE rest 23 hands E rest 30 meanes] names M 31 head] braine E rest 35 hauing taking M

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

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

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

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

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

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

25 For I stode in a great mamering, how I might behaue my selfe, least being too coye he might thinkē mee proud, or vsing too much curtesie, he might iudge mee wanton. Thus long time I held him in a doubt, thinking there-by to haue iust tryall of his faith, or plaine knowledge of his falshood. In this manner I led my life almost  
 30 one yeare, vntill with often meeting and diuers conferrences, I felt my selfe so wounded, that though I thought no heauen to my happe, yet I lyued as it were in hell till I had enjoyed my hope.

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

7 ingratitude *F rest*      9 a *om. F rest*      10 vnto] to *E rest*      17 offer  
*GE rest*      18 it<sup>a</sup> *om. E rest*      36 delight *E rest*      37 as<sup>1</sup>] that *E rest*

which hauing the barkes sounde, are brused in the bodye, for finding my outwarde partes with-out blemyshe, looking into my minde, coule not see it with-out blowes.

I now perceiuing it high time to vse the Phisition, who was alwayes at hande, determined at the next meeting to conclud such 5 faithful and inuiolable league of loue, as neither the length of time, nor the distance of place, nor the threatning of friendes, nor the spight of fortune, nor the feare of death, should eyther alter or diminish: Which accordingly was then finished, and hath hether-to bene truely fulfilled. 10

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

Then *Fidus* I appeale in this case to thy honestie, which shall 15 determine of myne honour. Wouldest thou haue me inconstant to my olde friend, and faythfull to a newe? Knowest thou not that as the Almond tree beareth most fruite when he is olde, so loue hath greatest fayth when it groweth in age. It falleth out in loue, as it doth in Uines, for the young Uines bring the most wine but the olde 20 the best: So tender loue maketh greatest showe of blossomes, but tryed loue bringeth forth sweetest iuyce.

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

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

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

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

For as *Amulius* the cunning painter so protrayed *Minerua*, that which waye so-euer one cast his eye, she alwayes behelde him: so hath *Cupid* so exquisetlye drawne the Image of *Thirsus* in my heart, that what way so-euer I glaunce, mee thinketh hee looketh stedfastlye vppon 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 wrought, that if *Thirsus* should dye I woulde be buried with him, imitating the Eagle which *Sesta* a Uirgin brought vp, who seeing the bones of the Uirgin cast into the fire, threw him selfe in with them, and burnt himself with them. Or *Hippocrates* Twinnes, who were borne together, laughed together, wept together, and dyed together.

For as *Alexander* woulde be engrauen of no one man, in a precious stone, but onely of *Pergoteles*: so would I haue my picture imprinted in no heart, but in his, by *Thirsus*.

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

And yet for y<sup>e</sup> great good wil thou bearest me, I can not reiect thy seruice, but I will not admit thy loue. But if either my friends, or my selfe, my goods, or my good will may stande thee in steede, vse me, trust mee, commaund me, as farre foorth, as thou canst with modestie, & I may graunt with mine honour. If to talke with me, or continually to be in thy company, may in any respect satisfie thy desire, assure thy selfe, I wil attend on thee, as dilygently as thy Nourse, and bee more carefull for thee, then thy Phisition. More

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

I can not promise, without breach of my faith, more<sup>e</sup> thou canst not aske without the suspicion of folly.

Heere *Fidus* take this Diamond, which I haue hard olde women say, to haue bene of great force, against idle thoughts, vayne dreames, and phrenticke imaginations, which if it doe thee no good, assure 5 thy selfe it can do thee no harme, and better I thinke it against such enchaunted fantasies, then either *Homers Moly*, or *Plinyes Centaurio*.

When my Lady had ended this straunge discourse, I was stricken into such a maze, that for the space almost of halfe an houre, I lay 10 as it had ben in a traūce, mine eyes almost standing in my head without motiō, my face without colour, my mouth without breath, in so much that *Iffida* began to scrich out, and call company, which called me also to my selfe, and then with a faint & trembling tongue, I vttered these words. Lady I cannot vse as many words as I would, 15 because you see I am weake, nor giue so many thankes as I should, for that you deserue infinite. If *Thirsus* haue planted the Uine, I wil not gather the grapes: neither is it reason, that he hauing sowed with payne, that I should reape the plesure. This sufficeth me and delighteth me not a litle, y<sup>t</sup> you are so faithfull, & he so 20 fortunate. Yet good lady, let me obtain one smal sute, which derogating nothing from your true loue, must needes be lawful, that is, that I may in this my sicknesse enioy your company, and if I recouer, be admitted as your seruauant: the one wil hasten my health, the other prolong my lyfe. She courteously graunted both, and so care- 25 fully tended me in my sicknesse, that what with hir merry sporting, and good nourishing, I began to gather vp my crumbes, and in short time to walke into a gallerie, neere adioyning vnto my chamber, wher she disdained not to lead me, & so at al times to vse me, as though I had ben *Thirsus*. Euery euening she wold put forth either 30 some pretie questiō, or vtter some mery conceit, to driue me frō melancholy. There was no broth that would downe, but of hir making, no meat but of hir dressing, no sleepe enter into mine eyes, but by hir singing, insomuch as she was both my Nurse, my Cooke, and my Phisition. Being thus by hir for the space of one moneth 35 cherished, I waxed strong & so lustie, as though I had neuer bene sicke.

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

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

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

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

She after long recreating of hir 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 euer vsed me in all hir secrets as one that she most trusted. But my ioyes were too great to last, for euen in the middle of my blisse, there came tidings to *Iffida*, that *Thirsus* was slayn by the *Turkes*, being then in paye with the King of *Spaine*, which battaile was so bloody, that many gentlemen lost their lyues.

*Iffida* so distraught of hir wits, with these newes fell into a phrensie, hauing nothing in hir mouth, but alwayes this, *Thirsus* slayne, *Thirsus* slayne, euer dubling this speach with such pitiful cryes & scriches, as it would haue moued the souldiers of *Vlisses* to sorrow. At the last by good keeping, and such meanes as by Phisicke were prouided, she came againe to hir selfe, vnto whom I writ many letters to take patiently the death of him, whose life could not be recalled, diuers she aunswered, which I will shewe you at my better leasure.

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

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

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

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

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

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

But you *Philautus*, whose bloud is in his chiefest heate, are to take great care, least being ouer-warmed with loue, it 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 talke which I found pleasaunt, then for your counsell, which I accompt profitable, and so much for your great cheere and curteous entertainment as it deserueth of those that can-not deserue any.

I perceiue in England the woemen and men are in loue constant, to straungers curteous, and bountifull in hospitalitie, the two latter we haue tryed to your cost, the other we haue heard to your paines, and may iustifie thē al whersoouer 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] grieffe E rest    7 solace] sence E rest    10 had] haue GE rest  
 14 the<sup>1</sup> om. E rest    19 greater E rest    21 they] thy F    30 later E  
 32 become] come 1623    33 our<sup>1</sup> om. E rest    35 leese E rest

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

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

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

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

Thou seest *Philautus* the curtesie of England to surpasse, and the constancie (if the olde Gentleman tolde the truth) to excell, which warneth vs both to be thankfull for the benefits we receiue, and circumspect in the behaiour we vse, least being vnmindfull of good turnes, we bee accompted ingrate, and being dissolute in our liues, we be thought impudent.

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

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

I hadde rather thou shouldest walke amonge the beddes of

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

wolsome potte-herbes, then the knottes of pleasaunt flowers, and better shalt thou finde it to gather Garlyke for thy stomack, then a sweete Uiolet for thy sences.

I feare mee *Philautus*, that seeing the amyable faces of the Englyshe Ladyes, thou wilt cast of all care both of my counsaile 5 and thine owne credit. For wel I know that a fresh coulour doth easily dim a quicke sight, that a sweete Rose doth soonest pearce a fine sent, that pleasaunt sirropes doth chiefeliest infecte a delicate taste, that beautifull woemen do first of all allure them that haue the wantonnest eyes and the whitest mouthes. 10

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

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

Thou must chuse a woeman as the Lapidarie doth a true Saphire, who when he seeth it to glister, 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 beautifull, cast some kynde of coulour in hir face, eyther as it were mislykinge hir behaiour, or hearing of hir light- 25 nesse, and if then shee looke as fayre as before, woee hir, win hir, and weare hir.

Then my good friende, consider with thy selfe what thou art, an *Italian*, where thou art, in England, whome thou shalt loue if thou fall into that vaine, an Aungell: let not thy eye go beyond thy eare, 30 nor thy tongue so farre as thy feete.

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

For as the precious stone *Anthractis* beeing throwne into the fyre looketh blacke and halfe dead, but being cast into the water glistreth 35 like the Sunne beames: so the precious minde of man once put into the flame of loue, is as it were vglye, and loseth his vertue, but

I wholesome *A rest* 25 myslylinge *M* 30 thy<sup>1</sup> the *AB* 31  
 30] as *E rest* thy<sup>2</sup> the *AB* 32 that repeated before thou *M-G* 34  
 Autharsitis *all eds.* 37 his] hir *E rest*

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

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

5 First let thy apparell be but meane, neyther too braue to shew thy pride, nor too base to bewray thy pouertie, be as careful to keepe thy mouth from wine, as thy fingers from fyre. Wine is the glasse of the minde, and the onely sauce that *Bacchus* gaue *Ceres* when he fell in loue: be not daintie mouthed, a fine taste noteth the fond appetites,  
 10 that *Venus* sayde hir *Adonis* to haue, who seing him to take chiefest delight in coastle 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 wade too farre, seeing heeretofore as wel in my cooling card, as at diuers other times, I haue giuen thee a caueat, in this  
 15 vanity of loue to haue a care: & yet me thinketh the more I warne thee, the lesse I dare trust thee, for I know not how it commeth to passe, that euery minute I am troubled in minde about thee.

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

20 **E** *Vphues*, I thinke thou wast borne with this word loue in thy mouth, or y<sup>t</sup> thou art bewitched with it in minde, for ther is scarce three words vttered to me, but the third is Loue: which how often I haue aunswered thou knowest, & yet that I speake as I thinke, thou neuer beleueest: either thinking thy selfe, a God, to know thoughts, or me worse then a Diuell, not to acknowledge them.  
 25 When I shall giue anye occasion, warne me, and that I should giue none, thou hast already armed me, so that this perswade thy selfe, I wil sticke as close to thee, as the soale doth to the shoe. But truely, I must needes commende the courtesie of *England*, and olde *Fidus* for his constancie to his Lady *Iffida*, and hir faith to hir friende  
 30 *Thirsus*, the remembraunce of which discourse didde often bring in to my minde the hate I bore to *Lucilla*, who loued all, and was not found faithfull to any. But I lette that passe, least thou come in againe with thy fa-burthen, and hit me in the teeth with loue, for thou hast so charmed me, that I dare not speake any word that may  
 35 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.

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

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

2 thy<sup>l</sup>] the *AB* 1623      5 the before last *E rest*      10 at y<sup>e</sup>] 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

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

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

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

then win my Loue. Ah *Camilla*, but why do I name thee, when thou dost not heare me, *Camilla*, name thee I will, though thou hate me. But alas y<sup>e</sup> sound of thy name doth make me soūd for grief. What is in me y<sup>t</sup> thou shouldest not dispise, & what is ther not in thee that I should not wonder at. Thou a woman, y<sup>e</sup> last thing God 5 made, & therefore y<sup>e</sup> best. I a man y<sup>t</sup> could not liue without thee, & therefore y<sup>e</sup> worst. Al things wer made for man, as a souereign, and man made for woman, as a slaue. O *Camilla*, woulde either thou hadst ben bred in *Italy*, or I in *England*, or wold thy vertues wer lesse then thy beautie, or my vertues greater then my affections. 10

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

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

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 mollyfieth, no hart, so stif but Loue weakeneth it.  
 And what then? Bicause shee may loue one, is it necessarye shee  
 5 should loue thee? Bee there not infinite in *England*, who as farre  
 exceede thee in wealth, as she doth all the *Italians* in wisdome, and  
 are as farre aboute thee in all qualtyes of the body, as she is aboute  
 them in all giftes of the minde? Doest thou not see euery minute  
 the noble youth of *England* frequent the Court, with no lesse courage  
 10 then thou cowardise. If Courtlye brauery, may allure hir, who more  
 gallant, then they? If personage, who more valyant? If wit who  
 more sharp, if byrth, who more noble, if vertue, who more deuoute?

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

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

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

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

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

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

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

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

If she loue so beautiful a peece, thē wil she not be vnconstant : If she vow virginitie, so chast a Lady cannot be periured : and of two thinges the one of these must be true, that eyther hir minde is alreadye so weaned from loue, that she is not to be moued, or so settled in loue, that she is not to be remoued. 5

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

A Rose is sweeter in the budde, then full blowne. Young twigges are sooner bent then olde trees. White Snowe sooner melted then 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 would not wrastle with *Cleopatra*, though he were sicke? Who feareth to loue *Camilla*, though he were blinde? 15

Ah beautie, such is thy force, that *Vulcan* courteth *Venus*, she for comlinessse a Goddessse, he for vglinessse a diuell, more fit to strike with a hammer in his forge, then to holde a Lute in thy chamber.

Whether dost thou wade *Philautus* in launcing the wound thou shouldest taint, and pricking the heart which asketh a plaister : for in deciphering what she is, thou hast forgotten what thou thy selfe art, and being daseled with hir beautie, thou seest not thine own basenesse. Thou art an *Italian* poore *Philautus*, as much misliked for the vice of thy countrey, as she meruailed at for the vertue of hers, and with no lesse shame dost thou heare, then know with griefe, 25 how if any English-man be infected with any mysdemeanour, they say with one mouth, hee is Italionated : so odious is that nation to this, that the very man is no lesse hated for the name, then the countrey for the manners.

O *Italy* I must loue thee, bicause I was borne in thee, but if the infection of the ayre be such, as whosoeuer breede in thee, is poysoned by thee, then had I rather be a Bastard to the Turke *Ottomo*, then heire to the Emperour *Nero*.

Thou which here-tofore wast most famous for 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 *Cæsar* being turned to a vicar, thy Consulles to Cardinalles, thy sacred 35

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

Senate of three hundred graue Counsellors, to a shamelesse Sinod  
of three thousand greedy caterpillers. Where there is no vice  
punished, no vertue praysted, where none is long loued if he do not  
ill, where none shal be long loued if he do well. But I leaue to  
5 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 neuer liued in *Naples* or neuer left  
10 it. What new skirmishes dost thou now feele betweene reason and  
appetite, loue and wisdom, daunger and desire.

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

Shall I curl my hayre, colour my face, counterfayte courtly-  
nesse? tushe there is no paynting can make a picture sensible. No  
no *Philautus*, eyther swallowe the iuyce of *Mandrak*, which maye  
20 cast thee into a dead sleepe, or chewe the hearbe Cheruell, which  
may cause thee to mistake euery thing, so shalt thou either dye in  
thy slumber, or thinke *Camilla* deformed by thy potion.

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

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

4 long om. A rest 5. thy] the E rest Ciphers A rest 13 Morians  
Frest 15 Mausolus 1630-36: Mansolus preceding eds. 23-4 neither . . .  
could om. A rest 26 oblique EF 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*, reuerence *Romulus*, in *Boeotia* *Hercules*, in *Englande* those that dwell there, els shalt thou not lyue there.

Ah Loue what wrong doest thou me, which once beguiledst me with y<sup>t</sup> I had, & now beheaddest me for that I haue not. The loue I bore to *Lucilla* was cold water, the loue I owe *Camilla* hoate fire, the firste was ended with defame, the last must beginne with death.

I see now that as the resiliuation of an Ague is desperate, and the second opening of a veyne deadly, so the renuing of loue is, I know not what to terme it, worse then death, and as bad, as what is worst. I perceiue at the last the punishment of loue is to liue. Thou art heere a straunger without acquaintance, no friend to speake for thee, no one to care for thee, *Euphues* will laugh at thee if he know it, and thou wilt weepe if he know it not. O infortunate *Philautus*, born in the wane of the Moone, and as lykely to obtain thy wish, as the Wolfe is to catch the Moone. But why goe I about to quench fire with a sword, or with affection to mortifie my loue?

O my *Euphues*, would I had thy wit, or thou my wil. Shal I vtter this to thee, but thou art more likely to correct my follyes with counsaile, then to comfort me with any pretie conceit. Thou wilt say that she is a Lady of great credit, & I heere of no countenance. I but *Euphues*, low trees haue their tops, smal sparkes their heat, the Flye his splene, y<sup>e</sup> Ant hir gall, *Philautus* his affection, which is neither ruled by reason, nor led by appointment. Thou broughtest me into *Englande* *Euphues* to see & I am blynde, seeke aduentures, and I haue lost my self, to remedy loue, & I am now past cure, much like *Seriphuis* y<sup>t</sup> ole drudge in *Naples*, who coueting to heale his bleard eye, put it out. My thoughts are high, my fortune low, & I resemble that foolish Pilot, who hoyseth vp all his sayles, & hath no winde, & launceth out his ship, & hath no water. Ah Loue thou takest away my tast, & prouokest mine appetite, yet if *Euphues* would be as willing to further me now, as he was once wily to hinder me, I shold think my self fortunate & all y<sup>t</sup> are not amorous to be fooles. There is a stone in the flood of *Thracia*, y<sup>t</sup> whosoouer findeth it, is neuer after griued, I would I had y<sup>t</sup> stone in my mouth, or that my body were in y<sup>t</sup> Riuer, y<sup>t</sup> either I might be w<sup>t</sup>out grieffe, or without lyfe. And with these

2 Boetia A rest 4 beguiledst 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 eate A rest 23 his] hir E rest 25 I am E rest: I om. M-G  
26 1<sup>st</sup> om. E-1631 37 I might either E rest

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

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

24 but not . . . pride, om. *E* rest25 w<sup>t</sup>out<sup>1</sup>] with *H*-1623

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 leuell at the thoughtes of thy heart by the words of thy mouth, for that commonly the tongue vttereth the minde, & the out ward speach bewrayeth y<sup>e</sup> inward spirit. For 5 as a good roote is knowen by a faire blossome, so is the substaunce of the heart noted by y<sup>e</sup> shew of the countenance. I can see day at a little hole, thou must halt cūningly if thou beguile a Cripple, but I cannot chuse but laugh to see thee play with the bayt, that I feare thou hast swallowed, thinking with a Myst, to make my sight 10 blynde, bicause I shold not perceiue thy eyes bleared, but in faithe *Euphues*, I am nowe as well acquainted with thy conditions as with thy person, and vse hath made me so expert in thy dealyngs, that well thou mayst iuggle with the world, but thou shalt neuer deceiue me. 15

A burnt childe dreadeth the fire, he that stumbleth twice at one stone is worthy to breake his shins, thou mayst happely forswear thy selfe, but thou shalt neuer delude me. I know thee now as readily by thy visard as thy visage: It is a blynde Goose that knoweth not a Foxe from a Fearn-bush, and a foolish fellow that 20 cannot discerne craft from conscience, being once cousened. But why should I lament thy follies with griefe, when thou seemest to colour them with deceite. Ah *Euphues* I loue thee well, but thou hatest thy selfe, and seekest to heape more harms on thy head by a little wit, then thou shalt euer claw of by thy great wisdōm, al fire 25 is not quenched by water, thou hast not loue in a string, affection is not thy slaue, y<sup>u</sup> canst not leaue when thou listest. With what face *Euphues* canst thou returne to thy vomit, seeming with the greedy hounde to lap vp that which thou diddest cast vp. I am ashamed to rehearse the tearmes that once thou diddest vtter of 30 malice against women, and art thou not ashamed now again to recant thē? they must needs think thee either enuious vpon smal occasion, or amourous vpon a light cause, and then will they all be as ready to hate thee for thy spight, as to laugh at thee for thy loosenesse. 35

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

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

a playster, thou maist by arte recouer the skin, but thou canst neuer cover the skarre, thou maist flatter with fooles bicause 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 the graue of folly. Is thy cooling Carde of this propertie, to quench fyre in others, and to kindle flames in thee? or is it a whetstone to make thee sharpe and vs blunt, or a sword to cut wounds in me and cure them in *Euphues*? Why didst thou write that agaynst them thou neuer thoughtest, or if thou diddest it, why doest thou not follow it? But it is lawfull for the Phisition to surfet, for the sheepeheard to wander, for *Euphues* to prescribe what he will, and do what he lyst.

The sick patient must keepe a straight diot, the silly sheepe a narrow folde, poore *Philautus* must beleeeue *Euphues* and all louers (he onely excepted) are cooled with a carde of teene, or rather fooled with a vaine toy. Is this thy professed puritie to crye *peccauit*? thinking it as great sinne to be honest, as shame not to be amorous, thou that diddest blaspheme the noble sex of women with-out cause, dost thou now commit Idolatrie with them with-out care? obseruing as little grauitie then in thine vnbrideled furie, as y<sup>u</sup> dost now reason by thy disordinate fancie. I see now that there is nothing more smooth then glasse, yet nothing more brittle, nothing more faire the snow, yet nothing les firm, nothing more fine then witte, yet nothing more fickle. For as *Polyppus* vpon what rock soeuer he liketh, turneth himselfe into the same likeness, or as the bird *Piralis* sitting vpon white cloth is white, vpon greene, greene, and changeth hir coulour with euery cloth, or as our changeable silk, turned to y<sup>e</sup> Sunne hath many coulours, and turned backe the contrary, so wit shippeth it self to euery conceit being cōstant in nothing but incōstancie. Wher is now thy conference with *Atheos*, thy deuotion, thy 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 y<sup>e</sup> scriptures, to courting with Ladies, from *Paule* to *Ouid*, from the Prophets to Poets, resembling y<sup>e</sup> wantō *Diophantus*, who refused his mothers blessing, to heare a song, and thou forsakest Gods blessing to sit in a warme Sunne. But thou

1 playster] pastime E-1631    1, 2 the] thy E rest    11 sheperad M    15  
 tenne A rest    17 not om. E rest    25 lyteth A rest    26 a before white<sup>1</sup>  
 E rest    27 hir] his E rest    29 shippeth] shapeth E-H: sharpeth 1617-31:  
 sharpneth 1636    30 in before inconstancie E rest    thy] the AB    32 my  
 om. H rest    36 warme E

*Euphues* thinkest to haue thy prerogatiue (which others will not graunt thee for a priuiledge) that vnder the couler of wit, thou maist be accounted wise and, being obstinate, thou art to be thought singuler. There is no coyne good siluer, but thy half-penny, if thy glasse glister it must needs be gold, if y<sup>n</sup> speak a sētence it must be a law, if giue a censer an oracle, if dreame a Prophecie, if coniecture a truth: insomuch, y<sup>t</sup> I am brought into a doubt, whether I should more lament in thee, thy want of gouernement, or laugh at thy fained grauity: But as that rude Poette *Cherilus* hadde nothing to be noted in his verses, but onely the name of *Alexander*, nor that rurall Poet *Daretus* any thing to couer his deformed ape, but a white curtain, so *Euphues* hath no one thing to shadow his shamelesse wickednes, but onely a shew of wit. I speake al this *Euphues*, not that I enuie thy estate, but that I pittie it, and in this I haue discharged the duetye of a friend, in that I haue not wincked at thy folly. Thou art in loue *Euphues*, contrarie to thine oth, thine honor, thine honestie, neither would any professing that thou doest, liue as thou doest, which is no lesse grief to me then shame to thee: excuse thou maist make to me, bicause I am credulous, but amends to the world thou canst not frame, bicause thou art come out of *Greece*, to blase thy vice in *England*, a place too honest for thee, and thou too dishonest for any place. And this my flat & friendly deling if thou wilt not take as I meane, take as thou wilt: I feare not thy force, I force not thy friendship: And so I ende.

*Euphues* not a little amased with the discourteous speach of *Philautus*, whome he sawe in such a burning feuer, did not apply warme clothes to continue his sweate, but gaue him colde drink to make him shake, eyther thinking so straunge a maladie was to be cured with a desperate medicine, or determining to vse as little arte in Phisicke, as the other did honestie in friendship, and therefore in steede of a pyll to purge his hotte bloud, he gaue him a choake-peare to stoppe his breath, replying as followeth.

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

5 y<sup>n</sup>] thou *A rest* 6 a<sup>1</sup> om. *E-H* censar *B*: censure *E rest* 8 thy] the  
*B* 1617 rest gouernment *M* 9 that] the *E rest* *Cherillus E rest* 17  
 that] as *E rest* 24 I force not] nor *E rest* 34 haue om. *A rest*: hence  
 breed *B rest* 35 perceiued *E rest* rantke *M*

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

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

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

But in trueth *Philautus* though thy skin shewe thee a fox, thy little skil tryeth thee a sheep. It is not the colour that cōmendeth  
 20 a good painter, but the good cōtenance, nor the cutting that valueth the Diamond, but the vertue, nor the glose of the tongue that tryeth a friēd, but y<sup>e</sup> faith. For as al coynes are not good y<sup>t</sup> haue the Image of *Cæsar*, nor al golde that are coyned with the kinges stampe, so all is not trueth that beareth the show of godlines, nor all friends  
 25 that beare a faire face, if thou pretende such loue to *Euphues*, carrye thy heart on the backe of thy hand, and thy tongue in the palme, that I may see what is in thy minde, and thou with thy fingers claspe thy mouth. Of a straunger I canne beare much, bicause I know not his manners, of an enemy more, for that al proceedeth of malice,  
 30 all things of a friend, if it be to trye me, nothing if it be to betray me: I am of *Scipios* minde, who had rather that *Hannibal* should eate his hart with salt, then *Lælius* griue it with vnkindenesse: and of the lyke with *Lælius*, who chose rather to bee slayne with the *Spaniards*, then suspected of *Scipio*.

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

2 Hermogineus *M-G*: Hermogeneus *E rest* 4 ielousie *ABF rest*: eialously  
*E* thine] thy *F rest* the<sup>2</sup>] thy *M* 5 thy<sup>1</sup>] they *M* 6 to cloake]  
 cloaking *E rest* 10 ease] else *E-H* pleurisie *H* 20 a] the *E rest*  
 the<sup>1</sup>] a *E rest* 21 the<sup>2</sup>] a *E rest* 23 are] is *E rest* 26 the<sup>2</sup>] thy *E rest*  
 plame *M* 33 with<sup>2</sup>] by 16:17 *rest*

pecke at them. To dye of the meate one lyketh not, is better then to surfet of that he loueth : and I had rather an enemy shoulde bury me quicke, then a friende belye me when I am dead.

But thy friendship *Philautus* is lyke a new fashion, which being vsed in the morning, is accompted olde before noone, which varietie of chaunging, being often-times noted of a graue Gentleman in *Naples*, who hauing bought a Hat of the newest fashion, & best block in all *Italy*, and wearing but one daye, it was tolde him y<sup>t</sup> it was stale, he hung it vp in his studie, & viewing al sorts, al shapes, perceiued at y<sup>e</sup> last, his olde Hat againe to come into the new fashion, where-with smiling to himselfe he sayde, I haue now lyued compasse, for *Adams* olde Apron, must make *Eue* a new Kirtle : noting this, that when no new thing could be deuised, nothing could be more new then y<sup>e</sup> olde. I speake this to this ende *Philautus*, y<sup>t</sup> I see thee as often chaunge thy head as other do their Hats, now beeing friend to *Aiæx*, bicause he shoulde couer thee with his buckler, now to *Vlysses*, that he may pleade for thee with his eloquence, now to one, and nowe to an other, and thou dealest with thy friendes, as that Gentleman did with his felt, for seeing not my vaine, aunswerable to thy vanities, thou goest about (but yet the nearest way) to hang me vp for holydayes, as one neither fitting thy head nor pleasing thy humor, but whē *Philautus* thou shalt see that change of friendships shal make thee a fat Calfe, & a leane Cofer, that there is no more hold in a new friend then a new fashion, y<sup>t</sup> Hats alter as fast as the Turner can turne his block, & harts as soone as one can turne his back, when seeing euery one return to his olde wearing, & finde it y<sup>e</sup> best, then cōpelled rather for want of others, then good wil of me, thou wilt retire to *Euphues*, whom thou laydst by y<sup>e</sup> wals, & seeke him againe as a new friend, saying to thy self, I haue lyued compasse, *Euphues* olde faith must make *Philautus* a new friend. Wherein thou resemblest those y<sup>t</sup> at the first comming of new Wine, leaue y<sup>e</sup> olde, yet finding that grape more pleasaunt then wholesome, they begin to say as *Calisthenes* did to *Alexander*, y<sup>t</sup> he had rather carous olde grains with *Diogenes* in his dish, thē new grapes w<sup>t</sup> *Alexander* in his standing Cup, for of al Gods sayd he, I loue not *Aesculapius*. But thou art willing to chaunge, els wouldest thou be vnwilling to quarrel, thou keepest only cōpany out

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

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

4 seas] Sea *H* rest      7 loth] doth *E* rest      loose (*bis*)] lose 1623 rest  
 9 a<sup>2</sup> om. *A* rest      16 brusteth *E*      19 to bee om. *E* rest      21 circumstances  
*E* rest      23 reason *E* rest      24 whome *AB*: home *E*      26 Hecuba]  
 Hercules *E* rest      29 in om. *E* rest      30 Procrustes 1617 rest: Pro-  
 crustes *M-H*      31 it om. *E* rest      35 lungis *EF*: lung is *H*      be before  
 short *E*

for a dwarfe: & certes *Philautus*, they are no lesse to be discō-  
mēded for their crueltie, thē thou for thy folly. For in like māner  
hast thou built a bed in thine owne brains, wherin euery one must  
be of thy lēgh, if he loue y<sup>u</sup> cuttest him shorter, either w<sup>t</sup> some  
od deuise, or graue couēsel, swearing (rather thē thou woldst not be 5  
beleued) y<sup>t</sup> *Protogenes* portraid *Venus* w<sup>t</sup> a sponge sprinkled w<sup>t</sup>  
sweete water, but if once she wrong it, it would drop bloud: that  
hir Iuorie Combe would at the first tickle the haire, but at the  
last turne all the haire into Adders: so that nothing is more hate-  
full then Loue. If he loue not, then stretchest out lyke a Wyre- 10  
drawer, making a wire as long as thy finger, longer then thine arme,  
pullyng on with the pincers with the shoemaker a lyttle shoe on  
a great foote, till thou crack thy credite, as he doth his stitches,  
alleading that Loue followeth a good wit, as the shadowe doth the  
body, and as requisite for a Gentleman, as steele in a weapon. 15

A wit sayest thou with-out loue, is lyke an Egge with-out salte,  
and a Courtier voyde of affection, like salt without sauour. Then  
as one pleasing thy selfe in thine owne humour, or playing with  
others for thine owne pleasure, thou rollest all thy wits to sifte Loue  
from Lust, as the Baker doth the branne from his flower, bringing in 20  
*Venus* with a Torteysse vnder hir foote, as slowe to harmes: hir  
Chariot drawn with white Swannes, as the cognisance of *Vesta*, hir  
birds to be Pigeons, noting pietie: with as many inuentions to make  
*Venus* currant, as the Ladies vse slights in *Italy* to make themselues  
counterfaite. Thus with the *Aegyptian* thou playest fast or loose, 25  
so that there is nothing more certeine, then that thou wilt loue, and  
nothing more vncerteine then when, tourning at one time thy taylor  
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 Alarme and a Parly, discharging in the 30  
same instaunt, both a Bullet and a false fire. Thou hast rackte me,  
and curtalde me, sometimes I was too long, sometimes to shorte,  
now to bigge, then too lyttle, so that I must 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, 35  
who with one stop caused *Argus* to stare and winke. If this fault  
bee in thy nature, counsel canne do little good, if in thy disease,

3	braine <i>H rest</i>	5	grauē] greene <i>H rest</i>	6	Protogenes <i>old eds.</i>	10
then <sup>2</sup>	thou <i>GE rest</i>	20	his] the <i>A rest</i>	21	hir <sup>1</sup> ] the <i>E-1623</i>	24
sleightes	<i>E rest</i>	29	casting] weighing <i>all eds.</i>	30	allarum <i>E rest</i>	32
tailld	1617, 1630-36	34	brains] braine <i>E rest</i>			

phisicke can do lesse : for nature will haue hir course, so that perswasions are needelesse, and such a mallady in the Marrowe, will neuer out of the bones, so that medicines are bootelesse.

Thou sayest that all this is for loue, and that I beeing thy friend, 5 thou art loth to wink at my folly : truly I say with *Tully*, with faire wordes thou shalt yet perswade me : for experience teacheth me, that straight trees haue crooked rootes, smooth baites sharpe hookes, that the fayrer the stone is in the Toades head, the more pestilent the poyson is in hir bowelles, that talk the more it is seasoned with 10 fine phrases, the lesse it sauoreth of true meaning. It is a mad Hare y<sup>t</sup> wil be caught with a Taber, and a foolish bird that staieth the laying salt on hir taile, and a blinde Goose that commeth to the Foxes sermon, *Euphues* is not entangled with *Philautus* charmes. If all were in iest, it was to broad weighing the place, if in earnest 15 to bad, considering the person, if to try thy wit, it was folly to bee so hot, if thy friendship, mallice to be so hastie : Hast thou not read since thy comming into *England* a pretie discourse of one *Phialo*, concerning the rebuking of a friende? Whose reasons although they wer but few, yet were they sufficient, and if thou desire more, 20 I coulde rehearse infinite. But thou art like the *Epicure*, whose bellye is sooner filled then his eye : For he coueteth to haue twentie dishes at his table, when hee can-not disgest 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, 25 nor auncient armoury, that are not quartered with sundry cotes, nor perfect rules y<sup>t</sup> 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 30 be hoat in the mouth, but like treacle wholsom at the heart : so shal they at y<sup>e</sup> first make one blushe if he were pale, and well considered better, if he were not past grace.

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

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

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

a wise Phisition, who wrappeth his sharpe pils in fine sugar, or the cūning Chirugian, who launcing y<sup>e</sup> wound w<sup>t</sup> an yrō, immediatly applyeth to it soft lint, or as mothers deale with their childrē for worms, who put their bitter seedes into sweete reasons, if this order had beene obserued in thy discourse, that enterlasing sowre tauntes with sugred counsell, bearing aswell a gentle raine, as vsing a hard snaffle, thou mightest haue done more with the wiske of a wand, then now thou canst with the prick of the spur, and auoyded that which now thou maist not, extreame 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 Razor, not with a hatchet for my more honor. But why should I set downe the office of a friend, when thou like our *Athenians*, knowest what thou shouldest doe, but like them, neuer dost it. Thou saiest I eat mine own words in praysing women, no *Philautus* I was neuer eyther so wicked, or so witlesse, to recant truethe, or mistake coulours. But this I say, that the Ladyes in *England* as farre excell all other countryes in vertue, as *Venus* doth all other woemen in beautie. I flatter not those of whome I hope to reape benefit, neyther yet so prayse them, but that I think them women: ther is no sword made of steele but hath yron, no fire made of wood but hath smoake, no wine made of grapes but hath leese, no woeman created of flesh but hath faultes: And if I loue them *Philautus*, they deserue it.

But it grieueth not thee *Philautus* that they be fayre, but that they are chaste, neyther dost thou like mee the worse for commending theyr beautie, but thinkest they will not loue thee well, bicause so vertuous, where-in thou followest those, who better esteeme the sight of the Rose, then the sauour, preferring fayre weedes before good hearbes, chusing rather to weare a painted flower in their bosomes, then to haue a wholesome roote in their broathes, which resembleth the fashion of your Maydens in *Italy*, who buy that for the best cloth y<sup>t</sup> wil weare whitest, not that wil last longest. There is no more praise to be giuen to a faire face: then to a false glasse, for as the one flattereth vs with a vaine shaddow to make vs proud in our own conceits, so y<sup>e</sup> other

1 fine om. E rest      4 Raysons E: Raisins F rest      5 enterlasing AB:  
 enterlaching M: interlasing GE rest      8 the<sup>2</sup>] a BE rest      14 Athenian  
 E rest      15 doest E rest      19 other om. E rest      20 so] to E rest      23  
 lees E rest      33 our E rest      in] in in A      37 so om. A rest

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

Chirurgians affyrme, that a white vaine beeing stricken, if at the fyrst 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 y<sup>e</sup> first brunt, and shew hir bloud in hir face, sheweth a well dysposed minde: so as vertuous woemenne I confesse are for to bee chosen by the face, not when they blushe for the shame of some sinne committed, but for feare she should comitte any, al  
 10 women shal be as *Cesar* would haue his wife, not onelye free from sinne, but from suspition: If such be in the Englysh courte, if I should not prayse them, thou wouldest saye I care not for their vertue, and now I giue them their commendation, thou swearest I loue them for their beautie: So that it is no lesse labour to please  
 15 thy mind, then a sick mā's 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 y<sup>t</sup> which silence might well resolue, that I am fallen from Prophets to Poets,  
 20 and returned againe with the dog to my vomit, which GOD knoweth is as farre from trueth as I knowe thou art from wisdome.

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

1 owne om. E rest 4 constituion M 7 for om. E rest 10 shal] should  
 E rest 12 should] Sould A thou wouldest] then wouldest A: thē wouldest  
 thou B rest 31 it before black E rest 32 it before into E rest 36 the  
 innocēt AB: the innocēce EF: the innocēcie H rest 37 and<sup>r</sup>] than E rest

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

A Straunger comming into the *Capitol* of *Rome* seeing all the Gods to be engrauen, some in one stone, some in an other, at the last he perceiued *Vulcan*, to bee wrought in Iuory, *Venus* to be carued in Ieate, which long time beholding with great delyght, at 15 the last he burst out in these words, neither can this white Iuory *Vulcan*, make thee a white Smith, neither this faire woman Ieat, make thee a faire stone. Where-by he noted that no cunning could alter the nature of the one, nor no Nature transforme the colour of the other. In lyke manner say I *Philautus*, although thou haue 20 shadowed my guiltlesse life, with a defamed cöterfait, yet shall not thy black *Vulcan* make either thy accusations of force, or my innocencie faultie, neither shal the white *Venus* which thou hast portrayed vpon the blacke Ieat of thy malyce, make thy conditions amiable, for *Vulcan* cannot make Iuory blacke, nor *Venus* chaunge the coulour 25 of Ieat, the one hauing receiued such course by Nature, the other such force by Uertue.

What cause haue I giuen thee to suspect me, and what occasion hast thou not offered me to detest thee? I was neuer wise enough to giue thee counsaile, yet euer willing to wish thee well, my wealth 30 small to do thee good, yet ready to doe my best: Insomuch as thou couldest neuer accuse me of any discourtesie, vnlesse it were in being more carefull of thee, then of my selfe. But as all floures that are in one Nosegay, are not of one nature, nor all Rings that are worne vppon one hande, are not of one fashion: so all friendes that asso- 35 ciate at bedde and at boord, are not one of disposition. *Scipio* must haue a noble minde, *Laelius* an humble spirite: *Titus* must lust after *Sempronia*, *Gisippus* must leaue hir: *Damon* must goe take order

7 pare] paire *E rest*  
at<sup>2</sup> om. *E rest*

16 burst into *E rest*

20 I say *E rest*

36

for his lands, *Pithias* must tarry behinde, as a Pledge for his life: *Philautus* must doe what he will, *Euphues* not what he should. But it may be that as the sight of diuers colours, make diuers beasts madde: so my presence doth drive thee into this melancholy. And seeing it is so, I will absent my selfe, hier an other lodging in London, and for a time giue my selfe to my booke, for I haue learned this by experience, though I be young, that Bauins are knowen by their bands, Lyons by their clawes, Cockes by their combes, enuious mindes by their manners. Hate thee I will not, and trust thee  
 10 I may not: Thou knowest what a friende shoulde be, but thou wilt neuer liue to trye what a friend is. Fare-well *Philautus*, I will not stay to heare thee reple, but leaue thee to thy lyst, *Euphues* carieth this Posie written in his hande, and engrauen in his heart. A faithfull friend, is a wilfull foole. And so I taking leaue, till I heare thee  
 15 better minded, *England* shall be my abode for a season, depart when thou wilt, and againe fare-well.

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

25 **N**ow you shall vnderstand that *Philautus* furthered as well by the opportunitie of the time, as the requests of certeine Gentlemen his friends, was entreated to make one in a Masque, which *Philautus* perceiuing to be at the Gentlemans house where *Camilla* laye, assented as willyngly to goe, as he desired to speede, and all things  
 30 beeing in a readinesse, they went with speede: where beeing welcommed, they dañced, *Philautus* taking *Camilla* by the hande, and as time serued, began to boord hir in this manner.

**I**T hath ben a custome faire Lady, how commendable I wil not dispute, how common you know, that Masquers do therfore  
 35 couer their faces that they may open their affectiōs, & vnder y<sup>e</sup> colour of a dañce, discouer their whole desires: the benefit of which

4 presence] pretence E    8 their<sup>1</sup>] the E rest    12 lust B rest    13 this] his E rest  
 Poesie F-1631    29 willing E rest    32 in] on E rest

priueledge, I wil not vse except you graunt it, neither can you refuse, except you break it. I meane only with questions to trye your wit, which shall neither touch your honour to aunswere, nor my honestie to aske.

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

**G**entleman, if you be lesse, you are too bolde, if so, too broade, in clayming a custome, where there is no prescription. I knowe not your name, bicause you feare to vtter it, neither doe I desire it, and you seeme to be ashamed of your face, els would you not hide it, neither doe I long to see it: but as for any 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 aunswering? For such questions in these assemblyes, moue suspition where there is no cause, and therefore are not to be resolued least there be cause.

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

**I**F the patience of men were not greater then the peruersenesse of women, I should then fall from a question to a quarrell, for that I perceiue you draw the counterfaite of that I would say, by the conceit of that you thinke others haue sayd: but whatsoeuer the colour be, the picture is as it pleaseth the Paynter: and whatsoeuer were pretended, the minde is as the hart doth intend. A cunning Archer is not knowen by his arrow but by his ayme: neither a friendly affection by the tongue, but by the faith. Which if it be so, me thinketh common courtesie should allow that, which you seeke to cut off by courtly coynesse, 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

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

hauing once suffered a repulse, I should not dare to make fresh assault, he that striketh sayle in a storme, hoyseth them higher in a calm, which maketh me the bolder to vtter that, which you disdain to heare, but as the Doue seemeth angry, as though she had a gall, yet yeeldeth at the last to delight: so Ladyes pretende a great skyr-mishe at the first, yet are boarded willingly at the last.

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

<sup>10</sup> Gentleman (I follow my first tearme) which sheweth rather my modestie then your desart, seeing you resemble those which hauing 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: <sup>15</sup> 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 parloe, and woemen that delight in courting, are willing to yeelde: So that I must eyther heare those thinges which I would not, & seeme to <sup>20</sup> be taught by none, or to holde you talke, which I should not, and runne into the suspition of others. But certainlye if you knewe how much your talke displeaseth me, and how litle it should profit you, you would think the time as vainely lost in beginning your talke, as I accompt ouer long, vntill you ende it.

<sup>25</sup> If you build vpon custome that Maskers haue libertie to speake what they should not, you shall know that woemen haue reason to make them heare what they would not, and though you can vtter by your visarde what-soeuer it be with-out blushing, yet cannot I hear it with-out shame. But I neuer looked for a better tale <sup>30</sup> of so ill a face, you say a bad coulour maye make a good countenance, but he that conferreth your disordered discourse, w<sup>t</sup> your deformed attyre, may rightly saye, that he neuer sawe so crabbed a visage, nor hearde so crooked a vaine. An archer saye you is to be knowne by his ayme, not by his arrowe: but your ayme is so <sup>35</sup> ill, that if you knewe how farre wide from the white your shaft sticketh, you would here-after rather break your bow, then bend

<sup>13</sup> farre] faroe *E*    <sup>14</sup> treade] goe *E rest*    slipshood *A rest*    <sup>17</sup> for]  
or *E rest*    ye before castles *G*    parloe *GE rest*    <sup>31</sup> w<sup>t</sup>] not *M-G*: with *E rest*  
<sup>35</sup> white] marke *E rest*

If I be the young II understand your desires, it is a signe  
 I can not like if the discourse I in a matter I will not: therefore  
 for you it be dispensed I either needeth not, or booteth not.  
 The give you further thinking is make a great vertue of your little  
 value, seeing that lightning may cause you wincke, but it shall not  
 strike you throughe that a storme may make you strycke sayle, but  
 neuer out the mast, that a harte strycke may cause you to retyre,  
 but neuer to come away. what your coming is, I knowe not, and  
 likly it is your coming is great. we have I heard, that he that hath  
 escaped during with lightning, hath bene spoyled with thunder,<sup>1</sup>  
 and one that hath bene whored growing, hath bene hanged once  
 for all, and he that strycked from a bullette in the maine battaile,  
 hath bene strycked with a halfe in the reuerende. You fall from one  
 thing to an other, using no decernie, except this, that you study  
 to have your discourse as faire voyde of sense, as your face is of  
 favour, to the ende that your disfigured countenance might supplie  
 the disorder of your II couched sentences, amonge the which you  
 bring in a Doce with-out a gall, as fure from the matter you speake  
 off, as you are from the masnye you would haue, who although she  
 can-not be angry with you in that she hath no gall, yet can she laugh  
 at you for that she hath a spleene.

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

And this Gentle-manne I desire you, all questions and other  
 quarrelles set aparte, you thinke me as a friende, so farre forth as  
 I can graunt with modestie, or you require with good manners, and  
 as a friende I wishe you, that you blowe no more this fire of loue,<sup>2</sup>  
 which will waste you before it warme mee, and make a colde in you,  
 before it can kinde in me: If you think otherwise I may aswell vse  
 a shift to driue you off, as you did a shewe to drawe me on. I haue  
 answered your custome, least you should argue me of coyne,  
 no otherwise then I might mine honour saued, and your name  
 vnknown.

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

<sup>1</sup> like] looke GE rest    5 saying E rest    15 to om. B    16 disfigured  
 M. B.    21 for that] because E rest    27 this] thus A rest    31 mee] you E  
 rest    colde] codle A: coale BGEF: cole H rest    32 can om. E rest    may]  
 can B rest

manner, and onely for *Camillas* loue, which *Philautus* quickly espyed, and seeing his *Camilla* to be courted with so gallant a youth, departed: yet with-in a corner, to the ende he might decipher the Gentle-man whom he found to be one of the brauest youthes in all <sup>5</sup> *England*, called *Surius*, then wounded with grieffe, hee sounded with weaknesse, and going to his chamber beganne a freshe to recount his miseries in this sorte.

Ah myserable and accursed *Philautus*, the verye monster of Nature and spectacle of shame, if thou liue thou shalt be despysed, <sup>10</sup> if thou dye not myssed, if woe poynted at, if win lothed, if loose laughed at, bred either to liue in loue and be forsaken, or die with loue and be forgotten.

Ah *Camilla* would eyther I had bene born without eyes not to see thy beautie, or with-out eares not to heare thy wit, the one hath <sup>15</sup> enflamed me with the desire of *Venus*, the other with the giftes of *Pallas*, both with the fire of loue: Loue, yea loue *Philautus*, then the which nothing canne happen vnto man more miserable.

I perceiue now that the Chariotte of the Sunne is for *Phæbus*, not for *Phaeton*, that *Bucephalus* will stoupe to none but *Alexander*, that <sup>20</sup> none can sounde *Mercurius* pipe but *Orpheus*, that none shall win *Camillas* liking but *Surius*, a Gentlemanne, I confesse of greater byrth then I, and yet I dare say not of better faith. It is he *Philautus* that will fleete all the fat from thy bread, in-somuch as she will disdain to looke vpon thee, if she but once thinke vpon him. <sup>25</sup> It is he *Philautus* that hath wit to trye hir, wealth to allure hir, personage to entice hir, and all thinges that eyther Nature or Fortune can giue to winne hir.

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

It is not the sweete flower that Ladyes desyre, but the fayre, whiche maketh them wear that in theyr heades, wrought forth with the needle, not brought forth by Nature: And in the lyke manner <sup>35</sup> they accompte of that loue, whiche arte canne colour, not that the heart dooth confesse, where-in they imitate the Maydens (as *Euphuus* often hath told mee) of *Athens*, who tooke more delight to see

5 sounded] swounded E: swounded FH: swound 1617 rest 7 on E rest  
 10 woce ABGF rest 15 the<sup>1</sup>] a E rest 22 better] greater GE rest  
 23 thy] the G (cf. note) beard all preceding eds. she] hee H rest 28 to  
 the Calenes so all 36 dooth] can H rest 37 take E rest

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

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

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

I but things about thy height, are to be looked at, not reached at. I but if now I should ende, I had ben better neuer to haue begon. 15 I but time must weare away loue, I but time may winne it. Hard stones are pearced with soft droppes, great Oakes hewen downe with many blowes, the stoniest heart mollyfied by cōtinuall perswasions, or true perseuerance.

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

If she be obstinate, why should not I be desperate? if she be voyd of pitie, why shoulde I not be voyde of pietie? In the ruling of Empires there is required as great policie as prowes: in gouerning an Estate, close crueltie doth more good then open clemencie, for y<sup>e</sup> obtaining of a kingdome, as well mischief as mercy, is to be 35 practised. And then in the winning of my Loue, the very Image of beautie, courtesie and wit, shall I leaue any thing vnsought, vnattempted, vndone? He that desireth riches, must stretche the

10 both om. E rest 15 I should now A rest begun GE rest 24 will E rest 32 not I E rest 33 prowesse: A rest, M has no stop 36 practise 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 lustnesse: He that thirsteth for Wine, must not care how he get it, but wher he maye get it, nor he that is in loue, be  
 5 curious, what meanes he ought to vse but redy to attempt any: For slender affection do I think that, which either the feare of Law, or care of Religion may diminish.

Fye *Philautus*, thine owne wordes condempne thee of wickednesse: tush the passions I sustaine, are neither to be quieted with coun-  
 20 saile, nor eased by reason: therefore I am fully resolued, either by Arte to winne hir loue, or by despayre to loose mine owne lyfe.

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

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

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

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

35 M Aster *Psellus* (and Countrey-man,) I neyther doubt of your  
 cunning to satisfie my request, nor of your wisdomes to  
 conceale it, for were either of them wanting in you, it might tourne  
 mee to trouble, and your selfe to shame.

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

23 of before his<sup>s</sup> BE rest

31 into] to E rest

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

And to the ende such cures may be wrought, God hath stirred vp in all times Clearkes of greate vertue, and in these our dayes men of no small credite, among the which, I haue hearde no one, more commended then you, which althoughe happelye your modestye will denye, (for that the greatest Clearkes doe commonlye dissemble their knowledge) or your precisenesse not graunt it, for that cunning men are often daungerous, yet the worlde doth well know it, diuers haue tryed it, and I must needes beleeeue it.

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

**G**entleman and countryman as you say, and I beleeeue, but of that heereafter: if you haue so great confidence in my cunning as you protest, it may bee your strong imagination shall worke y<sup>e</sup> in you, which my Art cannot, for it is a principle among vs, y<sup>e</sup> a vehement thought is more auayleable, then y<sup>e</sup> vertue of our figures, formes, or charecters. As for keeping your counsaile, 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.

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

She is a Uirgin of the age of eighteene yeares, of stature neither too high nor too low, and such was *Iuno*: hir haire blacke, yet comely, and such had *Lada*: hir eyes hasill, yet bright, and such were the lyghtes of *Venus*.

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

3 waie <i>E rest</i>	10 more before daungerous <i>A rest</i>	13 arrant so all	20
cases <i>A rest</i>	29 stature] statute <i>E</i>	30 nor] or <i>E rest</i>	33
Phisognomy <i>E rest</i>			

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

THIS Lady I haue serued long, and often sued vnto, in-somuch  
 5 that I haue melted like wax against the fire, and yet liued  
 in the flame with the flye *Pyrausta*. O *Psellus* the tormentes sus-  
 tained by hir presence, the griefes endured by hir absence, the  
 pynning thoughtes in the daye, the pinching dreames in the night,  
 the dying life, the liuing death, the ielousie at all times, and the  
 10 dispaire at this instant, can neyther be vttered of me with-out fludes  
 of teares, nor heard of thee with-out grieve.

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

What dryer thirst could *Tantalus* endure then I, who haue almost  
 20 euerye houre the drinke I dare not taste, and the meate I can-not?  
 In-somuch that I am torne vpon the wheele with *Ixion*, my lyuer  
 gnawne of the Vultures and Harpies: yea my soule troubled euen  
 with the vnspeakeable paines of *Megara*, *Tisiphone*, *Alecto*: whiche  
 secrete sorrowes although it were more meete to enclose them in  
 25 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 pricketh none  
 but hir selfe, which causeth hir to runne when she would rest: or as  
 it doth with the *Pellicane*, who stricketh bloud out of hir owne bodye  
 30 to do others good: or with the Wood Culuer, who plucketh of hir  
 fethers in winter to keepe others from colde: or as with the Storke,  
 who when she is least able, carrieth the greatest burthen. So  
 I practise all thinges that may hurt mee to do hir good that neuer  
 regardeth my paynes, so farre is shee from rewarding them.

35 For as it is impossible for the best *Adamant* to drawe yron vnto it  
 if the *Diamond* be neere it, so is it not to bee looked for, that I with

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

all my seruice, suite, desartes, and what els so-euer that may draw a woemanne, should winne *Camilla*, as longe as *Surius*, a precious stone in hir eyes, and an eye sore in mine, bee present, who loueth hir I knowe too wel, and shee him I feare me, better, which loue wil breed betweene vs such a deadly hatred, that beeing dead, our bloud cannot bee mingled together like *Florus* and *Aegithus*, and beeing burnt, the flames shall parte like *Polinices* and *Eteocles*, such a mortall enmitie is kindled, that nothing can quench it but death: and yet death shall not end it.

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

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

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

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

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

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

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

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

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

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

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

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

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

Let it be eyther the seedes of *Medea*, or the bloud of *Phyllis*, let it come by Oracle of *Apollo*, or by Prophecie, of *Tyresias*, eyther by the intrayles of a Goat, or what els soeuer I care not, or by all these in one, to make sure incantation and spare not.

If I winne my loue, you shall not loose your labour, and whether it redound or no to my greater perill, I will not yet forget your paines.

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

And if in this case you eyther reueale my suite or denye it, you shall soone perceyue that *Philantus* will dye as desperatelye in one minute, as he hath liued this three monethes carefully, and this your studie shall be my graue, if by your studye you ease not my grieffe.

4 Myrrha GE rest 15 a before with GE rest 17 some by verses, om.  
E rest 18 receite M 23 Onchanes all eds. or om. E rest 24  
Sibillo E rest 25 Media H rest 30 yet om. E rest 33 I om. E rest  
36 this<sup>1</sup> om. E rest

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

**G**entleman, if the inward spirite be aunswerable to the outward speach, or the thoughtes of your heart agreeable to the words of your mouth, you shal breede to your selfe great discredite, and to me no small disquiet. 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,<sup>10</sup> y<sup>t</sup> there could be nothing so vayne but the one woulde inuent, nor anye thing so sencelesse but the other would beleeuē: which then brought youth into a fooles Paradise, & hath now cast age into an open mockage.

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

*Parrhasius* painting *Hoplitides*, could neither make him that<sup>20</sup> ranne to sweate, nor the other that put off his armour to breathe, adding this as it were for a note, *No further then colours*: meaning that to giue lyfe was not in his Pencill, but in the Gods.

And the like may be said of vs that giue our mindes to know the course of the Starres, the Plannets, the whole Globe of heauen,<sup>25</sup> the Simples, the Compounds, the bowels of the Earth, that something we may gesse by the out-ward shape, some-thing by the natiuitie: but to wrest the will of man, or to wreath his heart to our humours, it is not in the compasse of Arte, but in the power of the most highest.<sup>30</sup>

But for bicause there haue bene manye with-out doubt, that haue giuen credit to the vayne illusions of Witches, or the fonde inuentions of idle persons, I will set downe such reasons as I haue heard, and you wil laugh at, so I hope, I shal both satisfie your minde and make you a lyttle merry, for me thinketh there is nothing that can<sup>35</sup> more dellyght, then to heare the things which haue no weight, to be thought to haue wrought wonders.

9 made it *E rest*17 vertue *F rest*20 not before neither *F rest*

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

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

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

The Hearbe *Carisium*, moystened with the bloude of a Lysarde, and hanged about your necke, will cause *Camilla* (for hir you loue best) to dreame of your seruices, suites, desires, desertes, and what-  
soever you would wish hir to thinke of you, but beeing wakened she  
20 shall not remember what shee dreamed off. And this Hearbe is to be founde in a Lake neere *Bæ(o)tia*, of which water who so drinketh, shall bee caught in Loue, but neuer finde the Hearbe: And if hee drinke not, the Hearbe is of no force.

There is in the Frogges side, a bone called *Apocynon*, and in the  
25 heade of a young Colte, a bunch named *Hippomanes*, both so effectually, for the obtaining of loue, that who so getteth either of them, shall winne any that are willyng, but so iniuriouslye both craft and Nature dealt with young Gentlemen that seeke to gaine  
good will by these meanes, that the one is lycked off before it can  
30 be gotten, the other breaketh as soone as it is touched. And yet vnlesse *Hippomanes* be lycked, it can-not worke, and except *Apocynon* be sound it is nothing worth.

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

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

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

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

If you take seauen hayres of *Hyenas* lypes, and carrye them sixe dayes in your teeth, or a peece of hir skinne nexte your bare hearte, 10 or hir bellye girded to your left side, if *Camilla* suffer you not to obtaine your purpose, certainly she can-not chuse, but thanke you for your paines.

And if you want medicines to winne women, I haue yet more, the lungs of a *Vultur*, the ashes of *Stellio*, the left stone of a Cocke, 15 the tongue of a Goose, the brayne of a Cat, the last haire of a Wolues taile. Thinges easie to be hadde, and commonlye practised, so that I would not haue thee stande in doubtte of thy loue, when either a young Swallow famished, or the shrowding sheete of a deere friend, or a waxen Taper that burnt at his feete, or the enchaunted 20 Needle that *Medea* hid in *Iasons* sleeue, are able not onely to make them desire loue, but also dye for loue.

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

You see Gentleman, into what blynde and grose errors in olde time we were ledde, thinking euery olde wiues tale to be a truth, and euery merry word, a very witchcraft. When the *Aegyptians* fell from their God to their Priests of *Memphis*, and the *Grecians*, from their Morall questions, to their disputations of *Pirrhus*, and the 30 *Romaines* from Religion, to polycie : then began all superstition to breede, and all impietie to blome, and to be so great, they haue both growen, that the one being then an Infant, is nowe an Elephant, and the other beeing then a Twigge, is now a Tree.

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

11 your] hir *MA*  
haue] are *E rest*

29 to the Priest Memphis *E rest*

32 bloome *GE rest*

37 for a tooth-ache is to pull out the tooth *E rest*

If incantations, or potions, or amorous sayings could haue pre-  
 uailed, *Circes* would neuer haue lost *Vlysses*, nor *Phædra Hippolitus*,  
 nor *Phillis Demophon*.

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

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

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

[ *Vellia* 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  
 10 ende hir bane: So was *Caligula* slaine of *Cæsonia*, and *Lucius*  
*Lucullus* of *Calistine*.

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

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

2 *Circes* all eds., except *Circis* *H*      *Hippolitus* *F* rest      4 If] *It* *E*  
*Fiends* *A* rest, except *Fiends* 1623      5 not] neuer *E* rest      7 *Micaonias*  
*BE-H*: *Micanios* 1617 rest      *Aeus*] *Aeneas* *A* rest      *Satyren* so all      8  
*Dipsas* 1623      11 drugges] dregges *E* rest      15 doubt] doe *A* rest      16  
*Lucilla* all eds.      18 beautie] loue *E* rest      20 hir] bis *E* rest      23 the]  
thy *E* rest      25 *Achimenius* *A* rest      28 *Humbri* and *Tentoni* all eds.  
*Achimenis* *M-B*: *Achimenius* *GE* rest      then, after *Achimenius* *E* rest

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

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

*Cato* was of that minde, that three enchanted wordes coulde heale the eye-sight: and *Varro*, that a verse of *Sybilla* could ease the goute, yet the one was fayne to vse running water, which was but a colde medicine, the other patience, which was but a drye playster.

I would not haue thee thinke *Philautus* that loue is to bee obtained 10 by such meanes, but onely by faith, vertue, and constancie.

*Philip* King of *Macedon* casting his eye vppon a fayre Uirgin became enamoured, which *Olympias* his wife perceiuing, thought him to bee enchanted, and caused one of hir seruantes to bring the Mayden vnto hir, whome shee thought to thrust both to exile 15 and shame: but vieweing hir fayre face with-out blemyshe, hir chaste eyes with-out glauncinge, hir modest countenance, 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 enchantment in loue, then temperaunce, 20 wisdom, beautie & chastitie. Fond therefore is the opinion of those that thinke the minde to be tyed to Magick, and the practise of those filthy, that seeke those meanes.

Loue dwelleth in the minde, in the will, and in the hearts, which neyther Coniurer canne alter nor Phisicke. For as credible it is, 25 that *Cupid* shooteth his Arowe and hytteth the heart, as that hearbes haue the force to bewitch the heart, onelye this difference there is, that the one was a fiction of poetrie, the other of superstition. The will is placed in the soule, and who canne enter there, but hee that created the soule? 30

No no Gentle-man what-soeuer you haue heard touching this, beleeeue nothing: for they in myne opinion which imagine that the mynde is eyther by incantation or excantation to bee ruled, are as far from trueth, as the East from the West, and as neere impietie against God, as they are to shame among men, and so contrary is it to the 35 profession of a Christian, as *Paganisme*.

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

19 thy] my all eds.      21 beautie om. E rest      24 dwellith A      hart  
E rest      25 Coniurer nor Phisick can alter E rest

of bable, bee sober, but auoyde sollennesse, vse no kinde of ryotte  
eyther in banqueting, which procureth surfeites, nor in attyre, which  
hasteth beggerye.

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

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

Lions fawne when they are clawed, Tygers stoupe when they are  
tickled, *Bucephalus* lyeth downe when he is curried, woemen yeelde  
25 when they are courted.

This is the poyson *Philautus*, the enchauntment, the potions that  
creepeth by sleight into the minde of a woeman, and catcheth hir by  
assuraunce, better then the fonde deuices of olde dreames, as an  
*Apple* with an *Aue Marie*, or a hasill wand of a yeare olde crossed  
30 with six Charactors, or the picture of *Venus* in Uirgin Wax, or the  
Image of *Camilla* vppon a Moulwarpes skinne.

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

Touching my cunning in any vile deuices of Magick it was neuer  
my studie, onely some delyght, I tooke in the Mathematicks which

1 in<sup>l</sup>] by *BE rest*      5 procure *E rest*      18 it om. *A rest*      26 potion  
*H rest*      29 Auie *AB*      Maria *EF*      old, Crosses *E-1623*

made me known of more then I would, and of more then thinke well of me, although I neuer did hurt any, nor hindred.

But be thou quiet *Philautus*, and vse those meanes that may winne thy loue, not those that may shorten hir lyfe, and if I can any wayes stande thee in steade, vse me as thy poore friend and countrey-<sup>5</sup> man, harme I will doe thee none, good I cannot. My acquaintance in Court is small, and therefore my dealyngs about the Courte shall be fewe, for I loue to stande aloofe from *Ioue* and lyghtning. Fire giueth lyght to things farre off, and burneth that which is next to it. The Court shineth to me that come not there, but singeth those<sup>10</sup> that dwell there. Onely my counsayle vse, that is in writing, and me thou shalt finde secret, wishing thee alwayes fortunate, and if thou make me pertaker of thy sucresse, it shall not tourne to thy grieve, but as much as in mee lyeth, I will further thee.

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

**W**ELL *Psellus*, thou hast wrought that in me, which thou wishest, for if the baites that are layde for beautie be so ridiculous, I thinke it of as great effect in loue, to vse a Plaister as a<sup>20</sup> Potion.

I now vterly dissent from those that imagine Magicke to be the meanes, and consent with thee, that thinkest letters to be, which I will vse, and howe I speede I will tell thee, in the meane season pardon me, if I vse no longer aunswere, for well you know, that he that hath the fit of an Ague vpon him, hath no lust to talke but to<sup>25</sup> tumble, and Loue pinching me I haue more desire to chew vpon melancholy, then to dispute vpon Magicke, but heereafter I will make repaire vnto you, and what I now giue you in thanks, I will then requite with amends.

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

**H**ERE Gentlewomen you may see, how iustly men seeke to entrap you, when scornefully you goe about to reiect them, thinking<sup>35</sup> it not vnlawfull to vse Arte, when they perceiue you obstinate, their

2 neuer hurt or hindered any *E rest*      6 will I *E rest*      10 singeth *H rest*  
15 his] this *E rest*      25 list *E rest*

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

When *Phydias* first paynted, they vsed no colours, but blacke, white, redde, and yeolow: *Zeuxis* added greene, and euery one inuented a new shadowing. At the last it came to this passe, that he in painting deserued most prayse, that could sette downe most coulours: wherby ther was more contention kindeled about the colour, then the counterfaite, & greater emulation for varietie in shew, then workmanship in substaunce.

10 In the lyke manner hath it fallen out in Loue, when *Adam* wooed there was no pollycie, but playne dealyng, no colours but blacke and white. Affection was measured by faith, not by fancie: he was not curious, nor *Eue* cruell: he was not enamoured of hir beautie, nor she allured with his personage: and yet then was she the fairest  
15 woman in the worlde, and he the properest man. Since that time euery Louer hath put too a lynke, and made of a Ring, a Chaine, and an odde Corner, and framed of a playne Alley, a crooked knot, and of *Venus* Temple, *Dedalus* Laborinth. One curleth his hayre, thinking loue to be moued with faire lockes, an other layeth all his  
20 lyuing vppon his backe, iudging that women are wedded to brauerie, some vse discourses of Loue, to kindle affection, some ditties to allure the minde, some letters to stirre the appetite, diuers fighting to proue their manhoode, sundry sighing to shew their maladyes, many attempt with showes to please their Ladyes eyes, not few with  
25 Musicke to entice the eare: Insomuch that there is more strife now, who shal be the finest Louer, then who is the faithfulest.

This causeth you Gentlewomen, to picke out those that can court you, not those that loue you, and hee is accompted the best in your conceipts, that vseth most colours, not that sheweth greatest  
30 courtesie.

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

Heere-off it commeth that true louers receiuing a floute for their fayth, and a mocke for their good meaning, are enforced to seeke

4 *Zeuxis* *F* rest      5 this om. *H* rest      8 veritie *E* rest      11 no<sup>o</sup>] in  
*E* rest      14 by *E* rest      18 curled *F*-1623      19 lookes *E* rest      20  
10] in *E* rest      31 ye *AB*      33 the om. *E* rest

such meanes as might compell you, which you knowing impossible, maketh you the more disdainfull and them the more desperate. This then is my counsaile, that, you vse your louers lyke friends, and chuse them by their faith, not by the shew, but by the sound, neither by the waight, but by the touch, as you do golde: so shall you be 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, whome 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 poyson hir, that neuer 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 haue done? Follyes past, shall be worne out with faith to come, and my death shal shew my desire. Write *Philautus*, what sayest thou? write, no, no thy rude stile wil bewray thy meane estate, and thy rash attempt, will purchase thine ouerthrow. *Venus* deliyghteth to heare none but *Mercury*, *Pallas* wil be stolne of none but *Vlysses*, it must bee a smoothe tongue, and a sweete tale that can enchaunt *Vesta*.

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

I, but it is better to reueale thy loue, then conceale it, thou knowest not what bitter poyson lyeth in sweet words, remember *Psellus*, who by experience hath tried, 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 certeine that she that readeth suche toyes, will also aunswere them.

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

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

Onely this be secret in conueyaunce, which is the thing they chieflyest desire. Then write *Philautus* write, he that feareth euery bush, must neuer goe a birding, he that casteth all doubt, shal neuer be resolu'd in any thing. And this assure thy selfe that be thy letter  
 5 neuer so rude and barbarous, shee will reade it, and be it neuer so louing she will not shewe it, which were a thing contrary to hir honor, and the next way to call hir honestie into question. For thou hast heard, yea and thy selfe knowest, that Ladyes that vaunt of their Louers, or shewe their letters, are accompted in *Italy*  
 10 counterfait, and in *England* they are not thought currant.

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

¶ To the fayrest, *Camilla*.

15 **H**ARD is the choyce fayre Ladye, when one is compelled eyther by silence to dye with grieffe, or by writing to liue with shame: But so sweete is the desire of lyfe, and so sharpe are the passions of loue, that I am enforced to preferre an vnseemely suite,  
 20 before an vntimely death. Loth I haue bin to speake, and in dispayre to speede, the one proceeding of mine own cowardise, the other of thy crueltie. If thou enquire my name, I am the same *Philautus*, which for thy sake of late came disguised in a Maske, pleading custome for a priuiledge, and curtesie for a pardon. The  
 25 same *Philautus* which then in secret tearmes coloured his loue, and now with bitter teares bewrayes it. If thou nothing esteeme the brynish water that falleth from mine eyes, I would thou couldest see the warme blood that droppeth from my heart. Oftentimes I haue  
 30 wanne cheekes, my holow eies, my scalding sighes, my trëbling tongue, to forshew y<sup>t</sup> then, which I cōfesse now. Then consider with thy self *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,  
 35 would rather breede in thee an admiration, then a belief: only this I adde for the time, which the ende shall trye for a trueth, that if thy

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

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 faythfully, neyther to examine the worthynesse of my person, but the extremitie of my passions: so preferring my desarts before the length of time, and my desease, before the greatnes of my byrth, thou wilt eyther yeelde with equitie, or deny with reason, of both the which, although the greatest be on my side, yet the least shall not dislike me: for y<sup>t</sup> I haue alwayes found in thee a minde neyther repugnaunt to right, nor void of reson. If thou wouldst but permit me to talke with thee, or by writing suffer me at large to discourse w<sup>t</sup> thee, I doubt not but y<sup>t</sup>, both the cause of my loue wold be beleued, & 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 giftes vpon thee to kyll those that are caught, but to cure them. Those that are stunge with the Scorpion, are healed with the Scorpion, the fire that burneth, taketh away the heate of the burn, the Spider *Phalangium* that poysoneth, doth w<sup>t</sup> hir skinne make a playster for poyson, and shall thy beautie which is of force to winne all with loue, be of the crueltie to wound any with death? No *Camilla*, I take no lesse delight in thy fayre face, then pleasure in thy good conditions, assuring my selfe that for affection with-out lust, thou wilt not render malycy with-out cause.

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

*Thine euer, though  
he be neuer thine.  
Philautus.*

THIS Letter beeing coyned, hee studyed how hee myght conueie it, knowing it to be no lesse perrilous to trust those hee knewe not in so weightye a case, then dyffycult for him-selfe to haue

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

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

I Haue heard *Camilla*, of Phisitions, that there is nothing eyther more comfortable, or more profitable for the stomack or enflamed liuer, then a Poungranet, which if it be true, I am glad that I came in so good tyme with a medicine, seeing you were in so ill a time surprised with your maladie: and verily this will I saye, that there is not one Kernell but is able both to ease your paine, and to double your pleasure, and with that he gaue it hir, desiring that as she felte the working of the potion, so shee would consider of the Phisition.

*Camilla* with a smyling countenance, neyther suspecting the craft, nor the conueyer, answered him with these thankes.

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

10 at] as B

not giue him E rest

E rest

11 was there E rest

24 Pomgranet A rest

14 thus F rest

19 she should

28 to before her

way to preuent your disease, and me thinketh that you should be as carefull to worke meanes before it come, that you haue it not, as to vse meanes to expell it when you haue it.

I am content, answered *Camilla*, to trye your phisick, which as I know it can do me no great harme, so it may doe me much good. 5

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 10 redoundeth more prayse to the Phisition that hath a care to his charge, then to him that hath only a show of his Art. And I trust *Camilla* will better accept of the good will I haue to ridde hir of hir disease, then the gift, which must worke the effect.

Otherwise quoth *Camilla*, I were very much to blame, knowing 15 that in manye the behaiour of the man, hath wrought more then the force of the medicine. For I would alwayes haue my Phisition, of a cheerefull countenance, pleasauntly conceited, and well proportioned, that he might haue his sharpe Potions mixed with sweete counsayle, and his sower drugs mitigated with merry dis- 20 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, 25 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 perchance cause the disease, and so secret might the 30 grieffe be, that none could heale you, but he that hurte you, neither was your heart to be eased by any in-ward potion, but by some outward perswasion: and then it is no meruaile if the ministring of a few wordes, were more auayleable then Methridate.

Wel Gentleman said *Camilla*, I wil neither dispute in Phisick, 35 wherin I haue no skill, neither aunswere you, to your last surmise, which you seeme to leuell at, but thanking you once againe both for your gift & good will, we wil vse other communication, not forgetting

1 thinks *E rest*      28 Treacle *E rest*      32 by<sup>1</sup>] with *E rest*      34  
Mithridate *H rest*      36 least *E*      surmises *GE rest*

to aske for your friend *Euphues*, who hath not long time bene, where he might haue 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 shold seeme by long silence to incurre some suspition, he thought a bad excuse better then none at all, saying that *Euphues* now a dayes became so studious (or as he tearmed it, superstitious) that he could not himselfe so much, as haue his company.

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

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

Thus after much conference, many questions, and long time spent, 15 *Philautus* tooke his leaue, and beeing in his chamber, we will ther leaue him with such cogitations, as they commonly haue, that either attende the sentence of lyfe or death at the barre, or the aunswere of hope or dispaire of their loues, which none can set downe but he that hath them, for that they are not to be vttered by the coniecture 20 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, 25 at the last, inflamed with a kinde of cholar, for that she knew not what belonged to the perplexities of a louer, she requited his frawd and loue, with anger and hate, in these termes, or the lyke.

To *Philautus*.

I Did long time debate with my selfe *Philautus*, whether it might 30 stand with mine honour to send thee an aunswere, for comparing my place with thy person, me thought thy boldnes more, then either good māners in thee wold permit, or I with modestie could suffer. Yet at y<sup>e</sup> last, casting with my selfe, y<sup>t</sup> the heat of thy loue might cleaue be razed with y<sup>e</sup> coldnes of my letter, I thought it good to 35 commit an inconuenience, y<sup>t</sup> I might preuent a mischief, chusing rather to cut thee off short by rigour, then to giue thee any iot of hope by silence. Greene sores are to be dressed roughly, least they

8 was now a daies become *E rest*      10 hath om. *E rest*      12 spoyle]  
 soile *E rest*      13 sayd<sup>l</sup>] answered *E rest*      31 thy<sup>l</sup>] my *E rest*      34  
 taced *E rest*      thy *E rest*      35 I] it *E rest*      37 by] of *H rest*

fester, tetars to be drawn in the beginning least they spread, ring wormes to be anoynted when they first appeare, least they compasse y<sup>e</sup> whole body, & the assalts of loue to be beaten back at y<sup>e</sup> first siege, least they vndermine at y<sup>e</sup> second. Fire is to be quenched in y<sup>e</sup> spark, weedes are to be rooted in y<sup>e</sup> bud, follyes in y<sup>e</sup> blossome. 5 Thinking this morning to trye thy Phisick, I perceiued thy frawd, insomuch as the kernel y<sup>t</sup> shoulde haue cooled my stomack with moistnes, hath kindled it with cholar, making a flaming fire, wher it found but hot imbers, conuerting like the Spider a sweet floure into a bitter poyson. I am *Philautus* no *Italian* Lady, who commonly 10 are woed with leasings, & won with lust, entangled with 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 beleeeue them, and so farre from trusting any, that I suspect all: not that ther is in euery one, a practise to deceiue, 15 but that ther wanteth in me a capacitie to conceiue.

Seeke not then *Philautus* to make the tender twig crooked by Arte, which might haue growen streight by Nature. Corne is not to be gathered in the budde, but in the eare, nor fruite to be pulled from the tree when it is greene, but when it is mellow, nor Grapes 20 to bee cut for the presse, when they first rise, but when they are full ripe: nor young Ladies to be sued vnto, that are fitter for a rodde then a husbando, and meeter to beare blowes then children.

You must not think of vs as of those in your own country, that no sooner are out of the cradell, but they are sent to the court, and 25 woed some-times before they are weaned, which bringeth both the Nation and their names, not in question onely of dishonestie, but into oblique.

This I would haue thee to take for a flat aunswere, that I neither meane to loue thee, nor heereafter if thou follow thy sute to heare 30 thee. Thy first practise in the Masque I did not allow, the seconde by thy writing I mislyke, if thou attempt the third meanes, thou wilt enforce me to vtter that, which modestie now maketh me to conceale.

If thy good will be so great as thou tellest, seeke to mitigate it by 35 reason or time, I thanke thee for it, but I can-not requit it, vnlesse either thou wert not *Philautus*, or I not *Camilla*. Thus pardoning

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

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

*Neither thine, nor hir owne,  
Camilla.*

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

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

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

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

30 With y<sup>t</sup> the Gentlewomen clusted about them both, eyther to hear how cunningly *Philautus* could conster, or how readily *Camilla* could conceiue. It fell out that they turned to such a place, as turned them all to a blanke, where it was reasoned, whether loue came at the sodeine viewe of beautie, or by long experience of vertue,  
35 a long disputation was like to ensue, had not *Camilla* cut it off before they could ioyne issue, as one not willing in y<sup>e</sup> company of *Philautus* eyther to talke of loue, or thinke of loue, least eyther hee

5 in *E rest*    Petrark *F rest*: petrack *MA*: Petracke *BGE*    10 Arbour  
*E rest*    20 that] the *E rest*    23 a<sup>1</sup> om. *H rest*    24 petracke *AB*:  
Petracke *DE*    26 was om. *E rest*    29 Petrark *F rest*: petracke *M-E*  
31 cunning *E rest*

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

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

*Philautus* no sooner entred his chamber, but he read hir 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 fareth with thee, as it doth with the Harpey, which hauing made one 15 astonied with hir fayre sight, turneth him into a stone with hir venemous saour, and with me as it doth with those that view the *Basiliske*, whose eyes procure delight to the looker at the first glymse, and death at the second glaunce.

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

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

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

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

Thus Gentlewoemen, *Philautus* resembleth the Uiper, who beeing stricken with a reede lyeth as he were dead, but stricken the second  
 15 tyme, recouereth his strēgth: hauing his answer at the first in y<sup>e</sup> masque, he was almost amased, and nowe againe denied, he is animated, presuming thus much vpon y<sup>e</sup> good dispositiō and kindnesse of woemen, that the higher they sit, the lower they looke, and the more they seeme at the first to loth, the more they loue at the  
 20 last. Whose iudgement as I am not altogether to allow, so can I not in some respect mislike. For in this they resemble the Crocodile, who when one approacheth neere vnto him, gathereth vp him-self into the roundnesse of a ball, but running from him, stretcheth him-self into the length of a tree. The willing resistance of women  
 25 was y<sup>e</sup> cause y<sup>t</sup> made *Arellius* (whose arte was only to draw women) to paynt *Venus Cnydia* catching at the ball with hir hand, which she seemed to spurn at with hir foote. And in this poynt they are not vnlike vnto the Mirre Tree, which being hewed, gathereth in his sappe, but not moued, poureth it out like sirrop. Woemen are  
 30 neuer more coye then when they are beloued, yet in their mindes neuer lesse constant, seeming to tye themselus to the mast of the shippe with *Vlysses*, when they are wooed, with a strong Cable: which being well discerned is a twine threed: throwing a stone at the head of him, vnto whome they immediately cast out an aple,  
 35 of which their gentle nature *Philautus* being perswaded, followed his suit againe in this manner.

5 blisseth *B rest* 6 in'] in in *M* 7 thy *E rest* 8 that'] shalt *E rest*  
 11 happen] sharpen *B* 12 accidents *GE rest* 14 he] it *E rest* 15  
 y<sup>e</sup>] a *GE rest* 23 the] a *E* 25 Arellius *M-E*: Aurelius *H rest* 27  
 feete *H rest* 28 Mirre] Mirt *M* hewen *E rest* 34 immediatly  
 they *E rest* fourth *E rest*

*Philautus to the faire, Camilla.*

I Cannot tell (*Camilla*) whether thy ingratitude be greater, or my misfortune, for perusing the few lynes thou gauest me, I found as small hope of my loue as of thy courtesie. But so extreme are the passions of loue, that the more thou seekest to quench them by 5 disdayne, the greater flame thou encreasest by desire. Not vnlyke vnto *Iupiters* Well, which extinguisheth 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. 10

I am not he *Camilla* that will leaue the Rose, bicause I pricked my finger, or forsake the golde that lyeth in the hot fire, for that I burnt my hande, or refuse the sweete Chesnut, for that it is couered with sharpe huskes. The minde of a faithfull louer, is neither to be daunted with despite, nor afrighted with daunger. 15 For as the Load-stone, what winde soeuer blowe, tourneth alwayes to the North, or as *Aristotles Quadratus*, which way soeuer you tourne it, is alwayes constant: so the faith of *Philautus*, is euermore applyed to the loue of *Camilla*, neither to be remoued with any winde, or rolled with any force. But to thy letter. 20

Thou saist greene wounds are to be dressed roughly least they fester: certainly thou speakest lyke a good Chyrurgian, but dealest lyke one vnskillfull, for making a great wound, thou putttest in a small tent, cutting the flesh that is sound, before thou cure the place that is sore: striking the veyne with a knife, which thou shouldest stop 15 with lynt. And so hast thou drawn my tetter, (I vse thine owne terme) that in seeking to spoyle it in my chinne, thou hast spreade it ouer my body.

Thou addest thou art no *Italian* Lady, I answer, would thou wert, not that I would haue thee wooed, as thou sayst they are, but 30 that I might win thee as thou now art: and yet this I dare say, though not to excuse al, or to disgrace thee, y<sup>t</sup> some there are in *Italy* too wise to be caught with leasings, and too honest to be entangled with lust, and as wary to eschue sinne, as they are willing

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

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

Thou alleadgest thy youth and allowest thy wisdome, the one not apt to know y<sup>e</sup> impressions of loue, the other suspitious not to  
5 beleue them. Truly *Camilla* I haue heard, that young is the Goose y<sup>t</sup> wil eate no Oates, and a very ill Cocke that will not crow before he be olde, and no right Lyon, that will not feede on hard  
meat, before he tast sweet milke, and a tender Uirgin God knowes it must be, that measureth hir affections by hir age, when as  
10 naturally they are enclyned (which thou perticularly puttest to our country) to play the brides, before they be able to dresse their heades.

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

But my good *Camilla*, I am as vnwillyng to confute any thing thou speakest, as I am thou shouldst vtter it: insomuch as I would sweare the Crow were white, if thou shouldst but say it.

My good will is greater than I can expresse, and thy courtesie  
20 lesse then I deserue: thy counsaile 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 fatall destenie.

Thine euer, though he  
be neuer thine.

*Philautus.*

25  
30  
35  
THIS letter he thought by no meanes better to be conueyed, 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 diuers other Ladyes and Gentlewomen, which came aswell to recreate themselues for pleasure, as to visite *Camilla*, whom they all loued. *Philautus* somewhat boldened by acquaintaunce,  
courteous by nature, and courtly by countenance, saluted them al with such termes, as he thought meete for such personages, not forgetting to call *Camilla* his schollar, when she had schooled him being hir master.

14 easie E rest

21 is before of F rest

36 such<sup>n</sup>] their E rest

One of the Ladies who delighted much in mirth, seeing *Philautus* desired *Cavell* to scattistry, saide vnto him.

**G**entleman, what flower like you best in all this border, heere be faire Roses, sweete Violets, fragrant primroses, heere wil be Hy-flowers, Carnations, sops in wine, sweet Iohns, and what may either please you for sight, or delight you with sauour: loth we are you should haue a Puse of all, yet willing to giue you one, not y<sup>t</sup> which shal looke best, but such a one as you shal lyke best. *Philautus* ceasing no opportunite, y<sup>t</sup> might either manifest his affection or commend his wit, answered hir thus. 10

Lady, of so many sweet floures to chuse the best, it is harde, seeing they be all so good, if I shoulde preferre the fairest before the sweetest you would happely imagine that either I were stopped in the nose, or wanton in the eyes, if the sweetness before the beantie, then would you gesse me either to lye with sauours, or to haue no iudgement in colours, but to tell my minde (vpon correction be it spoken of all flowers, I loue a faire woman.

In deede quoth *Flauia* (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 neuer be drye Hay, but when y<sup>e</sup> flower of their youth (being slipped too young) shall fade before they be olde, then I dare saye, you would chaunge your faire flower for a weede, and the woman you loued then, for the worst violet you refuse now. 15

Lady answered *Philautus*, it is a signe that beantie was no niggard of hir slippes in this gardein, and very enuious to other grounds, seing heere are so many in one Plot, as I shall neuer finde more in all *Italy*, whether the reason be the heate which killeth them, or the country that cannot beare them. As for plucking<sup>20</sup> them vp soone, in y<sup>t</sup> we shew the desire we haue to them, not the malyce. Where you coniecture, that men haue no respect to things when they be olde, I cannot consent to your saying for well doe they know that it fareth with women as it doth with the Mulbery tree, which the elder it is, the younger it seemeth, and therefore hath it<sup>25</sup> growen to a Prouerb in *Italy*, whē one see-eth a woman striken in

13 happilie *E*-1623: haply 1630-36      15 sauour *E rest*      30 pulling  
*E rest*      31 to] vnto *H rest*      33 but before consent *E rest*      they<sup>21</sup>] you  
*E rest*      36 one] on *M*

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

*Flavia* would not so leaue him, but thus replied to him.

5 **Y**OU are very amorous Gentleman, otherwise you wold not take the defence of that thing which most men contemne, and women will not confesse. For where-as you goe about to currey fauour, you make a fault, either in praying vs too much, which we accompt in *Englande* flatterye, or pleasing your selfe in your  
10 owne minde, which wise men esteeme as folly. For when you endeaouour to proue that woemen the older they are, the fayrer they looke, you thinke them eyther very credulous to beleuee, or your talke verye effectuall to perswade. But as cunning as you are in your *Pater noster*, I will add one Article more to your *Crede*, that  
15 is, you may speak in matters of loue what you will, but women will beleuee but what they lyst, and in extolling their beauties, they giue more credit to their owne glasses, then mens glasses.

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

*Philautus* not shrinking for an Aprill showre, followed the chace in this manner.

Lady, I neither flatter you nor please my selfe (although it pleaseth you so to coniecture) for I haue alwayes obserued this, that to stand  
25 too much in mine owne conceite would gaine me little, and to claw those of whome I sought for no benefite, woulde profit me lesse: yet was I neuer so ill brought vp, but that I could when time and place should serue, giue euery one I lyked their iust commendation, vnlesse it were among those that were with-out comparison: offending  
30 in nothing but in this, that beeing too curious in praising my Lady, I was like to the Painter *Protogenes*, who could neuer leaue when his worke was well, which faulte is to be excused in him, because hee would make it better, and may be borne with in mee, for that I wish it excellent. Touching your first demaund which you seeme  
35 againe to vrge in your last discourse, I say of al flowers I loue the

2 colours *E rest*    11 elder *E rest*    they<sup>1</sup>] the *M*    12 credulous *E*  
13 you] yru *A*: your *H*    14 will be bolde to adde *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.* *B reads within for with in*

Rose best, yet with this condition, because I wil not eate my word, I like a faire Lady well. Then quoth *Flavia* since you wil needes ioyne the flower with the woman, amonge all vs (& speake not partially) call hir your Rose y<sup>t</sup> you most regarde, and if she deny that name, we will enioyne hir a penance for hir pride, & rewarde 5 you with a violet for your paynes.

*Philautus* being driuen to this shift wished him selfe in his chamber, for this he thought that if he shoulde choose *Camilla* she woulde not accept it, if an other, she might iustly reiect him. If he shoulde discouer his loue, then woulde *Camilla* thinke him 10 not to be secrete, if concele it, not to be feruent: besides all, the Ladyes woulde espie his loue and preuent it, or *Camilla* despise his offer, and not regarde it. While he was thus in a deepe meditation, *Flavia* wakened him saying, why Gentleman are you in a dreame, or is there none heere worthy to make choyce of, or 15 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 resolue with himselfe what to doe, but at the last, loue whiche neither regardeth what it speaketh, nor where, he replied thus at all aduentures. 20

Ladyes and Gentlewomen, I woulde I were so fortunate that I might choose euery one of you for a flower, and then would I boldly affirme that I coulde shewe the fayrest poesie in the worlde, but follye it is for me to wish that being a slaue, which none can hope for, that is an Emperour. If I make my choyse I shall 25 speede so well as he that enioyeth all *Europe*. And with that gathering a rose he gaue it to *Camilla*, whose coulour so encreasd as one would haue iudged al hir face to haue been a Rose, had it not bene stayned with a naturall whitnesse, which made hir to excell the Rose. 30

*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 ouerseene to take hir before the Ladie *Flavia*, or els disposed to giue hir a mocke about the rest in the companie. 35

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

5 enioyne <i>B</i>	7 this] his <i>E rest</i>	9 might] may <i>F rest</i>	11
besides, all the <i>A rest</i>	15 your before choise <i>E rest</i>	18 with <i>om. E rest</i>	
19 neither] neuer <i>E rest</i>	20 he <i>om. E rest</i>	21 I <sup>t</sup> <i>om. E rest</i>	
23 poesie <i>ABE rest</i>			

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

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

<sup>10</sup> *Camilla* who was loth to be accompted in any company coye, endeoured in the presence of the Ladie *Flauia* to be very curteous, and gathered for *Philautus* a posie of all the finest flowers in the Garden, saying thus vnto him, I hope you will not be offended *Philautus* in that I coulde not be your Rose, but imputing the <sup>15</sup> faulte rather to destinie then discourtesie.

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

<sup>20</sup> *Philautus* was inuited to dinner, so that he could no longer stay, but pulling out the booke wherein his letter was enclosed, he deliuered it to *Camilla*, taking his humble leaue of the Lady *Flauia* and the rest of the Gentlewomen.

When he was gone there fell much talke of him between the <sup>25</sup> Gentlewomen, one commending his wit, an other his personage, some his fauour, all his good conditions insomuch that the Ladie *Flauia* bound it with an othe, that she thought him both wise and honest.

When the company was dissolued, *Camilla* not thinking to receiue <sup>30</sup> an aunswere, but a lecture, went to hir Italian booke where shee founde the letter of *Philautus*, who without any further aduise, as one very much offended, or in a great heate, sent him this bone to gnawe vppon.

*To Philautus.*

<sup>35</sup> Sufficed it not thee *Philautus* to bewraie thy follies & moue my pacience, but thou must also procure in me a minde to reuenge, & to thy selfe the meanes of a farther perill? Where

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

sweetest thou shouldst not being instructed to be bold, thou shouldst  
 growe impudent? If being suffered to be familiar thou shouldst  
 wante more followe? But it is amongst hisdaies is the demeanor  
 of young Gentlemen such that when they haue bene once welcome  
 in house, they thinke themselves worthy to court any Lady by  
 themselves when they imagine they see singular audacities which  
 we doe not receive from their suscitresse, thinking women are to  
 be desired by their sweet & comely conceits, as the straw is  
 by the *Amber* or the pearl by the *Lambrooke*, or the gold by the  
*Amber* *Chrysocholla*.

10

But as there is no serpent that can breede in the Box tree for  
 the bitterness, nor will hee in the Cypres tree for the bitterness,  
 so is there no kind of poysoned liver that shall enter into my heart  
 which is hardened like the *Adamant*, nor take delight in my words,  
 which shall be more bitter then Gall.

15

It flieth with thee *Pillanus*, as with the drone, who hauing lost  
 his owne wings, seeks to spoile the Bees of theirs, & thou being  
 clipped of thy *Eberie* goest about to bereane me of mine, not farre  
 differing from the nature of Dragons, who sucking blood out of the  
*Elephant*, kill him, and with the same, poysen themselves: & it  
 may be that by the same meanes that thou takest in hande to  
 inueigle my minde, thou entrap thine owne: a iust reward, for so  
 vnjust dealing and a fit reuenge for so vnkinde a regard.

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

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

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

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

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

But as to be without haire, amongst y<sup>e</sup> *Mycanions*, is accōpted no shame, because they be al borne balde, so in *Italy* to lyue in loue, is thought no fault, for that there they are all giuen to lust, which maketh thee to coniecture, that we in *England* reckon loue as y<sup>e</sup> chieftest vertue, which we abhorre as y<sup>e</sup> greatest vice, which groweth lyke the Iuie about the trees, and killeth them by cullyng them. Thou arte alwayes talking of Loue, and applying both thy witte and thy wealth in that idle trade: only for that thou thinkest thy selfe amiable, not vnlyke vnto the Hedgehogge, who euermore lodgeth in the thornes, because he himselfe is full of prickells.

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

The Uiolet Ladie *Flauia* bestowed on thee, I wishe thee, and if thou lyke it, I will further thee, otherwise if thou persist in thine olde follyes, wherby to encrease my new griefes, I will neither come where thou art, nor shalt thou haue accesse to the place where I am. For as little agreement shal there be betweene vs, as is betwixt the Uine, and the Cabish, the Oke and the Olyue tree, the Serpent and the Ash tree, the yron and *Theamedes*.

And if euer thou diddest loue me, manifest it in this, that heereafter thou neuer write to mee, so shall I both be perswaded of thy faith, and eased of mine owne feare. But if thou attempt againe to wring water out of the Pommice, thou shalt but bewraye thy falshoode, and augment thy shame, and my seueritie.

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

LUCIUS AND HIS ENGLAND

For thus I swear, by his whose legions can neuer dye, *Vesta*, and  
by his whose deities are not to be broken, *Diana*, that I will neuer  
consent to loose him, whose sight if I may so say with modestie) is  
more precious than the rest of the world.

If this answer will not content thee, I will shew thy letters, &  
discuss thy love, and make thee ashamed to vndertake that, which  
thou canst neuer bring to passe. And so I ende, thine, if thou  
leaste it be mine.

*Camilla.*

**C**amilla dispatched this letter with speede, and sent it to  
*Pillander* by his man, which *Pillander* having read, I commit  
the plight he was in, to the consideration of you Gentlemen that  
have been in the like: he tore his haire, rent his clothes, and fell  
from the passions of a Lover to the pangues of phrensie, but at the  
last calling his wives to him, forgetting both the charge *Camilla* 15  
gave him, and the contents of his Letter, hee greeted hir immediately  
agayne, with an answer by his owne Messenger in this manner.

*To the cruell Camilla,  
greeting.*

**I**F I were as farre in thy bookes to be beleued, as thou art in  
mine to be beloued, thou shouldest either soone be made  
a wife, or euer remaine a Uirgin, 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 Loue, 25  
by the ende of my lyfe, the affects of the one shal appeare by the  
effects of the other.

When as neither solempne oath nor sound perswasion, nor any  
reason can worke in thee a remorse, I meane by death to shew my  
desire, the which the sooner it commeth, the sweeter it shalbe, and 30  
the shortnes of the force, shal abate the sharpnes of the sorrow.  
I cannot tel whether thou laugh at my folly, or lament my phrensie,  
but this I say, & with salt teares trickling down my cheekes, I swere,  
yt thou neuer foundst more plesure in reiecting my loue, then thou  
shalt feele paine in remēbring my losse, & as bitter shal lyfe be to 35

7 cannesse B: canst E rest      11 omit E rest      14 pangues G      15  
wit H rest      16 immedialye M      26 effects E: affect 1623-36      33  
swears A rest      35 feele] finde E rest

thee, as death to me, and as sorrowfull shal my friends be to see thee prosper, as thine glad to see me perish.

Thou thinkest all I write, of course, and makest all I speake, of small accompt: but God who reuengeth the periuries of the  
5 dissembler, is witness of my truth, of whom I desire no longer to lyue, thē I meane simply to loue.

I will not vse many wordes, for if thou be wise, few are sufficient, if froward, superfluous: one lyne is inough, if thou be courteous, one word too much, if thou be cruell. Yet this I adde and that  
10 in bitterness of soule, that neither my hande dareth write that, which my heart intendeth, nor my tongue vtter that, which my hande shall execute. And so fare-well, vnto whom onely I wish well.

*Thine euer, though  
shortly neuer.  
Philautus.*

15

THIS Letter beeing written in the extremitie of his rage, he sent by him that brought hers. *Camilla* perceiuing a fresh reply, was not a little melancholy, but digesting it with company, & burning the letter, she determined neuer to write to him, nor after y<sup>t</sup> to see  
20 him, so resolute was she in hir opinion, I dare not say obstinate least you gentlewomen shoulde take pepper in the nose, when I put but salt to your mouthes. But this I dare boldly affirme, that Ladies are to be woed with *Appelles* pencill, *Orpheus* Harpe, *Mercuries* tongue, *Adonis* beautie, *Crasus* welth, or els neuer to be wone, for  
25 their bewties being blased, their eares tickled, their mindes moued, their eyes pleased, there appitite satisfied, their coffers filled, when they haue al thinges they shoulde haue and would haue, then men neede not to stande in doubt of their comming, but of their constancie.

30 But let me followe *Philautus*, who nowe both loathing his life and cursing his lucke, called to remembrance his old friend *Euphues*, whom he was wont to haue alwayes in mirth a pleasant companiō, in grieve a comforter, in al his life the only stay of his lybertie, the discourtesie which hee offered him so encreased his greefe, that he  
35 fell into these termes of rage, as one either in an extascie, or in a lunacie.

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

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

22 to] in *AB*

24 to om. *E rest*

my selfe guilty, why vse I to glose, I haue vniustly my good *Euphues*, picked a quarrel against thee, forgetting the counsell thou gauest me, & despising that which I nowe desire. Which as often as I call to my minde, I cannot but blush to my selfe for shame, and fall out with my selfe for anger. For in falling out with thee, I haue done 5 no otherwise then he that desiring to saile 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 anothers backe, seeketh to stoppe his breath.

It was in thee *Euphues* that I put all my trust, & yet vpon thee 10 that I powred out all my mallice, more cruel then the Crocadile, who suffereth the birde to breede in hir mouth, y<sup>t</sup> 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 accustomed kindnesse 15 forgiue, that my vnbridled furie did commit, I will hereafter be as willing to be thy seruant, as I am now desirous to be thy friend, and as redie to take an iniurie, as I was to giue an offence.

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

*Philautus.*

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

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

*Euphues to him, that was  
his Philautus.*

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

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

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

15 The wine *Maroneum* which thou cōmendest, & the salt groūd which thou inferrest, y<sup>e</sup> one is neither fit for thy drinking, nor the other for thy tast, for such strong Wines will ouercome such lyght wits, and so good salt cannot relysh in so vnsauory a mouth, neither as thou desirest to applye them, can they stande thee in steede. For  
20 often-times haue I found much water in thy deedes, but not one drop of such wine, & the ground where salte should grow, but neuer one come that had sauour.

After many reasons to conclude, that iarres were requisit, thou fallest to a kinde of submission, which I meruayle at: For if I gaue  
25 no cause, why diddest thou picke a quarrell: if any, why shouldest thou craue a pardon? If thou canst defie thy best friend, what wilt thou doe to thine enemy? Certainly this must needes ensue, that if thou canst not be constant to thy friend, when he doth thee good, thou wilt neuer beare w<sup>t</sup> him, when hee shall do thee harme:  
30 thou that seekest to spil the bloud of the innocent, canst shew small mercye to an offender: thou that treadest a Worme on y<sup>e</sup> taile, wilt crush a Waspe on the head: thou that art angry for no cause, wilt I thinke runne madde for a light occasion.

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

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

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

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

I had as lief *Philautus* haue a wound that inwardly might lyghtly grieue me, then a scar that outwardly should greatly shame me.

In that thou seemest so earnest to craue attonemēt thou causest 5 me y<sup>e</sup> more to suspect thy truth: for either thou art cōpelled by necessitie, & then it is not worth thankes, or els disposed againe to abuse me, and then it deserueth reuenge. Eeles cannot be helde in a wet hande, yet are they stayed with a bitter Figge leafe, the Lamprey is not to be killed with a cudgel, yet is she spoiled with 10 a cane, so friends that are so slipperie, and wauering in all their dealyngs are not to be kept with fayre and smooth talke, but with rough and sharp taunts: and contrariwise, those which with blowes, are not to be reformed, are oftentimes wonne with light perswasions.

Which way I should vse thee I know not, for now a sharpe word 15 moued thee, when otherwhiles a sword wil not, then a friendly checke killeth thee, when a razor cannot rase thee.

But to conclude *Philautus*, it fareth with me now, as with those, that haue bene once bitten with y<sup>e</sup> Scorpion, who neuer after feele anye sting, either of the Waspe, or the Hornet, or the Bee, for 20 I hauing bene pricked with thy falsehoode shall neuer I hope againe be touched with any other dissembler, flatterer, or fickle friend.

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

Yet if I were as fully perswaded of thy conuersion, as thou wouldest haue mee of thy confession, I might happely doe that, which now I will not. 30

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

*Thine once,  
Euphues.* 31

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

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

sute & amendment, & therefore as one beating his yron that he might frame it while it were hoat, answered him in this manner.

*To mine onely friend,  
Euphues.*

1 **T**Here is no bone so hard but being laid in vineger, it may be wrought, nor Iuory so tough, but seasoned with *Zutho* it may be engrauen, nor Box so knottie, that dipped in oyle can-not be carued, and can ther be a heart in *Euphues*, which neither will yeelde to softnesse with gentle perswasions, nor true perseueraunce? What  
10 canst thou require at my hande, that I will deny thee? haue I broken the league of friendship? I confesse it, haue I misused thee in termes, I will not deny it. But being sorrowfull for either, why shouldest not thou forgiue both.

Water is praysed for that it sauoueth of nothing, Fire, for that it  
15 yeeldeth to nothing: & such should the nature of a true friend be, that it should not sauour of any rigour, and such the effect, that it may not be conquered with any offence: Otherwise, faith put into the breast that beareth grudges, or contracted with him that can remember griefes, is not vnlyke vnto Wine poured into Firre vessels,  
20 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 & vntract-  
25 able, bring them to a good pace, with a gentle rayne, not with a sharp spurre, or as the *Scythians* ruled their slaues not with cruell weapons, but with the shewe of small whippes. Then *Euphues* consider with thy selfe what I may be, not what I haue beene, and forsake me not for that I deceiued thee, if thou doe, thy discourtesie  
30 wil breede my destruction.

For as there is no beast that toucheth the hearbe whereon the Beare hath brethed, so there is no man that will come neere him, vpon whom the suspicion of deceit is fastened.

Concerning my life passed, I conceale it, though to thee I meane  
35 hereafter to confesse it: yet hath it not beene so wicked y<sup>t</sup> thou shouldest be ashamed, though so infortunate, that I am greued. Consider we are in England, where our demeanour will be narrowly

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

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

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

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

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

*Philautus.*

**P***hilautus* did not sleepe about his busines, but presētly sent this letter, thinking that if once he could fasten friendship againe vpon *Euphues*, that by his meanes he should compasse his loue with *Camilla*, and yet this I durst affirme, that *Philautus* was both willing to haue *Euphues*, and sorrowfull that he lost him by his owne lauishnes.

*Euphues* perused this letter oftentimes being in a mammering what to aunswere, at the last he determined once againe to lie a loofe, thinking that if *Philautus* meant faithfully, he woulde not desist from his suite, and therefore he returned salutations in this manner.

*Euphues to Philautus.*

**T**Here is an hearbe in India *Philautus* of plesant 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 deceiued with thy leasings.

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

I a wrie] awrye A rest we before vse A rest 16 this] his A rest 25  
salutation E rest 33 leasing H rest 34 Tila E rest

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

Thou settest downe the office of a friend, which if thou couldst as well performe as thou canst describe, I woulde be as willing to confirme 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 warme thee.

So the friende in whome there was no intent to offende, may<sup>10</sup> thorowe the sinister dealings of his fellowe bee turned to heate, beeing before colde, and the faith which wrought like a flame in him, be quenched and haue no sparke.

The powring of Wine into Firre vessels serueth thee to no purpose, for if it be good Wine, there is no man so foolish to put into Firre,<sup>15</sup> if bad, who woulde power into better then Firre.

Mustie Caskes are fitte for rotten Grapes, a barrel of poisoned liue is good ynough for a tunne of stinking Oyle, and crueltie too milde a medicine for crafte

Howe Musitions tune their instruments I knowe, but how a man<sup>20</sup> should temper his friend I cannot tel, yet oftentimes the string breaketh that the Musition seeketh to tune, & the friend cracketh which good counsell shoulde tame, such coltes are to be ridden with a sharpe snafle, not with a pleasant bitte, and little will the Sithian whippe be regarded, where the sharpnes of the sword is<sup>25</sup> derided.

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

But learne *Philautus* to liue hereafter as though thou shouldest<sup>30</sup> 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 displese him, or for malice to deceiue him, know this y<sup>t</sup> 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<sup>35</sup> knowe them, that the best friende is worse then a foe, if a man doe not vse him.

Methridate must be taken inwardly, not spread on plaisters, purgations must be vsed like drink, not like bathes, the counsaile of

<sup>12</sup> quenched *M*      <sup>14</sup> it before into *A rest*      <sup>15</sup> powre *ABH rest* :  
 poure *GEF*    <sup>26</sup> haue] bath *E*    <sup>35</sup> that] and *E rest*    <sup>37</sup> on] in *E rest*

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

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

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

For absenting my selfe, I hope they can take no cause of offence, 15 neither that I knowe haue I giuen any. I loue not to be bold, yet would I be welcome, but gestic and fish say we in *Athens* are euer stale within three dayes, shortly I will visite them, and excuse my selfe, in the meane season I thinke so well of them, as it is possible for a man to thinke of women, and how well that is, I appeale to 20 thee who alwayes madest them no worse then sancts in heauen, and shrines in no worse place then thy heart.

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

*Euphues.*

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

1 to<sup>3</sup> om. *E* rest    12 thō] him *B*    17 gueses *A* rest, except guesses 1623  
 19 it om. *E* rest    21 Saints *E* rest    22 shrines so all    24 so om. *AB*  
 25 be om. *A* rest, *E* rest placing colon after in vs    26 diuers before manners  
*GE* rest    that om. *GE* rest    32 any] an *E* rest    33 he might om. *E* rest  
 34 tune] time *E* rest

*To Euphues health in body,  
and quietnesse in minde.*

IN Musicke there are many discords, before there can be framed  
a *Diapason*, and in contracting of good will, many iarres before  
5 there be established a friendship, but by these meanes, the Musicke  
is more sweet, and the amitie more sound. I haue receiued thy  
letter, where-in there is as much good counsaile contened as either  
I would wish, or thou thy selfe couldest giue: but euer thou harpest  
on that string, which long since was out of tune, but now is broken,  
10 my inconstancie.

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

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

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

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

This one thing touching my selfe I saye, and before him that  
seeth all things I sweare, that heereafter I wil neither dissemble to  
30 delude thee, nor pick quarrells to fall out with thee, thou shalt finde  
me constât to one, faithlesse to none, in prayer deuout, in māners  
reformed, in lyfe chaste, in words modest: not framing my fancie to  
the humour of loue, but my deedes to the rule of zeale: And such  
a man as heere-tofore merilye thou saidest I was, but now truly thou  
35 shalt see I am, and as I know thou art.

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

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

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

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

*Philautus.*

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

*Euphues to his friend,*

*Philautus.*

**N**Etells *Philautus* haue no prickells, yet they sting, and wordes haue 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 skinne, that when one looketh it shold keepe him warme, it fetcheth bloud, and thy smooth talke, thy sweete promises, may when I shal thinke to haue them 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 meane.

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

But this take for a warning, if euer thou iarre, when thou shouldest iest, or follow thine owne will, when thou art to heare my counsaile, then will I depart from thee, and so display thee, as none that is wise shall trust thee, nor any that is honest shall lyue with thee.

6 thine] his <i>GE rest</i>	13 in <sup>1</sup> om. <i>H rest</i>	20 prickells] pricks <i>E rest</i>
21 thou] they <i>E rest</i>	26 corasiue <i>E rest</i>	27 wil] wl <i>M</i>
<i>E rest</i>	34 counsaile] counsels <i>H rest</i>	31 my one —
		36 or <i>E rest</i>

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

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

No, no *Philautus*, thou art to young to wooe in *England*, though olde inough 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 experte in loue, hauing learned in this time of their long peace, euery wrinckle that is to be seene or imagined.

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

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

But I cannot but meruayle at thy audacitie, that thou diddest once dare to moue hir to loue, whom I alwayes feared to sollicite in questioning, aswel doubting to be grauelled by hir quicke and ready witte, as to bee confuted, by hir graue and wyse aunsweres.

But thou wilt saye, she was of no great birth, of meaner parentage then thy selfe. I but *Philautus* they be most noble who are commended more for their perfection, then their petegree, and let this suffice thee that hir honour consisted in vertue, bewtie, witte, not bloode, auncestors, antiquitie. But more of this at our next meeting, where I thinke I shal bee merry to heere the discourse of thy madnesse, for I imagine to my selfe that shee handled thee verye hardely, considering both the place shee serued in, and the person that serued hir. And sure I am shee did not hang for thy mowing.

A *Phoenix* is no foode for *Philautus*, that dayntie toothe of thine must bee pulled out, els wilt thou surfette with desire, and that

1 thy] the B      Letters E rest      4 or] and E rest      11 his<sup>1</sup>] the  
GE rest      13 to be om. GE rest      16 to<sup>1</sup>] in E rest      attention]  
intention GE rest      21 to<sup>1</sup>] by E rest      25 questioning M      29  
pedegree E-H 1636: pedegree 1617-31      37 surfecte M

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

I will this euening come to thy lodging, where wee will conferre. And till then, I commende mee to thee.

*Thine euer to vse, if  
thou be thine owne.*

*Euphues.*

THIS letter was so thankfully receiued of *Philautus*, that he almost ranne beyonde himselfe for ioye, preparing all thinges necessary for the entertainement of his friende, who at the houre appointed fayled not.

Many embracings there were, much straunge curtesie, many pretie glaunces, being almost for the time but straungers bicause of their long absence.

But growing to questioning one with another, they fell to the whole discourse of *Philautus* loue, who left out nothing that before I put in, which I must omitte, least I set before you, Colewortes twise sodden, whiche will both offende your eares which I seeke to delight and trouble my hande which I couet to ease.

But this I am sure that *Euphues* conclusion was this, betweene waking and winking, that our English Ladies and Gentlewomen were so cunning in loue, that the labour were more easie in *Italie* to wed one and burie hir, then heere to 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 controuersie 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 hearing, if one be wittie, by desertes if one be curteous, by desire, if one be vertuous, which I woulde not knowe to this intent that I might bee instructed howe to winne any of you. but to the ende I might wonder at you all: For if there be in loue an arte, then doe I not meruaile to see men that euerie way are to bee beloued, so oftentimes to be reiected. But so secreate is this matter, that pertheyning nothing to our sex, I will not farther enquire of it, least happily in gessing what art woemen vse in loue, I shoul-

I picked *A rest* wilt] will it *A rest* 13 biauise *B* 15 questioning =  
23 one<sup>s</sup> om. *E rest* 27 there be] it breede *E rest* 35 that om. *A rest*  
36 happely *AB*: haply 1630-36

minister an art they neuer before knewe: And so in thinking to bewray the bayte that hath caught one, I giue them a nette to drawe many, putting a sworde into the hande, where there is but a sheath, teaching them to strike, that put vs to our tryings by warding, whiche woulde double our 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 bewties make you not couetous of your almes towards true louers, so other mens flatterie make you not prodigall of your honours towards dissemblers. Let not them that speake fairest be beleueed soonest, for true loue lacketh a tongue, and is tryed by the eyes, whiche in a hearte that meaneth well, are as farre from wanton glaunces, as the minde is from idle thoughts.

And this art I will giue you, which we men doe commonly practise, if you beholde any one that either your curtesie hath allured, or your beautie, or both, triumph not ouer him, but the more earnest you see him, the more redie be to followe him, & when he thinketh himselfe neerest, let him be farthest off: Then if he take that with patience, assure your selfe he cannot be faithlesse.

He that Angleth plucketh the bayte away when he is neere a byte, to the ende the fish may be more eager to swallowe the hooke, birds are trayned with a sweet call, but caught with a broade nette: and louers come with fayre lookes, but are entangled with disdainfull eyes.

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

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

The next morning when they were rysen they went into a gallerie, where *Euphues*, who perceiued *Philautus* grieuously perplexed for the loue of *Camilla*, beganne thus betweene iest and earnest to talke with him.

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

1 knewe before *E rest*      2 one] me *H rest*      10 flatteries *E rest*      12  
 it before is *E rest*: it is is *H*      13 are] is *E rest*      15 doe om. *E rest*  
 14 come om. *E rest*      30 we om. *E*-1623: . We returne 1630-36

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

I haue perused hir letters which in my simple iudgment are so full from allowing thy suit, that they seeme to loath thy seruice. I will not flatter thee in thy follies, she is no match for thee, nor thou for hir, the one wanting liuing to mainteine a wife, the other birth to aduance an husbnde. *Surius* whome I remember thou diddest name in thy discourse, I remember in the court a man of great birth and noble blood, singuler witte, & rare personage, if he go about to get credite, I muse what hope thou couldest conceiue to haue a good countenance. Well *Philautus* to set downe precepts against the loue, will nothing preuaile, to perswade thee to go forward, we are very perillous, for I know in the one loue will regarde no lawes, as in the other perswasions can purchase no libertie. Thou art too heddie to enter in where no heed can helpe one out.

*Theseus* woulde not goe into the Laborinth without a threede that 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 begun in an houre, but slowly be taken in hande, and by length of time finished: resemblyng *Zeuxis*, that wise Painter, who in things that he would haue last long, tooke greatest leasure.

I haue not forgotten one Mistres *Frauncis*, which the Ladie *Flauia* gaue thee for a Uiolet, and by thy discription, though she be not equall with *Camilla*, yet is she fitter for *Philautus*. If thy humour be such that nothing can feede it but loue, cast thy minde on hir, conferre the impossibilitye thou hast to winne *Camilla*, with the lykelyhoode thou mayst haue to enioy thy Uiolet: and in this I will endeauour both my wit and my good will, so that nothing shall want in mee, that may work ease in thee. Thy violet if she be honest, is worthy of thee, beautiful thou sayst she is, & therefore thou art worthy: Hoat fire is not onely quenched by y<sup>e</sup> cleere Fountaine, nor loue onely satisfied by the faire face. Therefore in this tell me t

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

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

O H my good *Euphues*, I haue neither the power to forsake mine  
 owne *Camilla*, nor the heart to deny thy counsaile, it is easie  
 5 to fall into a Nette, but hard to get out. Notwithstanding I will goe  
 against the haire in all things, so I may please thee in anye thing,  
 O my *Camilla*. With that *Euphues* stayed him saying.

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

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

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

9 the om. E rest 13 that] the E rest 14 me before to<sup>s</sup> A rest 24  
 carrion 1636 26 toured] tour-M 35 flowers GE rest it] them  
 E rest

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

I loue the company of women well, yet to haue them in k  
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 denyed the sighte and talke of his Ladye.

Hungry stomackes are not to be fed with sayings against  
fettings, nor thirst to be quenched with sentences against dru  
nesse. To loue women & neuer enioy them, is as much as to  
wine, & neuer tast it, or to be delighted with faire apparel, & 1  
weare it. An idle loue is that, and fit for him that hath nothin  
eares, that is satisfied to heare hir speak, not desirous to haue  
selfe speede. Why then *Euphues*, to haue the picture of his  
is as much, as to enioy hir presence, and to reade hir letters  
great force as to heare hir aunsweres : which if it be, my sui  
loue should be as much to the painter to draw hir with an am  
face, as to my Lady to write an amorous letter, both which,  
little suite being obtained, I may lyue with loue, and neuer we  
foot, nor breake my sleepes, nor wast my money, nor tormer  
minde.

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

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

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

6 to om. <i>E rest</i>	11 glosses <i>F rest</i>	20 An] And <i>AE rest</i>
satisfied <i>M 1623</i>	25 to <sup>1</sup> ] as <i>GE</i>	26 to <sup>1</sup> om. <i>H rest</i>
embrace <i>A rest</i>	37 is it] it is <i>E rest</i>	34 to or om. <i>BE rest</i>

allow it, and yet forbid it, a perpetuall warfare, and then is it intollerable.

From this opinion no man shall with-drawe mee, that the ende of fishing is catching, not anglying : of birding, taking, not whistlyng : of loue, wedding, not wooing. Other-wise it is no better then hanging.

*Euphues* smilyng to see *Philautus* so earnest, vrged him againe, in this manner.

Why *Philautus*, what harme were it in loue, if the heart should yeelde his right to the eye, or the fancie his force to the eare. I 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 vncleannesse.

*Pygmalion* loued his Iuory Image, being enamoured onely by the sight, & why should not the chast loue of others, be builded rather in agreeing in heuenly meditations, then temporall actions. Beleeue me *Philautus*, if thou knewest what it were to loue, thou wouldest bee as farre from the opinion thou holdest, as I am.

*Philautus* thinking no greater absurditie to be held in the world then this, replied before the other coulde ende, as followeth.

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

Touching *Phrigius* & *Pieria*, thinke them both fooles in this, for he that keepeth a Hen in his house to cackle and not lay, or a Cocke to crowe and not to treade, is not vnlike vnto him that hauing sowen his wheat neuer reapeth it, or reaping it neuer threasheth it, taking

3 should *E rest*      9 it om. *E rest*      10 the<sup>r</sup>] his *E rest*      12 desired]  
 desire *E*      26 Master, . . . is the] Maister : the eare a *E rest*      the<sup>r</sup>] a *E rest*  
 29 impressions *E rest*      33 *Pieria E rest* : *Peria M-G*

more pleasure to see faire corne, then to eate fine bread : *Pigmalion* maketh against this, for Uenus seeing him so earnestly to loue, & so effectually to pray, graunted him his request, which had he not by importunate suit obtained, I doubt not but he would rather haue hewed hir in peeces then honoured hir w<sup>t</sup> passions, & set hir vp <sup>5</sup> 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. <sup>10</sup>

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

As they were thus cōmuning there came from the Ladie *Flauia* <sup>15</sup> a Gentleman who inuited them both that night to supper, which they with humble thankes giuen promised to doe so, and till supper time I 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 <sup>20</sup> shoulde loue a Gentleman of such perfection as you can wish, woulde it content you onely to heare him, to see him daunce, to marke his personage, to delight in his witte, to wonder at all his qualities, and desire no other solace? If you like to heare his pleasant voyce to sing, his fine fingers to play, his proper personage to vndertake any <sup>25</sup> exployt, woulde you couet no more of your loue? As good it were to be silent and thinke no, as to blushe and say I.

I must needes conclude with *Philantus*, though I shoulde cauill with *Euphues*, that the ende of loue is the full fruition of the partie beloued, at all times and in all places. For it cannot followe in <sup>30</sup> reason, that bicause the sauce is good which shoulde prouoke myne appetite, therefore I shoulde for-sake the meate for which it was made. Beleeue me the qualities of the minde, the bewtie of the bodie, either in man or woman, are but the sauce to whette our stomakes, not the meate to fill them. For they that liue by the vew <sup>35</sup> of beautie stil looke very leane, and they that feede onely vpon vertue at boorde, will goe with an hungry belly to bedde.

2 him] them E 10 to om. E rest cage] trs. in M with first line of next  
 paragraph 17 so om. E rest 23 all om. E rest 27 for you before  
 to<sup>1</sup> E rest 34 the om. BE rest 35 the<sup>1</sup> om. BE rest view A rest  
 37 an] a E rest

But I will not craue herein your resolute aunswere, bicause betweene them it was not determined, but euery one as he lyketh, and then—!

*Euphues* and *Philautus* being nowe againe sent for to the Lady  
5 *Flauia* hir house, they came presently, where they founde the worthy Gentleman *Sorius*, *Camilla*, Mistres *Frauncis*, with many other Gentlemen and Gentlewomen.

At their first entrance doing their duetie, they saluted all the companie, and were welcommed.

10 The Lady *Flauia* entertayned them both very louingly, thanking *Philautus* for his last company, saying be merry Gentleman, at this time of the yeare a Uiolette is better then a Rose, and so shee arose and went hir way, leauing *Philautus* in a muse at hir wordes, who before was in a maze at *Camillas* lookes. *Camilla* came to *Euphues*  
15 in this manner.

I am sory *Euphues* that we haue no greene Rushes, considering you haue beene so great a straunger, you make me almost to thinke that of you which commöly I am not accustomed to iudge of any, that either you thought your selfe too good, or our cheere too badde,  
20 other cause of absence I cannot imagine, vnlesse seing vs very idle, you sought meanes to be well imployed, but I pray you hereafter be bolde, and those thinges which were amisse shall be redressed, for we will haue Quales to amende your commons, and some questions to sharpen your wittes, so that you shall neither finde faulte with  
25 your dyot for the grosenesse, nor with your exercise for the easinesse. As for your fellowe and friende *Philautus* we are bounde to him, for he would oftentimes see vs, but seldome eate w<sup>t</sup> 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.

30 Fayre Ladye, it were vnseemely to strew grene rushes for his comming, whose companie is not worth a strawe, or to accompt him a straunger whose boldenesse hath bin straunge to all those that knew him to be a straunger.

The smal abilitie in me to requite, compared w<sup>t</sup> the great cheere  
35 I receiued, might happlie make me refraine which is contrary to your coniecture: Neither was I euer so busied in any weightie affaires, whiche I accompted not as lost time in respect of the exercise

2-3 lyketh and then. *all previous eds.* 8 the] his *E rest* 11-2 Gentleman  
at . . . yeare, a *MB* 19 our] your *E rest* 25 the<sup>3</sup> om. *BE rest* 35 happely  
*B*: happily *E-1623*: haply 1630-36 36 Neither *GE rest*: Whether *MAB*

I alwayes founde in your company, whiche maketh me thinke th your latter obiection proceeded rather to conuince mee for a treuan then to manyfest a trueth.

As for the Quailes you promise me, I can be content with beef and for the questions they must be easie, els shall I not answer th for my wit will shew with what grosse diot I haue beene brought v so that conferring my rude replyes with my base birth, you wi thinke that meane cheare will serue me, and resonable question deceiue me, so that I shall neither finde fault for my repast, n fauour for my reasons. *Philautus* in deede taketh as much deligt in good companie as in good cates, who shall answer 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 eat 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, th *Camilla* earnestly desired *Surius* to be acquainted with *Euphues*, wh very willingly accomplished hir request, desiring *Euphues* for th good report he had harde of him, that he woulde be as bolde wit him, as with any one in Englande, *Euphues* humbly shewing hi duetie, promised also as occasion should serue, to trye him.

It now grew toward Supper time, when the table being couered and the meate serued in, Ladye *Flauia* placed *Surius* ouer agains *Camilla* and *Philautus* next Mistres *Frauncis*, she tooke *Euphues* and the rest, & placed thē 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 *Flauia* speaking as followeth.

Gentlemen and Gentlewomen these Lenten Euenings be long, and a shame it were to goe to bedde: colde they are, and therefore follye it were to walke abroad: to play at Cardes is common, at Chestes tedious, at Dice vnseemely, with Christmasse games, vntimely. In my opinion therefore, to passe awaye these long nights,

15 me, before if A rest      come A rest      17 the<sup>s</sup> om. E      23 heard  
A rest      36 Chesse F rest

I would haue some pastime that might be pleasaunt, but not vnprofitable, 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.

5 *Surius* the best in the companie, and therefore best worthy to aunswere, and the wisest, and therefore best able, replied in this manner.

Good Madame, you haue preuēted my request with your owne, for as the case now standeth, there can be nothing either more  
10 agreeable to my humour, or these Gentlewomens desires, then to vse some discourse, aswell to renue olde traditions, which haue bene heertofore vsed, as to encrease friendship, which hath bene by the meanes of certeine *odde* persons defaced. Euery one gaue his consent with *Surius*, yeelding the choyce of that nights pastime, to  
15 the discretion of the Ladie *Flauia* who thus proposed hir minde.

Your taske *Surius* shall be to dispute wyth *Camilla*, and chose your owne argumente, *Philautus* shall argue with mistresse *Frauncis*, *Martius* wyth my selfe. And all hauing finished their discourses, *Euphues* shal be as iudge, who hath done best, and whatsoever he  
20 shal allot eyther for reward, to the worthiest, or for penance to the worst, shal be presently accomplished. This liked them all exceedingly. And thus *Surius* with a good greace, and pleasaunt speache, beganne to enter the listes with *Camilla*.

Faire Ladie, you knowe I flatter not, I haue reade that the sting  
25 of an *Aspe* were incurable, had not nature giuen them dimme eyes, & the beautie of a woman no lesse infectious, had not nature bestowed vpon them gentle hearts, which maketh me ground my reason vpon this cōmon place, that beautiful women are euer mercifull, if mercifull, vertuous, if vertuous constant, if constant, though  
30 no more than goddesses, yet no lesse than Saintes, all these things graunted, I vrge my question without condition.

If *Camilla*, one wounded with your beautie (for vnder that name I comprehend all other vertues) shold sue to open his affection, serue to trie it, and driue you to so narrow a point, that were you  
35 neuer so incredulous, he should proue it, yea so farre to be from suspicion of deceite, that you would confesse he were cleare from

10 humour] honor *E rest* then *om. M-G* 20 to<sup>3</sup>] vnto *E rest* 25  
incurable *E rest* 26 of women *H rest* 27 on *F rest*

distrust, what aunswere woulde you make, if you gaue your consent or what excuse if you deny hys curtesie.

*Camilla* who desired nothing more than to be questioning with *Surius*, with a modest countenance, yet somewhat bashfull (which added more commendation to hir speache then disgrace) replied in thys manner.

**T**Hough ther be no cause noble gentleman to suspect an iniurie where a good turne hath bene receyued, yet is it wisdome to be carefull, what aunswere bee made, where the question is difficult.

I haue hearde that the Torteise in *India* when the Sunne shineth swimmeth aboute the water wyth hyr back, and being delighted with the faire weather, forgetteth hir selfe vntill the heate of the Sunne harden hir shell, that she cannot sincke when she woulde, whereby she is caught. And so maye it fare with me, that in this good companye, displaying my minde, hauing more regarde to my delight in talkyng, then to the eares of the hearers, I forget what I speake and so be taken in some thing, I shoulde not vtter, whiche happilye the itching eares of young gentlemen woulde so canuas, that when I woulde call it in, I cannot, and so be caughte with the Torteise when I would not.

Therefore if any thing be spoken eyther vnwares or vniustly, I am to craue pardon for both: hauyng but a weake memorie, and a wors witte, which you can not denye me, for that we saye, women are to be borne withall if they offende againste theyr wylles, and not much to be blamed, if they trip with theyr willes, the one proceeding forgetfulnesse, the other, of their natural weakenesse, but to that matter.

**I**F my beautie (whiche God knowes how simple it is) should entangle anye wyth desyre, then shold I thus thinke, y<sup>t</sup> e<sup>r</sup> he were enflamed w<sup>t</sup> lust rather then loue (for y<sup>t</sup> he is moued by countenance not enquiring of my conditions,) or els that I some occasion of lightnesse, bicause he gathereth a hope to see where he neuer had the heart to speake. But if at the last I should perceiue, that his faith were tried lyke golde in the fire, that affection proceeded from a minde to please, not from a mo delude, then would I either aunswer his loue with lyking, or

<sup>2</sup> hys] your *E rest*      <sup>3</sup> who desiring *E*      <sup>8</sup> it is *E*      <sup>10</sup>  
*F rest*      <sup>17</sup> I would *G*: the which I would *E rest*      <sup>19</sup> Tortei

him from it by reason. For I hope sir you will not thinke this, but that there should be in a woman aswell a tongue to deny, as in a man to desire, that as men haue reason to lyke for beautie, where they loue, so women haue wit to refuse for sundry causes, where they  
5 loue not.

Other-wise were we bounde to such an inconuenience, that whosoeuer serued vs, we should aunswere his suite, when in euery respect we mislyke his conditions, so that Nature might be sayd to frame vs for others humours not for our owne appetites. Wherein  
10 to some we should be thought very courteous, but to the most scarce honest. For mine owne part if ther be any thing in me to be lyked of any, I thinke it reason to bestow on such a one, as hath also somewhat to content me, so that where I knowe my selfe loued, and doe loue againe, I woulde vpon iust tryall of his constancie,  
15 take him.

*Surius* with-out any stoppe or long pause, 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 heate of the Sunne, nor the ginne of the Fisher. But that excuse  
20 was brought in, rather to shewe what you could say, then to craue pardon, for that you haue sayd. But to your aunswere.

What your beautie is, I will not heere dispute, least either your modest eares shoulde glowe to heare your owne praises, or my smoth tongue trippe in being curious to your perfection, so that what  
25 I cannot commend sufficiently, I will not cease continually to meruaile at. You wander in one thing out of the way, where you say that many are enflamed with the countenance, not enquiring of the conditions, when this position was before grounded, that there was none beautifull, but she was also mercifull, and so drawing by  
30 the face of hir bewtie all other 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 bewtie, pulleth on curtesie, curtesie mercy, and one vertue linkes it selfe to another, vntill there be a rare perfection.

35 Besides touching your owne lightnesse, you must not imagine that loue breedeth in the heart of man by your lookes, but by his owne

4 Euen before so *E rest* 9 appetite *E rest* 10 to (bis)] *cf. p. 84, l. 27*  
13 to . . . me] tontent to me *A* 17 Tortoise *F rest* speake *E rest* 21 our  
*E rest* 30 face so all. *Qy. ? force cf. vol. i. p. 265, l. 32* ring] thing  
*GE-1631: linke 1636*

eyes, neyther by your wordes when you speake wittily, but by his owne eares, which conceine aptly. So that were you dumbe and coulde not speak, or blinde and coulde not see, yet shoulde you be beloved, which argueth plainely, that the eye of the man is the arrow, the bewtie of the woman the white, which shooteth not, but 5 receiveth, being the patient, not the agent: vppon triall you confesse you woulde trust, but what triall you require you conceale, whiche maketh me suspect that either you woulde haue a triall without meane, or without end, either not to bee sustained being impossible, or not to be fynished being infinite. Wherein you would haue one 10 runne in a circle, where there is no way out, or builde in the ayre, where there is no meanes howe.

This triall *Camilla* must be sifted to narrower pointes, least in seeking to trie your louer like a Ienet, you tyre him like a Iade.

Then you require this libertie (which truly I can not denie you) 15 that you may haue the choyce as well to refuse, as the man hath to offer, requiring by that reason some quallities in the person you would bestow your loue on: yet craftily hyding what properties eyther please you best, or like woemen well: where-in againe you moue a doubt, whether personage, or welth, or witte, or all are to be 20 required: so that what with the close tryall of his fayth, and the subtil wishinge of his quallities, you make eyther your Louer so holy, that for fayth hee must be made all of trueth, or so exquisite that for shape hee must be framed in wax: which if it be your opinion, the beautie you haue will be withered before you be wedded, and your 25 woers good old Gentlemen before they be speeders.

*Camilla* not permitting *Surius* to leape ouer the hedge, which she set for to keepe him in, with a smiling countenance shaped him this aunswer.

I F your position be graunted, that where beautie is, there is also vertue, then myght you adde that where a fayre flower is, there is also a sweete sauour, which how repugnant it is to our common experience, there is none but knoweth, and how contrary the other is to trueth, there is none but seeth. Why then do you not set downe this for a rule which is as agreeable to reason, that *Rhodope* beeing beautifull (if a good complection and fayre fauour be teamed beautie) was also vertuous? that *Lais* 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?

5 Beautie, though it bee amiable, worketh many things contrarye to hir fayre shewe, not vnlyke vnto Syluer, which beeing white, draweth blacke lynes, or resembling the tall trees in *Ida* which allured many to rest in them vnder their shadow, and then infected them with their sent.

10 Nowe where-as you sette downe, that loue commeth not from the eyes of the woeman, but from the glaunces of the man (vnder correction be it spoken) it is as farre from the trueth, as the head from the toe. For were a Lady blinde, in what can she be beautifull? if dumbe, in what manifest hir witte? when as the eye hath euer

15 bene thought the Pearle of the face, and the tongue the Ambassadour of the heart? If ther were such a Ladie in this company *Surius*, that should wincke with both eyes when you would haue hir see your amorous lookes, or be no blabbe of hir tongue, when you would haue aunswere of your questions, I can-not thinke, that eyther hir  
20 vertuous conditions, or hir white and read complection 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 vtter it, two notable vertues and rare in our sex, patience and  
25 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  
30 there is to wooe one that is doumbe, for that she can-not deny your suite, and yet hauing eares to heare, she may as well giue an answer with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the partie  
35 loued, els must hee make his loue vppon no cause, and then it is lust, or thinke him-selfe the cause, and then it is no loue. Then must you conclude thus, if there bee not in woemen the occasion, they are fooles to trust men that praise them, if the cause bee in  
40 them, then are not men wise to arrogate it to themselues.

It is the eye of the women that is made of Adamant, the heart

2 amongst *E* rest    8 in *om.* *E* rest    17 her before eyes *E* rest    would] should *F* rest    19 hir before answere *ABE* rest    to *BE* rest    20 con-  
ditions *M* red *B* rest    28 dumbe *A* rest    32 take *ABE* rest    37  
woman *E* rest

of the man that is framed of yron, and I cannot thinke you wil say that the vertue attractiue is in the yron which is drawn by force, but in the Adamant that searcheth it perforce.

And this is the reason that many men haue beene entangled against their wills with loue, and kept in it with their wills. 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, flew nothing right 10 to beautie, wherefore I must shute that shaft at your owne brest. For if the eye of man be the arrow, & beautie the white (a faire mark for him that draweth in cupids bow) then must it necessarily ensue, that the archer desireth with an ayme to hitte the white, not the white the arrowe, that the marke allureth the archer, not the shooter 15 the marke, and therefore is *Venus* saide in one eye to haue two Apples, which is cōmonly applied to those that witch with the eyes, not to those that woe with their eyes.

Touching tryall, I am neither so foolish to desire thinges impossible, nor so frowarde to request y<sup>t</sup> which bath no ende. But wordes 20 shall neuer make me beleeue without workes, least in following a faire shadowe, I loose the firme substance, and in one worde to set downe the onely triall that a Ladie requireth of hir louer, it is this, that he performe as much as he sware, that euery othe be a deede, euery gloase a gospell, promising nothing in his talke, that 25 he performe not in his triall.

The qualities that are required of the minde are good conditions, as temperance not to excede in dyot, chastitie not to sinne in desire, constancie not to couet change, witte to delight, wisdom to instruct, myrth to please without offence, and modestie to gouerne without 30 presisenes.

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, only his right shape to shew him a man, his Christedom to proue 35 his faith, indifferent wealth to maintaine his family, expecting all things necessary, nothing superfluous. And to conclude with you *Surius*, vnlesse I might haue such a one, I had as leaue be buried

3 serceth *M*  
the *E* rest  
*E* rest

18 and not to those *A*:  
22 to om. *M-E*

and not those *B*:  
25 glospell *M*

not those *E rest*  
33 there *is*

as married, wishing rather to haue no beautie and dye a chast virgin, then no ioy and liue a cursed wife.

*Surius* as one daunted hauing little to aunswere, yet delighted to heare hir speak, with a short speech vttered these words.

5 **I** Perceiue *Camilla*, that be your cloath neuer so badde it will take some colour, & your cause neuer so false, it will beare some shew of probabilytie, wherein you manifest the right nature of a woman, who hauing no way to winne, thinketh to ouercome with words. This I gather by your aunswere, that beautie may haue  
10 faire leaues, & foule fruite, y<sup>t</sup> al that are amiable are not honest, that loue proceedeth of the womans perfection, and the mans follies, that the triall loked for, is to performe whatsoeuer they promise, that in minde he be vertuous, in bodye comelye, suche a husband in my opinion is to be wished for, but not looked for. Take heede  
15 *Camilla*, that seeking al the Woode for a streight sticke you chuse not at the last a crooked staffe, or prescribing a good counsaile to others, thou thy selfe follow the worst: much lyke to *Chius*, who selling the best wine to others, drank him selfe of the lees.

Truly quoth *Camilla*, my Wooll was blacke, and therefore it could  
20 take no other colour, and my cause good, and therefore admitteth no cauill: as for the rules I set downe of loue, they were not coyned of me, but learned, and being so true, beleued. If my fortune bee so yll that serching for a wande, I gather a camocke, or selling wine to other, I drinke vineger my selfe, I must be content, that of y<sup>e</sup>  
25 worst poore helpe patience, which by so much the more is to be borne, by howe much the more it is perforce.

As *Surius* was speaking, the Ladie *Flauia* preuented him, saying,  
it is time that you breake off your speech, least we haue nothing to  
speak, for should you wade anye farther, you woulde both waste the  
30 night and leaue vs no time, and take our reasons, and leaue vs no matter, that euery one therefore may say some what, we commaunde you to cease, that you haue both sayd so well, we giue you thankes. Thus letting *Surius* and *Camilla* to whisper by themselues (whose talke we wil not heare) the Lady began in this manner to greet  
35 *Martius*.

We see *Martius* that where young folkes are they treat of loue, when souldiers meete they conferre of warre, painters of their

10 not before amiable E 16 describing B rest 17 not before the E rest  
18 of om. E rest 20 admitted E rest 22 true beleued M 24-5 that ...  
helpe] so all. Qy.? that poore helpe of y<sup>e</sup> worst, but cf. note 35 Matius M

do, let vs all now presentlye departe, least in seeing the beautie which daseleth our eies, and hearing the wisdom which tickleth our ears, we be enflamed with loue.

But you shall neuer beate the Flye from the Candell though he burne, nor the Quaille from Hemlocke though it bee poyson, nor 5 the Louer from the companye of his Lady though it be perillous.

It falleth out sundry tymes, that companie is the cause to shake off loue, working the effects of the roote *Rubarbe*, which beeing full of cholera, purgeth cholera, or of the Scorpions sting, which being full of poyson, is a remedy for poyson. 10

But this I conclude, that to barre one that is in loue of the companie of his lady, maketh him rather madde, then mortified, for him to refraine that neuer knewe loue, is eyther to suspect him of folly wjth-out cause, or the next way for him to fall into folly when he knoweth the cause. 15

A Louer is like y<sup>e</sup> hearb *Heliotropium*, which alwaies enclyneth to that place where the Sunne shineth, and being depriued of the Sunne; dieth. For as *Lunaris* hearbe, as long as the Moone waxeth, bringeth forth leaues, and in the waining shaketh them of: so a Louer whilst he is in the companie of his Lady, wher al ioyes encrease, vttereth 20 many pleasaunt conceites, but banyshed from the sight of his Mistris, where all mirth decreaseth, eyther lyueth in Melancholie, or dieth with desperation.

The Lady *Flauia* speaking in his cast, proceeded in this manner.

Truely *Martius* I had not thought that as yet your coltes tooth 25 stucke in your mouth, or that so olde a trewant in loue, could hether-to remember his lesson. You seeme not to inferre that it is requisite they should meete, but being in loue that it is conuenient, least falling into a mad moode, they pine in their owne peuishnesse. Why then let it follow, that the Drunckarde which surfeiteth with 30 wine be alwayes quaffing, bicause hee liketh it, or the *Epicure* which glutteth him-selfe with meate be euer eating, for that it contenteth him, not seeking at any time the meanes to redresse their vices, but to renue them. But it fareth with the Louer as it doth with him that powreth in much wine, who is euer more thirstie, then he that 35 drinketh moderately, for hauing once tasted the delightes of loue, he

3 wisdomes *E rest*      4 she *E rest*, except we 1617      5 y<sup>e</sup> before  
 Hemlock *A rest*      8 effect *E rest*      of before *Rubarbe E rest*      9  
 who *E rest*      16 *Heliotropium, E rest*      33 not] nor *H rest*

to vtter his minde, whether it were to flatter *Surius* in his will, or to make triall of the Ladies witte: Began thus to frame his aunswere.

5 **M** Adame, ther is in *Chio* the Image of *Diana*, which to those that enter seemeth sharpe and sower, but returning after their suites made, loketh with a merrie and pleasaunt countenance. And it maye bee that at the entraunce of my discourse yee will bende your browes as one displeased, but hearing my prooffe be delighted and satisfied.

10 The question you moue, is whether it be requisite, that Gentlemen and Gentlewomen should meete. Truly among Louers it is conuenient to augment desire, amōgst those that are firme, necessary to maintaine societie. For to take away all meeting for feare of loue, were to kindle amongst all, the fire of hate. There is greater  
15 daunger Madame, by absence, which breedeth melancholy, then by presence, which engendreth affection.

If the sight be so perillous, that the company shold be barred, why then admit you those to see banquets, that may there-by surfet, or suffer them to eate their meate by a candle that haue sore eyes?  
20 To be seperated from one I loue, would make me more constant, and to keepe company with hir I loue not, would not kindle desire. Loue commeth as well in at the eares, by the report of good conditions, as in at the eyes by the amiable countenance, which is the cause, that diuers haue loued those they neuer saw, & seene those  
25 they neuer loued.

You alleadge that those that feare drowning, come neere no wells, nor they that dread burning, neere no fire. Why then let them stand in doubt also to washe their handes in a shallow brooke, for that  
30 *Serapus* fallying into a channell was drowned: & let him that is colde neuer warme his hands, for that a sparke fell into the eyes of *Actina*, whereoff she dyed. Let none come into the companye of women, for that diuers haue bene allured to loue, and being refused, haue vsed vyolence to them-selues.

Let this be set downe for a law, that none walke abroad in the  
35 daye but men, least meeting a beautifull woman, he fall in loue, and loose his lybertie.

I thinke Madam you will not be so precise, to cut off al conferrance, bicause loue commeth by often communication, which if you

1 witte om. *E rest* 5 seeme *G* 14 among *E rest* 26 that'] all *E rest*

do, let vs all now presentlye departe, least in seeing the beautie which daseleth our eies, and hearing the wisdom which tickleth our ears, we be enflamed with loue.

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The Lady *Flauia* speaking in his cast, proceeded in this manner.

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2 wisdomes *E rest*                      4 she *E rest*, except we 1617                      5 y<sup>e</sup> before  
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 who *E rest*                      16 *Heliotropium, E rest*                      33 not] nor *H rest*

desireth most the thing that hurteth him most, not laying a playster to the wounde, but a corasiue.

I am of this minde, that if it bee daungerous, to laye Flaxe to the fyre, Salte to the eyes, *Sulphure* to the nose, that then it can-not bee but perillous to let one Louer come in presence of the other. *Surius* ouer-hearing the Lady, and seeing hir so earnest, although hee were more earnest in his suite to *Camilla*, cut hir off with these wordes.

Good Madame giue mee leaue eyther to departe, or to speake, for in trueth you gall me more with these tearmes, then you  
 10 wist, in seeming to inueigh so bitterly against the meeting of Louers, which is the onely Marrow of loue, and though I doubt not but that *Martius* is sufficiently armed to aunswere you, yet would I not haue those reasons refelled, which I loath to haue repeated. It maye be you vtter them not of malice you beare to loue, but only to moue  
 15 controuersie where ther is no question: For if thou enuie to haue Louers meete, why did you graunt vs, if allow it, why seeke you to seperate vs?

The good Lady could not refraine from laughter, when she saw *Surius* so angry, who in the middest of his own tale, was troubled  
 20 with hirs, whome she thus againe aunswered.

I crye you mercie Gentleman, I had not thought to haue catched you, when I fished for an other, but I perceiue now that with one beane it is easie to gette two Pigeons, and with one baight to haue diuers bites. I see that others maye gesse where the shooe wringes,  
 25 besides him that weares it. Madame quoth *Surius* you haue caught a Frog, if I be not deceiued, and therefore as good it were not to hurt him, as not to eat him, but if all this while you angled to haue a bytte at a Louer, you should haue vsed no bitter medicines, but pleasaunt baightes.

I can-not tell answered *Flauia*, whether my baight were bytter or not, but sure I am I haue the fishe by the gill, that doth mee good. *Camilla* not thinking to be silent, put in hir spoke as she thought into the best wheele, saying.

1 the thing most *F rest* 3 Besides, before I *E rest* 5 in the presence  
*E rest* *Surius*] in *M-G* the name is preceded by *For*. It may be, as *Prof. Arber*  
 thinks, a slip of the pen, or may point to the accidental omission of something which  
 preceded it in the original *MS*. 10 wish *E*: wisse *F rest* 15 thou] you  
*E rest* 23 gette] catch *E rest* Pigeons *A-G* 1623, 1636: Pidgions  
*E-1617, 1630-31* 24 bits *MAB* 27 you] your Ladiship *E rest* 28  
 byt *A*: bit *B*: bite *E rest* 29 baytes *A*: baites *BF-1623*: baits *E* 1630-36  
 32 thinking] willing *E rest* 33 into] in *E rest* saying] and began in this  
 manner *E rest*

Lady your cunning maye deceiue you in fishing with an Angle, therfore to catch him you would haue, you were best to vse a net. A net quoth *Flauia*, I neede none, for my fishe playeth in a net already, with that *Surius* beganne to winche, replying immediately, so doth manye a fishe good Ladye that slyppeth out, when the 5 Fysher thinketh him fast in, and it may be, that eyther your nette is too weake to houlde him, or your hand too wette. A wette hande quoth *Flauia* will holde a dead Hearing: I quoth *Surius*, but Eeles are no Hearinges, but Louers are, sayde *Flauia*.

*Surius* not willing to haue the grasse mowne, where-of hee meant 10 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 *Flauia* rather to fast for once, then to want a pleasure for euer: yet *Surius* betwixte vs 15 two, I will at large proue, that there is nothinge in loue more venemous then meeting, which filleth the mind with grief & the body with deseases: for hauing the one, hee can-not fayle of the other. But now *Philautus* and Neece *Frauncis*, since I am cut off, beginne you: but be shorte, because the time is short, and that I was more 20 short then I would.

*Frauncis* who was euer of witte quicke, and of nature pleasaunt, seeing *Philautus* all this while to be in his dumpes, beganne thus to playe with him.

Gentleman either you are musing who shal be your seconde wife, 25 or who shall father your first childe, els would you not all this while hang your head, neither attending to the discourses that you haue hard, nor regarding the company you are in: or it may be (which of both coniectures is likeliest) that hearing so much talke of loue, you are either driuen to the remembrãce of the Italian Ladyes 30 which once you serued, or els to the seruice of those in Englande which you haue since your comming seene, for as *Andromache* when so euer she saw the Tombe of *Hector* coulde not refraine from weeping, or as *Laodamia* could neuer beholde the picture of *Protesilaus* in wax, but she alwayes fainted, so louers when-soeuer they 35 viewe the image of their Ladies, though not the same substance,

8 Herring *GE rest*      9 Herrings *GE rest*      12 Lady] Madame *E rest*  
 13 sue a Pond *EF*: sue a Bond *H rest*      19, 22 Fraunces *E*: Francis 1623-  
 31: Frances 1636      32 for] or *E rest*      34 Laodomia *E rest*

yet the similitude in shadow, they are so benumbed in their ioints, and so bereft of their wittes, that they haue neither the power to moue their bodies to shew life, nor their tongues to make aunswere, so y<sup>t</sup> I thinking that with your other sences, you had also lost your smelling, thought rather to be a thorne whose point might make you feele somewhat, then a Uiolet whose sauour could cause you to smell nothing.

*Philautus* seing this Gentlewoman so pleasantly disposed, replied in this manner.

10 G<sup>entlewoman</sup>, 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 chickens 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  
 15 neither be so hastie to beate my braines about two wiues, before I knowe where to get one, nor so ielous to mistrust hir fidelitie when I haue one. Touching the view of Ladies or the remembrance of my loues, me thinketh it should rather sharpe the poynt in me then abate the edge. My sences are not lost though my  
 20 labour bee, and therefore my good Uiolet, pricke not him forwarde with sharpenesse, whom thou shouldest rather comfort with sauours. But to put you out of doubt that my witts were not al this while a wol-gathering, I was debating with my selfe, whether in loue it were better to be constant, bewraying all the counsailes, or secreat being  
 25 ready euery hour to finch: And so many reasons came to confirme either, that I coulde not be resolued of any. To be constant what thing more requisite in loue, when it shall alwayes be greene like the Iuie, though the Sun parch it, that shal euer be hard like y<sup>e</sup> true Diamöd, though the hammer beate it, that still groweth with the  
 30 good vine, though the knife cut it. Constancy is like vnto the *Storke*, who wheresoeuer she flye commeth into no neast but hir owne, or the Lapwinge, whom nothing can driue from hir young ones, but death: But to reueale the secreats of loue, the counsailes, the conclusions, what greater dispite to his Ladie, or more shame-  
 35 full discredite to himselfe, can be immagined, when there shall no letter passe but it shalbee disclosed, no talke vttered but it shall bee againe repeated, nothing done but it shall be reuealed: Which

8 perceiuing *E rest* replied] with a merry countenance and quick wit, beganne to make aunswere *E rest* 15 braine *E rest* 18 loue *E rest* 20 him not *E rest* 26 of] in *B rest*

when I considered, mee thought it better to haue one that shoulde be secrete though fickle, then a blab though constant.

For what is there in the worlde that more deliteth a loue then secrecie, whiche is voyde of feare, without suspition, free from enuie: the onely hope a woeman hath to builde both hir honour and honestie vppon.

The tongue of a loue should be like the poynt in the Diall, which though it go, none can see it going, or a young tree which though it growe, none can perceiue it growing, hauing alwayes the stone in their mouth which the Cranes vse when they flye ouer mountaines, least they make a noyse. But to bee sylent, and lyghtly to esteeme of his Ladye, to shake hir off though he be secreat, to chaunge for euerything though he bewray nothing, is the onely thing that cutteth the heart in peeces of a true and constant loue, which deeply waying with my selfe, I preferred him that woulde neuer remoue, though he reueiled all, before him that woulde conceale all, and euer bee slyding. Thus wafting to and fro, I appeale to you my good Uiolet, whether in loue be more required secrecie, or constancy.

*Frauncis* 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 Ladyes, disposition or inuention be most conuenient, I cannot thinke but you woulde iudge them both expedient, for as one mettall is to be tempored with another in fashioning a good blade, least either, being all of steele it quickly breake, or all of yron it neuer cutte, so fareth it in speach, which if it be not seasoned as well with witte to moue delight, as with art, to manifest cunning, there is no eloquence, and in no other manner standeth it with loue, for to be secrete and not constant, or constant and not

4 feare,] *comma om.* ME 7 the<sup>3</sup>] a E rest 10 their] his E rest  
 11 the before mountaines E rest 12 shee E rest 15 preferred] presented E  
 16 reueale B rest 17 wafting E rest: wasting M-G 20 Fraunces E:  
 Francis 1630-31: Frances 1636 24 that before you E rest 26 Ladyes  
 M-E without comma, M-G placing one at disposition: Ladie, FH 1630-36:  
 Lady 1617-23 inuention F rest: mention M-E (the 'be' is in l. 26) be  
 M-G 28 tempered A rest blade,] the comma at fashioning M

secret, were to builde a house of mortar without stones, or a wall of stones without mortar.

There is no liuely picture drawn with one colour, no curious Image wrought with one toole, no perfect Musike played with one string, and wouldest thou haue loue, the patterne of eternitie, couloured either with constancie alone, or onely secrecie?

There must in euery triangle be three lines, the first beginneth, the seconde augmenteth, the third concludeth it a figure. So in loue three vertues, affection which draweth the heart, secrecie which increaseth the hope, constancie, which finish the worke: without any of these lynes there can be no triangle, without any of these vertues, no loue.

There is no man that runneth with one legge, no birde that flyeth with one winge, no loue that lasteth with one lym. Loue is likened to the *Emerald* which cracketh rather then consenteth to any disloyaltie, and can there be any greater villany then being secreat, not to be constant or being constant not to be secret. But it falleth out with those that being constant are yet full of bable, as it doth with the serpent Iaculus & the Uiper, who burst with their owne brood, as these are torne with their owne tongues.

It is no question *Philautus* to aske which is best, when being not ioyned there is neuer a good. If thou make a question where there is no doubt, thou must take an aunswere where there is no reason. Why then also doest thou not enquire whether it were better for a horse to want his foreleggs or his hinder, when hauing not all he cannot trauell: why art thou not inquisitiue, whether it were more conuenient for the wrastlers in the games of *Olympia* to be without armes or without feete, or for trees to want rootes or lacke tops when either is impossible? Ther is no true louer beleeeue me *Philautus*, sence telleth me so, not triall, that hath not faith, secrecie, and constancie. If thou want either it is lust, no loue, and that thou hast not them all, thy profound question assureth me: which if thou diddest aske to trie my wit, thou thoughtest me very dull, if thou resolue thy selfe of a doubt, I cannot thinke thee very sharpe.

*Philautus* that perceiued hir to be so sharpe, thought once againe

3 with one *GE-H* 1630-36: without *MAB*: with ode 1617: with od 1623  
 10 finisheth *GE rest* 11 lynes] rules *E rest* 14 limme *G*: lim *E-1631*:  
 limb 1636 15 linked *E* Emrold *E*: Emeraud *F rest* 18 being] be  
*E rest* are] and all eds. babble *GE rest* 20 as] and *GE rest* 25  
 better *M* 26 traaille *GEF* 31 no] not *E rest* 34 thou] to *E rest*

like a whetston to make hir sharper, and in these wordes returned his aunswere.

**M**Y sweete violet, you are not vnlike vnto those, who hauing gotten the startte in a race, thinke none to bee neere their heeles, because they be formost: For hauing the tale in your mouth, you imagine it is all trueth, and that none can controll it.

*Frauncis* who was not willing to heare him goe forward in so fond an argument, cut him off before he should come to his conclusion.

**G**Entle-man, the faster you runne after me, the farther you are from me: therefore I would wish you to take heede, y<sup>t</sup> in seeking to strik at my heeles, you trippe 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 stode still. In my opinion it were better to sit on the ground with little ease, then to ryse and fall with great daunger.

*Philautus* beeing in a maze to what end this talke should tende, thought that eyther *Camilla* had made hir priuie to his loue, or that she meant by suspition to entrappe him: Therefore meaning to leaue his former question, and to aunswere hir speach proceeded thus.

**M**Istris *Frauncis*, you resemble in your sayings the Painter *Tamantes*, in whose pictures there was euer more vnderstode then painted: for with a glose you seeme to shadow, which in coulours you wil not shewe. It can-not be, my violet, the faster I run after you, the farther I shoulde bee from you, vnlesse that eyther you haue wings tyed to your heeles, or I thornes thrust into mine. The last dogge oftentimes catcheth the Hare, though the fleetest turne him, the slow Snaiile clymeth the tower at last, though the swift Swallowe mount it, the lasiest winneth the gole, sometimes, though the lightest be neere it. In hunting I had as lief stand at the receite, as at the loosing, in running rather endure long with an easie amble, then leaue off being out of winde, with a swifte gallop: Especially when I runne as *Hippomanes* did with *Atlanta*,

4 to bee] too *E rest*      7 was very much vnwilling *E rest*      8 in this manner. after conclusion, *E rest*      10 to om. *H rest*      16 a before little  
*E rest*      18 this] his *H rest*      23 *Tamantes* so all, for *Timanthes*      29  
climbeth *G*: climeth to *E rest*      32 the<sup>1</sup> om. *E-H*      34 *Hippomenes* *F rest*

who was last in the course, but first at the crowne : So that I gesse that woemen are eyther easie to be out stripped, or willing.

I seeke not to trippe at you, bicause I might so hynder you and hurt my self : for in letting your course by striking at your shorte heeles, you woulde when I should craue pardon, shew me a high instep.

As for my shadowe, I neuer go about to reach it, but when the Sunne is at the highest, for then is my shadowe at the shortest, so that it is not difficult to touch my head with my heele, when it lyeth almoste vnder my heele.

You say it is better to sit still then to aryse and fall, and I saye hee that neuer clymbeth for feare of falling, is like vnto him that neuer drincketh for feare of surfeting.

If you thinke eyther the ground so slipperie, wherin I runne, that I must needes fall, or my feete so chill that I must needes founder, it maye be I will change my course here-after, but I meane to ende it now : for I had rather fall out of a lowe window to the ground, then hang in midde way by a bryer.

*Frauncis* who tooke no little pleasure to heare *Philautus* talke, began to come on roundly in these tearmes.

**I**T is a signe Gentleman that your footemanship is better then your stomacke : for what-soeuer you say, me thinketh you had rather be held in a slippe, then let slippe, where-in you resemble the graye-hounde, that seeing his game, leapeth vpon him that holdeth him, not running after that he is held for : or the Hawke which being cast off at a Partridge, taketh a stand to prune hir fethers, when she should take hir flight. For it seemeth you beare good will to the game you can-not play at, or will not, or dare not, where-in you imitate the Cat that leaueth the Mouse, to follow the milk-pan : for I perceiue that you let the Hare go by, to hunt the Badger.

*Philautus* astonished at this speache, knew not which way to frame his aunswere, thinking now that shee perceiued his tale to be adressed to hir, though his loue were fixed on *Camilla* : But to rydde hir of suspicion, though loth that *Camilla* should conceue any inckling, he played fast and loose in this manner.

Gentlewoman you mistake me very much, for I haue beene better

2 either are *E-1631* out tripped *GE* 5 an *E rest* 14 eyther  
 ... so] the ground eyther too *E rest* whereon *GE rest* 18 the before  
 midde *ABE rest* 19 talke *om. E rest* 22-3 had rather] hather *H: rather*  
 1617 *rest* 25 he] shee *G* 27 it seemeth you *A rest* : you seeme you *M*  
 30 to] and *F rest* 33 was *E rest* 36 Gentleman *MH*

taught then fedde, and therefore I knowe how to follow my game, if it be for my gaine: For wer there two Hares to runne at, I would endeauor not to catch the first that I followed, but the last that I started: yet so as the firste shoulde not scape, nor the last be caught.

You speake contraries, quoth *Frauncis*, and you wil worke wonders, but take heede your cunning in hunting, make you not to loose both.

Both said *Philautus*, why I seeke but for one, and yet of two quoth *Frauncis*, you can-not tell which to follow, one runneth so fast you wil neuer catch hir, the other is so at the squat, you can neuer finde hir.

The Ladie *Flauia*, whether desirous to sleepe, or loth these iests should be too broad as moderater commaunded them both to silence, willing *Euphues* as vmper in these matters, briefly to speake his minde. *Camilla* and *Surius* are yet talking, *Frauncis* and *Philautus* are not idle, yet all attentiuē to heare *Euphues*, as well for the expectation they had of his wit, as to knowe the drift of theyr discourses, who thus began the conclusion of all their speeches.

IT was a lawe among the *Persians*, that the Musitian should not iudge of the Painter, nor anye one meddle in that handy craft, where-in hee was not expert, which maketh me meruaile good Madam y<sup>t</sup> you should appoynt him to be an vmper in loue, who neuer yet had skill in his lawes. For although I seemed to consent by my silence before I knewe the argument where-of you would dispute, yet hearing nothing but reasons for loue, I must eyther call backe my promyse, or call in your discourses, and better it were in my opinion not to haue your reasons concluded, then to haue them confuted. But sure I am that neyther a good excuse will serue, where authority is rigorous, nor a bad one be hard, where necessitie compelleth. But least I be longer in breaking a web then the Spider is in weauing it, Your pardons obteyned, if I offend in sharpnesse, and your patience graunted, if molest in length, I thus beginne to conclude against you all, not as one singuler in his owne conceite, but to be tryed by your gentle constructions.

4 escape *F rest* 15 vmpire 1617 *rest* 19 theyr] his *E rest* 22 of  
om. *A rest* 23 expert] perfect *E rest* 24 vmpier 1623 : vmpire 1636  
31 heard *A rest*

**S***Vrius* beginneth with loue, which procedeth by beautie (vnder the whiche hee comprehendeth all other vertues) Ladye *Flauia*

moueth a question, whether the meeting of Louers be tollerable.

*Philautus* commeth in with two branches in his hande, as though

5 there were no more leaues on that tree, asking whether constancie or secrecie be most to be required, great holde there hath beene who shoulde proue his loue best, when in my opinion there is none good.

But such is the vanitie of youth, that it thinketh nothing worthie either of commendation or conference, but onely loue, whereof they sowe much

10 and reape little, wherein they spende all and gaine nothing, where-by they runne into daungers before they wist, and repent their desires before they woulde. I doe not discommende honest affection, which is grounded vpon vertue as the meane, but disordinate fancie whiche is builded vpon lust as an extremitie: and lust I must tearme that

15 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

20 with excesse it breedeth madnesse.

*Lycurgus* set it downe for a lawe, that where men were commonly drunken, the vynes shoulde bee destroyed, and I am of that minde, that where youth is giuen to loue, the meanes shoulde be removed.

For as the earth wherein the Mynes of Siluer and golde are hidden

25 is profitable for no other thing but mettalles, so the heart wherein loue is harboured, receiueth no other seede but affection. Louers seeke not those thinges which are most profitable, but most pleasant, resembling those that make garlands, who choose the fayrest flowers, not the holsomest, and beeing once entangled with desire, they

30 alwayes haue y<sup>e</sup> disease, not vnlike vnto the Goat, who is neuer without an aigue, then beeing once in, they followe the note of the Nightingale, which is saide with continual straying to singe, to perishe in hir sweete layes, as they doe in their sugred liues: where

is it possible either to eate or drinke, or walke but he shal heare

35 some question of loue? in somuch that loue is become so common, that there is no artificer of so base a crafte, no clowne so simple, no

5 on] of *ABE* rest 9 conference, *E* rest: the comma at commendation *M*,  
 11 danger *E* rest 12 his before honest *E* rest which] that

15 minute *A-F* 1636: minut 1617-31 17 for before perfection *E* rest  
 23 is] are *B* rest 24-5 is hidden, are *E* rest

28 *Gallus*] *Iellus* all eds. 29 wholsomest *A* rest 31 Ague *A* rest

begger so poore, but either talketh of loue, or liueth in loue, when they neither know the meanes to come by it, nor the wisdome 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 enimie to talke of the infection, (whiche is neither the part of my office, nor pleasaunt to your eares,) this is my iudgement.

True and vertuous loue is to be grounded vppon Time, Reason, Fauour & Uertue. Time to make trial, not at the first glaunce so to settle his minde, as though he were willing to be caught, when he might escape, but so by obseruation and experience, to builde and augment his desires, that he be not deceaued with beautie, but perswaded with cōstancie. Reason, that all his doings and proceedings seeme not to flowe from a minde enflamed with lust, but a true hart kindled with loue. Fauour, to delight his eyes, which are the first messengers of affection, Uertue to allure the soule, for the which all thinges are to be desired.

The arguments of faith in a man, are constancie not to be remoued, secrecie not to vtter, securitie not to mistrust, credulitie to beleue : in a woman patience to endure, ielousie to suspect, liberalitie to bestowe, feruency, faithfulness, one of the which braunches if either the man want, or the woman, it may be a lyking betweene them for the time, but no loue to continue for euer. Touching *Surius* his questiō whether loue come from the man or the woman, it is manifest that it beginneth in both, els can it not ende in both.

To the Lady *Flauias* demaunde concerning companie, it is requisite they shoulde meete, and though they be hindered by diuers meanes, yet is it impossible but that they will meete.

*Philautus* must this thinke, that constancie without secrecie auaieth little, and secrecie without constancie profiteth lesse.

Thus haue I good maddame according to my simple skill in loue set downe my iudgement, which you may at your Ladishippes pleasure correcte, for hee that neuer tooke the oare in hand must not think scorne to be taught. Well quoth the Lady, you can say more if you list, but either you feare to offend our eares, or to bewray your owne follies, one may easily perceiue y<sup>t</sup> you haue bene of late

6 like as an *BEH* 1617, 1630-36: like as as *F* 11 so by] by his *E* rest  
 12 y<sup>t</sup> before that *A* 14 enflame *A* 15 true om. *A* rest [with] with  
 with *A* 29 it is *E* rest 30 this] thus *A* rest 34 the om. *GE* rest

in the painters shop, by y<sup>e</sup> colours that sticke in your coate, but at this time I will vrge nothing though I suspect somewhat.

*Surius* gaue *Euphues* thanks, allowing his iudgmēt in the description of loue, especially in this, y<sup>t</sup> he would haue a woman if she were faithful to be also ielious, which is as necessary to be required in them as constancie.

*Camilla* smiling saide that *Euphues* was deceiued, for he would haue saide that men should haue bene ielious, and yet that had bene but superfluous, for they are neuer otherwise.

*Philautus* thinking *Camilla* to vse that speach to girde him, for that all that night he vewed hir with a suspicious eye, answered that ielousie in a man was to be pardoned, bicause there is no difference in the looke of a louer, that can distinguish a ielious eye, from a louing.

*Frauncis* who thought hir part not to be the least, saide that in all thinges *Euphues* spake gospel sauing in that he bounde a woman to patience, which is to make them fooles.

Thus euery one gaue his verdit, and so with thanks to the Lady *Flauia*, they all tooke their leaue for that night. *Surius* went to his lodging, *Euphues* and *Philautus* to theirs, *Camilla* accompanied with hir women and hir wayting maide, departed to hir home, whome I meane to bring to hir chamber, leauing all the rest to their rest.

*Camilla* no sooner had entred in hir chamber, but she began in straunge tearmes to vtter this straunge tale, hir doore being cloose shutte, and hir chamber voyded.

AH *Camilla*, ah wretched wench *Camilla*, I perceiue nowe, that when the Hoppe groweth high it must haue a pole, whē y<sup>e</sup> Iuie spreadeth, it cleaueth to y<sup>e</sup> flint, when the Uine riseth it wretheth about y<sup>e</sup> Elme, whē virgins wax in yeares, they follow that which belongeth to their appetites, loue,—loue? Yea loue *Camilla*, the force whereof thou knowest not, and yet must endure the furie. Where is that precious herbe *Panace* which cureth all diseases? Or that herbe *Nepenthes* that procureth all delights? No no *Camilla*: loue is not to bee cured by herbes which commeth by fancy, neither can plaisters take away the griefe, which is growen so great by perswasions. For as the stone *Draconites* can by no meanes be

1 your] you *H* 5, 17 is] was *GE rest* 10 such *E rest* 21 woman  
*GE rest* 23 in om. *GE rest* 24 cloose om. *E rest* 29 wreatheth *AB*:  
draweth *E rest* 30 appetites *M* loue, loue | *MAB*: loue, loue. *E-H*: loue,  
loue, 1617-23: loue, loue; 1630-36 . 32. *Panace* so all 33 *Nepenthe E rest*

polished vnlesse the Lapidarie burne it, so the mind of *Camilla* can by no meanes be cured except *Surius* ease it.

I see that loue is not vnlike vnto the stone *Pansura*, which draweth all other stones, be they neuer so heauy, hauing in it the three rootes which they attribut to Musicke, Mirth, Melancholie, Madnesse. 5

I but *Camilla* dissemble thy loue, though it shorten thy lyfe, for better it were to dye with griefe, then lyue with shame. The Spunge is full of water, yet is it not seene, the hearbe *Adyaton* though it be wet, looketh alwayes drye, and a wise Louer be she neuer so much tormented, behaueth hir selfe as though shee were not touched. 10

I but fire can-not be hydden in the flaxe with-out smoake, nor Muske in the bosome with-out smell, nor loue in the breast with-out suspicion: Why then confesse thy loue to *Surius*, *Camilla*, who is ready to ask before thou graunt. But it fareth in loue, as it doth w<sup>t</sup> the roote of y<sup>e</sup> Reede, which being put vnto the ferne taketh 15

away all his strength, and likewise the Roote of the Ferne put to the Reede, depriueth it of all his force: so the lookes of *Surius* hauing taken all freedome from the eyes of *Camilla*, it may be the glaunces of *Camilla* haue bereaued *Surius* of all libertie, which if it wer so, how happy shouldest thou be, and that it is so, why shouldest not 20 thou hope. I but *Surius* is noble, I but loue regardeth no byrth, I but his friendes will not consent, I but loue knoweth no kindred, I but he is not willing to loue, nor thou worthy to bee wooed, I but loue maketh the proudest to stoupe, and to court the poorest.

Whylst she was thus debating, one of hir Maidens chaunced to 25 knocke, which she hearing left off that, which al you Gentlewomē would gladly heare, for no doubt she determined to make a long sermon, had not she beene interrupted: But by the preamble you may gesse to what purpose the drift tended. This I note, that they that are most wise, most vertuous, most beautiful, are not free from 30 the impressions of Fancy: For who would haue thought that *Camilla*, who seemed to disdain loue, should so soone be entangled. But as y<sup>e</sup> straightest wands are to be bent when they be small, so the presisest Uirgins are to be won when they be young. But I will leaue *Camilla*, with whose loue I haue nothing to meddle, for that 35 it maketh nothing to my matter. And returne we to *Euphues*, who must play the last parte.

1 of *Camilla* *B rest*: of *om. MA*: *gy.*? thy mind *Camilla* 2 cursed *M*  
 3 *Pantura all eds.* 4 heauy] haue *M* 8 is it] it is *E rest* Aditon *E rest* 15  
 vnto] into *E rest* 19 all] his *E rest* 20-1 thou not *E rest* 34 precisest *A rest*

**E***uphues* bestowing his time in the Courte, began to marke diligentlye the men, and their manners, not as one curious to misconster, but desirous to be instructed. Manye dayes hee vsed speach with the Ladyes, sundrye tymes with the Gentle-women, with all became so familiar, that he was of all earnestly beloued.

*Philautus* had taken such a smacke in the good entertainment of the Ladie *Flauia*, that he beganne to looke askew vpon *Camilla*, driuing out the remembrance of his olde loue, with the recording of the new. Who now but his violet, who but Mistris *Frauncis*, whom if once 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 proceeded with *Camilla*, vnto whom *Philautus* gaue no aunswere but a smile, by the which *Euphues* thought his affection but small. At the last thinking it both contrary to his oth and his honestie to conceale anye thinge from *Euphues*, he confessed, that his minde was chaunged from *Camilla* to *Frauncis*. Loue quoth *Euphues* will neuer make thee mad, for it commeth by fits, not like a quotidian, but a tertian.

In deede quoth *Philautus*, if euer I kill my selfe for loue, it shall be with a sigh, not with a sworde.

Thus they passed the time many dayes in *England*, *Euphues* commonlye in the court to learne fashions, *Philautus* euer in the countrey to loue *Frauncis*: so sweete a violet to his nose, that he could hardly suffer it to be an houre from his nose.

But nowe came the tyme, that *Euphues* was to trye *Philautus* trueth, for it happened that letters were directed from *Athens* to *London*, concerning serious and waightie affayres of his owne, which incited him to hasten his departure, the contentes of the which when he had imparted to *Philautus*, and requested his company, his friende was so fast tyed by the eyes, that he found thornes in his heele, which *Euphues* knewe to be thoughtes in his heart, and by no meanes hee could perswade him to goe into *Italy*, so sweete was the very smoke of *England*.

*Euphues* knowing the tyde would tarrye for no man, and seeing his businesse to require such speede, beeing for his great preferment, determined sodeinly to departe, yet not with-out taking of his leaue curteouslye, and giuing thanks to all those which since his comming had vsed him friendlye: Which that it myght be done with one

breach. hee desired the Merchant with whome all this while he sojourned to invite a great number to dynner, some of great calling, manye of good credit, amonge the which *Servius* as chiefe, the Ladie *Flavia*, *Camilla* and Mistris *Francis* were not forgotten.

The time being come of meeting, he saluted them all in this manner.

I was never more desirous to come into *England* then I am loth to departe, such courtesie haue I found, which I looked not for, and such qualities as I could not looke for, which I speake not to flatter any. when in troeth it is knowne to you all. But now the time is come that *Euphues* must packe from those, whome he best loueth, and go to the Seas. which he hardlye brooketh.

But I would Fortune had delt so fauourable with a poore *Grecian*, that he might haue eyther beene borne heere, or able to liue heere: which seeing the one is past and can-not be, the other vnlikly, and therefore not easie to be, I must endure the crueltie of the one, and with patience beare the necessitie of the other.

Yet this I earnestly craue of you all, that you wil in steede of a recompence accept thanks, & of him that is able to giue nothing, take prayer for payment. What my good minde is to you all, my tongue can-not vtter, what my true meaning is, your heartes can-not conceiue: yet as occasion shall serue, I will shewe that I haue not forgotten any, though I may not requit one. *Philantus* not wiser then I in this, though bolder, is determined to tarry behinde: for hee sayth that he had as lief be buried in *England*, as married in *Italy*: so holy doth he thinke the ground heere, or so homely the women ther, whome although I would gladly haue with me, yet seeing I can-not, I am most earnestlye to request you all, not for my sake, who ought to desire nothing, nor for his sake who is able to deserue little, but for the courtesies sake of *England*, that you vse him not so well as you haue done, which wold make him proud, but no worse then I wish him, which wil make him pure: for though I speak before his face, you shall finde true behinde his backe, that he is yet but wax, which must be wrought whilest the water is warme, and yron which being hot, is apt either to make a key or a locke.

It may be Ladies and Gentlewoemen all, that though *England* be not for *Euphues* to dwell in, yet it is for *Euphues* to send to.

2 sojourned *B rest* . 10 But] For *E rest* 13 fauorably *E rest* 23 one]  
 on *M* 25 buried] burned *GE rest* 33 it before true 1623 34 while  
*E rest* 36 all om. *E rest* although *E rest*

When he had thus sayd, he could scarce speake for weeping, all the company were sorye to forgoe him, some proffered him mony, some lands, some houses, but he refused them all, telling them that not the necessitie of lacke caused him not to departe, but of importance.

This done they sate downe all to dinner, but *Euphues* could not be merry, for y<sup>t</sup> he should so soone depart, y<sup>e</sup> feast being ended, which was very sumptuous, as Merchaunts neuer spare for cost, wh<sup>t</sup> they haue ful coffers, they al heartely tooke their leaues of *Euphues*, *Camilla* who liked verie well of his company, taking him by the hande, desired him that being in *Athens*, he woulde not forget his friends in Englande, and the rather for your sake quoth she, your friende shalbe better welcome, yea, & to me for his owne sake quoth *Flavia*, where at *Philautus* reioyced and *Frauncis* was not sorie, who began a little to listen to the lure of loue.

*Euphues* hauing all thinges in a redinesse went immediately toward Douer, whether *Philautus* also accompanied him, yet not forgetting by the way to visite the good olde father *Fidus*, whose curtesie they receaued at their comming. *Fidus* glade to see them, made them great cheare according to his abilitie, which had it beene lesse, woulde haue bene aunswerable to either desires. Much communication they had of the court, but *Euphues* cryed quittance, for he saide thinges that are commonly knowne it were folly to repeat, and secretes, it were against mine honestie to vtter.

The next morning they went to Douer where *Euphues* being readie to take ship, he first tooke his farewell of *Philautus* in these wordes.

*Philautus* the care that I haue had of thee, from time to time, hath beene tried by the counsaile I haue alwayes giuen thee, 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 fauourable, enuie not thy betters, iustle not thy fellowes, oppresse not the poore.

The stipende that is allowed to maintaine thee vse wisely, be

<sup>2</sup> promised *E rest*  
<sup>22</sup> still] in steele *E rest*

<sup>4</sup> not<sup>s</sup> om. *A rest*  
departing *E rest*

<sup>21</sup> either] their *B rest* <sup>31</sup>  
<sup>33</sup> my before good *H rest*

neither prodigall to spende all, nor couetous to keepe all, cut thy coat according to thy cloth, and thinke it better to bee accompted thristie among the wise, then a good companion among the riotous.

For thy studie or trade of life, vse thy booke in the morning, thy bowe after dinner or what other exercise shall please thee best, but <sup>5</sup> alwayes haue an eye to the mayne, what soeuer thou art chaunced at the buy.

Let thy practise be lawe, for the practise of Phisike is too base for so fyne a stomacke as thine, and diuinitie too curious for so fickle a heade as thou hast. <sup>10</sup>

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.

Weane thy selfe from *Camilla*, deale wisely with *Frauncis*, for in Englande thou shalt finde those that will decypher thy dealings be <sup>11</sup> they neuer so politique, be secret to thy selfe, and trust none in matters of loue as thou louest thy life.

Certifie me of thy proceedings by thy letters, and thinke that *Euphues* cannot forget *Philautus*, who is as deare to mee as my selfe. Commende me to all my friendes: And so farewell good *Philautus*, and well shalt thou fare if thou followe the counsell of *Euphues*.

**P***hilautus* the water standing in his eyes, not able to aunswere one worde, vntill he had well wepte, replied at the last as it were in one worde, saying, that his counsaile shoulde bee engrauen in his heart, and hee woulde followe euerie thing that was prescribed him, certifying him of his successe as either occasion, or opportunitie should serue.

But when friendes at departing woulde vtter most, then teares hinder most, whiche brake off both his aunswere, and stayde *Euphues* replye, so after many millions of embracings, 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*.

**T**Here was nothing that happened on the Seas worthie the writing, but within fewe dayes *Euphues* hauing a merrye winde arryued at *Athens*, where after hee had visited his friendes, and set

5 other om. *H rest* 7 the buy] to buy *E*: the by *F*: the bye *H rest* 18  
 thy<sup>1</sup>] the *M* proceeding *E rest* (except 1623) 19 vnto *E rest* 23  
 the om. *E rest* 28 parting *GE rest* 29 breake all eds. (aural error)  
 34 vpon *E rest*

an order in his affayres, he began to addresse his letters to *Livia* touching the state of Englande in this manner.

[*Livia* I salute thee in the Lorde, &c. I am at length returned out of Englande, a place in my opinion (if any such may be in the earth) not inferiour to a Paradise.

I haue here inclosed sent thee the discription, the manners, the conditions, the gouernement and entertainment of that countrie.

I haue thought it good to dedicate it to the Ladies of *Italy*, if thou thinke it worthy, as thou cannest not otherwise, cause it to be imprinted, that the praise of such an Isle, may cause those y<sup>t</sup> dwell els where, both to commend it, and maruell at it.

*Philautus* I haue left behinde me, who like an olde dogge followeth his olde sent, loue, wiser he is then he was woont, but as yet nothing more fortunate. I am in helth, and that thou art so, I heare nothing to the contrarie, but I knowe not howe it fareth with me, for I cannot as yet brooke mine owne countrie, I am so delighted with another.

Aduertise me by letters what estate thou art in, also howe thou likest the state of Englande, which I haue sent thee. And so farewell.

*Thine to vse Euphues.*

*To the Ladyes and Gentlewomen of  
Italy: Euphues wisheth helth  
and honour.*

[<sup>25</sup> I F I had brought (Ladyes) little dogges from *Malta*, or straunge stones from *India*, or fine carpets from *Turkie*, I am sure that either you woulde haue woed me to haue them, or wished to see them.

But I am come out of Englande with a Glasse, wherein you shall behold the things which you neuer sawe, and maruel at the <sup>30</sup> sightes when you haue seene. Not a Glasse to make you beautiful, but to make you blush, yet not at your vices, but others vertues, not a Glasse to dresse your haire but to redresse your harmes, by the which if you euery morning correcte your manners, being as carefull to amend faultes in your hearts, as you are curious to finde

<sup>5</sup> a om. *E rest*  
scene] here 1630-36

<sup>23</sup> Italy] England *E rest*

<sup>30</sup> when] which *B rest*

faults in your heads, you shall in short time be as much commended for vertue of the wise, as for beautie of the wanton.

Yet at the first sight if you seeme deformed by looking in this glasse, you must not thinke that the fault is in the glasse, but in your māners, not resembling *Lauia*, who seeing hir beautie in a true glasse to be but deformitie, washed hir face, and broke the glasse.

Heere shall you see beautie accompanied with virginitie, temperaunce, mercie, iustice, magnanimitie, and all other vertues whatsoever, rare in your sex, and but one, and rarer then the *Phoenix* where I thinke there is not one.

In this glasse shall you see that the glasses which you carrye in your fannes of fethers, shewe you to be lyghter then fethers, that the Glasses wher-in you carouse your wine, make you to be more wanton then *Bacchus*, that the new found glasse Cheynes that you weare about your neckes, argue you to be more brittle then glasse. But your eyes being too olde to iudge of so rare a spectacle, my counsell is that you looke with spectacles: for ill can you abyde the beames of the cleere Sunne, being skant able to view the blase of a dymme candell. The spectacles I would haue you vse, are for the one eie iudgment with-out flattering your selues, for the other eye, beliefe with-out mistrusting of mee.

And then I doubt not but you shall both thanke mee for this Glasse (which I sende also into all places of *Europe*) and thinke worse of your garyshe Glasses, which maketh you of no more price then broken Glasses.

Thus fayre Ladyes, hoping you will be as willing to pry in this Glasse for amendement of manners, as you are to prancke your selues in a lookinge Glasse, for commendation of menne, I wishe you as much beautie as you would haue, so as you woulde endeour to haue as much vertue as you should haue. And so farewell.

*Euphues.*

3 if *om. M* 5 *Linia E rest* 8 you shall *BE rest* 9-10 whatsoever *M*  
 11 where] wherof *F rest* one] two *E rest* 13 your *om. E rest* 19 beame  
*E rest* 25 makes *E*: make *F rest* 28 Glasse] glasses *H*

¶ *Euphues Glasse for  
Europe.*

There is an Isle lying in the *Ocean Sea*, directly against that part of *Fraunce*, which containeth *Picardie* and *Normandie*, called now *England*, heeretofore named *Britaine*, it hath *Ireland* vpon the West side, on the North the maine Sea, on the East side, the *Germaine Ocean*. This Islande is in circuit 1720. myles, in forme like vnto a Triangle, beeing broadest in the South part, and gathering narrower and narrower till it come to the farthest poynt of Cathnesse, Northward, wher it is narrowest, and ther endeth in manner of a Promonterie. To repeate the auncient manner of this Island, or what sundry nations haue inhabited there, to set downe the Giauntes, which in bygnesse of bone haue passed the common sise, and almost common creditte, to rehearse what diuersities of Languages haue bene vsed, into how many kyngdomes it hath bene deuided, what Religions haue bene followed before the comming of Christ, although it would breede great delight to your eares, yet might it happily seeme tedious: For that honnie taken excessiueley cloyeth the stomacke though it be honnie.

But my minde is briefly to touch such things as at my being there I gathered by myne owne studie and enquire, not meaning to write a Chronocle, but to set downe in a word what I heard by conference.

It hath in it twentie and sixe Cities, of the which the chiefest is named *London*, a place both for the beautie of buyldinge, infinite riches, varietie of all things, that excelleth all the Cities in the world: insomuch that it maye be called the Store-house and Marte of all *Europe*. Close by this Citie runneth the famous Ryuer called the Theames, which from the head wher it ryseth named *Isis*, vnto the fall Midway it is thought to be an hundred and forescore myles. What can there be in anye place vnder the heauens, that is not in this noble Citie eyther to be bought or borrowed?

It hath diuers Hospitals for the relieuing of the poore, six-score fayre Churches for diuine seruice, a gloryous Burse which they call the Ryoll Exchaung, for the meeting of Merchants of all countries

6 vpon] on *E rest* side<sup>2</sup> om. *E rest* 7 Germaine *ABG*: Germanie *ME*:  
Germany *FH* 1617: German 1623: Germane 1630-31 Islade *M* 10 Cath-  
nesse so all 13 bygnesse] highnesse *BG* 17 eyes *GE rest* 22 Chronicle  
*AE rest*: Cronicle *G* 28 Thames *BGE rest* 29 fall midway *MAB*:  
full midway *GE rest* (cf. note) an] one *E rest* 34 Royall Exchange *A rest*

where any traffique is to be had. And among al the straung and beautifull shoves, mee thinketh there is none so notable, as the Bridge which crosseth the Theames, which is in manner of a continuall streete, well replenyshed with large and stately houses on both sides, and situate vpon twentie Arches, whereof each one is made of 5 excellent free stone squared, euerye one of them being three-score foote in hight, and full twentie in distaunce one from an other.

To this place the whole Realme hath his recourse, wher-by it seemeth so populous, that one would scarce think so many people to be in the whole Island, as he shall see somtymes in *London*. 10

This maketh Gentlemen braue, and Merchaunts rich, Citisens to purchase, and 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 deteining it from the lustie youtnes of 15 *England* by rigor, but encreasing it vntill young men shall sauor of reason, wherein they shew them-selues Tresurers for others, not horders for thē-selues, yet although it be sure enough, woulde they had it, in my opinion, it were better to be in the Gentle-mans purse, then in the Merchants handes. 20

There are in this Isle two and twentie Bishops, which are as it wer superentēdaunts ouer the church, men of great zeale, and deepe knowledge, diligent Preachers of the worde, earnest followers of theyr doctrine, carefull watchmenne that the Wolfe deuoure not the Sheepe, in ciuil gouernment politique, in ruling the spirituall 25 sworde (as farre as to them vnder their Prince apperteineth) iust, cutting of those members from the Church by rigor, that are obstinate in their herisies, and instructing those that are ignoraunt, appoynting godlye and learned Ministers in euery of their Seas, that in their absence maye bee lightes to such as are in darkenesse, salt to those 30 that are vnsauorie, leauen to such as are not seasoned.

Uisitacions are holden oftentimes, wher-by abuses and disorders, eyther in the laitie for negligence, or in the clergie for superstition, or in al for wicked liuing there are punyshments, by due execution wherof the diuine seruice of God is honoured with more puritie, and 35 followed with greater sinceritie.

2 thinks *E rest*      3 Thames *GE rest*      in a manner *E*; in y<sup>o</sup> manner *F rest*  
 6 stones *E rest*      12 sojourners *GF rest*: sojournours *E*      15 them *E rest*  
 21 Iland *E rest*      25 in ciuil] the Ciuil *EF*: in the Ciuill *H rest*      sprituall *M*  
 26 to] in *GE rest*      27 their] the *E rest*      29 Sees *E rest*      31 are un-  
 seasoned *E rest*      34 al] al, *MAB*      there] three *M*

There are also in this Islande two famous Uniuersities, the one *Oxforde*, the other *Cambridge*, both for the profession of all sciences, for Diuinitie, phisicke, Lawe, and all kinde of learning, excelling all the Uniuersities in Christendome.

5 I was my selfe in either of them, & like them both so well, that I meane not in the way of controuersie to preferre any for the better in Englande, but both for the best in the world, sauing this, that Colledges in *Oxenford* are much more stately for the building, and *Cambridge* much more sumptuous for the houses in the towne, but  
10 the learning neither lyeth in the free stones of the one, nor the fine streates of the other, for out of them both do dayly proceede men of great wisdome, to rule in the common welth, of learning to instruct the common people, of all singuler kinde of professions to do good to all. And let this suffice, not to enquire which of them  
15 is the superiour, but that neither of them haue their equall, neither to aske which of them is the most auncient, but whether any other bee so famous.

But to proceede in Englande, their buildings are not very stately vnlesse it be the houses of noble men and here & there, the place of  
20 a Gentleman, but much amended, as they report y<sup>t</sup> haue told me. For their munition they haue not onely great stooore, but also great cunning to vse thē, and courage to practise them, there armour is not vnlike vnto that which in other countries they vse, as Corselets, Almaine Riuetts, shirts of male, iacks quilted and couered ouer with  
25 Leather, Fustion, or Canuas, ouer thicke plates of yron that are sowed in the same.

The ordinance they haue is great, and thereof great store.

Their nauie is deuided as it were into three sorts, of the which the one serueth for warres, the other for burthen, the thirde for fishermen.  
30 And some vessels there be (I knowe not by experience, and yet I beleue by circumstance) that will saile nyne hundred myles in a weeke, when I should scarce thinke that a birde could flye foure hundred.

Touching other commodities, they haue foure bathes, the first called *Saint Vincents*: the seconde, *Hallie well*, the third *Buxton*,  
35 the fourth (as in olde time they reade) *Cair Bledud*, but nowe taking his name of a town neere adioyning it, is called the *Bath*.

5 like] like of <i>E rest</i>	7 that] y <sup>t</sup> <i>B</i> : the <i>E rest</i>	8 Oxford <i>E rest</i>
13 of <sup>o</sup> <i>om. E rest, except 1623</i>	14 to all] withall <i>E rest</i>	15 neither <sup>2</sup> ] nor
<i>E rest</i>	22 their <i>A rest</i>	24 iackes <i>G</i> 1630-36: lackts 1623
<i>GE rest</i>	29 burden <i>AB</i>	thirde] other <i>E rest</i>
could] will <i>E rest</i>	33 other] their <i>E rest</i>	30 I <sup>o</sup> <i>om. E rest</i>
		26 in] to
		32
		35 they] we <i>E rest</i>

Besides this many wonders there are to be found in this Island, which I will not repeat because I my selfe neuer sawe them, and you haue hearde of greater.

Concerning their dyot, in number of dishes and chaũg of meate, y<sup>e</sup> nobilitie of England do exceed most, hauing all things y<sup>t</sup> either 5 may be bought for money, or gotten for the season: Gentlemen and merchaunts feede very finely, & a poore man it is that dineth with one dish, and yet so content with a little, that hauing halfe dyned, they say as it were in a prouerbe, y<sup>t</sup> they are as well satisfied as the Lorde Maior of London whom they think to fare best, though he 10 eate not most.

In their meales there is great silence and grauitie, vsing wine rather to ease the stomacke, then to load it, not like vnto other nations, who neuer thinke y<sup>t</sup> they haue dyned till they be dronken.

The attire they vse is rather ledde by the imitation of others, then 15 their owne inuention, so that there is nothing in Englande more constant, then the inconstancie of attire, nowe vsing the French fashion, nowe the Spanish, then the Moriseo gownes, thē one thing, then another, insomuch that in drawing of an English man y<sup>e</sup> paynter setteth him downe naked, hauing in y<sup>e</sup> one hande a payre of sheares, 20 in the other a peece of cloath, who hauing cut his collar after the french guise is readie to make his sleeue after the Barbarian māner. And although this were the greatest enormitie that I coulde see in Englande, yet is it to be excused, for they that cannot maintaine this pride must leaue of necessitie, and they that be able, will leaue when 25 they see the vanitie.

The lawes they vse are different from ours for although the Common and Ciuil lawe be not abolished, yet are they not had in so greate reputation as their owne common lawes which they tearme 30 the lawes of the Crowne.

The regiment that they haue dependeth vppon statute lawe, & that is by Parliament which is the highest court, consisting of three seueral sortes of people, the Nobilitie, Clergie, & Commons of the Realme, so as whatsoeuer be among them enacted, the Queene striketh the stroke, allowing such things as to hir maiesty seemeth best. Then 35 vpon common law, which standeth vpon Maximes and principles,

1 Besides . . . Island] Besides, in this Iland are many wonders to be founde *E rest*  
 2 you] I *E rest* 5 of before all *H rest* 14 vntill *E rest* 20 y<sup>e</sup>  
 om. *E rest* 21 peece *H* collar *E rest*: choler *MA*: cholour *BG* 23 were]  
 weare *E* 24 it is *A* 28 Common all eds.: *gy. ? Canon* 29 tearmes 1617  
 34 King *H* (1609) *rest* 35 his *H rest*

yeares & tearmes, the cases in this lawe are called plees, or actions, and they are either criminall or ciuil, y<sup>e</sup> meane to determine are writts, some originall, some iudiciall: Their trials & recoueries are either by verdict, or demur, confession or default, wherin if any fault haue beene committed, either in processe or forme, matter or iudgement, the partie greeued may haue a write of errour.

Then vpon customable law, which consisteth vpon laudable customes, vsed in some priuate countrie.

Last of all vpon prescription, whiche is a certeine custome continued time out of minde, but it is more particuler then their customary lawe.

Murtherers & theeues are hanged, witches burnt, al other villanies that deserue death punished w<sup>th</sup> death, insomuch that there are very fewe haynous offences practised in respectes of those that in other countries are commonly vsed.

Of sauage beastes and vermyn they haue no great store, nor any that are noysome, the cattell they keepe for profite, are Oxen, Horses, Sheepe, Goats, and Swine, and such like, whereof they haue abundance, wildfole and fish they want none, nor any thing that either may serue for pleasure or profite.

They haue more store of pasture then tillage, their meddowes better then their come field, which maketh more grasiors then Cornemungers, yet sufficient store of both.

They excel for one thing, there dogges of al sorts, spanels, hounds, maistiffes, and diuers such, the one they keepe for hunting and hawking, the other for necessarie vses about their houses, as to drawe water, to watch theeues, &c. and there-of they deriue the worde mastiffe of Mase and thiefe.

There is in that Isle Salt made, & Saffron, there are great quarries of stone for building, sundrie minerals of Quicksiluer, Antimony, Sulphur, blacke Lead and Orpiment redde and yellowe. Also there groweth y<sup>e</sup> finest Alum y<sup>e</sup> is, Uermilion, Bittament, Chrisocolla, Coporus, the mineral stone whereof Petreolum is made, and that which is most straunge, the minerall pearle, which as they are for greatnesse and coulour most excellent, so are they digged out of the maine lande, in places farre distant from the shoare.

1 Pleas *E rest*      3 triall *E rest*      4 verdit *A rest*, except verdit *F*      6  
 writ *B rest*      9 vpon *om. E rest*      10 customable *E rest*      17 and <sup>1</sup> *om.*  
*F rest*      18 wilde foule *A-F*: Wilde fowle *H-1636*      21 fields *B rest*  
 23 their *A rest*      Spaniels *B rest*      24 maistiffs *A*: mastifs *B*: Mastifes *EF*:  
 Mastifes *H*: Mastifes 1617 *rest*      for] of *E*      27 Mastife *BE-H*      29  
 Mooes *BG*      buildings *E rest*      31 Allum *AB*: Allom *E rest*      Bittamen  
*E rest*      32 Coperus *G*: Coporus *F rest*      Petreolum *E rest*

Besides these, though not straunge, yet necessarie, they haue Cole mines, salt Peter for ordinance, Salt Sode for Glasse.

They want no Tinne nor Leade, there groweth Yron, Steele and Copper, and what not, so hath God blessed that countrie, as it shoulde seeme not onely to haue sufficient to serue their owne 5 turnes, but also others necessities, whereof there was an olde saying, all countries stande in neede of *Britaine*, and *Britaine* of none.

Their Aire is very wholsome and pleasant, their ciuilitie not inferiour to those that deserue best, their wittes very sharpe and quicke, although I haue heard that the *Italian* and the *French-man* haue ac- 10 counted them but grosse and dull pated, which I think came not to passe by the prooffe they made of their wits, but by the Englishmans reporte.

For this is straunge (and yet how true it is there is none that euer trauailed thether but can reporte) that it is alwayes incident to an 15 English-man, to thinke worst of his owne nation, eyther in learning, experience, commō reason, or wit, preferring alwaies a stranger rather for the name, then the wisdom. I for mine owne parte thinke, that in all *Europe* there are not Lawyers more learned, Diuines more profound, Phisitions more expert, then are in *England*. 20

But that which most allureth a stranger is their curtesie, their ciuilitie, & good entertainment. I speake this by experience, that I found more curtesie in *England* among those I neuer knewe, in one yeare, then I haue done in *Athens* or *Italy* among those I euer 25 loued, 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 requireth beginne with the chiefest, yet I am enforced with the Painter, to reserue my best coulors to end 30 *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 saftie in warre, whose prouision in plentie, maketh sufficient in dearth, whose care in health is as it were a preparatiue against sicknesse, how great their wisdom hath beene in all things, the twentie two yeares peace doth both shew 35 and proue. For what subtilty hath ther bin wrought so closly, what priuy attempts so craftily, what rebellions stirred vp so disorderly,

3 no] neither *E rest*      4 that] the *F rest*      9 vnto *E rest*      11 pated]  
 paced *E*      16 worse *E rest*      25 yeeres after twentie *E rest*      27 in  
 before the<sup>2</sup> *E rest*      29 forced *E rest*      35 both] best *E rest*

but they haue by policie bewrayed, preuented by wisdome, repressed by iustice? What conspiracies abroad, what confederacies at home, what iniuries in anye place hath there beene contriued, the which they haue not eyther fore-seene before they could kindle, or quenched  
5 before they could flame?

If anye wilye *Vlysses* should faine maddnesse, there was amonge them alwayes some *Palamedes* to reueale him, if any *Thetis* went about to keepe hir sonne from the doing of his countrey seruice, there was also a wise *Vlysses* in the courte to bewraye it: If *Sinon* came with  
10 a smoothe tale to bringe in the horse into *Troye*, there hath beene alwayes some couragious *Laocoon* to throwe his speare agaynst the bowelles, whiche beeing not bewitched with *Laocoon*, hath vnfoulded that, which *Laocoon* suspected.

If *Argus* with his hundred eyes went prying to vndermine *Iupiter*,  
15 yet met he with *Mercurie*, who whiselled all his eyes out: in-somuch as ther coulde neuer yet any craft preuaile against their policie, or any chalenge against their courage. There hath alwayes beene *Achilles* at home, to buckle with *Hector* abroad, *Nestors* grauitie to counteruaile *Priams* counsaile, *Vlysses* subtilties to mach with *Antenors*  
20 policies. *England* hath al those, y<sup>t</sup> can and haue wrestled with al others, wher-of we can require no greater prooffe then experience.

Besides they haue al a zelous care for the encreasing of true religiõ, whose faiths for the most part hath bin tried through the fire, which they had felt, had not they fledde ouer the water. More-  
25 -ouer the great studie they bend towards schooles of learning, doth sufficiently declare, that they are not onely furtherers of learning, but fathers of the learned. O thrise happy *England* where such Counsaylours are, where such people liue, where such vertue springeth.

30 Amonge these shall you finde *Zopirus* that will mangle him-selfe to do his country good, *Achates* that will neuer start an ynch from his Prince *Aeneas*, *Nausicaa* that neuer wanted a shift in extremitie, *Cato* that euer counsayled to the best, *Ptolomeus Philadelphus* that alwaies maintained learning. Among the number of all

3 hath there] hath at any time *E*: haue at any time *F* rest 4, 5 they] it  
*E* rest 7 alwayes om. *E* rest 8 his] her *E* rest 9 Vlysses *A* 11, 12, 13  
*Lacaon* all eds. 11 thrust *E* rest 15 whisteled *GE* rest 18 Achillis *M*  
19 match *A* rest 20 al<sup>s</sup> om. *E* rest 23 hath] haue *F* rest 24 not  
they] they not *E* rest 30 Zopirus *F* rest 31 Achates *AB* 32 Nausica  
all eds. his after in *E* rest 33 vnto *E* rest Ptholomeus *AB* rest  
*Philadelphus* *E* rest, except 1623

which noble and wise counsailors, (I can-not but for his honors sake remember) the most prudent & right honourable y<sup>e</sup> Lorde *Burgleigh*, high Treasurer of that Realme, no lesse reuerenced for his wisdom, than renowned for his office, more loued at home then feared abroade, and yet more feared for his counsaile 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 *Aiax*.

This noble man I found so ready being but a straunger, to do me good, that neyther I ought to forget him, neyther cease to pray for him, that as he hath the wisdom of *Nestor*, so he may haue the 10 age, that hauing the policies of *Vlysses*, he may haue his honor, worthye to lyue long, by whome so manye lyue in quiet, and not vnworthy to be aduanced, by whose care so many haue bene 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 counsaile, but in friend-shyppe, brother-hoode and lyuing? By whose good endeouours vice is punyshed, vertue rewarded, peace establyshed, forren broyles repressed, domesticall cares appeased? what nation can of Counsailors desire more? what Dominion, y<sup>e</sup> excepted, hath 20 so much? whē neither courage can preuaile against their chiuallrie, nor craft take place agaynst their counsaile, nor both ioynde in one be of force to vndermine their country, when you haue daseled your eies with this Glasse, behold here an other. It was my fortune to be acquaited with certaine English Gentlemen, which brought mee 25 to the court, wher when I came, I was driuen into a maze to behold the lusty & braue gallants, the beutiful & chast Ladies, y<sup>e</sup> rare & godly orders, so as I could not tel whether I should most cōmend vertue or brauery. At the last cōming oftner thether, then it be-seemed one of my degree, yet not so often as they desired my 30 company, I began to pry after theyr manners, natures, and lyues, and that which followeth I saw, where-of who so doubteth, I will sweare.

The Ladyes spend the morning in deuout prayer, not resembling the Gentlewomen in *Greece & Italy*, who begin their morning at 35 midnoone, and make their euening at midnight, vsing sonets for psalmes, & pastymes for prayers, reading y<sup>e</sup> Epistle of a Louer,

1 which . . . wise] wise, noble, and which *E rest*, except wise noble, and with 1623  
 9 neyther I] I neither *F rest*, except I neuer 1623 15 other  
 om. *E rest* countrys *A rest* 21 Chiuallries *H rest* 28 goodly *E rest*  
 31 manners . . . lyues] manners, and natures, *E rest*

when they should peruse the Gospell of our Lorde, drawing wanton lynes when death is before their face, as *Archimedes* did triangles & circles when the enemy was at his backe. Behold Ladies in this glasse, that the seruice of God is to be preferred before all things, imitat the Englysh Damoselles, who haue theyr bookes tyed to theyr gyrdles, not fethers, who are as cunning in y<sup>e</sup> scriptures, as you are in *Ariosto* or *Petrarck* or anye booke that lyketh you best, and becommeth you worst.

For brauery I cannot say that you excede them, for certainly it is y<sup>e</sup> most gorgious court that euer I haue seene, read, or heard of, but yet do they not vse theyr apperell so nicelye as you in *Italy*, who thinke scorn to kneele at seruice, for feare of wrinkles in your silks, who dare not lift vp your head to heauē, for feare of rūpling y<sup>e</sup> rufs in your neck, yet your hāds I cōfesse are holden vp, rather I thinke to shewe your ringes, then to manifest your righteousnesse. The biauerie they vse is for the honour of their Prince, the attyre you weare for the alluring of your pray, the ritche apparell maketh their beautie more seene, your disguising causeth your faces to be more suspected, they resemble in their rayment the *Estrich* who being gased on, closeth hir winges and hideth hir fethers, you in your robes are not vnlike the pecocke, who being prayed spreadeth hir tayle, and bewrayeth hir 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 bicause you are decked with golde, you are endued with grace, imagine not that shining like the Sunne in earth, yea shall climbe the Sunne in heauen, looke diligently into this English glasse, and then shall you see that the more costly your apparell is, the greater your curtesie should be, that you ought to be as farre from pride, as you are from pouertie, and as neere to princes in beautie, as you are in brightnes. Bicause you are braue, disdaine not those that are base, thinke with your selues that russet coates haue their Christendome, that the Sunne when he is at his hight shineth aswel vpon course carsie, as cloth of tissue, though you haue pearles in your eares, Iewels in your breastes, preacious stones on your fingers, yet disdaine not the stones in the streat, which

2 *Archimedes M* 5-6 who haue theyr . . . . fethers *om.* *E rest* 7 or<sup>1</sup>  
 and *E rest* *Petrarck E*: *Petrarck M-G*: *Petrarck F rest* 9 certaine  
*E rest* 10 gorgious *GE rest*: gorgeoust *MAB* 12 your] their *E rest*  
 13 lift] life *H* heads *E rest* 17 the<sup>2</sup>] their *F rest* 19 garments *E rest*  
 26 yea] ye *E rest* 30 in<sup>3</sup>] for *E rest* 32-3 at the highest *E rest* 33  
 Kerue 1623 34 cares] eyes *E rest*

although they are nothing so noble, yet are they much more necessarie. Let not your robes hinder your deuotion, learne of the English Ladies, y<sup>t</sup> God is worthy to be worshipped with the most price, to whom you ought to giue all praise, then shall you be like stars to y<sup>e</sup> wise, who now are but staring stockes to the foolish, thē shall you be 5  
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 deuout and braue, so are they chaste and beautifull, insomuch that when I first behelde them, I could not tell whether some mist had bleared myne eyes, or some 10  
strange enchauntment altered my minde, for it may bee, thought I, that in this Islād, either some *Artemidorus* or *Lisimandro*, or some odd *Nigromancer* did inhabit, who would shewe me Fayries, or the bodie of *Helen*, or the new shape of *Venus*, but comming to my selfe, and seeing that my senses were not chaunged, but hindered, that the 15  
place where I stode was no enchaunted castell, but a gallant court, I could scarce restraine my voyce frō crying, *There is no beautie but in Englād*. There did I behold thē of pure complexion, exceeding the lillie, & the rose, of fauour (wherein y<sup>e</sup> chiefest beautie consisteth) surpassing the pictures that were feyned, or the Magition that would 20  
faine, their eyes percing like the Sun beames, yet chaste, their speach pleasant & sweete, yet modest & curteous, their gate comly, their bodies straight, their hands white, al things that man could wish, or women woulde haue, which howe much it is, none can set downe, when as y<sup>e</sup> one desireth as much as may be, the other more. And 25  
to these beautifull mouldes, chaste minds: to these comely bodies tēperance, modestie, mildenesse, sobrietie, whom I often beheld, merrie yet wise, conferring with courtiers yet warily: drinking of wine yet moderately, eating of delicats yet but their eare ful, listing to discourses of loue but not without reasoning of learning: for there it 30  
more delighteth them to talke of Robin hood, then to shoot in his bowe, & greater pleasure they take, to heare of loue, then to be in loue. Heere Ladies is a Glasse that will make you blush for shame, & looke wan for anger, their beautie commeth by nature, yours by art, they encrease their fauours with faire water, you maintaine yours 35  
with painters colours, the haire they lay out groweth vpon their owne heads, your seemelines hangeth vpon others, theirs is alwayes in their

2 your<sup>2</sup>] you *EF* 3 the *om.* *E rest* 12 *Artemidorus M-G: Artimidorus*  
*EF* 1630-36: *Artimodorus H-1623* 22 gate] grace *E rest* 23 men *E rest*  
26 minds to *M* these<sup>2</sup>] the *F rest* 29 eare] eares *E rest* lystning  
*A rest* 32 of *om.* *H rest* 34 wan] pale *F rest*

owne keeping, yours often in the Dyars, their bewtie is not lost with a sharpe blast, yours fadeth with a soft breath : Not vnlike vnto Paper Floures, which breake as soone as they are touched, resembling the birds in *Aegypt* called *Ibes*, who being handled, loose their feathers, or the serpent *Serapie*, which beeing but toucht with a brake, bursteth. They vse their beautie, bicause it is commendable, you bicause you woulde be common, they if they haue little, doe not seeke to make it more, you that haue none endeauour to bespeake most, if theirs wither by age they nothing esteeme it, if yours wast by yeares, you goe about to keepe it, they knowe that beautie must faile if life continue, you swear that it shall not fade if coulours last.

But to what ende (Ladies) doe you alter the giftes of nature, by the shiftes of arte? Is there no colour good but white, no Planet bright but *Venus*, no 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 lawfull.

Haue you not hearde that the beautie of the Cradell is most brightest, that paintings are for pictures with out sence, not for persons with true reason. Follow at the last Ladies the Gentlewomen of *England*, who being beautifull doe those thinges as shall beecome so amiable faces, if of an indifferent hew, those things as shall make them louely, not adding an ounce to beautie, that may detract a dram from vertue. Besides this their chastitie and temperance is as rare, as their beautie, not going in your footestepes, that drinke wine before you rise to encrease your coulour, and swill it when you are vp, to prouoke your lust : They vse their needle to banish idlenes, not the pen to nourish it, not spending their times in answering y<sup>e</sup> letters of those that woe them, but forswearing the companie of those that write them, giuing no occasion either by wanton lookes, vnseemely gestures, vnaduised speach, or any vncomly behaiour, of lightnesse, or liking. Contrarie to the custome of many countries, where filthie wordes are accompted to sauour of a fine witte, broade speach, of a bolde courage, wanton glaunces, of a sharpe eye sight, wicked deedes, of a comely gesture, all vaine delights, of a right curteous curtesie.

1 in] at *F rest*      4 Ibis 1630-36      8 but before you *E rest*      14 shiftes]  
 gifts *E rest*      15 you *BE rest*      17 men *E rest*      22 as] that *F rest*  
 24 they before shall *M*      an] one *E rest*      30 those] them *E rest*

And yet are they not in England presise, but wary, not disdainfull to conferre, but careful to offende, not without remorse where they perceiue trueth, but w<sup>h</sup>out replying where they suspect trecherie, when as among other nations, there is no tale so lothsome to chast eares but it is heard with great sport, and aunswered with great speade. 5

Is it not then a shame (Ladies) that that little Island should be a myrrour to you, to Europe, to the whole worlde?

Where is the temperance you professe when wine is more common then water? where the chastity whē lust is thought lawful, where the modestie when your mirth turneth to vncleanes, vncleanes to shame- 10 lesnes, shamelesnesse to al sinfulness? Learne Ladies though late, yet at length, that the chiefest title of honour in earth, is to giue all honour to him that is in heauen, that the greatest brauerie in this worlde, is to be burning lampes in the worlde to come, that the clearest beautie in this life, is to be amiable to him that shall giue life 15 eternal: Looke in the Glasse of England, too bright I feare me for your eyes, what is there in your sex that they haue not, and what that you should not haue?

They are in prayer deuoute, in brauery humble, in beautie chast, in feasting temperate, in affection wise, in mirth modest, in al their 20 actions though courtlye, bicause woemen, yet Aungels, 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 loosenesse of minde, that lycentious behaiour which I haue seene in you, with no 25 smal sorowe, and can-not remedy with continuall sighes.

They in *England* pray when you play, sowe when you sleep, fast when you feast, and weepe for their sins, when you laugh at your sensualitie.

They frequent the Church to serue God, you to see gallants, they 30 deck them-selues for clenlinesse, you for pride, they maintaine their beautie for their owne lyking, you for others lust, they refraine wine, 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, abhor vanities to 35 come, say thus with one voice, *we can see our faults only in the English Glasse*: a Glas of grace to them, of grief to you, to them in

1 they are <i>E rest</i>	2 fearefull <i>B rest</i>	4 talke <i>E rest</i>	9 your
before lust <i>E rest</i>	13 this] the <i>E rest</i>	15 life <sup>2</sup> om. <i>E rest</i>	17 your <sup>2</sup> ]
you <i>E</i> they] you <i>F rest</i>	23 yee] you <i>B rest</i>	27 sewe <i>F rest</i>	28 their]
your <i>E rest</i>	34 into <i>EF</i>	35 vice <i>H rest</i>	36 thus] this <i>BE rest</i>

the steed of righteousnes, to you in place of repētance. The Lords & Gentlemen in y<sup>e</sup> court are also an example for all others to folow, true tipes of nobility, the only stay and staf to honor, braue courtiers, stout soldiers, apt to reuell in peace, and ryde in warre. In fight  
 5 fearece, not dreading death, in friendship firme, not breaking promise, curteous to all that deserue well, cruell to none that deserue ill. Their aduersaries they trust not, that sheweth their wisdome, their enimies they feare not, that argueth their courage. They are not apt to proffer iniuries, nor fit to take any: loth to pick quarrels, but  
 10 longing to reuenge them.

Actiue they are in all things, whether it be to wrestle in the games of *Olympia*, or to fight at Barriers in *Palestra*, able to carry as great burthens as *Milo*, of strength to throwe as byg stones as *Turnus*, and what not that eyther man hath done or may do, worthye of such  
 15 Ladies, and none but they, and Ladies willing to haue such Lordes, and none but such.

This is a Glasse for our youth in *Greece*, for your young ones in *Italy*, the English Glasse, behold it Ladies and Lordes, and all, that eyther meane to haue pietie, vse brauerie, encrease beautie, or that  
 20 desire temperancie, chastitie, witte, wisdome, valure, or any thing that may delight your selues, or deserue praise of others.

But an other sight there is in my Glasse, which maketh me sigh for grieffe I can-not shewe it, and yet had I rather offend in derogating from my Glasse, then my good will.

25 Blessed is that Land, that hath all commodities to encrease the common wealth, happye is that Islande that hath wise counsailours to maintaine it, vertuous courtiers to beautifie it, noble Gentle-menne to aduaunce it, but to haue suche a Prince to gouerne it, as is their Soueraigne queene, I know not whether I should thinke the people  
 30 to be more fortunate, or the Prince famous, whether their felicitie be more to be had in admiration, that haue such a ruler, or hir vertues to be honoured, that hath such royaltie: for such is their estat ther, that I am enforced to think that euery day is as lucky to the Englishmen, as the sixt daye of Februarie hath beene to the  
 35 *Grecians*.

But I see you gase vntill I shew this Glasse, which you hauing

1 the om. A rest      3 types GF rest      to] of B rest      9 nor] not  
 F rest      11 are] bee E rest      17-8 for our . . . it] for youth in Greece and  
 Italie, behold it E rest      18 Ladies and Lordes all, A rest, except G Ladies  
 Lordes, and all      26 Islande] land E rest      34 Englishman E rest

once seene, wil make you giddy: Oh Ladies I know not when to begin, nor where to ende: for the more I go about to expresse the brightnes, the more I finde mine eyes bleared, the neerer I desire to come to it, the farther I seme from it, not vnlike vnto *Simonides*, who being curious to set downe what God was, the more leysure he tooke, 5 the more loth hee was to meddle, saying that in thinges aboue reach, it was easie to catch a straine, but impossible to touch a Star: and therefore scarce tollerable to poynt at that, which one can neuer pull at. When *Alexander* had commaunded that none shoulde paint him but *Appelles*, none carue him but *Lysippus*, none engraue him but 10 *Pirgoteles*, *Parrhasius* framed a Table squared, euerye way two hundred foote, which in the borders he trimmed with fresh coulours, and limmed with fine golde, leauing all the other roume with-out knotte or lyne, which table he presented to *Alexander*, who no lesse meruailing at the bignes, then at the barenes, demaüded to what 15 ende he gaue him a frame with-out face, being so naked, and with-out fashion being so great. *Parrhasius* aunswered him, let it be lawful for *Parrhasius*, O *Alexander*, to shew a Table wherin he would paint *Alexander*, if it were not vnlawfull, and for others to square Timber, though *Lysippus* carue it, and for all to cast brasse though *Pirgoteles* 20 ingraue it. *Alexander* perceiuing the good minde of *Parrhasius*, pardoned his boldnesse, and preferred his arte: yet enquiryng why hee framed the table so bygge, hee aunswered, that hee thought that frame to bee but little enough for his Picture, when the whole worlde was to little for his personne, saying that *Alexander* must as well bee 25 praysed, as paynted, and that all his victoryes and vertues, were not for to bee drawne in the Compasse of a Sygnette, but in a fielde.

This aunswer *Alexander* both lyked & rewarded, insomuch that it was lawful euer after for *Parrhasius* both to praise that noble king and to paint him. 30

In the like manner I hope, that though it be not requisite that any should paynt their Prince in *England*, that can-not sufficiently perfect hir, yet it shall not be thought rashnesse or rudenesse for *Euphues*, to frame a table for *Elizabeth*, though he presume not to paynt hir. Let *Apelles* shewe his fine arte, *Euphues* will manifest his faythfull 35 heart, the one can but proue his conceite to blase his cunning, the other his good will to grinde his coulours: hee that whetteth the

2 or *E rest* 4 vnto] to *E rest* 8 one] none *F rest* 11 Pergoteles  
*GE rest* Pharrasius *E rest* 13 roome *GE rest* 17, 18, 21, 29 Pharrasius *F*  
*rest* 20 Pergoteles *G*: Pergoteles *E rest* 27 for om. *E rest* Signet *A rest*  
 28 that] as *E rest* 31 the om. *E rest*

tooles is not to bee misliked, though hee can-not carue the Image, the worrne 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, bicause they can-not builde shippes.

5 He that caryeth mortar furthereth the building, though hee be no expert Mason, hee that diggeth the garden, is to be considered, though he cannot treade the knottes, the Golde-smythes boye must haue his wages for blowing the fire, though he can-not fashion the Jewell.

10 Then Ladyes I hope poore *Euphues* shalt not bee reuiled, though hee deserue not to bee rewarded.

I will set downe this *Elizabeth*, as neere as I can : And it may be, that as the *Venus* of *Apelles*, not finished, the *Tindarides* of *Nichomachus* not ended, the *Medea* of *Timomachus* not perfected, the table  
15 of *Parrhasius* not couloured, brought greater desire to them, to consumate them, and to others to see them : so the *Elizabeth* of *Euphues*, being but shadowed for others to vernish, but begun for others to ende, but drawen with a blacke coale, for others to blase with a bright coulour, may worke either a desire in *Euphues* heereafter if he liue,  
20 to ende it, or a minde in those that are better able to amende it, or in all (if none can worke it) a wil to wish it. In the meane season I say as *Zeuxis* did when he had drawen the picture of *Atalanta*, more wil enuie me then imitate me, and not commende it though they cannot amende it. But I come to my *England*.

25 There were for a long time ciuill wars in this costrey, by reason of seuerall claymes to the Crowne, betweene 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 ioyning not in one, but diuers parts, turned the realme to great ruine, hauing almost destroyed their cuntry before they could annoynt a king.

But the lyuing God who was loath to oppresse *England*, at last began to repressse iniuries, and to giue an ende by mercie, to those  
35 that could finde no ende of malice, nor looke for any ende of mischief. So tender a care hath he alwaies had of that *England*, as of a new *Israel*, his chosen and peculier people.

5 the before Morter E rest      13 Trindarides EF      Nicomachus H-1631  
15 Pharrasius F rest      19 eitheir M      22 Zeuxes E: Xeuxes F rest      25  
were] was E rest      this] the GE rest      37 peculier] beloued E rest

This peace began by a marriage solemnized by Gods speciall prouidence, betweene *Henrie* Earle of *Ritchmond* heire of the house of *Lancaster*, and *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 vnited and ioyned together. Out of these Roses sprang two noble buddes, Prince *Arthur* and *Henrie*, the eldest dying without issue, the other of most famous memorie, leauing behinde him three children, Prince *Edwarde*, the Ladie *Marie*, the Ladie *Elisabeth*. King *Edwarde* liued not long, which coulede neuer for that Realme haue liued too long,<sup>10</sup> but sharpe frostes bite forwarde springes, Easterly windes blasteth towardly blossoms, cruell death spareth not those, which we our selues liuing cannot spare.

The elder sister the Princes *Marie*, succeeded as next heire to the crowne, and as it chaunced nexte heire to the graue, touching whose<sup>15</sup> life, I can say little bicause 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<sup>20</sup> castell to the crowne, from the feare of loosing hir heade, to be supream head. And here Ladies it may be you wil moue a question, why this noble Ladie was either in daunger of death, or cause of distresse, which had you thought to haue passed in silēce, I would notwithstanding haue reueiled.<sup>25</sup>

This Ladie all the time of hir sisters reigne was kept close, as one that tendered not those proceedings, which were contrarie to hir conscience, who hauing diuers enemies, endured many crosses, but so patiētly as in hir deepest sorrow, she would rather sigh for the libertie of the gospel, then hir own freedome. Suffering hir inferiours<sup>30</sup> to triumph ouer hir, hir foes to threatē hir, hir dissembling friends to vndermine hir, learning in all this miserie onely the patience that *Zeno* taught *Ereticus* to beare and forbear, neuer seeking reuenge but with good *Lycurgus*, to loose hir owne eye, rather then to hurt an others eye.<sup>35</sup>

But being nowe placed in the seate royall, she first of al established religion, banished poperie, aduanced the worde, that before was so

3 to] of *E rest*      11 blaste *F rest*      12 whom *E rest*      14 elder]  
 eldest *E rest*      18 deseased *MAH* 1617: diseased *B*      20 he om. *E rest*  
 25 reuealed *B rest*, except reueiled 1617      33 Ereticus *E rest*      36 stablished  
*A rest*

much defaced, who hauing in hir hande the sworde to reuenge, vsed rather bountifullly to reward: Being as farre from rigour when shee might haue killed, as hir enemies were from honestie when they coulde not, giuing a general pardon, when she had cause to vse  
 5 perticuler punishments, preferring the name of pittie before the remembrance of perils, thinking no reuenge more princely, then to spare when she might spill, to staye when she might strike, to profer to saue with mercie, when she might haue destroyed with iustice. Heere is the clemencie worthie commendation and admiration,  
 10 nothing inferiour to the gentle disposition of *Aristides*, who after his exile did not so much as note them that banished him, saying with *Alexander* that there can be nothing more noble then to doe well to those, that deserue yll.

This mightie and merciful Queene, hauing many bills of priuate  
 15 persons, y<sup>t</sup> sought before time to betray hir, burnt them all, resembling *Iulius Caesar*, who being preseted with y<sup>e</sup> like complaints of his commds, threw them into y<sup>e</sup> fire, saying that he had rather, not knowe the names of rebels, then haue occasion to reueng, thinking it better to be ignorant of those that hated him, then to be angry  
 20 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 hers, not racking the lawes to extremitie, but mittigating the rigour with mercy  
 25 insomuch as it may be said of y<sup>t</sup> royal Monarch as it was of *Antoninus*, surnamed y<sup>e</sup> godly Emperour, who raigned many yeares without the effusion of blood. What greater vertue can there be in a Prince then mercy, what greater praise then to abate the edge which she should whette, to pardon where she shoulde punish, to rewarde  
 30 where she should reuenge.

I my selfe being in *England* when hir maiestie was for hir recreation in her Barge vpon y<sup>e</sup> 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 grieffe for hir poore Bargeman that was a little hurt, then care for hir selfe that stode in greatest hasarde: O rare example of pittie, O singuler spectacle of pietie.

16 his] the *E rest*    23 had *E rest*    25-6 Antonius all, except Antonus *E*  
 29 to<sup>2</sup>] and to *E rest*    32 heard *E rest*    33 vnwittingly *M*    34 a *om.*  
*E rest*    36 stode] was *E rest*    37 pittie] pietie *E*

Diuers besides haue there beene which by priuate conspiracies, open rebellions, close wiles, cruel witchcraftes, haue sought to ende hir life, which saueth all their liues, whose practises by the diuine prouidence of the almightie, haue euer beene disclosed, insomuch that he hath kept hir safe in the whales belly when hir subiects went 5 about to throwe hir into the sea, preserued hir in the hoat Ouen, when hir enimies encreased the fire, not suffering a haire to fal from hir, much lesse any harme to fasten vppon hir. These iniuries & treasons of hir subiects, these policies & vndermining of forreine nations so littled moued hir, y<sup>t</sup> she woulde often say, let them 10 knowe that though it bee not lawfull for them to speake what they list, yet it is lawfull for vs to doe with them what we list, being alwayes of that mercifull minde, which was in *Theodosius*, who wishid rather that he might call the deade to life, then put the liuing to death, saying with *Augustus* when she shoulde set hir hande to any 15 condemnation, I woulde to God we could not writ. Infinite were the ensamples that might be alledged, and almost incredible, whereby shee hath shewed hir selfe a Lambe in meekenesse, when she had cause to be a Lion in might, proued a Doue in fauour, whē she was prouoked to be an Eagle in fiercenesse, requiting iniuries with benefits, 20 reuenging grudges with gifts, in highest maiestie bearing the lowest minde, forgiuing all that sued for mercie, and forgetting all that deserued Iustice.

O diuine nature, O heauenly nobilitie, what thing can there more be required in a Prince, then in greatest power, to shewe greatest 25 patience, in chieftest glorye, to bring forth chieftest grace, in abundance of all earthlye pompe, to manifest aboundaunce of all heauenlye pietie? O fortunate *England* that hath such a Queene, vngratefull if thou praye not for hir, wicked if thou do not loue hir, miserable, if thou loose hir. 30

Heere Ladies is a Glasse for all Princes to behold, that being called to dignitie, they vse moderation, not might, tempering the seueritie of the lawes, with the mildnes of loue, not executing al they wil, but shewing what they may. Happy are they, and onely they that are vnder this glorious and gracious Souereigntie : in-somuch that 35 I accompt all those abiects, that be not hir subiectes.

1 there haue *E rest*      6 hotte *ABGF* 1623: hote *E*: hot 1630-36      7  
 increase *H rest*      12 is it *BG*      16 write *A rest*      17 examples *E rest*  
 24-5 can there be more *AB*: can be more *E rest*      27 pome *M*: felicitie *E rest*  
 all<sup>s</sup> *om. E rest*      29 thou (*his*) you *E rest*      30 you *F rest*      33 they]  
 their *E rest*      35 Soueraigne *E rest*

But why doe I treade still in one path, when I haue so large  
a field to walke, or lye about one flower, when I haue manye  
to gather: where-in I resemble those that beeing delighted with  
the little brooke, neglect the fountaines head, or that painter, that  
5 being curious to colour *Cupids* Bow, forgot to paint the string.

As this noble Prince is endued with mercie, pacience and modera-  
tion, 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 chaste minde  
10 with an amiable face, diuine cogitations with a comely counten-  
aunce? But suche is the grace bestowed vpon this earthlye God-  
desse, that hauing the beautie that myght allure all Princes, she hath  
the chastitie also to refuse all, accounting it no lesse praise to be  
called a Uirgin, then to be esteemed a *Venus*, thinking it as great  
15 honour to bee found chaste, as thought amiable: Where is now  
*Electra* the chaste Daughter of *Agamemnon*? Where is *Lala* that  
renowned Uirgin? Wher is *Aemilia*, that through hir chastitie  
wrought wonders, in maintayning continuall fire at the Alter of  
*Vesta*? Where is *Claudia*, that to manifest hir virginitie set the  
20 Shippe on float with hir finger, that multitudes could not remoue  
by force? Where is *Tuccia* one of the same order, that brought  
to passe no lesse meruailes, by carrying water in a siue, not shedding  
one drop from *Tiber* to the Temple of *Vesta*? If Uirginitie haue  
such force, then what hath this chaste Uirgin *Elizabeth* don, who  
25 by the space of twenty and odde yeares with continuall peace against  
all policies, with sundry myracles, contrary to all hope, hath gouerned  
that noble Island. Against whome neyther forren force, nor ciuill  
fraude, neyther discorde at home, nor conspirices abroad, could  
preuaile. What greater meruaile hath happened since the beginning  
30 of the world, then for a young and tender Maiden, to gouern strong  
and valiaunt menne, then for a Uirgin to make the whole worlde,  
if not to stand in awe of hir, yet to honour hir, yea and to liue in  
spight of all those that spight hir, with hir sword in the sheth, with  
hir armour in the Tower, with hir souldiers in their gownes, inso-  
35 much as hir peace may be called more blessed then the quiet raigne  
of *Numa Pompilius*, in whose gouernment the Bees haue made their  
hiues in the soldiers helmettes. Now is the Temple of *Ianus* re-

4 fountaine *F rest* that <sup>1</sup>] the *E rest* 5 forgat *H rest* 7 adourned]  
indued *E rest* 17 renowned *E rest* 21 *Tuccia*] *Tuscia M-G*: *Tuscia E rest*  
25 peach *H* 26 sundry *om. E rest* 28 conspiracies *A rest*

moued from *Rome* to *England*, whose dore hath not bene opened this twentie yeares, more to be meruayled at, then the regiment of *Debora*, who ruled twentie yeares with religion, or *Semyramis* that gouerned long with power, or *Zenobia* that reigned six yeares in prosperitie. 5

This is the onely myracle that virginie euer wrought, for a little Island enuironed round about with warres, to stande in peace, for the walles of *Fraunce* to burne, and the houses of *England* to freese, for all other nations eyther with ciuile sworde to bee deuided, or with forren foes to be inuaded, and that countrey neyther to be 10 molested with broyles in their owne bosomes, nor threatned with blasts of other borderers: But alwayes though not laughing, yet looking through an Emeraud at others iarres.

Their fields haue beene sowne with corne, straungers theirs pytched with Camps, they haue their men reaping their haruest, 15 when others are mustring in their harneis, they vse their peeces to fowle for pleasure, others their Caliuers for feare of perrill.

O blessed peace, oh happy Prince, O fortunate people: The luying God is onely the Englysh God, wher he hath placed peace, which bryngeth all plentie, annoynted a Uirgin Queene, which with a wand 20 ruleth hir owne subiects, and with hir worthinesse, winneth the good willes of straungers, so that she is no lesse gracious among hir own, then glorious to others, no lesse loued of hir people, then merualed at of other nations.

This is the blessing that Christ alwayes gaue to his people, peace: 25 This is the curse that hee giueth to the wicked, there shall bee no peace to the vngodlye: This was the onely salutation hee vsed to his Disciples, *peace be vnto you*: And therefore is hee called the GOD of loue, and peace in hollye writte.

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 *Esechias* 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. 35

1 dores haue *H rest*                      3 Semyramis *G*: Semeriamis *MA*: Semiriamis *B*:  
Semiramis *E rest*    4 gouerned] ruled *E rest*    9 ciuile] cruel *ABG*    12 blast  
*E rest*    borders *E rest*                      13 Emrald *E*: Emerald *F rest*                      14 theirs]  
their *H*: there 1617 *rest*                      17 perrils *E rest*                      22 will *E rest*                      27 onely  
the *F rest*                      29 holy *A rest*                      30 Salamon *AB*                      34 giuen of God to man  
*om. E rest*

This peace hath the Lorde continued with great and vnspeakeable goodnesse amonge his chosen people of *England*. How much is that nation bounde to such a Prince, by whome they enioye all benefits of peace, hauing their barnes full, when others famish, their  
 5 cofers stuffed with gold, when others haue no siluer, their wiues without daunger, when others are defamed, their daughters chaste, when others are defloured, their houses furnished, when others are fired, where they haue all things for superfluitie, others nothing to sustaine their neede. This peace hath God giuen for hir vertues,  
 10 pittie, moderation, virginitie, which peace, the same God of peace continue for his names sake.

TOuching the beautie of this Prince, hir countenance, hir personage, hir maiestie, I can-not thinke that it may be sufficiently commended, when it can-not be too much meruailed at: So that  
 15 I am constrained to saye as *Praxitiles* did, when hee beganne to paynt *Venus* and hir Sonne, who doubted, whether the worlde could affoorde coulours good enough for two such fayre faces, and I whether our tongue canne yeelde wordes to blase that beautie, the perfection where-of none canne imagine, which seeing it is so, I must doe like  
 20 those that want a cleere sight, who being not able to discern 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 could not minister sufficient beautie to shewe the Godesse of beautie, therefore  
 25 being in dispaire either by art to shadow hir, or by imagination to cōprehend hir, he drew in a table a faire temple, the gates open, & *Venus* going in, so as nothing could be perceiued but hir backe, wherein he vsed such cunning, that *Appelles* himselfe seeing this worke, wished y<sup>t</sup> *Venus* would turne hir face, saying y<sup>t</sup> if it were in  
 30 all partes agreeable to the backe, he woulde become apprentice to *Zeuxis*, and slaue to *Venus*. In the like manner fareth it with me, for hauing all the Ladyes in *Italy* more then fiftie hundered, whereby to colour *Elizabeth*, I must say with *Zeuxis*, that as many more will not suffise, and therefore in as great an agonie paint hir court with  
 35 hir back towards you, for y<sup>t</sup> I cannot by art portraie hir beautie, wherein though I want the skill to doe it as *Zeuxis* did, yet vewing it narrowly, and comparing it wisely, you all will say y<sup>t</sup> if hir face be

12-3 her Maiestie, her personage, *E rest* 15 *Praxitiles so all* 18 my *E rest*  
 24 sufficient *A rest* 30 an Apprentize *E rest* 37 all om. *E rest*

answerable to hir backe, you wil like my handi-crafte, and become hir handmaidens. In the meane season I leaue you gasing vntill she turne hir face, imagining hir to be such a one as nature framed, to y<sup>t</sup> end that no art should imitate, wherein shee hath proued hir selfe to bee exquisite, & painters to be Apes.

This Beautifull mould when I behelde to be endued, with chastitie, temperance, mildnesse, & all other good giftes of nature (as hereafter shall appeare) when I saw hir to surpasse all in beautie, and yet a virgin, to excell all in pietie, and yet a prince, to be inferiour to none in all the liniaments of the bodie, and yet superiour to euery one in all giftes of the minde, I beegan thus to pray, that as she hath liued fortie yeares a virgin in great maiestie, so she may lyue fourescore yeares a mother, with great ioye, that as with hir we haue long time hadde peace and plentie, so by hir we may euer haue quietnesse and aboundaunce, wishing this euen from the bottome of a heart that wisheth well to *England*, though feareth ill, that either the world may ende before she dye, or she lyue to see hir childrens children in the world: otherwise, how tickle their state is y<sup>t</sup> now triumph, vpon what a twist they hang that now are in honour, they y<sup>t</sup> liue shal see which I to thinke on, sigh. But God for his mercies sake, Christ for his merits sake, y<sup>e</sup> holy Ghost for his names sake, graunt to that realme, comfort with-out anye ill chaunce, & the Prince they haue without any other chaunge, that y<sup>e</sup> longer she liueth the sweeter she may smell, lyke the bird *Ibis*, that she maye be triumphant in victories lyke the Palme tree, fruitfull in hir age lyke the Uyne, in all ages prosperous, to all men gracious, 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 wisdom, exquisite learning, and all other qualities of the minde, where-in she seemeth as farre to excell those that haue bene accompted singular, as the learned haue surpassed those, that haue bene thought simple.

In questioning not inferiour to *Nicaulia* the Queene of *Saba*, that did put so many hard doubts to *Salomon*, equall to *Nicostrata* in the *Greeke* tongue, who was thought to giue precepts for the better

11 the before gifts *H rest* 14 long . . hadde] had long time *E rest* euer may  
*E rest* 16 fareth *E rest* 18 fickle 1630-36 19 now *om. E rest* 22-3  
 & the Prince . . . other chaunge, *om. E rest* 24 vnto after like *E rest* 27  
 praises *E rest* 29 heart *GE rest* 32 as] so *E rest* 35 Salamon *AB*

perfectiō: more learned in the *Latine*, then *Amalasunta*: passing *Aspasia* in Philosophie, who taught *Pericles*: exceeding in iudgement *Themistoclea*, who instructed *Pithagoras*, adde to these qualyties, those, that none of these had, the *French* tongue, the *Spanish*, the  
 5 *Italian*, not meane in euery one, but excellent in all, readyer to correct escapes in those languages, then to be controlled, fitter to teach others, then learne of anye, more able to adde new rules, then to erre in y<sup>e</sup> olde: Insomuch as there is no Embassadour, that commeth into hir court, but she is willing & able both to vnderstand  
 10 his message, & vtter hir minde, not lyke vnto y<sup>e</sup> Kings of *Assiria*, who aunswere Embassades by messengers, while they thēselues either dally in sinne, or snort in sleepe. Hir godly zeale to learning, with hir great skil, hath bene so manifestly approued, y<sup>t</sup> I cannot tell whether she deserue more honour for hir knowledge, or admiration  
 15 for hir curtesie, who in great pompe, hath twice directed hir Progresse vnto the Uniuersities, with no lesse ioye to the Students, then glory to hir State. Where, after long & solempne disputations in Law, Phisicke, & Diuinitie, not as one weried with Schollers arguments, but wedded to their orations, when euery one feared to offend in  
 20 length, she in hir own person, with no lesse praise to hir Maiestie, then delight to hir subiects, with a wise & learned conclusion, both gauē them thankes, & put hir selfe to paines. O noble patterne of a princelye minde, not like to y<sup>e</sup> kings of *Persia*, who in their progresses did nothing els but cut stickes to driue away the time, nor  
 25 like y<sup>e</sup> delicate liues of the *Sybarites*, who would not admit any Art to be exercised w<sup>ch</sup>in their citie, y<sup>t</sup> might make y<sup>e</sup> least noyse. Hir wit so sharp, that if I should repeat the apt aunsweres, y<sup>e</sup> subtil questions, y<sup>e</sup> fine speaches, the pithie sentences, which on y<sup>e</sup> soddain she hath vttered, they wold rather breed admiratiō thē credit. But  
 30 such are y<sup>e</sup> gifts y<sup>t</sup> the liuing God hath indued hir with-all, that looke in what Arte or Language, wit or learning, vertue or beautie, any one hath perticularly excelled most, she onely hath generally exceeded euery one in al, insomuch, that there is nothing to bee added, that either mā would wish in a woman, or God doth giue to  
 35 a creature.

I let passe hir skil in Musicke, hir knowledg in al y<sup>e</sup> other sciences,

1	Acalasunta	E rest	3	Themistocles	H rest	4	of these]	haue	E rest
7	to before	learne	E rest	8	Ambassadour	AB	11	aunswere	GE
	Embassades	AB:	Embassages	H rest	13	approued	E	17	hir]
	before	Law	F rest	22	very	great	before	paines	E rest
28	the]	y <sup>t</sup>	M	32	gnerally	M	34	men	E rest
							23	vnto	F rest

whē as I feare least by my simplicity I shoulde make them lesse then they are, in seeking to shewe howe great they are, vnlesse I were praising hir in the gallerie of *Olympia*, where gyuing forth one worde, I might heare seuen.

But all these graces although they be to be wondered at, yet hir 5 politique gouernement, hir prudent counsaile, hir zeale to religion, hir clemencie to those that submit, hir stoutnesse to those that threaten, so farre exceede all other vertues, that they are more easie to be meruailed at, then imitated.

Two and twentie yeares hath she borne the sword with such iustice, 10 that neither offenders coulde complaine of rigour, nor the innocent of wrong, yet so tempered w<sup>t</sup> mercie, as malefactours haue bene sometimes pardoned vpon hope of grace, and the iniuried requited to ease their grieffe, insomuch that in y<sup>e</sup> whole course of hir glorious raigne, it coulde neuer be saide, that either the poore were oppressed 15 without remedie, or the guiltie repressed without cause, bearing this engrauen in hir noble heart, that iustice without mercie were extreame iniurie, and pittie without equitie plaine partialitie, and that it is as great tyranny not to mitigate Laws, as iniquitie to breake them.

Hir care for the flourishing of the Gospell hath wel appeared, 20 when as neither the curses of the Pope, (which are blessings to good people) nor the threatenings of kings, (which are perillous to a Prince) nor the perswasions of Papists, (which are Honny to the mouth) could either feare hir, or allure hir, to violate the holy 25 league contracted with Christ, or to maculate the blood of the aunciente Lambe, whiche is Christ. But alwayes constaunt in the true fayth, she hath to the exceeding ioye of hir subiectes, to the vnspeakeable comferte of hir soule, to the great glorie of God, established that religion, the mayntenance where-of, shee rather seeketh 30 to confirme by fortitude, then leaue off for feare, knowing that there is nothing that smelleth sweeter to the Lorde, then a sounde spirite, which neyther the hostes of the vngodlye, nor the horror of death, can eyther remoue or moue.

This Gospell with inuincible courage, with rare constancie, with 35 hotte zeale shee hath maintained in hir owne countries with-out change, and defended against all kingdomes that sought change, insomuch that all nations rounde about hir, threatninge alteration,

10 Two] Fine *E rest*, prob. first in 1582  
32 vnto *E rest* 37 defenced *E-1631*

13 iniurie *E rest* 22 course *E*



all giftes of the bodye, in all graces of the minde, in all perfection of eyther, so farre to excell all men, that I know not whether I may thinke the place too badde for hir to dwell amonge men.

To talke of other thinges in that Court, wer to bring Egges after apples, or after the setting out of the Sunne, to tell a tale of a Shaddow.

But this I saye, that all offyces are looked to with great care, that vertue is embraced of all, vice hated, religion daily encreased, manners reformed, that who so seeth the place there, will thinke it rather a Church for diuine seruice, then a Court for Princes delight. 10

This is the Glasse Ladies wher-in I would haue you gase, wher-in I tooke my whole delight, imitate the Ladyes in *England*, amende your manners, rubbe out the wrinckles of the minde, and be not curious about the weams in the face. As for their *Elizabeth*, sith you can neyther sufficiently meruaile at hir, nor I prayse hir, let vs 15 all pray for hir, which is the onely duetie we can performe, and the greatest that we can proffer.

*Yours to commaund  
Euphues.*

¶ *Iouis Elizabeth.*

20

**P***allas, Iuno, Venus, cum Nympham numine plenam  
Spectarunt, "nostra hæc," quæq; triumphat, "erit."*

*Contendunt auide: sic tandem regia Iuno,*

*"Est mea, de magnis stemma petiuit auis."*

*"Hoc leue, (nec sperno tantorum insignia patrum):*

25

*Ingenio pollet; dos mea," Pallas ait.*

*Dulce Venus risit, vultusq; in lumina fixit,*

*"Hæc mea" dixit "erit, nam quod ametur habet.*

*Judicio Paridis, cum sit prælata venustas,*

*Ingenium Pallas? Iuno quid vrget auos?"*

30

*Hæc Venus: impatiens veteris Saturnia damni,*

*"Arbiter in cælis non Paris," inquit "erit."*

*Intumuit Pallas nunquam passura priorem,*

*"Priamides Helenem," dixit, "adulter amet."*

*Risit, & erubuit, mixto Cytherea colore,*

35

*"Iudicium," dixit, "Iuppiter ipse ferat."*

7 that <sup>2</sup> ] and <i>F</i> rest	9 so om. <i>E</i> rest	10 a before Princes <i>E</i> rest	15
you] ye <i>E</i> rest	22 "nostra] I have added the inverted commas throughout,		
and one or two stops	hæc <i>A</i> rest	quæq; <i>B</i> ; quæque <i>E</i> rest	triumphant <i>E</i>
25 partum <i>E</i> 1623	27 vultusque <i>E</i> rest	lumina <i>E</i>	29 Paraidis <i>B</i>
30 vrgit <i>BE</i> rest	34 Priamedes <i>F</i> rest	Helenam <i>BE</i> rest	

*Assensere, Iouem, compellant vocibus vltro :*

*Incipit affari regia Iuno Iouem.*

*"Iuppiter, Elizabeth vestras si venit ad aures,*

*(Quam certe omnino caelica turba stupent)*

5 *Hanc propriâ, & merito semper vult esse Monarcham*

*Quæq; suam, namq; est pulchra, diserta, potens.*

*Quod pulchra, est Veneris, quod polleat arte, Mineræ,*

*Quod Princeps, Nympham quis neget esse meam ?*

*Arbiter istius, modo vis, certaminis esto,*

10 *Sin minus, est nullum lis habitura modum."*

*Obstupet Omnipotēs, "durum est quod poscitis," inquit,*

*"Est tamen arbitrio res peragenda meo.*

*Tu soror et coniux Iuno, tu filia Pallas,*

*Es quoq; quid simulem ? ter mihi chara Venus.*

15 *Non tua, da veniam, Iuno, nec Palladis illa est,*

*Nec Veneris, credas hoc licet alma Venus.*

*Hæc Iuno, hæc Pallas, Venus hæc, & quæq; Dearum,*

*Diuisum Elizabeth cum Ioue numen habet.*

*Ergo quid obstrepitis ? frustra contenditis" inquit,*

20 *"Vltima vox hæc est, Elizabetha mea est."*

*Euphues*

*Es Iouis Elizabeth, nec quid Ioue maius habendum,*

*Et, Ioue teste, Ioui es Iuno, Minerua, Venus.*

THESE UERSES *Euphues* sent also vnder his Glasse, which hauing  
 25 **T**once finished, he gaue him-selfe to his booke, determininge  
 to ende his lyfe in *Athens*, although he hadde a moneths minde to  
*England*, who at all tymes, and in all companies, was no niggarde of  
 his good speach to that Nation, as one willyng to liue in that Court,  
 and wedded to the manners of that countrey.

30 It chaunced that being in *Athens* not passing one quarter of a  
 yeare, he receiued letters out of *England*, from *Philautus*, which  
 I thought necessarye also to insert, that I might giue some ende to  
 the matters in *England*, which at *Euphues* departure were but rawly  
 left. And thus they follow.

5 Monarchum EF 1617 rest: Nonarchum H 6 Quæque E rest sanam  
 MA deserta all eds. 7 Mineræ AB 1617 rest: Minerua E-H 8  
 negit A: negat F rest 14 quoque E 16 veneris F rest 17 hæc (bis)  
 A rest quæq; AB: queque E: queque F rest 18 mumen M 22  
 Est E rest 23 Ioue] Ioui EF es] est BE rest 33 in] of DE rest

*Philautus to his owne**Euphues.*

I Haue oftentimes (*Euphues*) since thy departure complained, of the distance of place that I am so farre from thee, of the length of time that I coulde not heare of thee, of the spite of Fortune, that 5 I might not sende to thee, but time at length, and not too late, bicause at last, hath recompensed the iniuries of all, offering me both a conuenient messenger by whom to send, and straung newes whereof to write.

Thou knowest howe frowarde matters went, whē thou tookest 10 shippe, & thou wouldest meruaile to heere howe forwarde they were before thou strokest saile, for I had not beene long in London, sure I am thou wast not then at *Athens*, when as the corne which was greene in the blade, begā to wax ripe in the eare, when the seede which I scarce thought to haue taken roote, began to spring, when 15 the loue of *Surius* whiche hardly I would haue gessed to haue a blossome, shewed a budde. But so vnkinde a yeare it hath beene in *England*, that we felt the heate of the Sommer, before we could discerne the temperature of the Spring, insomuch that we were ready to make Haye, before we coulde mowe grasse, hauing in effecte the 20 Ides of May before the Calends of March, which seeing it is so forward in these things, I meruailed the lesse to see it so redy in matters of loue, wher oftentimes they clap hands before they know the bargaine, and seale the Obylgation, before they read the condition.

At my being in the house of *Camilla*, it happened I found *Surius* 25 accompanied with two knights, and the Lady *Flauia* with three other Ladyes, I drew back as one somewhat shamefast, when I was willed to draw neere, as one that was wished for. Who thinking of nothing lesse then to heare a cōtract for mariage, wher I only expected a conceipt for mirth, I sodainly, yet solempnly, hard those wordes of 30 assurance betweene *Surius* & *Camilla*, in the which I had rather haue bene a partie, then a witnes, I was not a lyttle amazed to see them strike the yron which I thought colde, & to make an ende before I could heere a beginning. When they saw me as it were in a traunce, *Surius* taking mee by the hand, began thus to iest. 35

You muse *Philautus* to see *Camilla* & me to bee assured, not that you doubted it vnlikely to come to passe, but that you were ignorant

7 it before hath *E rest*  
their before hands *E rest*  
for] of *BE rest*

offered *E rest*  
24 conditon *M*

17 hath it *E rest* 23  
25 in] at *DE rest* 30

of the practises, thinking the diall to stand stil, bicause you cannot perceiue it to moue. But had you bene priuie to all proofes, both of hir good meaning towards me, and of my good wil towards hir, you wold rather haue thought great hast to be made, then long deliberation.

5 For this vnderstande, that my friends are vnwilling y<sup>t</sup> I shold match so low, not knowing y<sup>t</sup> loue thinketh y<sup>e</sup> Iuniper shrub, to be as high as y<sup>e</sup> tal Oke, or y<sup>e</sup> Nightingales layes, to be more precious then y<sup>e</sup> Ostritches feathers, or y<sup>e</sup> Lark y<sup>t</sup> breedeth in y<sup>e</sup> ground, to be better then y<sup>e</sup> Hobby y<sup>t</sup> mounseth to the cloudes. I haue alwaies hetherto  
 10 preferred beautie before riches, & honestie before bloud, knowing that birth is y<sup>e</sup> praise we receiue of our auncestours, honestie the renowne we leaue to our successours, & of to brittle goods, riches & beautie, I had rather chuse that which might delygth me, then destroy me. Made mariages by friends, how daungerous they haue  
 15 bene I know, *Philautus*, and some present haue proued, which can be likened to nothing els so well, then as if a man should be constrayned 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<sup>t</sup> made it, if too bigge, shameth him that hath it, not him  
 20 that gaue it. In meates, I loue to carue wher I like, & in mariage shall I be carued where I lyke not? I had as lief an other shold take mesure by his back, of my apparel, as appoint what wife I shal haue, by his minde.

In the choyce of a wife, sundry men are of sundry mindes, one  
 25 looketh high as one y<sup>t</sup> feareth no chips, saying y<sup>t</sup> the oyle that swimmeth in y<sup>e</sup> top is y<sup>e</sup> wholsomest, an other poreth in y<sup>e</sup> ground, as dreading al daungers that happen in great stocks, alledging that y<sup>e</sup> honny y<sup>t</sup> lieth in y<sup>e</sup> bottome is y<sup>e</sup> sweetest, I assent to neither, as one willing to follow the meane, thinking y<sup>t</sup> the wine which is in  
 30 the middest to be the finest. That I might therfore match to mine owne minde, I haue chosē *Camilla*, a virgin of no noble race, nor yet the childe of a base father, but betweene both, a Gentle-woman of an auncient and worshipfull house, in beautie inferior to none, in vertue superior to a number.

35 Long time we loued, but neither durst she manifest hir affection, bicause I was noble, nor I vtter myne, for feare of offence, seeing

7 Oakes DE rest	8 Estridges E rest	12 to <sup>2</sup> ] two A rest	15
not after know E rest	16 liked E: likned F rest	20 carue] craue	
B 1617, 1623	21 craued B 1617, 1623	22 shal] should DE rest	23
my E	26 in <sup>1</sup> ] on E rest	poring E rest	in <sup>2</sup> ] on F rest
alleadgeth F rest	29 y <sup>t</sup> om. F rest		27

in hir alwayes a minde more willing to cary torches before *Vesta*, then tapers before *Iuno*. But as fire whē it bursteth out catcheth hold soonest of the dryest wood, so loue when it is reueyled, fasteneth easiest vppon the affectionate will, which came to passe in both vs, for talking of Loue, of his lawes, of his delights, torments, 5 and all other braunches, I coulde neither so dissemble my liking, but that she espied it, where at I began to sigh, nor she so cloake hir loue, but that I perceiued it, where at shee began to blush: at the last, though long time 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 vnfolde the extremities of my passions, the causes of my loue, the constancie of my faith, the which she knowing to bee true, easely beleueed, and replied in the like manner, which I thought not certeine, not that I misdoubted hir faith, but that I coulde not perswade my selfe of so 15 good fortune. Hauing thus made ech other priuie to our wished desires, I frequēted more often to *Camilla*, which caused my friendes to suspect that, which nowe they shall finde true, and this was the cause that we al meete heere, that before this good company, we might knit that knot with our tongues, that we shall neuer vndoe 20 with our teeth.

This was *Surius* speach vnto me, which *Camilla* with the rest affirmed. But I *Euphues*, in whose hart the stumpes of Loue were yet sticking, beganne to chaunge colour, feelyng as it were newe stormes to arise after a pleasaunt calme, but thinking with my 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 *Flauia* at my leasure, which worde 30 was to me in steede of a welcome.

Within a while after it was noysed that *Surius* was assured to *Camilla*, which bread great quarrells, but hee like a noble Gentleman reioycing more in his Loue, then esteeming the losse of his friendes, maugre them all was married, not in a chamber priuatelie 35 as one fearing tumultes, but openlye in the Church, as one ready to aunswer any obiections.

3 reuealed *A rest*      5 of before vs *B rest*      7 I] she *DE rest*      not  
 she so *B*: nor she to *E*: or shee to *F*: or shee so *H rest*      10 haste *BFH* 1623  
*rest*      15 of] to *E*      17 by before my *E*      26 was<sup>1</sup> om. *H rest*      27  
 choakt *B rest*      30 willing *H rest*      33 bred *DE rest*      great om. *ABE rest*

This mariage solemnised, could not be recalled, which caused his Allies to consent, and so all parties pleased, I thinke them the happyest couple in the worlde.

5 **N**OW *Euphues* thou shalt vnderstand, that all hope being cut off, from obtaining *Camilla*, I began to vse the aduantage of the word, that Lady *Flauia* cast out, whome I visited more lyke to a sojourner, then a stranger, being absent at no time from breackfast, till euening.

Draffe was mine arrand, but drinke I would, my great curtesie  
10 was to excuse my greeuous tormentes : for I ceased not continuallye to courte my violette, whome I neuer found so coye as I thought, nor so curteous as I wished. At the last thinking not to spend all my wooinge in signes, I fell to flatte sayinges, reuealing the bytter sweetes that I sustained, the ioy at hir presence, the grieue at hir  
15 absence, with al speeches that a Louer myght frame: She not degenerating from the wyles of a woeman, seemed to accuse men of inconstancie, that the painted wordes were but winde, that feygnd sighes, were but sleightes, that all their loue, was but to laugh, laying baites to catch the fish, that they meant agayne to  
20 throw into the ryuer, practisinge onelye cunninge to deceyue, not curtesie, to tell trueth, where-in she compared all Louers, to *Misaldus* the Poet, which was so lyght that euery winde would blowe him awaye, vnlesse hee had lead tyed to his heeles, and to the fugitiue stone in *Cysico*, which runneth away if it be not fastened to some post.

25 Thus would she dally, a wench euer-more giuen to such disporte : I aunswered for my selfe as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetinges, but few pastimes, vntill at the last *Surius* one that could quickly perceiue, on which side my bread was buttered, beganne  
30 to breake with me touching *Frauncis*, not as though he had heard any thing, but as one that would vnderstand some-thing. I durst not seeme straunge when I founde him so curteous, knowing that in this matter he might almoste worke all to my lyking.

I vnfolded to him from time to time, the whole discourses I had  
35 with my Uiolet, my earnest desire to obtaine hir, my landes, goodes, and reuenues, who hearing my tale, promised to further my suite,

2 parts *E rest* 6 y<sup>o</sup> before Lady *B* to om. *E rest* 9 errand *DE rest*  
13 sayinges] saying *DE rest* 17 the] their *F rest* 18 slights *AB* 21  
*Mizaldos F rest* 24 *Cicyco AB*: *Cicieo DE rest* 30 *Fraunces EH*:  
*Francis 1617-1631*: *Frances 1636* 33 to om. *E rest* 34 discourse *E rest*

where-in he so besturred his studie, that with-in one moneth, I was in possibilitie to haue hir, I most wished, and least looked for.

It were too too long to write an historie, being but determined to send a Letter : therefore I will diferre all the actions and accidentes that happened, vntill occasion shall serue eyther to meete thee, or minister leasure to me.

To this ende it grewe, that conditions drawn for the perform-  
ance of a certaine ioynter (for the which I had manye *Italians*  
bounde) we were both made as sure as *Surius* and *Camilla*.

Hir dowrie was in redy money a thousand pounds, and a fayre<sup>10</sup>  
house, where-in I meane shortelye to dwell. The ioynter I must  
make is foure hundred poundes yearelye, the which I must heere  
purchase in *England*, and sell my landes in *Italy*.

Now *Euphues* imagine with thy self that *Philautus* beginneth to  
change, although in one yeare to marie and to thriue it be hard.<sup>15</sup>

But would I might once againe see thee heere, vnto whome thou  
shalt be no lesse welcome, then to thy best friende.

*Surius* that noble Gentleman commendeth him vnto thee, *Camilla*  
forgetteth thee not, both earnestly wish thy returne, with great  
promises to do thee good, whether thou wish it in the court or in<sup>20</sup>  
the countrey, and this I durst sweare, that if thou come againe  
into *England*, thou wilt be so friendly entreated, that either thou  
wilt altogether dwell here, or tarry here longer.

The Lady *Flauia* saluteth thee, and also my Uiolet, euery one  
wisheth thee so well, as thou canst wish thy selfe no better.<sup>25</sup>

Other newes here is none, but that which lyttle apperteyneth to  
mee, and nothing to thee.

Two requestes I haue to make, aswel from *Surius* as my selfe,  
the one to come into England, the other to heare thyne aunswere.  
And thus in hast I byd the farewell. From *London* the first of<sup>30</sup>  
*Februarie*. 1579.

*Thyne or not his owne :*  
PHILAVTVS.

THIS Letter being deliuered to *Euphues*, and well perused, caused  
him both to meruaile, and to ioy, seeing all thinges so straungly<sup>35</sup>  
concluded, and his friende so happilye contracted: hauing therefore by

1 bestirred *E rest*      4 deferre *A rest*      9 bounde] bonds *H rest*      14  
thru *M*      21 and om. *H rest*      22 enterated *M*      25 as] that *E rest*      26  
there *H rest*      27 vnto *E rest*      28 haue] am *E rest*.      30 the'] thee *AB*:  
you *E rest*

the same meanes opportunitie to send aunswere, by the whiche he had pleasure to receiue newes, he dispatched his letter in this forme.

¶ *Euphues to Philautus.*

5 **T**Her cold nothing haue come out of *Englād*, to *Euphues* more welcome thē thy letters, vnlesse it had bin thy person, which when I had throughly perused, I could not at y<sup>e</sup> first, either beleeeue thē for y<sup>e</sup> strañnes, or at the last for the happinesse: for vpon the sodaine to heare such alterations of *Surius*, passed all credit, and to vnderstand so fortunate successe to *Philautus*, all expectation: yet  
10 considering that manye thinges fall betweene the cup and the lippe, that in one lucky houre more rare thinges come to passe, thē sometimes in seuen yeare, that mariages are made in heauen, though consumated in yearth, I was brought both to beleeeue the euent, and to allow them. Touching *Surius* and *Camilla*, there is no doubt  
15 but that they both will lyue well in mariage, who loued 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 think, (how well soeuer we think of our selues) that vertue is most noble, by the  
20 which men became first noble. As for thine own estat, I will be bold to counsell thee, knowing it neuer to be more necessary to vse aduise thē in mariag. *Solon* gaue counsel that before one assured him-self he should be so warie, that in tying him-selfe fast, he did not vndo him-selfe, wishing them first to eat a Quince peare, y<sup>t</sup> is  
25 to haue sweete conference with-out brawles, then salt to be wise with-out boasting.

In *Boætia* 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  
30 at the first, yet in time shēe myght become a sheepe.

Therefore *Philautus*, if thy Uyolet seeme in the first moneth either to chide or chafe, thou must heare with out reply, and endure it with patience, for they that can-not suffer the wranglyngs of young maryed women, are not vnlyke vnto those, that tasting the grape to be sower  
35 before it be ripe, leaue to gather it when it is ripe, resemplyng them, that being stong with the Bee, forsake the Honny.

4 There could *A rest* 6 cuold *M* 12 yeares *DF rest* 13 yearth]  
Earth *A rest* 17 goodly *DF rest* nature] vertue *DE rest* 25  
2 before sweete *DE rest* 27 Boetia *MABDF rest*: Boetie *E* 28 the  
om. *DF rest* 31 seemeth *BE* 32 it om. *BE rest* 34 vnto] to *F rest*

Thou must vse sweete words, not bitter checkes, & though happily thou wilt say that wandes are to be wrought when they are greene, least they rather break then bende when they be drye, yet know also, that he that bendeth a twigge, bicause he would see if it wold bow by strength, maye chaunce to haue a crooked tree, when he 5 would haue a streight.

It is pretelye noted of a contention betweene the Winde, and the Sunne, who should haue the victorye. A Gentleman walking abroad, the Winde thought to blowe of his cloake, which with great blastes and blusterings striuing to vnloose it, made it to stick faster to his 10 backe, for the more the winde encreased the closer his cloake clapt to his body, then the Sunne, shining with his hoat beames began to warme this gētleman, who waxing somewhat faint in this faire weather, did not onely put of his cloake but his coate, which the Wynde perceiuing, yelded the conquest to the Sunne. 15

In the very like manner fareth it w<sup>t</sup> young wiues, for if their husbands with great threatnings, w<sup>t</sup> iarres, with braules, seeke to make thē tractable, or bend their knees, the more stiffe they make them in the ioyntes, the oftener they goe about by force to rule them, the more froward they finde them, but vsing milde words, gentle per- 20 swasions, familiar counsaile, entreatie, submission, they shall not onely make them to bow their knees, but to hold vp their hands, not onely cause thē to honour them, but to stand in awe of them: for their stomackes are al framed of Diamond, which is not to be brused with a hammer but bloode, not by force, but flatterie, resem- 25 blyng the Cocke, who is not to be feared by a Serpent, but a glead. They that feare theyr Uines will make too sharpe wine, must not cutte the armes, but graft next to them Mandrage, which causeth the grape to be more pleasaunt. They that feare to haue curst wiues, must not with rigor seeke to calme them, but saying gentle words in 30 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 y<sup>e</sup> bridle neuer stirreth, women are starke mad if they be ruled by might, but w<sup>t</sup> a gentle rayne they will 35 beare a white mouth. Gal was cast out frō y<sup>e</sup> sacrifice of *Iuno*,

1 happily *E*-1622: haply 1630-36 2 are<sup>1</sup>] bee *DF* 1617, 1630-36 9  
 off *DE rest* 11 his] the *BE rest* 13 this<sup>1</sup>] the *E rest* 14 off *BE rest*  
 16 the very om. *DE rest* 25 a] the *E* 28 Mendrage *DE rest* 30 seeke  
 . . . calme] seeme to reclaime *DE rest* 33 waxe] are *E rest* be] are *DF rest*  
 36 Gall *A rest*

which betokened that the mariage bed should be without bitternes, Thou must be a glasse to thy wife for in thy face must she see hir owne, for if when thou laughest she weepe, when thou mournest she gigne, the one is a manifest signe she delighteth in others, the other  
 5 a token she dispiseth thee. Be in thy behaiour modest, temperate, sober, for as thou framest thy manners, so wil thy wife fit hers. Kings that be wrastlers cause their subiects to exercise that feate. Princes that are Musitians incite their people to vse Instruments, husbands that are chast and godly, cause also their wiues to imitate their goodnesse,  
 10 For thy great dowry that ought to be in thine own handes, for as we call that wine, where-in there is more then halfe water, so doe we tearme that, the goods of the husband which his wife bringeth, though it be all.

*Helen* gaped for goods, *Paris* for pleasure, *Vlysses* was content  
 15 with chast *Penelope*, so let it be with thee, that whatsoever others marie for, be thou alwayes satisfied with vertue, otherwise may I vse that speach to thee that *Olympias* did to a young Gentleman who only tooke a wife for beautie, saying; this Gentleman hath onely maryed his eyes, but by that time he haue also wedded his eare, he wil confesse that a faire shooe wringe, though it be smoothe in the wearing.  
 20

*Lycurgus* made a law that there should be no dowry giuen with Maidens, to the ende that the vertuous might be maryed, who commonly haue lyttle, not the amorous, who oftentimes haue to much.

Behaue thy self modestly with thy wife before company, remem-  
 25 bring the seueritie of *Cato*, who remoued *Manilius* frō the Senate, for that he was seene to kisse his wife in presence of his daughter; olde men are seldome merry before children, least their laughter might breede in them loosennesse, husbands shold scarce iest before their wiues, least want of modestie on their parts, be cause of wanton-  
 30 nes on their wiues part. Imitate the Kings of *Persia*, who when they were giuen to ryot, kept no company with their wiues, but when they vsed good order, had their Queenes euer at their table. Giue no example of lyghtnesse, for looke what thou practisest most, yt will thy wife follow most, though it becommeth hir least. And yet  
 35 woulde I not haue thy wife so curious to please thee, yt fearing least hir husband shold thinke she painted hir face, she shold not therefore wash it, onely let hir refraine from such things as she knoweth

3 weepe] sheepe A      5 a] is a F rest      14 his before goods DE rest  
 19 haue] hath DE rest      20 wrings ABDE rest      25 Manlius all eds. (see note)  
 32 vse E      their?] the DE rest      33 practises E

cānot wel like thee, he y<sup>t</sup> cōmeth before an Elephāt will not weare bright colors, nor he that cōmeth to a Bul, red, nor he y<sup>t</sup> 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 s to hir mate shall seeme displeasaunt, or moue him to cholar.

Be thriftie and warie in thy expences, for in olde time, they were as soone condemned by law that spent their wiues dowry prodigally, as they that diuorced them wrongfully.

Flye that vyce which is pecūliar to al those of thy countrey, 10  
*Jelousie* : for if thou suspect without cause, it is the next way to haue cause, women are to bee ruled by their owne wits, for be they chast, no golde canne winne them, if immodest no grieft can amende them, so that all mistrust is either needelesse or bootlesse.

Be not too imperious ouer hir, that will make hir to hate thee, nor 15  
too submisse, that will cause hir to disdaine thee, let hir neither be thy slaue, nor thy souereigne, for if she lye vnder thy foote she will neuer loue thee, if clyme aboue thy head neuer care for thee : the one will breed thy shame to loue hir to little, the other thy grieft to suffer too much. 20

In gouerning thy householde, vse thine owne eye, and hir hande, for huswifery consisteth as much in seeing things as setlyng things, and yet in that goe not aboue thy latchet, for Cookes are not to be taught in the Kitchin, nor Painters in their shoppes, nor Huswiues in their houses, let al the keyes hang at hir girdel, but the pursse at thine, 25  
so shalt thou knowe what thou dost spend, and how she can spare.

Breake nothing of thy stocke, for as the Stone *Thyrrenus* beeing whole, swimmeth, but neuer so lyttle diminished, sinketh to the bottome : so a man hauing his stocke full, is euer a float, but wasting of his store, becommeth bankerout. 30

Enterteine such men as shall be trustie, for if thou keepe a Wolfe within thy doores to doe mischief, or a Foxe to worke craft and subtiltie, thou shalt finde it as perrilous, as if in thy barnes thou shouldest mainteyne Myce, or in thy groundes Moles.

Let thy Maydens be such, as shal seeme readier to take paynes, 35  
then follow pleasure, willinger to dresse vp their house, then their

10 which] that *BE rest* 15 nor] not *B* 16 demisse *DFH* 1617, 1630-36 :  
dissime *E* : remisse 1623 cause] case *H* 19 to<sup>2</sup>] so *B rest* 21 thy] thine  
*E*-1631 23 aboue] about *H*-1623 25 kayes *E* 27 Thirrenius *D*  
1636 : Thirrenus *E*-1631 30 bankrupt *DF rest* 32 to worke . . . FINIS com-  
pleted from *A* (*Mal.* 713) 33 Barne *E rest* 34 or] and *E rest* ground *E rest*

heades, not so fine fingered, to call for a Lute, when they shoulde vse the distaffe, nor so dainetic 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 10 follyes, and debate with thy selfe, that here-to-fore thou diddest but goe about the world, and that now, thou art come into it, that Loue did once make thee to folow ryot, that it muste now enforce thee to pursue thrifte, that then there was no pleasure to bee compared to the courting of Ladyes, that now there can be no delight greater then to 15 haue a wife.

Commend me humbly to that noble man *Surius*, and to his good Lady *Camilla*.

Let my duetic to the Ladie *Flavia* be remembred, and to thy Violyt, let nothing that may be added, be forgotten.

20 Thou wouldest haue me come againe into *England*, I woulde but I can-not: But if thou desire to see *Euphues*, when thou art willing to visite thine Uncle, I will meete thee, in the meane season, know, that it is as farre from *Athens* to *England*, as from *England* to *Athens*.

25 Thou sayest I am much wished for, that many fayre promises are made to mee: Truely *Philautus* I know that a friende in the court is better then a penney in the purse, but yet I haue heard that suche a friend cannot be gotten in the court without pence.

Fayre words fatte fewe, great promises without performance, delight 30 for the tyme, but yerke euer after.

I cannot but thanke *Surius*, who wisheth me well, and all those that at my beeing in *England* lyked me wel. And so with my hartie commendations vntill I heare from thee, I bid thee farewell.

*Thine to vse, if mari-  
age chaunge not man-  
ners Euphues.*

35

2 the] a *DE rest* nor] not *H rest* 23 to<sup>7</sup>] vnto *E-1617, 1630-36* 28  
in the court *om. E rest* 30 yearke *DF rest*: yearke *E (mod. lrk)* 32 that  
*om. E* 33 commendation *E-1617, 1630-36*