

fire, and laid the same downe at Dr. Ridleys feete. To whome Master Latimer spake in this manner: "Bee of good comfort, Master Ridley, and play the man. Wee shall this day light such a candle, by Gods grace, in England, as I trust shall never bee putte out."

And so the fire being given unto them, when Dr. Ridley saw the fire flaming up towards him, he cried with a wonderful lowd voice: "In manus tuas, Domine, commendo spiritum meum: Domine, recipe spiritum meum." And after, repeated this latter part often in English, "Lord, Lord, receive my spirit;" Master Latimer crying as vehementlie on the other side, "O Father of heaven, receive my soule!" who received the flame as it were imbracing of it. After that he had stroaked his face with his hands, and as it were bathed them a little in the fire, he soone died (as it appeared) with verie little paine or none. And thus much concerning the end of this olde and blessed servant of God, Master Latimer, for whose laborious travailes,¹ fruitfull life, and constant death the whole realme hath cause to give great thanks to almightie God.

But Master Ridley, by reason of the evill making of the fire unto him, because the wooden faggots were laide about the gosse² and over-high built, the fire burned first beneath, being kept downe by the wood; which when he felt, hee desired them for Christes sake to let the fire come unto him. Which when his brother-in-law heard, but not well understood, intending to rid him out of his paine (for the which cause hee gave attendance), as one in such sorrow not well advised what hee did, heaped faggots upon him, so that he cleane covered him, which made the fire more vehement beneath, that it burned cleane all his neather parts, before it once touched the upper; and that made him leape up and down under the faggots, and often desire them to let the fire come unto him, saying, "I cannot burne." Which indeed appeared well; for, after his legges were consumed by reason of his struggling through the paine (whereof hee had no release, but onelie his contentation in God), he showed that side toward us cleane, shirt and all untouched with flame. Yet in all this torment he forgate not to call unto God still,

¹ labors ² gorse, furze

having in his mouth, "Lord have mercy upon me," intermedling¹ this cry, "Let the fire come unto me, I cannot burne." In which paines he laboured till one of the standers by with his bill² pulled off the faggots above, and where he saw the fire flame up, he wrested himself unto that side. And when the flame touched the gunpowder, he was seen to stirre no more, but burned on the other side, falling downe at Master Latimers feete. Which some said happened by reason that the chain loosed; other said that he fel over the chain by reason of the poise of his body, and the weakness of the neather lims.

Some said that before he was like to fall from the stake, hee desired them to hold him to it with their billes. However it was, surelie it mooved hundreds to teares, in beholding the horrible sight; for I thinke there was none that had not cleane exiled all humanitie and mercie, which would not have lamented to beholde the furie of the fire so to rage upon their bodies. Signes there were of sorrow on everie side. Some tooke it grevouslie to see their deatnes, whose lives they held full deare: some pittied their persons, that thought their soules had no need thereof. His brother mooved many men, seeing his miserable case, seeing (I say) him compelled to such infelicitee, that he thought then to doe him best service when he hastned his end. Some cried out of the lucke, to see his indevor (who most dearelie loved him, and sought his release) turne to his greater vexation and increase of paine. But whoso considered their preferments in time past, the places of honour that they some time occupied in this common wealth, the favour they were in with their princes, and the opinion of learning they had in the university where they studied, could not chuse but sorrow with teares to see so great dignity, honour, and estimation, so necessary members sometime accounted, so many godly vertues, the study of so manie yeres, such excellent learning, to be put into the fire and consumed in one moment. Well! dead they are, and the reward of this world they have already. What reward remaineth for them in heaven, the day of the Lords glorie, when hee commeth with his saints, shall shortlie, I trust, declare.

¹ intermingling ² a kind of weapon consisting of a curved blade fixed at the end of a pole

THE AGE OF ELIZABETH

SIR PHILIP SIDNEY (1554-1586)

ARCADIA

BOOK I. CHAP. I

And now they were already come upon the stays,¹ when one of the sailors descried a galley which came with sails and oars directly in the chase of them, and straight perceived it was a well-known pirate, who hunted, not only for goods, but for bodies of men, which he employed either to be his galley-slaves or to sell at the best market. Which when the master understood, he commanded forthwith to set on all the canvas they could and fly homeward, leaving in that sort poor Pyrocles, so near to be rescued. But what did not Musidorus say? what did he not offer to persuade them to venture the fight? But fear, standing at the gates of their ears, put back all persuasions; so that he had nothing to accompany Pyrocles but his eyes, nor to succour him but his wishes. Therefore praying for him, and casting a long look that way, he saw the galley leave the pursuit of them and turn to take up the spoils of the other wreck; and, lastly, he might well see them lift up the young man; and, "Alas!" said he to himself, "dear Pyrocles, shall that body of thine be enchained? Shall those victorious hands of thine be commanded to base offices? Shall virtue become a slave to those that be slaves to viciousness? Alas, better had it been thou hadst ended nobly thy noble days. What death is so evil as unworthy servitude?" But that opinion soon ceased when he saw the galley setting upon another ship, which held long and strong fight with her; for then he began afresh to fear the life of his friend, and to wish well to the pirates, whom before he hated, lest in their ruin he might perish. But the fishermen made such speed into the haven that they absented his eyes from beholding the issue;

¹ come upon the stays = go about from one tack to another

where being entered, he could procure neither them nor any other as then¹ to put themselves into the sea; so that, being as full of sorrow for being unable to do anything as void of counsel how to do anything, besides that sickness grew something upon him, the honest shepherds Strephon and Claius (who, being themselves true friends, did the more perfectly judge the justness of his sorrow) advise him that he should mitigate somewhat of his woe, since he had gotten an amendment in fortune, being come from assured persuasion of his death to have no cause to despair of his life, as one that had lamented the death of his sheep should after know they were but strayed, would receive pleasure, though readily he knew not where to find them.

CHAP. II

"Now, sir," said they, "thus for ourselves it is. We are, in profession, but shepherds, and, in this country of Laconia, little better than strangers, and, therefore, neither in skill nor ability of power greatly to stead you. But what we can present unto you is this: Arcadia, of which country we are, is but a little way hence, and even upon the next confines. There dwelleth a gentleman, by name Kalandar, who vouchsafeth much favour unto us; a man who for his hospitality is so much haunted² that no news stir but come to his ears; for his upright dealing so beloved of his neighbours that he hath many ever ready to do him their uttermost service, and, by the great goodwill our Prince bears him, may soon obtain the use of his name and credit, which hath a principal sway, not only in his own Arcadia, but in all these countries of Peloponnesus; and, which is worth all, all these things give him not so much power as his nature gives him will to benefit, so that it seems no music is so sweet to his ear as deserved thanks. To him we will bring you, and there you may

¹ as then = at the time ² visited

recover again your health, without which you cannot be able to make any diligent search for your friend, and, therefore but in that respect, you must labour for it. Besides, we are sure the comfort of courtesy and ease of wise counsel shall not be wanting."

Musidorus (who, besides he was merely¹ unacquainted in the country, had his wits astonished² with sorrow) gave easy consent to that from which he saw no reason to disagree; and therefore, defraying³ the mariners with a ring bestowed upon them, they took their journey together through Laconia, Claius and Strephon by course carrying his chest for him, Musidorus only bearing in his countenance evident marks of a sorrowful mind supported with a weak body; which they perceiving, and knowing that the violence of sorrow is not, at the first, to be striven withal (being like a mighty beast, sooner tamed with following than overthrown by withstanding) they gave way unto it for that day and the next, never troubling him, either with asking questions or finding fault with his melancholy, but rather fitting to his dolour dolorous discourses of their own and other folk's misfortunes. Which speeches, though they had not a lively entrance to his senses, shut up in sorrow, yet, like one half asleep, he took hold of much of the matters spoken unto him, so as a man may say, ere sorrow was aware, they made his thoughts bear away something else beside his own sorrow, which wrought so in him that at length he grew content to mark their speeches, then to marvel at such wit in shepherds, after to like their company, and lastly to vouchsafe conference; so that the third day after, in the time that the morning did strow roses and violets in the heavenly floor against the coming of the sun, the nightingales, striving one with the other which could in most dainty variety recount their wrong-caused sorrow, made them put off their sleep; and, rising from under a tree, which that night had been their pavilion, they went on their journey, which by and by welcomed Musidorus' eyes, wearied with the wasted soil of Laconia, with delightful prospects. There were hills which garnished their proud heights with stately trees; humble valleys whose base estate seemed comforted with refreshing of silver rivers; meadows enamelled with all sorts of eye-pleasing flowers; thickets which, being lined with most pleasant shade, were

witnessed so to by the cheerful disposition of many well-tuned birds; each pasture stored with sheep, feeding with sober security, while the pretty lambs, with bleating oratory, craved the dams' comfort: here a shepherd's boy piping, as though he should never be old; there a young shepherdess knitting, and withal singing, and it seemed that her voice comforted her hands to work, and her hands kept time to her voice's music. As for the houses of the country (for many houses came under their eye) they were all scattered, no two being one by the other, and yet not so far off as that it barred mutual succour: a show, as it were, of an accompanable¹ solitariness, and of a civil² wildness. "I pray you," said Musidorus, then first unsealing his long-silent lips, "what countries be these we pass through, which are so diverse in show, the one wanting no store,³ the other having no store but of want?"

"The country," answered Claius, "where you were cast ashore, and now are passed through, is Laconia, not so poor by the barrenness of the soil (though in itself not passing fertile) as by a civil war, which, being these two years within the bowels of that estate, between the gentlemen and the peasants (by them named helots) hath in this sort, as it were, disfigured the face of nature and made it so unhospitable as now you have found it; the towns neither of the one side nor the other willingly opening their gates to strangers, nor strangers willingly entering, for fear of being mistaken.

"But this country, where now you set your foot, is Arcadia; and even hard by is the house of Kalander, whither we lead you. This country being thus decked with peace and (the child of peace) good husbandry. These houses you see so scattered are of men, as we two are, that live upon the commodity of their sheep, and therefore, in the division of the Arcadian estate, are termed shepherds; a happy people, wanting⁴ little, because they desire not much."

"What cause, then," said Musidorus, "made you venture to leave this sweet life and put yourself in yonder unpleasant and dangerous realm?" "Guarded with poverty," answered Strephon, "and guided with love." "But now," said Claius, "since it hath pleased you to ask anything of us, whose baseness is such as the very knowledge is darkness, give us leave to know something of you and of the young

man you so much lament, that at least we may be the better instructed to inform Kalander, and he the better know how to proportion his entertainment." Musidorus, according to the agreement between Pyrocles and him to alter their names, answered that he called himself Palladius, and his friend Daiphantus. "But, till I have him again," said he, "I am indeed nothing, and therefore my story is of nothing. His entertainment, since so good a man he is, cannot be so low as I account my estate; and, in sum, the sum of all his courtesy may be to help me by some means to seek my friend."

They perceived he was not willing to open himself further, and therefore, without further questioning, brought him to the house; about which they might see (with fit consideration both of the air, the prospect, and the nature of the ground) all such necessary additions to a great house as might well show Kalander knew that provision is the foundation of hospitality, and thrift the fuel of magnificence. The house itself was built of fair and strong stone, not affecting so much any extraordinary kind of fineness as an honourable representing of a firm stateliness; the lights, doors, and stairs rather directed to the use of the guest than to the eye of the artificer, and yet as the one chiefly heeded, so the other not neglected; each place handsome without curiosity, and homely without loathsomeness; not so dainty as not to be trod on, nor yet slubbered up¹ with good-fellowship;² all more lasting than beautiful, but that the consideration of the exceeding lastingness made the eye believe it was exceeding beautiful; the servants, not so many in number as cleanly in apparel and serviceable in behaviour, testifying even in their countenances that their master took as well care to be served as of them that did serve. One of them was forthwith ready to welcome the shepherds, as men who, though they were poor, their master greatly favoured; and understanding by them that the young man with them was to be much accounted of, for that they had seen tokens of more than common greatness, howsoever now eclipsed with fortune, he ran to his master, who came presently forth, and pleasantly welcoming the shepherds, but especially applying him to Musidorus, Strephon privately told him all what he knew of him, and particularly that he found this stranger was loth to be known.

"No," said Kalander, speaking aloud, "I am no herald to inquire of men's pedigrees;

it sufficeth me if I know their virtues; which, if this young man's face be not a false witness, do better apparel his mind than you have done his body." While he was speaking, there came a boy, in show like a merchant's prentice, who, taking Strephon by the sleeve, delivered him a letter, written jointly both to him and Claius from Urania; which they no sooner had read, but that with short leave-taking of Kalander, who quickly guessed and smiled at the matter, and once again, though hastily, recommending the young man unto him, they went away, leaving Musidorus even loth to part with them, for the good conversation he had of them, and obligation he accounted himself tied in unto them; and therefore, they delivering his chest unto him, he opened it, and would have presented them with two very rich jewels, but they absolutely refused them, telling him they were more than enough rewarded in the knowing of him, and without hearkening unto a reply, like men whose hearts disdained all desires but one, gat speedily away, as if the letter had brought wings to make them fly. But by that sight Kalander soon judged that his guest was of no mean calling;¹ and therefore the more respectfully entertaining him, Musidorus found his sickness, which the fight, the sea, and late travel had laid upon him, grow greatly, so that fearing some sudden accident, he delivered the chest to Kalander, which was full of most precious stones, gorgeously and cunningly set in divers manners, desiring him he would keep those trifles, and if he died, he would bestow so much of it as was needful to find out and redeem a young man naming himself Daiphantus, as then in the hands of Laconian pirates.

But Kalander seeing him faint more and more, with careful speed conveyed him to the most commodious lodging in his house; where, being possessed with an extreme burning fever, he continued some while with no great hope of life; but youth at length got the victory of sickness, so that in six weeks the excellency of his returned beauty was a credible ambassador of his health, to the great joy of Kalander, who, as in this time he had by certain friends of his, that dwelt near the sea in Messenia, set forth a ship and a galley to seek and succour Daiphantus, so at home did he omit nothing which he thought might either profit or gratify Palladius.

For, having found in him (besides his bodily

¹ entirely ² stricken ³ paying

¹ companionable ² civilized ³ plenty ⁴ lacking

¹ made slovenly ² revelry

¹ rank

gifts, beyond the degree of admiration) by daily discourses, which he delighted himself to have with him, a mind of most excellent composition (a piercing wit, quite void of ostentation, high-erected thoughts seated in a heart of courtesy, an eloquence as sweet in the uttering as slow to come to the uttering, a behaviour so noble as gave a majesty to adversity, and all in a man whose age could not be above one-and-twenty years), the good old man was even enamoured with a fatherly love towards him, or rather became his servant by the bonds such virtue laid upon him; once, he acknowledged himself so to be, by the badge of diligent attendance.

CHAP. III

But Palladius having gotten his health, and only staying there to be in place where he might hear answer of the ships set forth, Kalander one afternoon led him abroad to a well-arrayed ground he had behind his house, which he thought to show him before his going, as the place himself more than in any other delighted. The backside of the house was neither field, garden, nor orchard; or rather it was both field, garden, and orchard: for as soon as the descending of the stairs had delivered them down, they came into a place cunningly set with trees of the most taste-pleasing fruits; but scarcely they had taken that into their consideration, but that they were suddenly stepped into a delicate green; of each side of the green a thicket bend,¹ behind the thickets again new beds of flowers, which being under the trees, the trees were to them a pavilion, and they to the trees a mosaical floor, so that it seemed that Art therein would needs be delightful, by counterfeiting his enemy Error, and making order in confusion.

In the midst of all the place was a fair pond, whose shaking crystal was a perfect mirror to all the other beauties, so that it bare show of two gardens, — one in deed, the other in shadows; and in one of the thickets was a fine fountain, made thus: a naked Venus, of white marble, wherein the graver had used such cunning that the natural blue veins of the marble were framed in fit places to set forth the beautiful veins of her body; at her breast she had her babe Æneas, who seemed, having begun to suck, to leave that to look upon her fair eyes, which smiled at the babe's folly, the mean while the breast running. Hard by

¹ field of grass

was a house of pleasure, built for a summer retiring-place, whither Kalander leading him, he found a square room, full of delightful pictures, made by the most excellent workman of Greece. There was Diana when Acteon saw her bathing, in whose cheeks the painter had set such a colour, as was mixed between shame and disdain: and one of her foolish Nymphs, who weeping, and withal louring, one might see the workman meant to set forth tears of anger. In another table¹ was Atalanta; the posture of whose limbs was so lively expressed, that if the eyes were the only judges, as they be the only seers, one would have sworn the very picture had run. Besides many more, as of Helena, Omphale, Iole: but in none of them all beauty seemed to speak so much as in a large table,¹ which contained a comely old man, with a lady of middle age, but of excellent beauty; and more excellent would have been deemed, but that there stood between them a young maid, whose wonderfulness took away all beauty from her, but that, which it might seem she gave her back again by her very shadow. And such difference, being known that it did indeed counterfeit a person living, was there between her and all the other, though Goddesses, that it seemed the skill of the painter bestowed on the other new beauty, but that the beauty of her bestowed new skill of the painter.

Though he thought inquisitiveness an uncomely guest, he could not choose, but ask who she was, that bearing show of one being in deed,² could with natural gifts go beyond the reach of invention. Kalander answered, that it was made by³ Philoclea, the younger daughter of his prince, who also with his wife were contained in that table: the painter meaning to represent the present condition of the young lady, who stood watched by an over-curious eye of her parents: and that he would also have drawn her eldest sister, esteemed her match for beauty, in her shepherdish attire; but that the rude clown her guardian would not suffer it: neither durst he ask leave of the Prince for fear of suspicion. Palladius perceived that the matter was wrapped up in some secrecy, and therefore would for modesty demand no further: but yet his countenance could not but with dumb eloquence desire it: which Kalander perceiving, "Well," said he, "my dear guest, I know your mind, and I will satisfy it: neither will I do it like a niggardly answerer, going no further than the bounds

¹ picture ² existing in reality ³ of

of the question, but I will discover unto you, as well that wherein my knowledge is common with others, as that which by extraordinary means is delivered unto me: knowing so much in you, though not long acquainted, that I shall find your ears faithful treasurers."

So then sitting down in two chairs; and sometimes casting his eye to the picture, he thus spake: — "This country Arcadia, among all the provinces of Greece, hath ever been had in singular reputation, partly for the sweetness of the air, and other natural benefits, but principally for the well-tempered minds of the people, who (finding that the shining title of glory, so much affected by other nations, doth indeed help little to the happiness of life) are the only people which, as by their justice and providence, give neither cause nor hope to their neighbours to annoy them, so are they not stirred with false praise to trouble others' quiet, thinking it a small reward for the wasting of their own lives in ravening that their posterity should long after say they had done so. Even the Muses seem to approve their good determination by choosing this country for their chief repairing place, and by bestowing their perfections so largely here, that the very shepherds have their fancies lifted to so high conceits as the learned of other nations are content both to borrow their names and imitate their cunning.

"Here dwelleth and reigneth this prince whose picture you see, by name Basilius; a prince of sufficient skill to govern so quiet a country, where the good minds of the former princes had set down good laws, and the well bringing up of the people doth serve as a most sure bond to hold them. But to be plain with you, he excels in nothing so much, as in the zealous love of his people, wherein he doth not only pass all his own foregoers, but as I think all the princes living. Whereof the cause is, that though he exceed not in the virtues which get admiration, as depth of wisdom, height of courage and largeness of magnificence, yet is he notable in those which stir affection, as truth of word, meekness, courtesy, mercifulness, and liberality.

"He, being already well stricken in years, married a young princess, named Gynecia, daughter to the king of Cyprus, of notable beauty, as by her picture you see; a woman of great wit, and in truth of more princely virtues than her husband; of most unspotted chastity, but of so working a mind, and so vehement spirits, as a man may say it was happy she

took a good course, for otherwise it would have been terrible.

"Of these two are brought to the world two daughters, so beyond measure excellent in all the gifts allotted to reasonable creatures, that we may think they were born to show that Nature is no stepmother to that sex, how much soever some men, sharp-witted only in evil speaking, have sought to disgrace them. The elder is named Pamela, by many men not deemed inferior to her sister. For my part, when I marked them both, methought there was (if at least such perfections may receive the word of more) more sweetness in Philoclea, but more majesty in Pamela: methought love played in Philoclea's eyes and threatened in Pamela's: methought Philoclea's beauty only persuaded, but so persuaded as all hearts must yield; Pamela's beauty used violence, and such violence as no heart could resist. And it seems that such proportion is between their minds: Philoclea so bashful as though her excellencies had stolen into her before she was aware, so humble that she will put all pride out of countenance, — in sum, such proceeding as will stir hope, but teach hope good manners; Pamela of high thoughts, who avoids not pride with not knowing her excellencies, but by making that one of her excellencies to be void of pride, — her mother's wisdom, greatness, nobility, but (if I can guess aright) knit with a more constant temper.

"Now, then, our Basilius being so publicly happy as to be a prince, and so happy in that happiness as to be a beloved prince, and so in his private blessed as to have so excellent a wife, and so over-excellent children, hath of late taken a course which yet makes him more spoken of than all these blessings. For, having made a journey to Delphos, and safely returned, within short space he brake up his court and retired himself, his wife, and children, into a certain forest hereby, which he calleth his desert; wherein (besides a house appointed for stables, and lodgings for certain persons of mean calling, who do all household services) he hath builded two fine lodges; in the one of them himself remains with his younger daughter Philoclea (which was the cause they three were matched together in this picture), without having any other creature living in that lodge with him. Which, though it be strange, yet not so strange as the course he hath taken with the princess Pamela, whom he hath placed in the other lodge: but how think you accompanied? truly with none other but one Dametas, the

most arrant, doltish clown that I think ever was without the privilege of a bauble, with his wife Miso and daughter Mopsa, in whom no wit can devise anything wherein they may pleasure her, but to exercise her patience and to serve for a foil of her perfections. This loutish clown is such that you never saw so ill-favoured a vizard;¹ his behaviour such that he is beyond the degree of ridiculous; and for his apparel, even as I would wish him: Miso his wife, so handsome a beldame² that only her face and her splay-foot have made her accused for a witch; only one good point she hath, that she observes decorum,³ having a froward mind in a wretched body. Between these two personages (who never agreed in any humour but in disagreeing) is issued forth Mistress Mopsa, a fit woman to participate of both their perfections; but because a pleasant fellow of my acquaintance set forth her praises in verse, I will only repeat them, and spare mine own tongue, since she goes for a woman. These verses are these, which I have so often caused to be sung, that I have them without book.

"What length of verse can serve brave Mopsa's good to show?
Whose virtues strange, and beauties such, as no man them may know?
Thus shrewdly burdened then, how can my Muse escape?
The gods must help, and precious things must serve to show her shape.
Like great god Saturn fair, and like fair Venus chaste:
As smooth as Pan, as Juno mild, like goddess Iris faced.⁴
With Cupid she foresees, and goes god Vulcan's pace:
And for a taste of all these gifts, she steals god Momus' grace.
Her forehead jacinth like, her cheeks of opal hue,
Her twinkling eyes bedecked with pearl, her lips as sapphire blue:
Her hair like crapal-stone;⁵ her mouth O heavenly wide;
Her skin like burnished gold, her hands like silver ore untried.
As for her parts unknown, which hidden sure are best:
Happy be they which well believe, and never seek the rest.

¹ mask, face ² crone ³ harmony ⁴ Iris was identified with Eris (Strife) by the older mythologists.
⁵ toad stone

"Now truly having made these descriptions unto you, methinks you should imagine that I rather feign some pleasant device, than recount a truth, that a prince (not banished from his own wits) could possibly make so unworthy a choice. But truly (dear guest) so it is, that princes (whose doings have been often soothed¹ with good success) think nothing so absurd, which they cannot make honourable. The beginning of his credit was by the prince's straying out of the way, one time he hunted, where meeting this fellow, and asking him the way; and so falling into other questions, he found some of his answers (as a dog sure if he could speak, had wit enough to describe his kennel) not insensible, and all uttered with such rudeness, which he interpreted plainness (though there be great difference between them) that Basilius conceiving a sudden delight, took him to his Court, with apparent show of his good opinion: where the flattering courtier had no sooner taken the prince's mind, but that there were straight reasons to confirm the prince's doing, and shadows of virtues found for Dametas. His silence grew wit, his bluntness integrity, his beastly ignorance virtuous simplicity: and the prince (according to the nature of great persons, in love with that he had done himself) fancied, that his weakness with his presence would much be mended. And so like a creature of his own making, he liked him more and more, and thus having first given him the office of principal herdman, lastly, since he took this strange determination, he hath in a manner put the life of himself and his children into his hands. Which authority (like too great a sail for so small a boat) doth so oversway poor Dametas, that if before he were a good fool in a chamber, he might be allowed it now in a comedy: so as I doubt me (I fear me indeed) my master will in the end (with his cost) find, that his office is not to make men, but to use men as men are; no more than a horse will be taught to hunt, or an ass to manage. But in sooth I am afraid I have given your ears too great a surfeit, with the gross discourses of that heavy piece of flesh. But the zealous grief I conceive to see so great an error in my Lord, hath made me bestow more words, than I confess so base a subject deserveth.

CHAP. IV

"Thus much now that I have told you is nothing more than in effect any Arcadian knows.

¹ made good, verified

But what moved him to this strange solitariness hath been imparted, as I think, but to one person living. Myself can conjecture, and indeed more than conjecture, by this accident that I will tell you. I have an only son, by name Clitophon, who is now absent, preparing for his own marriage, which I mean shortly shall be here celebrated. This son of mine, while the prince kept his court, was of his bed-chamber; now, since the breaking up thereof, returned home; and showed me, among other things he had gathered, the copy which he had taken of a letter, which, when the prince had read, he had laid in a window, presuming nobody durst look in his writings; but my son not only took a time to read it, but to copy it. In truth I blamed Clitophon for the curiosity which made him break his duty in such a kind, whereby kings' secrets are subject to be revealed; but, since it was done, I was content to take so much profit as to know it. Now here is the letter, that I ever since for my good liking, have carried about me; which before I read unto you, I must tell you from whom it came. It is a nobleman of this country, named Philanax, appointed by the prince regent in this time of his retiring, and most worthy so to be; for there lives no man whose excellent wit more simply embraceth integrity, besides his unfeigned love to his master, wherein never yet any could make question, saving whether he loved Basilius or the prince better; a rare temper, while most men either servilely yield to all appetites, or with an obstinate austerity, looking to that they fancy good, in effect neglect the prince's person. This, then, being the man, whom of all other, and most worthy, the prince chiefly loves, it should seem (for more than the letter I have not to guess by) that the prince, upon his return from Delphos (Philanax then lying sick), had written unto him his determination, rising, as evidently appears, upon some oracle he had there received, whereunto he wrote this answer.

PHILANAX HIS LETTER TO BASILIUS

"Most redouted and beloved prince, if as well it had pleased you at your going to Delphos as now, to have used my humble service, both I should in better season, and to better purpose have spoken: and you (if my speech had prevailed) should have been at this time, as no way more in danger, so much more in quietness; I would then have said, that wisdom and virtue be the only destinies appointed to

man to follow, whence we ought to seek all our knowledge, since they be such guides as cannot fail; which, besides their inward comfort, do lead so direct a way of proceeding, as either prosperity must ensue; or, if the wickedness of the world should oppress it, it can never be said, that evil happeneth to him, who falls accompanied with virtue. I would then have said, the heavenly powers to be revered, and not searched into; and their mercies rather by prayers to be sought, than their hidden counsels by curiosity; these kind of soothsayers (since they¹ have left us in ourselves sufficient guides) to be nothing but fancy, wherein there must either be vanity, or infallibility, and so, either not to be respected, or not to be prevented. But since it is weakness too much to remember what should have been done, and that your commandment stretcheth to know what is to be done, I do (most dear Lord) with humble boldness say, that the manner of your determination doth in no sort better please me, than the cause of your going. These thirty years you have so governed this region, that neither your subjects have wanted justice in you, nor your obedience in them; and your neighbours have found you so hurtlessly² strong, that they thought it better to rest in your friendship, than make new trial of your enmity. If this then have proceeded out of the good constitution of your state, and out of a wise providence, generally to prevent all those things, which might encumber your happiness: why should you now seek new courses, since your own ensample comforts you to continue, and that it is to me most certain (though it please you not to tell me the very words of the Oracle) that yet no destiny, nor influence whatsoever, can bring man's wit to a higher point, than wisdom and goodness? Why should you deprive yourself of government, for fear of losing your government (like one that should kill himself for fear of death)? Nay rather, if this Oracle be to be accounted of, arm up your courage the more against it; for who will stick to him that abandons himself? Let your subjects have you in their eyes; let them see the benefits of your justice daily more and more; and so must they needs rather like of present sureties than uncertain changes. Lastly, whether your time call you to live or die, do both like a prince. Now for your second resolution; which is, to suffer no worthy

¹ i.e. the heavenly powers ² not doing injury to others

prince to be a suitor to either of your daughters, but while you live to keep them both unmarried; and, as it were, to kill the joy of posterity, which in your time you may enjoy: moved perchance by a misunderstood Oracle: what shall I say, if the affection of a father to his own children, cannot plead sufficiently against such fancies? Once,¹ certain it is, the God which is God of nature doth never teach unnaturalness: and even the same mind hold I touching your banishing them from company, lest I know not what strange loves should follow. Certainly, Sir, in my ladies, your daughters, nature promiseth nothing but goodness, and their education by your fatherly care hath been hitherto such as hath been most fit to restrain all evil: giving their minds virtuous delights, and not grieving them for want of well-ruled liberty. Now to fall to a sudden straitening them, what can it do but argue suspicion, a thing no more unpleasant than unsure for the preserving of virtue? Leave women's minds the most untamed that way of any: see whether any cage can please a bird! or whether a dog grow not fiercer with tying! What doeth jealousy, but stir up the mind to think, what it is from which they are restrained? For they are treasures, or things of great delight, which men use to hide, for the aptness they have to catch men's fancies: and the thoughts once awaked to that, harder sure it is to keep those thoughts from accomplishment, than it had been before to have kept the mind (which being the chief part, by this means is defiled) from thinking. Lastly, for the recommending so principal a charge of the Princess Pamela, (whose mind goes beyond the governing of many thousands such) to such a person as Dametas is (besides that the thing in itself is strange) it comes of a very evil ground, that ignorance should be the mother of faithfulness. Oh, no; he cannot be good, that knows not why he is good, but stands so far good as his fortune may keep him unassayed: but coming once to that, his rude simplicity is either easily changed, or easily deceived: and so grows that to be the last excuse of his fault, which seemed to have been the first foundation of his faith. Thus far hath your commandment and my zeal drawn me; which I, like a man in a valley that may discern hills, or like a poor passenger that may spy a rock, so humbly submit to your gracious consideration, beseeching you again, to stand wholly upon your own virtue, as the

¹ in short

surest way to maintain you in that you are, and to avoid any evil which may be imagined.

"By the contents of this letter you may perceive, that the cause of all, hath been the vanity which possesseth many, who (making a perpetual mansion of this poor baiting place of man's life) are desirous to know the certainty of things to come; wherein there is nothing so certain, as our continual uncertainty. But what in particular points the oracle was, in faith I know not: neither (as you may see by one place of Philanax's letter) he himself distinctly knew. But this experience shows us, that Basilius' judgment, corrupted with a prince's fortune, hath rather heard than followed the wise (as I take it) counsel of Philanax. For, having lost the stern¹ of his government, with much amazement to the people, among whom many strange bruits² are received for current, and with some appearance of danger in respect of the valiant Amphalus his nephew, and much envy in the ambitious number of the nobility against Philanax, to see Philanax so advanced, though (to speak simply) he deserve more than as many of us as there be in Arcadia: the prince himself hath hidden his head in such sort as I told you, not sticking³ plainly to confess that he means not (while he breathes) that his daughters shall have any husband, but keep them thus solitary with him: where he gives no other body leave to visit him at any time, but a certain priest, who being excellent in poetry, he makes him write out such things as he best likes, he being no less delightful in conversation, than needful for devotion, and about twenty specified shepherds, in whom (some for exercises, and some for eclogues) he taketh greater recreation.

"And now you know as much as myself: wherein if I have held you over long, lay hardly⁴ the fault upon my old age, which in the very disposition of it is talkative: whether it be (said he smiling) that nature loves to exercise that part most, which is least decayed, and that is our tongue: or, that knowledge being the only thing whereof we poor old men can brag, we cannot make it known but by utterance; or, that mankind by all means seeking to eternise himself so much the more, as he is near his end, doeth it not only by the children that come of him, but by speeches and writings recommended to the memory of hearers and readers. And yet thus much I will say for

¹ rudder ² rumors ³ hesitating ⁴ hardily

myself, that I have not laid these matters, either so openly, or largely to any as yourself: so much (if I much fail not) do I see in you, which makes me both love and trust you."

"Never may he be old," answered Palladius, "that doeth not reverence that age, whose heaviness, if it weigh down the frail and fleshly balance, it as much lifts up the noble and spiritual part: and well might you have alleged another reason, that their wisdom makes them willing to profit others. And that have I received of you, never to be forgotten, but with ungratefulness. But among many strange conceits you told me, which have showed effects in your prince, truly even the last, that he should conceive such pleasure in shepherds' discourses, would not seem the least unto me, saving that you told me at the first, that this country is notable in those wits, and that indeed my self having been brought not only to this place, but to my life, by Strephon and Claius, in their conference found wits as might better become such shepherds as Homer speaks of, that be governors of peoples, than such senators who hold their council in a sheepecote." "For them two (said Kalander) especially Claius, they are beyond the rest by so much, as learning commonly doth add to nature: for, having neglected their wealth in respect of their knowledge, they have not so much impaired the manner, as they bettered the better. Which all notwithstanding, it is a sport to hear how they impute to love, which hath indued their thoughts (say they) with such a strength.

"But certainly, all the people of this country from high to low, is given to those sports of the wit, so as you would wonder to hear how soon even children will begin to versify. Once,¹ ordinary it is among the meanest sort, to make songs and dialogues in meter, either love whetting their brain, or long peace having begun it, example and emulation amending it. Not so much, but the clown Dametas will stumble sometimes upon some songs that might become a better brain: but no sort of people so excellent in that kind as the pastors; for their living standing² but upon the looking to their beasts, they have ease, the nurse of poetry. Neither are our shepherds such, as (I hear) they be in other countries; but they are the very owners of the sheep, to which either themselves look, or their children give daily attendance. And

¹ in short ² depending

then truly, it would delight you under some tree, or by some river's side (when two or three of them meet together) to hear their rural muse, how prettily it will deliver out, sometimes joys, sometimes lamentations, sometimes challenges one of the other, sometimes under hidden forms uttering such matters, as otherwise they durst not deal with. Then they have most commonly one, who judgeth the prize to the best doer, of which they are no less glad, than great princes are of triumphs: and his part is to set down in writing all that is said, save that it may be, his pen with more leisure doth polish the rudeness of an unthought-on song. Now the choice of all (as you may well think) either for goodness of voice, or pleasantness of wit, the prince hath: among whom also there are two or three strangers, whom inward melancholies having made weary of the world's eyes, have come to spend their lives among the country people of Arcadia; and their conversation being well approved, the prince vouchsafeth them his presence, and not only by looking on, but by great courtesy and liberality, animates the shepherds the more exquisitely to labour for his good liking. So that there is no cause to blame the prince for sometimes hearing them; the blameworthiness is, that to hear them, he rather goes to solitariness than makes them come to company. Neither do I accuse my master for advancing a countryman, as Dametas is, since God forbid, but where worthiness is (as, truly, it is among divers of that fellowship) any outward lowness should hinder the highest raising; but that he would needs make election of one, the baseness of whose mind is such, that it sinks a thousand degrees lower than the basest body could carry the most base fortune: which although it might be answered for the prince, that it is rather a trust he hath in his simple plainness, than any great advancement, being but chief herdman; yet all honest hearts feel, that the trust of their lord goes beyond all advancement. But I am ever too long upon him, when he crosseth the way of my speech, and by the shadow of yonder tower, I see it is a fitter time, with our supper to pay the duties we owe to our stomachs, than to break the air with my idle discourses: and more wit I might have learned of Homer (whom even now you mentioned) who never entertained either guests or hosts with long speeches, till the mouth of hunger be thoroughly stopped." So withal he rose, leading Palladius through the garden again to the parlour, where they used to

sup; Palladius assuring him, that he had already been more fed to his liking, than he could be by the skilfullest trencher-men of Media.

RICHARD HOOKER (1554?-1600)

OF THE LAWS OF ECCLESIASTICAL
POLITY

FROM BOOK I

Thus far therefore we have endeavoured in part to open, of what nature and force laws are, according unto their several kinds; the law which God with himself hath eternally set down to follow in his own works; the law which he hath made for his creatures to keep; the law of natural and necessary agents; the law which Angels in heaven obey; the law whereunto by the light of reason men find themselves bound in that they are men; the law which they make by composition for multitudes and politic societies of men to be guided by; the law which belongeth unto each nation; the law that concerneth the fellowship of all; and lastly the law which God himself hath supernaturally revealed. It might peradventure have been more popular and more plausible to vulgar ears, if this first discourse had been spent in extolling the force of laws, in showing the great necessity of them when they are good, and in aggravating their offence by whom public laws are injuriously traduced. But forasmuch as with such kind of matter the passions of men are rather stirred one way or other, than their knowledge any way set forward unto the trial of that whereof there is doubt made; I have therefore turned aside from that beaten path, and chosen though a less easy yet a more profitable way in regard of the end we propose. Lest therefore any man should marvel whereunto all these things tend, the drift and purpose of all is this, even to show in what manner, as every good and perfect gift, so this very gift of good and perfect laws is derived from the Father of lights; to teach men a reason why just and reasonable laws are of so great force, of so great use in the world; and to inform their minds with some method of reducing the laws whereof there is present controversy unto their first original causes, that so it may be in every particular ordinance thereby the better discerned, whether the same be reasonable, just, and righteous, or no. Is there anything which can either be

thoroughly understood or soundly judged of, till the very first causes and principles from which originally it springeth be made manifest? If all parts of knowledge have been thought by wise men to be then most orderly delivered and proceeded in, when they are drawn to their first original; seeing that our whole question concerneth the quality of ecclesiastical laws, let it not seem a labour superfluous that in the entrance thereunto all these several kinds of laws have been considered, inasmuch as they all concur as principles, they all have their forcible operations therein, although not all in like apparent and manifest manner. By means whereof it cometh to pass that the force which they have is not observed of many.

Easier a great deal it is for men by law to be taught what they ought to do, than instructed how to judge as they should do of law: the one being a thing which belongeth generally unto all, the other such as none but the wiser and more judicious sort can perform. Yea, the wisest are always, touching this point, the readiest to acknowledge that soundly to judge of a law is the weightiest thing which any man can take upon him. But if we will give judgment of the laws under which we live, first let that law eternal be always before our eyes, as being of principal force and moment to breed in religious minds a dutiful estimation of all laws, the use and benefit whereof we see; because there can be no doubt but that laws apparently good are (as it were) things copied out of the very tables of that high everlasting law; even as the book of that law hath said concerning itself, "By me Kings reign, and by me Princes decree justice." Not as if men did behold that book and accordingly frame their laws; but because it worketh in them, because it discovereth and (as it were) readeth itself to the world by them, when the laws which they make are righteous. Furthermore, although we perceive not the goodness of laws made, nevertheless sith¹ things in themselves may have that which we peradventure discern not, should not this breed a fear in our hearts, how we speak or judge in the worse part concerning that, the unadvised disgrace whereof may be no mean dishonour to Him, towards whom we profess all submission and awe? Surely there must be very manifest iniquity in laws, against which we shall be able to justify our contumelious invectives. The chief-

¹ since

est root whereof, when we use them without cause, is ignorance how laws inferior are derived from that supreme or highest law.

The first that receive impression from thence are natural agents. The law of whose operations might be haply thought less pertinent, when the question is about laws for human actions, but that in those very actions which most spiritually and supernaturally concern men the rules and axioms of natural operations have their force. What can be more immediate to our salvation than our persuasion concerning the law of Christ towards his Church? What greater assurance of love towards his Church than the knowledge of that mystical union whereby the Church is become as near unto Christ as any one part of his flesh is unto other? That the Church being in such sort his he must needs protect it, what proof more strong than if a manifest law so require, which law it is not possible for Christ to violate? And what other law doth the Apostle for this allege, but such as is both common unto Christ with us, and unto us with other things natural? "No man hateth his own flesh, but doth love and cherish it." The axioms of that law therefore, whereby natural agents are guided, have their use in the moral, yea, even in the spiritual actions of men, and consequently in all laws belonging unto men howsoever.

Neither are the Angels themselves so far severed from us in their kind and manner of working, but that between the law of their heavenly operations and the actions of men in this our state of mortality such correspondence there is, as maketh it expedient to know in some sort the one for the other's more perfect direction. Would Angels acknowledge themselves fellow-servants with the sons of men, but that, both having one Lord, there must be some kind of law which is one and the same to both, whereunto their obedience being perfecter is to our weaker both a pattern and a spur? Or would the Apostles, speaking of that which belongeth unto saints as they are linked together in the bond of spiritual society, so often make mention how Angels therewith are delighted, if in things publicly done by the Church we are not somewhat to respect what the Angels of heaven do? Yea, so far hath the Apostle Saint Paul proceeded, as to signify that even about the outward orders of the Church which serve but for comeliness, some regard is to be had of Angels; who best like us when we are most like unto them in all parts of decent demeanour. So that the law

of Angels we cannot judge altogether impertinent unto the affairs of the Church of God.

Our largeness of speech how men do find out what things reason bindeth them of necessity to observe, and what it guideth them to choose in things which are left as arbitrary; the care we have had to declare the different nature of laws which severally concern all men, from such as belong unto men either civilly or spiritually associated, such as pertain to the fellowship which nations, or which Christian nations have amongst themselves, and in the last place such as concerning every or any of these God himself hath revealed by his holy word: all serveth but to make manifest, that as the actions of men are of sundry distinct kinds, so the laws thereof must accordingly be distinguished. There are in men operations, some natural, some rational, some supernatural, some politic, some finally ecclesiastical: which if we measure not each by his own proper law, whereas the things themselves are so different, there will be in our understanding and judgment of them confusion.

As that first error showeth, whereon our opposites in this cause have grounded themselves. For as they rightly maintain that God must be glorified in all things, and that the actions of men cannot tend unto his glory unless they be framed after his law; so it is their error to think that the only law which God hath appointed unto men in that behalf is the sacred scripture. By that which we work naturally, as when we breathe, sleep, move, we set forth the glory of God as natural agents do, albeit we have no express purpose to make that our end, nor any advised determination therein to follow a law, but do that we do (for the most part) not as much as thinking thereon. In reasonable and moral actions another law taketh place; law by the observation whereof we glorify God in such sort, as no creature else under man is able to do; because other creatures have not judgment to examine the quality of that which is done by them, and therefore in that they do they neither can accuse nor approve themselves. Men do both, as the Apostle teacheth; yea, those men which have no written law of God to show what is good or evil, carry written in their hearts the universal law of mankind, the law of reason, whereby they judge as by a rule which God hath given unto all men for that purpose. The law of reason doth somewhat direct men how to honour God as their creator; but how to glorify God in such sort as is required, to the

end he may be an everlasting saviour, this we are taught by divine law, which law both ascertaineth the truth and supplieth unto us the want of that other law. So that in moral actions, divine law helpeth exceedingly the law of reason to guide man's life; but in supernatural it alone guideth.

Proceed we further; let us place man in some public society with others, whether civil or spiritual; and in this case there is no remedy but we must add yet a further law. For although even here likewise the laws of nature and reason be of necessary use, yet somewhat over and besides them is necessary, namely, human and positive law, together with that law which is of commerce between grand societies, the law of nations, and of nations Christian. For which cause the law of God hath likewise said, "Let every soul be subject to the higher powers." The public power of all societies is above every soul contained in the same societies. And the principal use of that power is to give laws unto all that are under it; which laws in such case we must obey, unless there be reason showed which may necessarily enforce that the law of reason or of God doth enjoin the contrary. Because except our own private and but probable resolutions be by the law of public determinations overruled, we take away all possibility of sociable life in the world. A plainer example whereof than ourselves we cannot have. How cometh it to pass that we are at this present day so rent with mutual contentions, and that the Church is so much troubled about the polity of the Church? No doubt if men had been willing to learn how many laws their actions in this life are subject unto, and what the true force of each law is, all these controversies might have died the very day they were first brought forth.

It is both commonly said, and truly, that the best men otherwise are not always the best in regard of society. The reason whereof is, for that the law of men's actions is one, if they be respected only as men; and another, when they are considered as parts of a politic body. Many men there are, than whom nothing is more commendable when they are singled; and yet in society with others none less fit to answer the duties which are looked for at their hands. Yea, I am persuaded, that of them with whom in this cause we strive, there are whose betters amongst men would be hardly found, if they did not live amongst men, but in some wilderness by themselves. The cause of which their disposition, so unframable unto

societies wherein they live, is, for that they discern not aright what place and force these several kinds of laws ought to have in all their actions. Is their question either concerning the regiment¹ of the Church in general, or about conformity between one church and another, or of ceremonies, offices, powers, jurisdictions in our own church? Of all these things they judge by that rule which they frame to themselves with some show of probability, and what seemeth in that sort convenient, the same they think themselves bound to practise; the same by all means they labour mightily to uphold; whatsoever any law of man to the contrary hath determined they weigh it not. Thus by following the law of private reason, where the law of public should take place, they breed disturbance.

For the better inuring therefore of men's minds with the true distinction of laws, and of their several force according to the different kind and quality of our actions, it shall not peradventure be amiss to show in some one example how they all take place. To seek no further, let but that be considered, than which there is not anything more familiar unto us, our food.

What things are food and what are not we judge naturally by sense; neither need we any other law to be our director in that behalf than the selfsame which is common unto us with beasts.

But when we come to consider of food, as of a benefit which God of his bounteous goodness hath provided for all things living; the law of reason doth here require the duty of thankfulness at our hands, towards him at whose hands we have it. And lest appetite in the use of food should lead us beyond that which is meet, we owe in this case obedience to that law of reason, which teacheth mediocrity in meats and drinks. The same things divine law teacheth also, as at large we have showed it doth all parts of moral duty, whereunto we all of necessity stand bound, in regard of the life to come.

But of certain kinds of food the Jews sometime had, and we ourselves likewise have, a mystical, religious, and supernatural use, they of their Paschal lamb and oblations, we of our bread and wine in the Eucharist; which use none but divine law could institute.

Now as we live in civil society, the state of the commonwealth wherein we live both may and doth require certain laws concerning food; which laws, saving only that we are members of the commonwealth where they are of force,

¹ organization and government

we should not need to respect as rules of action, whereas now in their place and kind they must be respected and obeyed.

Yea, the selfsame matter is also a subject wherein sometime ecclesiastical laws have place; so that unless we will be authors of confusion in the Church, our private discretion, which otherwise might guide us a contrary way, must here submit itself to be that way guided, which the public judgment of the Church hath thought better. In which case that of Zonaras concerning fasts may be remembered, "Fastings are good, but let good things be done in good and convenient manner. He that transgresseth in his fasting the orders of the holy fathers, the positive laws of the Church of Christ, must be plainly told, that good things do lose the grace of their goodness, when in good sort they are not performed."

And as here men's private fancies must give place to the higher judgment of that church which is in authority a mother over them; so the very actions of whole churches have, in regard of commerce and fellowship with other churches, been subject to laws concerning food, the contrary unto which laws had else been thought more convenient for them to observe; as by that order of abstinence from strangled and blood may appear; an order grounded upon that fellowship which the churches of the Gentiles had with the Jews.

Thus we see how even one and the selfsame thing is under divers considerations conveyed through many laws; and that to measure by any one kind of law all the actions of men were to confound the admirable order wherein God hath disposed all laws, each as in nature, so in degree, distinct from other.

Wherefore that here we may briefly end: of Law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both Angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.

JOHN LYLY (1554-1606)

FROM EUPHUES AND HIS ENGLAND

"I perceive, Camilla, that be your cloth never so bad it will take some colour, and your

cause never so false, it will bear some show of probability, wherein you manifest the right nature of a woman, who having no way to win, thinketh to overcome with words. This I gather by your answer, that beauty may have fair leaves, and foul fruit, that all that are amiable are not honest, that love proceedeth of the woman's perfection, and the man's follies, that the trial looked for, is to perform whatsoever they promise, that in mind he be virtuous, in body comely, such a husband in my opinion is to be wished for, but not looked for. Take heed, Camilla, that seeking all the wood for a straight stick you choose not at the last a crooked staff, or prescribing a good counsel to others, thou thyself follow the worst: much like to Chius, who selling the best wine to others, drank himself of the lees."

"Truly," quoth Camilla, "my wool was black, and therefore it could take no other colour, and my cause good, and therefore admitteth no cavil: as for the rules I set down of love, they were not coined of me, but learned, and, being so true, believed. If my fortune be so ill that, searching for a wand, I gather a cammock,¹ or, selling wine to other, I drink vinegar myself, I must be content, that of the worst, poor help, patience,² which by so much the more is to be borne, by how much the more it is perforce."

As Surlius was speaking, the Lady Flavia prevented him, saying, "It is time that you break off your speech, lest we have nothing to speak, for should you wade any farther, you would both waste the night and leave us no time, and take our reasons, and leave us no matter; that every one therefore may say somewhat, we command you to cease; that you have both said so well, we give you thanks." Thus letting Surlius and Camilla to whisper by themselves (whose talk we will not hear) the lady began in this manner to greet Martius.

"We see, Martius, that where young folks are, they treat of love, when soldiers meet, they confer of war, painters of their colours, musicians of their crochets, and every one talketh of that most he liketh best. Which seeing it is so, it behooveth us that have more years, to have more wisdom, not to measure our talk by the affections we have had, but by those we should have.

"In this therefore I would know thy mind whether it be convenient for women to haunt such places where gentlemen are, or for men

¹ crooked stick ² = with the only contentment possible at the worst, the poor help patience