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AN HEPTAMERON OF CIUILL DISCOURSES (1582)

DISSEarATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
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By

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INTRODUCTION

Condemned in the eighteenth century by George Steevens as "certainly the most quaint and contemptible writer, both in prose and verse, I ever met with,"¹ and remembered in the twentieth century mainly as the author of Promos and Cassandra, the source of Measure for Measure, George Whetstone was better thought of by his contemporaries. William Webbe in A Discourse of English Poetrie (1586) selects Whetstone and Anthony Munday for special comment from among "the learned company of Gentleman Schollers and students of the Vniuersities and Innes of Courte." After apologizing to the many he does not mention, Webbe writes:

One Gentleman notwithstanding among them may I not ouerslyppe, so farre reacheth his fame, and so worthy is he, if hee haue not already, to weare the Lawrell wreath, Master George Whetstone, a man singularly well skyld in this faculty of Poetrie.²

With somewhat less praise, among the names of Gascoigne,

¹Steevens, the eighteenth century editor of Shakespeare, is quoted by Sir Sidney Lee in his biography of Whetstone (The Dictionary of National Biography, ed. Sir Leslie Stephen and Sir Sidney Lee, London, 1885-1900). The quotation was originally printed in John Berkenhout's Biographia Literaria (1777).

²Elizabethan Critical Essays, ed. G. Gregory Smith, I (Oxford, 1904), 244.
Churchyard, Rich, and Hunday, Gabriel Harvey mentions Whetstone in his *Pierce's Supererogation* (1593), and says of him and his peers that "in an hundred such vulgar writers many things are commendable, divers things notable, somethings excellent." In *Palladis Tamia* (1598) Francis Meres places Whetstone in very elite company:

As these are famous among the Greeks for Elegie, Helanthus, Hymnerus, Colophonius, Olympius Myisius, Parthenius Nicaeus, Philetas Cous, Theogenes Megarensis, and Pigres Malicarnassaeus; and these among the Latines, Maecenas, Quid, Tibullus, Propertius, C. Valgius, Cassius Severus, and Clodius Sabinus: so these are the most passionate among us to bewail and bemoane the perplexities of love, Henry Howard, Earl of Surrey, Sir Thomas Wyat the elder, Sir Francis Brian, Sir Philip Sidney, Sir Walter Rawley, Sir Edward Dyer, Spencer, Daniel, Drayton, Shakespeare, Whetstone, Gascoyne, Samuel Page, sometimes Fellow of Corpus Christi Colledge in Oxford, Churchyard, Bretton.

It is significant that in Meres' mind the only figure in this list to require identification is Samuel Page. The others are all spoken of as persons well known. Add to this the fact that Robert Greene, John Marston, and William Shakespeare read and borrowed from Whetstone, and it is clear that to his age he was a good deal more than a "quaint and contemptible writer."^5

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Of the early life of George Whetstone very little is recorded. He was born the son of Robert Whetstone, a London haberdasher, and Margaret Bernard. The precise date of his birth is unknown, but it is possible to establish some limits and to suggest a probable date. From the will of Robert Whetstone, we know that George was the third of five sons: Robert, Bernard, George, John, and Francis; and from an inquisition post mortem, taken in July, 1558, we know that Robert Whetstone, the eldest son, was at that time "aged 17 years and more." From this, it would appear that the earliest limit for George Whetstone's birth would be 1543. But, given the fact that Margaret, the mother of Bernard and George, was apparently Robert Whetstone's second wife, a somewhat later date would be more likely. The later limit can be established from the opposite direction: if George had two younger brothers in 1557, then of course the latest date at which he could have been born would be 1555. Admittedly, these limits are extremes, but they are at the present time our only certainties.

Robert W. Dent, "Webster's Borrowings from Whetstone," MLN., LXX (December, 1955), 568-70. Shakespeare's use of Whetstone is discussed in a note appended to the introduction. Greene imitated the Hentameron in writing his Morando: the Tritameron of Loue (1584), and Webster took over a few passages from it in The Duchess of Malfi.

For Whetstone's biography, I am indebted to Thomas Izard's George Whetstone (New York: Columbia University Press, 1942), the most complete biography to date.

These are quoted in Izard, ibid., pp. 5-7.
probabilities are, then, that George was born sometime around 1550. Indeed, one additional fact seems to bear this out. A "Barnard Whitestones or Whetstone" was matriculated from St. John's, Cambridge, at Easter, 1563. Since the usual age of admission was fourteen, this would suggest that Bernard was born in 1549, and that his brother was born sometime later. Thomas Izard, arguing from the principle that "consecutive children were often born about two years apart," hazards 1551 as the date, but admits that this date is uncertain. If it is uncertain, it at least has, in view of Bernard's matriculation in 1563, the virtue of being more probable than any other.

The facts concerning Whetstone's education are similarly elusive. There is no record of his having attended Cambridge as did his brother, and the only reference to his education is William Webbe's remark in 1586 including him among "the learned company of Gentleman Schollers and students of the Universities and Innes of Courte." It is clear from this and from the titles of some of his poems that, if he was not educated in one of the universities or inns of court, he at least had connections with those who were. Several of his poems are addressed to "his especiall

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10 Smith, *op. cit.*, I, 244.
friends and companions, the Gentlemen of Furnivals In.\textsuperscript{11} Further, he signs his \textit{Rooke of Regard} "from my lodging in Holborne," and Holborn was, and still is, occupied by some of the inns of court.

It has been claimed that Whetstone as a youth sought his fortunes at court, and, after leading a dissolute life, lost his inheritance. In despair, he is supposed to have left England for France and later (in 1572) served as an officer in the war of the Low Countries against Spain.\textsuperscript{12} The evidence in support of these assertions is slight. It is true that a poem in the \textit{Rooke of Regard} (1576) is entitled, "A Caveat to G. W. at his going into Fraunce: written by his friend R. C." and apparently Whetstone did travel to France. Moreover, another of his poems, "Inventions of P. Plasmos," relates the story of an unthrifty young man's involvement with a courtesan and four cozeners, and, because of remarks made by Whetstone at the end of A Touchstone for the Time (1584), it is certain that the poem is autobiographical, vague and "shadowed" though the matter may be:

\begin{quote}
No man was euer assaulted with a more daungerous strategene of coson-\nonumberage than my self, with which my life & liuing was hardly beset. No man has more cause to thanke God for a free
\end{quote}

\textsuperscript{11}George Whetstone, \textit{The Rocke of Regard} in English Reprints, ed. John Payne Collier, IV, 3, (n. d.) 264.

\textsuperscript{12}Lee, \textit{op. cit.}
But, as Izard has pointed out, a number of these alleged biographical facts—the experience at court, the dissipation of his fortune, the service in the Low Countries—are in fact the product of a misinterpretation of yet another poem in the Rocke of Regard: "The honest minded mans adventures," in which a dying beggar tells of his misfortunes. The poem is not necessarily autobiographical; indeed, the dying beggar can hardly be said to have had a "free delivery," and Whetstone need not be identified with him.

Up until 1575, then, the facts of Whetstone's life are extremely elusive. From 1575 on, they are more discernible. He first appeared in print as the author of commendatory lines prefixed to George Gascoigne's Posies (1575). In 1576 his first work appeared, the Rocke of Regard, an unusual four-part collection of amorous and occasional poetry connected by prose narrative. On October 7, 1577, he witnessed the death of George Gascoigne, his friend, at Stamford in Lincolnshire, and the next year he brought out an elegy entitled A Remembrance of the Well Imployed Life and

13Quoted in Izard, op. cit., p. 11.
Godly End of George Gaskoigne, Esquire. That same year he published what is certainly his most famous work, the play Promos and Cassandra.

In the dedication to Promos and Cassandra, Whetstone mentions that he has decided "to accompanye, the adventurous Captaine, syr Humfrey Gylbert, in his honorable voyadge," and from the records of the ships' crew, we know that he did indeed take part in this venture. He embarked on The Hope of Greneway, which set sail on November 19, 1578, under the command of Captain Carew Ralegh. The ostensible object of the voyage was to go to Newfoundland, and found a colony, but the real object was probably to raid and plunder Spanish shipping. At any rate, the Hope sprang a leak and was forced to return by December 20.

After the failure of this venture, Whetstone traveled in 1580 to Italy, visiting Roane, Turin, Bologna, Rome, Naples, Tivoli, Loreto, Ravenna, and Venice. An unfortunate series of events occurred, alluded to in the preface to the Heptameron and described more fully in the dedicatory preface to The Honorable Reputation of a Souldier. While

15 Ibid., p. 150.
16 Izard, op. cit., pp. 21-22.
17 Ibid., p. 22.
in a garrison town "in the Duchy of Millain," he was insulted by a Spaniard and arranged a duel for the next morning, only to find that during the night the Spaniard had fled. His companion, a Monsieur Dobart, thinking to honor him, sent word of this to other Englishmen in Bologna, who relayed the matter to Rome, so that when Whetstone arrived there, he was held at the gate eight days "hauing no other bed but bare ground, and well neare starued for want of foode." Finally, he was given a warrant to travel to Naples, where apparently he was further mistreated, though in what way he does not tell us.

If, however, the Heptameron describes with any accuracy his Christmas sojourn in a palace "10, miles from Rauenna towards the River of Poo," Whetstone's Italian journey was not entirely unhappy. In the company of "Philoxenus" and "Queen Aurelia," idealized though his account must be, he experienced the best of Italian culture and courtesy. The fruits of that week were at least two: in 1582, a little over a year later, he published An Heptameron of Civill Discourses, and sometime after Christmas 1580, precisely when we do not know, he married his wife Anne, whose name we know only from a letter of administration issued after his death.18

From this time on, the record of his life is largely one of his publications. A series of elegies followed in the next five years: *A Remembraunce of ... Sir James Dier* (March, 1582); *A Remembraunce of ... Lord Thomas late Earle of Sussex, viscount Fitz-water* (1583); *A Mirror of Treue Honnour and Christian Nobilitie* (1585), written on the death of Francis, Earl of Bedford; and *Sir Phillip Sidney, his honorable life, his valiant death, and true vertues* (158??). In the meantime, Whetstone began work on *The English Myrror*, which became so large and unwieldy that he was forced to issue it in parts. The first section was published in 1584 as *A Mirour for Magestrates of Cyties* and was bound together with *A Touchstone for the Time*. These two works mark a change in literary direction and attitude:

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Intended as a conduct book, *A Mirour* relates within a narrative frame the orations and laws devised by Alexander Severus in his efforts to banish vice from Rome. Its complement, *A Touchstone for the Time*, describes in detail the

19Izard, *op. cit.*, pp. 131-32.
vices then prevalent in London, so that the two works together provide a manual for reform. The first section to be published was The Honorable Reputation of a Souldier (1585), which is a conduct book in treatise form for soldiers. In the following year, Whetstone published his bulky third section, The English Myrror, a three-part anatomy of Envy with an exhortation against it as the source of civil strife.

Whetstone's last prose work was The Censure of a loyall Subject, which appeared early in 1587. Cast in dialogue form, it relates the conversation of a divine, a gentleman and a clothier over one of the most sensational events of the time, the Babington plot to murder Queen Elizabeth and bring Mary Queen of Scots to the throne. Some months after its publication, probably in the summer of 1587, Whetstone left London to fight in the Low Countries. In a letter to Lord Burghley on August 16 of that year, Thomas Digges wrote, "In accordance with your desire, I have received George Whetstone as a commissary of musters under me (although all places were furnished) and hope I have contented him for his entertainment." He goes on to describe a restless state of affairs, which was to lead to Whetstone's death:

... My place here purchases me great hatred, both from the captains, whose

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abuses I may not tolerate, and from
the States, whom I have plainly told
of their ungrateful dealings with her
Majesty. But notwithstanding my pres-
sing them to perfect accounts with her,
I cannot draw them to it, or get from
them any commissaries to act with those
on her part to pass the musters. 'Their
meaning, I think, is to have as few
records extant of their own as possibly
they can, to charge them anyway for reim-
bursement of her Majesty's charges; but
to detain all things in such confusion
as they may pretend some colour to wran-
gle hereafter, when they see their time.'

In another letter to Burghley on September 12, Digges
"laments the death of Mr. Whetstone, his commissary of
musters, slain by a captain, no doubt because he could not
be corrupted."21 The officer in question was Captain Edmund
Udall, and the circumstances are described by Sir Richard
Bingham in a letter to Sir Francis Walsingham on September
18:

A few days since there happened an
ill mischance between Captain Uvedall
and a gentleman called Whetstones, who
'falling out into some speeches over-
night, met by chance the next day, and
so unknown to any went themselves with-
out the town, where it was the said
Whetstones' chance to be slain,' but the
other (it not being done of malice) stands
acquitted by martial law and is no danger
for it.22

According to Udall himself, he did what he was forced to

21Ibid., XXI, iii, 311.
22Ibid., XXI, iii, 321.
"and in defence of my reputation." Whatever the facts, the final and rather cruel irony is that in the elegy on Sidney, Udall received Whetstone's posthumous praise for his valor.

An Heptameron of Civill Discourses was entered in the Stationer's register on January 11, 1582, so that we may assume that it was written sometime during the preceding year, the journey described therein having taken place "tweluemoneths past." The chief subject of the book—marriage—together with the dedication to Sir Christopher Hatton, the frequent praise of Queen Elizabeth, and the allusion to the Duke of Alençon, would seem to suggest that Whetstone intended the work as an encouragement of the French marriage. A number of considerations make this improbable. To begin with, public opinion in London, particularly Puritan opinion, had been strongly against the marriage, perhaps reaching its high point in late 1579 when John Stubbes published his pamphlet entitled "The Discovery of a Gaping Gulf wherein England is likely to be swallowed up by another French Marriage." Elizabeth, in fact, had to take steps to insure that opinion would not be further

23Ibid., XXI, iv, 497-98.
24Izard, op. cit., p. 31.
inflamed. Stubbes and his publisher were condemned to publicly lose their right hands, and Hatton was sent to Bishop Aylmer to see that the city clergy was properly instructed. Nevertheless, the opposition still continued. In January, 1580 Sir Philip Sidney eloquently put forth his objections in a letter to the Queen:

... Often have I heard you with protestacion say: No private pleasure nor self affection could lead you unto it. But if it be both unprofitable for your kingdom & unpleasant to you, certainly it were a dear purchase of repentance. Nothing can it add unto you but the bliss of children, which I confess were an unspeakable comfort, but yet no more apparteining to him than to any other to whom that height of all good hapnes were allotted to be your husband.

... No no, most excellent lady, doe not raze out the impression you have made in suche a multitude of heartes. ...  

Although in September of the same year Hatton favored the marriage, in the next month he openly opposed it along with the majority of the Privy Council, and in November, 1581, he went to her "and in tears remonstrated, saying that she ought to consider the griefs she was bringing upon the country, and urging the danger of such a union without her people's good wishes." If, then, Whetstone sought


Hatton's patronage or wide public circulation with his Heptameron, he would have had to be remarkably ignorant of his patron and public opinion, and so too would his printer.

With these considerations in mind, it only remains to explain the allusion to the Duke of Alençon. This is done easily enough. In the section in which it occurs, three figures besides Elizabeth are represented by portraits: Gaspard de Coligny, Alençon, and William of Orange. Though a compliment is paid Alençon—he is described as a prince of "rare towardlinesse"—the placement of Elizabeth's and his portraits with those of two Protestant champions, one of whom was fighting Catholic Spain along with Alençon in 1581, strongly suggests that Whetstone has in mind Elizabeth and Alençon as fellows in the Protestant cause rather than as marriage partners.

An alternative interpretation exists, of course—that Whetstone intended the Heptameron as a discouragement of the marriage. The allusion to Alençon can then be made out to be a merely diplomatic compliment. But this interpretation presents a serious difficulty: of the four "inconveniences" discussed—forced marriage, rash marriage, marriage above or below one's station, and marriage with a partner of widely different age—only the last can be said to allude in any clear sense to Elizabeth's impending marriage with Alençon, who was considerably younger than she. Indeed, the chief proponent of the marriage, Lord Burghley,
considered the two main objections to be Elizabeth's age and Alençon's nationality and religion, both of which are outside the pale of the Heptameron. It seems clear, then, that Whetstone's work was written simply as a conduct book and not as a piece of political advice.

This is not to say that Whetstone did not take advantage of the excitement aroused by contemporary events. Certainly the courtship of Alençon (and his presence in England in late 1581) gave the topic of marriage great immediacy, and no doubt a work that discussed the "inconveniences" of marriage could expect a larger audience than usual. Yet beyond the excitement of the political moment, there was reason enough for the popularity of the topic. Earlier in the century, the divorce of Henry VIII from Catherine of Aragon had provoked controversy both in England and abroad. In the Letters and State Papers of Henry VIII alone, some sixty to seventy documents dealing with the divorce are recorded, many of them written by such prominent figures as John Fisher, Thomas Cranmer, and Joannes Vives. The specific points of controversy—whether a man might marry his brother's widow and whether the Pope had the authority to allow Henry to marry Catherine—were not the direct concern of the marriage manual,

30 Powell, op. cit., p. 208.
but the popularity of the form during Henry's reign was no accident. Another controversy which contributed to the interest in marriage was that over the marriage of priests. The Protestant reformers, with their devaluation of celibacy and correspondent elevation of the married state, saw no incompatibility between holy orders and matrimony, but the Roman Catholic Church held to a belief in celibacy. This polarity gave rise to much debate and to various political measures: Edward VI authorized clerical matrimony; Mary deprived married priests of their benefices, and ordered a reform; and Elizabeth, though she allowed for the lawful marriage of priests, was not happy with the practice and permitted it only upon the approval of two justices, the parents of the bride, and a bishop. To these two controversies, finally, must be added the several courtships of Elizabeth. Because of the threat posed by the Catholic claimant to the throne, Mary, Queen of Scots, Elizabeth's subjects were anxious that she should marry, produce an

31 Wright, op. cit., p. 203.


heir, and drive off the specter of civil war and foreign invasion. And so, from 1558 to 1582, she entertained numerous suitors—Philip of Spain, Archduke Charles of Austria, Francis Duke of Anjou, and Francis Duke of Alençon, to name a few—and her subject's interest in her "marriage projects" was understandably acute.

In the light of such a widespread interest in marriage, it is not surprising to find that an extensive literature dealing with marital theory and conduct was published throughout the century. Joannes Vives' *The Instruction of a Christian Woman* was first translated into English in 1529, and thereafter went into eight editions through 1592. Heinrich Bullinger's *The Christen state of Matrimonye*, translated by Miles Coverdale, saw five editions from 1541 through 1575. Other works, such as Erasmus' *A ryght frutefull epystle in laude and prayse of matrymony* (translated by Richard Taverner in 1530), Cornelius Agrippa's *The Com­mendation of Matrimonye* (translated by David Clapham in 1545), and Thomas Becon's *The Boke of Matrimony* (1560-64), appeared, though they were not quite as popular. All testify to a lively interest in the topic of marriage that did not subside in later years. It is to the need and interest

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that these books served, then, that Whetstone sought to
cater with his *Heptameron*. The questions and topics covered
within its pages—the origin and nature of marriage, the
duties of husband and wife, the drawbacks of forced mar-
nriages, and so on—are precisely those dealt with by the
marriage literature; they are perhaps canvassed most con-
cisely on the title page of Bullinger's work:

The Christen state of Matrimonye.

The orygenall of holy wedlok: when/ where/ how/ and of whom it was instituted
& ordeyned: what it is: how it ought to
proceade: what be the occasions/ frute
and commodities therof. Contrary wyse/
how shamefull & horrible a thinge whor-
dome & aduoutry is: How one ought also
to chose hym a mete and conuenient spouse
to kepe and increase the mutuall loue/
truth and dewtie of wedloke: and how mar-
rried folkes shulde bring yp their chil-
dren in the feare of god.35

It is not surprising to find that the *Heptameron* agrees
in substance with the marriage manuals. In condemning
forced marriages and rash marriages (the subjects discussed
on the second and third days), Whetstone comes to the same
 conclusion as Bullinger:

In this poynt also ought not the par-
entes to take to much vpon them selues
because of theyr aucthority/ nether to
abuse it/ or to compell theyr childe/
ether (because of filthy aduauntage or
lothsomnesse in taking payne) to let
him go/ and haue no respecte vnto him.
For an vngodly and vnhappye thing is

35Heinrich Bullinger, *The Christen state of Matrimonye*,
trans. Miles Coverdale (London, 1541).
it in the cause of marriage to compell
a yong man agaynst his will/ to take
such one as he hath no hart vnto. For
in mariage ought to be the full consent
of both parties with the consent of
theyr parentes.

According to Lu Emily Pearson, the similar opinion of Corn-
elius Agrippa, that love "is at no man's commandment" and
that forced marriages might lead to crimes, was quoted from
1540 on.36 In the course of the discussions on the fifth
and sixth days, Whetstone favors marriage between persons of
equal age and position, and this too was the opinion of
most writers on the subject of marriage at that time.37

To this material, Whetstone brought the form of the
narrated dialogue. Others, of course, had done much the
same thing before him. Plato had applied it to love in the
Symposium, Cicero had applied it to the orator, Castiglione
to the courtier, and More to the ideal state. Closer to
Whetstone's time, "H. G." had translated part of Il Filocolo
as A Pleasant disuort of diuerse Noble Personazes (1567),
Edmund Tilney had taken up the question of the duties of
husband and wife in his Flower of Friendshippe (1568), and
George Pettie had translated the first three books of
Stephano Guazzo's Civile Conversazione in 1581. It was left
to Whetstone to apply the form to various "inconueniences"

36Lu Emily Pearson, Elizabethans at Home (Stanford:

37Pearson, op. cit., p. 297.
of marriage. The topic itself may have been suggested by The Civile Conversation, in which occur brief discussions of forced marriage, inequality of years and social position in marriage, and the matter of a dowry. But this is not to say that Whetstone was a mechanical and slavish imitator. He was not. He borrowed from Boccaccio's Decameron, Marguerite de Navarre's L'Heptameron, Antoine du Verdier's Les Diverses Leçons, Hoby's translation of Il Cortegiano, and William Painter's The Palace of Pleasure. When he borrowed, as when he imitated, he ordinarily changed what he took over and created anew. In order to see what he did, it is necessary to compare the main lines of his own work with that of his immediate models, Castiglione and Tilney.

Whetstone's Heptameron is built along the lines of a deliberate oration. It has to do with a course of action—marriage—and all the questions taken up are finally intended to advise a prospective spouse. As Thomas Wilson puts it in The arte of Rhetorique, this sort of oration is designed "either to advise our neighbour to that thing which wee thinke most needefull for him, or els to call him backe from that follie, which hindereth much his estimation."

The parts of the traditional oration are all there. The preliminary dedication and epistle to the reader constitute the exordium, "whereby the will of the standers by, or of

the Judge is sought for, and required to heare the matter."
The setting and frame of the dialogue is the narration, "a
plaine and manifest pointing of the matter." The division,
"an opening of things," occurs when Queen Aurelia sets the
pattern for the seven days' discussion:

This done, Queen Aurelia, by consent
devided the exercises of every day, into
these times: the forenoon to bee bestowed
in the service of God: after dinner,
two hours to be intertained in civil
discourse, and disputation: the rest till
Supper at pleasure: and after supper to
spend a time in dancing, masquing, or
in other like pastimes, as occasion pre­
sented.

The proposition is simply Plato's so-called opinion of
marriage: "That Marriage, was a Paradice on earth, if her
Lawes be observed: and a Hell in the House, where her
Statutes are broken"; and the respective days' discussions
make up the confirmation and refutation in that each day a
question is argued pro and con. The peroration, finally,
consists of Philoxenus' final day-long disquisition on the
excellency of marriage and summary of what has gone before.
Whetstone even provides a digression to break the routine
of discussion, when on the fourth day, Queen Aurelia being
sick, two tales are told in place of the usual discourse.

But ingenious as this arrangement is, it is no guaran­
tee of artistry, and it is not original, since the arrange­
ment of both The Courtier and The Flower of Friendshippe
can be described in the same terms. With Whetstone's
handling of narrative frame, however, there is more art and
originality. His immediate model is Tilney, who begins his
dialogue thus:

What time that Flora hadde clothed
the earth, and braunchesse of the newe
springing trees, with leaves of liuelye
greene, and being as it were in the prime
of hys delightes, had garnished the pleas-
aunt fields a newe with fragrant flowers,
early on a morning, when Phoebus also had
spreade abroade his blisfull rayes, and
comfortable beames, I with a friende of
mine, called Maister Pedro di Luxan, de-
vised how to enjoye some parte of that
delightfull season, and in the ende con-
cluded to walke, and range abrode in the
fieldes, and pleasaut groes, where we
were not onely partakers with the sweete
recording birdes, in the wonderfull workes
of the almyghtie: but were therebye also
occasioned, to glorifie the Creator there-
of. Thus consuming the time, till it was
neere noone, and when the Sunne began to
waxe somewhat warme, we determined to go
from thence, vnto a worthie Ladies house
therby called the Lady Julia, where we
might rest vs the heate of the day.

The narrative motif of retreat from the midday sun is com-
mon enough in the dialogue form. It occurs in Plato's
Phaedrus, Boccaccio's Il Filocolo and Decameron, Bembo's
Gli Asolani, and Marguerite de Navarre's L'Heptameron. Til-
ney follows the short dialogue on questions of love in the
fourth book of Il Filocolo, a translation of which he could
have read as A Pleasant dissort of diuere Noble Personages.
Therein, while walking out to the tomb of Virgil, Philocopo
and his companions pass a garden in which they hear joyous
music and feasting; they stop to listen, are invited in,
and, after a time, retire with the hostess and her guests
to a shaded meadow to "pass over the heat of the day" in
discourse. In imitating Tilney's version of the frame, Whetstone quite ingeniously works by contrast. In the Heptameron, the time of season is winter, rather than spring; the earth is "dismantled" rather than clothed; the sun is in "retrogradation" at evening rather than in emergence at morning; the birds and animals have withdrawn, and are not abroad and singing; the narrator is alone (though his man is mentioned later) and not walking with a friend. A number of these details are, of course, conventional parts of any description of nature, and any similarities might seem at first coincidental. But there are two other indications, besides the obvious similarity of literary form and subject, that make clear Whetstone's debt to Tilney: the names of two characters in Tilney's work, "Lady Isabella" and "Lady Aloisa," are taken over by Whetstone, and the general structure of the opening, a description of the season followed by a narrator's account of how he came to a particular discussion, is identical.

In any case, Whetstone's variation on the conventional setting is effective. The dark winter scene in the "desart Forest" serves to set off the gay Christmas festivities and the sumptuousness of the palace, and the lone foreigner-narrator being taken in by Philoxenus at such a time nicely illustrates the civility and courtesy of the host, who is himself, as an Italian foreigner, offered to Whetstone's English audience as an image to entertain and imitate. Most
important, however, set off by such a stark and bleak frame, the value of courtly manners and civil discourse is itself accentuated.

The separate discourses, or questions, themselves present additional interest when compared with those of Castiglione and Tilney. In the former, the discussion proceeds in a linear and topical way. We are presented with a list of qualities that the ideal courtier must have. As a recent commentator has noticed, "The struggle of thought against half-truth, the sense that truth can be arrived at only through arduous conflict with its opposites, are conspicuously lacking in The Courtier." The same observation holds true for Tilney's Flower of Friendship, for there too the dialogue is distinctly expository, consisting simply of the progressive delineation of the mutual duties of husband and wife. The interruptions, as with Castiglione, do not seriously modify the central exposition, but most often serve only to vary or advance it. Such is not the case with Whetstone. Rather than expository discourses he presents us with a series of formal (albeit erratic) debates, the main characteristic of which have been aptly described by Madeleine Doran:

... the characteristics of a model

40 Ibid., p. 356.
scholastic debate are that the two sides of a question are stated with equal force and ingenuity. Skill at marshalling arguments in one's favor and at discrediting the arguments of one's opponent through tricks of sophistry count more than ultimate truth. Since the thing is a game of wits, the moderator must decide in favor of the cleverest, not the truest, argument; or, if both are equally clever, he must sidestep the real issue and award partial honors to both sides.  

It cannot be said that the debates in the Heptameron fit perfectly this description. Formally, with two or more sides to a question being argued and the decision being given by a judge, they accord. But, with respect to subject matter, they are fundamentally serious. In fact, as is usual with debates, they bring the discussion to no conclusion; the two disputants state their positions as strongly as possible (often in the same form), and the resolution is given arbitrarily or sidestepped by the judges. The result is certainly dramatic, but it also makes for an undeniable stasis in the overall movement of the total argument, as is not the case with the linear expositions of Castiglione and Tilney. This problem, and that of keeping digressions in order, Whetstone attempts to counteract with the repeated urgings to proceed along the road to "Plato's paradise":

Doctor Ilossenigo was smyling out a

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scoffe, vpon this tale, which Queene Aurelia intercepted, by ending of the Gentlewomens contention. By your talke of Hell (quoth she) I see we are out of the way to Platoes Parradice: and therfore, good, we tourne backe agayne.

In the eyes of the characters, this acknowledged end is never reached through the debates, for, at the end of the sixth day's exercise, when Philoxenus asks for an account of the discussions, the reply is:

Sir (quoth Sorenso, with a modest mer­ry countenaunce) we are like to present you a Bankrupts reckoning, who the longer he occupieth, the worse he thriueth: so we these sixe dayes, haue travaulled to finde out a way, to the Parradise in Mariage, and euery day we haue been further and fur­ther off, of our destination, one day we thought that the wealthy matches of Parentes, would haue speeded our iorney, but there, lack of loue in the Children, cast vs behinde hand: an other day, we imagined that free choise in the Children, would haue directed vs to happinesse in Marriage; but want of maintenaunce and frowardnes in the parentes, marred this match. In lofty loue we found dainger; in base loue lothesomnesse and inconstancy: and where there is inequality of yeares, fume and smoke of Hell: so that now wee shall be dryuen to renounce our profession; and runne awaye with the Bankrovrt, least (if he staye, as he is chopped vp in pryson so) we, if wee procede any further be drowned in the ryuer Stix.

To this, Philoxenus replies that, in finding out these inconveniences, the causes of bad marriages are known, and thus the remedy ought to be the easier to discover. Dondolo answers:

With your fauour, Sir ... to be sicke is common to all men, but to restore to health, vnder God, is the oflyce of the
Phisition: so we all knowe by our owne travaile, the infirmities of Marriage, but to fynde out the blessings, muste proceede from your sound directions which fauour to obtaine we are all earnest suters.

It remains, then, for Philoxenius, as lord of the palace and the pattern of a Gentleman, to deliver his discourse on the excellency of marriage and set down the rules governing choice of a partner and conduct within marriage. Much like Bembo's coda in The Courtier, his discourse stands as a final fulfillment of the preceding discussions. He speaks without interruption, and in summary and positive fashion brings a revelation to the company, who in their previous contentions have reached a negative formulation of the preliminaries to happiness in marriage. It is finally not argument and wit that bring the company to a knowledge of Plato's paradise, but a kind of decalogue given to them by a good and courteous man.

In style, Whetstone's Heptameron is not remarkable. It contains a patterned use of language, but this is never as distinctive and significant as with, say, John Lyly or Philip Sidney. Certain sections are written in imitation of George Pettie or Lyly, most probably the former, and are replete with the usual devices: parison, isocolon, paromoion, references to classical history and mythology, similes taken from "unnatural natural history," proverbs, colloquial expressions, rhymes, Latin phrases, rhetorical ques-
tions, and antitheses or parallelism reinforced by alliteration:

... as if thou are not too curious, may delight, and content thee; and if not too carelesse, may directe, and benefite thee.

... every lyuing creature, by the direction of Nature retired himselfe vnto his safest succour, as the Bird to his Nest, the Beast to his Couert, the Bee to his hyue, the Serpent to his hole...

... Then as pleasaut baytes baineth Fyshe, as counterfet Calles beguileth Foules, and as Crocadyles tears, intrappeth Fools: to lyke destruction, lures are throwne to lime this gallant: frendly vsage shall intyce hym, good wordes shall welcome hym, curtesy shall cheere hym, Beauty shall bewitch hym, and fayre promises, shall altogeather beguile hym. Newe Vessels are apt for any licquor, and young heades (empty of experyence) are seduced, with easye subtiltyes...

O (quoth he) is she beautifull? than you haue worke inough to watch her, and mischance sufficient to suspect her.

Is she beautifull? then her rashnesse in consent, sheweth that she is indiscreet: so that the diversitie of qualitie will soone finde out a division in your desires.

Is she beautifull? then it is lyke (by her quick agreement) that she is poore, then is her louse fastened on your riches...

But while sections of the Heptameron are Euphuistic, by and large the work is written in another style: loose, unbalanced, sometimes convoluted, interspersed with parenthetical phrases and antitheses. The natural unit of this style is what G. K. Hunter, in speaking of Robert Greene, has called
"the long invertebrate sentence." With its loose linkage of clauses by connectives, this sort of sentence is better adapted to narrative than to argument (in which the balance and structure of Euphuism has a far more salutary effect), and so it is not surprising to find that on the whole Whetstone handles narrative better than argument and exposition.

The attempt to incorporate Euphuism into the Heptameron points finally to Whetstone's more general intention: to dress out the conduct book, in particular the marriage manual, in contemporary colors. Speaking of the domestic conduct book in the sixteenth century, Chilton Latham Powell describes the genre as Tilney and Whetstone found it:

The dialogue form was employed to add variety, which it usually failed to do, inasmuch as the writer, without changing his character or point of view, merely shouted through different masks. This was not so in every case, but at best the debate resolved itself into a puppet show in which the author pulled all the strings. In only one or two instances is the nature of these dialogues taken from the Italian conversazione.

In producing a miniature imitation of Castiglione, Tilney attempted to give the domestic conduct book new life. Following him, Whetstone ingeniously sought to give it a new variety and copiousness by incorporating new forms: the sonnet, the riddle, the epigram, the letter, the impress.

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43 Powell, op. cit., p. 140.
the masque, the tale, the debate. In so doing, he produced a hybrid, but it was, on the whole, a successful hybrid. The judgment of T. F. Crane is perhaps the most appreciative and accurate:

It is the most elaborate original production of the kind in English literature, and is deserving of rescue from the oblivion into which it has fallen.²⁴

A Note on the Tale of Promos and Cassandra

Of interest because of its relation to Measure for Measure, the story told on the fourth day in the Heptameron is, as the marginal note indicates, a prose version of Whetstone's play Promos and Cassandra. Between the two works there is little difference, except that the subplot and low characters of the play are dropped in the prose tale, and the conscience of Andrugio, the brother, is sharper and more hesitant when his sister tells him of the proposal by which she can save his life. Also, where in the play Andrugio simply relates his decision to save Promos' life, in the tale we are given a dramatic exchange between Andrugio and the King which ends in Promos' release. Otherwise, the prose tale is a narrated and condensed rendition of the play with four dramatic scenes of dialogue: Cassandra's first pleading with Promos; the above mentioned scene in which brother and sister discuss Promos' proposal; Cassandra's soliloquy upon receiving the supposed head of her brother; and, finally, Andrugio's exchange with the King, also mentioned above. It should be noted that some phrases in the play are taken over directly into the tale.

As has been often pointed out, the source for Whetstone's version of the story is Giraldi Cinthio's Hecatommithi, the fifth tale of the eighth day. It also
seems probable that Whetstone knew Cinthio's play Epititia, an expansion of the tale written in 1573 and published posthumously by Cinthio's son in 1583.45 The argument against this possibility is strong, resting as it does on the play's inaccessibility, but the only detail common to both authors' play and not in Hecatomithi, the substitution for the brother and consequent saving of his life, is a remarkable parallel.46 Too, it is not beyond the bounds of possibility that Whetstone, who travelled to France in 1576, saw the play in manuscript. At any rate, Cinthio's tale may be summarized as follows: sent by the Emperor Maximian to govern and keep justice in Innsbruck, Juriste has a young man named Vico arrested for violating a virgin. Vico's sister Epitia, a young woman well spoken and trained in philosophy, comes to Juriste and pleads eloquently for her brother's life, asking that he be shown mercy since he acted out of the violent impulse of love and was quite willing to marry the injured lady. Juriste is taken with the eloquence and beauty of Epitia, and so defers the

45 It must be noted also that Promos and Cassandra resembles Claude Rouillet's Philanira, which was acted at Trinity College, Cambridge, in 1564/65. See F. E. Budd, "Rouillet's Philanira and Whetstone's Promos and Cassandra," RES, VI (January, 1930), 31-48.

execution till he can consider her reasonings. She goes to her brother, tells him there is hope, and promises to plead again for his release. Meanwhile, Juriste's thoughts take a lascivious turn, and when Epitia returns he makes his proposal, that she yield to him in return for her brother's life. She resists and he tells her to think it over, adding that, were she to yield to him, she might well become his wife. Epitia returns to Vico, who pleads with her to consent to Juriste, and she then goes to him. Before acting on his proposal, however, Juriste secretly orders Vico to be beheaded and his head and body to be taken to Epitia's house. When she discovers the deception, Epitia goes to the Emperor and tells him of her misfortunes. He sends for Juriste, makes him marry her, and condemns him to death. She, however, pleads for her husband's life, and, surprised and moved, the Emperor grants her wish.

Whetstone changes Cinthio's version in four respects; he alters the nature of the crime (from rape to pre-marital fornication); he makes the heroine less philosophical and more pleadingly pathetic; he puts the villain more at fault; and he has the escaped brother return in disguise to plead for the villain.

It remains to mention Shakespeare's relation to the tale as it is told in the *Heptameron*. The usual evidence given to show that he knew the tale as well as the play is that he uses the name of the lady who tells the story--
Isabella. There are, however, other names that he seems to have taken over: three of the other women in the company are named Maria, Franceschina, and Lucia (who means to be "a professed nun"). These correspond to the names Mariana, Francisca (who is a nun), and Lucio. Like Whetstone's Lucia, Shakespeare's Isabella means to become a nun. The other parallel of interest lies in the tale of Friar Inganno, immediately preceding that of Promos and Cassandra, which contains a substitution plot which may have suggested the Mariana episode that Shakespeare did not find in his sources. When the lecherous hypocrite, Friar Inganno, persuades Dame Farina that the angel Gabriel will come to her in the form of his body, she accidentally tells the parish priest who then substitutes the sluttish Laeyda and traps Inganno. The plot, it should be noted, is quite similar to that of "Promos and Cassandra": in both a virtuous woman exposes the machinations of a hypocritical "official" by going to another authority. In the first tale, the woman is married and does not lose her chastity; in the second, she is unmarried and does. Shakespeare might well have fused the two plots.
TEXUAL INTRODUCTION

An Heptameron of Ciuill Discourses was entered in the Stationers' Register on January 11, 1582. Richard Jones was given the license to print, and, according to the title page of the first edition, he brought out the work in quarto on February 3, 1582. The STC lists six locations for this first edition (STC 25337), and Bishop lists an additional three. In all, at least ten copies, and possibly more, appear to have survived. I have been able to collate six of these; they are as follows:

- **DFo 1**: formerly the copy of William Crawford and Thomas McKee. Now in the Folger Library.
- **DFo 2**: another copy in the Folger Library.
- **DFo 3**: formerly the copy of Sir R. L. Harmsworth. Now in the Folger Library.
- **IU**: a copy in the library of the University of Illinois.
- **NNP**: a copy in the Pierpont Morgan Library; formerly the copy of Thomas Corser.
- **SCmH**: a copy in the Huntington Library; also the copy used for the University Microfilm series.

Of the copies I have actually examined, all are in quarto and are gathered A⁴, ι², B - Z⁴. The Huntington and Illinois copies, which I have used in xerox form, are identical with
these. Collation of the six copies reveals that in-press corrections were made in the following gatherings: the inner forme of B, the outer forme of P, the inner forme of S, and both the inner and outer formes of V. The corrections are minor—usually insertions or corrections of single words—and are such as any intelligent proofreader could have made.

The British Museum Catalogue of Printed Books lists a copy of the Heptameron published in 1582 with a variant in the title (C 59. ff. 21.). Mary Augusta Scott, in her Elizabethan Translations from the Italian, transcribes the title page, which contains an added word: "Phyloxenus." She also transcribes the title page of a second copy in the British Museum "with a very different title." Presumably, this is the copy listed in the Catalogue as G. 10445. Both copies are dated "3 Feb. 1582." I have not been able to obtain reproductions of these in time for this edition.

In 1593, six years after Whetstone's death, a second edition of the Heptameron appeared, also printed by Richard Jones, but with an entirely different title: Aurelia, The Paragon of pleasure and Princely delights. Although the STC lists four locations for this edition (STC 25338), I have been able to collate only one copy, that of the Huntington Library. A collation with the first edition has revealed that the 1593 edition was printed from it and has no independent authority: the variants—omission of a prelimi-
inary Latin poem and the dedication to Sir Christopher Hatton, alleviation of the heavy punctuation, minor corrections, and excision of a passage referring to Gaspard de Coligny, William of Orange, and the Duke of Alençon, Elizabeth's former suitor—all appear to be the workings of the printer. No later edition has appeared.

From the above, it is clear that only the 1582 edition was set from manuscript and has any authority. Accordingly, I have used that edition as my copy text. My procedure has been to follow it as closely as possible. In the manner described by W. W. Greg and Fredson Bowers, I have incorporated press-corrections with due attention to literary and bibliographical context. And, in matters of accidentals, I have emended obvious errors, minor obscurities, and typographical oddities only after consideration of immediate context and analogous instances. Thus, where a period has been used to end-punctuate a subordinate introductory clause, I have emended it to a colon in favor of the more frequent practice of the compositor, or where a word has been spelled in a peculiar and misleading way, I have considered its spelling in other places. Wherever I have made a change, I have, of course, recorded it in the textual notes.

In other matters, I have followed these policies:

Type: No distinction has been made between roman and black-letter type, except in respect to names,
short quotations in foreign languages, and sayings. Underlined words, therefore, signify roman type within black-letter in the original, or, less frequently, italic type within roman or black-letter.

Ornamental letters, ornaments: These are not reproduced. Capital letters following them are reduced to lower case.

Long s, U and V: The long s is modernized; initial capital U in black-letter is changed to V.

Ligatures, ae and oe: Ligatures are not reproduced; ae and oe are separated and reproduced as ae and oe.

Contractions and abbreviations: y, v, frö, vpol, thé, and & are silently expanded throughout; φ is silently expanded to "quoth." Abbreviations are also expanded without comment.

Brackets: These are changed to parentheses.

Proper Names: These are corrected to accord with the usual spelling, but only when they seem to be in error. In all cases, such corrections are recorded.

Word divisions: These are retained where not obviously in error. Thus, where a word is divided by the end of a line without the use of a hyphen, I have let the division stand provided the word
occurs in divided form elsewhere. Words divided from their prefixes, however, have been joined together (e.g., "a'bed" is reproduced as "abed"), but again, in all cases the change has been recorded.

**Paragraphing:** When the end of a line has been left open, but the next line has not been indented, I have not indicated a paragraph but have closed the space.

**Indentation of lines of poems:** In most cases, the indentation of lines in particular stanzas, usually the first, has been made to conform to the pattern in other stanzas, usually those following the first.

**Eccentricities of spelling:** Misleading spellings of minor words have been sometimes changed: thus, "too" has become "to," "off" has become "of," "one" has become "owne," and so on.

**Spacing:** This is regularized, with some concession made to appearance and expediency in the typescript.
An Heptameron

of Civil Discourses.

Containing the Christmas Exercise of sundrie well Courted Gentlemen and Gentlewomen,

In whose behaviour, the better sort may see a representation of their own Vertues:

And the Inferiours, may learne such Rules of Civil Government, as will take out the Blemish of their basenesse:

Wherein Renowned, the Vertues, of a most Honourable and Bravely mynde Gentlemen.

And herein, also, [as it were in a Mirror] the Unmaried may see the Defects which the Eclipse the Glory of MARRIAGE:

And the well Maried, as in a Table of Household Laws, may call out needfull Precepts to establish their good Fortune.

A Volume, intercouered with Civil Pleasure, to renew tediousness from the Reader and garnished with Moral Notes to make it profitable to the Regarder.

The Report of George Whetsone, Gent.

AT LONDON.

Printed by Richard Iones,
at the Signe of the Rose and the Crowne,
near Holburne Bridge, 3. Feb. 1582.
Ad Mecoenatem, in laudem Auctoris:

CARMEN HEROICVM

Mecoenas proceres inter celeberrime nostros,
Et Clario dilecte deo, castisque Camaenis:

5 Accipe Pierios tibi quos sacrauit honores,
Troianouantaei vocalis Musa Georgii.

Non Apinas Tricasue canit, sed conscia laudis
Musa vacat studiis grauioribus: arctaque iunctae
Conditione pari commendat foedera vitae;

10 Coniugiique refert incommoda disparis Aucthor.

Nec solum haec: sed vera ducis praeconia magni
Pandit, et Aonio tollit super aethera plectro.

Diuisitque operis seriem per tempora, miro
Ordine, iudicioque pari: septemque dierum

15 (Judice me) certant cum Castilione labores.

Et quae tam paruo descriptis Nymphia libro,
(Crede mihi) tanto non sunt indigna Patrono.

IOAN: BOTREVICVS.
To the right Honourable,
Sir Christopher Hatton', Knight,
Captaine of the Queenes Maiesties Garde: Viz-
chamberlaine to her Highnesse, and of her Maiesties
moste Honourable Priuie Connsell:
GEORGE WHETSTONE, wissheth long
continuance of Honor, Health
and Happynesse.

Right Honourable, in the Interpretation of the wise:
PARRHASIVS, in painting of INGRATITVDE and ENVIE, like
Feends: rather performed a worke of Judgement, then Arte:
for so soyled with infamie are these passions as hell
ought to be their harbour, and not the heart of man. All
other defeactes of the minde haue their cause of nature,
or colour from reason. PRIDE proceedeth from mans over-
weening, of his owne excellencie: the Sourse of AMBITION,
is the glory and reuerence giuen vnto Authority. ANGER,
and reveng, groweth from the injurie of others. But
these two yokefellowes INGRATITVDE and ENVIE, doe degener-
erate from kinde, and maske without visard of excuse. The
other pursue their enemies and seeke to breake but the
barres of their aduancement: but the one of these wound-
eth his friend, whom he ought to honour, and the other
reprocheth / vertue, whom the wicked reuereence: And
least, Time, the true exposuer of Secrets, reproch me,
as a Fosterer of both these damnable vices. Of Ingrati-
tude, in not acknowledging, many receiued fauours, of a
Right noble Italian Gentleman. Of Enuie, in smouldring
his most cleare vertues: who with a zealous affection,
oftentimes in my hearing, made his tongue, an honorable
Trumpet to sounde the bright renowne of her Maiesties
excellencie (as he sayd, and I beleue) vpon earth the
fountaine of grace and goodnes: who vseid her sacred name,
with such a reverent regard, as in his behauiour, I noted
the full consideration of a dutifull subject, denized by
the eternall fame, of her Highnes deuine Grace.
So that desirous to erect some Memorial Monument of
his worthines, I haue taken vpone me to be the Secretarie
of a few, of many his precious vertues: Which I humbly
present vnto your honor, with a hand redy to doe you ef-
fectuall service: and a tongue confessing, that you shall
herein beholde, the least part of those glorious giftes,
which eternize your name, and binde the generall multitude,
to honour your Counterfet, for whose benefite, I haue like-
wise committed to memorie, the ciuill disputations, and
speaches of sundry well Courted Gentlemen, and Gentlewo-
men, his Guestes, during the time of my intertainment,
with Segnior Phyloxenus (for so couertly I name him, least
in giving him his true honorable Titles in England, I
should make a passage for Emuie, to injurie him, in Italy.)
whose exercises, if my penne hath not maimed them in the
reporting, may be a president of behauiours to the indif-
ferent well qualited Gentleman and / Gentlewoman: Be-
5
sides, a true Anatomic of the inconueniences, which
eclipse, and of the vertues which expresse the glory of
Marriage: an estate both honorable and diuine: honorable,
in that, she is imbraced of all men: diuine, because in
the last yeare of their life she (in dispite of death)
maketh men to liue a new terme, in their children and
posteritie: not vnlike to a leafe fallen Rose, which in
his stalke hath many tender buddes: Which bare report of
mine: I reuerently protect vnder the Garde, of your honors
10
regarded vertues: A bare report, I Christen it: for, what-
soever is praise worthy in this Booke, belongeth to Segnior
Phyloxenus and his Courtly fauourers: and what is worth-
lesse, is the blame of my imperfect judgement: So that,
besides the protection, I am humbly to craue, that your
15 Honor will receiue whatsome-euer is due to them, with a
fauourable countenance, and to pardon the vnsufficiencie
of their Trowchman: with an imagination, that his Present,
is the testimonie of a duetiful affection: Who zealously
prayeth, that your vertues maye haue as full power ouer
20 Emuie, as they haue Authoritie to command the willing
mindes of the best inclined dispositions: Of which number,
it may please you of favour, though not of merit, to account me.

Your Honors most bounden,

GEORGE WHETSTONS.
Vnto the friendly Reader,

Wealthe and welfare.

Friendly Reader, I present thee here (as I thinke) a profitable, unpolished labour: For, he that is the Trouche-man of a Strange Tongue, may well declare his meaning, but yet shall marre the Grace of his Tale: And, therefore, Themistocles, the noble Captayne and Philosopher of Athens, compareth suche forced Speaches, to Tapistrie Hangings rowled vp: which, beyng open, appeares beautifull: and fowld-ed, reserve their Vertue, but lose their shewe: But I expect (somwhat) a better event, then may an Interpreter, that is bound to a present Reporte: for my Respit, hath ben sufficient to consider of Segnior Phyloxenus, and his honorable companies vertues: and (least by rash acquittal of their favours, I should do iniurie, to their reputation) I haue, with well advised Judgement, bethought mee, of suche memor-able Questions and Deuices, as I heard and sawe presented, in this most noble Italian Gentlemans Pallace, the Christ-mas tweluemoneths past: and answerable to my weake capas-sitie, haue exposed the same, in such sort, as if thou art not too curious, may delight, and content thee: and if not too careless, may directe, and benefit thee: And to satisfie thee wherin: I giue thee friendly knowledge, that Seg-nior Phyloxenus reverent regard of the Queens Maiesties high Vertues, is a President for thee: with a dutiful, and unfained heart, to loue, feare, and obey her Highnesse,
from whose, next under / God, thou receuеst such sweete A4 blessings: as through the whole world, her excellencie is renowned, and thy prosperitie enuied. By this noble Gentelmans ciuill intertainment of strangers, thou mayste perceyue with what Garland, Courtisie, is principally crowned: By the ciuill behauiours, of Sorenso, Dondolo, Bergetto, and other Gentlemen herein named, thou haste a President of gouernment, which will commend thee: and by well regarding their speeches, thou shalt finde a dis- creete methode of talke, meete for a Gentleman. The lyke benefit, shall Gentlewomen receive, in Imitating, of Madona Aurelia (Queene of the Christmas pleasures) Maria Belochi, Lucia Bella, Franceschina Sancta, and the rest of the wel qualited Gentlewomen. Besides, a number of other Morall documentes, needefull reprehensions, and witty sayings, to perfect the commendation, both of a Gentleman, and Gentlewoman. (Courteous Reader) thou haste heare, the honorable institution of Marriage, so perfectly Anatome, as a verye weake Judgement, may see the causes, which make Houshould quarrelles, to resemble Hell. Again, the man, which is willing to liue happily, may here learne such directions, and lawes, as will chaunce his priuate house, into a Paradice on earth. If ciuill and Morall pleasures, with all these benefites, may make thee inter- taine thyse booke and report well of the Aucthor: I assure thee thou shalt be pleased, and I satisfied. But if thou
makest thy tongue, enemie to thy owne reputation, thou mayest detract, but not reproche the worke: Injure, but not hurt the writer, for both will live, and laugh such Callumniators to scorne, when either are readie to doe the discrete Reader service. Some will (perchaunce more of enuie to heare a stranger commended, then of pittie to bemone my hard fortune, or fowle vsage) say, I haue as iust cause to complaine, of injuries receiued at Roane, Rome, and Naples, as to commend the vertues and good in­ tertainment, of Signior Philoxenus: But to giue such Suggestioners a / double good example, both of patience and thankefulnesse: I heare protest, that as these injuries begunne, with my hard fortune, so they ended, no wayes in my discrédité: And as I forgeue the causes of my mis­ haps, so scorne I, to recount them, to receiue amendes, in a little pittie. But, for that they, and all such as vew my Report, may learne of me to bee gratefull for receiued benefites: I make it knowne: That this travuell, is Signior Philoxenus due: And I still his debter, and so shall remayne during my life: reserving a good affec­ tion, to bestow on such as receiue his Vertues: and my paynes to profite and commend them selues. And in my opinion, it is iust they doe so: Wherfore, to giue a disgrace to ceremonies, gentle Reader I ende: as I hope to finde thee mine.

Thine assured friend,

George Whetston.
T. W. Esquier, In the commendation of the Author, and his needfull BOOKE.

Euen as the fruictfull Bee, doth from a thousand Flowers,
5 Sweet Honie draine, and layes it vp, to make the profit ours,
So, Morall Whetstone, to his Countrey doth impart,
A Worke of worth, culd from the wise, with Judgement, wit and art.

No Stage Toy, he sets foorth, or thundring of an Hoast,
10 But his rare Muse, a passage makes, twixt burnyng fier and frost.
Suche Vertues as beseeme, the worthy Gentles breast,
In proper colours he doth blaze, by followyng of the best:
The Vertue is but rare, and Vice not yet in vse,
15 That modestly he not commends, or mildly shewes th'abuse.
Such matter in good wordes, these few leaues doo doo reveale,
Vnforst, or strainde, as that it seemes, a naturall common weale.

Of forced Marriage, he dooth shew the foule euent,
20 When Parents ioyne, the Childrens hands, before their harts consent:
Unequall choice, in birth, in yeeres: and Childrens hasty loue.
Yet he with learned prooffes, this sacred state dooth raise,
(As it deserues) aboue the Skies, in wordes of modest praise.
More, euery Page, heere dooth present, the Readers eyes,
With such regardes, as help the weake, and doo confirme
the wise.
Which needlesse were, to blase, in prayses to allure:
The holy Bush, may wcl be sparde, where as the Wine is pure.
Verses translated out of Latine,  
and deliuered by VRANIE,  
with a Siluer Pen, to IS-  
MARITO, in a Deuice, con-  
tayned in the seuenth  
daies Exercise: placed in  
this Forefront, for the  
excellencie of PANDORA.

The mighty IOVE beholding from aboue,
10 The mistes of sinne, which from the earth arose,  
In angry moode, sent IRIS downe to mooue,  
Throughout the worlde, the exercise of foes,  
With vengeance armde: who poured downe her Ire,  
And with debates, set Monarchies afyre.

15 Whole Countries burnde, did dim the Sun with smoke:  
The Cannon noyse, the Ayre with Thunder rent:  
The wounded men, with shrikes the Heauens shoke:  
The Temples spoyld: the' Townes to ruine went:  
Vnwillyng yet, to worke the worlds decay,
20 IOVE, CYLLEN sent, in part his wrath to staye.

Who hastes his charge, with winges as swift as winde,  
But comming to, the Region next the grounde,  
He could no way, for clowdie darknes finde:  
And fearing, in the Ocean to be drownde:

25 He houered till, in fine, he did espie,  
A PHAROS light, which was a PHENIX eye.
Led by this Starre, amaine he commeth downe,
And footing sets, vpon a fruitfull Ile:
Where liu'd a Queene, crownd with the worlds renowne,
Vpon whose rule, Grace, Peace, and Wealth did smyle.

Her Senate, graue, her Citties, Mansions weare,
For such as fled, for persecutions feare.

To whom he gaue the tokens that were sent,
Faire PALLAS forme, and VENVS louely face:
Sweete PITHOS tongue, and DIANS chaste consent:

And of these giftes, PANDORA nam'd her Grace:
And ioynes with all, IOVES blessings to the same,
To make her liue, in everlasting fame.

These monsters fell, which publike order breake,
Dissention, Wrath, and Tiranny, he bounde:

This office done (he thought as IOVE would leake)
To Heauen he hyes, and blessed leaues the grounde:
Where this good Queene, and Subjects quiet lyue,
When ciuill warres, her neighbor kingdoms greeue.

Euen this is she, whose sacred fame is knowne,
Through out the worlde, in Enui, Feare, and Loue,
Enui'd, because, she raignes in peace alone:
Fear'd, in that, she shielded is, by IOVE:
Lou'd, for desarte, whose vertues shine as bright,
As twincing Stars, do in the frostie night.
This Siluer Pen, meete for a Virgins praise,
VRANIE heere, doth ISMARITO giue:
With charmed charge, this Queens renowne to raise:
As she in spight of Death, and Time may liue:
Which right is hers, the labour is but thine,
Then (Judging) write, as she may seeme deuyne.

Vaticinium VRANIES.
A briefe Summarie of the
principall Argumentes handled, in
these seuen Dayes Pleasures.

1 Of the difference betweene the Married state and the
   single lyfe.
2 Of the inconueniences of forced Marriages.
3 Of the inconueniences of rash Marriages.
4 Of diuers speciall poyntes concerning Marriage, in
generall.
5 Of the inconueniences of ouer loftye, and too base
   Loue, in the choyce, of either Husband or Wyfe.
6 Of the inconueniences of Marriages: where there are
   inequalytie of yeares.
7 Of the excellencie of Marriage: with manye sounde
   Lawes and lawdable directions, to continue Loue
   betweene the Married.

All which Principles, are largely intercoursed, with
other Morall Conclusions of necessarie regarde.

FINIS.
The first Dayes exercise.

Chiefly containing: A civil Contention, whether, the married or single life, is the more worthy: And after many good Reasons, alleged on either parte, Sentence is given in the behalf of Marriage.

At what time, the Earth dismantled of her braue Attyre, lamented the absence of Dame Aestas company, and that faire Phaebus in his Retrogradation, entering the Tropique of Capricorne, and mounting in the Zodiacke, licensed naked Hyemps, to powre down her wrath, vpon the face of the whole worldes: through dread of whose boysterous storms, every lyuing creature, by the direction of Nature retired himselfe unto his safest succour, as the Birde to his Nest, the Beast to his Couert, the Bee to his hyue, the Serpent to his hole: onely Man excepted, who (being beautified with a divine spirite, and armed with reason, Man by reson inlargeth the boundes of Na-ture, within whose lymites every other creature lyueth.

In this dead season, suche were my Affayres, that Neces-sytie sent me into a Countrrey farre from home, where as I was no lesse vnacquainted with the people, then ignorant of
the wayes: And having trauayled the great part of a Christmas Eve in a desart Forrest, strayed out of

This was the Forrest of Ruenna in Italye, (for the most part) of pine Apple trees.

the space of an hower, in a sweete Groaue of Pyne Apple trees, mine eye fastened vpon a stately Pal-

lace, the brightness wherof, glimmered through this Palace was .10. miles the Braunches of the younger woodde, not vn-

from Ruenna towards the Riuer of Poo.

lyke the Beames of the Sonne through the Cran-
nelles of a walle: assuryng then my selfe,

to receyue best Instruc- / tions, of the better sort of Bl people: such was my haste, as I soone arriued at this sump-
tuous place: but according to the condition

The custome of Christmas. of time, in Christmas, sooner to fynde a friende feasting in the Hall, then walkinge in the Feelde: other then a few of ignoraunt peysauntes, I could perceiue no person. The delight I tooke to beholde the scituation, and curious workmanship of this Palace, made mee so long

forget the cause of my arriuall there, as in the ende one of the well qualyted Seruaunts (hauinge knowledge of my being without) in a seruisable order, came and presented mee with his Lordes curteous welcome, and reuerently re-

quested mee to alight, and enter the Pallace: I which

imagined this entertainment to be but an Italian curtesie, after thankes geuen, by a modest excuse, refused so great
a fauour, and onely crauled, to be directed the rediest way to Rauenna: the Seruaunt cunninglye replyed, that I could not bee received into the Cittie

BOLLYTINE, a warrant of health without which, no man may trauell in Italy. out knowledge, that his affayres requyred great haste: in so much, as won with his importunities, and ouercome with weareynesse of Trauell, I comraytted my Horse, to the orderinge of my man, and accompanied this officious Seruant, towards the Pallace, and by the way, ouer a lardge entraunce into a faire court, I might read these two breefes in Italien.


Which generall inuyting, imboldned mee so far, as I hardly marched towards the great Hall, the Skreene wher­of, was curiously fronted with cloudly Marble, supported on every side the passadges, with stately Fillers of Geate:

and ouer the three Portalles, stood the Welcom and Bountie, the Images of two men: the one of Allablaster Porters. Marble, bare headed, representing the ver­
tue of welcome: the other of blewe / Marble, attyred lyke a Cooke, and by him were artifycially painted, Pheasants, Partriges, Capons, and other costly Cates, as the Figure of Bountie: At the entry of this stately Hall, I was re­ceived by the Lord of the Pallace, accompanied with diuers
Gentlemen of good quality, with so civil and friendly intertaynment, as his behaviour blazoned the true knowledge of Curtesie: before we past any further, I began to recount the Aduenture which brought me thither, and craved his honourable favour for my dispatch: Why? then (quoth Segnior Phyloxenus, for so (for some cause) I name the Lord of the Pallace,) I thanke your hard Fortune for arruyng you here, to do me this honour: No hard, but happy Fortune (quoth I) if I may live to honour you with any effectual service:

Well (quoth he) after your weerie trauaile, it is more needeful to provide for your repose, then for a further Ironey, and so lead me the way into a faire great Chamber, richly hung with Tapistrie: the Roof wherof, was Allablaster plaister, embost with many curious deuises in gold, and in sundrie places in proper colours was ingraued his deuise, which was A Holly Tree, full of red Berries: and in the same, a fluttering MAVIS fast limed to the bowes, with this posie in french, Qui me nourit, me destruit:

And, in verie deed, the berries of the tree feedeth this Bird, and the barke maketh Lime to fetter her. But I afterwardes learned, Segnior Philoxenus A couert description of desire, used this Ensigne as a couert description of desire: whose sweete torments nourisheth the minde, but consumeth the bodie to the grave. In this bewtiful full place, I imbraced the salutations of such a
braue troupe of Gentlemen, and Gentlewomen, as the
honour of the householde might well giue enuie vnto some
Princes Court. And least, at my first comming, I might be
abashed through small acquaintance, Segnior

A ciuill foresight meete for a Gentleman. Philoxenus, emboldened mee with a familiar
communication, and in the ende vpon a convenient occasion, demaunded of me the name of my Coun-

A necessary regard for Travelers. A necessary

The vertues of the Queenes that blessed Ile (quoth he?) where the
Maiestie, maketh the Iland people liue in peace and prosperity, of
famous through vnder the rule of a Mayden Queene, crowned-
out the whole Worlde. ed with such devine vertues, as the whole
world may hardly containe her famo. Sir (quoth I) your
good testimony of her worthynesse, being a Straunger,
taketh all occasion from mee (her dutiful subject) to

inlardge her renowne. 0 (quoth he) if Enuie durst detract
her openly, as she secretlye conspireth her overthrowe, in these partes you should be driuen to stop your eares, or endure a torment (to a faithfull subject) more violent then Death. But the vertue of her Shielde, I meane her

Vertue stoppeth the mouth of Enuye, But fyreth her hart with
mallyce.

Vertue stoppeth the mouth of Enuye, But fyreth her hart with
mallyce. of Enuie so thick vpon her Souldiers, as she
hath no power to eclips her bright renowne,
whose vertue shineth in Enuies dispight as a Diamond in an obscure place, or as the Sunne through smal passadges, into the bowels of the earth: so that happy and thrice happye are you, the Subjectes of the good Queene of England, whose gratious gouernement, filleth your Coffers with wealth, sealeth your dores with peace, and planteth quietnesse in your Conscience: so that (blessed about other Nations) you liue abroad, without suspition of daunger at home: and at home fearelesse of enemies abrode. Wherefore, in honour of your Soueraigne, whose fame armeth al true knights, with an earnest desire to doo her service. I am glad of the meane, to bestow on you, or any of hir nation, the affection of a friend. Sir (quoth I) the vertue of these honorable thoughts blaseth the true magnanimity of a noble mind, which measureth not your fauour by the desart of others, but with the ryaltie of your heart, and so binde thousands in recognisance of service: among which debters I desire to bee inrolled, although I can discharge but litle. After we had bestowed a smal time in these like speches, he commanded some of his seruantes to direct me vnto a lodging (if I pleased) to bee / dispoiled of my riding attyre: who straight waies brought mee into a Bed Chamber, so well accommodated with euery necessarie pleasure, as might haue served for the repose of Cupid and his louer Ciches: hauing a fayre prospect into a goodly Garden, beautified, with
such rare devises, as deserued to be compared with the earthly Paradice of Tiuoly. And to be breefe, this Pallace, with all her conueiencies, as well necessarie, as of pleasure, fully mached the statelynesse of Cardinall Furnesae Pallace, byulded and beautified, with the ruinous Monumentes of Rome, in her pride: so that the curiousnesse thereof, was of power to haue inchaunted my eyes with an immodest gas, had I not remembred, that it belongeth a necessarie observation vnto a Gentleman to see, and not to stare vpon the straungest Nouell that is: for bace is his mynde, whose spirit hourely beholdeth not greater matters then eyther beautie, byulding or brauerie.

And certenly, at this instant, I delighted more to contemplate of Segnior Phyloxenus vertues: then to regarde his sumptuous byuldings, who (as I learned A worthye Custome. of one of the Servantes) all the yeere opened his dores to euerie ciuill Gentleman, and at Christ- mas, inuited all commers, as a customarie dutie: so large was the prescription of his curtesie. But, which shined aboue the rest, he was in his youth, brought vp in the French Courte, where, by the grace of God, and labour of some good freend (as his behauyours could not but winne many) he learned to serue God, with pure-

He was a Protestant.
monies, as his superstitious Countrie men do: which
was one chief cause, why he spake so reuerently of the
Queenes maiestie, whose vertues make her enemies dumbe,
for malice will not let them say well, and shame forbids
them to speake amis, of her sacred lyfe: by the time I
had talked awhile, with one of the seruantes, and put
my selfe in a more ciuill order, then was necessarie for
trauel: Supper was in a redinesse: whiche although it
exceeded the common order of fasts, yet it passed not far
the bounds of auncient custome: for my place at the Table,
I had the / pryueledge of a Stranger, set
Other straun-

by the lyke

and other Gentlemen, Straungers, intreated. The Grand
Maister of the feast, in wordes gaue vs one welcome for
A custome
generaly vsed
in Fraunce,
and in some
places of
Italy.
the Gentlemen and Gentlewomen present, and if the marked
peece were allotted vnto a man, he should be King, if to
a woman, she should be Queene of the Christmas pleasures:
for it was agreede, there should be but one to command,
and all to obey. Madona Aurelia, Sister to the Lorde of
the Pallace, was crowned with the Lot, whose worthynesse
was such, as herein it seemed Fortune obayed desert: for
there was no Gentlewoman in the troupe, that Aurelia excelled not in beautie, and singularity of wit, nor no Gentleman, that her vertues inchaunted not, with more admiration, then the Sirens sweete songs, the weather weried Sayler, so that of the one shee was crowned with Envy, and of the other with Honor. But in as much, as this was but the fyrst night of her raigne, she referred the Proclamation of her lawes vntill the next daye, and so dismiss the attendaunce of her subiectes for that night, which (in sooth) lasted me but a sleepe, so soundly after trauell, I imbraced mine ease.

The next Day no sooner appeared, but the Trumpets sounded the honour of Christmas: vppon which Sommons, the Companie rose, and (attired in their most sumptuous weedes) in the greate Chamber attended their Queene Aurelia, who about Service time, (with the Maiestie of a Goddess) presented her selfe: on whome, all the Trowpe weightted vnto the Chappell, whearo the Service was not so ceremonious, as in other Churches of Italy, and yet more then agreed with Segnior Phyloxenus conscience, onely to geue no of­fence, to the superstitious zeale of others. The Service ended, against the returne of the company, the Tables were couered in a most / stately Order, and with the sound of Trumpettes, were furnished with so many seuerall daintie Disshes, as the Rialtie of the Feaste, might haue pleased Heliogabalus;
After Queene Aurelia was set, the rest tooke their accustomed places: but (God knowes) the eyes of the greater parte, were more hungrye, then their stomackes: for their appetites were dulled, with the ouerplentie of meates, and their desires quickened, with the regarde of the faire Gentlewomen.

The Dinner and euery solempne seruice ended, Seignior Phyloxenus committed the company, to the good intertainment of his Sister Aurelia, and (with a speciall sute) recomended me vnto her fauour: After vewe was taken of the Attendantes, certaine Gentlemen and Gentlewomen (by the appointment of Queene Aurelia) were addopted with the names of their Fortunes, as occasion will manifest hereafter: and for that I was a Traueler, she calde mee Cavaliere Ismarito, in Englishe, The wandring Knight: whereupon, Madam (quoth I) you haue christened mee with the true name of my fortune: for I was but late out of my way, and now am straied out of my self. Where are you then (quoth Aurelia?) At your only direction (quoth I:) Well (quoth she) since so cunningly you prefer your selfe, I admitte you my servant, and as you deserve so will I reward. And Madam (quoth I), if I bee not loyall, let mee not lyue. Well (quoth she) I expect the best. The rest of the affaires set in good order, the Harold proclaimed the lawes, whereunto the Gentlemen and Gentlewomen were bounde, with the penallties for the breach of them.
The Lawes of Queene Aurelia.

First, euerie Gentleman, and Gentlewoman, were conjured faithfully to execute all the charges, and offices assigned by their Queene Aurelia, and that they should be attendant of her pleasure. / Item euery Gentleman was bound, to serue some one Misterisse, befor the next day at noone, vppon paine, to bee turned into the great Hall, among the Countrie Trulles the whole Christmas. And euery Gentlewoman that had not a Servaunt, was judged vnworthye, to bee courted for one weeke: for his merrit was holden very small, that coulde bee intertained of none, and her conditions very crooked that was beloued of none.

Item euery Gentleman, was bound to geue his owne Mistresse the honour of his serulse, and the chief place in his commendations, vppon paine, to lose her service, and to bee entertained of no other. For he that was disloyall to one, coulde not be holden faithfull vnto an other.

Item euery Gentlewoman, was bounde to imploye her owne Seruaunt vppon paine to be reputed symple. For she that affyed not in her owne Seruant, had no reason to trust an others.

Item euery Gentleman was bound, to defende the honor of his Misterisse, both with worde and sworde, vppon paine
to be reputed a Coward, and not to were her gloue. For he was holden very vnsufficient, that pryed not his Misterisse honor aboue his owne lyfe.

Item euery Gentlewoman was bound, to incouradge her Servuant with Good countenances, and vpon the execution of any worthy service to rewarde him, with the kissing of her hand, vpon paine to be deemed, vnworthy to be serued. For she of all the world is accounted too rigorous a Dame, that with scorne, receuyeth dutifull service.

Item euery Gentleman was bounde to Court his misterisse with Ciuill speaches, vpon paine to be forbidden, to talke of loue for three daies. For he was accompted base man­nered, or verie grosse witted, that coulde not pleasantlye intertaine time with a ciuill discourse.

Item euery Gentleman was bound, either by some ex­ercice of value, or by some shew of excellency of wit, to approue him selfe worthy of his Mistrisse: vpon paine, to be spoyled of his Armes, and the whole Christmas to at­tende / with the Pages: for he was holden vnworthy the societie of men, or the affection of women, that was neither valiant nor wise.

These Lawes proclaimed, Queene Aurelia appoynted an elderly Courtier named Fabritio, and a well spoken Gentlewoman, called Donna Isabella, to be Judges of the controversyes, in disputation: and to attend her in her affaires of pleasure, she chused Sernior Soranso, a Gen-
tleman Italian, of Wit quick and sharp, and for his devices, sweete and pleasant: Don Dondolo, a Napolitan, haughtie and proude in his conceits. Monsier Barzetto a Frenchman, amourous and light headed. Doctor Nossenigo, a Germaine, so called, for the plaine discouerie of his mind. Segnior Faliero a Scot, subtill and cunning in his deuyces: and my selfe Cualiero Ismarito, an English man, in whiche name hereafter, I will present those actions that touch my selfe.

Courtisie vn-to straungers, This wise, choice she made to priue-
is a marke of Gentilytie. ledge the Strangers with the hyest fauour.

Of Gentlewomen, she chused Maria Belochy, a Damsell whose eye was able to fire a mountaine of Ice. Lucia Bel-la, for fairenesse and sweete behauiour an Angel. Hellena Dulce, a louing and affable Gentlewoman. Franceschina Sancta, so called for hir modest and lowlye countenance: Katherina Trista, a sowre and testy Dame: Aluisa Vechio, who although shee were in the wayne of her yeeres, yet was she in the pride of yong desires.

This done, Queene Aurelia, by consent, A diuision of their deuided the exercises of every day, into pleasures. these times: the forenoon to bee bestowed in the service of God: after dinner, two houres to be intretained in ciuell discourse, and disputation: the rest till Supper at pleasure: and after supper to spende a time in daunsing, maskinge, or in other like pastimes,
as occasion presented.

The greater part of Christmas day, was spent in establishing these orders, the rest was overcome with solemnne Musick, for, among the better sorte, that day is honoured, with no light mirth. /

The next daye by nine a Clocke, according to one of the charges in the Proclamation, you might see the yong Gentlemen and Gentlewomen, coupled together lyke fowles on Saint Valentines day morninge. But Caulliero Ismarito, hauing the eyes of his hart settelled vpon his Mistresse beautie, with carelesse regarde, behelde the rest of the company: and leanyng by a dore, thorow which she should passe, he awayghted Queene Aurelias comming. Who at her accustomed howre, presented her self with an aduauntage of brauerie, whom the whole trowpe reuerently saluted, and honorably accompanied vnto the Chappell.

After Service, Dinner, and all were solemnlye ended: Queene Aurelia with a chosen company, retyred her selfe, into a pleasant drawing Chamber, to execute the reported ordenaunce. But to quicken the Spirites of the company, before they entred into discourse, she Musick re-fresheth the wits. commanded a faire Eunucke Boy, to singe some one songe, as hee thought good, who obeying her commaundement, with a heauenly note, vnto the Lute sune this louyng Laye.
No joy comes neare the heauenly joy of loue,
When we imbrace, the wish of our desyre.
All pleasures els, that kinde or Arte may moue,
To loue, are lyke, the heate of paynted fyre.

Loue is the roote, whereon swete thoughts do grow,
Loue is the sowerce, from whence content doth flow.

When I behould my Mistresse in the face,
Loue from her eyes, a thousand Graces throwes.
But when in armes, I doe her selfe imbrace,
One smyling looke exileth all my woes.

Then straight our lippes prepare them selues to fight,
And on eche kys, Loue seales a new delight.

What would you more? I wish me in my graue,
Were but my soule with halfe these pleasures crownde:

And heare on earth to be my Misterisse slaue,
I hold me free, and others to be bounde.

Wherfore, I sing which I in sollace proue,
Theie is no heauen, to lyfe bestowed in loue.

The sweet deliuerie of this sonet, so inchanted the
harts of the hearers, as for a space, their sences gaue
place to the contemplation of their soules. In the end,
_ladona Isabella_ by this motion, made the whole company
a passadge for speech.

If _Loue_ be so sweete a passion (quoth she) I muse
from what cause proceedeth the complaintes of Louers,
who with showering tears, bedeweth the earth: with misty sights, dimmeth the aire, and with shril outcries pearcoth the heavens.

The cause quoth Soranso, proceeds of our fleshly imperfections, which corruptes the nature of good things, and not of any defect in loue; for loue is a simple divine vertue, and hath his being in the soule, whose motions are heauenly.

I haue read (quoth Isabella) that there be sundry kindes of loue. The use of loue, are The distinctions of loue, divers quoth Soranso, as in zeale towards God, in duty towards our Countrie, in obedience towards our parents, and in affection towards our frends. All which motions procedeth forth of one loue, although som are more vehement then the other, even as many Rivers doo run out of one Spring, whereof som haue a more swift course then the other. But of that passion which we ordinarily call loue, the wish either tends to Marriage or wantonnesse. There is matter of disputation in Marriage (quoth Franceschina,) because the estate is honorable, and yet subject to crosse fortunes:

But touching your conclusion of wantonnesse, knowne euils are not to be defended. It deserueth to die in silence, for known euils are to bee chastened, without allow-

ving their defences. Madame (quoth Faliero) vnlesse you reuoke this sentence, we wil haue you indited at Rome as
an heretick, for by the Popes Cannons, Priests may not marry: and they have a custom among them selues, not to liue chast. Well (quoth Franceschina,) if the Pope for this opinion, burne mee as an heretick, good men will cannonise mee for a vertuous Virgin.

Thease Digressions (quoth Queene Aurelia,) are the meanes (rather) to worke a confusion of our memories, then to conclude any beneficial matter for our instruction. And therfore, I hold it to greater purpose (substantially) to handle one Argument, then (sleightly) to ouerrunne many causes, where the doubts we leaue vnresolued, wyl be more daungerous vnto the hearer, then the Counsellles we vse, profitable vnto the follower.

Madame, (quoth Fabritio) I hold it good, we obay your direction. And for that Mariage, is the most honourable euent of Loue: and that a Single lyfe, is the greatest testimonie of Chastytie: A ciuill Contention, to prooue which is the most worthy of the two, would conclude much contentment: For, as Yron and Flynt, beat together, haue the vertue to smite fire: so, mens wittes, encountryng in doutful ques- tions, openeth a passage for imprisoned Trueth.

Queene Aurelia, and the rest of the company, lyked verie well of the Subject: and studying, who weare the
fittest to deale in this Controuersie, Aurelia (with a
glaunsinge eye) beheld, that her servant Ismarito, wit-
safed no greater Token, that he tooke de-
Wise scilence
worketh more light in these actions, then (sometime)
regarde then foolish talke. the secrete bestowyng of a modest smile:
whervpon she forethought, that as Floods, when they are
most hyest, maketh least noise: euen so (perchaunce) his
styll tongue, was gouerned by a flowyng witt, and de-
sirous to sounde his sufficiencie, she quickned him with
this crosse surmise.

Seruant (quoth she) your sober lookes, promiseth a
hope that you will vnertake Dianaes quarrell: but (which
wil serue in this question) I feare me, you commaund Loue,
so much, as you contempne Mariage: And the greater is my
suspicion, in that you are a Trauayler:
A fault in many travellers.
the nature of which sort of people, is to
swell, with a monsterous disdayne of Mariage?
The reason is (say they) their Affections are poysoned,
with the knowledge of womens so haynous euyls, as thei
dare not venter of that vocation: But my opinion is, they
haue learned so many subtillties to deceiue a shiftlesse
woman, as dandled with the embracements of sundry / Loues, C3
they forsweare Mariage, who bindes them to one only wyfe:
And if you be infected with the humour of
Al vnmarried, pass vnder the name of chast.
thease sorte of Trauailers, you may wel
undertake this charge: for Venus, though
she loue not Diana, yet is she the sworn enemie of Juno.
And if you be sound from this infirmitie, the little
haste you make to marry, witnesseth, you honor Hymen,
with no great devotion, and therefore, I command you to
5 use all your possible proofs, in the Defence of a Single
lyfe: and for your Assistance, I do appoint you, Lucia
Bella, whom, this Charge can not mislike, because (as I
understand) she means to be a professed Nun: You are to
encounter the opinions of many, and therefore, arm your
selues, with as good reasons, as you may.

Madame (quoth Ismarito) I am so deeply bound unto
your commandement, as I am driven to leave youre sug-
gestions not answered, and my owne innocency, vnexcused,
and only attend the encounter of him, that will maintain
10 Marriage, to be more worthy than a single life: which
vocation of Marriage, though I reverently honour, yet I
so zealously affect the other, as I hope (where the Judges
are indifferent) to make the glory thereof to shine as
the faire white, above every other colour.

20 Syr, quoth Soranso, though white be a
Defences of Marriage, faire colour, yet are the choyse of all other
colours, more rich and glorious: so, though Virginitie (which
is the fayrest flower of a single lyfe) be precious, in the
sight of God, and in the opinion of men, yet is Marriage more
25 precious, in that, it is a sacred institution of God, and more
honoured of men: the Married are reverently intertained, when
the unmarryed are but familiarly saluted. The Married in
assemblies, are honoured with the highest places, the unmarried humble them selves unto the lowest. To be short, 

**Virginity is the handmaide of Marriage.** Then, by how much the Master is greater then the seruaunt, by so much

**Marriage is more worthy then is single lyfe.**

I confesse quoth Ismarito, Marriage is an honourable estate, instituted of God, and embraced of men, but wher-_Text continues on next page
Therefore (think I) by how much deuyne things are of greater emprise then earthlye, by so much the Single lyfe, is more worthy then then the maryed.

And in aduauntage, (quoth Lucia Bella) where Soranso sayth, that there is great honour done vnto the married, and to the Single is giuen light regard, I pray you whether are Baccus minions or the Muses, most reuerensed? Among men, whose places are hyer then the Cleargies? and amongst women, whose greater then the religious Dames?

They haue not this preheminence (quoth Defences of Mariadge. Faliero) because they professe a Single life, but because their function is more sacred then other mens, who if their prayers to GOD bee no more zealous, then their vowes to chastitye are stedfast, you flye to the authoritie of a company as spotted as Labans Sheepe. / But where Sir Ismarito saith, that Mariage is but a vertue vpon neces-sytie, to restrayne man from a greater euyll: I approue it an estate, set downe by Nature, and that man hath but amplified it, with certain Ceremonies, to make perfect the determination of nature: For we dayly Vnpollitick creatures reu- see, in unreasonable Creatures, Mariage is (in a sorte) worshipped: Fowles of the Ayre (I means, the he and the she) cupple together, flie together, feede together, and neast together. The Turtle is neuer merie after the death of her Mate: and in many
brute Beastes, the lyke Constancie is found: But (generally) there is never iarre nor mislykyng betwene the Male and Female, of vnpollitique creatures: and among the most barbarous people that ever lyued, by the Impression of Nature, Marriage hath (euermore) ben reverenced and honoured: Muche more, ciuill people, ought to affecte this holy estate: And where Ismarito, attributes suche Glorie vnto a Single lyfe, because that Daphne was metamorphosed into a Bay Tree, whose Branches are alwayes greene: In my opinion, his reason is fayre lyke the Bay Tree: for the Bay Tree is barren of pleasant fruition, and his plesing words of weighty matter.

Furthermore, what remembrance is there of faire Sirinx coynesse, refusing to be God Pans wife? other then that she was metamorphosed into a fewe vnprofitable Reedes: Or of Anaxaretetes chaste crueltie towards Iphis, other then that she remaineth an Image of Stone in Samarin.

Many other suche lyke naked Monumentes remayne, of nice contempners of Marriage.

But in the behalf of Marriage, thousands haue ben changed into Olyue, Pomegranate, Mulberie, and other fruitionfull trees, sweete flowers, Starres, and precious Stones, by whom, the worlde is beautifified, directed and noorished.

In many well gouerned common wealths, Sterylitie hath ben reputed so vile, as the Aged was of no man honoured, that had not children of his own, to do him reverence. /
increase, are more necessarie then those things, which
but simply please the eye: by so muche, the married, is
more worthy then the single lyfe.

Sir, quoth Ismarito, it seemeth that
Defences of a
5 single lyfe. you haue read a Leaf more then Sainot
Katherynes Nun: for she (simply) tried all things, and
you (subtilly) vse, but what serueth your owne tourne:
you reproach a Single lyfe, with Barrennesse, and commend
the fertilytie of Mariage: But had you showen the weedes
10 with the Corne, bare pasture wold haue retorned as great
a benefit, as your harvest. The Monsters, Serpents, and
loathsome Creatures, mentioned by Cuide, in his Metamor­
phosis, were they not I praye you the fruicts of Marriage?
as wel as the blessings, whiche you so affectedlye re­
15 ported? Oedippus was glad to scratch out his eyes, be­
cause he could not indure to behold the vices of his Chil­
dren. The good Emperour Marcus Aurelius in his aged daies,
neuer rose that he sighthed not: neuer dynd that he
fretted not: nor neuer went to bedd, that he weeped not:
20 to heare, see, and consider, the monstros euylls of his
Children. Admit the Married, haue vertuous Children, they
may dye when they are yonge, then the goodnesse of their
lyues, increaseth sorrowes, by their deaths: and where
the comfort is so doubtfull, it is not amisse to refuse
25 the hazard of the greefe: neither dyeth there
Vertuous fame, is an other any of Dianas band, but that their vertues
lyfe.
reuiueth them as the ashes of the Phenix, tourneth into an other Phenix.

It is for some Phenix sake, quoth Queene Aurelia, that you thus stoutly defend a Single lyfe.

I doo but your commaundement, quoth Ismarito.

Yea (quoth shee) it is at my commaundement, but yet for some others merit.

Alvisa Vechio, fearing that Marriage wold receive some disgrace, if that Queene Aurelia favoured the impatience of women, the Defence of a Single lyfe, could not longer suppress her affections, but with a womans Impatiencie, blamed the rigour of / Diana, who condemned Acteon to be devoured of his own Houndes: who caused sweete Addonis to be slayne by a wylde Boare: with many other cruell partes, vnseemly the naturall pittie of a woman: but (which might have saue a great deale of Argument, or at the least, which will now soone ende the Controuersie:) compare (quoth she) Juno and Diana together, and by their callings, you may easely judge who is the worther. Diana (poore soule) is but a Goddesse here on earth, and Juno is Queene of Heauen: Dianees force, is in her Bow and Arrowes, Juno bestoweth Thunderbolts, vpon her enemies: Diana, is attyred with greene leaues, and Juno with glorious Starres: Diana, feedeth on rawe Fruictes, and drinketh cold water: Juno's Feastes, are of Manna, and her Bowles are fild with Nectar: Dianees Musick, is no bet-
ter then the voyces of a fewe Nymphes: Juno is recreated with the Harmonie of Angelles: Dianae pastime, is (afoote) to chace the fearefull Roe, where Juno (in Phaetons wynged Chariot) pursueth a thousand seueral pleasures: then, by how much the pompe of Juno, exceedeth the naked Triumphes of Diana: by so much, Marriage must needes be more worthye then the Single lyfe.

Lucie Bella, that shuld haue answered Alvise Vechio, (not vnlyke the Marygoulde, that cloaseth her Beautie, when Phoebus is attyred with his brightest Rayes) so admyred the glory of Juno, that, as an inchaunted crea-ture, her tongue forgot her naturall office: the reason was, her hart was sodenly surprised with an ambitious desire of honor.

Which change, Ismarito perceyued, with the first: and least, her scilence shuld conclude a yealding: Al is not gold (quoth he) that glistereth, nor every thyng counterfet that is not curiously garnished: a smyling Contentment neither followeth the greatest, nor scorneth the meanest. And (perchance) the griefe of Junoes secret discontentementes, is greater then the delight of her glorious pompe: where Diana, who (as a Diamond in the darcke, shineth of her selfe) needeth not the Ornaments of Juno. And as shee is (symlye) of a pure substaunce, so her thoughtes, must needes be sweete, and quiet.
Sir (quoth Maria Belochy) our soundest judgements, are of those things that we our selues see: therfore, if the apparaunce of Marriage, be worthier then the apparaunce of the single lyfe: if sentence be truely pronounced, it must be in the behalfe of Juno.

Queene Aurelia perceyuing the increase of Ismaritos adversaries, (for who can stop a streame? measure the fire? weygh the winde? or hynder Fancyes passage?) and withall considering how that the controvouersy was sufficiently debated, commaunded the contenders, to keepe scilence: and referred the question, to be judged by Fabritio, and Isabella.

Who hauing advisedly considered, the reasons on both sydes, agreed that a single chast lyfe pleased God, because, Chastitie is pure: and also delighteth man, because, she quieteth the mynde: but a chast married lyfe, bothe pleaseth, and honoureth God: because Marriage, howrely, presenteth the world, with the Image of himselfe: pleaseth, and profiteth man, because, she giueth him a compayyon, by affection, chaunged into his owne disposition: of whom he hath children, who in dispight of death, preserueth him alyue. And therefore, the sentence of them both, was pronounced by Fabritio, in the behalfe of Marriage: who with all, enlarged her praises, with the reporte of many sweet Blessinges, whiche shee liberallye bestoweth, vppon her Subjectes.
But least the company, should have been fired with too
hasty a desire of Marriage, he cooled their affections,
with such cautions, as they that had their voices ready
tuned, to sing the praises of God Hamen, were of the
suddain, as mute as a fish: by reason whereof, Fabritio,
had free passage: for his counselling reporte: who, after
many words, to either purpose delivered,
Plato's opinion of Marriage. concluded with the opinion of Plato. That
Marriage was a Paradise on earth, if her Laws be ob-
10 served: and a Hell in the House, where her Statutes are
broken. /

The Gentlewomen wist not what to say, to Fabritio's
bittersweete commendation of Marriage,
Pleasant talk
is good phy-
15 sicke for sorrow.

If (quoth he) Plato's opinion be lawe, by the same
reason, women are either Angells, or Deuills.

And why not men, as well as women (quoth Isabella)
whose disposition beareth the greatest sway in this
vocation.

I will shew you a reason, quoth Doctor Mossenigo,
men with a meane, canne temper their
The extreme passions of a woman.
20 passions: when a woman hath no measure in her love, nor mercy in her hate:
no rule in her pittie, nor pietie in her revenge: no
Judgement to speake, nor patience to dissemble: and
thencefore she is lykened vnto the Sea, whych (one whyle)
is so mylde, as a small Gundelo indureth
A GUndelo, is a little Boat her might, and anon, with outrage, she
like a wherie. ouerwhelmeth the taulllest shippe.

5 Ah Master Doctor, quoth Katharina Trista, I feare me
you are so learned, as like the Hyen, you
HIEN, somtimes a man, and som­times a woman.
change your self sometimes into the shape
of a woman: but yet, of this malitious pur­pose,
to learn their dispositions, only to reproch their
kinde: but had any of vs the cunning, to become a man but
a while, I imagine, we should ever after, loue the better
to be a woman.

You haue rather cause (quoth Dondolo) to let Mayster
Doctor kisse your hand, (for commending your kynde) then
10 to blame him, by a surmise, of iniurye, offered vnto women,
for if there be a few good, they couer the faults of a
number that are euill: as a little golde, guildeth a great
quantitie of iron: and for any thing he sayde, you haue
as generall an interest in vertue, as in vice.

20 Yea, but (quoth Queene Aurelia) he
The intent of euyll, is to be blamed for his intent, which
be punished. was euyll, and deserueth not to be pray­
sed for the good which came of it, which was our meryt.

Madame (quoth the Doctor) so much greater is the good,
you receiue by my Trespasse, as therby you are honoured
25 with the vertue, to forgiue. /
Yea, but (quoth she) remission is to be used in ignorant offences, and not in wilful faultes.

My Habit (quoth he) is a testimonie that I spake not of mallice.

So much (quoth she) the greater is your fault, in that it proceeded vpon pleasure: and where you thinke to pruulidge your selfe by your Habyt: for Example sake, you shall at (open) Supper, bothe renounce your Heresie and make satisfaction, or abide the judgement of these Gentlewomen.

If there be no remedie (quoth he) I must obay.

The Doctor thus taken tardie, gaue occasion of laughter vnto the whole company.

Which, bloune ouer, (quoth Soranso) we haue travailed this day to an vnfortunate ende: for that now, towards night, we are entred into an open Champion, wheare we finde many broade wayes to Hell, and but one crosse Path to Heauen.

Well (quoth Queene Aurelia) we wyll take other tymes, to beate out the true passage: And (least we be lated) wee wyll no further too daye.

Whervpon, after a Courtly reuerence don: Queene Aurelia, with her Attendantes, shewed her selfe in the great Chamber, where she might repose her minde with the choice of sundrie pleasures: For his, or her disposition was very strange,
that in that company, could not finde both a Companion
an sport, that pleased his humour.

FINIS.
The first Nights Pastime.

Among wise men, these Orders, have euermore ben obserued, or allowed: In the Church, to be deuoute: in place of Justice, to be graue: at home to be affable, and at meales to be mery: for in the Churche we talke with Deuotion.

God, who seeth our hartes and hateth Hypocrisy: in Justice, we sitt to chasen light demeanours, then, great were the shame, that our countenaunces shuld condempne our selues:

Grauitie.

At home we rule and commaunde, then were it Tyranny, to vs euerytie, there, where, is no resistaunce.

Affabilitie.

At meales to bee merrie, digesteth meate, and refresheth the witte: then is Myrthe.

he an enemy vnto himselfe, that contemneth the rule of health, and the helper of knowledge. Howsoever the three first preceptes were obserued, Segnior Philoxenus and his honourable guestes duly executed the last, who in the midst of supper hearinge of Doctor Mossenigos pennaunce, hasted

The Doctor seeing there was no remedie, openly confessed
that hee had praised women against his will, for which
he was condemned to singe Ab re nuntio, and to make satis-
faction by some other meanes: And as hee
Subtilltie beat­
eth true mean­
ing with his
owne sword.

euerie trespas, and therfore, where as he
had praised them against his will, hee was ready to dis­
praise them with his will.

Queene Aurelia, woulde haue taken exceptions to these
wordes, but that the company cryed, The Doctor speaks Law,
which shee coulde not with Iustice violate, whervpon Mos­
senigo, reported as followeth. /

DOCTOR MOSSENGO HIS
Satisfaction, for praysing women
against his will.

In the famous Citie of Viena, in Austria, somtimes
dwelld a simple Sadler, named Borrihauder, who was mar­
rried to an olde crabbed shrew, called Ophella: the agree­
ment of this couple was so notable, as the Emperour
Charles the fift, commaundd his Paynter Parmenio, to
draw their counterfefts, as a Monument of fury: Parmenio,
commynng to doe the Emperours commanndement, found Borri­
hauder weeping with the agony of his wives stripes, and
Ophellas cheeks as red as fire with the heate of her
tonge: whiche straunge sight, chaunged his determination,
into a pleaasunt conceit, and in place of their Counterfets,
in a fayre table, he drew an Element troubled with light-nyng, and vnderwrit Ophella, and in another Table fastened to the same, he likewise drew an Element darkned with rayne, and vnder wright, Borhauder. Parmenio presented this trauel vnto the Emperour. The Emperour seeing the two names, and not the shape of those, hee commaunded to be drawne, demaunded the Paynters meanyng heerein, who pleasantly aunswered, that he could not take the view of Ophellas face, for feare of being fyered with the lightning of her tonge, and that Borhauder was drowned with teares, which as showers of Raine folowed the thunder claps, of his wiues Fistes: But in good time (had she died) this Demi-deuill Ophella fel so extremely sick, as in every mans judgement, it was needefull to giue Phisick to her soule, but bootelesse to bestow any of her body: Borhauder seeing her, as he thought, at a good passe, was so accustomed to sorrow, as hee determined to toule her passing bel, with this counterfet mone. Ah deare God (quoth he) how unhappy am I to lose my louing wife, my good wyfe, my sweet wife? O how happy were I, that as we haue lyued together, that we might nowe dye together. This pittyous sound of her husband, so melted / the dying harte of Ophella, that lyke a Candle consumed, that leaueth a little smoke in the weeke, she lay both speechles, and senceles, saue that the panges of death, sometymes threwe a weake breath out of her mouthe: but lyke vnto wilde fire, that burneth
in water, the Corsiue, that would have killed the devil, in her case, recovered her to health, which was her husband, out of fear of her life, in dispight of the injury of time past, fell to kiss and call his maid, which watched his gasping wife, before he took order with the Clarke, to ring her knell: which Ophelia, as dim as her sight was, perceived, and Furie, which was the last motion, that accompanied her in life, like a whirl wind, that with a sudden violence, draweth things into the air, so fired her heart with malice, to see her husband in thisiolity with her maid, as madness gave her the strength to cry. Ah, ah, Traytour, I am not yet dead, ah villain, villain, I am not yet dead: and through this passion, choller so dryed her Catar, as shortly after, she perfectly receyued her health: and so counsessed her husband Borrihauder, as by the motions of sorrow, and paine, he hung himselfe in a Crabtree:

O quoth Katherine Triesta, it was great dammage that Thymon of Athens was not in the town, to shew al malitious men that tree. The devil might have put in their myndes, to have hanged themselves.

This suddayne answere of Katherine Triesta, tickled all the company with a laughter, a good parte whereof, were reddy to scan-
dall women, with a frowarde nature, beyng by this example, more fostered with
dyspight, then good usage: who, nowe for feare of theyr owne reproche, amplified not Master Doctors tale, with any other spightfull authorityes.

For the Hystorie of Thymon of Athens dogged nature,

THYMON of Athens was so well knowne to euerie Gentleman, as the remembrancce of his name, assured swore enemie of humanitie. them, that there neuer lyued woman of so frowarde a condityon: neyther is it possible, that euer any man agayne, shoulde be so great an enemye to Humanitie. / D4

And there vpon (quoth Faliero) Thymon of Athens was without heyre or successor, and therefore is no able example, to blame vs.

Neither had Ophella (for any thinge we heare) either heyre or successor, (quoth Aluise Vechio:) then, by your owne reason, is of no authoritie to slaunder our sexe.

This one quip for an other (although more myldelye handled of the Gentlewomen side, accordinge to their naturall modestie) quieted either parte. In so moch as Doctor Mosenigo humbly desired to be receiued, into the grace of women againe.

Nay, (quoth Queene Aurelia) you deserue to bee evermore banyshed the presences of women.

Alas good Madam, (quoth he) I did but your commande-ment, and therupon I appeale to the report of the company.

Yea, but (quoth she) my meaning was otherwise.
O Madame (quoth he) Subjects, are
A dutiful subject is bound to obey his
Princes wordes, and not linger
upon the effect. bounds to execute their Soueraignes
woordes, and are not priuileged, to
interpret their charge, to their owne
fancy.

I see well, (quoth Queene Aurelia) that there is no
dealyng with a Lawyer, for they can defend their owne
trespasses, with the same sworde, they punish other mens
offences, and therefore better to haue
A fayned friend
is better then
a dangerous o-
pen enimy.
you a fayned friende, (being so daungerous)
then an open enemie: wherefore, we pardon
you.

By this time, Supper, and euerie service of the Table
ended. Whereuppon, Queene Aurelia, and the whole company
rose, and saluting one an other, with a ciuil reuerence;
The Musick summoned the yonge Gentelmen, and Gentlewomen,
to daunsinge: for (this night) they expected no other
pastime, vnlesse it were dicing, carding, or such like
vnthrifty sports. And therfore as the night grew on, or
they waxed wearie, vntill the next mornyng they commytted
one an other, adio.

FINIS.
[SUMMARY OF THE
SECOND DAY'S EXERCISE]

The next morning a small bell summons the company to
chapel, where they hear a sermon on the virtues of Our Lady
and the pity of woman. When Philoxenus asks him how he
likes the sermon, Ismarito replies that with the friar's
large promises of forgiveness it is a pity Judas had not
heard the like, for then he would not have hung himself in
desperation. Philoxenus then calls the English fortunate
in having a queen who has had the sacred Bible "expounded
in vulgar Language." The end of the friar's sermon breaks
off their conversation.

In a humorous episode at dinner, the friar is pre­
vented from eating his food by the baiting questions of the
company. When all retire toward the fire, Bergetto, per­
ceiving the ladies' dismay at the disgrace of their praise­
master the friar, remarks that the sermon has taught him
such a cunning way to woo, that to melt a woman to pity he
would wish but the opportunity of three hours: two to love,
and one to praise the thing she likes. His mistress,
Franceschina Sancta, censures him for this quip and forbids
him to speak of love for three days.

Thereupon, Queen Aurelia calls together her attendants
to go into the drawing chamber, and she bids the eunuch
sing a song. This he does, and when he finishes, Queen Aurelia has Plato's opinion of marriage reread: when its statutes are kept, it is a paradise on earth, but when its laws are broken it is a hell. Then Dondolo asks why beasts are happy together, but man and woman, who have reason, are often not. Faliero answers that reason is the cause, for according as it perceives contrariety or unity between man and wife, it makes for either contention or joy. The whole company accepts this, but, Dondolo asks, if marriage brings either unspeakable joy or incurable sorrow, how may a man assure himself of the one and avoid the other, seeing that one cannot tell good from bad by appearances. Faliero replies that experience, knowing that all is not as it appears, is the best method, and that even the most subtle woman will in some way manifest her imperfections. But from this, Dondolo argues, it would seem that the direction of one's parents is to be followed in the selection of a spouse. Faliero confesses that the young do commit oversights, but cries out against "forcement in Marriage," for love, he says, cannot be constrained. To this, Dondolo replies that reason, in cases of forced marriage, will drive the married to love. Bergetto then interrupts to add that just as the ravages of winter increase our appreciation of the beauty of summer, so argument and strife among the married increase love. Soranso steps in to point out the fallacy here: such a view assumes an already established love,
and, where the married do not love before marriage, they will not be able for long to pretend.

To all of this, the cry of the company is "Fye of forcement in Marriage," whereupon Queen Aurelia asks Faliero to delineate the inconveniences of forced marriages through "some rare Historie." He proceeds to tell the story of Elisa and Sicheus, who were married by their parents. Soon after, Sicheus pursues a life of vice, and Elisa, to obtain revenge, cleverly suggests to a suitor, Chion, that he murder her husband, for while Sicheus lives, she cannot love. Chion murders Sicheus, is apprehended and is sentenced to death. Elisa goes free, but God wreaks vengeance on her by causing her unborn child to "tyrannise her Intrailes" so that she dies. The story ended, Doctor Mossenigo brings up the subject of women's hate. A "Caueler" develops it by attempting to prove "a womans hatred more greater then her love." But Faliero argues to the contrary that, since women's hate in its extremest degree extends only to the death of another and because their love has often made them murder themselves, so it follows, if we assume that we value ourselves more than others, that their love is stronger than their hatred. To this, the Doctor objects that every violent act is an evil, whereupon Maria Belochy replies that if women's evils are great it is only because by their flatteries and injuries men cause women to love immoderately
and hate mortally. After some additional banter, Queen Aurelia adjourns the discussion until the next day.

The "device of the second Nights Mask" takes place when, after withdrawing from the company, five of the Gentlemen re-enter the chamber in succession, to the accompaniment of music. Disguised and dressed in their respective mistresses' colors, they carry some object, such as a parrot or fan, to which verses are attached. After dancing with their ladies, they go out in order, leaving their devices with the ladies.
The thyrd Daies Exercise.

Contayning; sundrie Morall Preceptes;
With a large Discouerie, of the inconveniences of Rash Mariages.

The Authorytie, is dayly Experience, that proueth,
how that the bitterest worldly Sorow, soone enedes, eyther
by Benefit of Fortune, or violence of death:
The uncertainty of worldly things.
neither is the firmest worldly pleasure,
of more continuance, then an Imagynation,
whiche is straight crost with a contrary Suggestion.

What difference was there betwene the Fortunes of Cesar
and Pompey, when their enedes were both
Both Pompey and Cesar, died violent? saue that I hould Cesars to be.
the harder: for that, he was murthered in
the Armes of Prosperytie, and Pompey, at the feete of Disgrace: but being both dead, vnto their Monumentes, Writers
adde this Opinion.

Cesar, in his lyfe, was more fortunate then Pompey:
and Pompey, more honest then Cesar.

A proofs, that some Disgrace, is the ground of Good Reporte: and some good Fortune, the Trumpe of Infamie:
therefore, let no man yeld to Aduersitie, nor affie too much in Pompe and painted Prosperytie: for the one, is
but vexation, the other vanitie, and both in short time vanish.

A sodayne alteration (as me thought) made me to contem-plate of these causes: for that (commynge out of my lodgyng, somewhat tymely) I entred the great Chamber, with as strange a regarde, as he that commeth out of a House full of Torch and Taperlights, into a darke and obscure Corner: knowing that at midnight (aboute whiche tyme, I forsooke my company) I lefte the place, attyred lyke a seconde Paradice:

the earthly Goddesses, in brightnesse, resembled Heauenly Creatures, whose Beauties daseled mennes eyes more then the Beames of the Sunne: /

The sweet Musick recorded the Harmonie of Angels, the straung and curious deuices in Maskers, seemed as fygures of deuine Misteries.

And to be short, the place was a verie Sympathie, of an imagined Paradice. And in the space of one slumbering sleepe, to bee left lyke a desert wildernesse, without any creature, saue sundrie sauadge Beastes, portrayed in the Tapestrie hanginges, imprest suche a heauy passion in my minde, as for the time, I fared as one, whose sences had forgot how to doo their bounden offices: In the ende, to recomfort my throbbing hart, I tooke my Citterne, and to a solempne Note, sung this following Sonet, which I a litle before, composed vpon a quiet thought, I possessed after my reading of Boetius of the consolation of Philosophy,
translated into **Italian**, by Cosimo Bartoli.

Farewell, bright Golde, thou glory of the worlde,

   Faire is thy show, but foule thou mak'st the soule:

Farewell, prowde Mynde, in thousand Fancies twirld:

   Thy pompe, is lyke the Stone, that still doth rowle.

Farewell, sweete Loue, thou wish of worldly ioy,

   Thy wanton Cuppes, are spiste with mortal sin:

Farewell, dyre Hate, thou doost thy selfe annoy,

   Therefore my hart, no place to harbour in.

Enuy, farewell, to all the world a foe,

   Lyke DENNIS BVLL, a torture to thy selfe:

Disdayne, farewell, though hye thy thoughts doe flow,

   Death comes, and throwes, thy Sterne vpon a shelfe.

Flatterie, farewell, thy Fortune dooth not last.

   Thy smoothest tales, concludeth with thy shame:

Suspect, farewell, thy thoughts, thy intrayles wast,

   And fear'st to wounde, the wight thou faine would st blame.

Sclaunder, farewell, which pryest with LYNX his eyes,

   And canst not see, thy spots, when all are done:

Care, Care, farewell, which lyke the Cockatrice:

   Doest make the Graue, that al men faine would shun.
And farewell world, since naught in thee I finde

But vanytie, my soule in Hell to drowne:

And welcombe Phylosophy, who the mynde

Doest with content, and heauenly knowledge crowne.

5 During the time, that my thoughtes swounded with the
charme of my passionate Musick: The Sun decked in his most
gorgious Raies, gaue a bon Giorno, to the whole troupe: and
so many as were, within the sownde of my Instrument, were
drawne, with no lesse vertue, then the Steele vnto the Adda-

10 mant. In so much, of the suddaine, to beholde the stately-
nesse of the presence, I was dryuen foorth of my muse, with
a starklyng admiration, not vnlyke vnto him, that sleeping
ouer a dying brand, is hastelye wakened with the lyghtenynge
of a thousande sparcles.

15 The offices of Curtesie discharged on euery part, Señior
Soranse sayed: the Poets fayned not with-
A commendation
of Musick. out reason, that Amphions Harp gaue sence

vnto stone Walles. For so deuine (quoth hee) are the opera-
tions, and vertues of Musick: As he that shall be bounde,

to declare her particular Graces, shall be no lesse troubled
then the Paynter Zeuxes was in the counterfettinge of Cupid:

20 Who after much trauell, was driuen to draw
A fayning how
CVIDP came to be called
hym blynde, for otherwise, he had vnder
taken Sisiphus taske, because the twinkling

25 reflections of Cupids eies, threw a thousande Beauties
upon his face, and shadowed the works of the Painter.

Thus through Ignorance, Cupid hath ever since been reputed blind, and for his own perfection, is honoured with the title of the God of Love. The name of Love gave a large occasion of discourse: but for that an other time was appoynted for those disputations, and the morning was wholly dedicated, vnto the service of God: the question drowned in Soransos suggestion, and the whole company scy- lent, in such affayres, attended Queene Aurelias coming:

who, in chanege of gorgious, and rich apparrell, kept her accustomed howre, to go vnto the Chappel. By that time service was ended, and euery mans devotion donne, dinner was ready to be set vpon the Tables, with such choyce of delicate Viandes, as vnto the bountie of the Feast, there might nothing be added.

After that Queene Aurelia and the rest, had taken their ordinarye places, every one helped the digestion of their meate, either in inventing some ciuill merriment, or in hearinge it reported by an other.

Bergetto all this while, was neither heard to speake, nor seene to smyle.

Which, perceiued by Franceschina Sancta his Histres, she (moued with the spirit of compassion) studied, howe with Iustice, shee might reuoke her sentence, and vnstring A question to her seruauntes tongue: and to that ende, trye a quicke witt. shee demaunded, how three good turnes,
might be unrewarded, three offences pardoned, three injuries left unavenged, and in every of these, Justice preserved? This question passed through the table: and retourned without his true resolution.

In the end (quoth Signior Philoxenus) Monsier Bergetto, what is your opinion?

Sir (quoth Bergetto) my Mistresse hath locked the tongue, that should pronounce it.

Why (quoth Franceschina) these be no questions of love, and therefore you have liberty to speak.

No Lady (quoth Bergetto) but his vertue may appear in the aunsweare.

Well (quoth his Mystresse) if you canne cleare your trespass, by one of these questions, I must do no iniurie to Justice, and therefore, saye your pleasure.

Upon this warrant (quoth Bergetto) to your first / three, I aunsweare. A Captayne may be tray his charge, which is a benefit to the enemy: but the betrayer, is not to be received as a friend: for he that will sell his countryman, may not be held assured, to a straunger. Secondly, a Theefe that peacheth his fellowes, doeth good to the Common wealth: and yet, deserveth no reward: for he that may preuiledg his own theft, in bewraying other mens, will euermore steale vpon presumption. Thirdly, to win a mans money, is a good turne, and yet the loser is not to
be recompenced: for his intent, was to winne the winners.

To your second three questions, a man maye offende through ignorance, which is excused without a pardon: for ignorance, is without intent of euill: therefore to be suffered, though not to be cherished: A man may offend, through necessitie, which commendeth Justice, with the vertue to forgive: for necessity, is bound unto no law, and therefore, deserveth not to be punished with the rigour of law: To the third, a man may offend through rashnes, and make amends with repentance: which Justice may pardon, without prejudice to equity: and herein (faire Mistres) I haue showen my trespass, and the reparatio of my trespass.

To your third three questions, a man may hurt his friend against his will, which is an injurie: yet, Three injuryes, ought not to be reuenged: for reuenge, can pass vnrenged.

Three Injurie, but afflict the trespasser, and the misfortune, greeueth him: Before the husband, a man may kisse the wife, by mistaking: which is an injury, not to be reuenged: for the wife may wipe away the wrong with her hand, and the husband by reuenge, may make worke for the Chirurger: And to the last, a man must be content to take good wordes of a beggerly debtor: which is an injury not to be reuenged: for a man can haue of a Cat but her skin, and of a begger, but his scrip: vnles he wil sel the Apothecary the greace of the one, and the dice maker, the bones of
the other.

The whole company gave a verdict, that Bargetto, had expounded his Mistres doubts without blemish to Justice: and therefore were earnest suiters for his remission. Whom she pardoned, with this prouiso, that he should behaue himselfe honourably towards women heareafter. / For his lybertie, Bargetto reverently kissed his Mistresses hande, and thus all vnkindnesse pacified.

Queene Aurelia mouyng a little, raisde the companye, from the Table, who a pretty tyme after dinner, had respyt, to prepare their wits, for the accustomed exercise.

The Clocke had no sooner sounded the disputation howre: But Queene Aurelia, and her Ladies were redy in the drawinge Chamber, and vpon warnyng, the chosen Gentilmen gaue their attendaunce: who hauyng taken their places; The Eunuck (knowing his charge) vnto the Lute sung this Sonet,

To thee I sende, thou fayrest of the fayre,
The Vowes and Rites, of an vnfayned hart:
Who with my plaintes, doe pearce the subtil Ayre.

That Beautie thou, maist heare and see my smart.

Who sues, but that thy Deputie on earthe,
May take in gree, my off'reinges of good wyll,
And in accompt returns my Loue in worth.

With charge thy priestes, my bones to Ashes burne:
And with the same, thy Aulters all to meale,
That I may make (to serue, eche Louers turne)
The peace off'ring, with Sacrifice of zeale.

This Sonet in Beauties behalfe, put the whole companie
in remembraunce of Doctor Hossenigoes last nights lavish
speach of Beauty, and the scandalous comparyng of her to
Poyson, or, which is worse, a more subtil infection: And
therefore, to bee resolued of his wronge, or her gyltines,
Queene Aurelia, appointed Monsier Bargetto to be her Champion,
and to assist him, (for it was agreed that free choice of
Mariage, shoulde (this daye) bee disputed: whose affection
for the most proceedeth from the vertue of Beautie,) she
lycensed euery one that fauoured her cause: which done, she
willed the Doctor and his fauourers to spit their venym. / Il

Maddame (quoth the Doctor,) it neither beseemeth the
Olde men are
bound by their
grauitie, to
say no more
then they will
stand to.

this issue, that I must, hazard vpon a charge, or shrinke
away with shame: though my enneymes be many, my cause is
iuste: vpon which warrant I am feareles of my foes, and
resolute in myne opinion.

Bargetto likewise glad of this fauour, protested before
Queene Aurelia and the whole company, that in the faithfull
execution of his charge, the prodygall spoyle of hys lyfe, should giue contempt to death.

The Doctor, that had giuen as many 

The dashe of a Pen, is more 
greeuous then 

the counter-buse of a Launce.

had doone with his Launce, shronke no 

more at these threates, then an Oke at the Helue of an Axe, but coldely wylled him, to use his pleasure, he was ready to defend (or to die in,) his oppinion.

Wherevpon Bergetto, to strengthen himself the better, made this rememabraunce, of the yesterdays reportes.

It is (quoth he) already approoued, if the married in forced Mariages, could as well finish with the Church, as they can account with their consciences: their ioy to be Married was not so colde, as their desire to be deuorsed would be what: therfore by this awkeward successe in forcement: a free choise in Mariage, can not choose, but continue (as I thinke) as much loue betweene the Married, as the other sowed debate.

Rashnes and constraint (quoth the Doc- 
tor) are bothe violents and every violent is a vice, then how can a vicious attempt Defence, 

&c. 

(quoth Bergetto) that good may come of it, 

and it is allowed.
And men doo good (quoth the Doctor) that Reproofe, euill may come of it, and it is forbidden: for it is the intent bothe in good and euill, that commendeth or condemmeth: and what good intent hath the foolish young man, that by his rashnes in Marriage, robbeth his parentes of their comfort, and him selfe of his credit.

He satisfieth his fancie (quoth Bergetto) a special regarde in Marriage: and where there is a sweete accorde betweene the married, the parents cannot but rejoice, and the neighbours are bound to speake well: and beautie in his wiuues face, will feede his heart with a thousand delights: so that he shall sustaine want with little greefe, and labour to get wealth with a great desire: for where vnitie is, small things groweth to great.

Such may be the vnitie (quoth the Doctor) as small greefes may growe to great sorrowes: when the winde is in the neck of a stooping Tree, it falleth downe right: and when the vnthriftines of the Husband, agreeeth with the euill huswiferie of the Wife, Sorrow striueth to be in the married mans bosome, before the maried be in his wiuues bead: and what other expectation may there be, either of the one or the other, when he satisfyeth his fancie, before he considereth of the duties of Mariage: and she in taking an husband, that is ignoraunt in the affaires of husbandry, and in offices of Mariage: It is the
office of the married, to be advised ere he love, and loving to be reposed in his choice: It is the office of the married to provide for an Household, before he take possession of his hearts delight: and it is the office of the marryed, to examine the conditions of his Mistresse, before he enter into any couenaunt of Marriage. And how can he be advised, that marrieth without the privitie of his Parents? and how can he supporte an household, that marryeth with his Parents displeasure, vpon whose devotion he liueth? and how can he iudge of his Mistresse conditions, that wanteth discretion to consider of his owne estate? And where you allledge, the beautie of his wiues face, wyll feede the husband with delight: his delight will starue his body, without other supplyes: so that when charge shall increase, and his wealth diminish, let the foolish young married man, impose himself vpon this fortune, that he cannot so oft kisse the sweete lippes of his beautifull wife, as he shalbe driuen to fetche bitter sighes, from his sorrowfull hart. / Sir (quoth Soranso, taking Bergettos Defence, &c. parte:) of two euils the least is to be chosen: and it is lesse euill for a man, to lyue a while hardly, and satisfye his owne fancie, then to lyue euer discontented and please his freendes. The good behauiour of the marryed, may winne the Parents to consent, and amend their exhibition: or death may come, and put them in possession of their Parentes lyuing.
If either of these chance, as one is shortly like to happen, the penance that they indured, will season their prosperitie, and counsel the Married to keepe within their teacher, to leape within their latchet, and lyue within their compass: The louing advise of the husband, will reforme the disposition of euill in the wife. For (as Plato sayeth,) there is no woman so perfect No man nor woman, but in some point deserve to be blamed, and in some other to be praised. No man nor woman, but in some point may be reprehended: nor no man so faultlesse, but that somewhat in him may be amended: so that if the Husband gently reprehend the fault of his Wife, and the Wife patiently suffer the offence of her Husband, the abyltie of their estate will sustaine a househould, and their loue and agreement wilbe an especiall comfort vnto them selues, and a commendable example vnto all the neighbours.

The best of both your euils (quoth Reprooche, &c. Doctor Nosseringo) is starke naught: but our question was not, to chuse the least of euyls, but that which is simply good: notwithstanding, to aunswer to the sequell of this rashenesse in Mariage, you saye, their good behauiours may recouer their Parents good wyll, but I Prophesie, that their euill demeanures, are more likely to extinguish the affection of a Father: for necessitie wyll accustome the Husband with dishonest shyftes, and keepes his fayre Wife from beeing ydle: for want muste
be supplied, what shame so ever ensue. Then is it likely, that the Parentes which did shutte their Pursses in the beginning, to punishe the contempt of their Childres, / 

wyll now fast locke them, to be reuenged of their infamie.

And where you gaue them a hope, by their parentes death:

I say no man dyneth worse, then hoping Their penaunce is great that Tantalus, nor none are more wetshed, then they which expect deade mens shoos, and when they fall, the soules (perhaps) wilbe worne: I meane

the Father in his life tyme, may take order to dye euem with the worlde, or at leaste, leaue his liuing maimed, and the most of his substaunce wasted: for in a tempest at Sea, what Fylote hath any care of goodes, that seeth the ship, at the poynte to syncke: euem so what parents can

haue any ioye of worldly wealth (more then An vngodly childe maketh to defende necessytie) when he seeth, the heyre bothe of his labour, and lyuing, out of hope of weldooing: so that through this rashnesse many sonses, during their fathers lyues, with hard shiftes, shift of necessity, and after their deaths liue disinherited: and not altogether so much for their owne contempt, as for their wiuces incontinencye: and truely in the fyrst, although the parentes may be thought cruell, yet are they not to be reputed vnnaturall, for that euery offence hath his

The seueral paines of offences. proper scourge: restitution is the true payne for robbery: an eye is reuenge for
an eye, a hand for a hande, death challengeth death, and disobedience in the sonne, deserueth disinheritaunce, by the father. Touching the dishonesty of the daughter in lawe (as it is great hazarde but that necessitie, thus bestowed, will bend her a little:;) the seueritie is sufferable, if her husbandes father shut her forth of his doors, for that the honour of a mans house is so delicate, as it can awaie with no staine: and (reserving your favours vertuous dames) where a strumpet entereth, she stuffeth the house with slander, as carraine infecteth the ayre with stinke, yea the occasion is iust: if the father spare to gette, and the mother cease to saue, nay if they spend that which they haue, for it weare great pitty, that there should be any thing leafte either of their liuyng or labour, to support a harlots pride. O how innumerable are the inconueniences, of this timeritye in Marriage? The wise by coniecture and daylye experience seeeth, and the foolish (with sorrowe in their own entrailes) feelith: and therfore as a hainous offence, the auncient Philosophers (which without partiallitie, checked Vice and cherrished Vertue) punished this contempt of Children. Plutarke saythe, the sonne Paynes for timerity in Marriage. that marryeth without his Parents consent, among the Greekes was publikely whipped, among the Lacedemonians disinhearted, and among the Theabanes bothe disinhearted, and of his Parents
openly accursed.

The yonger company, began to feare a restraint of Free-
loues libertie, and their Goddesse Beauties disgrace: The
Doctor gaue Capitaine Bergetto such crosse blowes, who
though he fainted in his opinion, yet (like a Cocke, that
hath one of his eyes stricken out, and his head bared to
the braines, yet striketh vntill he dyeth) he assayled the
Doctor with this one more reason.

Maister Doctor (quoth he) they go farre
Defence, &c. that neuer returne, and the battaile is
very cruell where none escapes: what although a number speede
yll in making of their owne choyce, many haue prospered well.
In matches of the best foresight, good Fortune hath not al-
ways beene found, and yet foresight is not to be blamed,
nor the other aduenture to be dispitefully condemned. Ouid
sayoth, that Forma numen habet, then by vertue of her Di-
unitie, it is like she will sustaine them in aduersity,
that in prosperity became her vowed Seruaunts: neither
dooth this stayne of the wiues behauiour often follow, for
where Beautie, Loue, and Free choise, maketh the Mariage,
they may be crossed by Fortune, and yet continue faithfull.
Piramus and Triable, Romeue and Iuliet, Arnalt and Amicla,
and diuers others at the point to possesse their loues,
were dispossest of their liues, but yet vnstained with dis-
honesty. This want with which you threaten them, what is it
in respect of the pleasures these Louers possesse? Wealth
A description of wealth abused. which is the contrarie, what is it, being ill used? a beautie in the Chest, a bondage to the minde, and a blot in the soule: but a couple united by this affection, for a little

Fleabiting of worldly penury, suck Neb-

tar betweene their lippes, Cram Manna into theyr Bowels, and possessze Heauen in their hearts. How farre Maister Doctor argueth from the opinion of auncient Philosophers, and famous Schoolemen, these authorities witnes-

seth: Quod, Nicidius, Samocratius, Petrarke, and others in their life time, addored Beautie, with their bookes hon-

oured her, and by their deathes eternized her glorye. But for that her vertues be Divine, and Maister Doctor is soyled with slander, blasphemy and mallice, he is vnwor-

thy to be perfected, with one thought of her excellencie, which ignorance maketh him so obstinate. The yonger company began to take heart, in hearing of this Tale, so that the Gentlewomen strengthened Bergetto with good countenaunces, for (for modesties sake) they were silent, and the Gentle-

men succoured him with theyr best reasons. But all this hope prooued but a lyghtning ioye: for Doctor Mossenigo, dubble iraged, partly for the check he receyued, partly for the countenaunce the company gaue his aduersarie: but cheefely for to behold a new Dye, set vpon a stayned matter, so sharply refuted Bergetto, as he had no delght to reply,
nor his supporter desire to succor him. (Quod he) Quid dreamed of a divinity in Beautie, but neuer tasted other then a sweete venim, to proceede from her: He loued Iulia, Augustus Daughter, and enjoyed her: but with what fortune? marry, he was stript of his liuing, and spoyled of his libertie, for her sake. Nicidius, an auncient Romaine, and in great fauour with the people, for this folly, tasted of Quids fortune, which was, to dye in exile. Samocratius was in youthe, so prodigall of his Loue, as in age hated of his freendes, he dyed in Prison, with famine. And as for frantick Petrarke, I feare me Madonna Laura smyled more often in reading of his follyes, then he himselfe did, with the sweete recompences of his fancies. All these were men learned, wise, and in their other actions (for their grauitie) were admeryed, and onely for their lightnesse in loue, liue to this day defamed: For your / other authorities, your owne remembraunce of theyr deathes, shew a vengeaunce sufficient, for the contempt of the Children. But where you say Beautie, Loue, and Free choyse, lade the Maried with such pleasures, that they endure pouertie, as a Fleabiting. In deede, want wyll so quicken them, as the Husband wyll leape at a Crust, and the Wife trot for her Dinner. But suppose the best, thus married (whose loues are indifferent) with patience doo indure the afflictions of Fortune: theyr agreement is no generall warrant. The
greater number of these Mariages, are not
solemnyzed, through equaltye of loue,
but through inequalitye of lyuyng. The coueitous Marchaunt,
with no more delight heereth the passing bell of his ritch
agne, which promyseth hym the first loppe of his sonnes
liuyng, then the poore gentleman eyeth the able heyre, with
desyre to match him (perhappes) with his fayre proude Daught­
ter. Then as pleaunt baytes baineth Fyshe, as counterfet
Calles beguileth Foules, and as Crocadyles teares, intrap­
eth Foules: to lyke destruction, lures are throwne to lime
this gallant: frendly vsage shall intyce hym, good wordes
shall welcome hym, curtesy shall cheere hym, Beauty shall
bewitch hym, and fayre promises, shall altogeather beguile
hym. Newe Vessels are apt for any licquor, and young heades
(empty of experyence) are seduced, with easie subtilyes,
to be shorte, he shalbe betrothed by cunning: hys promyse
once past (for that in delaye, is daunger)
An vnfortunate
Mariage. the Mariage must be in poste haste, and
the mislikyng at leasure: but in most of these matches, the
sorrowe begynneth, before the solemnitye of the Marriage
endeth. The father hearyng of the indiscretion of his sonne,
galleth his harte with greefe: the mother, spoyleth her
eyes wyth teares, and the freend occupyeth his tounge, in
bemoning of hys kynsemans follye. There is yet a further
sorowe, byetter to the father and vnbenefyciall to the
sonne. The father that thought to bestowe hys daughter
wyth the Marryage money of hys sonne, is forced / to
diminishe his inheritaunce, for her aduaancement. And by
this meanes, the ioye which begunne in the beautie of his
Wife, is like to end in the beggery of himselfe: and since
these vsauerie effectes, growe from the vertue of Beauties
Diuinitie, let Mounsier Bergetto burns in his Heresie.

But Doctor Mossenigo will holde himselfe happie, neuer
to be warmed by her fyre.

Bergetto had not a worde more to saye, but angerly looked

A Gentleman in
his reuenge promised vengeance upon the Doctors blas-
ought not to
phemous tongue, had he not beene stayed
offend a ciuill
with a reuerent consideration of the company.

company.

In the end, because Maister Doctor should not be too

proude of his conquest, nor Bergetto ouermuch appalled with
his defeate, quoth Signior Fabritio, Judge of the contro-
versies: in a single controversie the argument of the one,
is to be allowed as truth, and the cauiling of the other,
to be reiecte as error: but for that this hath beene a
double contention, as in defence and reproofe, bothe of
Beautie and Free choise of Mariage, Madona Isabella, and
I, pronounce sentence with Bergetto, in the behalfe of
Beautie, for Beautie is a blessing, and if she worke euill
effectes in some, their naughtie disposition, and not Beaut-
tie is to be blamed: and with Doctor Mossenigo we likewise
give judgement in reproofe of rashenesse in Mariage.
This judgement pleased Queene Aurelia and the whole company, who were glad that they were thus forewarned of the inconveniences of Free choice in Love, which they a little favoured, but yet were more glad of the Triumph of Beautie, whom they all affectingly honoured: and therefore quoth Queene Aurelia, good Wine neede no Luie Vertue commendeth her selfe. Bushe, fyne Marchaudise are solde without a Signe, and Beautie is sufficiently commended by her owne excellencie, and therefore we wyll spare Bergettos ready service, vntill oportunitie, present further imployment. But for that your Tryumphe shall haue his full right, we licence you to tel some one Historie to confirme your reasons.

The Doctor glad of this lybertie, who, although he had receyued no Disgrace, yet he repined that he had not the whole honour of the Disputation, determyned in his Historie, a little more to nettle the fauourers of Beautie: with which intent, vpon Queene Aurelias commaundemente, he reported as followeth.
The Historie in reproofe of rash Marriages,
reported by Doctor Rossonigo.

Besides Capo Verdo, in times past, the capittall Citie,
within the kingdome of Naples, sometime dwelled a forward
young Gentleman called Marco Malipiero: the sonne and heire
of Caualiero Antonio Malipiero, in his youthe renowned, for
manie valiant services. This young Gentleman in the pride
of his youth, became inamoured of a most Fayre Gentlewoman
named Felice, the Daughter of Philippo Prouolo, an auncient
Gentleman, by harde aduenture decayed. But yet in dispight
of fortunes injurie, who disabled him with

Beauty, halfe a Dowrie in a woman.

to advance his Daughter: Felice her selfe
was inriched with suche perfections of nature, that the
friends lamented, but could not blame the affection of
young Malipiero: which in verie deede, grewe so great, as it
contemned the dutie of a childe, and scorned the advise of
a Father: Felice alone gouerned him, and none but Felice
he obeyed.

Prouolo intertayned Malipiero, with the
seeketh to curtlsie of a friende: as well for the good
matche with wealthy.

tie of liuing he stoode in, who (striking the yron while it
was whote) secreatelie fianced Malipiero to his fayre Daughter.
The old Knight stormed at these newes, and notwithstanding this knowne contract, if by any perswasions he could haue reuoked his sonnes consent, he would haue caused the Pope to haue dispensed with his conscience: and to that effect, hee caused sundry of his friendes to deale with him in these affayres. And among many an auncient Gentleman, his Gouernour, and somtimes his Schoolemaister (whose grauetye, Malipiero reuerensed) in a mylde order com­moned with him, and amonge other questions demaunded, with what reason he could iustifie his light affections, and condemne the sounde aduyce of friendes.

Malipiero, resolute in his loue, boldly aynswered, that Felices deuine beauty, was a sufficient warrant for ether.

This wise Gouernour would not harden the wordes sheweth the wit of the reporter, but his gesture causeth attention in the hearer. The wordes sheweth the his hart with obstinacy, in a sharp rep­rehension of his publike arrogant aun­swere, but with an affable countenaunce, coniured hym to lysten vnto his graue sayinges.

O (quoth he) is she beautifull? then you haue worke inough to watch her, and mischance sufficient to suspect her. Is she beautifull? then her rashnesse in consent, showeth that she is indiscreet: so that the diuersitie of quallities will soone finde out a diuision in your desires.

Is she beautifull? then it is lyke (by her quick agree-
moment) that she is poore, then is her Loue fastened on your riches: so that when you lacke money to mainaine her pompe, she leaues, to make much of your person.

Is she beautifull? then she is withall (lightly) proude, and the pride of a woman (saith Periander)

The nature
of Pride. is lyke vnto a Dropsey: for as drinke encreaseth the drouth of the one, so (sayeth he) Cost enlargeth the expence of the other: then if your Purse be not open to feede her folly, she will pawne her honour to please her fancy.

Is she beautifull? then her indiscretion, in this hastiness, showes her but a slender huswife, so that the charge of your house, shall eate and consume your gaines abroade.

Is she beautiful? then your dispence, must be in her disposition, or els her lookes will litle repose you: if she order your goodes, her expences will be great, and her gettings small, your house shall be stored with costlye stuff, and your servants starued with lack of meate: she will / K2
go like a Pecock, and you like a meacock: what followeth?

in her brauery, she must be seene: if she take the lyberty to walk, she giueth other occasion to speake, and your selfe to sigh. A faire picture set in the Market place, moueth many to gase: if the counterfet giueth contentment, the creature must needes delight: and if any view your

wife with vnlawfull affection, his practises wil be many to win his desyre. Take heede, you undertake an intisinge
course, which without good order, will make you breathless before the midst of your race: you enter into great charge, see means to support it. Your Father lives, and must maintain his accustomed reputation: if he spare to sustain you, it is much: to defray the charge, of your Wife and housholde, he cannot: therefore so have, that this dispence may be shared between you, and your wifes Parents: and as far foorth as I can see, Felices Father hath much ado, to keepe rayne out of his house top: then if with difficultie he lieth drye in his Bed, it is impossible he should have anye great cheare at his Boorde: what reckonyng can you make, to be supported by him that hath it not? and howe can you dare presume, to bee supplyed by your owne Father? when the timertilie of your marriadge displeaseth him to death.

Looke into these mischeeues, before you feele the miseries they presage: looke before you leape, leaste you be wet, before you be aware: your friendes hath a comfort, but you the benefite of welldooing.

The Schoolemaister gaue Malipiero this advaice, with such a temperate gesture: that (although good Loue enioyneth vs to do what we kno is a-
mis. counsell prevailed not,) yet he reuerently told him, that his experience knew more, then his greene imagination could containe: and therefore, he woulde meditate of his louing admonition, and proceede no further without his priuitie. But ah, these weare but sweete wordes to betraye himselfe, and to blinde his friende.
For upon the first opportunitie Malipiero speeds vnto
PHILIPPO PROVOLO, and recountes the importunities of hys
Freendes, / with a desire to haue the Mariage preuileie
solemnised, since that he could not obtaine the open con-

Prouolo, fearing the daunger of delay, was as ready to
satisfie, as Malipiero was earnest to request: insomuch as
early in a morning, Marco Malipiero, was
set in possession of his hearts delight:
and before night, was dispossesssed of his
whole bodies welfare: For his sorrowful Father, and heavy
friends, hearing of this suddaine Mariage, after they had
a while bemoned, the rashnes of Malipiero, with the Affec-
tion of Parentes, menaced to punish his oversight (in not
regarding him) as Strangers.

Prouolo, on the other side, to geue knowledge to his
Sonne in Lawes frendes, that although he For-
tune had crossed him, she had not wholly
consumed him: set out his abylytie to the
most Aduauntage: much like vnto a Market Marchant, that on
a Newyears Day mornyng, exposeth his painted tokens, to the
ritchest show: His Sonne (in lawe) was accomodated with the
Attyre and furnyture of a Gentleman, and his Wife was set
foorth, with the showe, of rich Malipieroes Heires Espouse,
and not as poore Prouoloes Daughter: Inso-

The common
sorte Judge
as they affect.
showes, judged after their eyes affection, and reputed old
Malipiero a cruel couetous Churle, for dealing with Prouolo
so frowardly, that had intreated his Son so honorably. But
these murmurers, little moued the good auncient Knight: for
well he wist, this brauerie was but a blase, as soone ended
as the flame of a drie Faggot. And which should auenge him,
this pride promised a change, attyred with as much pennurie
as the other with pompe.

The following effect, confirmed olde Malipieros opinion:
for Prouolo spent so largely at the beginning, in hope with
this florishe, to make accorde betweene the Sonne and the
Father: As nowe his Table was furnished with emptie Platters,
and his Audit Bagges with a set of Counters.

The miserye of want. So that want, that will make a tooth-

lesse woman to bite at Brasen Walles, entred into Prouolos
House, and swore both him and his whole householde vnto the
statutes of necessitie: whose lawes were so straite, that
although they all had great occasion of sorrowe, they had
no leasure for shifting to supplie their wantes: In so much

as in shorte time, there was no neighbour, that Prouolo was
not in his debt or daunger, and no good natured youth there
aboutes, that Marco Malipiero had not boorded or coosoned.

And what shoulde faire Felice doe in this extremitie?
liue vpon her husbands trauel, and be idle her selfe? that

were no good Huswiferie: and yet poore Malipiero loued her
so dearely, that hee woulde haue ventured vpon a thousande
infamies, to maintayne her in the state of an honest Gentle­
woman: but although his shiftes helped, they defrayed not her desire to be braue. A Diamond hath not his grace but in golde, nor a fayre Woman, her full commendation but in the ornamentes of brauerie. So that attyred to her best ad­

vantage, faire Felice would manie times walke, vnto the Piatso Richio, a place where the brauest Gentlemen assembled, and where the fynest deuices were sould: she
taking this liberty to walke, bound the gallant yong Gentle­
men, in curtesie to Court her: curtuous service, is to be accepted with thankes: acceptance of service, inlargeth acquaintance: acquaintance ingendreth familiarytie: and famyli­
aritie, setteth al Foliés abroach: So that, let other Married men take warnyng, by Mali­
pieroes hard fortune: for, if their wyues loue gadding, lyke faire Felice, and be inconstant, do want, or finde in their Husbands, miscontentment: Twentie to one, they wil pawn their honours, to please their fancies.

Well, Felice lost nothyng by these Iorneyes: for some one Gallant, would present her with a Ventoie,

Courtesy don with an euill intent. to coole her selfe: some other, with a

Mirroure, to behould her selfe: and some,

with Lawnes, Ruffes, Covfes, and suche necessaries, to set out her selfe: and yet vpon no dishonorable condition, but
This trafique, faire Felice vsed, vntill (amonge a number, that temperately affected her,) Marino Giorgio, the rich Orphant of Capo Verdo immoderately loued her, and with all the honors of courtisie serued her: But notwithstanding, his lusty personage, might please: his louely countenaunce, might intyce: and his rare wit, passing through a swete tongue, might bewitch a woman in louse: for that Malipiero, was inritchen with these perfections: Felice, regarded Marino Georgio, but with an ordinary grace: and had it not ben for that Archinchaunter, Golde (perhappes) would neuer haue bene inconstant.

This light account of Felice, inlarged the affection of Marino: for as drincke increaseth the drop-sies drowth, so disdaine, heapeth coales vppon desire: whereof Marino, (Teste se ipso) hath leaft an infallible aucthoritie: whose torments were so greeuous, as the fire: which of al flames, burneth most, and appeareth least, burst out of his mouth, the smoake of such furious sighes, that where he was but late, of a pure Sanguine Complection, hee seemed nowe, nothyng, but Choller adust: So that, his friendes mourned, and many moned his strange alteration: who counsayled him to take the Physicke cureth not louse.

Phisicke cureth not louse.

nor their Enemie, Paracelsus, could skyl of his cure: so that he was in daunger to
haue consumed to Cinders, had not Macrello, the Physician of Love, undertaken his health, who comforted him with many sweete wordes of hope: but, Marino, continually afflicted himselfe in recounting an impossibility of fauour.

Why (quoth Macrello,) is not your parsonage seemely? Yes: but it doth not please. Is not your face louely? Yes: but it doth not allure. Is not your wyt quicke and good? Yes: but it can not perswade. Is not Felice, a woman? Yes: and more, an Angell.

Well, then (quoth Macrello,) be of good comfort, Angelles be not cruell, nor steelie harted.

O (quoth Marino,) but Felice, is constant, and true to her husband, who to continue her affection, is graced with these and many more perfections.

Yea (quoth Macrello) but hee wanteth one of your cheefest beauties.

What one is that (quoth Marino?) Euen that, that opened the double locked dores of Acrisius brasen Goulde, Tower, and put Jupiter in possession of his daughter Danais loue. And thinke you this Goulden Beautie, will not make a passage into poore Malipieros Bed Chamber? I warrant you yeas: you haue Goulde more at commandement then I, but I know the vertue better then you.

This short tale quickned dying Marrino, as the flashe of Rose water dooth a sullen swoundinge Childe.

Wheruppon (quoth he) Macrello, if your Medicine be of
no lesse vertue to restore my lyfe, then your wordes to
gue me hope: the fortune, shall be your profit, as wel as
my pleasure.

Well (quoth Macrello) sustaine your
Hope com-
selhe with hope, and for that your inuen-
the Louer.
tion is delicate, devise you some curious
rich Luell, and let mee alone (quoth hee) bothe to charmme
and to present it: and so with a remembraunce in the hande,
he left Marino, to contemplate of his loue, and to consider
how to recouer his lyfe: who in the ende, concluded to sende

Marinos Pre-  faire Felice, the Image of himselfe in
sent to his Goulde, inameled blacke, his face meager
Mistrisse. and pale, and by a deuice, the blacke man-
tell throwne aside, for to appeare, the bared Carkasse of
Death, with the intrayles consumed, and in the seate of his
lyfe, to place Felice, attyred with Diamonds, Rubyes, Em-
rodes, and other precious Stones, looking vppon his smoking
harte, whervppon, was written these two breffes.

Loue onely giues mee health,

Not Medicine nor wealth.

This Image made vnto his fancye, he wrote this following
Letter. /
Marino Georgios letter, to Felice the fayre.

Fayre Mistrasse, if I enjoyed any health, I would wishe
you parte: but what I do possess, I acknowledge to be yours,
and my selfe to be, but your steward. And for this service,
because it is duty, I craue nothing, but leave my merit
wholly to your consideration. Yet, least my scylence, shuld
rob the glory of your pitty, and my death, reaue you of a
faythfull Seruaunt: more of zeale, to do you long service,
then of any desyre I haue to liue: I heare present you my
consumed selfe, only kept aliue, by the lyfe of fayre Fe­
lice, who sitteth crowned, in the Pallace of my heart:
whych bleeding at her feete, showeth the meanes of my cure:
which if you witsafe, I liue: if not, you see my death. And
thus, doubtfull betweene both, vntill I kisse your sweete
aunsweare, I remayne.

Vnto my latter Gaspe,
Your faythfull
MARINO GEORGIO.

This letter Sealed, and Subscribed, To the hands of the
most faire Felice: Macrello was sent for: to whom Marino
delivered, both the Iuell, and the letter, without in­
structions to do his message: for Protheus could not change
himselfe into moe shapes then Macrello: as well, to auoide
suspiration, as to compasse his purpose: who behaued himselfe
so cunningly, in Marinos errande, as (to be shorte, vertuous Dames) after many perswasions, Felice returned him with this Answere.

FELICES Answere, to Marino Georgio.

I am not cruell, although with difficultie, I consent to loue: and for that your passions are so extreame, I kepe your Picture in my Bosome: But, with what thought, I blush to write, though Pitie be my warrant: so that I leaue the euent of our Loue, to your Consideration: and my yealding, to 

Macrelloes Reporte: who, in bewraying your passions, lette fall more teares, then I could drie vp with a thousand sighes: So that overcom with rueth, to see your Affection so great, and your passion so daungerous, I can not but commyt my loue, my honour, my selfe and all, to the Affection and wise gouernment of Marino Georgio.

FELICE.

This Letter, was subscribed: Lyfe, to MARINO GEORGIO: and deliuered to the faithfull Macrello: with charge, that he should make known, his great Importunities, before Felice woulde graunt so hye a fauour: which Prouiso, might haue ben spared: for Macrello, (partly for his glorie, but chiefly, for his owne benefite) vpon delyuerie of this Letter, willed Marino, to receiue it, as a Conquest as
hardly gotten, as Hercules labours: and if (quoth he) I had not indured your torments (by Imagination) it had ben impossible to haue moued Felice to rueth: Marino, heard these circumstances, with no better remembrance, then if he had ben in an Extasie: The Subscription:

Suddaine joy or sorrow dul-
sens. Lyfe to Marino: overcame him with suche a sodayne passion of Ioye, who read, and a hundred times ouer read this Life letter: and for that it came from Felices sweete hand, he a thousand times kissed the Paper.

Which done, by the direction of Macrello, Gold maketh passage into this Gonquerour Gowle, made suche a pas-
sage, into a reputed honest Cytizens House, as, without suspition, Marino Georgio, and fayre Felice, theare (many tymes) mette, but to what purpose, I leaue to your constructions: and yet, thus much I say: this Fortune followed: Marino, in shorte space, recouered his former Complection: and it was not long, before Felice was richer, then either Father or Husband.

But, O that Furie Jealousie, enuying The venemous nature of Ielesye. this Accord, sent flie Suspicion, to infect Malipieroes heart: who pryinge with Lynx his eyes, presented him a thousande causes of mistrust, which loue straite suppress with as manie \contrarie\ imaginatious of his Wifes good behauiour: insomuch, that with the sharp incounter of Loue, and mystrust, poore man,
he was continually afflicted.

In conclusion, seeing his Wife to exceede in brauerie, and knowing himselfe, to declyne with pouertie, he resolued uppon this certentie: this cost, could not

A shrewde suspition. come from the emptie Coffers of her vndone Parentes: and then proceedinge from others, it was impos­sible to bee the fauours of honest curtesie:

Suspect is more cunning, so that armed with furie, he deferred re­venge, but to intrap the friende of his wiues follyes, and the enymie both of her honour, and his delyght.

In fine, as heedfull, as these Louers were in their dealinges, Ielosye directed suspecte, to Narino Georgio: and moreouer, made him an eye witnesse of the injuries done unto Malipiero: which when he assuredly knew, hee studied a while of a torture, equall to this treach­erie: for who hath not hard the Neapolitan seuerare in reuenge. to bee the seuerest revenger of dishonor in the world. To be breefe, his bait was this: he fayned a iournay far from home, and furnished him selfe, with such an apperance of trueth, as tooke away all colour of suspi­tion: whiche done, with a dissembling A Judas kysse, hee committed his wife to God, and the charge of his house, to her good gouernment: and so set forwarde towards Rome.

Malipiero was no sooner a mile on his way, then Macrello
certified Marino of this wished opportunitie: and Loue made both him and Felice so boulde, as in his owne house they determyned the followinge night, to exercise vppon Malipiero their wonted iniurie: but about mydnyght

A fit time, when mistrust was at repose, Malipiero entred the house with such a sodaine violence, as these two vnfortunate freendes, were surprysed amids their imbracements, before they had warnyng to shift: I sowrrow to tel the rest, but trueth will haue passage.

Malipiero, in his reuenge like a Lyon hungring after / his pray: with his Rapier and these bitter wordes nayled Marino vnto the Bed.

Thou Couche (ouoth he) soyled with dishonour, washe out thy staynes, with the Adulterers blood.

But holding death too easy a scurge for his wiues trespas, hee condemned her to this torture, more extreme then death:

Hee made an Anotomy of her welbeloued Marino, and set him in a fayre Chamber, within whiche, hee inclosed his wyfe, without dooing her any bodely iniurie, Haire, the ornementes of Chastytie. saue the cutting of her haire: and to say trueth, this beautifull ornement of haire, beseeemeth not an Adultresse head. And to punish her the more, Malipiero caused her euerie dinner and supper to take her accustomed place, that at meales shee might be
tormented with the sight of her dying enemy, and all the day with the bones of her martyred friend: neither could she quench her thirst, but out of a Nazar, made of Marrinoes skull. But (to tell her virtue, with her vice) her patience was such, as she was never hard to complain of this cruelty: and yet her penitent sorrow so great, as the plentifulness of her tears, sometimes moved her injured husband to pity.

But lest he should be overcome with compassion, many times from dinner, he commanded her to her prison: who after an humble reverence, went behind the Tapestry Hangings, and so unto her solitary chamber, barred from other company, then the ghostly bones of unfortunate Marino: which penance she patiently endured, until God regardeth repentance, God, who saw that her repentance was unfayned, sent Segnior Cornaro to be a peace maker between her husband's injury, and her offence: who (when Supper was set upon the board) seeing from behind the Tapestry Hangings, a fair gentlewoman to appear, somewhat pale with sorrow, her head bare, both of attire and hair, apprarelled all in black, and in her hand, her drinking Bowl of Marrinoes soul, and saying never a word, with a sober reverence sitting down in the chiefest place: was stroken with such a maze, as on the suddayn he wist not
what to say.

Dinner being ended, which was longer, then pleasant, either to husbande, wife, or friende: Felice, as she entered so departed. Who, notwithstanding, leaft part of her sorowe behinde in Cornaro's heart, whose cheareles countenance, when Malipiero perceyued (quoth he) let not the martyrdom of this Woman afflicte you: for her fault deserueth this vengeaunce, and so recounted the reported aduenture. And in advantage, shewed him her A honorable fauour. prison and the Annotomie of her dishonour, and withall licensed him to talke with Felice, to heare what plee shee had for her discharge. Vppon which warrant, quoth Cornaro, Madame, if your patience be equall with your torment, I holde you the most happie Woman of the world.

Felice with a countenance abased, and The true ensigne of sorrowe. Cheakes dewed with teares tolde him in humble wordes, that her trespass was tenne times greater, then the torment which the Lorde of the House, whome shee was not worthie to call husbande, had appoynted her. And therewithall, the sorow of her hart, tooke away the use of her tongue. Wherevppon Malipiero, ledde the Gentleman awaye, who rendred him affected thankes, in that, besides his good intertaynment, he witsafed him the honour to knowe so great a secreasie: withall, True repentance, is to be recued in satisfaction of offences. moued with compassion, hee effectually in-
treated Malipiero, to accept Felices sorrow,
the true witness of grace and amendment, as satisfaction of her offence, which proceeded of frayltie, and withall im-portuned him, with such earnest reasons as Malipiero was content to sende both for her and his owne

Perfect loue, cannot be so friendes: To bee partly ruled, and partly injured, but it will alwaies advised by them in her behalfe.

The parentes and friends of either side seeing the humilitie, sorowe, and patience, of poore Felice, were all earnest suitors for her remission.

The roote of auncient loue not altogether dead in Malipiero, was comforted with their intercessions, and quicke-

ned with the hope of amendement: in so much, as vpon solemne promise to be henceforth of good behauiour, he receyued her to grace: and to repayre her erazed honour,

A reparation of dishonour. hee newe married fayre Felice, in which holy estate, they liued, loued, and agreed manie happie yeares afterwarde together: And with the Bones of Marino Georgio buried the remembrance of former iniuries.

Maister Doctor, quoth Fabritio, you haue reported a verie necessarie Historie: for it contayneth many heedeful notes, both or Admonition, and advise: Besides the due punishment of rashnesse in Marriage. For therein wee may see howe hungersterued want, compelleth the best natured man to deceiue his friende, and yelde vnto his owne slammder. Againe, how that monster, Golde, conquereth the honour
of the fayrest. Yea, quoth Isabella, and corrupteth the conscience of the wisest: so that this is no example of any honour to you men, because Golde intised Felice, to be disloyall to her Husbande, for it draweth manie of you, both from the feare and loue of God.

Well, quoth Soranso, let it passe, Felice in her repent-aunce, hath made a large amendes of her trespasse, and I feare me, if everie lyke offence were so sharplye punnished, we should haue Mazers of mens Sculles, more ordinaire then Siluer Boules, and powled Women more common then baulde men.

Not so, quoth Queene Aurelia: for a Feare of correction, brideleth fewe of these examples woulde bridle the affexcions of the euill. incontinent affections both of man and woman, if not for the loue of vertue, for the feare of cor-rection. After these and a fewe other Korrall notes were culled out of Doctor Mossenigos Historie.

Maddam, quoth Dondolo, if we continue this course, it will be a good while, before, we doe finde out the Parra-dice, Plato speaketh of.

Be it so, quoth Queene Aurelia, but if we still con-tinue the way to his House Hel, our er-rour will instructe others: and since we haue yet long respythe, it shall not / L3 be amisse euerie day to take a sundrie hie way, vntill wee finde out the true passage: And for that our Question is concluded, and our Howre Glasse ronne: we will, for this Daye, make here an ende.
The Question that arose, by behouldyng, the
MOWNTIBANKES, in the thirde
Nightes Pastime.

At the accustomed Houre, Supper was servued in with manie
daintye Dishes: whiche were saused, with
Breuitie, is best, for
table talke. sundrie shorte ciuill, and pleasaunt euentes
of the Gentlemen, and Gentlewomens wittes:
For he, or shee, was helde of weake capacitie, that either
of forestuddle, or vpon offered occasion, coulde say nothing
of good regarde.

In the ende, when Supper was done, and Queene AVRELIA,
and the most Honourable of the companie had taken their
places vpon a Scaffolde made for the nonce,
Mountibanks
of Italie,
are in a ma­
er,as Eng­
lysh Pedlers.
there mounted, a Mountebanke, his necke be­
chayned with liue Adders, Snakes, Eau'ts,
and twentie sundrie kinde of venemous ver­
mines, whose mortall stinges were taken away by Arte, and
with him a Zanni, and other Actors of pleasure: who pre­
sented themselues onelie with a single desire, to recreate
Segnior Philoxenus, and his worthie companie: and not with
the intent of common Mountebanckers, to deceyue the people
with some vnprofitable Marchandize.

In the middest of this pastime, an auncient Gentleman
(of the generall Societie) seinge these Viperous Beastes,
by cunninge vsage, to be made so Domesticke and affable, 
whether it were vpon an impression of his owne greife or 
of the experience he had of an other mans Plague, I know 
not: but sure I am, he burst into these passions. /  

O GOD, (quoth hee) of what mettell is a 
The strange 

nature of a Womans tongue, which correction cannot chas-
tise, nor lenitie quiet, when these dumbe 

Serpentes, by the one or the other are tamed?

Marie (quoth a pleasant Companion) it is made of the same 
mettle, that Virgils Brasen Flayle was of, which strooke 
both his friendes and foes.

But (quoth the Gentleman) Virgyl knew, and taught others 
howe to pacifie this engine.

It is true (quoth the other:) but in teaching the secrete 

vnto his Servant, coste him his owne life. So a woman knowes 
howe to holde her Tongue, by hauinge of her will, but if a 
man thinke to stay it, he must beate her to death.

A young Youth named Phrisio, thinking to winne the Spurres, 

by building a Fortresse for women, who haue no weapons but 

Defences, for a chidyng wyfe. 

shee bee a little vnpleasaunt, both profitable 

and necessarie: his reasons were these.

Vnsauerie receytes tourne to holsome effectes: The strong-
est Poyson is pleaunt in taste, and the remedie for the 

poysoned, offendeth the mouthe with tartnesse: Nettles that
stinges the Hande, maketh Pottage to comforte the heart:
the bloude of the Scorpion cureth the biting of the Viper.
If poysoned, vnpleasant, and bitter thinges retayne a vertue
for the benefite of man: in my imagination (quoth hee) an
vnquiete wife is not vnprofitable though shee bee a little
vnpleasaunt; Her anger keepeth Seruauntes in awe, and her
quicknesse overseeth their negligence: If her tongue runne
at ryot, where shee huntes, there is store of abuse, which
must be chased either with blowes or wordes: If the furye
of her speache offende her Husbande, it is lyke, that her
outrage, groweth from his faulte: And where an iniurie is
offered, it is sufferable, yf the wronge bee blamed: / but which maketh a full amendes, for her furious moode:
as the clowdy and raynie daie, lightly cleareth towards
night: euen so, though she bitterly scowl'd at boorde, shee
will be sure, to kisse sweetely abedde.

The auncient Gentleman, commending the
in blaming, mildnes is to quick wit of this yong Gentleman, vsed
be vsed.
thy this circumstaunce before he refelled
his error.

Ah (quoth he) if witt were as aduised in Iudgement, as
he is ready in conseight: his imaginations, would turne
to wonderfull effectes: but as fairest colours soonest
staine, as sweetest flowers are blasted with a breath: as
beautyful creatures, are blemished with a little care, as
the brightest Sunne threateneth suddaine raine: yea, as
euerye mortall thing hath his imperfection: even so, witt beinge mortall, and assigned by Nature, to make man glorious, above other creatures, by rashnes, corrupts the ripenes of his conseightes: and to good purpose, his pryde is thus abated: for otherwise, man which enjoyeth witt, to worshippe his Creator, and to lyue content, with the liberties of the sea, and to keepe him with in the limits of the earth, woulde search the secreats of heauen: and I thinke, dispossesse Pluto of hell.

Yong Gentleman (quoth he) I use not this ceremony to represse your libertie of speache; for the error of youre rashnes, I will refell with reason and experience: but least heearafter you should be as arrogant in opinion, as you are ripe in conseight: I haue thought good, friendlye, and breefelye to signifie your imperfection: and nowe to aunswer your late suggestion.

I affirme that Nature hath created nothing to a needlesse purpose: but notwithstanding, our abuse, or mischance, changeth hurtefull things, into occasions of our healpe:

Surfit, and Sicknes only, commendeth Medicine: and as you affirme, the bloud of a Scorpion, cureth the biting of the Viper.

But take away the cause, which procedeth from our greefe, and you shall finde medicine, an enemye to health: and trust me, he is to be reckened a foole, and his misfortune to
passe vnreleeued, that wilfully indammageth his health in hope of remedy. In like sorte let him liue vnpittyed, to oversee the slacknesse of his servaunts, who wyll marry a wife, whose tongue shall ouer-rule himselfe. But more particularly to discribe the properties of an vnquiet wife, and more largely to discourse the displeasures of her unfortunat husband: I will approoue her lowringe, as vnprofitable, as his life is vnpleasaunt: you say her quicknesse overseeth the negligence of servaunts: but I affirme, that her curstnesse maketh them as swift to runne away, as they were slowe to serue her: and common use Shift, is vnprofitable, for Maister and Servaunt. ficyall for Mayster nor Seruaunt: for proofe, as the rowling Stone gathereth no Mosse, and want of use canckereth Iron, in likewise thritfe flyeth the fleeting Servaunt, and idlenesse consumeth his abylytie of servuce. Now touching the euill reckening of those which are serued: their wanderyng servantes not onely charge their common accountes, with double wages, but with secret pylferyng, they sette theyr Maisters in more deepe arrerages. The Gretians that in tymes paste neither used medicyne for sycknesse, nor patience in aduersitye, but vpon euery great vexation, poisoned them selues with venemous Cienta: In their Histories remem-ber more, that haue voluntarily died, through the violence of theyr Wyfes tounges,
then of any other calamitye. Diogenes beeyng demaunded the diversitye in euill, betweene a Scoulde and a Harlot? aunswered: They differ as the Viper dooth from the Crockadil: for the Scoulde, sayeth he, with outrage destroyeth her Husband, and the other with dissemblyng loue, consumeth hym to death. And so concluded them bothe ennemyes a needefull regarde for to lyfe, and quiet lyuing of man. Phrisio, yonge Gentle-men. aunsweared, with a bashefull grace replyed: that the grauetye of hys person, and the sounde reason in his wordes, had taken from hym, all occasion of fur-ther Question, vnlesse that Women were his Judges. This wittie shift mooued such as were within the hearing to An ill cause asketh a par-tiall Judge. smyle, for where the cause is ill, it is necessarie to seeke a Judge that is par-tiall, and which commended Phrisios gouernment, vppon a small check he left to contend, with this auncient Gentle-man: for yonge men, although theyr wittes be good, are not Priuiledged to Dispute with the grauer sort, without lycence, intreatie, or great reuerence.

By this time the Mountibanck, with discribing the qual-lities of his Vermin, and the Zanni in showing the knauish conditions of his Maister, had wasted a good part of the night, and wearyed the moste part of the company, so that desyre of repose, sommoned them vnto their lodgeings.

FINIS.
The fourth Daies exercise:

Containing: varietie of necessarie
Discourse, and yet withall, the greater part appertaining to the generall argument of Marriage.

So deepe are the impressions of Sorrow, as the fayning of Poets, may be held for Morrell truths, where as they affirme, that the bytter mone of Orpheus tongue, together, with the passionate sound of his Instrument, mooued suche ruthe in infernall creatures, as while he was a sueter to Pluto, for the restitution of his Wife Euridice, his plaints so Charmed the torments of Hell, as for the time, the Gripe forbare to teare vpon Titius growing hart. Tantalus indeuoured not to drinke: Danaes Daughters, lefte filling of theyr bryncklesse Tub: toyling Sisiphus, sate and eased himselfe vpon his rowling Stone: yea and Pluto ouercharged with pittie, made restitution of Euridice. This sorrow to heare, that Queene Aurelia by some distemperature, was sick, and kept her Chamber, wrought such greefes in the heartes of the whole company, that they hounge theyr heads in disgrace, like Garden Flowers: which (seeming as teares) are cloyed with the dewe of a fowle misting daye. Among the rest Ismarito, although True sorrowe is knowne rather by sighes then words. some other did, yet, with the teares of his
heart, he solemnized the true Rites of a Mourner: and to saye truth, where the tongue hath free passage to talke, the heart is occupyed with no great greefe. /

Segnior Phyloxenus, seeing Ismarito in this passion, and that occasion entertained him with no other businesse: while the rest of the company were hearing of a lyttle superstititious service, lead him into a very beautifull Gallery, where the Mappes of the worlde were so artificially set forth in Painting, as I doubt the

The Pope hath begun, and not yet fin­ished a most rare Gallery. 

Popes Microcosmos at Latteran, which hath beene this sixteene yeares a making, wylbe ended with no more perfection. In this Gallerie were the Pictures of all Christian Princes: and in an other place by themselues, the Pictures of certaine Heathen Rulers: and in an other rancke, the Pictures of so many learned men and graue Magistrates, as he could through freendship or rewarde obtaine.

After much discourse of the especiall Monuments, where­with this pleaasunt Gallerie was attyred, Segnior Phyloxenus brought Ismarito a fayre booke, wherin were diuers rare deuises, and (directing him to Pensils, Colers, and other necessaries of Harrowldry) requested that he would helpe to beautify the sayd Booke, with some ingenious remembranunce.

Sir (quoth Ismarito) I haue already recorded your good fauours in the Table of my heart: and I beseeche you that
this fayre Booke may not be blemished by me, or remaine a wytnesse to you of my indiscretion.

This nicenesse (quoth Philoxenus) professeth more then ordinarie knowledge, and therefore I coniure you, by the affection you beare me, to satisfye my request.

Ismarito vpon this importunitie, because he would not leaue a suspition, that his curiositie grew rather of simplicitie then discression: and missing among the Moderne Monuments, their Pictures, the vertues of Ismaritos deuise, Pharos, a Lanterne or light, deuised by King Ptolome, surnamed Philadelphus, for the benefite of Navigatiation in those parts, which cost 800. Talents. whose Fame, are blazed in the Capitols of the whole world: he tooke a Pensill, and with the same drew an Ileland, and ouer the middest thereof, made a Pharos, which shyned lyke the Sunne, and therein a Phenix, bathing of her selfe, whose gleaming reflexions, shined ouer all Loegria, Cambria, and the greatest part of Albania, and extended vnto a great parte of the Continent, especially vnto that parte that lay betwene the Ocean, the Mediterrane, and the great Sea called Euxinus Pontus, and vnderneath writ.

Pharos Europe, non Africa.

Phyloxenus aduisedly regarded this deuise, before he would either require Ismaritos intent, or giue his owne judgement. In the end, deuining what should be the secret meaning of this Simbole or Ensigne: quoth he, Segnier Ismarito, this Cognizance of your quicke wit, pleaseth
me much, and withall remembreth me of a neglected curtesie, which (I thinke) will showe you the Image of your Phenix, and blason the secrecie of your whole devise; and there-uppon he lead Ismarito into a moste curious
An honourable

5 favor. priuie Gallerie, where (drawing a faire Cur-
taine, and reverently kissing his hand) he shewed Ismarito
the Picture of a Royall Princesse, moste richly and liuely
set forth, with which a Marchaunt of Venice, who traffiqued
toward the Westerne Islands, presented him: which Ismarito

beheld, with a regarde so dutifull, as their needed no
glose, to expound the zealous affection of his heart. And
by her was stalled a goodly Gentleman, Crowned with a Scep-
ter, whom Ismarito knew not, other wise then by imagination,
in beholding his Armes, who bare Gu. an Eagle displayed
Crowned Ar.

And (quoth Phyloxenus,) when I followed the Frenche

Court, I admýred a young Prince of rare towardliness, whose
counterfeit at my departure I brought with me, and there
withall shewed Ismarito a Picture, which he verye well knew,

20 and in it were written in Charracters, these three woordes:
Hercules Franciscus valesius. And by this Prince stooed an
other counterfeit, whose Armes Ismarito forgot, but well he
remembred his Posie was, Ie le meintiendray. The counter-
feits of other Potentates there were, which Phyloxenus

placed in the ranck of these Princes, for some regarded
vertues, knowne vnto himselfe. And by his owne testimonie,
he prized these counterfeits, above all the Monuments (ancient or Moderne) which beautified his Pallace.

Upon which warrant, Sir, quoth Ismarito, the Honourable regarde that you haue of these Princes

A regard in strangers, shaddowes, beeing a strangier, prescribeth rules of dutie, vnto theyr Subiectes, humbly to reuerence their sacred Persons.

In deede quoth he, it is but iust, their tongues crie, God saue their Highnesse, and theyr hearts aunswer, So be it.

After Seignior Philoxenus and Ismarito had had some conference, as well touching the meaning of this Pharos, as of some other device figured in Philoxenus Booke: the Trumpets sound, gaue knowledge of Dinner: so that this private conference was adiorned, till Seignior Philoxenus pleasure should renue it. When Ismarito entered into the great Chamber, and among so many faire Flowers, missing the Rose is the most glorious Rose, his countenaunce well showed, that his mornings sorrowe had beene but a sleepe, which new awakened, streaked with the increase of passion, yea such was the pensiuenesse of the whole company, as the fyrst service, represented rather a Funerall Dinner, then a Christmas feaste. But in the mydest of a storme, as Phebus sometymes behouldeth the Earth, with a cheerefull countenaunce, an unexpected good newes, is double welcome.

so in the deapth of this heauines, there was newes brought of Queene Aurelias amendment, who commaundend the chosen
company, after Dinner, to attend her comming, in the chamber of pleasure. This knowledg so quickned the dulled spyrytes of the Gentlemen, and Gentlewomen, as they agreed, for one day (if Queene Aurelia pleased) to alter Myrthe cureth as much as the sollemne course in theyr ordenarie ex-ercyse: for where the malladie is not mor-tall, mirth cureth as much as medicine, and houlding this determynacion, they, the rest of Dinner, in actions of pleasure, fullie auenged themselues of the in-urie of former sorrowe. After Dinner was ended, and the company had a while pawsed, to set themselues in good order: 'Vpon a new sommons, the appointed number, martched into this Chamber of Pleasures, which was hanged with A sumptuous Tapistrie. a ritche Ta-/pistrie of voluntarie de- uise, euery Tree, Flower, Byrde, Beaste, or what someuer was therein resembled, in his proper colours of Silke, was portrayed. The Sheepe with theyr Fleeces fryzeled, the Beastes curiously raysed with rawe Silke, like vnto theyr naturall heayre, the Trees beautified with proper leaues and fruite, the Rose with his Buds, Sprigs, and other at-tyre: and to be breefe, euery other Flower was counterfai	ed with such Arte, as they seemed to be natu- Men may be de-

rall. Yea a man might haue beene indifferently wise enough, in other ordinarie

ceued with

out the slaun-
der of sim-
plicity.

gathered a Flower, or haue plucked an Apple, in these
hangings, and who so was best acquainted, could not wearie
his eyes in the beholding of them: so that
the very atyre of this Chamber walles, had
an intertaining vertue, were there no other
creature in the place.

Queene Aurelia attended with the Ladyes and Gentlewomen,
presented her selfe, before the younge Gentlemen had halfe
gazed theyr will. The company saluted theyr Soueraigne with
a reuerent curtesie, whose cheekes, some-
A lyttle sickness maketh what more bleake then ordinary, with this
an alteration in beautie. distemperature, resembled in colloure the
perfect white Gilliflowre, a little streaked with Carnation.

After some priuate talke betweene her, and one or two of
her fauoured Sergaunts, she tooke her place where she
pleased, and the rest as they were accustomed, which doone,
the Eunick with a well tuned voyce, vnto the Lute, Songe
this following, Care away.

Care, Care, goe pack, thou art no mate for me,
thy thornie thoughts, the heart to death doth wound:

Thou makest the fayre, seeme like a blasted Tree,
by thee greene yeares with hoarie heares are grownd.
Which makes me singe, to solace mine annoy:

Care, Care, adewe, my hart doth hope for ioye.
Care, Care, adewe, thou riuall of delight,
returne into, the Cape of deepe Dispayre:
Thou art no Gueste, to harbour neere my spright,
whose poisoned syghtes, infect the very Ayre.
Wherefore I singe, to sollace myne annoye:
Care, Care, adewe, my hart doth hop for ioye.

Care, Care, adewe, and welcome pleasure now,
thou wishe of ioye, and ease of sorowe boths:
To weare thy weede, I make a sollemme vowe,
let Tyme, or Chaunce, be pleased, or be wrothe.
And therefore singe, to sollace myne annoy:
Care, Care, adewe, my heart doth hop for ioye.

The note of this Songe, was farre better then the Ditty,
but for that it aunswered the determination of the company,
it passed for currant: whereupon, Maddame (quoth Fabritio)
if it be your pleasure, we wyll this day varrie from our
One square
breaketh no
custome.
begin with some myrthe, to sharpen our
wonted course, and according to our Theame,

time inough besides, to beate out the passage to Platoes
Paradise.

Vse your discresslons quoth Queene Aurelia, and by her
commandement Bergetto was appointed to begin the exercise,
who obaying, reported this following aduenture, of Fryer

Inganno.
The adventure of Fryer Inganno, reported
by Mounsier Bergetto.

In a little Village among the Appenine Mountaynes not far from the place, where S. Fraunces lyeth intombed: There sometymes dwelled a fayre younge countery woman named Farina: and for that her house was in the hye waie, to S. Fraunces holy relykes, she was many tymes visyted with Friers of his order, who were intertayned, / rather for their habyt, then their honestie: for the poore ignorant people, reuerenced Saints Fraunces, as a seconde Christe, for whose sake, they hould his Disciples, notinferior to Saints: amonge manye that visited Farinas house, Fryer Inganno, a smugge Chapleine, euer sealed his blessings, vpon his dames lippes, and yet, without suspicion of the husband, or dishonest intent of the wife: for such greeting was euer taken for a holly fauour.

Vppon a time, after Fryer Inganno, had wel beaked himselfe, with a warme fire, and a good breake-

It is saide, S. Frances subdued incontinent desires, by tumbling naked in frost and snowe.

A premeditated sinne,
driven to conjure downe, by tumbling naked in the frost and snowe, tempted his Disciple with suche sweete motions, as he was mynded willfully to abjure heauen, rather then to deale so roughly with the deuill. And taking ad-
uantage, of the good opinion, the ignoraunt, heal'd of his holynes: he was so bould, with sainte Fraunces (his Maister) as to make a wanton match in his name: so that after he had a while considered, of his perswasion, vppon a quiet oportunitie: Blessed art thou (quoth he) among the Appenine countreywemen, for Sainct Fraunces, from Heauen, hath behelde thy charitable vsage of his Disciples, and the last Night, after I had prayed with great deuotion, before his Image, I behelde him in the Maiestie of an Angell, fayre, yonge, lustie, and in euery proportion like my selfe, and nothyng at all, like his meagre Cripple Image: So that I was in doubt, of beynge transfourmed out of my selfe, tyll with a meeke voice, he sayd: Be not dismayde, I am thy Maister, Inganno, and am come, to bestow my blessinges vpon the good Appenine dames, that for my sake cherish you, my Disciples: But with an especiall Affection, I wil visite the good Dame Farina: And for that, her Feminine weakenes, can not indure my Heauenly presence, I wyll many times borrows thy earthly shape: and in my name, go salute Farina, and showe her, that this night, in that her Husbande is from home, I meane to visite her: wyll her to leaue open the Doores, becaus e / I purpose to come as Fryer Inganno, and not as Saint Fraunces. 

This is his message, therfore, as I began, I end:
blessed art thou among the Appenine countrie Dames: The
poore woman, as apparant as this trecherie
was, had not the power to mistrust, but
gae the Fryer a good almes for his newes,
and saide she would attende Saint Fraunces
blessed will.

Away goeth the Fryer, with a light hart and a heauy
Cowle: but God, to punish his lewde intent, and to preserve
h. from sinnyng through ignoraunce, so tyckled her hart
with joy, of this blessings at hande, as
to welcome Saint Fraunces shee must needes
haue the Belles roonge: The Prieste of the
Farrishe hearing the cause, smelt out the
Fryers counning, and was glad to take one
of those Beggers in a Pitfall, that with
glorious lyes, had robbed him of his Pa-
risheoners deuotions, and withall, perswaded her with suche
reasons, as shee was fully resolued of the Fryers deceite:
And to bee aduenged, by the Parsons direction, shee caused
Leayda to lye in her Bed, a Mayde so ougly, sluttish and
deformed, as thorough the Parish, shee was called, the Furie
of Lothsomnesse. Aboute ten of the Clocke, findynge the
Doore open, Frier Incanno mountes into Farinas Chamber,
and without light or leaue, leaps into her bed: but hee
had not blessed Leaydaes lyppes, before
the Priest, Farina, and others, entred
with Taper and Torchlighte, singing Salve Saincte Franciscse:
And kneeling about his Bed sides, sung, Sancte Franciscse, 
ora pro nobis.

The poore Fryer, lyke a Fox in a grin, being both intrapt,
and imbraste by a Hag of Hel, cryed from his hart:

A dolore inferni, libera me Domine.

After the Prieste and the rest of the
Pleasure in others in-
creasest sor-
row in the
afflicted.

put Saint Frances againe in his Tumbe: for it is so long /

since hee was in the Worlde, that he hath forgot the way
backe, into Heauen.

The Fryer learing lyke the Theefe, that honge on the

left side of Christe, tocke all with pa-
tience: for well hee wyst, Prayer booted not.

Well, for that night, they bounde and stript him, lyke a dead Coarse: and in

stead of sweete Flowers, laid him in a bundell of Nettles.

The next mornynge, the rude Countrie people (who in reuenge are without ciuyl-
lytie or order) cruelly scourged the poore Fryer. And (set-
ing hym the forenoone naked in the Sunne) annoynted his
bodie with Honey: so that the Hornets, Waspes and Flyes,
tormented him with the paynes of Hell.

In the afternoone, with a hundred Torch's, Tapers, and other waxen lyghtes: this rustick multitude, caryed seconde Saint Fraunces vnto his Tumbe: and had not the best way to win the communaltie.

The poore Fryer discharged from the handes of these vn-gentle people, learned afterwardes to be more warie: but for all this punishment, was nothinge the honester. For amonge men of his Habit, remayneth an opynion, that the faultes, whiche the Worlde seeth not, GOD punnisheth not.

After the Company had wel laughed at Fryer Ingannoes, pennaunce, Queene Aurelia axed maister Doctor, the Arche-detracter of Women, how many suche stories he had read of the religious Dames?

None (quoth hee) that hath beene so sorely punished, but of an number that haue as hyghly tres-

Men offende subtilly, and passed.

women simply.

What (quoth Helena Dulce) by suche sub-
tyll practises?

No (quoth the Doctor) but through simple affection. / N2 Women euyls are wryt in their forheds.

Womens euyls are written in their foreheads, that slaunderous mens tongues may reade and inlarge
Men's faultes, lye hydde in their hartes. And your great euils are buried in the bottome of your hartes that vnlesse the Deuill meane to shame you, the worlde knoweth not how to blame you,

This was the Gentlewomens day, wherefore A ciuill curtesie in a Gentleman. the ciuill Gentlemen, would not offer to crosse them much: so that following their aduantage, Madam (quoth Isabella,) with your fauour and patience, I will reporte an Historie, that shall open suche a haynous trecherie done by a man, as shall take away all possibilytie from a woman to commit so impious an Act.

Queene Aurelia, willed her to proceede, and the whole company seemed to be attentiue: whereupon Isabella reported as followeth.

The rare Historie of Promos and Cassandra, reported by Madam ISABELLA.

This Historie for rarenes At what time CORVINVS the scourge of the therof, is liuely set out Turkes, rayned as Kinge of Bohemia: for to in a Commedie, well goure the free Cities of his Realme, by the Repor- ter of the whole worke, hee sent diuers worthy Maiestrates. Among the rest, he gaue the Lorde Promos the Lieutennauntship of Iulio: who in the beginning of his gouernment, purged the Cittie of many ancient vices, and seuerely punished new offenders.
In this Cittie, there was an olde custome (by the suf-
ferring of some Maiestrates, growne out of
A hard Lawe for incon-
tinent per-
sons. vse) that what man so euer committed Adul-
terie, should lose his head: And the woman
offender should euer after be infamously noted, by the wear-
ing of some disguised apparrell: For the man was helde to
bee the greatest offender, and therefore had the seuerest
punishment.

Lorde Promos, with a rough execution, reuied this Stat-
te, and in the hyest degree of iniurie, brake it hym-/
selfe, as shall appeare by the sequell of Andrugioes ad-
ventures.

This Andrugio by the yeelding fauour of fayre Polina,
trespassed against this ordinaunce, who through enuie, was
accused, and by Lorde Promos condemned, to suffer execution.

The wofull Cassandra, Andrugioes Sister, prostrates her
selfe at Lorde Promos Feste, and with more teares then
wordes, thus pleaded for her Brothers lyfe.

Most noble Lorde, and worthy Iudge, vountchsafe mee the
fauour to speake, whose case is so desperate, as vnlesse
you beholde mee with the eyes of mercie, the frayle tres-
passe, of condemned Andrugio my Brother, will bee the death
of sorrowfull Cassandra, his innocent Sister. I wil not

Lawe adjudgeth, by the generall
offence. 

presume, to excuse his offence, or reproche

the Lawe of rigor: for in the generall con-
struction, hee hath done most euill, and
the Law hath judged but what is right: But (reuerent Judge, pardon that necessitie maketh mee here tell, that your wis-dome already knoweth;) The most Soueraigne Justice, is more renowned by lenytie, then seueri-tie. Justice, is crowned with Laurell, although she bee gyrt with a Sword: And this priue-ledge shee giueth vnto her Administrators: that they shall mitigate the seueretie of the Law, according to the quallyty of the offence. Then, that Justice bee not robbed of her gratious pitty, listen Good Lorde Promos, to the nature of my Brothers offence, and his able meanes to repayre the iniurie. Hee hath defyled, no Nuptiall Bed, the stayne wherof dishonoureth the guyltlesse Husband: Hee hath committed no violent Rape: In which Act the iniuried Mayde can haue no amends. But with yeelding con-sent of his Mistresse, Andrugio hath onlye sinned through Loue, and neuer ment but with Marriage to make amends.

I humbly beseeche you to accept his satisfaction, and by this Example, you shall be as much beloued for your clemen-cye, as feared for your seueritie. Andrugio shalbe well warned, and hee with his Sister wofull Cassandra, shall euer remayne, your Lordships true Seruantes. / Promos eares were not so attentiue, to heare Cassandras ruethful tale, as his eyes were settled to regarde her ex-cellent Beautie. And Loue, that was the ap-pointed Headsman of Andrugio, became now...
the Soueraigne of his Judges thought. But because he would seeme to bridle his passions, he aunswered: fayre Damsell, haue patience, you importune me with an impossybylytie: he is condemnpn by Lawe, then without iniurie to Lawe, he can not be saued.

Princes Pre­rogatiues, are above Lawe.

The true in­tent of the Lawe.

Lawe is sufficiently repayred.

Quoth Lorde Promos, your passions mooueth more then your proofes: and for your sake, I wyll repriue A good turne upon an euyl cause.

Cassandra, recomforted, with humble thankes receyued his favoure, and in great haste goeth to participate this hope, with her dying Brother: But oh, that Authoritytie, in euyll Mai­estrates, is a Scourge vn­to the good.

Authoritytie, should haue power, to make the vertuous to doo amisse, as well, as throughge Correction, to enforce the vicious to fall unto goodnesse.

Promos, is a witnes of this Priuiledge: who not able to subdue his incontinent loue, and (withal) resolved, that Cassandra would neuer be overcome, with fayre wordes, large
promises, or riche rewardes: demaunded the
spoyle of her Virginitie, for raunsome of
her Brothers lybertie.

Cassandra, ymagyned at the first, that Lorde Promos, vsed
this speache, but to trie her behauiour:

Vnlesse they be reprobate, Aunswered hym so wisely, as if he had not
good Examples, ben the Ryuall of Vertue, he could not but
may refourme the wicked. haue suppressed his lewde Affection, and
haue subscribed to her iust petition: But to leaue circum-
staunces, Promoe was fiered with a vicious desyre, which
must be quenched with Cassandraes yeldyns loue, or Andruazio
must dye.

Cassandra, mooued with a chaste disdayne, departed, / N4
with the resolution, rather to dye her selfe, then to stayne
her honour: And with this heauie newes, greeted her condem-
ned Brother: poore man, alas, what should he do? Life was
sweete: but to be redeemed with his Sisters Infamie, could
not, but be alwayes vsnsauerie.

A hard choice of two euyls. To perswade her to consente, was vnnatu-
rall: to yealde to Death, was more greeuous.

To choose the leaste of these euylles, was difficult: to
studie long was daungerous.

Fayne would he lyue, but Shame cloased his mouth, when
he attempted to perswade his Sister.

But Necessytie, that maistereth both
The force of Necessytie. Shame and feare, brake a passadge for his
imprisoned intent.

Sweete Cassandra, (quoth he) that men loue, is vsuall, but to subdue Affection, is impossyble: The force of Loue. and so thornie are the motions of incontinent Desire, as to finde ease, the tongue is only occupied to perswade. The Purse, is euer open to entice, and wheare neither words nor Giftes can corrupt (with the mightie) force shall constrayne, or dispight, auenge. That Promos do loue, is but iust, thy Beautie commaundes hym. That Promos be refused, is more iust, because Consent is thy Shame.

Thou maiste refuse and lyue: but he beyng reiected, I die: For wantyng his wyll in thee, he wyll wreake his teene on mee.

This is my hard estate: My lyfe, lieth A hard fortune. in thy Infamie, and thy honour in my death. Which of these euylles be leaste, I leaue for thee to iudge.

The wofull Cassandra, answered: that Death is to be preferred, be-fore dishonor-able lyfe. Death, was the leaste: whose Darte, we can not shunne: when Honour, in Deathes dis-
pight, outlyueth tyme.

It is true (quoth Andrugio,) but thy Trespasse, wyll be in the leaste degree of blame: For, in forced Faultes, Ius-tice sayth, there is no intent of euyll.

Oh Andrugio, (quoth she) Intent, is now adayes, lytle considred: thou art not condemned by the intent, but by / N4 the strickt worde of the Law: so shall my crime bee
The venemous nature of Enuy.

reproched, and the forced cause passe vn-excused: and such is the venome of Enuye, one euill deede shall disgrace ten good turnes: and in this yeelding, so shall I be valued: Enuye, Disdaine, Spight, Mallice, Slaundra, and many moe furies will endeouer to shame mee, and the meanest vertue, wyll blush to help to support my honour: so that I see no lybertie for thee but Death, nor no ease for mee but to hasten my ende.

O yes (quoth Andrugio,) for if this offence be known, thy fame will be enlarged, because it will be secret, thy Conscience wyl be without scruple of guiltiness. Thus, knowne, or vknowne, thou shalt be deflowred, but not dishonested, and for amends wee both shall lyue.

This further hope remaineth, that as the Gilliflower, both pleaseth the eye and feedeth the sence: and so grace thy bewty, as Promoe filthie lust, may bee turned into faithfull loue: and so moue him, to salue thy honour in making thee hys wife. Or for conscience, forbeare to doe so heynous an iniurie.

Soueraigne Maddamç, and you faire Gentlewomen, (quoth Isabella) I intreate you in Cassandra's behalfe, these
reasons well wayed, to judge her yeelding a constrainte, and no consent: who were of her owne life, and tender over her brothers, with the teares of her louely eyes, bathed his Cheekes, with this comfortable sentence.

A louyng kys. which breatheth my honour into thy bowels: and draweth the infamie of thy first trespasse into my bosome.

The sharpe encounters betwene life and death, so occupied

Andrupios sences, that his tongue had not the vertue, to bid her fare well. To greeue you with the hearing of Cassandras secrete plaints, were an iniurie, vertuous Ladies, for they concluded with their good fortune, and everlasting fame: But for that her offence grew neyther A good consideration in Cassandra. Woman, but by the meere enforcement of a man, because she would not staine the modest weeds of her kynde, shee attired her selfe in the habit of a Page, and with the bashfull grace of a pure Virgin, shee presented wicked Promos, Andrupios precious ransome.

This Deuill, in humaine shape, more vicious then Hyliogabalus of Rome: and withall, as cruell as Denis of Sicyll: receaued this Iuell with a thousande pro-

A damnable offence. testations of fauour. But what should I say? In the beginnyng of his louse, Promos was metamorphosed into Friapus: and of a Feende what may we expect? but
vengeance heaped upon villany. And therefore, let it not
seem strange, that after this Helhound, had dishonoured
A villanous
Ingratitude. Gayler pruvely, to execute Andrugio, and
with his head crowned with these two Breves, in Promos
name, to present Cassandra:

Fayre Cassandra, as Promos promist thee:

From Prison loe, he sendes thy Brother free.

This was his Charge, whose cursed will had been executed,

An especiall providence of God.

had not God by an especiall providence, at
the howre of his Death, possessed Andrugio
with the virtues of the two braue Romanes,
Marcus Crassus, and Marius, the one of which, by the force
of his tongue, and the other by the motions of his eyes,
caused the Axe to fall out of the Headsman's hand, and mol-
lyfyed his cruell mynde.

With lyke compassion, the Gayler (in
A signe of
hearing Andrugios hard aduenture) left
an honest
his resolution: And upon a solemnne othe,
nature.
to liue vnknowne, yea to his deare Sister, he gae him life,
and in the dead of the night, betooke him to God, and to
good fortune: which done this good Gayler tooke the head of
a yonge man newe executed, who somewhat resembled Andrugio:

An unwelcome
present. made a present thereof to Cassand-
How unwelcome this Present was, the testimonie of her former
sorowes somewhat discouer: but to giue her present passion
a true grace, were the taske of Prometheus, or such a one
as hath had experience of the anguishes of hell.

O quoth she, sweete Andrugio, whether shall I firste
lament thy death? exclaime of Promos iniurie? or bemone my
owne estate, deprivd of honour? and which is worse, cannot
die, but by the violence of my owne hands. Alas, the least
of these greefes, are too heauie a burden for a man, then
all ioyned in one poore womans hearts, can not be eased but
by death: and to be auenged of iniurious Fortune, I wil
forthwith cut my Fillet of life. But so shall Promos lewd-
ness escape vnpunished: what remedie? I am not of power to
reuenge: to complayne, I expresse my owne infamie, but with­
al, proclaims his vilanie: and to heare his lewdnes reproued,
woulde take away the bitternesse of my death. I will goe
vnto the King, who is iust and mercifull, hee shall heare
the ruthfull euents of Promos Tyrrannie: and to giue him ex­
ample of vengeaunce, I will seale my complaintes with my
dearest bloode.

Continuing this determination, Cassandra buried her imag­
ined brothers heade, and with speed iornyed vnto King Cor­
vinus Court: Before whose presence when shee arriued, her
mourninge Attyre, but especially her modest countenaunce
moued him to beholde her with an especiall regarde.

Cassandra (vppon the graunt of audience) with her eyes
ouercharged with teares, reported, the alreadie discoursed
Accidentes, with suche an apparaunce of greefe, as the King and his Attendants were astonied to heare her: and sure had shee not been happily preuented, shee had concluded her determination, with chast Lucretias destiny. The King comforted her with many gracios words and promised to take such order, that (although he could not be reuiued) her brothers death should fully be reuenged, and her erased honour, repayred, withoute blemyshe of her former reputation.

Cassandra, vpon these comfortable wordes, a lytell succoured her afflicted hart, and with patience, attended the Iustice of the King: who with a chosen companie, made a Progresse to Julio, and entred the Town, with a semblaunce of great fauour towards Promos: by that colour, to learne what other corrupte Mai-estrates, ruled in the Cittie: for well he knewe, that Byrdes of a feather, would flie together, and wicked men would ioyne in Affection to boulster each others euil.

After this gratious King, had by heedfull intelligence vnderstoode the factions of the people, vnlooked for of the Magistrates, he caused a proclamation A Ryal grace. to be published: in which was a clause, that if anie person coulde charge anie Magistrate or Officer, with anie notable or haynous offence, Treason, Murder, Rape, Sedition, or with any such notorious Crime: where they were
the Judges of the multitude, hee woulde himselfe bee the
Judge of them, and doe justice vnto the meanest.

Vppon this Proclamation it was a hell
to heare, the exclamations of the poore,
and the festered consciences of the rich,
appeared as lothesome, as the River of Stix.

The clamors of
the poore, and
heare, the exclamations of the poore,
the consciences
of the rich,
like Hell.

5 Among manie that complayned, and receiued judgement of
comfort, Cassandras Process was presented,
who lead betweene sorrow and shame, accused
Sorrowe and
Shame, the At-

and

tendance of

Cassandra.

10 Promos to his face.

The evidence was so playne, as the horror of a guiltie
conscience reaued Promos of all motions of excuse: so that
holding vp his hande, among the worst de-
An unusal
place for
a Judge.

15 leaft, moued him to confesse the crime,
and with repentance to sue for mercy.

O (quoth the King) such especial mercy were tyrannie to
a common wealth. No Promos no, Hoc facias alteri, quod tibi
vis fieri: You shall be measured with the grace you be-

20 stowed on Andrupio.

O God (quoth hee) if men durst bark as Dogges, manie a
Judge in the world would be bewrayed for a theefe: It be-
A necessarie
regard in
a Prince.

25 houeth a Prince to know to whom hee com-
mitteth Authoritie, least the Sword of Jus-
tice, appointed to chasten the lewde, wound
Princes bere the blame of euill Officers extortion.

Well, wicked Promos, to scourge thy impious offences, I heere giue sentence, that thou foorthwith marry Cassandra, to repayre her honour by thee violated, and that the next day thou lose thy head, to make satisfaction for her Brothers death.

This iust Judgement of the good Kinge, in the first point, was foorthwith executed: But sacred is the good pro-
tect the lewde. Authoritie, that the vertues of the good, are a Sheelde vnto the lewde: So sweete Cassandra, who (simply) by vertue overcame the spight of Fortune: In this marriage was charged with a new assault of The dutie of a wyfe, truely sorrow: and preferring the dutie of a wife, shown.

The gracious Kinge, sought to appease her with good words, but hee could not do her this priuate fa-

The comon weale, is to be regarded before pri-

I in fulfilyng the same should do iniustly, and (generally) iniure my Subiects: and therfore, good Gentlemwoman, haue
patience, and no doubt vertue in the ende will giue you
power ouer all your afflictions.

There was no remedie, Cassandra must departe, out of
hope, to obtayne her sute. But as the experience, is in
dayly use, the dooinges of Princes post through the world
Siue bonum, siue malum,
Fama est.

execution was spred abroad: and by the tongue of a Clowne,
was blowen into Andrugioes eares, who tyll then lyued 03
lyke an Outlawe in the Desart wooddes.

But vpon these Newes, couertly, in the
Good motions, proceeds from Habyt of an Hermyt, by the Diuine motion
the soule, and euyl from of the soule, who directes vs in thinges
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the flesh.
did both forgive and pitie him; yea, the King wondred that his lyfe was gouerned with no more vertue, consideryng the grace he showed at his death.

Andrugio, behouldyng this ruethfull Spectacle, was so

ouercome with loue towards his Sister, as

A gratefull

parte. to giue her comfort, he franckly consented

anew to emperill his own life: And followinge this Resolution, in his Hermyts weede, vpon his knees, he humblye de­sired the Kinge to giue hym leaue to speake. The Kyng (gra­tiously) graunted hym Audience. Whervpon (quoth he) regarded

Soueraigne, if Lawe may (possibly) be satisfied: Promos true

Repentance meritteth pardon.

Good Father (quoth the King) he can not

Murther asketh death, and no liue, and the Lawe bo satisfied, vnlesse (by

other Satis­faction. Miracle) Andrugio be reuiued.

Then (quoth the Hermyt,) if Andrugio lyue, the Law is satisfied, and Promos discharged.

Aye (quoth the King,) if your Praier can reuiue the one, my mercie shall acquite the other.

I humbly thanke your Maiestie (quoth Andrugio) and dis­coueryng himselfe, shewed the Prouidence of God and the

meane of his escape: and tendrynge his Sisters comfort, 03

aboute his owne safetie, hee prostrated him selfe at his

Maiesties Feete: humpblye to obay the sentence of his

pleasure. The Kinge vpon the reporte of this straunge
Princes are bounde to their word.

Aduenture: after good deliberation, pardoned Promos, to keepe his worde, and withall, houldyng an opinyon, that it was more benefitiall for the Citezens, to be ruled by their olde euell gouernour, new reforumed, then to aduenture vppon an newe, whose behauiours were vnknowne: And to perfect Cassandras ioye, he pardoned her Brother Andrugio, with condition, that he should marrie Polina. Thus, from betweene the teethe of daunger, euery partie was preserued, and in the ende establisyhed in their hartes desire.

Madam (quoth Soranso) your good conclusion, hath like­wise preserued vs from a great daunger: Ruthfull tales, raiseth re­morce in the hearers. for had you ended with the sorrow you began, wee had beene all like to haue bene drowned in teares.

Indeede (quoth Katharina Trista) you men had, had cause sufficient of sorrowe, by hearing your kynde reproched with such monstrous euils: and we women free passage to lament, in behoulding none but crosse fortunes to succeede the good indeuoure of a vertuous Ladie.

It is true (quoth Fabritio) but to participate of their ioye, wee men haue learned out of Promos example of euil, for feare of his likelie punishment of euil, to doo well: and you Women, by example of Polinas vice, and Cassandras vertue, are both warned and
incouraged to welldooing.

Indede (quoth Queene Aurelia,) there are many Morall
precepts in either Historie, to be considered: whiche I
hope the company haue so regarded, as there needeth no
repetition. And further, because I will
Good order is
not be too bould of the victorie, ouer my
among such as
late distemperature: we will heare ende:
haue bene
And therwith she rose, and retired into
late sick.
his Chamber: with charge that the company should attende
her, in the same place, vntil Supper, who obaying, inter-
tained time, every one with their speciall fancy.
The Question that arose at Supper vpon
the fourth Dayes exercise.

Many prettie nyps, passed (betweene the retyrde Companye)
this Night at Supper, as wll on the Gentlewomens parte, as
of the Gentlemens. In so much as presumyng vpon this Daies
honour (when the Table was readie to be taken away:) Aluisa
Comparison
Vechio, tooke vpon her, to mayntaine a
breedeth contention.
woman, to be a creature every way, as excel­
cent and perfecte as Man. For naturall
shape (quoth she) they are more beautifull, of a better tem­
perature, and complection then man. In valiaunt exploytes,
what difference was there betweene Semiramis and her Hus­
bande Ninus? betweene the Amazon women and
Excellent ver­
tues in women. Alexender. For constantnesse of mind, did
not Laodice imbrace deathe, with lesse feare, then Mithri­
dates her Husband, Asdruballes Wife, then Asdrubal himselfe.
And what man hath kept a constant resolution of death, so
long as Lucretia. In Morall vertues, you men that reade
Histories and Cronicles of all ages, shall finde Women,
renowned for learnyng, Gouvernement, and pollycie. In Mecany­
call Artes, there are Women, lykewise experienced. In the ver­
tue of Deuining, what man hath come neare the Sibels? To bee
shorte, what Man hath bene so perfect in any vertue: but
Histories make mention of a woman as perfect?

Yea (quoth Dondolo) but there be so few

cauelers neuer answere direct-ly.

of these women, as an easy wit may remem-

ber them.

But it will cumber your tong to report them (quoth Kath-
arina Trista.)

The other gentlemen although they were willinge to giue

place vnto the gentlewomen in small matters,

A disgrace in

honour, a Gen-
tleman may not

beare with.

yet this comparison of equal soueraignty,

netteled them a lytil. In as much, as So-

ranso aunswered. Madam Aluisa, you haue made a bould compari-

son, and but a bare proffe: Where you vaunte, to be more ex-

Aristotles probleames. 

cellent in shape, and more delicate in sub-

staunce then men. / It is an ouer ruled

question, that women receiue perfection by men, and men

imperfection by Women: then by how much the vertue is of

more emprise, that is simplye of it selfe, then that which

is compoudne of an other: by so farre wee exceede you in

this perfection.

Your honour of valyantnes, died with your examples, and

although there hath bene Women learned,

Extraordinarie things, are not to be com-

pared with ordinarie.

and experienced in Mecanicall craftes, yet

to heare a Woman plead at the Barre, preache

in a Pulpit, or to see her build a House,

is a wonder and no example in vse. How shorte your deuingyng

Sybels, some of the credit, of the Prophets in the olde
Testament, is no question disputable: For your constancie

at death, you knowe not how precious

Life is prectious. lyfe is, which maketh you rash and not
constant: and in trueth, what you haue frowardely deter-

mined, you will not bee forbidden. As shee that had her
Tongue cut, for callying of her Husband Theefe, woulde yet
notwithstandinge, make the signe of the Gallowse.

Epicaria, in the trembling passage of
death, was constant.

Well sir (quoth Queen Aurelia) Epici-
carias obstynacy, who endured to bee rent
in peeces, before shee woulde confesse the
conspyracie agaynst NERO, would haue ben
holden for a Vertue of staiednesse in a man.

And what say you of Leena, that byt off
her tonge, and spit it in the Tirant Hippias
face, because she would not bewraye a conspiracy against him.

Madame, with your fauour (quoth the Doctor) had she not
had this foresight, it had ben lyke the
An enuious Suggestion. Athenians shuld haue bene driuen to haue
made a brasen Bell, as a Monument of her talke: rather then
a tongueles Lionnesse, as they did in honour of her silence,
for had she not mistrusted her imperfection, she would neuer
haue committed that tirannie vpon her selfe.

Had her tongue beene venomed with your mallice, it is
like (quoth Queene Aurelia) that the Athenians had / Pl
veryfied your slaunderous opinion: herewith she looked a-
skaunse, vpon her fauoured seruaunts, as who would says.
I check the omission of your duty, in not defending of my right. Upon which warning, and especially, for the excellencie of this sexe, quoth Ismarito, a man may doo justice vnto an other, without reproaching a man. A man may praise a woman without reproach, and sure without the reproche of men, a man may commend the excellencie of women: in whose behalfe (although I will not condemn Sir Soransos reasons,) yet in my opinion, he erred in the first Article, where he toucheth the perfection of men, and the imperfection of women: for neither of themselves are perfect, nor may have essentiall substance without the other: But to dispute of this secret in nature at large, were unpleasing to their chaste ears, and too brefely too misticall for their understandings. But who so is so curious in searche, let him reade the Philosophers Probleames, with an unpartiall judgement, and he shall finde them in substaunce every way as perfect as man. And in the opinion of the eye, of all the senses, who is the moste perfect Judge, they farre excell man in purenes of complection: Where exception is taken to the few in number, of sinuglerly well qualifyed Women, I affirm that it is not the quantity, but the quality that commends: a little salte, relisheth more then a great deale of sugar. Judeth with her owne hands, atchieued a
more honourable conquest, then all the Cilisions besides.

Alexandra, the wife of Alexander, King of the Jewes, (when the vnciuill multitude, were ready for his tiranie
to make the inutiles of Dogges, a Sepulture for his dead
body: yea and to be further avenged, to murth the two
Sones:) by her sweete behauiour, so mollified theyr cruell
hearts, as losing theyr resolutions, they gave her husband
an honourable buriall, and prostrated themselves, at her
Childrens feete: which pacification, the strength nor wisdom
of her counsel could not obtaine. By what instrument did God

first showe the vigor of his vengeaunce?

Eaue. by a Woman. And by what instrument did

he showe the / vertue of his mercie? Pl

Our Lady. by a Woman. Soueraigne Vertue is Femi-
nine, and (I blush to tell it,) Yrkesome Vice is Masculine.
The Ladies laughed out right, to heer Ismaritos difference.

But Soranso halfe angrie, aanswered, that if Ismaritos
countrimen, were of his minde, they might

where an in-
jurie in

words, may be

reuenged in

words, a Gen-
tleman is not

bound to his

sword. Pardon me, quoth Ismarito, it is theyr

commendation to yeelde vnto Women, and to

conquer Men.

Tush, tush (quoth Bergetto) to nip himself by the nose,

Ismarito is to be pardoned: for his Captaine S. George, is

shackled in a Womans Garter.

It is true (quoth Ismarito) but thus fettered, he hath
many times chased S. Michael to his Mounte.

Fabritio, fearing that these crosses standers by pacifieth contentions. would turne to the Deuils blessing, studyed how to accorde this contention, and with that intent, quoth he, Ismarito, you haue well deserved to kisse these Ladyes handes, for your honourable commendation of theyr sexe: But where you say Vertue is Vertue and vice, bothe Feminine, and Vice the Masculine, bothe Feminine, and Masculine. Men and Women, are vnderstood in either.

The old Diuines, tooke Vertue to be God, and Vice the Diuill, and either to be bothe Feminine and Masculine. Orpheus sayde, that Jupiter and Pluto, were bothe Male and Female. It is also read in Scripture: That God fashioned bothe Man and Woman to his owne likenesse. Moreover this worde Homo, sig-
nifieth bothe kindes: so that since Man and Woman are not simply of them selues, but compounded one of an other, I blame this vnnaturall contention, for excellencie, for neither can obtaine Soueraigne victorie, without dooing injurie vnto themselves: The head among

Note.
some is taken for the Man, and the heart for the woman, (for bothe are of an indifferent gender) and all the other members indifferently at their commande-

Queene Aurelia, with a smiling countenaunce, aunswered,

that she was content, that a Man should gourne as the head,
and women direct as the heart, and because we will not
doo iniurie, vnto our naturall vertue of
Modesty an
naturall vertue in a
Woman. Modesty, / we will giue place to you,

in contention for Souerinetyes, and binde

you to serue vs for our vertues, and therewithall in rising,
she broke off this controuersie.

After Supper, there was a little time bestowed in the
hearing of sweete Musique, but for that Queene Aurelias
late distemprature, grew of ouer watching: the company this

night, went vnto their lodging in a good howre.

FINIS.
The fift Daies Exercise:

Containing a breefe discourse, touch­ing the excellencie of Man: and a large discouerie of the inconueniences of ouer lofty, and too base Loue: with other Morall notes, needefull to be regarded.

The last nights good howre of repose, was the cause of the companies this daies early rising: who by nine of the Clock, entered the great Chamber, armed for any lawdable exercise. And after an accustomed duty of salutation discharged, every man be thought himselfe of some pleasing matter, to entertaine the present time. Soranso and Ismarito were seuered from the rest of the company, vpon private discourse: which being ended, Soranso, casting his eye aside, beheld in the hangings, the picture of Ixion, heardled to his tormenting Wheele. See yonder, quoth he, the worthy scourge of Ambition, and withall reported the Fable, of his presumptuous making of loue to Iuno.

Naye quoth Ismarito, Ixion is rather the example of Vaine Glorie punished: for Jupiter, so well al­lowed of Ixions hie minde (in that he represented his Image) as he raysed him from Earthe to Heauen, and because he should not perish in his
affection, he satisfied his desire with the embracement of a counterfeit *Juno*, and so sent him backe vnto the Earth: where vaine glorious *Ixion* Proclaymed, that he was the Minion of *Juno*, and had Acteon'd *Jupiter*; for which arrogancie, *Jupiter* threw him to Hell, with this pictured vengeaunce.

The scorge of vaine glory.

Questionlesse, quoth Soranso, this imagination of the Heathen Poet, could not but be the travell of a Diuine spirit, it exposeth such needefull matter, for Christians to contemplate of. / 

You neede not doubt of your opinion, quoth Ismarito, for after God had created *Adam* after his owne Image, he scattered the seede of *Adam* vpon the face of the whole world, and where some euer the essentiall forme of *Adam* was, there was also the Image of God, which in the moste barberous and Heathen creature, laboureth to bring out, hye and excellent things.

I beseeche you, quoth Soranso, to inlarge this discourse.

I am not so simple to beleeue, that we are like the Image of God, in our outwarde shape: yet my knowledge is not perfect, in what vertues we resemble the Image of God.

Referring you, for your better knowledge, to grauer judgements (quoth Ismarito) I wyll onely to satisfye your request, say what I haue reade, and what in my oppynyon, standeth
with reason.

In our exterior body, to say we resemble God, were a grose ignorame: but in that our soule is closed within our body, and giueth life, and mov- ing, to the whole body: it is no obsurdity to conclude the lesse within the greater, to shewe how the soule resembleth God: who consisteth in a Trinity. Notwithstanding she is but one, yet she comprehen- deth in her three dignities, to wit, Intend- ment, Wit, and Memorie. And as the sonne, is ingendered of the Father, and the holy Ghost proceedeth from bothe: even so Will is engendred of Intendment, and Memorie proceedeth from both: and as the three persons of the Trinitie, are but one God, so the three powers of the soule, are but one soule: and in that man is created in this sorte, according to the image of God, be- cause he should resemble his creator in excellencie, he is formed straight and not curbed, to behould the earth, not thereby to shewe a dyfference betweene him and other brute Beastes, but only because he should raise his spirite, and heauue hys eyes to heauen, his originall, to contemplate of diuine and dureable thynges, and not of earthly and such as peryshe. And sure the monu- ments, that to this day renowne heathen Alexander, Iulius Cesar, Scipio, Haniball, and manye other stoute warriors,
Plato, Pithagoras, Socrates, Solon, and many thousand grave Philosophers wear the exercises of the soul, who in her function is always occupied, to make men shine like Angels. And doubtless, the exploits of man, would be wonderful, and glorious, were not the passages of the three powers of the soul, Intendment, Will, and Memory stopped, with these three evils or defects of the body. Ignorance, of that which is good, Covetousness, of that which is evil, and the Infirmitie, and Lensor of the body. These be the evils, that eclipseth the excellency of many who otherwise would appear more glorious then the Sunne, Moone, Starres, and Christall Firmament, into whose motions, resolutions, and influences, his knowledge foreseeth: or the earth with all her faire furniture which he governeth, and therefore he is called Microcosmos, for that in excellency, he egalleth the beautie of the whole world.

Sir quoth Soranso, you have enchanted my Eares with such a pleasing regarde, as if you were as tedious in discourse, as I would be attentive in hearing, we should both lose our dinners, without any great repining: but in advauntage I beseech you, what may be the remedy of these three evils, which thus obscure the excellency of man.

Three soueraigne remedies quoth Ie-
three euils, are thus ordered: **Wisdome against Ignoraunce, Vertue against Vice, and Necessitie against Infirmitie. Wisdome is to be vnderstoode according to the condition of the things, wherein we be ignorant. Vertue is an habit of the soule, which without great difficultie cannot be shaken out of his place and subiect: By Necessitie, absolutely is intended, a supply against those wants, with which Infirmitie hath charged vs, as if we be lame, to haue Horse to ride: if we be sycke to haue medicine: if our bodyes be weake, to haue nourishing meates, &c. And by these three remedyes, all Artes and Disciplines haue beene inuented, to acquire Wisdome:

The originall of all Artes and Sciences. Theorique. Theorique, which is contemplatiue, and consists in these three parts, Theologie, Phisick, and Mathematique, was found, for Practise. Vertue. Practise, which is actiue, and deui- ded, into Solitarie Private and Publike, was put in vse. And for Necessitiye, all Mecanicall craftes were inuented.

These three vertues if we imbrace them, will chase the other three euilles bothe out of our body, soule, and remembrance. You haue giuen me a short sweete reason quoth Soranso. And a longe remembrance of my weake understanding quoth Ismarito: but for that I haue made this Sermon, vppon your importunity, your curtesy I hope will pardon me, as well as your wisdome will correct my errours.
I had thought Ceremonies had beene in disgrace, among you Englishmen, quoth Sorenso, but I finde Curtesie is commendable, you superstitious in curtesie, and therefore will take no example by you: but let flatterrie. it suffise, I am your freend, and wyll deserue this fauour, in any resonable servIce.

By this time, Dinner was ready to be set vpon the boarde, and Queene Aurelia came againe vnto the open viewe, whose presence was as welcome vnto the generall company, as the cleare Sunne (after roughe stormes) to the wether-weried Sayler. After she had acquited the courteous salutations of the whole troupe, she fyrste toke her place, and then the rest as they pleased, or were accustomed. At this Dinner there passed much pleasaut Table talke, impertinent for this report: which beeing doone, at the accustomed howre, Queene Aurelia sent for the chosen company, who placed in the drawing Chamber: the Eunuck knowing his charge, tuned his Lute, and songe this following Sonet.

Who prickels feares, to pluck the louely Rose,

By my consent, shall to a Nettle smell:
Or through fainte heart, who dooth a Ladie lose,
A droyle I wishe, or to leade Apos in Hell.
On Thornes, no Grapes, but sowre Slowes do growe:
So from base loue, a base delight dooth flowe.
Then minde crowne thou, my thoughts aboue the skie,
For easie gaynde, the Conquest is not sweete:
My fancie swift, with Icarus wings dooth flye.
Yet fastined so, as fyre and Froste may meete.

For pleas'd am I, if hope returne but this:
Grace is obtayne, thy Mistrisse hand to kisse.

A Grace indeede, far passing all the ioye,
Of egall loue, that offereth wish in wyll:
For though her scorne, and light regard annoy,

Dispaire of grace, my fancie can not kill.
For why this ioye, all passions sets in rest:
I dayly see, my Mistresse in my breast.

Who so inuente. 'his sonet quoth Queene Aurelia, deserueth
to be well fauoured of his Mistresse, in that he kept her so
carefully in his bosome.

Nay quoth Dondolo, if his eyes were so subtyll, as absent,
he could see her behauior, his affection were more daungerous
then his seruice necessarie.

We geue you to know (quoth Isabella) that we waye not
though our husbandes, a hundred myles off, knowe our be-
hauiours at home.

I thinke so quoth the plaine Doctor, for so farre off
they may sighe (at their owne mischaunce,) but not chasten
your amisse. Perchaunce they should not be charged with
such iniurie, as this company should be (quoth Maria Belochy)
if wee would offer to aunswere your enuious sugiestions.

Ladies I speake not with intent (quoth Sorosno) to make
a question of your behauiors, but admit you of all creatures
the most perfect: yet for that you haue motions, as well
bad, as good, you maye many tymes make showe of euill, and
yet not doo amysse, which if your husbandes be so quicke
sighted, as to perceiue, they will iudge by their owne eyes,
and not by your hartes, and so from shaddowes may growe
euill effectes. /

If their sight be so quick (quoth Franceschina Sancta)
then, though by a negligent trespasse, their wiues sometime
giue them cause to sigh, with a number of louing vsadges,
they will giue them daylyye occasion of reioysinge.

I graunt as muche (quoth Sorosno) but this will follow,
the Husband will turne his owne mistruste,
The euyll of
Ielousie. to hys Wiues sorrow, and receaue her good
vsage to his owne pryuate comfort.

Indeede (quoth Aluisa Vecho) the loue of a ielous hus-
band, is sawced with such frowarde motions, as I had rather
be matched with him, that regardeth mee not at al, then
with him that loueth mee too muche: for of the one, though
I am not beloued, yet I shall not be much crossed: of the
other, I being too much beloued, I shall neuer be in quiet.

I am not of your mynde (quoth Helena Dulce) I had rather
Harde is the difference, for being careless, no good usage will reconcile him: and being Ielous, the Wife may studie out how to please him.

Yea, but (quoth Katharina Trista) Men are so easye conceited, that if they perceiue a woman studdieth how to please them, they straight waies, imagine, she will lykewise studdie how to deceiue them: and therefore, God sheelde mee from a Ielous Housbande. I haue heard, the whightstreaked Carnation Gilliflower, was the Metamorphos of a Faire Gentlewoman, beheaded by her husband, vpon this Ielous thought, that his wife beinge so faire, could not but be beloued of the Gods, although hee had no cause to suspect men. And where haue yee a larger Example of Loue, then the Aduen-Cuid. Meta. lib. 10. ture of Orpheus, who by extreame sorrow Eurydice. and sute, recovered his Wife out of Hell, and by ouer Ielous Loue sent her thither againe.

Doctor Nossenigo was smyling out a Preuent a Scoffer, and scoffe, vpon this tale, which Queene Aure-he becommeth lie intercepted, by ending of the Gentle- a Sotte. womens contention. By your talke of Hell (quoth she) I see we are out of the way to Platoes Parradice: and therefore, good, we tourne backe agayne.

In deede Madame (quoth Fabritio,) if we travell styll, to choose the leaste of Euylles, it wyll be longe before we come to the Fountayne of Goodnesse.
Me thinkes (quoth Isabella,) the Sonet, which moued the late Question, directes a fayre way to happinesse in Marriage: for it commendeth loftie Loue: And A Commendation of lofty Loue. if, accordyng to the oulde Prouerbe: The best, is best cheape: this Adventure, geyeth Hope, and promiseth good Fortune.

It is true (quoth Soranso,) and I dare undertake to approoue it, the happiest estate in Mariage. Dondolo, because he would not be disgraced, by mariyng a Burgoya fayre Daughter of Rauenna, offered to prooue the contrarie.

Queene Aurelia, licensed them to shew their reasons.

Whervpon, quoth Soranso: to geue great Ladies and Gentlewomen of calling, their true right and honor, who lightly, marry not their Inferiours in reputation, but for some especiall Vertue, that doth commende their choice, and cleareth the Bleamish of their Husbandes basenes: I must confesse, that he which rayseth his thought so hye, undertaketh (no doubt) a tedious sute: his delayes wyll be greeu-ous, and his Solliciters wyll be well rewarded, in what sort so euer he be regarded. But what of this? Quo quid difficilius, eo pulchrius: Perryll maketh honor perfect: the styngyng of the Bee, mendes the sweetenes of Honie: Roses best refresheth our Sences, when we prick our handes to reache them: He that crackes the Nut, thinkes the Kernell sweetest. The reason is, not for that the goodnesse of a
The euyll of a thyng, commendeth the goodnesse.

thing, is the better, for the euil therunto belonging: but, for that the remembrance of the euyl, maketh vs holde the good in more reputation: especially, in loue. The Affection,

whiche is forced with teares, wonne with sighes, gained with expence, and compassed with sorow, is held most pleasant, most perfect and of longest continuance. Againe, easie gotten good wyll, becommeth in a while lothesome: the cause is, as I conceive, for that the pleasure was neuer seasoned with paine. Once, a man, in louing his better, to encrease his passion, shal lack no occasion, both to seeke, sue, sigh and serue: and yet, to feede his hope, he shal want, neyther faire lookes, good wordes, nor possybilytie of fauour. For, for to obtain a great Ladie, acquireth many circumstaunces, not for that shee is precise to loue, but for that shee is wise, (or woulde bee so thought) in her proceedinges. But whether she loue or no: Quid saith, there is no woman, but will indure the demaund: she is contented with service to be courted: and in recompence, rewardeth with good countenance.

But, which most sustaineth hope, the example is in continual use: that loue spareth no degree, transgresseth every law, and bringeth the mightiest in bondage to the meanest. King Cofetua, the Africain, became enamoured of a Begger: faire Venus, espoused yll fauoured Vulcan: Pigmalion doted vpon an Image: Narcissus was drowned in imbrasing his owne shadow: and mightie Loue,
many times, cast aside his divinitie, to dallie with simple
country trulles: then, why shuld the affected (how base so
euer his estate be) dispaire to attempt a great Ladie, when
his warrant is signed with so large Authoritie? But whether
he speed or faile: be accepted or rejected: well entertainted,
or yll intreated: the imagination, that time
Hope to compasse great matters com­
farteth more then the possession of
-tryfles.
10
the end, her affection, or his good fortune,
concludeth his wish in desire: her loue, which can not
choose but be great: in that she marrieth beneth her calling:
And her Ablytie, which allured at the first, with his in-
habyltie: to realysh both, can not but make the Husbande
fortunate, and the Wife well pleased: for that in recomence
of this advancement, she may presume, somewhat, to rule her
Heade: but, which most contents, she shal haue the satis­
faction of her fancie abed.

If a House, were as soone biled, as
Reprofe of
loftie Loue. the Plot is drawn (quoth Dondolo) Shepherds
wold disdaine to liue in Cotages: even so, if every man
could as soone compasse a Lady for / himselfe, as he can
report the fortune of other: there must be an Act to make
Ladies, or Lords must be glad of mean Women. But admit, by
the example of other mens Advancements, that the meanest
may be raised, by the yeelding fancye of the mightie: I
prophesie that such an vpstarte, had more neede of ten Eyes, to warde the mallice of his Wiues kindred, then one tongue to moue her to kindnesse. A woman cannot myslie affectionated profers, because they proceed of loue: But her kindred disdaineth his attempte, for that the conclusion, tendeth both to their and her dishonour: A woman seeing her seruaunts passions, cannot but sustaine him with pittie, her Kindred seeinge him in good way to bee beloued, will lye in waite for his lyfe: For though she may dispose of her affection, her kindred hath an inter- rest in her honour, which if she consent to staine, or deminishe, shee dooth iniurie to her whole house.

One kinsman hath an in- terest in an others honor. The Cardinal of Aragon, aduenged the An inhumain parte. base choice of his Sister, the Duchesse of Malfy, with the death of her selfe, her Children, and her Husband: and alleadged in defence, that he had done no iniurie to Nature, but purged his House of dishonour: for Nature (quoth he) is perfect, and who blemisheth her is a monster in Nature, whose head, without wrong to Nature may be cut off.

Yea (quoth Soranso) but, this Cardinall, for all his habit, and close of Justice, is for this Act, so often regestred for a Tirant, as I feare mee he will never come among the number of Saints, But the example of these Marriages are usuall, and such ensuing vengeaunce is but rare, and
besides her espetiall contentment, a woman looseth none of her general titles of dignitie by matching with her inferior.

In deede (quoth Dondolo) in common curtesie she enjoyeth them, but in the strictst construction of the Law, she is degraded.

A woman that abaseth her selfe in Mariage, in Law loseth her reputation, but not in curtesie.

And by this meane is bounde to intertaine the meaner, with familyaritie, least, they (being prowde, or reputing her scornfully) doo crosse her ouer the thumbes with the follyes of her fancy. But admit the meane servaunt, / marrie his Mistresse, and escapeth the mallice of her friendes: which success, one amonge tenne suche Suters hardly attaineth. Let him yeelde to pay this rent for his good fortune: To suffer The naturall desires of a woman. maunde his owne determynations.

And where shee ordereth: The vncontroled Wife, desireth to be serued with pompe, and to be set foorth with pride: whiche the ruling Husband would represse, as wel for sauing his wiues honour, as for sparing his owne pursse.

The vncontroled wife desireth to walke at lybertie, and to be visited of many: of which the ruling Husbande, woulde barre her: as well to preserue his mynde from mistruste, as to keepe his Chimney from being fyred.

The vncontroled wife disdayneth the Countrie and desireth the Citie: which the rulyng Husband would mislyke, for that in the Countrie, the exercise of huswiuerie inlargeth his
Wiues estimation, and in the Cittie, Idlenesse hazardeth her reputation.

The vncontrouled Wife, desireth without checke to prattle, and without discretion to goure: which the rulyng Husbande in no wise would allowe, for that manye wordes is a blemish to his wiues modestie, and the rule of his Wife, is warrant sufficient, for the wise to ouer rule him for a Woodcooke.

Many other vanities, follow the desires of Women: which a man thus aduaunst, must forbeare to chasten, least hee expose himselfe to a thousande daungers: for the wife taking pepper in the nose, will suffer him, (yea perchaunce, agree to make him) a pray, to the displeasure of his enemies: I meane her able Friendes and kindred: which bondage is not within the Paradice, Plato speaketh of: For according to the opinion of sundrie Philosophers, as Nature will not be controled, for that she createth: as Fortune is won with no praiers, because shee is blinde, and shooteth at aduen-ture: no more dooth Marriage alow of inequallitie, because her will is to deuide her be- / nyfites, and blessing among the married with indifferencie.

To this ende Marriage is lykened to Sienes grafted in a stocke of contrarie qualitie: for as by groweth and good order, they both become of one nature, euen so, man and woman vnited in this honourable estate, with good vsage,
become of one disposition. Again, as Sienes thus grafted without speciall Husbandrie, while they
Judgement in reprofe of lofty love.
bee tender, come to no proff: even so man and woman, thus joyned in Matrimonie: vn-
lesse in the prime of their Mariage, with euqall care, they
loue and cherrish one an other, in the waine of their yeares, the sweete Fruites of wedlocke, will be blasted with repent-
ance.

Segnior Fabritio, to conclude Dondolos opinion, with his owne Iudgement, saide in trueth, that Marriage coulde not
away with such seruitude: as the Husband, who is wise and the cheefe, shoulde obey the wife, who in common construc-
tion, is simple, weake and the inferior. And where a Rich woman (as Dondolo hath said) Marieth her poore Servant, be-
cause she is the cause of his advancemen, she will looke to gouerne: which if she doo, her indiscretion, will moue others to speake, and her Husband to sorrow: and if he chal-
lenge the preuiledge of a husband to direct, hee shall bee bounde to a lyfe more bitter then Death. Not, but that in
respect of his former estate, he may endure these crossinges of his wife, but because, as hee is growne in estimation:
so is hee growne in hautinesse of mynd, and can now wurse brooke an vnkinde word, then in times past, an iniurious deede. And therefore in Dondolos behalfe, I doo jude
Soranso to be in an errore.

I wil not dispute, against the Authoritie of your judgment
(quoth Soranso) but at aduenture if yonger Brethren er in Mariage, God send them to stumble vpon no worser fortune.

Queene Aurelia, who regarded, that Dondolo was somewhat too lauish, in painting out, of the natural desires of a woman, knew as well, how to set foorth his follyes and overseit: and therefore to take a modest reuenge

(quoth / shee:) If happinesse in Mariage consisteth so much in the Lordly rule of the Husbande, then where a man maryeth his inferriour in reputation, there is lykelyhood of good agreement: Wherfore Segniour Dondolo, because I thinke you married your wife, with the same Judgement, with which you manysted the inconueniences of loftyeLoue: I beseeche you, show us the blessinges of this inferiour choyce.

Soranso, and the rest began to smyle, to heare this commaundement: for well they knew Dondolo, was intrapt with a slander of his owne reputation: but Dondolo, although, he were a litle gauled, set a reasonable Defence of bace loue. florish, vpon his bace fancie: and therefore (quoth he) as it is alreadie adiudged, if a man marrie aboue his callyng, he must beare with his Wife in folly, as much as shee was blynded in fancying of him: which bondage, Mariage can hardly endure: Then if hee matche with his inferiour, if contraries haue contrarie qualyties, per con-

sequence: she will be as lowly, as the other is loftie: as pacient, as the other is prowde: and as dutiful, as the
other is disdainfull: if the other prodigally spend, because her portion is large, she wil with huswiuerie spare, because her substaunce was small: If the other presume, because of her Gentry, shee will seeke reputation, with her good conditions: And if the other bolster her faults, with the countenaunce of her able Friendes, shee dooing amisse, will crie her Husbande mercie, because she lackes succourers, to sustaine her euill: a course, as Plato sayeth, that maketh the dowrie of the poore virgin of greater vallue then the possessions of a riche Ladie.

A riche Dowrie with a woman.

You are nothing deceiued in the course Reproofs, &c. (quoth Faliero) but much mistaken in the creature. As touching your Contraries, I mislike your Consequent: For Fyre and Water haue contrarie woorkynge, and vnorderlye vsed, both hurtfull: Prodigallytie, and Cousitusness, are contraries, and neither necessarie: euen so, the courtly dame, and / the Countrey Droyle, as they contrary, in callyng, so are they contrary in conditions: and so they may be matched, neither profitable.

A Diamond is blemisht, by the settyng in Brasse, and a Flynt, not the beautyfuller, for beynge garnishte with Gold: euen so, the honour of a woman, is Eclipst, in matchyng with her Seruaunt, her slaue, or her Inferiour: for that Straungers wyll valewe her by her Fortune, although her haughtie nature, wyll not lose the name of her reputation: Neither
is the estimation of a Kitchystuffe enlarged, by marrying
with a Courtier: for that the Best wyl disdayne her Base-
ness, not so much for her byrth, as her bryngynge vp: Yet,
presuming on her Husbandes calling: in Pryde, she wyl
pearch with the hyest: whiche Soueraignty, in the one,
and saucines in the other, separates pleasantnesse from their
Husbandes, and quietnesse, both from themselves and their
Houshouldes: whereas, if the Gentlewoman, marrie with a
Gentleman, and a Kitchinstuffe with a Cooke: the one with
Kytte wyllynt
to kynde. her reputation, and the other shal not be
driuen, to dissemble with their kinde.
Well, let this suffice, to refell their Suggestions, that
thinke pleasantly to spende their dayes, by marryng eyther
their better or inferiour.
Now, touchynge the generall disposition, of suche wemen,
as from the Cart, are raysed vnto this account: they will
use the better sorte with straingenesse, because they lacke
the order of honest curtesie to entertain them, and with the
basest wyl be famyliar, because the rudenes of the one an-
swereth the ignorance of the other: So that, it is more
requisite for him that is thus married, to watche his wyues
goyng into the Stable, for feare of his Horsekeeper, then
in her Parlour, to eye her behauiour, in entertayning the

Examine Kyng Astolphus, what constancie he found in his
three halpenie Iuell, whome he had tourned out of Sheepes Russet, into Cloth of Siluer: In such honours, had no otherwise altered her manners, but that she thought the Lyppes of a Captaine was as sweete as a Kings, and therefore in all her brauerie, she fell to her kinde.

If this suffice not, heare the usage

The fall of Maria Bianca is written by the Author of Giacomo Scapardon, a notable Vserer in his Booke, intitul'd, The Rocke of Regarde.

made her wonderfully desiered: so that both joyned together, aduaunst her, from a Shop Maide, firste, to be the wife of Vicount Hermes: after whose death, clyming vp to further honor, and declyning in honestie, she espoused the Counte of Zelande. Long after the seconde Mariage, shee dallyed not with her disposition, which was rather in an open Shop, to bee courted with men, then in a secrete Chamber to be accompanied with wayting women: so that following her vnmodest fancy, with a few Prentices, she fled from her Husband to Padua, where she set vp for her selfe: and thus she vnworthely raised to bee a Countesse, wickedly, and wilfully fel to be a Courtisan.

Andrea Zeno, a Gentleman of Vennice, was as slutishly serued with via a Cookes Daughter, who vpon her Mariadge day, made an easye way for her Husband, with no better man, then a Carpenter.
If you coueit more Authorities, to approue so common a mischiefe, read Quid Metamorphosis in Authorityes for amorous Histories. Latine, Senior Lodouicus Regester, in Italian, Amadis de Gaule, in French, and the Pallace of pleasure, in English, where you shall finde store of Histories to the like purpose.

Sir (quoth Dondolo) without offence, either to your person or your proofes (for that the one I loue, and the other I allowe) to confirme my oppinion I can Defence. likewise, summon women as base as these in birth, and as hie as these in fortune, which with their good behauiours, gaue a grace to their reputacion. Chaste Epethia, the welbeloued wife of Hanno Prince of Carthage, was a Sailers daughter. The vertuous Virginia, espoused to Sextillius a worthie Senator of Rome, was a Laundresse. Both these / were beautified with such singuler vertues, as while they lyued, their honest lyues instructed the greatest Lady, in points of honor: and being ded, the remembrance of their worthinesse is a special commendation to the whole sexe of women.

Sir (quoth Faliero) as the Prouerb go-Reprofe, &c. One or two Swallows, procues not Summer: two or three, may thrive by Dice, yet is dicyng yl Husbandrie: because for the inrichyng of a few, it beg-gereth many: so, though two or three worthy Parsonages were wel wiued out of worthles parentages: a thousand, following
the same course, have had a contrary fortune: and where
the knowledge of evil, is more than the possibility of good:
vertue, warrants not the venter: In warre, the miraculous
escape of two or three rash persons, is no saefcundit, for
every man to ron vpon the pikes: yet I graunt that in war,
desperate men are nedeful, for the safetie of the discrete,
and so are homely women, necessarie for their service: but
if you will vs either to your benefit, incourage the one
with gret pay, and the other with good wages: for if you
commit a charge, to a harebraine Souldior his timeritie in
one houre, wil hinder more, then his yeres hazard did fur­
ther. And as I haue said, if you make of your Kitchen maid,
a companion, her pride in one dayes libertie wil any more,
then her seauen yeres loue wil comfort.

Seeing the company begin to smyle, I am satisfied quoth
Dondolo.

But how? quoth Aluisa Vechio? doe you repent you of your
bargaine, or disalow of Falieros prooffes?

Neither quoth Dondolo: For in general choice, this course
is out of the way, to Platos Paradice: but for that my es­
pecial Fortune is good, I am pleased.

Yea, quoth Soranso, or if the contrary had happened, this
might haue comforted you, that your wife should not haue
been the only blamed woman in the Parish, nor you the sole

vnfortunate man.
Wel, quoth Fabritio, and Isabella: There needes no further judgement in this Question, then Don-
A confession is a pretty dolos confession and his yealding, to judgement.
Falieros proofes.

We haue in this exercise taken three sundrie wayes, (quoth Queene Aurelia) and yet neuer a one the right way to our Paradice: and nowe it is too late to travel any further. Therefore we will refreash our spirites with a little Musicke, and so adiourne our further controuersies untill too Morowe: but as the Bunuke was a tuning his voyce, to haue fulfilled his Ladies commandement, Knowledge was giuen of certaine honourable Personages arrial: by occasion wherof, the company left their determination to furnish the great Chamber.
The wittie deuice of Segnior Philoxenus, to giue certayne Comedians a Theame, to present some pastime in action, the fift night, after Supper.

By that time, Supper was done, certayne Comedians of Rauenna, presented their service to Segnior Philoxenus, and his honourable companie, who are not tide to a written deuice, as our English Players are, but hauing certayne groundes or principles of their owne, will, Extempore, make a plesaunt shoue of other mens fantasies: So that to try the quicknes of the Gentlemen, and Gentlewomens wittes, to giue the Comedians a Theame, Segnior Philoxenus, demaunded the meaning of certaine Questions.

Segnior Soranso, quoth he: What passion is that, that tormenteth a man most, and hath least power to overcome?

To thinke of a Womans Inconstancie, quoth Soranso: which greeueth every man, and cannot be subdued by women themselues.

Madame Aurelia, (quoth Philoxenus:) What thing is that, which most delighteth, and most deceiueth a Woman?

A mans dissimulation, (quoth Queene Aurelia:) Which
hath such a sweete passage, through his Tongue, as it de-lighteth like the Sirens Songes, and yet turneth to as deceitefull a conclusion, as the Crocadiles Teares. 

This yet, was but quid pro quo: so that neither one parte, nor the other was displeased.

The modest laughter being ceased, Seignior Philoxenus demanded of Ismarito, what was the cause of most Deuotion? and yet the greatest replenisher of Hell.

Ignorance (quoth Soranso) whiche causeth men to worship Stones, and dishonour God.

Madam Maria, what is that (quoth Seignior Philoxenus) that of men is least esteemed, and of God most regarded?

Chastytie (quoth Maria Belochy) whiche is precious before God, and a laughing stock among men.

Doctor Nossenigo (quoth Seignior Philoxenus) amongst men who is the most cruell?

A Dicer (quoth the Doctor) for he tear-eth God in peeces. This answer, was both true, and moued newe laughter: Although it were propounded to discover the nature of the Enuious, who murthereth the lyuing, and the fame of the dead.

Madam Lucia (quoth Seignior Philoxenus) wherein doth a man please a woman best, and displease himselfe most?
The modest Gentlewoman began to blush, and with great
difficultie resolued this Question.

7. Will.

In the end, by the tongue of Alvisa
Vechio (quoth she) In giuing of her, her Wyll.

It is true (quoth the Doctor) for her delight is to
gouerne, wherein her discretion, giueth others cause to
laugh, and her Husband to hang the Lyp.

Senior Dondolo (quoth Senior Philoxenus) what is the
greatest freende to men at libertie, and the most enimie
to such as are condemned?

8. Hope.

Hope (quoth Dondolo,) whiche encourag-
eth men at lybertie, to attempt great matters, and maketh
such as are condemned, vnprepared for death.

Madam Helena (quoth Senior Philoxenus) what is that
which woundeth the hart, and yet is wor-
shipped of the eye?

Beautie (quoth Helena Dulce) for it pleaseth a mans eye,
and pearceth his hart. /

Senior Bergetto, (quoth Senior Philoxenus) What is
that which oweth most and payeth least, and of all euils
is the worst.

10. Ingratit-
tude.

Ingratitude: (quoth Bargetto:) For
that Monster receiueth good turnes, and payeth vengeance.

Madame Franceschina, (quoth Senior Phyloxenus:) What

is that, whiche in louynge too muche,
baneth with Hate?
Ialousie: (quoth Franceschina Sancta:) whiche, by over-muche louyng, raiseth Suspition: Suspiration mooueth Contention, and Contention tourneth to mortall hatred.

Segnior Faliero: I demaunde (quoth Phyloxenus:) who he is, that profiteth his frendes, but by Death, is a Stewarde, for other men: and maketh his Account (only) with God?

A Covetous man (quoth Faliero:) who, whyle he lyueth, is enemie vnto hymself, and therfore, vnlykely, to be friende to others: also is but a Stewarde of the goods hee gathereth, for he spareth for others, and spendeth little or nothing vppon himselfe: and at the iudgement day, before God, must make account of all his deceit.

Madam Katherina, quoth Segnior Philoxenus: what is that, which is couldest clad in Friese, and warmest attyred in pretious Stones?

Pride, quoth Katherina Trista, which hath no grace, but in brauerie.

Louely Guestes, quoth Segnior Philoxenus, you haue so liuely deuined my meaning in your sharpe answeres: as I expecte wonders, of your dayly disputation.

Sir, quoth Fabritio, we hitherto, haue but exposed, and refelled erreurs.

If you haue done so muche (quoth Philoxenus) you haue made a fayre passage for the glorie of Trueth, which by
the refelling of Error, you shall finde: for euerie vertue
is commended by his contrarie. A Diamond
Vertue is
commended
by vice.
seemeth the fairer, for his foyle. Blacke
best setteth foorth White: Good is most
prayed in the reprehension of Euill: and Trueth in
the hyest degree is renowned by the refelling of errour:
and therfore follow your purpose, the conclusion, cannot,
but bee profitable.

Heere Segnior Philoxenus stopped his digression, and
commanded the Comedians, to bethinke themselves of some
action, that should lyuelie expresse the nature of Incon-
stancie, Dissimulation, Ignoraunce, and the rest of the
passions, before named: Which charge being giuen, while the
Actors, were attiring themselves, for the stage, Queene Au-
relia, and her Attendaunts, tooke their places, with such
adauantage, as euery Gentleman, had lyberty, to deuise with
his Mistresse.

After the Comedians had put themselues in order, they
patched a Comedie together, and vnder the resited names,
showed some matter of Morallitie, but a greate deale of
mirth: who with their pastime, kept the companie vp so long,
as drowsie sleepe, which delighteth in nothing but scilence,
arrested the greater part of them, and carried them close
prisoners, vnto their Chambers.

FINIS.
[SUMMARY OF THE SIXTH DAY'S EXERCISE]

After meeting in the "great Chamber," and discharging their civil duties, the members of the company wander off in couples to entertain time as they please. Retiring to a quiet place alone, Ismarito begins to read of Tamerlane in Peter Mesiere's "Cronicle of Memorable things." Philoxenus notices that he is without a companion, and, after a short conversation, leads him into his library, which is very near in excellence to that of "Cosmos de Medicis" in Florence. After Ismarito looks over the books therein, Philoxenus shows him into his private study furnished with "Summaries, or Abridgementes of all Sciences." Impressed with Philoxenus' fine knowledge and convinced "that in all his actions he was the true patterne for a Gentleman to imitate," Ismarito proceeds to set out "the chiefest course of his Studie," the subjects of which were divinity, physic, law, military art, morality ("Gouvemment, and Ciuil behau­lors"), cosmography, historiography, and heraldry. The sound of a trumpet suddenly summons them to dinner, and they in the company of the others attend. Toward the end of the meal, a "meane fellow" is brought in for some petty theft in the kitchen. Philoxenus refers his punishment to
the company, who, delighted with the sharp replies the
thief gives to Doctor Mossenigo, waive the punishment of
his offence.

At this point, Bergetto, harboring a private grudge
and envying the favors shown Ismarito, tries to pick a quar­
rel, but Philoxenus nips it in the bud by turning the com­
pany's attention to palmistry. After a time, everyone
rises from the table to prepare for the day's disputation,
and the eunuch sings a sonnet, which is the plea of an aged
lover to his lady. Quite aware that the sonnet's author is
Doctor Mossenigo, who has become enamoured of the waspish
Katherine Trista, the company conceals its knowledge of the
Doctor's folly, but Alvisa Vechio states that, had she the
means, she would prove this couple worthy of a place in
Plato's paradise. The Doctor takes it upon him to maintain
this position, and argues that in the marriage of a young
woman with an old man there is much comfort and contentment:
the old man has not only chosen a wife to recreate him, pre­
pare meats for his impaired appetite and "sustaine his Age,"
but the wife has also chosen a husband whom she can rule
and command, and who will leave her a good living. Too,
just as wild creatures are compassionate where they find no
proffer of repulse, so the wife who is able to rule without
check will treat her husband well. To all this, Soranso ob­
jects, arguing that the good and able government of the hus-
band is the foundation and groundwork of marriage, and the
beauty of the wife, the blessing of children and the possession of livings the outward buildings. Where the husband is old, there will be such imperfection in desire, direction, discretion and delight that these last will all be ruined. Besides, a young wife will be the grief of an old husband. The Doctor in turn replies that green boughs make fumes and smoke, but dry wood makes a bright fire: a young man will divide his love, but an old man will fix it on one person; the wife of an old man will have less occasion to suspect his affection of wandering, and shall not lack of love at home; she shall take her place according to the gravity of her husband and not as her young years require; and, finally, she shall receive grave directions, and because she takes delight in having her good government commended she will put them into execution. Bergetto answers that dry wood is but a blaze, and an old man is weak in deeds and unseemly by a young woman's side. Further, an old man can be sure that a young wife will disdain him, his neighbors flout him and parasites beguile him; his joy will last but a short while, and his wife will be said to have killed him with thoughts of how she may have sinned.

Finally, Isabella and Fabritio pass sentence against Doctor Mossenigo: "An olde man amorous, of a yong Woman, is an enemie, both to his health and reputation." As the argument continues, Queen Aurelia spies in the arras a beast that is "fourmed like an Unicorne, saue that he bare his
Horne in his nose" and that lies asleep with his murderous horn in a young maiden's lap. She asks what this signifies, and Ismarito relates the story of old and ugly Circe who, unable to win the love of "Rinautus," turned him into a rhinoceros. He in revenge pursues "olde Creatures" and gores them to death. The only way to subdue him is to place a fair maid in his way; he will come to her, place his horn on her breast and fall asleep.

The discussion revives, with Queen Aurelia maintaining that this story should prove to Doctor Mosenigo that beauty is a civilizing force. But he replies that the story rather shows the infectious and cruel power of beauty. Fabritio and Katherina Trista object and argue that beauty is not a poison and that man can control his affections. At this point, Queen Aurelia turns the discussion to the subject of a young man marrying an old widow. In favor of such a union, Soranso maintains that through it a young man shall have plenty of money, and an old widow the possession of a goodly personage. The Doctor disagrees, saying that the widow will be reluctant to give the young man her money and he to punish his person for her pleasure. Further, if she is rich, she will try to govern; if she is poor, she will be a burden; if he does anything not to her liking, she will chide him, and so on. But, Soranso claims, these contentions prove and support his position: the inevitable blessings and mischances of marriage are here divided
equally between the two married persons, for there is railing and unrest on both sides; moreover, he adds, pleasure is best seasoned with pain. The Doctor goes on to claim that a young man will try to deprive a widow's children of their living and education; thus, she will have to submit either to their unhappiness or her own.

Fabritio then gives sentence: "the euill of this inequallitie in Mariage, is bothe so auncient and so common in vse, as there needeth no other judgement, then experience of our neighbours michaunces."

At supper, Philoxenus asks for an account of the six days' disputation. Soranso replies that he must present a bankrupt's reckoning "who the longer he occupieth, the worse he thriueth," and he summaries briefly the conclusions of the proceeding days. Philoxenus compliments him and assures him that when things are at their worst they begin to amend. Dondolo then requests of Philoxenus "sound directions" to find out the blessings of marriage. These he consents to give the next day.
The vii. Dayes Exercise:

Containing: a Discourse of the excellencie of Marriage: with many sound Lawes and directions, to continue loue betwene the married: with the rare Historie of Phrigeus and Pieria, reported by Senior Phyloxenus: And other good notes of regarde.

Like as when the royall Armie, lies incamped before a Towne of warre, the sound of Trumpets, noyse of Drums, and neying of Horses, dooth awake the Souldiers and Cittizens, before Aurora be willing to leaue the sweete embracements of her husband Tithon: so, even with the departure of the day Star, in honour of the New yeare, the Trumpets, Drummes and Flutes, sounded through every small passage, into the lodgings of Senior Philoxenus Pallace, such shrill salutations, as the company enuying the confusion of night: broade waking, attended the Mornings light, to apparell themselves: who in theyr moste braue and sumptuous araye, by nine of the clock, made the great Chamber resemble a fayre Garden in Maye. In the imbroderies of whose Garments, Flowers and fancies, were so naturally and artificially wrought: some of Pearle, some of golde, some of Bugle, every one according to their owne humour: More ouer, every Gentlemans head was armed with his Mistrisses favor, and

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every Gentlewoman's hart, was warmed with her seruaunts affection.

In the most soueraigne place of the great Chamber: Janus, God of Time (as the Poets faine) was hung vp, in the likenes of a Serpent, winding his body into a circle and holding his taile in his mouth, expressing under this figure his resolution, who through his continuall motions environing and compassing the world, retourneth into himselfe, and endeth and beginneth in himselfe: and in joyfull token of the newe yeare, he was garnished with many sweete flowers, garlandes, and deuices; some artificiall lively counterfeited. Segnior Philoxenus although he hated superstitious Ceremonies, and shund them, yet he honored Ancient customes are to be kepte. who according to the custome of the countrer, presented euory one of his guests, with a riche new years gifte, which explyayned some morrall vertue. Among the reste he gaue his sister Queene Aurelia, a fayre plaine tablet, which opened, represented the picture of a faire Lady garnished with many precious stones: The vertues of the minde are more glorious then any ouward garment. Custome in Italye in giuing of new yeares giftes, contra­rie to the custome of England.
and in England cleane contrarie. The Tennaunt giueth his Lord: the meane Gentleman, to Knightes: Knightes to Barrons: Barrons to Earles: Earles, Marquises: and Dukes, to their soueraigne Prince: but it seemeth the Englishmen, observe this custome more neere the originall then the Italians:

The originall of new yeares Romaines, who bounde theyr Knights, the gifts.

for the founders therof were the auncient first day of January, in the Capitole, to present theyr Newyeares gifts, to Caesar Augustus, were he absent, or present: but so many Countryes, so many custumes. And (to my purpose) Segniour Philoxenus, thus bountifully solemnized the use of his owne Countrey. This memorable curtesie perfourmed, Segniour Phyloxenus, with some of the grauer company, went before vnto the Chappell, and Queene Aurelia and her attendantes, followed with such a glyttering show, as the Preests needed no other Tapers to see to say service by, then the glimmering reflexions of the Gentlewomens eyes, and the preious Stones they wore in theyr Jewels: and in my oppinion, God was better pleaseed, and more XI

honoured, with the Brauerie of the companie, then with the babling and Ceremonies of the Priest: who in the honour of the New yeare, sets forth his relics to the best showe: By that time Service was ended, and the companie retourned: the Tables were furnished with many daintie Dishes: to wreake her hunger of some few wherof, Queene Aurelia, tooke her Royall place, and the rest of the companie, as they
pleased. This Dinner was spent in Discourse of certain Ceremonies and olde Rites used in times past, in the celebrating of God Ianus Feast, too tedious, and (withall) impertinent for this Discourse. When Dinner, and a little other pausyng talke was ended, the companie arose: and Queene Aurelia, with the reverent Salutations of the whole troupe, retyrned into her owne Chamber, tyll the howre of Disputation sowned:

About which time, she, with Segnior Phyloxenus, and the rest of her Attendauntes, entred into a moste delycate Banquetinge House, where, vppon the Walles, in so good order, and representation of Nature: were painted, all maner of Fruictes, Flowers, Vines, Arbors, and causes of Pleasure, either in Orchard or Garden: as a man (without blushing) might haue adventured, to gather vpon the bare Walles, a Pomegranate, a Cluster of Grapes, a Gyllyflower, or suche lyke: had not the dead of Winter, reaued the likelyhoode, that they should be perfect.

After Queene Aurelia, and the rest of the companie, had taken their places, in this earthly Paradise: Segnior Phyloxenus (secretly) wylled the Sunuke, to chaunt out the prayses of Hymen: who obaying this Charge, tuned his Lute, and to a sweete Noate, sung this following Sonet.
Even as the Vine, that clasps the tender Elme,
Amonge greene leaues, his purpled Grapes doth beare,
When (wanting props) himself doth ouerwhelme,
And for the fire his Braunches doth prepare. / XI

So two in one, with Hymens ryghtes fast bound,
Of their sweete loue, liue alwayes in the seede:
When Death, or time, the single doth confounde,
Which ruine of fame, the barren thought doth breede.

Sweete Hymen then, thy Godhead I adore,
And bow my selfe, by thee to be controlde:
In foulded Armes, my Spouse my eyes before:
Yeelds more content, then Dymonds, Pearle, and Gold.

In quiet home, vncheckt, to rule, and lyue,
What lyfe more sweete? what hartes ease like to this?
Or through mischaunce, my mind when care doth greeue,
What Medicine, is better then a kysse?
At vnawares, geuen by a louyng wife,
O none, nor state, lyke to the married lyfe.

This Sonet ended, and well considered: Sir (quoth Queene
Aurelia to Segnior Philoxenus) to be reuenged of the injurie,
of our former disputations, who haue painted Marriage with
a thousand inconueniences, I beseeche you, and binde you,
by your promise, to blazon the blessinges
Among the iust, promise is kept.
and excellencie of this sacred Institution:
that she who is deuine, may haue her due
prayses, and we that are ignoraunt, may knowe how to re-
ceaue her benefites, and with the same to honour her.

Madame, (quoth Segnior Philoxenus) you charge me, be-
yonde my promise, and binde mee to an impossibilitie: I
promist but to ioyne with this quick witted Company in
opinion, which I am readie to accomplish.

To blaze the excellencie of Marriage, is
To praise, or blame, is a worke of no great difficultie, because
her vertues illustreth the same through the whole worlde, but to direct the maried, is
a labor of Art, wit, and experience: in the
fyrst, wherof, I am ignoraunt, in the second vnperfect, and
to the thirde a Strainger: so that, as I am sorry to iniurie your expectation, so am I loth to expose my insufficient
judgement. /

Sir (quoth Queene Aurelia) if wee were not assured of
a lyberal contentment, in contemplating of your weightie
Censure, we would receive your modest refusall, for iust
excuse. But for that we haue all an intrest
in your vertues, and you should be enemie,
We haue in-
terest in an other mans
vertues.
to your owne honorable commendation, in
keeping of them close prisoners in your brest (although you
be Lord of the Pallace) yet I, as soueraigne
Princes commandements must be
obayed.
5
to obay my will.

Madam (quoth Segnior Philoxenus) so strickt is your charge,
as I must adventure, of this waightly labour, hoping, that as
by authoritie you commaund my opinion, so by the motion, of
some one of your vertues, you wil pardon my errours.

10 Vpon which incouragement, to obay your wyll, I say, and
approoue, by sacred Authoritie, that this
Of the ex-
clencie of
marrriage.

Mariage insti-
tuted be-
fore the fall
of Adam, by
God in the
earthly Para-
dice.

A confirmation
of the fyrst
institution
by God.

15 encrease and multiply the earth anew. Moreouer, God would
haue no more women, then men, in his Ark, to show there
should be a Sympathie in number, as well as agreement in
loue betwene man, and wife: for if the one might lawfullye
haue many Wiues, and the other, many Husbandes: how should

20 Man and wife are
two bodies and
but one flesh.

25 this expresse Commandement of God be vn-
flash, and no more.

Compare the Ioye, honour and reuerence, geuen vnto Mariage, by the delight, that proceedeth from any

The ioye of marriage shineth a-

5 bove al other delightes. lyke a blasyng Comet, and the other, but
delightes. twinkle as an ordinarie Starre.

Gorgeous and rich Apparayle, delighteth the Gasers eye:

and (perhaps) offendeth the wearers hart: where Maryage, in

10 homely Attyre, is euery where honored, and reaueth vnquiet wandring thoughts, from the Maried: to / abounds in riches, X2

is a glorious fortune, but they charge men with a dubble care, extreame in the getting, and feare-

Children are the most rich full in the keeping: the married, hath as

Iuelles in great, or greater ritches, in their children.

15 When the stately Dames of Rome, bragged of theyr Iuelles, Cornelia boasted that hers, excelled them all. A Ladye of the company, seeing her, set forth with none, that was precious, demaunded where her Iuelles were? Yonder quoth Cornelia, and poyned to her children.

20 When certaine most rare, and precious Iuelles, of King Darius, and his wiues, were presented to Olympia, Mother of Alexander the great, she bestowed them vpon her Ladyes, as too lowe prised for her wearing, who was continually,

This Iuell, adorned with a Iuell, in value, as riche

25 was her scorne Alexander. as Asia, Africa, and Europa. And sure
The blessing of Children, is a double life.

The administration of Justice, and authority, in a common weale, are the proper offices of the married: for that the care of wife, and children, presupposeth them to be settled: when the unmarried, though their wittes be good, rayseth a suspition in the wise, that their thoughtes, are vagrant. The unmarried, hath no agreable Companion, to participate of his pleasure, or to lessen his sorrowe. The Married, hath a Companion of his owne flesh, of his owne wyll, and of his owne Spyryt, so wrought to his owne Affection: that betweene them, there is seen two bodies, and but one thought, perceived: The Married joy alike, sorrow alike: are of one substance, one concord, one wealth, one pouertie,

Companions at one Boorde and in one Bed. The loue we beare vnto our Parents, is (or ought to be) reuerent and duetifull, because, they gaue vs lyfe: Vnto our Breetherne, naturall, because of the privi-
tie in blood: To our frendes, affectionate, by certaine Motions and consents of the

Queene Olympia, and Ladye Cornelia, gloried not in their Iuelles, without reason: for golde, and precious stones, set but a close, vpon beautie, when vertuous children, geueth a newe lyfe vnto their parentes.

Offices of Justice appartaine to the maried.
minde: Notwithstanding, that these Loues be / thus greate, yet are there diuers causes to lessen them.

But betweene the married, no mischaunce, or infirme Fortune, is cause sufficient of hatred: for none, gouerned by reason, is so inhumaine, as to mallice his owne fleshe: Compare their seuerall affections, by sorrow, and you shal see the weakenes of the one, in regard of the strength of the other. The greatest mone we make, for the death of our Father, Brother, or friend, appeareth in sighes, or (most vehement) in teares: whereas if wee our selues, are but a little wounded, we crye outright: so that by howe much we exceede, in sorrowing our owne mischaunces, aboue another mans: by the same reason, so much we loue our selues, more then another. The Rynge that is geuen by the Husbande, and put on the Wives finger, ought to be of Gould, to witnes, that as gould is the most precious of Mettalles, so the loue of the married, exceedeth all other loues.

To which effecte, Propertius sayth, Omnis amor magnus, sed aperto in coniuge maior: moreover, the close Ioyning of the rynge, is a figure of true vnitie of the married: betweene whom, there should be no diuision in desire, nor difference in
behaviour. To honour this holy institution of God, God would have his only begotten son, to be born of a Wife, perfectly married, save that she was not carnally soyled.

Licurgus, the good King of the Lacedemonians, so reverenced this sacred estate, as he made a Lawe, that what Lacedemonian soever were unmarried, after the age of thirtie and eight years, should be chased and hissed out of all publicque playes, and assemblies, as one, unworthy to be seen: and that, in the cold winter, he shuld (naked) endure the reproches of the people: and withall, was bounde to confess, how he justly suffred that punishment, as a Mispriser of Religion, a contemner of Lawes, and an enemy to nature. The Romaines were not so seuer: but yet the Aged, unmarried, were condemned (according to their abylite) to pay vnto the Treasurer, for publicque use, a good Summe of Money. / Plato, in his Lawes, enacted: that Plato, in his Lawes, enacted: that the Unmaried, shuld execute, no honourable Office, Estate, nor dignitie, in the Common wealth.

The good Emperour, Alexander Seuerus, although he maryed, rather, to geue ende to his Mother, Memmias, Importunities: then (as he thought) to begin a more happy lyfe: yet fayre Memmia, his wyfe, so
naturally accorded with his disposition, as when she died, he would often renewe his Sorowe, and remember her Vertues, in these wordes. *So great a Treasure, as I haue lost, a man seldom findeh: Death were gentle, if he tooke nothyng but that whiche offendeth: but, oh, he hath reaued the better parte of my selfe.*

How wonderfullie, was the Loue of Paulina, Paulinas rare loue, to her sage Senecae Wifhe, who opened her Vaines, Husbande Seneca. not onely, with an intent to accompanie him to death, but also, with a desire to feele her Husbandes maner of deathe.

*Quintus Curtius,* resiteth, that Kyng Darius, with an unpaulel Spirit, tooke his Ouerthowes, by Alexander the Great, the ruine of his kingdome, and the daunger of his royall person: But hauing knowledge of his wiuues death, he wept bitterly, shewing by this sorrow, that he loued his Queene, farre aboue his Crowne.

*King Admetus,* being sore sicke, receiued this answer from the Oracle: that if he liued, his best friend must dye: which when the good Queene heard, shee presently slewe her selfe, and in the trembling passage of Death, constantly saide: *To giue King Admetus lyfe, his Queene and dearest friende dooth die.*

*Tiberius Graccus,* finding two Serpents, The exceeding loue of Tiberius Graccus, to- The deuine loue of king Admetus Wife. in his chamber, went to the Augurers, to-
know what they deuyned? who answered, that he was bound to kill the one of these two Serpents, if hee slew the Male, he should die himselfe: if hee killed the Female, he should lose his wife: who (murtherer of himselfe) slew the Male, and saued his wife: and so by his rare loue, raised a question, whether his Wyfe were more fortunate in hauinge suche a Husbnde, or / unhappye in loosing of him. One X4 of the seuen wonders of the worlde, is

The wonderfull loue, of Queene Artimesia, towards her hus- bande Mausolus.

Queene Artemesia bare to her Husbande Mausolus, who for to engraeue his dead coarse, erected a Sepulchre, so royall and sumptuous, as tooke away the glorie of all princely Tumbes, before her time, and lefte no possibilitie, for any (in time to come) to excel the same: but holding this too bace a Mansion, for his Kingly hart, she dried the same to powder, and spising her wine there with, she buryed it in her owne bowels: and to crowne his fame, with an euerlasting memorie, for that the ruine of his Sepulcher was subiect to the iniurie of time, with great rewardes she incouraged Theopompos, Teodectes, Naucrites, and Isocrates foure of the most famous Orators of Greece, to renowne his vertues. A- monge whom, Theopompos (as we read) re- ceiued the triumph of victorie, in that learned skirmish.

I coulde reporte manye other Authorityes, of vnseperable
Loue betweene the Married: the least of a hundred whereof, would equall, the friendshippes of TITVS and GISIPPVS: Or of DAMON and PITHIAS, the two woonders of mens affections. But for that I know, the able wittes heere present, can cloth my naked prooffes, of the excellencie of Marriage, and of the deuyne Loue, betweene the Marryed, with manye other sounde reasons, I wil giue place Madam, that you, and the rest of your Ingenious Companie, may doo better service to the one, and Iustice to the other, desiring that, that which is saide, may discharge my promisse, though not satis-

Sir (quoth Queene Aurelia) if you giue vs good lawes to preserue Loue amonge the married, as you haue with precious authorities set forth the excellencie of Mariage, and the deuine operations of her blessings, with a ful perform-

ance / of your promisse, you shal binde vs al to be your Debters.

Madame (quoth Phyloxenus) you set me to a verie hard taske: the Rose, is Hostesse, as well for the Butterflie as the Bee: the Sunne shineth, both vpon the good and bad: yea, Christe him selfe, was (aswell) Maister to a Theefe, as to a true Disciple: Euen so, diuine Mariage, can not haue, but some Deuillysh Subiectes, whome Examples wil not feare: much lesse, may Lawes, keepe in vnitie.

I graunt (quoth Queene Aurelia:) the Lawe is a scourge to the euyll are fearelesse of the Lawe, vntyll euill, and com-

forte to the good.
they be scourged with the vengeance thereof: but the good
embrace Laws, as their Directors in Vertue, and Defenders
from daunger: for whose Benefite, I intreate you now, with
as large a power, as I lately commaunded you: that (in this
behalfe) you wyl commyt, some counsaylyng Laws, to our at-
tentiue Memories.

Madame (quoth Segnior Phyloxenus,) to showe that your
Vertues, haue as great power to commaund me, as your Author-
ytie to enioyne mee: I wyll set downe my owne Imagynations,
to preserue (and multiplye) Loue, peace, wealthe, and Ioye,
among the Maried: leauyng the same to be perfected, by the
hearers better Iudgementes.

Householde Lawes, to keepe the
Maryed, in Loue, Peace,
and Amytie: Report-
ed, by Segnior
Phyloxenus.

The Satisfaction of Fancie, is the Sowrce of Ioye in
Maryage: But, there be many meanes to
Marriage consists as well
damne vp the Course of Delight, betweene
in foresight, as free choyce. the Maried, if the Match be not made, as-
well, by foresight, as free choyce:

The Office of Foresight, is to preuent, folowyng Mis-
chaunces: and (advisedly) to consider, if present Abylytie,
will support an Househoulde, and (according to their
callyng) leave a Portion, to their Posterytie. / In this point, the experience of the Parents, is to be preferred
before the rashe imaginations of the sonne: for the aged
Married, by proofe know, that in time many accidents of mis-
chaunce, will hinder the indesuours of the best husbands.

The office of foresight, is likewise to
in yeares. consider, of the equallitie in yeares,
least the one growing, and the other declining in perfec-
tion, after a while, repent, when remedie comes too late:
the Rose full blowne, seemeth fayre for a time, but wither-
eth much sooner then the tender Bud.

It is the office of foresight, to con-
ider of the equallitie of bringing vp,
least a dluersity in manners, betweene the married, make
a deuision of desires: for Spannyels and Curren, hardly
live together without snarling.

And it is the office of foresight, to con-
see that there be a consent in Religion,
betweene the marryed, for if theyr loue be not grafted in
theyr soules, it is like theyr Marriage will be infyrmed,
with the defects of the body.

The office of Free choise, is the roote
or foundation of Marriage, which consisteth
only in the satisfaction of fancie: for
where the fancie is not pleased, all the perfections of the
world, cannot force looue, and where the fancie delighteth, many defects are perfected, or tollerated among the Marryed.

When Marriage is solemnized, there are many things to be obserued on the parte bothe of the husband and the Wife.

The Husband is to consider, his house is a petty Common wealth, whereof himselfe is cheefe, and his Seruaunts Subjects: therefore, for the welfare bothe of himselfe and householde, it is needefull, that he set downe such orders, as God may be gloryfied, himselfe profitably serued, the good seruaunt well rewarded, the euill chastened, and the neighbour pleased: And as it is the Husbands office, to set downe these orders, so it is the Wiues dutie to see them executed. / 

The charge of the Husband, is to get abroade for the prouision of his house-thinges a-broade: and the Wife is bounde to spare at home, towards the maintenance of her children.

The office of the Husband, is to see his ground Tilled, his Cattell cherished, his fences sound, his labourers worke, and their wages paide.

The dutie of the wife is to see her charge is Garden weeded, her Vines cut, and in her huswiery orchard her fruite Trees pruned: within doores her house well ordered, her Maidens busied, her
Children instructed, the freend intertained, and the Tables well furnished. And in this Oecomomie, many women haue so excelled, as Socrates affirmeth: that he Morall Philosophie to be learned by women. then naturall reason of Anaxagoras and Archelaus: wherein Socrates testifyeth no more then theyr worthy sexe deserueth: for many Women gouerne theyr Families with such Prudence, Temperance, Pietie, and other commendable vertues, as may well instruct the wisest.

The Husband ought to beware, that in Laciuous talke to be shunned of the husband. the presence of his wife, he vseth no filthie lascious talke: for besides the witenesse of his owne indiscretion, he maketh her a passage for many an vnhappy thought.

The Wife ought to be nice, in occasion of suspition, for her husband that see'th open cause of mistrust cannot but feare, that in secret, he receiueth iniurie: and Ielowsie though she proceedes from exceeding loue, yet is she the greatest enemie of the Married.

The Husband is bound to keepe his wife Comelye apparell the husband should giue his wife. in ciuill and comely apparell, as well to make her seeme beautifull vnto himselfe, as to present the reproche of the neighbour: for this hath beene an auncient custome among the Romaines, and it is to be feared, that if the Husband
breake it, to spare his Purse, the Wife will repayre it, though she gage her person.

The Wife that will please her Husband, and make a great shewe of a little, though her Gownes be cleane lynnen commendable in a wife, plaine, in her lynnen she must be curious and fine: for otherwise, / were she attyred all in Silke: if her sleeues, Partlet and other Linnen be coorse, torne, or sluttishly washed, she shall neither be praysed of straungers, nor delight her Husband.

The Husband, after householde iarres, must beware if the Wife seeme to be sorie, he ought not to be sullen: for if shee perceiue him of a frowarde nature, it is like in other suche squares, she wilbe negligent to please him.

The Wife, if she offend her husband, by some ignoraunt trespasse, she must please him with a louing countenaunce: least if he finde her of a crooked condition, he will take delight to crosse her with continuall foule vsage.

The olde Husband, is to accompany his young Wife with graue Matrons, and to set her foorth with costly ciuill attyre, that seeing the reuerence and honour that is giuen her for her Husbandes grauitie, she will studdie how to please him, though she displease her owne disposition.
A regarde for an olde mans young wyfe. The younge Wife that hath an olde Husband, is bound to make much of him at home: for the reputation she receaueth in his life, and for the wealth she is like to haue by his deathe: and abroade must be sober in her behauiours, discrete in her talke, and no harkener to young mens tales, least her owne lightnesse, make her openly infamed, where her Husbands imperfections, could cause her but to be secretly suspected.

A regarde for an olde mans young wyfe. The young Husband is to beare with his A regarde for an olde olde Wife, in her will, as well for the reuerence due to her yeares, as for the aduauncement, the loue bringeth to himselfe: least the neighbours terme his Wife an unfortuniate old Woman, and himselfe, a naughtie, frowarde, vile natured young man.

A regarde for a young mans olde wife. The olde Wife, to giue excuse to her dotage, must in open assemblies, commend her young Husband of modest and stailed gouernement: and secretly, to be louingly vsed, must kisse him with Midas lippes: for, if she fyll not / his Purse by fayre meanes, with foule intreatie he will be his owne Caruer: if she complayne, she ioyneth but scorne to her owne mischaunce.

Generally, the Husband ought not to Modest familiaritie not to be forbidden the Wife. to intertaine time, in deuising with the better sorte: for in such ielous restraint, he shall leaue
a suspition, that he intyneth her this open penance, for
some secret trespass, and so both the slander himselfe, and
injurie his wife.

The Wife should have an especiall care,

Light company to be shunned of the Wife.
to shun the company of light Women: for the

multitude, though they can charge her with
no misdemeanour, yet they will condemn her honor, by the
known evils of her companions.

Many other needful directions, may be given to preserve

vntie in Mariage (quoth Segrnor Phyloxenus) too cumbersom
for me to reporte, and too tedious for this honorable com-
pany to heere, whose patience I haue already inured too
much: but finding my error, I ende my tale, and remaine
ready to make satisfaction in some other service.

Sir (quoth Fabritio) the end of your tale, puts vs in
remembrance of our duty and your right, which is for this
honourable favour, to remaine your indebted Servants, to
embrace your counsels, and to commend (and submit our
reasons to,) your learned Censure.

It is your favour and not my merit (quoth Segrnor Phy-
loxenus.)

Sir, (quoth Queene Aurelia) I will bear the blame of
this dayes importuning of you, and you alone shall have the
honour, in granting of my requests, who to the former

ioyneth this one more favour, which is, that you conclude
this your worthy exercise, with some rare Historie at large.
Madam (quoth Segnior Philoxenus) this is the least of your commandements, considering that Histories make mention of thousands, who in their unseparable loves, have sounded the excellency of Marriage, wherefore I obey your pleasure.

The worthy Historie of Phricius and Pieria. Reported by Segnior Phyloexenus.

In the Register of Fame, wherein the Monuments of the vertuous are Cronicled, as presedents for theyr posteritie, I reade, that in the famous Cittie of Miletum in Ionia, as soueraigne Prince and gouernour, there raigned a worthy Duke, called Nebeus, who to comfort and supporte his aged yeares, had to his sonne and onely heayre, Phricius, a young Gentleman of such rare towardlines, as it may be a question, whether he weare more beholding to Nature for the perfections of his body, to Vertue for the qualities of his minde, or to Fortune in suffering him to be so nobly borne.

In Myos, a neighbour Cittie to Miletum, there was also a Prince of much renowne, named Pythes, whose Daughter and heyre, was fayre Pieria, by whose vertues all Ionia was renowned. The auncient enuie betweene the Cittizens of Miletum and Myos, was tourned into amitie: and the open warre betweene Duke Nebeus and the noble Pithes, was peaceably
and honourably ended: All such happie euents, succeeded this following aduenture. Vpon the Feastiuall day of Diana, the Cittizens of Myos, with out the iniurie of Souldiers, might lawfully repayre to Miletum, to sacrifice to Diana, vpon which safe conduct, with many other Ladyes and Gentlewomen of Myos, fayre Pierie waighted on her Mother to Dianas Temple, whose rare beauty was such, as dazeled the eies of the behoulders, like the reflections of a Myrror, placed against the Sunne.

Among many that loued, and few or none that saw pos­sibility of grace, such was the renowne of her chaste dis­daine, young Phrigius beheld Pierie with such a setled eye, / as Dianas Temple sheelded him not against the Arrowes of Loue: but as a wounded Stag, at the first seemeth little dismayde: so Phrigius with an vnappalled cheere, returned to the Dukes Pallace, and as pledge of truce, he sent his heart to Myos. The Ceremonies and Sacrifices of Diana ended, the Warres renued, the wonted Mas­sacres, Murthers, Rapines, and outrageous cruelties practised by the Souldiours of either part: in so much as Lawe gaue place to Armes, equitie to violence, and all publique order was peruer ted, and vpon the point to be destroyed. The Captaines of Myos encouraged theyr Souldiours of the one part: but the Souldiours of Miletum, were driven to com­fort theyr Captaine with a threatening of disgrace. But ah poore Phrigius, what aunswer shouldst thou make? To see thy
Souldiours slaine, and thy Citties spoyled, without proffers of rescue were dishonourable: to bend thy forces against thy owne heart, were unnaturall: to make the best choyse of these two euilles, required leasure: and judgement. And therefore aduisedly to consider of his estate, at this time Phrigius satisfied his Souldiours with hope of some speedy venturous exployte, and daungered not his enemies, 'ith the proffer of any violence: so that either power kept their trenches peaceably, but yet with this indifferent perryll, that they attended oportunitie, to make the one Conquerors, and the other Captiues: for the long Ciuill contention, had now made the estate of either as desperate, as the fortunes of two that haue their subsantaunce vpon the chaunce of Dice, the one to haue all, the other to be vndoone.

When Phrieius had with slender hope thus quieted the acclamations of the people, he retyred himselfe into a solitary Chamber, to be the sole companion of his outragious passions, with whom he thus deuised.

Ah trayterous eyes, betrayers of my whole body, the scourge of Miletum, and enymies of my honour: the vengeaunce of Oedippus is too gentle for your injuries: what doost thou say? oh blasphemos tongue, riuall of / humanitie, callumner of Beautie, and hinderer of thy countryes peace: thou reprocher of vertue, and Phrigius welfare: know to thy shame, the perfection of my eyes haue constantly behelde Pieria, whose deuine beauties, emblemed
in humaine shape, dazeleth the youngest sight in Ionis:
Then to reuile them thus, thou tyrannisiest nature: to de-
maunde why I loue and serue Beautie, thy question is blinde,
and deservueth a double aunswer: But aye me, though my eyes,
and Loue, haue doone but what is iust, Fortune hath dealt
too rigourously with me, to render my heart Captiue to his
Daughter, who is the riuall of my father: what hope may I
gie to my afflictions? when possibility of comfort is taken
away: the Parents are ready to sheath their Swords in one an
others entrayles: is it then like, the Children shall imbrase
a mutuall affection? O no: for though mylde Venus consent
that they loue, wrathfull Mars wyll seuer theyr affection.

O cruell Warre, thou art not vnproperly
called the scourge of God, for in thee is
contayned a greater vengeaunce then might be imagined by man: thou armest the Sonne against the
Father, the Vncle against the Nephew, the Subiect against
his Soueraigne: Thy Drinke is blood, thy foode the flesh
of men: thy Fiers are flaming Citties: thy pleasures,
spoyling of Widdowes, rauighment of Virgins, subuertion
of Lawes and publique benefit: thy Judges, Tyrannie and
Injustice: and where thou remaynest, her knownen enemy is
not so daungerous, as the fayned freend.

But why exclaime I of Warre, who double Crowned Alexander
with the ritches of Asia and Affrica? who honoured Caesar,
with imperiall triumphes? and rewarded Hannibal, for the
trauailes of his life, with renowne after death? by whom
Millions of men, are registred in the life Booke of Fame:
and thorough whom, Phrigius giueth expectation of benefit
unto his Countrey, comfort to his aged Father, and honour
to his posteritie.

I receyued my wounde in the tyme of peace, nay in the
Temple of Điana: shall I then exclayme of / Peace, and
vpbrayde Chastitie: fowle fall the heart that should
moue, and shame worne the tongue that pronounceth such
blasphemie: O blessed Peace, thou fast chainest Treason,
Tirannie, Further, Theft, and Wrathe, with all disturbers
of common tranquillitie, and in the hyest
dignities, placest Justice, Pietie, Temperance, Concorde
and Loue, with many
other Morall vertues, by whom the lewde are chastened, the
good are cherished, and Common weales prosper and florish.
O Chastitie, thy diuine vertues deserue a better Trumpet,
then my iniurious tongue: thy excellencie is written in the
browe of Pieria. And is Pieria the Deputie of Điana? 0 yes:
and Phrigius the seruaunt of Venus? too true: it is then
impossible they should agree in affection? yea sure. O un-
fortunate Phrigius, through Peace which receuiedst thy
wound, before Đianas Aulter, and by cruell Warre art sep-
erated from the Surgion that should cure thee. These sundrye
conflicts Phrigius had with his bitter passions, which pur-
sued theyr aduantage, with such thorny feares, as if he had
not beene suddenly succoured, by the advise and comfort of Lorde Miletus, a fauoured Counseller to Duke Nebeus, and an assured freend to his sonne Phrigius, he had beene like to haue yeelded to Dispaire. Miletus was glad to see him thus affected, and sorry to behold him so dangerously afflicted: for in this loue he foresawe an end, of the auncient enuie and enmitie, betwene the Cittizens of Mile-
tum, and Myos: whose ciuill Fraies, had buried more young men in the Fieldes, then aged in the Churches and Church-
yardes. Therefore to confirme his affection, and to comfort him with hope: Lord Phrigius quoth he, to blame your affec-
tion were cruelty and no sound counsell: for you loue Pieria, the Parragon of the worlde, to discomfort you with an im-
possibilitie of her fauour, were cleane against the possi-
bilitie of your fortune: for besides that, your person al-
luringly pleaseth, your authorities commaund: yea Pithes
cannot but rejoyce, Pieria consent, and all Myos desire
is to solemnize this Mariage. /

My selfe, and the grauer sort of the counsell, will
motion the matter to the Duke your father, who I trust wil holde the affection of his sonne, rather to proceede from the iustice of Diana, then the iniurie of Cupid. Who re-
garding the zelous offeringes of Pieria, agreed that you shoulde be wounded, that Pieria might haue the honour to
cure you, in whose vertues, all Ionia hopeth to be blessed. Therefore, to make your affection known, in some pleasing
Letter, to Pieria commend your service, and to deal with both your fathers, refer the care to mee: How sweete the smallest-hope of grace is to a condemned man? or the leaste woorde of comfort, from the Phisition, to the infirmed pa-tient: the soden chaunge of Phrigius mone, truely mani-festeth: who nowe began to looke cheerfully, and with hope appeased his passions: so that imbrasing Miletus, he committed his life to the fortune of his discretion: and while his passion was quicke, hee presented both loue and service to Pieria, in this following letter.

Phrigius Letter to Pieria.

Faire Pieria, sith it is a common thing to loue: and a miracle to subdue affection, let it not seeme strange, that I am slave to your bewtie, nor wounder though I sue for grace. The wounded Lion, prostrateth himselfe at the feete of a man: the sicke, complayneith, to the Phisition: and (charged with more tormentes) the louer, is inforced to seeke comfort of his Mistresse. To prove that I loue, needeth no other testimony, then the witnes of your rare perfections, and to giue me life is the only work of your pittie. Wherfore (Madame) since the Vertue of your eye, hath drawen away my heart, as the Adamant doeth the steele, I beseech you that my hartlesse bodie may so liue by your ruth, as I may haue strength (as well as wil) to do you seruice: and let it
suffice for more honor of your triumphant, that by the power of beutie, your vertues haue achiued, a more glorious conquest, then might the whole strength of MYOS, and whiche is more, of a puissant / enemie, you haue made so perfect a friende, as Phrygius, shall hold him self in no fortune, so happie, as to encounter with the oportunytie, to do Pieria, and her fauourers service, or their enemies damage: If which amendes, may repayre all Injuries past, I shall hould, the Safecundict blessed, that licensed you to enter Myletum: If greater ransom be demaunded, it must be my life: which (if it be your wyll) shall foorth with be sacrificed, notwithstandinge, in such crueltie, Dianas Temple shalbe prophaned, before whose Aulter, I receiued my wound from the eyes of fayre Pieria: but houldynge it vnpossible, that a stonie harte, may bee enemie to so manye Graces as liue in your face: I Balme my woundes, with hope that I kisse your gracious hand: and that your Aunswere wyll returne an acceptaunce of service.

He, whose hart waighteth on your beautie.

PHRIGIVS.

This Letter sealed and subscribed: To fayre Pieria, Tryumph after victorie: was deliuered vnto a trustie Messenger: who (hauing Safecunduict, to passe through both the Armies) in good houre, arriued at Prince Pythes
Pallace: and in the presence of her Mother and other friends reuerently kissyng the same, delievered Pieria, with Phrygius louyng commendations, his letter. Who so in the Spryngtime, in one Moment had seene rayne and Sunshine, might againe beholde the lyke chaunge in Pierias troubled countenance: who found no lesse Ioye in reading the Letter, then cause of wonder, in beholding the superscription, who (by the consent of Diana, to bring peace into Myletum) was by loue, with the selfe same Arrowe, and at one instant wounded in as deepe 5 Affection, as Phrygius: notwithstandynge, bounde to no des­ire so muche, as to the Direction of her Parentes, she shew­ed them this Letter: who weerie of the warres: and embrac­ynge this meane of peace: After they had advisedly consider­ed the Contentes: to conforte Phrygius, without inurie to 10 Pierias chaste behauiour: in her name, they returned this Aunswere. /

PIERIAS Answer to PHRIGIVS Letter.

SIR PHRIGIVS, I receiued your Letter, and as I confesse, that your prayses, so far passe my meryt, as I wunder at the error of your Judgement: so, I doubt whither so hon­ourable a personage, as your Lordship, can yeelde your ser­vice, to so meane a Lady: or if loue were of that power, whether you woulde obey, to bee Seruante to her, whose Fathers ryuall, your parentes, and you are: but on the 20 other part: I entertayne a faint hope, that you are not
so much enemie to your honor, as to leaue in your Aduersaries possession, a Monument of Dissimulation: Vpon which warant, and your free offer of seruice: I bind you, by a curtuous request, to indeuour to conclude a speedie peace: that I may without danger of Hostilyty repaire to Dianas Temple: In compassyng of which gratious League, you shal receive great glory: the countrey much quiet, and I, whom you wysh such welfare, shalbe bownd to do you any honourable fauour.

PIERIA of MYOS.

This aunswer sealed, and subscribed, To my Lorde Phrygius: deluiered by the handes, and blessed with the louing countenaunce of Pieria, was returned to Phrigius, by his owne messenger: who, after hee had read and reread this Letter (not for that, the Contents, gaue him any assuraunce of Loue: but for because, they commaundde an imployment of Seruice) hee comforted his Spirit, with hope, that his indeuour in this charge, shoulde, both reaue all doubte, of dissimulation, by hym, and smoothe Pierias Browe, of Chaste disdayne: and to further a happy ende of the Countries calamitie: In the beginnyng of Phrigius contentment, Lorde Miletus had so dealt in these affaires, as in shorts time Duke Nebeus, and Prince Pythes came to parle of peace: and while the Counsels of either parte, considered vpon the Articles of agreement: Safecundit of Trafick, was geuen to the Inhabitants of either Citie.
How sweete the friendly encounters, of these ancienete enemies were: is the office of him, that hath beene scour- / ged with warres: who, though they were but in the estate of répriued men, yet the hope of assured peace lightned their hartes of former sorrowe, and replenished the place with gladnesse.

Faire Pieria, nowe safely repaired to the Aulters of Diana: and Phrygius, more of desire, to salute his Mistris, then of zeale to sacrifice, to Chastetie: fayned many Deuotions, to visit her Temple: where these Louers, for the reuereence they bare to the place, forbare to encounter in any speeche of Louse: Yet if Diana, wolde haue publyshed their thoughts, shee shoulde haue confessed, that the most deuotionate of them both, in their hartes, honoured Iuno, in the eye of her owne Image and Aulters. But Diana, though shee be the Soueraigne of single Nimphes: yet is she friende to Iuno, and the Chast Married: and only enemie, to Venus and the wanton sort: so that shee tooke in worth, this light trespass: yea, held her self honoured, that her sacred Temple, should bee the originall cause of Myletum and Myos, peace and amytie: and the ende of their auncient enuy, and enmitie. Wherfore, to conclude, the begun agreement, she sent Concorde and Charitie, to chayne vp Grudge, and Dissention.

Duke Nebeus and Prince Pythes, freed from the vexation of these furies, with affable and friendly intertainment,
reasoned of their affayres: and while the Parents parled of their common profit: the Children, upon lawfull opportunities, deuyed of their pryuate Loues: but yet with suche a dutifull regarde, of their friendes consent, that although their hartes were lynked together, by free choyce, the clapping of hands was referred to the foresight of Parentes: who burying former iniuries, in the Caue of Obliution, made an Edict of Amyty, sealed, and strengthned, with the Marriage of Phrygius and Pieria, Heires of eithers renowne and dignytie. Beholde here the worke of Loue, The power of vertuous Loue. The wrath and stormes of war, is turned to calm and temperate peace: the blossoms of enraytie are altered into fruts of amyty: and the roote of mal­lice, grown to the tree of pitie. / The Nobles in hon­our of this Mariage, lauisht out their treasure, in all their triumphes and showes to be in good equipage. The meaner Gentlemen, by exceeding cost, learned by experience, how afterwarde to spare. The Citizens with giftes of great Emprice, presented their dutiful affections. The learned eternised this marriage peace, in Tables of Memorie. The Cleargy song Himnes of ioy, The common people ronge the Belles, and euerie sorte showed some token of delight. So that Phrigius and Pieria, after the deathes of their aged fathers, were crowned with the dignities of Myletum and Mvos, and all their happie life, were honoured with these
acclamations of their subjectes. Live, blessed Princes: the appeasers of Jupiters wrathe, by whome War, the Monster of humanitie, is fast cheynd: And peace the soueraigne of morall vertues, Triumpheth in the Capitales of IONIA. Live blessed princes, and long enjoye the heartes of your subjectes. In your vertues who have multiplied wealth; and to doe you service are readie to spende their liues.

This zeale and reuerence of their subjectes, Phrigeus and Pieria, manie yeares possessed, betweene whome there was such equallitie in disposition, as fortune knew not, by anie accident of ioye, or mishance, howe to seuer their desires. And when the time came, that the heauens (enuying the glorie of the earth, in possessing this diuine cupple) charged nature, to render their right. Who obeying the will of Ioue, sent sickenes to summon both Phrigeus, and Pieria, and licensed death to doe his worst. And (as there yet remaineth an opinion in Miletum) as their loues began in one houre, so their liues ended in one momente: whose spirites Metamorphosed, into white Turtles, tooke their flight, towardes that heauenly Paradise. Where I wish all faithfull louers, and this louely companie, abiding places.

Segnior Philoxenus, by the vertue of this days exercise, the onely travell of his learned wit, so raysed the heartes of the companie, with the desire of Mariage, that Lucia Bella, who, in the beginning of Christmass, was / deter- myned to have beene a vestall Nunne, now confessed that
they were enemies to Nature, and not worthy the society of men, which scandalised, or scorned this sacred Institution. The rest of this honorable company, by plausible speeches, confirmed Lucia Bellas opinion, or by silence shewed a willing consent. And to conclude the exercise, (quoth Queene Aurelia,) Segnior Philoxenus, your sweet vertues, have described so deuyne a Paradice, as our soules cannot, but long, after this holy Institution, and our hartes honour your perfections, by whose bountie this company is not onely highly intertained, but by your most precious treasures richly enriched. Madam (quoth hee) the vertue you speake of, belongeth to Mariage: the benifit to this gracious assembly: and the bare words, to Phyloxenus. Such bare wordes (quoth Fabritio) deserve to be registred amonge the lyfe deeds of Memorie.

Vpon this Judgment, Queene Aurelia, arose, and the company performyng the office of reuerent curtesy, returned into the great Chamber to salute some other of the New yeeres Pleasures.
The Device of a Stately Show, and
Mask, the seventh Nyghte, by
Segnior PHILOXENVS, to
honoure Queene AVRE-
LIA, and the oth-
er Ladies and
Gentlewomen.

Vppon Newe yeeres daye at Night, about nine of the Clocke,
in an inclosed place in the great Hall: after Queene Aurelia,
and her chosen attendants, had daunced certein solemne Al-
maynes, appeared a hye Mountain, the Forestery wherof, was
of faire Bay Trees, Pomcranate, Lymons, Oranges, Date Trees,
and other fruites of most pleasure: among the Mossy Rocks
appeared Snailes, Lysards, Moles, Frogs, Greshoppers, and
such lyke vnuenymus vermin, and by the fountaines, which
run aslant the side of the Mountain, Lions, Unicorns, Ele-
phants, Camelions, Camels and other beasts of honor: as if
they were appointed by Nature, to garde those sacred streames,
from being troubled with the raskall multitude of Cattel,
which domesticall desart, was perfected with such art, as
nature confessed her ex- / cellent cunning, to be van-
quished by mans industrie. This Mountaine which resembled,
some wildernes in Arabia, dewed with the pleasant springs
of Africa, by a still motion, remoued towards the vpper
end of the hall, into the ful presence of Queene Aurelia,
and the most statly company. In the mydst of this Mountaine was an Arbor of sweete Eglantine, intercoursed with Roses, and fully shadowed with the spreadinge Branches, of the purpled Vine: in which, vpon a statly throne sate Diana attired all in whyte, and at her feete weare the nyne Muses, clothed in seuerall colours, according to their seueral qualityes, sounding heauenly harmony, both with voice and instrument: out of this arbor sprang a Bay Tree, in which was the Hyen, which at pleasure being both Male and Female, expressed the ful power of vertue: who though shee hath the forme and habit of a woman, yet is her essentiaall substance compounded of both kindes: At the foote of this Hil, was the Monster Enuy armed with fire and sword, to hinder their passage, which adventred to clime the Mount: a forest Nimph clad all in flowers, in a short speech, declared, that Diana, and the Muses, who in the golden age, had their Palaces, in the Forrests, Mountaines, and riuers of pleasure, through out the whole world: now by the injury of time, were driuen to their sanctuary of Parnassus: at the foote wherof the Monster Enuy kept, to hinder the passages of such as attempted with their renown, to set those Ladies at lyberty: who hering by fame, the glory of this honorable company, were arieu by hope, that the vertu of some of the troupe, should redeeme them from captiuytie, and therfore, she summoned the Knightes present, to make tryall of their vallors, and the Ladies of their vertues: whiche saide, she
retired back into the Mountaine: The Gentlemen and Ladies, hauing a cunning foreknowlege of the intent of this show armed themselves, with sundry attempts to overcome this Monster. Soranso, Dondolo, Ismarito, and Fallero, drew their rapiers, and assailed Enuy, but dry blowes auailed not: so that they were conquered, and committed to the gayle of Tediusnesse. Maria Belochy, Franceschina Sancta, Lucia Bella, Helena Dulce, and other Ladies, and Damosels, in- dueored to charme hym, with the sweete sounde, and Heauen- lye / impressions of Musick. But Enuy more warie then Argus, and lesse pitifull then the Tormenters of Hell: the first whereof, was overcame with Inachus Oten Pipe: the other moued to ruthe with Orpheus passionate Musick (to show himselfe composed of all the vennom of Hell) coulde not bee conquered, by the sharp swords of the Knightes, nor would not be intreated with the sugred Harmonie of the faier Ladies: But amidst this Monsters Triumphes, there was a voyce heard in the Mountayne: Non vi, sed virtute: Whervpon, Queene Aurelia, with a Myrrour, deuised by Segnior Philoxenus, peaceably, made towards Enuie: whiche Monster, presumyng of his force, lifted his Club against this vertuous Dame: who, by the reflections of the Concaue Super­ ficies, of this Myrrour, daunted with the feare of his own weapon, imagining that he stroke him selfe, recoyled backe with such haste, as he fell downe: Whervpon, Segnior Philoxenus,
seasyng on his Club, and laying him on, therwith, said:
As Phallaris, dyd to Perillus: die with the weapon, thou
preparst for other.

In Triumph of this glorious Victorie, Diana sent down
5 the Nymph Chlora, to salute Queene Aurelia, with this
Present: which was a Shield, wherein was quartred, four
severall Honours.

The first. VERT: A looking Glasse of Christall.
The second. AZVRE: a Payre of Ballance, Argent.
The third. OR: a Piller of Porphier.
The fourth. Argent: a standing Cup of Ruby Rock.

The Muses them selves, came also downe, and crowned her
with a Garland of Roses, parted, perpale, ARGENT, and GVLES:
and electing her for their Soueraign, to comfort the five
15 Knights that were discomforted by ENVY, two and two leading
a Knight, between them, daunced a statly Almain, of XV.
which ended: thei bestowed a fauor, and certain Latin verses,
upon every one of the Knights: and returned vnto their
Mount. The Siluer Pen, and Verses deliuered by VRANIE to
20 ISMARITO, stand in the forefront of this Booke: the rest,
for that they were proper vnto them selves, and impertinent
for this matter, I omit: By this time, the Cock was ready to
sing his midnight song: and the company (fully satisfied
with pleasure) departed vnto their lodgings, to spende the
25 rest of the night in Contemplation and sleepe.

FINIS.
PRESS VARIANTS IN Q (1582)

In the following, the variant before the bracket is that incorporated in the present text; it is therefore the corrected, second state reading of the original 1582 edition. The variant after the bracket is the uncorrected, first state reading.

Copies collated: CSH (Henry E. Huntington Library), NNP (Pierpont Morgan Library), IU (University of Illinois Library), DFO (Folger Library: Wm. Crawford--Thos. McKee copy), DFO² (another copy), DFO³ (Sir Ralph Harmsworth copy).

Sheet B (inner forme) ¹⁻³
Corrected: NNP, IU, DFO
Uncorrected: CSH

Sig. B1.

v
57.7 won ] one

Sig. B2.

r
58.9 any ] my

Sig. B4.

r
64.23 expect ] except

250
Sheet P (outer forme)

Corrected: NNP, IU, CSmH, DFo

Uncorrected: DFo

Sig. P1.

174.18 and ] omitted

Sig. P3.

180.13 Intendment ] Intenment

Sig. P4.

184.11 all passions ] at passion
184.23 their . . . chastē ] this . . . chasten

Sheet V (inner forme)

Corrected: NNP, IU, CSmH, DFo, DFo

Uncorrected: DFo

Sig. V4.

211.14 Tithon ] Titan
211.17 shrill ] still
SUBSTANTIVE EMENDATIONS

In the following, the reading before the bracket is the emendation included in this edition; the reading after is the uncorrected reading of the 1582 edition.

74.12 ben needed ] needed. The compositor apparently omitted "ben," since balance and sense seem to demand it.

76.15 other ] ouer. The word "ouer" is an obvious error; the preceding lines use "other" in the same construction.

89.19 to ] to to. This repetition is not justified by the context: the other gentlemen have not been out of grace with the women as Doctor Mossenigo has.

109.25 disinheairited ] disheairited. The uncorrected "disheairited" is divided after the first syllable in order to begin a new line. This fact, together with the phrase following--"bothe disinheairited"--suggests that the syllable "in" has been mistakenly omitted. It is also noteworthy that the word "dis-
inheritaunce" occurs in 1. 2 of the same page (and in the same forme).

116.21 as well for ] as. Some omission seems to have occurred here. For a similar construction, see page 230, line 10.

118.6 for as ] for a. The word "as" is necessary as part of the construction "for as . . . so . . . "

128.2 had ] had not. Because the words "had not" occur twice in this sentence, it seems more likely that the compositor mistakenly repeated "not" than that he read "possible" for "impossible."

137.17 Gentleman ] Gentlemen. In the context of this passage, "Gentlemen" is obviously in error.

150.2 he was ] and was. It is possible that "and was" was intended to compound with the clause "as he was mynded" in the preceding sentence. But, given the introductory clause "And taking. . . ." this seems unlikely.

157.m Prerogatiues ] Prerogatiue. The use of the singular here conflicts with the use of the plural in lines 6-7.

161.10 Andrugios ] Andrugio. The possessive of "Andrugio" is spelled elsewhere in the same forme with the ending "-es." It is more likely, however, that the "s" was simply
omitted, especially since the next page contains both forms of the possessive. For these readings, see page 155, lines 11 and 16, page 161, line 20, and page 162, line 18.

168.14 be satisfied ] satisfied. Since "satisfied" in both the preceding and succeeding sentences is used with an auxiliary, the same form would seem to be necessary here.

168.18 Aye ] I. The spelling "I" in this passage is a misleading oddity of very little significance, and so I have changed it to clarify the sense.

183.21 through ] though. The word "though" is an obvious mistake.

223.7 vnhappye ] happye. Although the first word of X4 is "happye," the catchword at the end of the previous page is "vnhap-" and better fits the parallelism. This passage is also a translation from the French, and the word corresponding to this one is "infortunée." See note on p. 222.7 ff.

231.7 will ] well. The word "well" clearly conflicts with the sense of this passage.
EMENDATIONS OF ACCIDENTALS

In the following, the reading before the bracket is the emendation incorporated in the present edition; the reading after is that of the 1582 edition. The symbol (/) stands for the end of a line; the abbreviation (m.) means that a reading occurs in a marginal note.

42.9 Interpretation ] Interpretatio
   .22 aduauncement ] aduauncemēt
43.10 beleue) vppon ] beleue vppon
   .15 Monument ] Momumēt
   .16 taken ] take
46.13 consider ] cōsider
   .23 thee wherin ] thee, wherin
   .24 reuerent ] reuerēt
47.13 Sancta ] Santa
   .17 Gentlewoman ] Gentlewoma
   .21 man ] ma
   .24 with all ] withall
   .25 Author: I ] Aucthor. I
48.22 commend ] comend
49.5 ours, / So ] ours / So
   .7 Judgement ] Iudgemenēt

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art. / No ] art / No
frost. / Suche ] frost / Suche
th'abuse. / Such ] th'abuse / Such
consent: / Vnequall ] consët / Vnequall
sinne, which ] sinne, which
afyre ] a fyre
smoke: / The ] smoke / The
shoke: ] shoke:
renowne, / Vpon ] renowne / Vpon
nam'd ] nam d
shielded is, by ] shielded, is by
Aestas ] aestas
Retrogradation ] Retrogradatio
walle : assuryng ] walle, assuryng
to ] too
Phyloxenus. . . . Pallace,) ] Phyloxenus) . . . Pallace,
comming ] coming
acquaintance ] acquaintance
Gentleman. ] Gentleman,
Countries ] Conntries
mallyce. ] mallyce,
Diamond ] Diamöd
commanded ] cömanded
Gentleman ] Gentlemä
certenly ] certertenly
behauyours] behauyours
men] me
Duchmen] Duch /men
vsed] vbsd
Gentleman] Gentlem—a
admiraion] admiraion
attendaunce] at tendaunce
Segnior] Seg.
committed] cōmitted
Queene] queene
self. Where] self: where
(quoth Aurelia?) At] quoth Aurelia? at
Well] well
reward. And] reward: &
(quoth I] quoth I
lyue. Well] lyue: well
Misterisse, befor] Misterisse. befor
bounde] bonnde
every] eurey
too] to
priuledge] priueldge
Sanota] sancta
pleasurs.] pleasurs
wits.] wits
fyre.] fyre
imbrace.] imbrace.
fight,] fight
.20 contemplation ] contemplatio
.21 motion ] motio
.21 company ] company
70.3 heauens. ] heauens
.13 parents ] parents
.13 affection ] affectio
.14 frends. ] frends
.19 wantonnesse ] wantonesse
.20 the ] y
.21 defended ] defeuded
.22 conclusion ] conclusio
71.1 Cannons ] Canons
.3 Franceschina,) ] Franceschina
.9 instruction. ] instruction
.22-23 questions ] questiōs
.26 Subject ] Subieat
.26 studying ] studing
72.13 commaund ] commaund
.22 woman ] woman
73.4 to ] too
.13 Marriage. ] Marriage
74.12 needed. ] needed
.13 geuen, was ] geuen; was
75.1 Cleargie ] Clea-
.13 mariadge. ] mariadge,
meane, ... she) ] meane) ... she,

opinion ] opinion

thousands ] thousands

children ] children

lyfe. ] lyfe,

Vechio ] Vechio

condempned ] condempned

Contentment ] Contentment

with all ] with / all

Statutes ] Statutes

Fabritios ] Fabritios

dispositions, only ] dispositions: only

commending ] commeding

number ] number

testimonie ] testimonie

by your ] by: your

Judgement ] Judgement

Gentlewomen ] Gentlewomen

Mossenigos ] mossenigos

Ophella ] Ophella

thought, at ] thought / at

Faliero ] Faliero

Ophella ] Ophela

too to ] to to

euermore ] euermore / euermore
reuerence: The reuerence. The
violently. violently
commeth cometh
would'rst woul'dst
Musick: The Musick. The
a a
Musick: As Musick. As
tongue tougue
presumption presumptio
repentance repentace
pardon pardo
questions questiōs
revenge revenge
expounded expouded
places: The places. The
die in,) die, in)
woman woma
death: I death. I
offence, the offence: the
whipped, among whipped: among
Thisbie, Romeus Thisbie. / Romeus
discription discriptio
Children Childre
reasons. ] reasôns

who, althoughhe ] who (althoughhe

of nature ] of of nature

friende: as . . . possessed, as ] friende,
as . . . possessed: as

reporter ] eporter

reputation ] reputatio

aware ] a ware

not,) yet ] not, yet)

An ] Au

Maliporto ] Maliperio

Strangers ] Strâgers

common ] commô

miscontentment: Twentie ] miscontentment

Twentie

with all the ] withall; the

Goulde. ] Goulde,

Jupiter ] Jubiter

Chamber ] Camber

service, then ] service: then

liue: I ] liue. I

to ] too

Imagination ] Imaginatio

insomuch ] inso much

away ] a / way

kisse. ] kisse
imbracamens] imbracemēts
condemned] condēned
bounden] boundē
reuerence] reuerēce
dishonour, and] dishonour? and
sorrow,] sorrow
friendes: To] friendes. To
aduise: Besides] aduise. Besides
Don dolo] Don Dolo
instructeth] instruc- / eth
will, for] will (for
Mountibanks] Mountibāks
deceyue] deceyne
of] off
true (quoth] (true quoth
retayne] retayno
that her] that) her
abedde] a bedde
commendeth] cō mendeth
Cienta: In] Cienta. In
Gentlemen] Gentlemē
wound] wūd
adewe] a dewe
intombed: There] intombed. There
Appenine] Appeniue
Night, after] Night / after,
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150.11 fayre, yonge \( \rightarrow \) fayre / yonge

151.19 aduenged \( \rightarrow \) adnenged

153. m subtilly \( \rightarrow \) subilly
       . m simply. \( \rightarrow \) simply.
       .24 Vechio,) \( \rightarrow \) Vechio,
       . m Womens \( \rightarrow \) Womès

154. m Commedie \( \rightarrow \) Cõmedie

155.3 committed \( \rightarrow \) comitted
       .19 voutchsafe mee \( \rightarrow \) voutchsafe, mee

156. m is more \( \rightarrow \) is mors
       .3 knoweth:) \( \rightarrow \) knoweth.)
       .13 Rape: In \( \rightarrow \) Rape. In
       . m degre. \( \rightarrow \) degre

157.17 to \( \rightarrow \) too

158.8 lewde \( \rightarrow \) lewve
       .20 to yealde \( \rightarrow \) too yealde
       . m fortune, \( \rightarrow \) fortune,

160.11 (quoth Andrugio,) \( \rightarrow \) (quoth Andrugio,

161. m kys. \( \rightarrow \) kys
       .12 iniurie, vertuous \( \rightarrow \) iniurie: veruous

162. m Ingratitude. \( \rightarrow \) Ingratitude,
       . m nature. \( \rightarrow \) nature
       . m present. \( \rightarrow \) present

163.8 too \( \rightarrow \) to

164. m pollyce. \( \rightarrow \) pollye
       . m grace. \( \rightarrow \) grace
165.7 judgement ] iudgement
.m Cassandra. ] Cassandra,
.m Prince. ] Prince,
166.m Officers ] Officerr
168.9 to ] too
.11 (possibly) ] (possibly
.15 reuied ] reuined
.16 Hermyt,) ] Hermyt,
170.2 Aurelia,] there ] Aurelia, there
.6 too ] to
171.6 away:) Aluisa ] away.) Aluisa
.7 Vechio ] vechio
.13 betweene ] betweeue
.15 Laodice ] Loadice
172.6 Trista,) ] Trista.
.8 Gentlewomen ] Gentlewome
.m compared ] cōpared
173.12 holden ] holde
.m Cap. ] Cap,
.16 Madame, . . . (quoth ] Madame (with your
favour, quoth
.25-26 askaunse ] a skause
174.8 reasons,] yet ] reasons, yet
.11 substaunce ] substauce
.14 too . . . too ] too . . . to
175.1 honourable ] houourable
tiranie . . . Sonnes:) ] tiranie) . . .

Sonnes:

 bound ] bōd
 sword. ] sword

contentions. ] contentions

off ] of

man ] mā

contemplate ] cōtemplate

on ] one

curbed, to behould ] curbed: to behould

heathen ] heathē

men ] mē

Christall ] Chrstall

body. ] body

off ] of

sighe (at their owne mischaunce,) but not
chasten ] (sighe at their one mischaunce,
but) not chastē

Meta. ] Meta-

becommeth ] becometh

Commendation ] Commendatiō

basenes: ] basenes?
greeuous ] greeuons

goodnesse. ] goodnesse,

remembrance ] remembrance

becommeth ] becometh
188.9 conceiue [coceiue
.19 recompence [recopence
.20-21 example [example
.21 continual [continual
.23 bondage [bodage
189.3 when [whē
.m Loue. [Loue
.18 abed [a bed
.21 Cotages [Cotages
.21 euen ... man [eue... mana
.22 compasse [copasse
190.m Defence, [Defence.
.24 number [nuber
.m Reprooфе, [Reprooфе.
191.m A woman [A woma
192.15 of [off
193.9 Don Dolos [Don Dolos
.14 Dondolo [Don Dolo
.24 Dondolos [Don Dolos
.26 judgment [judgment
194.1 Brethren [Brethren
.4 too [to
.8 shee:) [shee.)
.17 slander [slander
.17 reputation [reputation
195.3 subsaunce [subsuane

conditions ] coditions
Reprofe, ] Reprofe.
hurtfull: ] hurtfull,
not ] uot
whereas, ] where, as
Husband, may ] Husband. may
disposition ] dispositio
Italian, Amadis ] Italian. Amadis
remembrance ] remebrance
commendation ] comedation
wemen ] weme
Reproof, ] Reprofe.
Summer ] Sumer
man ] ma
comfort. ] confort /
Dondolo ] Doudolo
of ] of of
woman ] woma
controuersies ] controuer- / uersies
Woman ] Woma
dissimulation, (quoth ] dissimulation. (quoth
Death, is ] Death? is
therfore, ] therfore.
Philoxenus ] Philox.
commended ] comended
Trueth in ] Trueth is
211.6  Phrigeus  ] Pyrigeus
       .15  Drummes  ] Drūmes
       .25  owne  ] one

212.2  affection  ] affectio
       .3  Chamber:  Ianus  ] Chamber. Ianus

212.13  liuely  ] liuelely

213.6  founders  ] fouders
       .6  auncient  ] auncient

214.3  (withall)  ] (withall
       .6  Aurelia, with  ] Aurelia, with

214.8  Disputation  ] Disputation
       .m  hous.  ] hous
       .15  man  ] mā
       .16  adventured  ] adüêtured

215.2-3  beare, / When  ] beare / When
       .3  ouerwhelme  ] onerwhelme
       .8-9  breede. / Sweete  ] breede / Sweete
       .12-13  Golde. / In  ] Golde / In
       .15-16  greeue, / What  ] greeue / What

216.21  contemplating  ] contēplating
       .25  commendation  ] cōmendation

217.20  anew  ] a new

218.23  too  ] to

219.m  life.  ] life
       .m  maried.  ] maried
       .19  substance  ] substāce
220.2 to ] too
221.13 that ] e
.17 abyltie) to ] abyltie (to
.18 Summe ] Summe
222.17 loued ] lo/
.18 abcoue ] abone
.m Admetus Wife. ] Admetus. / Wife.
.26 Augurers ] Angurers
224.15-16 performance ] performace
225.19 to ] too
.m choyce. ] choyce
.24 (aduisedly) to ] (aduisedly to
227.4 on ] one
228.2 Oeconomie ] Oeconmie
.m Philosophie ] Philosophit
.m husband. ] husband
229.1 breake it, to ] breake, it to
.m husband ] husband
.m husband. ] husband
230.9 to ] too
   lippes for
231.14 satisfaction ] satisfaction
.19 reasons to, ) ] reasons, to)
238.12 common ] common
.19 perfections ] perfections
239.10  demaunded  ]  demaunded
         .12  crueltie, Dianas  ]  crueltie. Dianas
         .25  Pythes  ]  Pythes,
240.4  Moment  ]  Moment
         .7  superscription  ]  superscription
         .8  Myletum  ]  Myletum
         .9  wounded  ]  wounded
         .13  peace: After  ]  peace. After
241.5  Hostilyty  ]  Hostilyty
         .6  compassyng  ]  compassyng
241.20  calamitie: In  ]  calamitie: In
244.4  IONIA, Liue  ]  IONIA / Liue
         .13-14  cupple) charged  ]  cupple charged
246.16-17  Elephants, Camelions  ]  Elephants, Camelions
         .21  confessed  ]  confessed
         .21  cunning  ]  cunning
247.19  driuen  ]  driue
         .25  summoned  ]  summoned
248.2  cunning  ]  cunning
         .2  intent  ]  intêt
         .6  committed  ]  committed
249.4  Triumph  ]  Triumph
         .15  discomforted  ]  discomforted
HISTORICAL COLLATION OF
1582 AND 1593 EDITIONS

The two sixteenth century editions are here collated, but not against the present text. The reading before the bracket is that of the 1582 edition in its corrected, second state; the reading after the bracket is that of the 1593 edition. Only substantive and semi-substantive variants are given; changes in punctuation, contractions, and word divisions are not recorded. The symbol (/) stands for the end of a line.

40.iff. An Heptameron . . . ] AVRELIA. The Paragon of pleasure and Princely delights: Contayning The seuen dayes Solace (in Christmas Holy-dayes) of Madona Aurelia, Queene of the Christmas Pastimes, and sundry other wellcourted Gentlemen, and Gentlewomen, in a noble Gentlemans Pallace. A worke most sweetely intercoursed (in ciuill and friendly dispu­tations) with many amorous and pleasant Discourses, to delight the Reader: and plentifully garnished with Morall Notes,
to make it profitable to the Regarder.

By G. W. Gent. At London printed, by
Richard Iohnes, 1593.

41.1-18 Ad Mecoenatem . . . ] omitted
42ff. To the right Honourable . . . ] omitted.
46.1-2 Vnto . . . welfare ] To the friendly Readers,
both Gentlemen and Gentlewomen, Wealth
and Welfare

.3 Friendly Reader ] Gentlemen and Gentlewomen
.3 thee ] you
.19 tweluemoneths ] omitted
.20 thou art ] you be
.21 thee ] you
.22 thee ] you
46.23 thee, wherein ] you herein
.23 thee ] you
.25 thee ] you
47.1 thou receiuest ] you receiue
.1 sweete ] omitted
.3 thy ] your
.4 thou mayste ] you may
.7 Bergetto ] Bargetto
.7 thou haste ] you haue
.8 thee ] you
.9 thou shalt ] you shal
.10 a Gentleman ] you Gentlemen
(Courteous Reader) thou haste (Courteous Gentlemen and Gentlewomen) you haue

withall with al
thee you
thee thou shalt be you, you shalbe
thou makest thy you make your

thy your
thou mayest you may
gentle Reader Gentlemen and Gentlewomen
thee mine you friendly
Thine Your
George Whetston G. W.

So, Morall Whetstone, to his Countrey This Morall Author so, to vs he

thundring thundering
naturall kindly
allure allrue
with all withall
twinckling twinkling
largely intercoursed largely and pleasantly intercoursed

The first Dayes exercise Madona Aurelia, her first dayes pleasures
in on
aestas Aestas
I omitted
replyed replying
safecundit safeconduct
Souldiers shoulders
ryaltie royaltie
vesd vsed
Misterisse Mistresses
eurey every
Cauiliero Signior
seales sets
showering showing
bedeweth bedewe
dimneth dimme
pearceth parse
proceedeth proceede
it desrueth desrues
Subieat Subject
studing studying
maketh make
Metamorphos Metamorphosis
GOD God
GOD God
fayre faired
Pans Paris
sighthed sighed
weeped wept
The third Daies Exercise] MADONA AVRELIA,

Her third daies pleasures

pleasure, & of pleasure of

woul'dst wouldst

Doest Doost

drawne drawen
The joye of love, but through inequality of living

equalities of love, but through inequality of living
dores ] doore
Bed Camber ] bed-chamber
then I ] than I.
throwne ] thrown
not indured ] indured not
a maze ] amaze
was ] mas
then ] than
Don Dolo ] Dondolo
Parradice, Plato ] Paradise that Plato
instruc- ] eth ] instructeth
generall ] omitted
retayno ] retayne
mildnes ] mildens
of theyr ] their
in ] of an
FINIS ] omitted
The fourth Daies exercise ] MADONA AVRELIA,
Her fourth daies pleasures
misling ] mistie
Ptolome ] Ptolemie
middest ] midst
Europe ... Africe ] Europae ... Africae
And by her ... meintiendray ] omitted
what someuer ] whatsoever
with ] wiith-
147.16 Songe [sung
.23 hope ] hop
149.3 little ] omitted
.8 then ] the
152.1 Torchlighte ] Torch-light
.2 his ] the
153.19 an ] a
154.9 shall ] omitted
155.19 voutchsafe ] voutchsafed
156.m mors / renowned ] more / renowned
157.m Prerogatiue ] prerogaties
.10-11 of Lawe ] of the law
158.8 lewve ] lewde
160.13 knowne ] knownen
.16 unknowne ] unknowen
161.3 the ] omitted
.10 'Andrugio ] Andrugices
162.20 vnknowne ] vnknownen
164.12 and ] omitted
.m pollye ] policy
.17 the ] this
165.13 among ] amongst
166.2-3 the benefit ] the the benefit
.m ot . . Officsrr ] of . . Officers
.m fauour ] honour
.25 iniustly ] uiniustly
afflictions ] affections
of euill ] that be euill
too / giue hym leaue to speake ] to speake
reuined ] reuiued
had, had ] haue had
likelie ] like
strengthned ] strengthened
man ] men
constantnesse ] constancie
Morall ] omitted
a / skause ] a skawse
too breefely ] brefey
man ] men
vnto ] to
in the ] in
FINIS ] omitted
The fift Daies Exercise ] MADONA AVRELIA,
Her fift daies pleasures
Vaine Glorie ] Wayne-glorie
traualeth ] trauaileth
where some euer ] wheresoeuer
ingendered ] ingenered
one ] on
three ] 3
eclipseth ] eclipse
euilles ] omitted
though ] through
returne ] returne
one ] owne
their ] her
that ] hat
greuons ] grievous
refresheth ] refreshe
good will ] good-will
drawn ] drawnen
Co, / tages ] Cotages
blessing ] blessings
growth ] growth
Don Dolos ] Dondolos
Don Dolo ] Dondolo
Don Dolos ] Dondolos
neither ] omitted
they ] they are
Giaccomo ] Giaccomos
via ] Via
Hanno ] Harmo
safecundit ] safeconduct
Doudolo ] Dondolo
Segnior ] Seginor
the ] his
attyred ] tired
Trueuth is ] Trueuth in
FINIS ] omitted
The, vii. Dayes Exercise ] MADONA AVRELIA,
Her seuenth daies pleasures
one ] owne
Earles, ] Earles to
onervhelme ] ouerwhelme
promist ] promised
is qualitie ] is a qualitie
of / of ] of
hath ] haue
gueuth ] glue
then ] than
parson ] person
lo / his ] loued his
Augurers ] Augurs
happye ] unhappie
consistes ] consisteth
one ] on
the Wife ] a Wife
Philosophit ] Philosophie
sollomnes ] sullennes
injurie ] iniure
well ] will
known ] knownen
233.16 as pledge ] as a pledge
235.8 afflictions ] affections
  .22 known ] knowne
236.4 vnto ] to
  .20 it is ] is it
237.3 am ] au
238.21 drawn ] drawne
  .22 doeth ] dooth
240.20 whither ] whether
249.1 said ] and
  .15 discomforted ] discomfited
  .20 stand ] standing

Colophon omitted ] AT LONDON Printed by Richard Iohnes, at the signe of the Rose and Crowne, neere Holburne Bridge. 1593.
40.20  *Formae, nulla fides* ] "In appearance, there is no trust."

41.1-18  *Ad Meoceanatem . . .* ] This poem can be translated as follows: "To Naecenas, in praise of the Author: An Heroic Poem. O Naecenas, most distinguished among our illustrious, and beloved of Apollo and the undefiled Muses, receive the Pierian honors which the sonorous Muse of Georgius Troianovantaeus has consecrated to you. She does not sing of trifles and nonsense, but conscious of praise, the Muse is free from too weighty pursuits; and she commends the close unions of a life joined with equal circumstances. And the Author records the uncomfortable matters of an unequal marriage. And not only these; but he reveals the true public praise of a great leader, and extols him above the ether with Aonian lyre. And he has divided the series of the work according to divi-
sions of time with marvelous order and
judgment; and the labors of seven days (in
my judgment) rival Castiglione. And what
Nymphian things he has described with so
small a book (believe me) are not unworthy
of so great a patron. John Botrevicus."
The "Maecenas" of this poem is Sir Christo-
pher Hatton, to whom Whetstone dedicates
his work in one of the two prefatory
letters. As for "John Botrevicus," I have
been unable to identify him.

To the right Honourable, Sir Christopher
Hatton ] Sir Christopher Hatton (1540-1991)
is described vividly by Sir Robert Naunton
in his Fragmenta Regalia of 1653;
"[He] came into the Court as his opposite,
Sir John Perrot, was wont to say by the
Galliard, for he came thither as a private
Gentleman of the Innes of Court in a Mask;
and for his activity and person, which was
tall and proportionable, taken into favour:
he was first made Vice-Chamberlain, and
shortly afterward advanced to the place of
Lord Chancellor: a Gentleman, that besides
the graces of his person, and dancing, had
also the adjectaments of a strong and sub-
till capacity, one that could soon learn the discipline and garb both of the times and Court; the truth is, he had a large proportion of gifts and endowments, but too much of the season of envy; and he was a meer vegetable of the Court, that sprung up at night, and sunk again at his noon" (English Reprints, ed. Edward Arber, IX, no. 20, London, 1870, p. 44). This portrait may be somewhat prejudiced, for Naunton married the grand-daughter of Sir John Perrot, for whom, according to a recent biographer, Hatton "had a real antipathy" (Eric St. John Brooks, Sir Christopher Hatton, London, 1946, p. 15). At any rate, Hatton was a bachelor, a patron of literary men, a lover of pageantry and dancing, the builder of a magnificent house at Holdenby, and an important figure in the matter of Elizabeth's proposed marriage to the Duke of Alençon (St. John Brooks, ibid., pp. 19, 124-44, 153-81, 358). It is not surprising, then, to find included in the Heptameron a bachelor host, masks and dances, a splendid palace, and an allusion to the French marriage.
The best clue to the identity of "Philoxenus" would seem to be the device mentioned at the beginning of the first day's exercise. Thomas Izard seems to think that this may be part of a coat of arms (George Whetstone, New York, 1942, p. 81), but actually it is an impressa, or emblem, of the sort described by Samuel Daniel in his translation entitled The Worthy tract of Paulus Ioiius, contayning a Discourse of rare inuention, both Militarie and Amorous called Imprese (London, 1585). There is, however, no trace of such a device in Daniel's translation or in Andreae Alciati's Emblematum Fontes Quatuor. Two other "facts" mentioned by Whetstone—Philoxenus' residence "10. miles from Rauenna towards the Riuier of Poo" and his presence as a youth at the French court—provide even less of a lead.

The dedication of Sir Thomas Hoby's translation of Castiglione's Il Libro del Cortegiano reads: "Themistocles the noble Athenien in his banishment entertayned moste honour-
able with the king of Persia, willed upon a time to tell his cause by a spokesman, compared it to a piece of tapistrie, that beyng spread abrode, discloseth the beautie of the woorkemanship, but fouled together, hideth it, and thercfore demaunded respite to learne the Persian tunge to tell his owne cause" (The Book of the Courtier, ed. Walter Raleigh, London, 1900, p. 5).

for my Respit ... ] Whetstone mentions his journey to Italy in 1580 elsewhere, and from his references it appears that he visited Roane, Turin, "a Garrison towne in the Duchy of Millain, neare unto the River of Poo," Bologna, Rome, Naples, Tivoli, Loreto (in the province of Ancona), Ravenna and Venice. The precise amount of time he spent there is uncertain (Izard, op. cit., p. 22).

Some will ... say ... ] While in Italy, Whetstone seems to have quarreled with a Spaniard, and, as a consequence, been refused entry to Rome. He was kept eight days at the gate "hauing no other bed but the bare ground, and well neare starued for want of foode," and was deprived of his
warrants to travel. Finally he was com-
manded to depart and was given a "Bolli-
tine" for Naples, but he mentions that he
sustained further mistreatment. The whole
episode is related in the dedicatory pre-
face of The Honourable Reputation of a
Souldier (1585); see Izard, op. cit.,

T. W. Esquier ] All authorities agree upon
Thomas Watson (1557?-1592), the sonneteer,
as the author of this poem, his earliest
in English. See Edward Arber, ed., Thomas
Watson: Poems in English Reprints, IX, no.
21 (London, 1870), p. 8; Sir Sidney Lee's
article on Watson in the DNB; S. K. Hen-
inger, Jr., ed. The Hekatompathia (Gaines-
ville, Fla., 1964), p. viii; Izard, op. cit.,

holy Bush ] That is, the holly bush. The
usual sign for taverns was the ivy bush, a
similar shrub, but the OED lists the
following: "1594 Plat Jewell-ho. iii. 65
To take a Tauerne and get a Hollibush."
Thus the line means that the tavern that
sells good wine has no need of a sign.

Verses translated out of Latine . . . ] No
Latin source has been found for this poem. The Countess of Pembroke, who Izard suggests may be the Urania of the poem, knew Latin, but I have been unable to find any reference to Latin poetry written by her. It is worth noting, however, that Whetstone wrote an elegy on Sidney's death and that the Countess herself wrote a pastoral dialogue in praise of Elizabeth (see Francis Davison, *A Ptoetical Rhapsody 1602-1621*, ed. Hyder Rollins, Cambridge, Mass., 1931, vol. I, 15-17).

51.26 PHAROS light ] The name of an island off Alexandria, on which stood a famous tower lighthouse; hence, any lighthouse, beacon or conspicuous light.

52.6 For such as fled . . . ] That is, for such as fled other countries to escape persecution, and came to England.

53.7 Vaticinium VRANIES ] Literally, "the prophecy of Urania."

57.13-14 Pisano e Forresterio . . . ] Literally, "Native of Pisa and stranger, enter, and welcome."

58.16-19 his devise . . . ] Philoxenus' "devise" is, of course, an impresa or emblem. I have
not been able to locate it in Andreae Alciati's _Emblemata Fontes Quatuor_, Samuel Daniel's translation entitled _The Worthy tract of Paulus Ioiius_, or Geoffrey Whitney's _A choice of emblemes_. The motto means simply "That which nourishes me, destroys me."

61.2 _Tiuoly_ ] "The most notable of the modern villas . . . [is] the Villa d'Este, erected by Pirro Ligorio for Cardinal Ippolito d'Este (1549), and decorated with frescoes by Zuccaro" (The Catholic Encyclopedia, ed. Charles Herberman, Edward Pace, et. al., 15 vols., New York, 1912).

61.6 _Cardinall Furnesaes Pallace_ ] The reference is to Cardinal Alessandro Farnese (1520-1589), younger brother of Pope Paul III. "He patronized the architect Vignolo, to whom he entrusted the construction both of the church of the Gesù in Rome . . . and of the superb Farnese palace of Caprarola near Lago Bracciano" (The Catholic Encyclopedia, op. cit.).

77.5-6 _Sainct Katherynes Nun_ ] I have been unable to identify this allusion.

79.16-17 _Al is not gold . . . that glistereth_ ] A very
common proverb; see Morris Palmer Tilley,
A Dictionary of the Proverb in England in
the Sixteenth and Seventeenth Centuries
(Ann Arbor, 1950), A146.

the opinion of Plato . . . ] Such an opinion
is nowhere to be found in Plato. Izard
suggests that, having read Giraldi Cinthio's
Hecatommithi, in which there are numerous
references to Plato and his road to happi­
ness, Whetstone simply adapted these to the
more particular topic of marriage (op. cit.,
p. 112). There are, however, no similar­
ities of detail between the works of the
two authors. It is also possible that
Whetstone took up a remark in Il Corteg­
iano: "Allora messer Cesare Gonzaga,--La
strada,--disse,--che a questa felicità
conduce, parmi tanto erta, che a gran pena
credo che andar vi si possa" (Il Libro del
Cortegiano, ed. Bruno Maier, 2nd ed.,
Torino, 1964, p. 542).

Ab re nuntio ] Literally, "I renounce."

DOCTOR MOSSENIGO HIS Satisfaction ] Whet­
stone's source for this story is Margaret
of Navarre's L'Heptameron, where the tale
occurs as "Nouvelle LXXXI" (Izard, op. cit.,
There are, however, extensive changes in Whetstone's version: the setting is changed from Amboise to Vienna, the long section concerning Charles V and "Parmenio" is added, the wife's character is altered from that of an honest woman to that of a shrew, the husband's amorous advances are condensed, the hanging in a crabtree is added, and the point of the story is made, not the illustration of extreme lechery, but rather the dispraise of women. On the whole, then, it is no mere translation.

Emperour Charles the fift, commaunded his Paynter Parmenio ] The Charles V spoken of is Charles I (1500-1558) of Spain who was elected Emperor Charles V in 1519. Parmenio was a general of Alexander the Great, whom Whetstone has confused with the painter Girolamo Francesco Maria Mazzuoli (1504-1540), a native of Parma and often called Il Parmigiano or Il Parmigianino (Izard, op. cit., p. 84). Vasari, in his life of Mazzuoli, relates an incident simi-
lar to Whetstone's, in which the painter, after doing a large portrait of Charles V, is badly advised and tells the Emperor that it is not finished when the latter signifies that it should be left. A. E. Popham mentions "a study for the portrait of Charles V," and relates a different incident in which "il Parmesanino" is sent to buy marble and pigments for a memorial planned by Charles V but again left unfinished. See Giorgio Vasari, *The Lives of the Painters, Sculptors and Architects*, 4 vols. trans. A. B. Hinds, (London, 1963), III, 11; A. E. Popham, *The Drawings of Parmigianino* (New York, 1953), pp. 33, 36-37.

88.19ff. Thymon of Athens] In the twenty-eighth novel of William Painter's *Palace of Pleasure*, Timon's "beastlie nature" is emphasized, and of him it is said that "in qualities hee was the capitall enemie of mankinde." Whetstone refers to his "dogged nature" and his being "an enemye to Humanitie." What is more interesting is that Whetstone seems to have taken over another detail in Painter's story, changed it and applied it
to the preceding tale of Borrihauder and Ophella. Painter mentions Timon's garden "wherin was a Figge tree, wherupon many desperate men did ordinarily hange them-selues"; Whetstone has Borrihauder hang himself in a crabtree, a detail not in the story in Margaret of Navarre's L'Heptameron. See William Painter, The Palace of Pleasure, ed. Joseph Jacobs (London, 1890), I, 112-13.

Boetius . . . translated . . . by Cosimo Bartoli ] This translation was published in 1551 with the title Della Consolazione della filosofia di M. S. Boezio (Prime Edizioni Italiane, comp. Marino Parenti, 2nd ed., Firenze, 1951).

DENNIS BVLL ] Whetstone has apparently conf- fused Dionysius I (c. 430-367 B.C.), tyrant of Syracuse, with Phalaris (c. 570-564 B.C.), tyrant of Agrigentum in Sicily, who is famous for the brazen bull in which he burned alive his victims. Painter mentions him as being the victim of his own device: "Within a while after, also Phalaris himselfe, for his great crueltie, was by a general assault, made vpon him by
the people, haled into the same Bull and burned" (William Painter, The Palace of Pleasure, ed. Joseph Jacobs, London, 1890, I, p. 57). Whetstone makes the correct allusion at the end of the seventh day: "As Phallaris, dyd to Perillus: die with the weapon, thou preparst for other" (p. 249, lines 2-3), but he also refers in the fourth day's exercise to a devilish man "as cruell as Denis of Sicyll" (p. 161, line 22). Another allusion to "Dennis Bull" occurs as a marginal comment to the second day's discourse: "A tiranny ten tymes more cruell then Dennis Bull."

107.6-10 as Plato sayeth . . . ] I have not been able to find anything in Plato this this effect.

109.22ff. Plutarke saythe . . . ] I have not been able to locate such a statement in Plutarch.


115.6-7 good Wine neede no Juie Bushe ] That is, good wine does not have to be advertised
with the usual sign for a tavern, the ivy
bush. See Tilley, op. cit., W462.

116.1ff. The Historie in reprofe of rash Marriages . . . ] The source for this tale is
"Nouvelle XXXII" of Margaret of Navarre's
L'Heptameron, and the English translation
of the same, William Painter's fifty-
seventh "nouell" in The Palace of Pleasure.
The latter clearly was consulted by Whetstone: both authors use the word "Anato-
mie" where Margaret simply refers to "tous
les oz de son amy." But, contrary to
Izard's contention that it is doubtful
that Whetstone knew any version other than
Painter's, it is equally evident that Whet-
stone knew the French work, for in the
dialogue that follows the tale, a section
not translated by Painter, the following
lines occur: "Mes dames, si toutes celles
à qui pareil cas est advenu beuvoient en
telz vaisseauux, j'auois grand paour que
beaucoup de coupes dorées seroient con-
verties en testes de mortz." A clear echo
is manifest in Soranso's statement that "I
feare me, if euery lyke offence were so
sharply punnished, we should haue Mazers
of mens Sculles, more ordinarye then Siluer Boules" (p. 91, lines 7-10).

Whetstone's treatment of the basic story involves several alterations: the names of the characters and setting are changed; the whole narrative sequence is altered and expanded, attention being given first to the husband's motive in marrying and then to the adulterous relationship; and, finally, the tale illustrates a different point, the unfortunate effects of rash marriage. What we find in L'Heptameron is, in the end, more than doubled.


118.5-8 saith Periander . . . ] The reference is to the tyrant of Corinth (c. 625-585 B.C.), but I have not been able to locate this saying.

123.14-15 as drinke increaseth the dropsies drowth ]
This is a variation of "Like a Man in a dropsy, the more he drinks the more he may" (Tilley, op. cit., M211).

123.16-17 Teste se ipso ] That is, "with himself being
the very witness."

135.15 Eau'ts ] Small lizards or lizard-like animals; newts.

135.18 Zanni A comic performer attending on a clown, acrobat, or mountebank, who imitates his master's acts in a ludicrously awkward way; sometimes used vaguely for a professional jester or buffoon in general.

136.10 Virgil's Brasen Flayle ] The reference is to the popular story in which Virgil, having built a castle whose entrance is guarded by twenty-four copper men who unceasingly flail, reveals to a servant the secret to entering. In an attempt to rejuvenate himself, Virgin has himself slain by the servant and put into a barrel with the stipulation that the servant keep a lamp burning over the barrel and dripping therein. The servant obeys and returns to the court of the Emperor who asks after Virgil and, thinking something amiss, forces the servant to let him into the castle. When the Emperor sees the slain Virgil, he assumes the servant is responsible and kills him, thus unknowingly depriving Virgil of further life. See Early English Prose

139.14 the rowling Stone gathereth no Mosse ] A common proverb: see Tilley, op. cit., 885.


142.9-10 the Popes Microcosmos at Latteran ] I have not been able to identify this allusion.

143.21 Pharos Europe, non Africe ] That is, "Pharos is Europe's, not Africa's."

144.7 the Picture of a Royall Princesse ] The princess referred to is, of course, Queen Elizabeth.

144.12 a goodly Gentleman ] Izard (op. cit., p. 124) identifies this portrait, by the arms thereon, as that of Henry III, then king of France; but from his own evidence it is apparent that the arms described by Whetstone are not those of Henry: "'d'or, a l'aigle de sinople." They belong rather to Gaspard de Coligny (1519-1572), admiral of France and leader of the Huguenots during the first half of the Wars of Religion, and are described as "De gu. à l'aigle

144.17-21 a young Prince . . . ] This seems clearly to allude to Francis of Valois, Duke of Alençon, who was Elizabeth's suitor.

144.21-23 an other counterfeit . . . ] This is the portrait of William of Orange (1553-84). The motto at the end of his Apologie, a defense against Spanish Catholic domination of the Netherlands, is "Je le maintiendrai": literally, "I will uphold it."

149.1ff. The adventure of Fryer Inganno . . . ] Two of the tales in Boccaccio's Decameron are the sources for this story. In the second story of the fourth day, Fra Alberto persuades the vain, scatterbrained Madam Lisetta that the angel Gabriel in his body will come to her at night. After taking advantage of her, he is finally exposed when she brags to a friend that the angel Gabriel is her lover. Her brothers-in-law,
hearing of this, proceed to trap Fra Alberto in the lady's room, but he escapes by diving through the window into a canal and taking refuge in poor man's house. When the poor man discovers whom he is hiding, he extorts money from Fra Alberto in exchange for helping him escape, and, after dressing the priest as a wild man and smearing him with honey, leads him to St. Mark's Place, where, in front of a crowd come to see "the angel Gabriel," he is exposed and punished.

In the fourth story of the eighth day, a widow named Madam Piccarda, in order to rid herself of the amorous importunities of the rector of Fiesole, consents to let him come to her bedchamber. Before the appointed time, however, she substitutes her ugly maid for herself. While the rector is with the maid, Madam Piccarda's brothers go out and come back with the rector's bishop in tow. Seizing a torch, one of them leads the bishop and the rest to the bedchamber, and the rector is exposed and sent home under guard.

\[ A \text{ dolore inferni, libera me Domine } \] That is,
"From the pain of hell, deliver me, O Lord."

amonge men of his Habit, remayneth an opyn-

ion . . . ] M. A. Scott maintains that the source of these lines is L'Heptameron of Margaret of Navarre: "To overcome the girl's virtue Fryer Inganno used the priest's argument in Queen Margaret's Soixante Douzième Nouvelle, 'que ung peche secret n'estoit point impute devant Dieu'" (op. cit., p. 48). But, as Izard points out, the "argument" is not put forth by Inganno but by Bergetto, who imputes such an opinion to friars in general (op. cit., p. 87).

The rare Historie of Promos and Cassan-
dra . . . ] For a discussion of the sources of this story, see Introduction.

Hoc facias alteri, quod tibi vis fieri ]
That is, "Do unto another what you would have done unto you."

Siue bonum, siue malum, Fama est ] that is, "Whether good, whether bad, it is fame."

did not Laodice imbrace deathe . . . ] These lines are very close to Sir Thomas Hoby's translation of The Courtier: "Knowe you
not that Mithridates wyef [marginal note: 'Laodice'] and Systers showed a farre lesse feare of death, then Mithridates himselfe? And Asdruballes wief, then Asdrubal himselfe?" (Sir Thomas Hoby, The Book of The Courtier, ed. Sir Walter Raleigh, London, 1900, p.233).

171.22ff. To bee shorte, what Man hath bene so perfect ... ] "But to retourn to the prayses of women, I saye that the L. Caspar shall not finde me out any notable man, but I will finde his wief or sister or daughter of like merite and otherwhille above him" (Hoby, op. cit., p. 232).

172.14-16 It is an ouer ruled question ... ] The marginal note here says "Aristotles probleames," but such a statement of the interrelationship between men and women is not in the Problemata. Rather Whetstone seems to have picked it up from Hoby's translation of The Courtier: "And I remember that I have heard (whan it was) that a greate Philosopher in certein Problemes of his saith: Whens commeth it that naturally the woman alwaies loveth the man, that hath bine the first to receive of her,
amorous pleasures? And contrariwise the man hateth the woman that hath bine the first to couple in that wise with him? and addinge therto the cause, affirmeth it to be this: For that in this act, the woman receyveth of the man perfection, and the man of the woman imperfection: and therefore everie man naturallye loveth the thinge that maketh him perfect, and hateth that maketh him unperfect. And beaside this a great argument of the imperfection of the man, and of the imperfection of the woman, is, that generallye everye woman wisheth she were a man, by a certein provocation of nature, that teacheth her to wishe for her perfection" (Hoby, op. cit., pp. 226-27).

173.8-15 Epicarias obstynacy. . . ] Whetstone has adapted this section from the third book of Hoby's Courtier: "The L. Julian laughed and said: Obstinacy that is bent to a virtuous ende, ought to be called stedfastnesse, as in Epicaria a libertine of Roome, whiche made privie to a great conspiracie againste Nero, was of such stedfastnesse, that beeinge rent with all the most cruell
tormentes that could be invented, never uttred any of the partners: and in the like perill manie noble gentilmen and Senators fearfullye accused brethren, friends, and the dearest and best beloved persons to them in the worlde. What saye you of this other, called Leena? [marginal note: 'Leena bitt in sunder her tunge and spitt it in the face of Hippias the Tiran. Plin. lib. 34. cap. 8'] In whose honoure the Athenians dedicated before the castle gate a lionsesse of mettall without a tunge, to beetoken in her the steady vertue of silence. For she beeinge in like sort made privie to a conspiracye againste the Tirannes, was not agast at the death of two great men her friendes, and for all she was torne with infinite and moste cru­ell tormentes, never disclosed any of the conspiratours" (Hoby, op. cit., pp. 233-34). What Is­marito says of women is hardly the view of Aristotle in the Problemata: "Why is it more terrible to kill a woman than a man, although the male is naturally superior to the female?" (Problemata, trans. E. S.)

Alexandra, the wife of Alexander .

This section is taken from Hoby: "And not onelye these of oure Countrey, but also Barbariens, as that Alexandra whiohe was wief to Alexander Kinge of the Jewes, who after the death of her husbande, seeinge the people in an uprore, and alreadye runn to weapon to slea the two children whiche he had left beehinde hym, for a revenge of the cruell and streict bondage that their father had alwayes kept them in, she so beehaved herselfe, that sodeinlye she asswaged that just furye, and in a moment, with wisdome made those myndes favourable to the children, whyche the father in manye yeeres with infinit injuries had made their most ennemies . . . She perceiving her children in so great a jeopardye, immediatlye caused Alexanders bodye to be caste oute into the middes of the markett place: afterwarde calling unto her the Citizens, she said, that she knewe their mindes were set on fire wyth moste juste furye againste her husbande: for the cruell injuries whiche he wickedlye had
done them, deserved it: and even as when he lyved, she dyd her best alwayes to withdrawe hym from so wicked a lief, so nowe she was readie to make a triall thereof, and to helpe them to chastise him even deade, asmuch as she might, and therefore should take that bodye of his and give it to be devoured of Dogges, and rente it in peeces in the cruellest maner they coulde imagin. But yet she desired them to take pitye uppon the innocent chyldren, that could not onelye be in no fault, but not so muchoe as weettynge of their fathers yll doynges. Of such force were these woordes, that the ragynge furye once conceyved in all that peoples myndes was sodainlye asswaged, and tourned into so tender an affection, that not onelye with one accorde they chose those children for their heades and rulers, but also to the deade corps they gave a most honourable buryall" (Hoby, op. cit., pp. 232-33).

A similiar statement is made by the Lady Emilia in The Courtier: "Nay, a great deale more, and that it is so you may see, vertue is
the female, and vice the male" (Hoby, op. cit., p. 206).

176.10-14 The old Diuines, tooke Vertue to be God. . .

These lines are taken from Hoby: "And for somuch as one kinde alone betokeneth an imperfection, the divines of olde time re-ferr both the one and the other to God: wherfore Orpheus said that Jupiter was both male and female: and it is read in Scripture that God facioned male and female to his likness" (Hoby, op. cit., p. 226).

176.14-15 this worde Homo, signifieth bothe kindes ]

" . . . and consequently the male kinde shall not be more perfect, then the female, as touchinge his forrnal substance: for both the one and the other is conteined under the Species of Homo" (Hoby, op. cit., p. 223).

179.8 the Heathen Poet ] The reference is most likely to Ovid, though neither he nor Virgil relate the story of Ixion in as much detail as does Whetstone.

179.24-26 I wyll onely . . . say what I haue reade ]

Ismarito's discourse is taken largely from Antoine du Verdier's Diverses Leçons (1577).

In our exterior body . . . ] "Car ceste image ne s'entend pas touchant la forme & similitude exteriere, mais plutost selon la spirituelle qui est l'ame . . . Et voila comme l'homme est l'image de Dieu comme vne trinite. Car combien que de nature l'ame ne soit qu'vne, si est-ce qu'elle a en soy trois dignitez: assauoir, l'entendement, la volente est engendrée de l'entendement & la memoire procede de tous deux: & comme les trois personnes de la trinite ne sont qu'vn Dieu, aussi les trois puissances de l'ame ne sont qu'vne ame . . . A ceste cause Dieu lui a fait vn corps droit & esleué non pas tout pour le rendre dissemblable aux bestes brutes, que sont corbus & regardant en terre, que pour luy faire esleuer son entendement & Hausser les yeux au ciel son origine a contempler les choses deuines & permanentes deлаissant les terriennes & perissables" (Antoine du Verdier, Les Diverses Leçons, fourth edition, Lyon, 1592, pp. 27-28: quoted in Izard, op. cit., pp. 263-64).

the exploits of man . . . ] "Il y a trois,
maux principaux qui corrompent les trois biens susdits, l'ignorance du bien, la connoitise du mal, & l'infirmité ou maladie du corps" (du Verdier, op. cit., p. 29; quoted in Izard, op. cit., p. 264).

181.24 — Three soueraigne remedyes . . . ] "A ces trois maux sont trois principaux remedes, à scauoir la sapience, la vertu, & la necessité, à fin que par trois remedes trois maux soient aussi chassez, la sapience contra l'ignorance: la vertu, contre le vice: et la necessité contre l'infirmité.

La sapience, est entendre les choses comme elles sont: la vertu est vne habitude de l'ame selon la nature, conforme à la raison: l'apelle habitude vne qualité laquelle sans grande difficulté ne peut estre esbranlée de sa place & suiet . . .

Nécessité absoluë est sans laquelle on ne peut rien, comme sans pieds on ne peut cheminer, sans viande on ne peut vivre, & sans manger on mourroit. Il y a vne autre nécessité, qu'on appelle conditionelle, comme pour aller à l'aise il faut vn cheval, & viure joyeusement les perdrix est viand fore requise. Or pour les trois
remedes susdits tous les arts & disciplines ont esté inuentees pour acquérir sapience, la theorie que est contemplative [marginal gloss: 'La theorie a trois parties theologie, phisique & mathematique. La practique es divisée en solitaire, priuée & publique ... '] a esté trouée pour la vertu: la pratique que est active est entree en veage: & pour necessité a esté la mechanique inventée" (du Verdier, op. cit., pp. 29-30: quoted in Izard, op. cit., 264-65).

187.4-5

The best, is best cheape ] This proverb is cited by Tilley (op. cit., B319).

187.21-22

Quo quid difficilis, eo pulchrius ] "The more difficult anything is, the more beautiful it is."

188.17-19

Quid saith . . . ] An allusion to the Artis Amatoriae: "A! nimia est iuveni propriae fiducia formae, Expectat siquis, dum prior illa roget. Vis prior accedat, vir verba precantia dicat: Excipiat blandas comiter illa rogari; Da causam voti principiumque tui." The English translation is: "Ah, too confident in his own charms is a lover, if he wait until she ask him first. Let
the man take the first step, let the man speak entreaty words; she will listen kindly to coaxing entreaties. That you may gain her, ask: she only wishes to be asked; provide the cause and starting point of your desire" (Ovid: The Art of Love and Other Poems, trans. J. H. Mozley, Cambridge, Mass., 1939, I, lines 707-12).


190.13-20 The Cardinal of Aragon. This story occurs in Bandello's Novelle (I, 26) and was translated by Painter (II, 23), as M. A. Scott points out (op.cit., pp. 48-49).

192.11-12 taking pepper in the nose. To take pepper in the nose is to take offense or become angry.

192.22ff. To this ende Marriage is likened to Sienes. George Pettie in his A Petite Pallace of Pettie His Pleasure has a similar passage: "... yea there is
such a generall consent and mutuall agree-
ment between the man and wife, that they
both wish and will, covet and crave one
thing. And as a sience grafted in a
strange stalke, their natures being united
by grothe, they beecome one, and together
beare one fruite: so the love of the wife
planted in the breast of her husband,
their harts by continuance of love become
one, one sence and one soule serveth them
both. And as the sience severed from the
stocke withereth away, if it bee not
grafted in some other: so a loving wife
seperated from the societie of her husband,
withereth away in woe, and leadeth a life
no lesse pleasant then death" (George
Pettie, A Petite Pallace of Pettie His
Pleasure, ed. Herbert Hartman, Oxford,
1938, pp. 11-12).

as Plato sayeth . . . ] Possibly this is a
reference to Plato's Laws, VI, 774 c.:
" . . . and again I say for the instruc-
tion of poor men that he who neither gives
nor receives a dowry on account of poverty,
has a compensation; for the citizens of
our state are provided with the necessaries
of life, and wives will be less likely to be insolent, and husbands to be mean and subservient to them on account of property" (The Dialogues of Plato, trans. Jowett, Oxford, 1964, IV, 774 c.).

197.6-22 the vsage of Blanca Maria . . . ] Whetstone first tells this story in The Rocke of Regard (1576). According to Izard, his source was William Painter's The Palace of Pleasure (Izard, op. cit., pp. 37-38).

198.3 Segnier Lodouicus Regester ] Apparently this is a reference to Lodovico Ariosto's Orlando Furioso. "Regester," it has been suggested, can refer either to some kind of table of contents or index, or to a printer's corruption of Ariosto (Izard, op. cit., p. 106). But it seems more sensible to take it simply as a collection or series of stories illustrating "so common a mischiefe."

198.22-23 One or two Swallowes, prooues not Summer ] This proverb is given by Tilley as "One Swallow makes not summer" (op. cit., S1025).

202.4 quid pro quo ] "something for something."

The answer given by Queen Aurelia is a retort to Soranso's remark about women's in-
this holy Institution of Marriage . . . ]
The source of this passage is Antoine du Verdier's *Diverses Leçons*: "Ceste saincte institution du mariage fut faite au paradis terrestre deuant le peché au temps d'innocence, lors que Dieu dit aux deux premiere parens, Croissez, multipliez, & emplissez la terre . . . Apres le deluge vniuersel, Dieu commanda de rechef au bon Patriarche Noé de croistre & multiplier . . . Dieu n'a voulu qu'en l'arche de Noé y ait en plus de femmes que d'hommes, afin qu'vn n'eust aussi qu'vnne seule femme" (du Verdier, *op. cit.*, p. 265; quoted in Izard, *op. cit.*, p. 265).

The Rynge that is geuen . . . ] Again, du Verdier says: "Et tout ainsi qu l'anneau que l'espoux (comme Dieu) met an doigt de son espouse (comme à l'ame ou à l'eglise) doit estre d'or & rond, mesme comme l'or est le plus excellent de tous les metaux, aussi ceste amour coniugale surpasse toutes les autres & doit demeurer perpetuelle, & dit Properce, Omnis amor magnus, sed aperto in conjuge maior" (du Verdier,
op. cit., p. 273; quoted in Izard, op. cit., p. 100). The quotation from Proper­tius (Book IV, Elegy III, line 49) is translated "Every love is great, but in open marriage it is greater."

221-5-22 Licurgus, the good King ... ] "A ceste raison Lycurgue fit vne loi aux lacede­moniens telle que tous ceux qui auoyent atteint l'aage de trente huit ans sans auoir pris femme seroyent chassez en este de tous ieux, spectacles & passe-temps publics, les iugeant indignes de les voir, & l'hiver ils seroyent menez dehors tous nuds a veue du peuple, afin que par les rues ils fussent outragez de paroles par vn chacun & detestez des hommes, & qu'ils confesseroyent soufrir ces choses iuste­ment comme ayans cesprise la religion, disobei aux loix & prevarique la nature. Les Romains ne furent pas du tout si seueres, mais ordonnèrent que ceux qui auoyent vescu sans se marier iusques en leur vieillesse, fussent condamnez a porter vne bonne somme de deniers au tresor public selon leurs qualitez & facultez. Plato en ses loix ordonna que
celue qui ne seroit marie ne iouiroit des
honneurs, estats & dignitez publiques"
(du Verdier, op. cit., p. 275: quoted in

How wonderfullie, was the Loue of Paul-
ina . . . ] For this section of his work,
Whetstone is indebted to Claude Gruget's
Diverses Leçons de Pierre Messie (1561):
"Quand Pauline femme du sage & docte
Seneque de Cordoue, sceut que Neron le
cruel, auoit fait mourir son mary, & qu'il
auoit elu sa mort se faisant inciser les
veines, ne volut pas seulement l'accompag-
ner par mort, mais encor avec la mesme
maniere de mourir, & pource faire, se fit
fendre les veines comme on auoit fait à
Seneque . . . Quinte Curse recite que le
Roy Daire estant vaincu par Alexandre &
spolié de grande part de son Royaume,
supporta tout patiemment & d'vn grand cour,
sans se troubler ou monstrez aucun signe
de tristesse, mais quand on lui rapporta
que sa femme estoit morte, luy pour mon-
strer qu'il l'aymoit plus que sa dignite
Royalle, ne se contenir de plorer amaire-
ment . . . L'excellente femme du Roy
Admetus... pour donner la vie à son mary malade se tua, avant ouy la response de l'oracle qui disoit que il seroit sauue si vn de ses plus grans amys mouroit pour luy... Pour aussi tesmoigner l'amour que Artemise portoit à son mary Mausole, il ne faut considerer que le sepulcre qu'elle luy fit bastir, & nommer de son nom Mausolée, l'artifice duquel est mis au nombre des sept merueilles. L'amour que Tiberious Gracus portoit à sa femme estoit aussi fort merueilleux, & encor que l'ex ample en soit assez commun, & recité par Valere le grand, si en dirons nous quelque chose: luy ayant trouué deux serpens en la chambre où il dormoit, en demanda l'augure, à quoy luy fut respondu qu'il failloit tuer l'vn de ces deux serpens, & que s'il tuoit le masle il mourroit premier que sa femme: mais si la femelle estoit tuée sa femme mourroit, & il demeureroit vif: luy donc qui aymoit mieux sa femme que luy mesme, le monstra bien par effect, quand il choisit plustost la mort que voir mourir sa femme, car il mourout tuant le masle:
& elle demeura vesue: mais on est en doute
à saoûir si elle fut plus heureuse ayant
un tel mary, qu'infortunée en la perte
d'iceluy" (Les Diverses Leçons de Pierre
Messie, trans. Claude Gruget, Lyon, 1561,
pp. 327-29: quoted in Izard, op. cit.,
p. 102).

One of the seuen wonders of the worlde, . . .]
As the marginal note indicates, this pas­sage is taken from Aulus Gellius' Nootes
Atticae: "Is Mausolus, ubi fato perfunctus
inter lamenta et manus uxoris funere mag­nifico sepultus est, Artemisia, luctu at­que desiderio mariti flagrans uxor, ossa
cineremque eius mixta odoribus contusaque
in faciem pulveris aquae indidit ebitique
multaque alia violenti amoris indicia
fecisse dicitur. Molita quoque est ingenti
impetu operis conservandae mariti memoriae
sepulcrum illud memoratissimum dignatumque
numerari inter septem omnium terrarum
spectacula. Id monumentum Artemisia cum
dis manibus sacrum Mausoli dicaret,
'agona,' id est certamen laudibus eius
dicundis, facit ponitque praemia pecuniae
aliarumque rerum bonarum amplissime. Ad
eas laudes decertandas venisse dicuntur
viri nobiles ingenio atque lingua praestabili, Theopompus, Theodectes, Naucrates; sunt etiam que Isocratem ipsum cum his certavisse memoriae mandaverint. Sed eo certamine vicisse Theopompum iudicatum est. Is fuit Isocratis discipulus." Translated, this reads "When this Mausolus had met his end amid the lamentations and in the arms of his wife, and had been buried with a magnificent funeral, Artemisia, inflamed with grief and with longing for her spouse, mingled his bones and ashes with spices, ground them into the form of a powder, put them in water, and drank them; and she is said to have given many other proofs of the violence of her passion. For perpetuating the memory of her husband, she also erected, with great expenditure of labour, that highly celebrated tomb, which has been deemed worthy of being numbered among the seven wonders of the world. When Artemisia dedicated this monument, consecrated to the deified shades of Mausolus, she instituted an agon, that is to say, a contest in celebrating his praises, offering magnificent prizes of money and other valuables. Three
men distinguished for their eminent talent and eloquence are said to have come to contend in this eulogy, Theopompus, Theodectes, Naucrates; some have even written that Isocrates himself entered the lists with them. But Theopompus was adjudged the victor in that contest. He was a pupil of Isocrates" (The Attic Nights of Aulus Gellius, trans. John C. Rolfe, London, 1927, II, 263).

128.3-6 as Socrates affirmeth . . . ] The source of this allusion is, again, the Diverses Leçons of Antoine du Verdier: "Le Philosophe Socrate a tesmoigné auoir plus apris des femmes la Philosophie morale qu'il n'auoit pas la naturelle d'Anaxagore & Archelae" (du Verdier, op. cit., p. 275: quoted in Izard, op. cit., p. 265).

132.6ff. The worthy Historie of Phrigius and Pieria ] Whetstone's source for this tale is Plutarch's Moralia, where, as the sixteenth example of the bravery of women, the bare outline of the story is given: "Some of the Ionians who came to Miletus, owing to lively disagreements with the sons of Neileus, went away to Myus and settled
there, suffering many ills at the hands of the Milesians; for these made war upon them because of their defection. However, the war was not without truce or intercourse, but at certain festivals the women commonly went to Miletus from Myus. There was among the people of Myus a prominent man named Pythes, who had a wife named Iapygia and a daughter Pieria. As there was a festival in honour of Artemis, and a sacrifice, which they call Neleis, he sent his wife, and daughter, who had asked that they might participate in the festival. The most influential of Neileus's sons, Phrygius by name, fell in love with Pieria, and tried to think what could be done on his part that would be most pleasing to her. And when she said, "If only you could make it possible for me to come here often and many with me," Phrygius was quick to understand that she wanted friendship and peace for the citizens, and stopped the war. There was, consequently, in both cities repute and honour for Pieria, so that the women of Miletus pray even to this day that their husbands may love them as

248.18 Non vi, sed virtute ] "Not by force, but by virtue."

249.6-11 a Shield . . . ] I have not been able to identify this coat of arms.

249.13 parted, perpale ] This signifies a shield parted by a perpendicular line down the center, so that a single shield may contain two coats of arms.
GLOSSARY

The source for the definitions given here is The Oxford English Dictionary, ed. James A. H. Murray et al., 13 vols., Oxford, 1933. My guide for inclusion of a word in the glossary has been Webster's New World Dictionary: College Edition, New York, 1959: if a word does not receive the appropriate definition therein, it has been included and defined here. All words are spelled as they are in the text.

acquireth / requireth, 188.14. The N. E. D. notes that "acquire" is sometimes confused with "enquire" and "require."

affie / to trust in, rely on, 95.22; p. t., 65.22

Almain / a German, 62.13; a kind of dance, a species of dance music in slow time. 246.10-11.

beaked / exposed to pleasurable warmth, 149.17.

canuassed / knocked about, beaten, subjected to attack, criticized destructively and unsparingly, 88.15.
Caruer / one who assigns anyone his portion; to be
*one's own caruer*: to take or choose for oneself
at one's own discretion, 130.21.

Catar / the profuse discharge from nose and eyes which
generally accompanies a cold, and which was for­
merly supposed to run down from the brain; for­
merly also applied to cerebral effusion or
hemorrhage, 88.14.

ceremony / something done in a formal or ceremonious
way; a stately formality, 138.10.

circumstaunce / circuitous narration; circumlocution;
formality or ceremony about an important event or
action, 137.19.

conueiace / an ingenious device, a contrivance, 61.4.

Corsiue / corrosive: said of diseases, medicinal
agents and preparations, 88.1.

counterbuse / possibly a counterbuff, a blow in the
contrary direction or given in return, 104.m.

Crannelle / a small opening or hole; a cranny or cre­
vice, 56.10-11.

currant / passed for currant: to be in circulation or
in common use; to be generally accepted; to be
received as genuine, 148.15.

curstnesse / ill temper, crabbedness, fierceness,
139.10.

denized / admitted into recognized use; naturalized, 43.
13.
deserue / to give in return for service rendered; to pay back, requite, 183.6.
desart/ a wild region, 246.20.
droyle / a servant of all work, a drudge, 183.22, 195.18.
egall / equal, 184.8.
Geate / jet; black marble, 57.18.
grin / a snare for animals made of cord or wire, 152.4.
Gripe / a griffin; a vulture, 141.13.
heardled / either hurtled or hurdled: traitors were drawn through the streets to execution upon a frame or kind of sledge called a "hurdle," 178.17.
leake / like, 52.15.
loppe / the smaller branches and twigs of trees, such as are not measured for timber; also a branch lopped off, 113.5.
Mazar / a cup, bowl, or drinking vessel, 131.3, 134.9.
meacock / an effeminate person; a coward, weakling, 118.19.
misling / characterized by fine rain or drizzle, 141.22-23.
Orphant / orphan, 123.4.
parte / a piece of conduct, an act; a person's function, office, duty or share in some action, 167.17, 168.m, 190.m.
passe / a position or situation in the course of any affair; a critical position, 191.16.
powled / having the hair cut short; shorn, shaven, 134.10.
proffer / an indication of something about to happen; a sign or trace, 234.1.
raysed / increased in height or bulk; brightened, 146.18.
realysh / to appreciate, understand, 189.14.
receyte / remedy, prescription, 136.24.
refell / to refute, disprove, 196.13.
ryaltie / royalty, regal state or dignity, 60.17, 63.25.
sight / a look or glance at something or in a certain direction, 70.2.
square / a quarrel, dispute, wrangle, 129.13.
starkling / showing signs of fear; quaking, stirring, 98.12.
streaked / lined, marked with streaks, 145.19.
stripe / a blow; a stroke or lash with a whip or scourge, 86.22.
tendrynge / regarding, valuing, 168.22.
Troucheman / an interpreter, 44.22, 46.4-5.
trulle / a girl, lass, wench, 65.9.
Trumpe / that which proclaims, celebrates, or summons loudly like a trumpet, 95.21.
twincking / winking, blinking, sparkling, twinkling, 52.24.

vnpollitique / not characterized by policy; not sagacious, prudent, or shrewd; not reasonable, 75.m., 76.3.

Ventoie / a fan, 122.22.

weeke / wick, 87.24.

wetshod / having the feet wet, 108.7.

witsafe / to grant, 72.2-3, 126.13, 132.23.

Woodcoke / a fool, simpleton, or dupe, 192.7-8.
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